



CURRENT COMMENT

Our readers will peruse with more than ordinary interest the very pertinent remarks of "La Patrie," of Montreal, which we give elsewhere in extenso, regarding the Manitoba School question. "La Patrie" frankly and squarely admits that we are still laboring under a very painful grievance. It calls upon all the citizens of Canada to look to Quebec for an example, and not to tolerate any longer the injustice done to us by the School Acts of 1890.

It goes on to say that Mr. Greenway has contributed to a partial though imperfect reparation, and it blames the Roblin Government for its unwillingness to complete the arrangement of 1897. Why not rather deplore openly and without restriction the so-called settlement of 1897?

We do not write to uphold in any way Mr. Roblin's attitude, but as we are invited to study the question independently from all party politics, are we not perfectly justified in complaining that the judgment of the Privy Council has not as yet been carried out? Was it not the duty of the Government at Ottawa to see that our grievance be perfectly redressed; was it not the duty of the Federal authorities never to sign a final settlement, which they have all along admitted to be but a partial, if any at all, reparation of the injustice done the minority of Manitoba, have they not in a way put a stumbling block in Mr. Roblin's road by declaring the settlement, not the "arrangement" as "La Patrie" calls it, final?

Mr. Greenway, at the head of a Government boasting of the name of "Liberal," had inflicted upon us the most iniquitous of wrongs, was it not his duty, when called upon by the judgment of the Privy Council and the demand of another Liberal Government ruling at Ottawa, to nobly acknowledge his mistake and to squarely meet the demands of the aggrieved minority; was it not the duty of Sir Wilfrid Laurier's Government, of which Mr. Tarte was then an active member, not to yield, but to exact with a persevering energy the required justice of the case committed to them for redress.

But let us now, if it pleases "La Patrie," as it has always been our earnest wish, let us study and consider the question, with perfect freedom from all political bias, and only from a pure constitutional point of view. Let the Ottawa Government squarely approach the local Legislature and demand a reconsideration of the settlement of 1897, which was signed as final, but proved by facts since to be defective, imperfect and insufficient.

The lady patronesses of the St. Boniface General Hospital are busily engaged in organizing their dining hall on the exhibition grounds. They are having the old Manufacturers hall overhauled and painted over. A new ticket office and restaurant has also been erected in front of the building. The ladies have met with much encouragement in their good work, and they deserve to be patronized. They make an appeal to the generosity of their friends in Winnipeg, and anything in the way of provisions, groceries, etc., will be thankfully received at the following places: Winnipeg centre, at the Richard-Beliveau company's store on Main Street; for Winnipeg south, at Mr. E. Beliveau's liquor store, Main street.

The Gaelic movement has invaded the classic precincts of the University of Oxford. There are at present several students of the old tongue on the banks of the "Isis." This gives us hope that the Irish language may yet be taught at the Catholic University of America.—Leader.

The dispatches from Belgrade serve to remind us that an Irish Brigade in other days rendered valiant service to the White Town at the confluence of the Danube and the Save. They were Wild Geese, these Irish soldiers, who stormed the walls of Belgrade in 1717 when Eugene of Savoy drove out the Turks.—Leader.

There is mourning in Kentucky, deep and loud, as if there were no more family feuds or moonshine whiskey. The Bishop of Louisville has decreed that there shall be no dancing at picnics. It must be hard for the blue-grass trippers of the light fantastic to keep their feet still, when the bloom is on the rye.—Leader.

The Most Rev. Dr. Henry, Bishop of Down and Connor, has established in his diocese a hospital with facilities for the out-door treatment of consumptives. It is very skillfully managed by the Sisters of Mercy. He now offers, rent-free, a site to the Belfast Board of Guardians for a similar institution for the sick poor. It is not at all certain that their bigotry will allow them to profit by the Bishop's gracious kindness.—Leader.

It may not be generally known that the Irish Christian Brothers have a school in Rome, which is described as the best of the sort in Italy. It is intended to combat the shameful methods of the proselytizers, and has been singularly successful in its work. The children of the working classes receive here an excellent secular education, and are well grounded in the teachings of religion. The Brothers' institution is really the great commercial school of the Eternal City, and maintains evening classes, which are attended by three hundred young men.—Leader.

"Here's a health to you, Father O'Flynn, 'Slainte,' 'slainte' and 'slainte' agin."

Father Flynn is an Irish priest, resident in Paris, and though he does not write his name with an O he deserves that patent of nobility. He was recently set upon by a crowd of French hoodlums, who insulted him and reviled the Church. After the necessary display of Christian forbearance, Father Flynn laid his good tight fist to the leader of the gang and put him "hors de combat," as they say in Paris. Then, drawing his "shillelagh," he began to wield it vigorously on the other ruffians, meanwhile calling on them to defend themselves. And so they did, by running like redshanks.—Leader.

Sir Anthony MacDonnell is the Chief Secretary to the Lord Lieutenant of Ireland, and since his appointment has earned golden opinions from all classes for his accurate undertaking of the problems involved in the settlement of the Irish question. The above is, however, not only an example of accurate understanding of the status of the Education question in Ireland, but shows an amount of moral courage, absolutely unique in Irish officialdom. Surely with such a man as Sir Anthony MacDonnell at the helm, the Irish question is within measurable distance of settlement. We recommend that the closing sentences of the above paragraphs be carefully taken into consideration by the Winnipeg school board.

The Rev. Father Leduc, O.M.I., V.G., of St. Albert, was at the Archbishop's palace. He speaks of the immigration out west as something wonderful.

A quiet but pretty wedding took place at the church of the Immaculate Conception, on Tuesday morning the 14th inst. Mr. Alexander James Walker, of Austin, Man., and Miss Lucie Charlotte Cummings, of Middlesex, England, were united in the holy bonds of matrimony. Mr. Walker Clifford, of Austin, gave the bride away, and Mrs. Margaret Muir acted as one of the mistresses. The Rev. pastor of the church presided at the nuptial ceremony, which was followed by the Mass "Pro Sponso et Sponsa."

Next Monday is election day, all Catholics should make it their duty to vote.

Next week being exhibition week many thousands will be the number of those who will come from all parts of the country, and from across the line to see not only the exhibition, but Winnipeg itself, whose progress is nothing less than wonderful.

NATIONAL FEAST.

The usually quiet little village of St. Pierre Joly was the scene of stirring activity on Thursday last, when the national association of Metis celebrated their feast with great eclat.

Notwithstanding the threatening appearance of the atmosphere the clouds slowly cleared away, and the day was spent in great rejoicing.

At ten o'clock the Society of Metis accompanied by the St. Jean Baptist Society, with fluttering banners entered the church where grand High Mass was celebrated. Rev. Father Rocan, celebrant of Mass, assisted by Rev. Fathers Noret and Morin as deacon and sub-deacon, Mabe Joubert acting Master of Ceremonies. Rev. Father Sauve, of Winnipeg presided at the organ.

