

Northwest Review

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Current Comment

A writer in a recent number (May 20) of the "Etudes," the well informed and ably edited fortnightly review published by the French Jesuits, focusses the light of historical criticism upon various histories of early Catholic missions in Japan. A "History of Japan during the century of early European intercourse" by James Murdoch and Isoh Yamagata, (Kobe, 1903), is decidedly hostile to Christian preaching. Mr. Hans Haas' "Geschichte des Christentums in Japan" (History of Christianity in Japan), published in Tokyo in 1905, though written by a non-Catholic, is respectful towards the labors of the Catholic missionaries. H. Nagakura's "Histoire des relations du Japon avec l'Europe au 16e et 17e siecles," Paris, 1905, is a curious effort on the part of an attaché of the Japanese legation in Paris to hold a middle course between the brutal hostility of most Japanese historians and the contemporary narratives of the Jesuit missionaries. But the effort is not a serious one; the missionaries are always in the wrong, "the very head and front of their offending" is that they preached the gospel. Besides, the book is full of blunders and anachronisms. Quite other is M. A. Steichen's "Les Daimyo Chretiens, ou un siecle de l'histoire religieuse et politique du Japon, 1549-1650" (The Christian Daimios, or a century of the religious and political history of Japan), Paris, 1904. Founded upon the histories and letters written by the early Jesuits, who are still the most trustworthy annalists of that heroic period, Mr. Steichen's book sets forth more clearly than these first accounts did the sequence of political changes, the responsibilities of important actors in the long tragedy and many other points that needed explanation or more precise definition.

One of these points is the number of the converts and martyrs. Some writers, Catholics but not Jesuits, have spoken of two million martyrs. From a careful comparison of contemporary records it now appears certain that at no time were there much more than three hundred thousand Catholic converts in Japan during the sixteenth and seventeenth centuries, and that hardly more than two thousand of these were true confessors of the faith. In this relatively small total are not, however, included those who were banished from Japan, those who died in Prison, or the 37,000 Catholics massacred at Hara when the revolt of an entire province against the intolerable tyranny of the emperor was repressed by Dutch imperial troops who, assisted by Dutch Calvinists, wreaked indiscriminate slaughter on heathen and Christian alike.

The story of the Christian daimios is a sad and shameful one. As feudal or military chiefs in a then imperfectly unified empire, they clung tenaciously to their hereditary privileges, their wealth and local prestige, and when the test of persecution and consequent poverty came, they ignominiously failed to meet it as Christian men, thus once more justifying Our Lord's sorrowful glance upon the rich young man who would not give up all to follow Him. Out of some forty Christian daimios not one dared to face the fury of the executioners. Several of them apostatized and became the worst persecutors of their brethren. Others avoided apostasy and death by withdrawing from public life. Many of their families have become extinct. The others still bear the titles of viscount, earl or marquis. But in that very Japan where in 1865, after two hundred years of priestless hidden life, thirty thousand Japanese Catholics, almost one-tenth of the former total Church membership in its palmiest days, were found faithful and true, there is not a single Catholic descendant of the forty once sincerely converted daimios.

Contrast with that pitiful cowardice of the local rulers the heroism of the humble. The history of Christian martyrdom in all ages presents no parallel

to certain episodes of the Japanese persecutions. The Catholic poor, the working people, the merchants, the petty lords or samurai, went to the stake with an eagerness, an interior joy, a simple serenity, the recital of which still dims the eye with tears, and the sight of which filled with amazement and stupor even the Dutch witnesses of the deaths which they themselves, by their lying tales of pretended Catholic plots against the crown, had cruelly brought about.

Fear, under some form or another, is one of the most fruitful of human motives. The fear of the Lord is the beginning of wisdom. It is only perfect Divine love that casts out fear. Among that vast multitude everywhere who have no personal convictions it is fear of public exposure that keeps men and women honest and outwardly respectable. How many there are who go to church simply because they are afraid of what their relatives or friends would say, or merely think, if they did not. On this subject which admits of almost endless development, our judicious contemporary, "The Casket," says:

"Keep fear out that the child may grow up to the end of the first ten years' period, and not learn what physical fear is," says Luther Burbank. That is all right. Children should be taught not to dread the dark; they should never be allowed to listen to ghost stories; the servant maid who tells them that "the goblins 'll get you, if you don't watch out," should be dismissed from the house. But moral fear is a very different matter. They should be taught to fear sin and eternal punishment due to sin just as they fear falling over a precipice. When Mr. Burbank puts the fear of hell under the same ban with physical fear, he classes himself with the silly women who at a Mothers' Congress held in Chicago resolved that it was perfectly shocking that children should be taught the prayer "Now I lay me down to sleep." They were sure that the very thought "If I should die before I wake" must make the soul of every sensitive child quiver with anguish. With so many neurotic women in the world to-day, it may very well be that some children are already victims of neurasthenia at ten years old. No other class of children, however, has ever found that simple and beautiful little prayer other than soothing and comforting as the touch of a cool hand upon their foreheads. Mr. Burbank and the Chicago women think themselves psychologists, but theirs is psychology gone mad.

Luther Burbank, "the California wizard" knows the secret of thornless roses and stoneless plums, but his recent article in the "Century" magazine, referred to as "exceedingly beautiful and suggestive" by the editor of the women's department of the "Montreal Daily Star," shows him profoundly ignorant of the processes of moral growth in a child. "Do not terrify them in early life with the fear of the after world. Never was a child made more noble or more good by the fear of hell," says Mr. Burbank. The man who can talk like that displays superlative contempt for the experience of the human race. For nineteen centuries the noblest men and women that the world has seen were taught from their cradles that their grievous temptations against the law of God made them liable to be punished in hell for all eternity. The Burbanks of to-day are producing children who fear nothing but the policeman. The result in mature life of this atrophy of the moral sense is already alarming the thoughtful men of the United States,—no standards of morality in business or public life; "graft" reigning over all, from the "ward heeler" that buys individual votes to the president of a corporation that buys legislatures; the foul tide of divorce rising higher and higher every year.

(Continued on page 5)

THE LATE MRS. JOHN EGAN.

The sudden death of Hannah Elizabeth, dearly beloved wife of Mr. J. J. Egan, of 218 Smith street, was briefly chronicled in our last week's issue. She had been so dangerously ill of late that death would have come in a month, and a critical operation was accepted as a possible prolongation of life. Mrs. Egan had received Holy Communion the previous Sunday, but in view of the ever present danger of such operations, she made a general confession before submitting to the surgeon's merciful treatment. Her condition was found to be worse than was expected. Rev. Father O'Dwyer, O.M.I., who was at hand, seeing that the patient was about to expire on the operating table in St. Boniface Hospital, administered the sacrament of Extreme Unction, and Mrs. Egan passed away at the age of 47 on the 5th inst. Admirably prepared as she was for the great journey, her friends



HANNAH ELIZABETH EGAN

feel that, by calling her away in the midst of an anaesthetic sleep, God in his loving mercy, spared her sweet soul the bitter parting from the husband and son to whom she was so fondly attached.

The news of her death came as a personal loss to most of the parishioners of St. Mary's and when the funeral took place in St. Mary's church on the morning of Friday, the 8th inst., the sacred edifice was thronged with sympathetic mourners, many of whom followed the beloved remains to St. Mary's cemetery, Fort Rouge. The chief mourners were: the bereaved husband, Mr. J. J. Egan; the only son, Mr. Peter Egan; the mother, Mrs. Mulligan, of Pembroke, Ont.; sister, Mrs. L. A. Downs, of Chicago; brothers, Dr. W. Mulligan and Mr. Jas. Mulligan, of Sudbury, and the members of the Egan family. Two brothers, Messrs. George and Dave Mulligan, proprietors of the Russell House, Ottawa, could not be here on account of the death of the latter's wife, who also passed away on the 5th inst. At the church which was heavily draped in mourning, solemn requiem High Mass was celebrated by the parish priest, Rev. Father Cahill, O.M.I., assisted by Rev. Fathers, Guillet, O.M.I., and O'Dwyer, O.M.I. The effective and touching music of the Mass was most impressively given by the choir of the church and two beautiful solos were rendered by Miss Rose Braniff and Miss I. Chevrier. The pallbearers were: Messrs. T. D. Deegan, F. W. Russell, D. Smith, E. Cass, D. E. McKenty, and F. W. Rimer.

The late Mrs. Egan was one of the best known and most devoted members of St. Mary's church. She was president of the League of the Sacred Heart, and a member of several other pious and charitable societies. She spent her time doing works of charity and religion, and she will be greatly missed by the clergy and people of St. Mary's, to whom her unexpected removal has been a great shock, and who all feel they have thereby suffered a personal loss and the church and parish a most devoted member.

The surviving relatives have the sincere sympathy of a large circle of friends, and as evidence of this spiritual bouquets and flowers were laid on the coffin as follows: Spiritual bouquets: St.

(Continued on page 4)

Persons and Facts

Mrs. Thomas Bennett, who took the westward train on Wednesday morning, stops at Brandon to be nursed for a serious trouble which her journey from Regina here to attend the Woman's Press Convention aggravated. She begs us to thank her many friends who were so kind to her during her visit here and to express to them her regret that the precarious state of her health did not allow of her accepting their pressing invitations nor of returning their very welcome visits.

The closing exercises of St. Boniface College will take place on Thursday next, the 21st inst. at 8 o'clock in the evening. Those of St. Mary's Academy will take place at the same hour the following evening, the 22nd.

Harry O'Connor, who for the past twenty-five years has been attached to the C.P.R. service in western Canada, severed his connection with the company on Saturday. Mr. O'Connor takes a new position under the Manitoba government, having been appointed as one of the provincial fire inspectors, new offices which are provided for under the insurance act passed at the recent session of the legislature. It is understood that Mr. O'Connor begins his new duties this week.

There is no better known figure in the railway circles of Western Canada than Harry O'Connor. He came to Winnipeg in the early eighties from Quebec city, where he was engaged as a freight broker, lumber merchant and insurance agent. His first connection with the C.P.R. was as supply agent for the western division construction staff. He was later employed in the bridge and building department as inspector and was then promoted to the office of fire inspector of the western division, a position which he filled with great credit to himself and the company. Several years ago he was again transferred to the fire inspection department and has occupied a responsible office up to the time of his resignation on Saturday. Mr. O'Connor has many friends who will congratulate him on receiving appointment as government fire inspector.

A large delegation from the newly established Winnipeg Council of the Knights of Columbus will participate in the installation of Leo Council, of Port Arthur and Fort William, on Monday of next week. The local Knights will spend Sunday in the Twin Cities and on Monday will assist at the installation ceremonies, which will be held in Fort William. Delegations will also come from Ottawa, North Bay, Superior and Duluth. The Winnipeg Knights will arrive home on Tuesday.

Father Wm. Fraser, laboring in Tche Kiang, China, in an interesting letter to his father, Mr. W. Fraser, of Toronto, states scores of children could be saved with a trifle of money; parents will spare a child which would otherwise have been put to death, if they are paid \$2 a year for the board. The Chinese, he relates, have wonderful memories, some being able to recite the Catechism from beginning to end without a mistake. The elder brother, Father J. M. Fraser, is a missionary in Ning Po.

The dedication of St. Casimir's Catholic church, for a Lithuanian parish, in Philadelphia, last week, was a notable event. Besides priests of American birth, there were present priests of Irish, German, Italian, Slovak, Polish and Lithuanian nativity. There sat in the front pews about 15 trustees of the Wharton Street Methodist Church, which formerly occupied the building. The structure cost about \$60,000 and is a striking evidence of the success attending the Catholic parishes among the foreign element in the large American cities.

An Irish-American priest, in a temperance paper lately, stated that Ireland spends \$70,000,000 yearly for intoxi-

cants, yet Scotland's bill is larger, and England's larger still.

On Tuesday evening the pupils of the Sacred Heart school gave a very pleasing entertainment on the occasion of the anniversary of the ordination of Rev. Father Portelance. In answering to the address which was presented to him, Father Portelance invited the children to a picnic, which took place on Wednesday at St. Charles, the children being conveyed by a special car.