Rev. Father Dugas, Grand Vicar of St. Boniface, preached an impressive sermon on the importance of unity among its members, and the threefold obligation of respect due to parents, sanctification of the Sunday, and a strict adherence to the authority of the church. The Rev. speakers remarked it was owing to the fact that their ancestors had faithfully observed these commandments in their entirety, that the nation had developed, and it was likewise certain that if they wished to live as a nation and leave the seal of their existence on the country they must willingly sacrifice their views at times, for the good of their fellowmen.

Rev. Father Joly entertained sumptuously his visiting confreres, who congratulated him heartily on the pleasing development of his parish.

NOTRE DAME CONVENT.

Charlottetown, P. E. I.

The pupils of the Academy of the Immaculate Conception, Winnipeg, will no doubt be pleased to hear of the success achieved by two of their former companions at the above named convent. Miss Mary McInnis, who obtained an average percentage of 55 per cent. in the second grade of the senior department examination, took first prize in Christian Doctrine, Geography, Arithmetic, Plain sewing. 2nd prize in French and Geometry. 3rd prize in History, Algebra, English and Latin.

Her younger sister, Anna in the senior, intermediate department, third division, took 1st prize in Christian Doctrine, English History, Geography, Plain Sewing and

second prize in Arithmetic. She also carried the prize for attendance and application.

Edna McInnis, not yet eight years of age, was the winner of a 1st prize in reading, second division of the primary class.

Good and well done for our dear little ex-Winnipeggers.

CORRESPONDENCE.

SCHOOL ROBBERY.

Editor Northwest Review.
Dear Sir,—In your issue of May 30th last, I read with surprise the following:

"When Greenway and Martin abolished Catholic schools, the Liberals, all except Mr. Luxton and other honest men, praised the measure as a wise one. When Roblin tries to make restitution for the robbery by Greenway of several thousand dollars, accumulated by the Catholic section of the board of education for a future Normal School equipment, the Liberal organ calls that an appeal to race prejudice." Godless schools are playing havoc with Manitoba. A teacher told me that there was only one scholar in a certain school who could say the Lord's prayer. I asked a gentleman what he thought of the school question, he answered "We want no priests to teach us, and we can't trust these 'ere parsons," but you teach your children to pray? "they laugh at those things, what they want is plenty to eat." At the opening of the new school here, there was only one gentleman who mentioned the name of God. Man did not make the world, nor the stones that served at the foundation of the school, surely the maker of all was worthy of thanks. I may say that I have voted for Hon. Mr. Greenway, but I would be a fanatic and a fool to vote for him again, after what Mr. Roblin charged him with, squandering the people's money in the Boyne Marsh. So taking into account what trouble and expense he has put the country to over the school business, and this dirty job in the Marsh, I do not think he is worthy of the confidence of the people.

Prohibition is the wrong way of dealing with drunkenness, that sort of coercion will never do for a free country like Manitoba. In the schools, is the proper place to deal with the evil of intoxicating drink, by moral persuasion of the scholars, of course it will take time. Bend the rod to the desired shape before it gets to be a hard stick. Then we will have good and dutiful citizens.

Yours respectfully,

July 4th 1903. J. D.

In publishing J. D.'s letter, we wish to make a reserve regarding the Boyne Marsh affair. That, in our estimation, is a piece of politics in which we are not concerned. So we leave our correspondent the full responsibility of this assertion.

We believe in his suggestion regarding the use of intoxicating liquors, but we venture to add that good example at home in this respect has more influence in forming temperance habits than the best training in school.

What our correspondent styles as a school robbery is unfortunately too much of a historical truth. But what are these few thousands of dollars (say \$14,000.00) in round figures, compared with the large sums of money which the school acts of 1890 and 1894 have forced the Catholics of Manitoba to pay over to the Protestants of the Province. The Catholics of Winnipeg alone must have contributed, since 1890, more than \$15,000.00 to the Protestants or Public School fund.

THE RECRUDESCENCE OF SECTARIAN STRIFE.

Sir Anthony MacDonnell has said some remarkable things since he came into office in Ireland, but no utterance of his has struck public

attention so much as his speech on religious intolerance at the Land Surveyors dinner in Dublin last month. It received very little comment in the papers, the subject being too thorny and delicate, and to apt to start a flood of acrimonious correspondence, for any Irish paper to touch it at a moment when conciliation is the order of the day. But it has made a deep impression and occasioned much discussion in private circles and it will not soon be forgotten. Sir Anthony spoke with strong personal feeling and almost with a note of despair in his voice. "I see in this intolerance," he said, "the greatest of misfortune and hindrance to the progress of our country." It was in his opinion, "the root cause of the difficulties from which Ireland suffers." I have met no Lord Iveagh or Mr. Pirrie in the region of sectarian strife. Perhaps the thing is beyond the power of such men or of any man to cope with. Perhaps we are to look for the slow growth of education in order to curb the spirit of which I complain. That very spirit prohibits the growth of education, from which you expect the cure—a clear reference to the Catholic university question. All he could suggest in the way of a remedy was that the "existence and magnitude of the evil" should be recognized, but he will find that even this step in advance is not so easily taken.

The facts which so much astounded and pained Sir Antony MacDonnell, after half a life-time in foreign service for the King, are easily explained, like some other strange things in Ireland, when we look into their historic causes. Emancipation, which set the Irish Catholics free before the law, could not wipe out the effects of generations of serfdom. Protestants of course, held every position worth having in the country, and for a long time held them undisturbed; not more than a handful of Roman Catholics were fitted by education or experience to compete with them. Then came the primary school, the intermediate school, and even some measure of university endowment, and the result was that Catholic intellect and the Catholic ambition began to expand, and a host of trained capacities came into existence for which at present there is no work to do. This upward surge of Catholic talent and ambition is meeting the headwaters of Protestant ascendancy, and the result is the surf and turmoil which Sir Anthony calls sectarian strife. It is unquestionably the fact that this sectarian bitterness is more intense at present than it has been within living memory. From all parts of the country the same tale is told. It looks as if we were retrograding in this aspect of Irish life, but that is not really so. The shock was bound to come when the two waters fairly met, and they are meeting now. The angry surf will subside when they have blended and to blend they must first have met. Irish Protestants will have to learn—what is no doubt a bitter lesson for a class with centuries of the ascendancy tradition behind it—that the country was not made for them; that it is Ireland, and not an English colony which they are to "garrison" against the natives and they will have to shake down on equal terms among their fellow-Irishmen, or else remain in helpless isolation from the main current of the national life.