Referring to a Montreal despatch recently published by the Free Press, stating that the "Rev. C. A. Fournier, who for upwards of ten years was a Roman Catholic priest in Saskatchewan and North Dakota, had left the Church of Rome and was baptized and received into the fellowship of the Baptist Church at Grande Ligne," The Northwest Review publishes a letter from Bishop Shanley, of Fargo, which reads in part: "The telegram from Montreal stating that Rev. C. A. Fournier has become a Baptist minister is no surprise to me. Because of his intemperate habits and his failure to pay his debts I was obliged to dismiss him from this diocese last August."—Free Press Evening News Bulletin, June 13.

At their great national convention in New Haven, Conn., last week the Knights of Columbus voted \$100,000 for San Francisco relief work. Their contribution to the Paulist Fathers' fund for non-Catholic missions will probably be \$180,000.

On Thursday, the 14th inst., the Free Press announced that there were 400 people in McPhee's circus tent at Regina when it was blown away by a storm the previous night; the summary of news on the same page made the figures 7,400. The Telegram said there were about one thousand. How easy it is to verify facts in newspapers!

In an article published in the New York "Sun" of May 27 it was remarked that if the "Society for the Propagation of the Faith" has the full confidence of the faithful, it is due to the fact that it makes its affairs public, issuing annually accounts of the sums expended giving in detail the list of contributors, expenses and receipts. The June number of the "Annals," which is just out, contains the report of receipts in 1905, and shows that the sums contributed to the work of the society from 645 dioceses in all parts of the world amounted last year to \$1,299,539.40.

The ten dioceses contributing most to the general fund come in the following order: Lyons, France \$82,384.66; New York, United States, \$43,897.76; Boston, United States, \$41,239.47; Metz, Germany, \$39,573.08; Cambrai, France, \$37,387.05; St. Brieuc, France, \$34,440.17; Strasbourg, Germany, \$33,690.15; Nantes, France, \$30,538.86; Quimper, France \$28,849.89; Paris, France, \$27,284.50.

Mgr. Molloy, in a recent lecture in University College Dublin, on "Electrical Induction," proved that the induction coil was invented by Rev. Dr. Callan, professor of physics in Maynooth College in the years 1836 and 1837.

Mme. Curie, widow of the famous Catholic discoverer of radium, has been appointed to the chair in the University of Paris which her late husband had occupied. This is the first time a woman has been so honored.

An investigation shows that while there are more than 20 institutions in San Francisco for the care of homeless children, only one life was lost in them during the earthquake and fire. That was an infant two weeks old.

The American Government has made provision to segregate the lepers in the Philippine Islands at Culion, 250 miles (Continued on page 8)

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THE SPECIAL WOMAN'S HOSPITAL AID EDITION OF THE REGINA LEADER

Part one of this interesting second instalment of the Regina ladies' journalistic work in aid of the hospital is profusely illustrated with portraits of Mr. J. M. Young, President of the Regina Victoria Hospital board. His Worship, Mayor McAra, Miss Pinkham, editor of the Woman's Hospital Aid edition of the Calgary Herald, Mrs. Cumberland, editor of the Woman's Hospital Aid edition of the Brandon Sun, Hon. David Laird, ex-Lieut.-Gov. of the Northwest Territories, and his deceased wife, Captain Pearce, commanding officer of the Regina Salvation Army, Countesses Minto, Aberdeen and Grey, Mrs. J. R. Marshall (Sandy Grant), and no less than thirteen Regina physicians. There are also three scenes illustrating Inauguration Day at Regina last summer, and a good view of Regina Victoria Hospital. The second page contains three unsigned editorials, doubtless due to the pen of the indefatigable editor, Mrs. Thos. Bennett, whose name, however, appears nowhere, although we happen to know that not only the editorial work of writing, procuring articles and selecting, but most of the managerial responsibility fell on her shoulders. Her first editorial on "Our position" concludes thus:

We as women have a natural diffidence about obtruding ourselves in politics of the municipal variety, but we see in the City of Regina a hospital building which we are compelled to confess, looks pretty small and insignificant beside the two fine edifices of Calgary or of Edmonton, and when we learn that it is often compelled to refuse accommodation to those sorely needing it, it appears to us, that if the people of our city will not voluntarily give out of their plenty enough to make adequate provision for their sick they should be made to, by ordinance.

Mrs. Bennett refrains from pointing out why the hospitals of Calgary and Edmonton are so far superior to the Regina building. But we know the reason. The others were established and are directed by Catholic nuns who require no salary and secure funds by begging for them, not by the roundabout and precarious methods of special newspaper editions.

We learn from the Editorial Notes that His Honor Lieutenant-Governor Forget, having the right to nominate one representative of his Province on the Tuberculosis Convention, of which Earl Grey is president, has conferred this distinction on Dr. Seymour of Regina.

Part two opens with a most interesting article by Madame Forget, wife of the Lieutenant-Governor of Saskatchewan, on "Disappearance of the Buffalo and the consequent starvation among the Indians." The author, whose portrait adorns the front page, describes, with vivid simplicity and realism, the anxiety she and her husband felt in 1878 at Battleford, when the Indians of that district, having discovered the disappearance of the buffalo from the western plains, congregated around the small government garrison, clamoring for food. The perils of this tragic situation—a small settlement at the mercy of warlike savages—were averted by the cool bravery and prudence of Governor Laird.

Mrs. William Bertrand, of Brandon, in "Our Western Country," admits that Regina is a good second to Brandon.

Part three contains portraits of the Regina pastors and views of their churches, among which St. Mary's Church, recently erected in Regina by the zealous pastor, Rev. Father Suffa, O.M.I., figures to advantage. Mrs. Mary Beneke writes entertainingly of the National Council of Women's doings and of the "Early History of Regina Hospital." Father Drummond contributes a thought-provoking article on "The Vocation of a Nurse." Mrs. McClung has a humorous skit on "The Blankville Ladies Aid Meeting," where little but gossip transpired. Mr. Frank E. Dorchester extols "Physical Education," and Miss M. M. Mahar, teacher in the Regina Catholic school, has a graceful bit of description, entitled

"Away down East," and fragrant with memories of Prince Edward Island.