A singular illustration of the manner in which Catholic education is bringing the religions into conflict in the world arena, cropped up the other day at the general synod of the church of Ireland The Great Southern and Western railway, one of the industrial strongholds of Protestantism, decided, in response to a vehement popular agitation, on throwing open its clerkships to public competition. Speaking at the synod on the edu-

cation question, the Protestant bishop of Killaloe declared that the effect of this measure would be to place this lucrative public service entirely in Catholic hands. Protestant candidates, he stated as a well known fact, "were not able to compete with those educated by the Christian brothers." No attempt has been made to contradict or qualify this very frank and striking admission. When Catholics thus sweep the field in open competitions, is it surprising that sectarian bitterness should be aggravated when they find that almost every good position which is obtainable by favor, is in the hands of the minority? We have a long road to travel yet before Ireland has got into a normal condition of social life, but we are moving at last, and the symptoms of life, if sometimes disquieting and painful, are more hopeful than the peace of stagnation.

DR. PACE ON CULTURE.

Last month at the closing exercises of Trinity College, Washington, D. C., the Very Rev. Edward A. Pace, Ph. D., Professor of Philosophy in the Catholic University of America, and lecturer on Philosophy in Trinity College, delivered an address, parts of which we here quote: His descriptive definition of Culture is a very suggestive one. It implicitly excludes that purely materialistic knowledge which consists in a mere accumulation of facts confined to one limited sphere and which takes no account of the ultimate causes of things. True Catholic Culture, as Dr. Pace also hints, but without any adequate development of the idea, is the only one that explains the riddle of the universe, for it is the only culture that links the natural to the supernatural. Other kinds of culture either ignore the supernatural altogether, thus condemning themselves to a surface view of things, or introduce a counterfeit presentment, a false view of the supernatural.

Dr. Pace said in part: It is a pleasant duty for me to say frankly, both on my behalf and on the behalf, I am sure, of all here present, that we have enjoyed the programme so carefully selected and rendered. In glancing over the programme I notice that there is one word missing, and that is the valedictory. There is consequently nothing like a farewell to the college in which you have spent a year or more. This year the college closes the third year of preparation in view of the work which it has undertaken, the first fulfilment of which awaits us a year hence. Now, if it is not a pleasant thing to say farewell at any time, it would be still less gracious to anticipate by a year the saying of that word, and consequently I do not regret that the word valedictory is not found on your program. But now at the end of the third year of the college, it seems to me that it is neither too late nor too soon to re-state, especially in the light which experience has taught us, the purpose, the aim, the peculiar character of this institution; in other words, to answer as plainly as may be the question, "What is the reason of existence of Trinity College?" What is the special work it stands for? The answer is found briefly in the sub-title of the year-book of the college: It is a Catholic institution for the higher education of women.

Evidently the whole meaning of that phrase turns on the term higher education. In modern education what has been called its higher phase has been identified with that training necessary for professional work; the professional work of the clergyman, of the lawyer, of the physician, of the engineer, has been identified with higher education and doubtless an education which prepares for these callings in life deserves the name higher. But again, and especially during the last four or five decades in the history of American education, the word "higher" has been reserved for that work which is tending exclusively towards the University, and the higher education is therefore that which constitutes either the work of research in itself, or the important preparation for that work. Now without discussing the merits of these two definitions I think that those who put forth the one and the other will readily admit the correctness of a third meaning of higher education. It

is that which identifies higher education with the highest possible culture.

Therefore our question as to the value and meaning of higher education is transformed into the other question: What is the meaning of culture, and more especially, what is the meaning and importance of culture of the highest kind for Catholic women?

We can all feel the difference between a person of culture, and a person of none. It is something we do not analyze, something we experience more than we define. But if we try to interpret our feelings and our experience in dealing with persons of culture, I think we will find that these are the essential elements made known to us in our intercourse.

In the first place culture means that the knowledge gained in any way and by any process of study shall not exist in the mind in a fragmentary way; it shall not consist of isolated facts, ideas, or even principles. Culture means above all the power of the mind to relate and correlate facts, ideas, and principles, however gained. . . . The person of culture draws inspiration from the simplest thing, not because that alone contains inspiration, but because it suggests to such a mind a whole crowd of ideas. Just as was said in one of the papers this morning, such minds find "sermons in stones, and good in everything."

Secondly, as a result of this correlation of the knowledge gained by the mind there comes the power of appreciation. It is not merely looking at things as they actually exist; it is not seeing them in a mechanical way or by the physiological law of association; there comes along with all this the ability to judge of the value of things.

And finally as a consequence of this appreciation, there comes the element of sympathy for the things of beauty and goodness. . . . On the basis of its appreciative judgment on the value of things, the cultured mind is able to select those things that are best, that are most beautiful, that are truly good, and be in harmony with these better things, while at the same time discarding those things which in its judgment are less worthy and tend to lower our estimate either of ourselves or of our character.

That being briefly the concept of culture, we may ask is there any special reason why women should strive to attain this culture? In one way the question can be answered by the fact that in this country, at least, there is a growing desire and demand for a higher degree of culture on the part of women. A good many reasons might be assigned for this. It depends upon the point of view taken. One reason occurred to me while listening to the first paper this morning. It is this: We need to-day a new chivalry, and a new chivalry in the world, as the old chivalry must be the work of women. . . . We need a new chivalry that will send men forth in the world to do battle with a great many tendencies, which, if allowed to triumph, will prove fatal to our culture and to our society. The pursuits of men in this country especially, are often of such a character that they leave no room for the higher ideals of life; the absorbing nature of commercial and scientific work is such that men are very apt to drift away from the spiritual. . . . When scientists busy themselves exclusively with one particular branch of investigation they are in danger of losing sight of all those relations on which the very essence of culture depends. . . . I am speaking of the tendency of occupations and their possibilities.

Now if the women are to wield a salutary influence upon the men of this country, it must be precisely through this element of culture in their lives. If culture be wanting in both, then it will be impossible to offset the natural and materialistic tendency, and, consequently, one purpose of Trinity College, or one phase of that purpose, is to do its share in the United States towards checking, by means of the culture of its graduates, those tendencies which too often in our social life make for materialism. The culture which is imparted in the different women's colleges of this country—many of which are so successful—is largely

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independent of Catholic influence, and therefore it tends to leave out of consideration one of the greatest factors in human culture, and that is precisely the Catholic church. . . . Would it not be unfortunate if the time should come when it could be said that the Catholic Church and her history and her character are made known to the world rather through the non-Catholics, than through the Catholics? It is a purpose of Trinity College to make known the elements of culture which are embodied in the Catholic Church and to make them known where they can best be appreciated, that is, under Catholic auspices. Those who dwell within see the glory and the beauty of the church and are able to appreciate than more fully than those who see them from afar. Trinity College proposes to do its share in the higher education, and to exert its influence not only upon those who receive their education here, but upon the United States.

THE EARLY GERMAN BIBLES.

Monsignor John S. Vaughan, in his very interesting and valuable contribution, "Concerning the Holy Bible," (says a correspondent of the "Catholic Times"), deals at considerable length with the editions of the Bible in German which were printed before Luther's time. He mentions that the Paulist Fathers of New York, in their library possess a copy of Anton Konurger's splendid Bible in German, published in 1483. May I add that the Catholic University at Washington contains another copy of one of these Bibles, printed prior to Luther's birth. It is exhibited in the Museum of Biblical Archaeology, founded there by the Orientalist, Rev. Dr. Hyvernat. But may I further draw the attention of your readers interested on this subject to the

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copies of these early Bibles preserved much nearer home in our own British Museum? The British Museum Library contains very many copies of early Catholic vernaculars, including those in German. It has copies of eight different editions of Bibles printed in German and bearing dates previous to Luther's birth, and three more editions bearing dates before his losing the Catholic faith. There are also in that library two editions in Low German on the dialect about Cologne. Among these German Bibles the earliest is "not later" than 1466. They also include a well preserved copy of Anton's Koburger's Bible of 1483. One or other of these early Bibles is usually on view in the cases illustrating early German printing, which are arranged in the King's Library gallery of the museum. A full list is published in the Catalogue of Printed Bibles sold in the museum. A vast amount of information on these German Bibles may be found in Janssen's great work, "The History of the German People at the close of the Middle Ages."—New Zealand Tablet.

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C. M. B. A.

Grand Deputy for Manitoba.

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SOCIALISM.

The following masterly article, by Father Yorke, of the San Francisco "Leader," strikes a warning note to which all workmen, and especially Catholic workmen, should give earnest heed.

One of the great dangers that confronts the labor movement in America is Socialism. Every day evidences are accumulating that the doctrines of this sect are being pushed within the organizations of the workmen.

Within the last few weeks the Bishop of Denver has been compelled to make a public pronouncement concerning the matter in his diocese. Denver is the centre of the Socialistic propaganda, and the inter-mountain region its best field. Bishop Matz was certainly within the limits of right and prudence in warning his flock of the danger.

Now by Socialism we do not mean the Socialism of the Employers' Association. That intelligent body believes that any attempt on the part of the workmen to better their condition is subversive of all law and order. Not being gifted with more wit than the law allows they think to frighten the community by shouting "Wolf! Wolf!" With their interpretation of the word we are not concerned; indeed we believe every Bishop of the Church is a Socialist according to them.

Neither do we mean by Socialism the Socialism of the timid or the conservative. There are many reforms useful or necessary in the social state which appear to certain minds as revolution. For instance, whatever may be our opinion about the expediency of public ownership in this or that particular case there is no doubt that the principle of the public ownership of public utilities is a sound principle. Yet there are many fearsome or crabbed people who look upon every proposal of municipalization or nationalization as rank Socialism. In this sense again every government in the world is Socialistic.

Neither by Socialism do we mean those political expedients which in other countries and here have been proclaimed as the remedy for all civic ills. For instance, the success of Socialism in Germany is to be attributed in a large part to its advocacy of certain reforms which we have enjoyed here from the beginning, as for example, the principle of one man, one vote. Again the Referendum, or the method of giving the people, as distinguished from their representatives, a chance to pass on a law, is often put forward as a Socialistic tenet, while as a matter of fact it exists in some form or another in every constitutional State.

But by Socialism we mean that doctrine properly so-called which has for its aim the betterment of society by the abolition of private property, the supersession of the family and the destruction of all individual enterprise. The end of Socialism is a legitimate end, namely, the improvement of social conditions. For that end all governments, all parties, are supposed to strive. The means which Socialism proposes to that end, namely, the abolition of private property, family life and individual effort are not only illegitimate, but are opposed to the very nature of things. It is these means which make Socialism as a doctrine repugnant to the Christian Revelation and to the dictates of common sense. It is for these reasons that the Pope has again and again written against it.

There are two ideas that stand over one against the other in irreconcilable antagonism—the Christian idea of man and the Socialistic idea of man. According to Christ, man is a creature whose chief value lies in his soul. That soul was made for another life, and man is here on earth to save his soul. He has temporal and social interests, but he has them only as helps to the great end of his existence. It matters little how successful he may be in earthly things; all is lost if he is not a success in things eternal. What doth it profit a man if he gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul? This doctrine may seem hopelessly old-fashioned and out of touch with modern thought, but there it is—the fundamental idea of Christianity, and Christianity never grows old.

Now the Socialist idea is that man exists for this world to get all the good and pleasure and profit he can out of it with the least possible expenditure of energy. The Socialist puts religion and the religious feeling entirely out of court. It is true that the great Socialistic writers are uniformly anti-religious and that in most instances popular Socialism is accompanied by a vulgar atheism, yet we wish to give the Socialists the benefit of their professions and we are willing to accept their declaration that they put religion entirely out of discussion. They are dealing with man and the hard facts of the world, and their object is to let the soul and the future take care of themselves, but to see that the human animal is properly generated, properly bred, properly housed, properly fed and properly exercised. On these things hangeth the law and the prophets.

Socialism is the legitimate outcome of the revolution of the sixteenth century. It is really Puritanism carried into the domain of economics. The Puritans were bitten with the craze for regulating everything by law. They believed that, given a certain machinery, they could make men just, sober, pure, honest. When they found out that human nature was too strong for them their only remedy was more law. To this day the country is overrun with societies for reformation of everything in sight, and these societies believe that the best way to carry out their ends is to have a law passed by the Legislature commanding people to be moral. It is no lesson to them that law after law remains a failure. Deep down in their hearts they have the Puritan principle that men can be made moral by exterior agencies, and they cast the blame of their failure on the police or the judges or the community, never admitting that their principle itself is false.

Now Socialism starts with the same principle. It believes that men can be made prosperous and happy in mass. To make men happy it declares it is necessary that every man should have sufficient to eat and drink, that he should be comfortably clothed; that he should have sufficient recreation to keep his body in good condition, and sufficient opportunity to improve his mind, that his breeding and the raising of his family should not be left to chance, but that as much care at least should be taken thereof as is taken in the care and rearing of horses; that the family system is as antiquated as the old way of making shoes or homespun garments, and that the private property system is the root of all modern industrial evil. Therefore they say, let us control all the means of production, including human labor. Let us so regulate that labor that the fruits of it will go into the common treasury. Thence it may be distributed to the community according to the needs of each. In this way the amount of labor required from each individual will not exceed the absolute demands of health and recreation.

It is evident then that Socialism puts all its hopes of success in machinery. The Socialists are willing to take any community any day and to erect therein their wheels, and levers, and cranks, and pulleys and start in to grind out happiness by the wholesale. Of course the great Socialist writers draw a most flattering picture of what will happen to human nature once the wheels begin to go round. Just as soon as the present destructive system of individual competition is abolished, men will cease to be selfish, grasping, greedy, quarrelsome. When their bellies are full of bread and their days full of leisure they will become temperate, content and chaste, and submit willingly to the rules laid down by the scientists for the control of the appetites, and the proper conservation of the race. When the individual is merged in the State, and every office is open to every citizen, ambition and pride, and emulation and corruption and lying, will all fly this happy earth. No doubt there can be no thievery where there is no property, and no unchastity where there is no Sixth Commandment. But it is difficult to believe that there will be no ambition in a popular State.