Part four opens with reviews of "Books worth reading," the first of which very appropriately deals with a recently published Life of Florence Nightingale, who is still living at the age of 86 on the reputation of her heroism more than fifty years ago. Of course we Catholics can point to scores, nay hundreds of Sisters Superiors of military or other hospitals under circumstances as trying as those which confronted Miss Nightingale, and who continued to labor in poverty and humbleness till their death, without any of the comforts of her long and illustrious life; but our non-Catholic brethren are welcome to make the most of their few heroines. Consoling and wisely according to her wont, our "Gena Macfarlane" protests against "Borrowing Trouble." "Hospitals for the insane," an original contribution, is evidently written by one who knows all about them, but who modestly refrains from signing his (or her) work. Mrs. Francis Malone describes, in an amusing way, "A Trip up Temiscamingue." Mrs. M. McLachlan insists on the importance of "Individual Influence." "Sandy Grant," the lively and sprightly Scotswoman, tells "My Dear Betty" all about the improvements in Regina, "and I want tae tell ye quietly that the Mayor and maist o' the Councillors are Scotchmen, and that accounts for a thoroughly alive toon." A clever little poem, "Cupid's Defence," is contributed by Mrs. Francis Malone.

Part five begins by booming the town of Lumsden, in the Qu'Appelle Valley, and gives six views of that promising centre. This last part of the Special Edition concludes with an article on "Municipal Enterprise in Regina, written by a prominent citizen," and with the "Report of the Chief Lady Superintendent of the Victorian Order of Nurses," outlining work done in 1905. These twenty pages of the Woman's Leader are filled with advertisements showing how generously the venture is patronized by Regina and Balgonie people.

St. Pie Letellier

At the last Sunday, Month of May devotions, the Reverend Father Allard, O.M.I., preached on the Immaculate Conception, and in closing exhorted Catholics carefully to abstain from selling or procuring liquor for the Indians and thus incurring the displeasure of God, besides breaking the law of the land.

Several young ladies were received into the Congregation of the Children of Mary.

On Monday, May 28, Miss Emma Boiteau, daughter of Mr. and Mrs. Annie Boiteau was united in matrimony to Mr. Ayotte, of St. Jean Baptiste. The pretty wedding was celebrated at Letellier, the parish priests of each of the celebrants being present. A large gathering took breakfast at the bride's home and further celebrations were carried on at St. Jean Baptiste in the evening.

The devotion of the 40 hours will begin on the 14th of June at Letellier.

The ladies of Ste. Anne will have a handsome banner in time for the procession of the Blessed Sacrament. The Sisters at Letellier are making the same.

Father Jutras has been for some time preparing candidates for First Communion. The Children will have the happiness of receiving their God for the first time on the opening day of the Forty hours adoration.

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FIRST COMMUNION AT ST. MARY'S

(Free Press Evening News Bulletin, June 11)

Yesterday was the feast of the most Holy Trinity and it was celebrated at the Catholic churches of the city with special solemnity. An interesting incident of the day at St. Mary's church was the reception of their first Communion by 27 boys and 21 girls of the parish in the presence of a crowded congregation. This annual event is always one of the great occasions of the year in every parish and is looked forward to by young and old alike, and of course, especially by the youthful candidates who count it the happiest day of their lives. The class of children on this occasion was an exceptionally large one, and they had evidently, under the direction of their teachers and pastors prepared themselves with great care and devotion, each one giving unmistakable signs of being deeply impressed with the importance and solemnity of the step they were privileged to take. The first communicants were as follows:

Boys—Frank Russell, Clarence Bawlf, George Driscoll, Louis Fischer, Cletus Jobin, Bernard McManus, Louis Perkins, Harold Smith, Leo Cahill, John Antoine, George Bourke, Fred. Carey, Bernard Doherty, Frank Donovan, Walter Doyle, Albert Egan, Avila Faulkner, Robert Hoffee, Ernest Lacroix, Gerald McDonald, Arthur Meyers, George Murphy, John Myers, Arthur Nokes, Albert Patenaude, Edward Saunders, James Shannon.

Girls—Agnes Fischer, Angela Lane, Georgiana Perry, Constance Becker, Cecilia Shannon, Geraldine Sullivan, Marie Baby, Florence Pounds, Maggie Bennett, Louis Burke, Laura McLean, Evelyn Boney, Isabel Langton, Ettie Murphy, Eleanor Griffin, Lorena Cahill, Madeline Farney, Stella McKinnon, Mary McKinnon, Annie Meagher, Maggie Nagle.

The youthful communicants again assembled at the church in the evening and made a solemn renewal of their baptismal promises.

A very eloquent sermon was preached by Rev. Father Drummond, S.J., who spoke particularly of the decree recently issued by the pope recommending daily communions. He referred also to the devotion to the Sacred Heart of Jesus, and paid a beautiful tribute to the memory of the late president of the League of the Sacred Heart, Mrs. J. J. Egan, whom they would always remember with love and sorrow. She was a most worthy president of that admirable society and when she was carried away so suddenly they all felt that when the summons came to them they would like their souls to be as well prepared as hers was. He touchingly addressed the first communicants and urged them to frequent communion.

During the day the choir rendered choral music and at the evening service Miss Rose Braniff sang a grand "Ave Maria."

We recently noted the introduction of Irish history into the Public Schools' curriculum of Boston. Now comes the news that at a meeting of the United Irish-American Societies, New York, recently, the Board of Regents of the State of New York decided that Irish history shall be one of the subjects for which credit marks are allowed at their examinations. This was done by changing the words "English History" to "the history of Great Britain and Ireland."

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Dr. F. J. MACLEAN, M.D.