The mainspring of Socialism is the destruction of individuality. The world is to be changed into a

gigantic workhouse or soup kitchen. Men and women shall obediently do the work set them to do as long as they are told to do it, and will as obediently turn over the fruit of their labor to the State. But what is this State? It is all very well to give big names and call it collective humanity or the common good, or such like trash, but the State to the ordinary man and woman in Socialism will be the factory boss, the overseer or some other officer appointed to supervise their work. Now whence shall these overseers, bosses or officers come? Some of the advanced thinkers of the sect believe that the time will arrive when men can be bred for various occupations as we breed dogs for hunting and horses for running, so that we would have men born master blacksmiths or master cobblers or master tailors—which, by the way, is a curious reversion to the old world idea that we could breed families for ruling as the bees breed queens. But until that time comes, the overseers, bosses, etc., must be elected, and will any one in his senses look at the world of reality and say that he would give up his life, his liberty and his happiness absolutely into the hands of even the best of our elected officers.

The fact of the matter is, that Socialism is the iridescent dream of men who do not condition themselves by the facts of human nature. It is more a religion than a political system, but neither as a religion nor as a political system has it any place in Labor Unions. The Labor Union has a very definite end, and that end is the improvement of the condition of the laboring man. It has very definite means to that end, namely, mutual support and assistance, and the principle of collective bargaining with employers. Now there are a great many people who think that if all the workmen were teetotalers there condition would be very much improved. We have no doubt it would. We have no doubt that there is not a man in the Labor Unions in San Francisco that will not admit that the condition of the laboring men would be ameliorated if every Unionist took the pledge. Yet a Labor Union is not the place for a temperance propaganda. The end is all right, but the way, namely, the pledge, is outside the scope of the Union. The Unions exist to produce their end by a particular means; they would soon cease to exist if everybody could tie them up to every other patent means he might fancy.

Again, there is no doubt that if every member of the Union was a thoroughly religious man the material prosperity of the worker would be increased. Yet this most efficacious means of improvement is kept out of the Unions, and, as they are at present constituted, would infallibly wreck them if introduced. Moreover, every Democrat thinks that the welfare of the citizen is bound up with the success of his party, so the same thinks every Republican, yet good sense keeps party politics out of the unions. Now the Socialist system stands precisely in the same case. Its methods are not Union methods, therefore it has no place in the Union. It should be as rigidly kept out as other politics, because it is an element that will infallibly work the destruction of organized labor. Bishop Matz has rendered a service not only to Christianity, but to the men that toil. The association which he denounced, is a local affair, and is bitterly hostile to the cause and the leaders of Unionism, as we understand it. Their organs are filled with abuse of the men whose names are household words among the laborers of the land. Their most active propagandists are ex-priests whose abuse of the Church might be expected in an A. P. A. lodge, but not among men who cry so earnestly that they have nothing against any man's religion. Of course these outcasts will abuse and vilify the Bishop, but he can stand it. We congratulate him on his courage, and we believe his action will strengthen real Trades Unionism, as against the spurious article that now seems to be current in the Rocky Mountain region.—Leader.

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POPE LEO XIII.



SATURDAY, JULY 18, 1903.

THE MANITOBA SCHOOL QUESTION.

"And in any Province where a system of separate or dissenting schools by law obtains, or where the local Legislature may hereafter adopt a system of separate or dissenting schools, an appeal shall lie to the Governor-in-Council of the General Government from the Acts and decisions of the local authorities, which may affect the rights or privileges of the Protestant or Catholic minority in the matter of education, and the General Parliament shall have power in the last resort to legislate on the subject."

The above resolution, framed by Sir A. T. Galt, was adopted first at a conference held in Quebec in October, 1864, and at the London conference in 1866, and it has afterwards been embodied in the Constitution of Canada. Referring to that resolution, "La Patrie," of Montreal, has the pertinent comment, which is as follows:—

"Mr. Galt (who was then the representative of the English minority of Quebec) feared that the French Canadians, who were the majority in Lower Canada, might later on abuse their power and their strength.

"We may with pride quote our history as an example to our co-citizens of the other provinces.

"Never did it enter into the minds of the public men of our origin to deprive our English and Protestant friends of their school liberty. We treat them as we treat our ourselves, and as we should like to see our compatriots and co-religionists treated everywhere in Canada.

"The constitution of Manitoba gives to Catholics the right to separate schools, to French Canadians the right to speak their own language in the Legislature.

"It was, let us repeat it, the constitution which consecrated these rights and privileges.

"All that has disappeared, all that has been taken away from the Catholics and the French Canadians, and what is still worse by a government which boasted of the name 'liberal.'

"Mr. Greenway, a man without great value, but not wicked, contributed to a partial but imperfect reparation. Since, the Manitoba Legislature has refused to do anything to complete the arrangement of 1897. The Catholics of Winnipeg pay, in spite of their small number, yearly taxes amounting to \$15,000.00 for the maintenance of schools to which their conscience forbids them to send their children. That state of things is intolerable.

"We do ask our co-citizens of this city, of this Province, of Canada, to unite with us in demanding the redress of the wrongs, which are more and more accentuated from day to day.

"It is with our English friends, that should originate the movement of reparation and slow justice in behalf of the Catholics of Manitoba. The British Empire has traditions of equity and liberty to defend and to maintain. It is important that minorities should feel at home under the British flag.

"We would wish, for our part, that this question should be discussed, taken into consideration, without anger, without prejudice, as all questions of primary importance should be studied and taken into consideration."—La Patrie, Montreal.

L'ÉCHO DE MANITOBA.

It is painful to see how the "Echo" lends itself as a medium to spread the unwholesome ideas nourished by some of its correspondents. To allow, for instance, such poisonous principles as those expressed in the so-called answer of Armorician to Francisus (both of which we presume are "nones de plume") to find room in its columns, speaks very poorly of the "Echo." The journalist should consider it his duty to instruct his readers in sound and solid doctrine as well as to guard them against any such revolutionary brands as those that will praise to the skies the principles and works of the French revolution. The French Canadians are at times, in fact too often, accused of having an antipathy for the pure French that come to settle and live with them. But how in the world could they sympathize with such erratic articles as those that almost constantly fill the pages of the "Echo."

We say nothing concerning politics where the "Echo" outdoes by long odds all other papers of the same stamp, that only brings a smile of pity to our lips; but apart from political views, which after all we respect, whatever they may be, provided they appear with some honesty of conviction, we certainly have a claim to expect from a Catholic journal some consideration for Catholic ideas and principles.

Let the "Echo" stigmatize, instead of upholding, as it so frequently does, its correspondents, who shouts so loudly: "vive la revolution! vive la publique!" Let it treat with some decency those who are seeking in the "drapeau" of the Sacred Heart a fit emblem for the French Canadians, and it will find us more friendly to its pursuits. We do not blame those who have ideas different from ours on this question of a national flag, we do not condemn the "Echo" for defending "Le Tricolore," but we have reason to complain of the uncouth and shocking language in which it is done. If there is anything that has characterized the French Canadians ever since they were given over to the English rule by their forsaking mother country, it is assuredly their deep and constant attachment to the faith and piety, which they had brought to the shores of the St. Lawrence from the dear soil of the old Catholic France. But after all what has the "Tricolore" which dates back only to 1789, to do with the French Canadians? And why should the Sacred Heart emblem prove so offensive? At a time when the French Republic is so ignominiously expelling from its bosom some of her most noble children in the members of religious orders, and when the sound portion of the French nation are looking to the heights of Montmartre for protection from the Sacred Heart; it is certainly ill-becoming to see "L'Echo" and its adepts use such unchristian and disrespectful language.

"Souviens toi," they say to the French Canadians! Yes the French Canadian remembers to weep over them, the dark days of the French Revolution, when the blood of such noble sons of France flowed in streams to wash the sins of the nation, the French Canadian remembers also the days of 1837 in Canada, not to uphold the Revolutionary principles that misguided many, but to bless the clergy that kept the masses of the people in the path of righteousness. If it be such principles and sentiments that

our newly arrived sons of France wish to condemn, we must say with deep regret that they have greatly degenerated. For more noble a blood flowed through the veins of our French Canadian ancestors, and more noble also is the life that pervades to this day the French Canadian homes. The French Canadian still loves his mother country, and reverences her memory more so than those who shout "vive la Revolution!" a bas l'drapeau du Sacre' Coeur!

REGINA NOTES.

Miss McCusker, daughter of Mr. and Mrs. C. J. McCusker, returned from St. Mary's Academy, Winnipeg, last week to spend her holidays at home. Your correspondent was very much surprised indeed to see the excellent work done by Miss McCusker during her stay at St. Mary's, and to note the remarkable progress made in Music and French especially. That St. Mary's Academy is a first class institution for young ladies, is an indisputable fact. The young ladies look forward with pleasure to their return as then they will occupy the new convent, where the graduation exercises will then take place. It was to be regretted that Miss Madge was not able to remain till the close of the term, owing to ill health. Her many friends are pleased to know she is now quite well and will return to the convent this fall. We wish Miss McCusker and Miss Madge a most enjoyable holiday.

Regina Catholics are to be congratulated indeed over the fact of having Mr. C. Hall now a resident of the Capital. Mr. Hall, late of Winnipeg, and formerly of St. Paul's Parish, Toronto, has always been a prominent singer in church choirs, and with really commendable zeal he has undertaken the leadership of Regina choir, and already excellent results are to be seen. Yesterday at High Mass, the organist being unavoidably absent, Mr. Hall sang with the assistance of the choir, the Mass of the Sixth Tone without any music. We trust he may see fit to become a permanent resident of our city, for in him the Catholics have indeed a very desirable co-worker.

LINA McFARLANE.

ST. ANNE DES CHENES.

On Monday we had a big political meeting in the Municipal hall, or rather outside that building, as there were far too many people present to find elbow-room within. I have heard that there must have been fully 300 people present. Mr. Roblin was there; he made a very telling speech, and as he left the grounds he was greeted by uproarious cries of hurrah! for Mr. Roblin, whether all were sincere remains to be seen. Immediately after the meeting, Mr. Roblin accompanied by Messrs. Lauzon and Turenne drove to Lorette, where they were due for another meeting that evening.

Rev. Father Giroux is absent from his parish, residing at St. Jean Baptiste, Letellier and other places where he has friends, but he is expected back any day now.

We hope he will have had a pleasant trip, it is a long time since he had a holiday. Most of the schools about here have closed for the summer vacation.

Mr. Goulet has been here for over a week, presiding at the teacher's examinations.

There have been two marriages here lately, summer marriages seem to be quite the fashion this year. There are two more talked of. The first one which took place about two weeks ago was between Mr. Elzear Blanchette and Miss Rosanna Laberge, they gave a very pleasant reception to all their friends in the evening. Last week Mr. Alfred Jordon led to the altar Miss Antoinette Demontigny, the wedding was celebrated in much the same manner as the one on the preceding week. Both the brides looked charming. We all wish the young couples every happiness and prosperity.

There are many new buildings going up, it is impossible to find a carpenter employed.

Rev. Father Dupuy was prevented from giving his lecture by the rainy weather last Sunday, and it has now been indefinitely postponed.



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The strawberries are about finished, we did not have a great quantity this year, because the season was too dry.



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LETTER TO THE FREE PRESS
BY JOHN O'DONOHUE.

To the Editor of the Free Press.
"Sir,—I notice by the city papers that there has been a Catholic deputation waiting on our provincial Premier demanding some concessions in regard to our School Act, and having failed with Mr. Roblin, they purpose now waiting on the Federal Government. The trip to Roblin was only a blind, the real intention being to embarrass Laurier and his Government. Why did not the Catholics form in a body of 500 and march to the government buildings as they did when the Greenway Government was in power, the procession being headed by federal civil servants? I can tell you the reason. It is because those same leaders in the school question agitation had as their main purpose the embarrassing of the Liberals in power, their desire for better terms for the Catholic schools being only a pretence.
"I can assure you and the people of Manitoba that the vast majority of the Catholics would be glad if the Catholic committee had accepted the very liberal terms offered Catholics by the city school board when they met recently. But that would not serve the political schemes of the wire-pullers of this city. I wonder if any one could point out one Liberal vote ever cast by any one of the Catholic deputation named to go to Ottawa to interview the Dominion Government. I think not. Why, we find that at the present time, and since this little agitation started, His Grace of St. Boniface is at Montreal pulling the Langevin Tory strings, and all for political purposes.

"JOHN O'DONOHUE."
Winnipeg, July 4.

The Free Press has many of the Catholics of both Winnipeg and the province at large, on its subscribers list. We therefore had expected that it would have some consideration for the feelings of those Catholic readers and spare them the humiliation of reading such a low and contemptible squib as appeared in its columns under the signature of John O'Donohue.

Mr. John O'Donohue, who calls himself a Catholic, has always complaisantly served as a tool to do the dirty work of all the enemies of our school rights in Manitoba. We had hoped, however, that in so doing he would exercise a little decency, not to say reverence, towards his ecclesiastical superior. We had hoped also that the Free Press, which boasts of being a great leader in this country, would not lend itself as a medium to Mr. O'Donohue for the spreading of his slanderous attacks on our loved Archbishop. Mr. O'Donohue, in his letter dated the 4th inst., charges the Catholics in the school question agitation with having as "their main purpose the embarrassing of the Liberals in power, their desire for better terms for the Catholic schools being only a pretence." And then he concludes: "Why, we find that at the present time, and since this little agitation started, His Grace of St. Boniface is at Montreal pulling the Langevin Tory strings, and all for political purposes." The fact is that, at the time Mr. O'Donohue was writing his letter, His Grace was on his way home, which he reached on Saturday, the 6th. Too bad! poor sir! your shot this time again falls short of its aim. A little more thoughtfulness might have least have left some color to your slanderous attacks; but, as it is, we can only find in you the old John O'Donohue. And you are not a bit more happy in your attempt to throw mud at the Catholics of Winnipeg regarding their recent movement in the Manitoba School question.