Dr. WM. TURNBULL, M.D. Assistant
There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. E. MacKenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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OVERSENSITIVENESS

When one regrets that many people are so sensitive, and suggests that they ought to carry a braver front, he must not be understood as passing indirect praise upon callousness. Callousness may save some people from suffering. It also incapacitates them for sympathy; it may enable them to hold their own in the world which is seen, it will make them inaccessible to the world which is not seen. "Shun a song or a sorrow or a joy," says a character in a recent novel, "and you are clipped, maimed, blinded." If they do not quiver when a rough hand grips them they are unconscious when spirits touch them from the heavenly places. We are not apt to respect people who feel nothing, not even insolence, who resent nothing, not even an attack upon their honor, who are indignant with nothing, not even the sight of cruelty. Such people are really too enduring, too indifferent, too self-restrained. There are times when, if one be not sensitive, he has failed in the quality of manhood. The true man should be willing to have his doctrine, or his politics, or his faults, or his manners criticised, and if people should laugh at his foibles he were wiser to laugh with them. He is a coward and a weakling who cannot bear that the wind of heaven should blow upon him. It is another matter when the attack is made not on a man's views but on his character. I one should hint, or even boldly say, that I am as ignorant as a child of the fiscal question, then I must possess my soul with patience. It is no reason for cutting his name out of my will or even my visiting list. But if he should charge me with being a liar, then I do well to be angry. Indeed, if I am not angry then, and will take such a blow as that on the face with composure, the chances are I am something like what he says.

Nor in gently chiding sensitiveness is one apologizing for rudeness. If it be foolish for some people to be so easily offended they are not without excuse who gave the offence. Granted that our neighbor may have a tender skin, then let us handle him carefully, remembering that one ought to have a different touch for a bird from what we have for a tortoise. We cannot err in being too careful about other people's feelings, lest we should touch them on the raw, or add to their pain of life. Too much toleration is shown to the kind of person who is not ashamed to tell you he has got a temper, that he occasionally gives his family a round of the guns, or the person who prides himself upon speaking his mind, saying just what he thinks. We call this man straightforward, and downright, and impulsive and warm hearted, an honest fellow whose words and manners must not be too keenly censured. What we ought to call him is insolent and ill tempered. There is no reason why he should be accepted and endured. He frequently is the tyrant in a home of trembling women and a terror in a circle of subservient men.

As such men are usually cowards at heart, this insurrection would bring the despot to his senses. But do not let us blame a foolish old man too hotly; are we not all too thoughtless of our neighbors feelings and too brusque in our manners? We are too apt to elbow our way through life without considering whom we have shoved, we are too apt to speak out what occurs to us without considering whom it may strike. We ought not to be so busy that we cannot shake hands, nor so occupied with our own affairs that we cannot ask how it goes with our neighbor.



CURES

Dysentery, Diarrhoea, Cramps, Colic, Pains in the Stomach, Cholera, Cholera Morbus, Cholera Infantum, Sea Sickness, Summer Complaint, and all Fluxes of the Bowels.
Has been in use for nearly 60 years and has never failed to give relief.

Oversensitiveness is a comprehensive complaint, and the cause with some people is fineness of nature. One expects an artist to be more susceptible than a plowman, and the artistic temperament is painfully tender. Indeed it is not a question of thinness of skin, there is no scarf skin at all, so that you are bound to hurt unless you be forever anointing with oil. You may compliment, but you may not complain, you may praise, but you may not criticize. It was not really the reviewers who killed the poet Keats, for he died of phthisis, but an article embittered and hastened his death and Tennyson himself did not appreciate candid treatment, and shrank from the public like a timid animal.

A different cause for oversensitiveness is uncertainty of social position. People who have risen in the world, which is creditable are too much concerned about their standing. They seem to feel themselves on a narrow ledge, and are afraid that someone should jostle them. They watch their neighbors and nervously note how people address them, where they are invited, who calls upon them, what place they have at a dinner table, and such like trivialities. When an old man who has made a large fortune by industry and integrity, who holds the Christian creed and goes to church regularly, whines by the hour because people on his new plateau have taken no notice of him, one has another illustration of the littleness of humanity. Working people are most jealous about their dignity, and are constantly in the condition of being "hurt." You may not call a working mother a woman, you must be careful to call her a lady, almost as careful as you are not to call her better off sister a lady, but to speak of her as a woman. If you are wise in alluding to a working man you will not forget Mr. or to say gentleman.

Apart from the delicacy of a woman's nature the chief cause of oversensitiveness, if you go to the root of it, is really vanity. There is too much Ego in our Cosmos as Kipling would say. Our self-consciousness is too acute, and it is too acute because it is swollen and inflamed. People think more of a social neglect than of their sins and are more troubled by the unreal than by the real trials of life. Those who are not thinking about themselves never notice that they are neglected, and those who are busy helping other people have not time to discover their own injuries. If we read great books we would live in great company and would be indifferent to the little folk; if we gave ourselves to great works we should no more feel the trifling injustices of society than a soldier the sting of a gnat when he is charging the enemy. And if we trained ourselves to think well of our fellow men it would never come into our minds that they were not thinking well of us. What concerns us most in life is not what men are thinking of us, but how we are carrying ourselves, not what men do to us, but what we do to them. And one is tempted to conclude with an admirable reflection of Bacon, "Those of true inward nobility of character are ashamed of nothing but base conduct, and are not ready to take offence at supposed affronts, because they keep clear of whatsoever deserves contempt, and consider what is undeserved is beneath their notice."—Ian Maclaren, in Chicago Tribune.

A smart young fellow called out to a farmer who was sowing seed in his field, "Well done, old fellow, you sow, I reap the fruits."
"Maybe you will," said the farmer, "for I'm sowing hemp."—Warper's Weekly.

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Royal Relations

The approaching marriage of Princess Ena will place the English Royal family in an astonishing position as regards matrimonial alliances. Here is a list of the crowned heads or heirs to thrones who are nearly related to King Edward: Nephew, Emperor of Germany. Niece, prospective Queen of Spain. Niece, Crown Princess of Roumania. Niece, Czarina. Niece, Crown Princess of Greece. Niece, Crown Princess of Sweden. Daughter, Queen of Norway. To Alexandra, Queen of England: Brother, King of Greece. Nephew, Czar of Russia. Nephew, King of Norway. Brother, King of Denmark. Such a catalogue of family connection would have rejoiced the heart of Louis XIV. himself.

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The Judge had had his patience sorely tried by lawyers who wished to talk and by men who tried to evade jury service. Between hypothetical questions and excuses it seemed as if they never would get to the actual trial of the case. So, when the puzzled little German, who had been accepted by both sides jumped up, the Judge was exasperated.