Had Mr. O'Donohue attended the mass meeting of the Catholics of Winnipeg he would have found that politics had carefully been eliminated from all the proceedings of the meeting. We want justice, we seek redress, nothing else. We went first, acting upon constitutional principles, to the Honorable the Premier of Manitoba. Whether Mr. Roblin is or is not debarred by the school settlement of 1897 from granting our just demands we do not wish to discuss just now; but it is clear to all unbiased minds that the only course of action for us to follow at present is to go to Ottawa and demand that the judg-

ment of the Privy Council be carried out. This we are determined to do, for we cannot endure any longer the intolerable state of persecution under which we labor, notwithstanding Mr. O'Donohue's ridiculous protest in favor of the Winnipeg school board's attitude; and we beg of all righteous citizens to consider the question now at issue on its own constitutional merits, and not to make it another football for politicians to play with, as Mr. O'Donohue is actually trying to do.

We reproduce above Mr. O'Donohue's letter as a sample of the absurdities to which political bias may lead.

Another letter has been published of the same stamp as that of Mr. O'Donohue's, dated the 8th, from Fannystelle, and signed "Farmer." We will ignore it entirely.

WINNIPEG FAIR

There has always been a great rush of citizens from the States on the border to visit the Winnipeg Industrial Exhibition. This year so many have bought land and otherwise identified themselves with the interests of the great Canadian West, that the number is expected to be larger than ever, especially as many will doubtless take advantage of the occasion to become practically acquainted with the country about which so much has been said and written during the past few years.

The recent visit of the agricultural editors from the United States will doubtless be productive of lasting good to the Canadian Northwest. These gentlemen have had an opportunity of seeing for themselves the country about which so much has been said and written and the Canadian Northwest is a "good wine which needs no bush." Manitoba and the Northwest Territories speak for themselves, and the altogether satisfactory results of the past three years require no comment. Winnipeg is the centre of this sphere of great prosperity, and the Winnipeg Industrial Fair has done more than any other factor to bring to the notice of the world

at large the really wondrous possibilities for everyone who is willing by the might of his own right hand to make a more than comfortable living, if not a modest fortune. Freedom breathes in the air and equal rights for all and Manitoba and the Canadian West are coming to be more and more recognized as the homes of the brave and the free.

Merchants, bankers and hotel-keepers are making preparations to decorate and illuminate their various places of business during Fair week. A larger crowd than ever is expected to attend the exhibition, and if fine weather is the order of the day, there is no doubt but that great business will be done in Manitoba's capital. The city council are making arrangements for the decoration and illumination of the city hall and square, and already workmen are busy encircling the Volunteer's Monument with strings of colored lights, forming a blaze of color which will be a thing of beauty for all.

DUBLIN CATHOLIC TRUTH SOCIETY.

At the annual meeting of the Catholic Truth Society of Ireland, it was reported that since the last meeting held in June, 1902, over 530,000 books had been despatched, and within the same space of time 81 new branches were registered in connection with the Catholic churches throughout Ireland. The business connections formed in the United States and in the British colonies had been further developed, about 50,000 publications having been sent to Australia and 5,000 to America during the past year. New publications printed during the 12 months brought up the total number issued to 157. General gratification was expressed at the success of the society, and the officers and council were warmly thanked for their efforts. Archbishop Healy was again elected president, and a widely representative committee was chosen to direct the affairs of the society for the next 12 months.

Sign Blue star 452 Main St. Opp. Post Office

We Save You

Money in Clothing, Hats and Furnishings. Just read the value here Mentioned.

<p>Men's Suits.</p> <p>The SPRING SALE is a record breaker on suits. The neatest tweed suit you ever saw and worth \$10.00 Will cost you this week..... \$7.50</p> <p>HIGH-CLASS imported patterns in new suiting. "The swellest ever" at \$14.00, for only..... 10.00</p> <p>YOU KNOW the fine Worsteds in Hairlines, etc., those neatly made and perfect-fitting suits, tailored to sell \$20.000. For this week..... 15.00</p> <p>Don't you wish a BLACK PRINCE ALBERT SUIT, or Three-Button Cutaway, from \$25.00 down to \$7.50. We can show them all. SEE US! SEE US! 7.50</p>	<p>Spring Overcoats.</p> <p>Than which none neater! The swell full curved Raglanette. Full length, slash pockets, worth \$12.50 Spring price \$10.00</p> <p>Do you prefer the COVERT or HOYARD, or does your taste incline to a ¾ length? Even if you want the Standard, 36-inch, we have them.</p> <p>THE NEW CRAVENETTE shower-proof overcoat, square shoulders, full back, ankle sweep in Oxford Grey or Italian Olive. This is a good garment. Fit, wear and satisfaction guaranteed. You pay \$16, \$18 and \$20 for it elsewhere. Here for Spring, your choice for \$16.00 and..... 14.00</p> <p style="text-align: center;">They await your choosing.</p>
<p>Boy's Suits.</p> <p>Eh! Little men! We thought of you also. See us for your Spring Suit.</p> <p>Boys' 2-piece suits, worth \$3.25. Spring price \$2.15</p> <p>Boys' 2-piece suits, worth \$4.25. Spring price 3.00</p> <p>Little Man's suits, worth \$5.25. Spring price 4.00</p> <p>3-piece suit, natively made, tailored same as your papa's in every detail, \$6.50. Spring price 5.00</p> <p style="text-align: center;">BE SURE you see US before buying.</p>	<p>Pants.</p> <p>You may select here from our 5000 pairs. A neat pattern tweed..... \$1.50</p> <p>Good value \$3.00 pants, worth every cent of it. A fit,..... only 2.00</p> <p>The famous "Star Brand" stock, new designs, fine goods at \$5,..... for 3.50</p>
<p>Hats! Hats!</p> <p>You remember the one we sold you last Spring. It was a GOOD one. We sell none other. Hard or Soft. All shades and Styles the latest. Makes the best. Shaped neatly and to last..... Prices 50c to \$7.00</p> <p style="text-align: center;">Have you seen our Silk Hats. Oh, say! They are Swell!</p>	

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Young Woman's Corner.

LIFE'S SCARS.

The choicest garb, the sweetest grace,
Are oft to strangers shown;
The careless mien, the frowning face
Are given to our own.

We flatter those we scarcely know—
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom;
Alas, for those who only see
This cut across a tomb!

But, soon or late, the fact grows plain
To all through sorrow's test—
The only folks who give us pain
Are those we love the best.
—E. W. Wilcox.

IMMACULATE CONCEPTION.

Long ages the world had sorrowed
In the starless gloom of sin,
For each child of earth, ere yet its birth,
Borne the stigma of Adam's kin.