"Shudge!" cried the German.
"What is it?" demanded the judge.
"I t'ink I like to go home to my wife," said the German.
"You can't," retorted the Judge.
"Sit down."
"But, Shudge," persisted the German, "I don't t'ink I make a good shurman."
"You're the best in the box," said the Judge. "Sit down."
"What box?" said the German.
"Jury box," said the Judge.
"Oh, I thought it was a bad box that people gets in sometimes."
"No," said the Judge, "the bad one is the ptisoner's box."
"But, Shudge," persisted the icial German, "I don't speak good English."
"You don't have to speak any said the Judge. "Sit down."
The little German pointed at the lawyers to make his last desperate plea. "Shudge," he said, "I can't make notigs of what these fellers says".
It was the Judge's chance to get even nodings of what these fellers say."
It was the Judge's chance to get even for many annoyances.
"Neither can any one else," he said. "Sit down."
With a sigh, the little German sat down.

Household Hints

To make biscuits light—drench with gasoline and ignite before serving.
How to remove fruit stains from linen—use scissors.
To keep rats out of the pantry—place all food in the cellar.
To entertain women visitors—let them inspect all your private papers.

His 1905 Open Letter

MR. W. J. GAGE TELLS OF THE GROWTH OF THE CONSUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:—

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

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

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

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

Premier Whitney, replying to a large deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for the Government to set apart for this work."

Seventy-five patients to be cared for in the Muskoka Free Hospital for

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

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

The growing knowledge of the contagious character of the disease has made the lot of the consumptive poor a hard one.

The Muskoka Free Hospital is today the only place where a sufferer in the early stages of consumption is admitted free.

Will you not help to save the life of a sick one to whom all other doors are closed?

What greater blessing could crown your giving, than the knowledge that it helps to snatch a fellow-being from the very jaws of death?

\$50,000 is wanted for the coming year. Will you join in this greatest of all charities?

Faithfully yours,
W. J. GAGE.

Toronto, Can.

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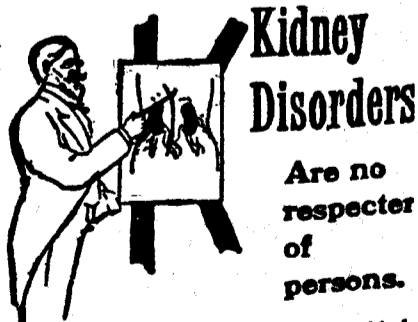
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SATURDAY JUNE 16, 1906.

Calendar for Next Week.

- 17—Second Sunday after Pentecost and Sunday within the octave of Corpus Christi, of which the Solemnity occurs this day.
- 18—Monday—Of the octave. Commemoration of Saints Marcus and Marcellianus, Martyrs.
- 19—Tuesday—Of the octave. Commemoration of St. Juliano Falconieri, Virgin.
- 20—Wednesday—Of the octave. Commemoration of St. Silverius, Pope, Martyr.
- 21—Thursday—Octave of Corpus Christi. Commemoration of St. Aloysius Gonzaga, Confessor.
- 22—Friday—Feast of the Most Sacred Heart of Jesus.
- 23—Saturday—Vigil of St. John the Baptist. St. Boniface, Bishop, Martyr (transferred from the 5th inst.)

THE VOCATION OF A NURSE

To those who can reconstruct, in fancy the doings of Sarah Gamp or Betsy Prig, few of the many peaceful and hopeful revolutions of the intervening sixty years are more admirable than the change that has come over the typical hospital nurse of our day. Not only is she free from the detestable vices of the two women whom Dickens exhibited as fair specimens of the house and hospital nurse of his early days, but she is the embodiment of neatness, altruistic self-repression, obedience and professional dexterity. And—what is more gratifying still—in spite of this high standard, which necessarily supposes very strict training and constant effort—the supply of willing nurses generally exceeds the demand.

Having had a fairly wide experience as a patient and as visiting priest in several hospitals both in England and this country, I have often wondered what it is that attracts so many to the nursing profession. These bright, delicately nurtured girls must know that it is emphatically not a life of ease and independence, that their hospital training will be one long grind, that their work will often be irksome, disgusting and nerve-racking. And yet they flock to all great hospitals in their scores and hundreds. There are always more applicants than can be admitted. What, then, is the loadstone that draws them to the headquarters of disease and the realm of ever-present death? The answer I conceive to be as multiform as the minds and characters of women.

For some heroic souls, no doubt, the magnet is just what I have hinted at, the wail of suffering humanity. These noble souls wish to minister to their afflicted fellow creatures, to assuage their pain, to cheer their loneliness, or if the dread journey must be faced, to wrest from death its sting and from the grave its victory. Being practical Christians, they have vividly realised the words of the Master, "I was sick and ye visited Me," "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." These immortal words have peopled the abodes of nursing sisterhoods in past ages and are filling them to overflowing in our own day. But this heroic type of woman is not common, and we are trying to find the cause of a very common phenomenon.

To pass from the highest to the ordinary type of the not particularly unselfish girl, she may be actuated by varied motives, in which religion and consecration of self to the welfare of others have little or no part. Perhaps she admires the neat and attractive costume which has become so familiar of late years and would like to have some of that admiration centre in herself. One meets so many different people in a hospital. Admiration easily leads to love, and love to that be-all and end-all of the average young girl, marriage. Such a one might perhaps need to be reminded that flirtation is distinctly discouraged in all well-managed hospitals, and that the slightest indication thereof, especially at the beginning of her career, would be fatal to continuance therein.

To many girls a hospital is a welcome refuge from the bleak dullness of an unhappy or uninteresting home. When the father drinks or the mother nags from morning till night, there is every incentive to seek relief in a place where family quarrels are unknown and where omnipresent order ensures peace of mind. Compared to the dull routine of domestic drudgery in a loveless home, the daily kaeidoscopic changes and diversified experiences of a hospital are intensely interesting. Patients come and go, get well or die, reveal their multitudinous faults or virtues, their quaint and often most amusing characteristics. If they are disagreeable the nurse consoles herself with the reflection that she is not bound to live with them for ever and hastens their cure and departure as soon as decency permits. If they are sweet-tempered—and it is really marvellous what a chastening effect most maladies have, how they bring out all that is best in the sufferer—oh then, to tend them is bliss. There is also the excitement of battling with disease and the joy of triumph when it is conquered and the patient is convalescent.

Some women are born nurses and seem to delight in what would repel others. One day, twenty-two years ago, I was called in to administer the last rites of the Church to a poor woman who had had both feet burned off in a fire. It was in one of the poorest quarters of London. I had her taken to one of the great metropolitan hospitals, and when I reported her condition to the house surgeon, a young fellow brimful of animal spirits, he turned to an attendant and said with a cheerful chuckle, "Call Nurse So-and-So. This is just the sort of case she likes," and turning to me he added: "She positively revels in burns and mutilated stumps."

Another thoroughly human motive is the wish to be in a position where one can exercise some authority, however

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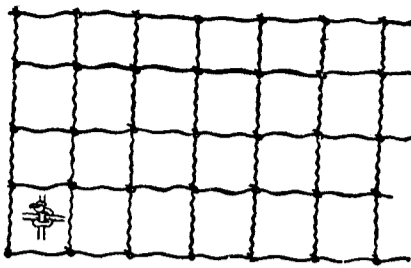
brief or limited. If I may be permitted to use a very expressive colloquialism, with what a keen relish a girl of twenty, who has been "bossed" by everybody at home, now in her turn "bosses" some full grown man or some cantankerous old woman. Not that this bossing implies any rudeness; no, it may be done in the gentlest way, but the patient is made to feel that the nurse's order, "You must take your medicine now," or, "You must not eat this," or "You must not sit up," being an echo of the doctor's will, is imperative, and so, for the time being, she has somebody that she can dictate to.

Then there is the shrewd business woman with an eye to a lucrative and most honorable profession. Should the matron be a martinet, partial and unjust in her despotic commands, this sort of nurse bears it all for the sake of her future diploma and the independence it will bring her.

All these aspirants to full-fledged nursehood—the heroic type, the commonplace, the naturally devoted, the business type—would do well to remember that the first requisite for their profession is physical fitness. One who lacks bodily soundness should not, of her own free will, enter upon so dangerous a career as that of a nurse. An army surgeon told me that on one occasion when he was examining nurses who had come out from England to the South African war, before sending them to the front, out of a bevy of eighty, he only found two that were physically fit.

As to mental requisites, the most important is military obedience to orders. Incalculable harm is sometimes inflicted upon helpless patients by a nurse who assumes personal responsibility. Of course, there is unlimited

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THE LATE MRS. JOHN EGAN

(Continued from page 1)

Mary's Altar Society, Rev. Father Guillet, Mr. and Mrs. F. W. Russell, Mr. and Mrs. D. F. Lennon and Miss Markey, Mrs. O. Monchamp, Mr. and Mrs. D. E. McKenty, Miss A. Smith, Mrs. Oldershaw, Mr. and Mrs. P. Shea and family, Mr. and the Misses Colleton, Mrs. Tessier, Mrs. and Miss LaChappelle, Mrs. A. H. Kennedy, Mr. and Mrs. T. H. Langford, Mrs. Thos. Coyle, Mrs. J. J. Callahan, Mr. and Mrs. O'Kerry, Miss A. Kenny, Mr. and Mrs. T. Jobin, Mr. and Mrs. J. A. Brooks, Mrs. J. J. Scully, Mrs. M. Egan, and the Brownrigg family.

Flowers: Mr. and Mrs. W. F. Rimer, Mr. and Mrs. Adair, Mr. and Mrs. J. J. Tomlinson, Miss D. Burns, Mrs. E. H. Neville, Mrs. D. W. Harvey, Mr. and Mrs. S. S. Carroll, F. H. Brydges and sons, Mr. and Mrs. S. Hooper.

The following Sunday evening in St. Mary's church Father Drummond, in the course of a sermon on Frequent Communion and the Devotion to the Sacred Heart, after congratulating the parish on the fervor with which it has kept up, for more than twenty years, the League of the Sacred Heart, said: "I cannot allow this occasion to pass without mentioning the great loss we all suffered five days ago in the death of dear Mrs. John Egan, who was for so many years the active and zealous President of the League of the Sacred Heart. It was my privilege to know her well and each time I met her she seemed to me an angel from heaven. When the news of her sudden death filled us with grief, I am sure that we all wished that our end might be as saintly as hers. Many were heard to remark that she must have gone straight to heaven. And yet, realizing with true Catholic insight that the infinite purity of God may find stains in the purest human souls, you have felt that the best proof of your loving sorrow was the offering of spiritual bouquets for the repose of the dear departed one, and your excellent pastor, Father Cahill, wishes me to thank you for more than one hundred Masses offered up as a token of practical and undying love for one whose memory will ever be an example to us all."

R. I. P.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price 75c. per bottle. Take Hall's Family Pills for constipation.

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Santos, per lb.....\$.20	10 lbs. for 1.80	Special Blend, per lb.....\$.32	10 lbs. for 3.00
Jamaica, per lb.....\$.25	10 lbs. for 2.25	Plantatino Blend, per lb.....\$.35	10 lbs. for 3.25
Mocha and Java, per lb.....\$.40		10 lbs. for 3.75	

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If you have not received a copy of our Catalogue, write for it at once. It is also sent Free on request, and it is an authority on prices.

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Current Comment

(Continued from page 1)

When the woman's editor of the "Star" tells her readers that "every mother, nay, every woman, should read carefully and take to heart" this teaching of Luther Burbank, we tell them on the contrary that they should throw it in the fire.