But at last the clouds were scattered,
Hope's star shone through the gloom;
For a child of light free from Eden's blight,
Lay fair in its mother's womb.

'Twas she, the 'Great King's Daughter,
Whose glory is all within—
Her soul alone hath never known
The shadow or taint of sin.
—Rev. A. B. O'Neil. C.S.C.

It is lamentable to notice the falling off of deference from the young to the old.

The pity is because there is nothing so pretty in the manner of a young girl as a courteous behavior toward the aged.

It is often noticeable that a young girl will slight a remark made to her by an elderly woman to listen animately to a giddy girl of her own age.

How often, too, is the elderly guest entirely neglected by the young members of the family that she may visit. A little attention from the young is much appreciated by the elderly, and it is easy to give, at least, a deferential manner.

It is generally wisdom's part to defer to the opinions of the old. Wisdom is gained through experience and the aged with their long life of experience should have good advice to offer and words of wisdom ever on their lips.

Girls, be courteous ever, but have a particular deference for the old, and so earn universal praise here below, and lay by stores in Heaven, because of that blessed virtue, Charity; for out of the fulness of charity springs the perfectly courteous manner. AMICA.

A LEADING WESTERN CANADIAN INDUSTRY.

Pure food means good health, but pure food cannot be made without pure ingredients. People are only now beginning to realize this fully, and are slowly having their eyes opened to the shameless adulteration of most food-stuffs by manufacturers and others who are greedy for profit and careless of the health of their customers. Housekeepers would be very much astonished if they knew how common the practice of adulteration now is. Pepper, for instance, can be easily mixed with cheap and dangerous substitutes, so skillfully as to deceive even the average grocer, and besides its unhealthfulness, is of course much weaker and therefore much dearer than pure pepper. It is the same with all other spices, with extracts, baking powder, cream of tartar, etc. It is very hard indeed to get any of these really pure.

This state of affairs was felt very strongly by a large Winnipeg wholesale grocery firm, who found it very difficult to obtain pure goods for their own trade. To overcome the difficulty and make

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PRIZE LISTS MAY BE HAD ON APPLICATION

sure of having goods absolutely pure, that could be guaranteed to customers, they formed the Blue Ribbon Manufacturing Company, and erected in Winnipeg the Blue Ribbon Spice Mills. This great building, with its ten flats, all fitted with the most modern machinery, is the largest and most complete spice mill in all Canada, and is a credit to the West. Nothing but absolute purity is tolerated in any goods put up under the Blue Ribbon brand. "Pure as Blue Ribbon" will soon be the standard of purity. A trip through this establishment is an education in itself. On the ground floor are long tiers of sacks filled with green Coffee from Mocha, Brazil, Jamaica, Central America, Southern India, East India, Java, Arabia, and other countries. Drays are also unloading bales and bags of spices from the finest plantations of the east and south. On the next flat the Pure White Baking Powder is being automatically weighed out into bright new cans, and swiftly labelled with the well known Blue Ribbon Brand. In another part, the extracts—pure essence of fruit—are being put up in their dainty white capped bottles, while in the next department, the Blue Ribbon Jelly powder is being packed in handsome packages, all ready to make the most delicious jelly in a few moments.

On the next floor the green Coffee beans are run through machines to take out all the stems, sticks, and little stones which somehow find their way into the sacks at the plantations. Then they go into the roasters of the latest design, so arranged that the beans are sorted out, and only those of the same size, roasted together, which of course means a much even roast. After this they are cooled slowly and carefully, so as to retain the full flavor of the bean, and either run off to the packing room to be packed whole, or run through the great coffee grinders.

In other parts of the building Baking Soda, Cream of Tartar, Herbs, Borax, etc., are being prepared and packed, and one cannot fail to be impressed with the endless precautions taken to ensure the absolute purity of Blue Ribbon goods.

The extensive tea packing department in the same building is a very busy place. Here it is that the famous Blue Ribbon Teas are blended and packed. These teas are in a class by themselves, for they are blended exclusively from teas that grow on the finest Ceylon and India plantations, and these gardens are controlled for all America by the Blue Ribbon Tea Company. This immense advantage is followed up by the most careful and modern methods of manufacture and blending, so that the unusual strength and fragrance are fully preserved. The mixing

and blending is done by great machines, so perfectly regulated that the delicate tea leaves are not broken up, but comes in perfect condition to the automatic weighing machine from which they are wrapped in bright new lead-foil, and covered by the well known red, white or green labels of Blue Ribbon. Finally the packets are cased up and shipped out by the carload all over the country, from Halifax to the Yukon, and at last appears in the teapots and teacups of people who know good tea from poor.

PROSPERITY WITHOUT PAUPERISM.

A leading American daily, commenting on how ignorant the rich people of the great cities are of the condition of their poorer brethren, and how this ignorance begets indifference to their welfare remarks that, "On the medieval manor where all classes dwelt side by side, there was a much closer understanding." If the Catholic Church were the dominant force in the world to-day that it was in medieval times, all the praise that is given to them could be given to our own age, and a great deal more. It used to be the fashion to believe that Protestantism brought prosperity to those countries which embraced it, and that the nations which remained Catholic lagged far behind in material progress. The keen observers of to-day are forced to admit that Protestantism brought wealth to the few and misery to the many, and that the Catholic nations of the world are at the present hour more truly prosperous than their Protestant neighbours. Protestant Great Britain leads the world in pauperism; Germany,—which is half Catholic,—France, Austria, Italy, and Spain—the majority of whose people are Catholic whatever their rulers may be,—have less pauperism or none at all. Catholic Belgium is the most prosperous country in Europe. These are the conclusions not merely of Catholic journalists but of non-Catholics like Dr. John V. Shoemaker, president of the Philadelphia Board of Charities and Corrections, who has recently published the result of his investigations in the countries of Europe as commissioner of the State of Pennsylvania.—The Casket.

Girls are smaller than boys in their cruelties, and it is hard for them to stand bravely up for the "queer" girl whom everybody snubs, but the right act at the right moment is the crown of a noble girl. As tiny insects built the beautiful coral islands, so little acts of kindness, bravery, or self-denial form the structure of a strong and beautiful character.—Leader.

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A SCIENTIST OF LONG AGO.

From indisputable evidence it is certain that the philosopher Gerbert, afterward Pope Sylvester II., was familiar with the power of steam, and that he knew and put into use the principles of the telescope and the wheeled clock fully three centuries before their rediscovery by Roger Bacon. The allusions to his practice of propelling machinery by "boiling water" are frequent in the writings of the historians of his day.

There was little knowledge which this man did not possess. He was an adept in philosophy, logic and mathematics; while his musical accomplishments were the wonder of all who flocked to learn of him. He was skilled in rhetoric and the classics, in disputation and oratory; and taught astronomy, by the use of apparatus of his own invention, in so charming a manner that it became a joy to be his pupil. He made practical the decimal system of notation, and popularized the science of arithmetic. And all this in the "Dark Ages!"

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