Talk of priest ridden Catholic countries! Why, if the Winnipeg vote of the 28th inst. goes against Sunday cars this town will fully deserve the reputation it is fast earning of being the most clergy-ridden city on this continent. That its clerical riders not only are not priests but abhor the very idea of a true priesthood makes no difference. They at least pretend to be ministers of the gospel and as such they, with a few honorable exceptions, set up a hypocritical howl about the desecration of the Sabbath, when they ought to know that Sunday has no connection at all with the Jewish Sabbath, and that Sunday cars, far from desecrating, will greatly help to consecrate the Lord's Day. One of the most prominent opponents of Sunday cars is a highly gifted Presbyterian clergyman, who besides a large salary enjoys the still larger proceeds of his justly famous books. An anonymous correspondent, signing "Winnipeg First," gently but effectively satirizes the feather-bed Christianity of this Apostle of Sunday rest. This letter, which appeared in the "Free Press" of the 9th inst., would have been still more telling had the writer been aware that most, if not all, of the Catholic voters for Sunday cars will be using them, on some Sundays at least, to go to Mass fasting, i.e., without having eaten a morsel of food or drunk a drop of any liquid, while, or rather several hours before, the Rev. C. W. Gordon (Ralph Connor) will be "enjoying an hour of delightful fellowship" in his luxurious home.

The "Free Press" of the 5th inst. had published the Rev. C. W. Gordon's views on Sunday cars. "Winnipeg First" criticizes some of those views as follows:

Speaking of the results which follow, Mr. Gordon says: "Every Sabbath morning, when you awake to enjoy the rest and quiet of the Sacred Day, when you gather your family about you for an hour of delightful fellowship, etc.," "some hundreds of men are being dragged forth by the imperative call of the daily task," etc., etc.

We have a number of classes in Winnipeg from the comfortably rich to the uncomfortably poor. In Mr. Gordon's case the gathering of the family would probably mean a comfortable breakfast served by a well ordered servant, an elegant room shaded so that a delightful breeze tempers our prairie sunshine on a hot summer's Sunday morning; while outside, no doubt, a well trimmed lawn, with or without some splendid shade trees.

Contrast this with the shack of the workman in the northern or north-western portion of the city on the same morning. Perhaps the shack consists of but one room curtained off, the breakfast, (usually later than on week days, when the sun is not so high) is being cooked by the poor, tired mother. The heat is terrific and the little ones lay around gasping. Outside is the bare prairie and the hot merciless sun, which, while excellent for ripening number one hard, is not altogether conducive to an "hour of delightful fellowship" under these trying circumstances. And yet this district is not congested. It is not "mere open space" that people need, but plenty of God-given shade—to get out immediately after breakfast, board the cars and take their other meals under the leafy trees.

As for "hundreds of men being called forth," etc., meaning the street car employees, I believe their union numbers about 300. Half of these, perhaps two thirds, would be called on to work for periods of the day, as a Sunday service need not necessarily be a full service. Then, to let those 200 men have an hour of delightful fellowship (mayhap some of them a small game of draw, 5-cent ante, quarter limit), thousands of men, women and children must swelter through the heat, sick babies fret and fume, men load themselves up with the product of the breweries which they lay in over night (having nothing else to look forward to) and disheartened mothers wonder if, after all, there is a great and merciful God who rules this universe. Change these conditions and take the kink out of these people's lives by voting for Sunday cars. The breweries may suffer some, but I guess they can stand it, and our

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worthy chief of police and his men may be given a chance to enjoy their "hour of delightful fellowship."

Speaking of distances, etc., Mr. Gordon says: "In ten minutes any man can reach an open space." If the reverend gentleman means a shady spot from whence is missing the constantly recurring admonition, "Citizens, protect your boulevards," (the western equivalent for "Keep off the grass") let him take a tape and do some measuring in our "city of elegant distances," and I think he'll find it will take some pretty good sprinting to cover some of the intervening spaces in the time he allows.

It is hardly necessary, we suppose, to remind our readers that in quoting the above letter we are far from endorsing the writer's plan of getting out into the country immediately after breakfast without going to church, just as we do not grammatically endorse the "little ones" who "lay around." What we do endorse is the well drawn out contrast between the sufferings of the immense majority and the Sunday comforts of the ministerial apostles of rest and "delightful fellowship."

Clerical News

Rev. D. Plante, S.J., left on Wednesday evening to become "Minister" at St. Mary's College, Montreal. Rev. F. X. Robichaud, S.J., takes his place as Minister in St. Boniface College. Father Plante stopped over at Port Arthur for the feast of Corpus Christi and is to reach Montreal on Saturday evening.

Rev. Brother Pilon, O.M.I., is now

sacristan of St. Mary's church, in place of Rev. Brother Doyle, Q.M.I., who has returned to Touchwood Hills.

The very Reverend David Macdonald, D.D., Rector of the Scots' College, Valladolid, lately celebrated the golden jubilee of his priesthood. He has spent sixty-four years within the walls of the Collegio de Escoceses and during the last twenty-five years he has been its rector.

Dr. Robert F. Clarke, who died in London, a few weeks ago, was one of the most scholarly men among the English clergy. He was especially versed in Biblical studies, and this caused him to be placed on the Pontifical Commission appointed by Leo XIII. to further this branch of ecclesiastical learning. A priest of thirty-eight years' standing, Dr. Clarke's life was that of a student rather than an active missionary, but his sermons at the church in Great Ormonde Street of which he had charge, drew clever men from all over the city to listen to him, and Lord Russell, "Tim" Healy, and Clement Scott might often be seen in front of his pulpit. On account of having the same surname and initials Dr. Clarke was sometimes confused with Father Richard F. Clarke, the Jesuit, who died some years ago. Both were converts; but while Father Richard was the more facile and graceful writer, Father Robert was the deeper scholar.

The American Church lost a distinguished layman, when Bryan J. Clinch passed away at Oakland lately. By profession an architect, Mr. Clinch was well known throughout the country as a writer on ethical, political, and

Does Your FOOD Digest Well?

When the food is imperfectly digested the full benefit is not derived from it by the body and the purpose of eating is defeated; no matter how good the food or how carefully adapted to the wants of the body it may be. Thus the dyspeptic often becomes thin, weak and debilitated, energy is lacking, brightness, snap and vim are lost, and in their place come dullness, lost appetite, depression and languor. It takes no great knowledge to know when one has indigestion, some of the following symptoms generally exist, viz.: constipation, sour stomach, variable appetite, headache, heartburn, gas in the stomach, etc.

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Dated this 16th day of May, A.D. 1906

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103

THE EGYPTIAN DESERT

Beautiful, not only on account of its absolute stillness, is the vastness of the Egyptian desert, so vast that its enormity is beyond the range of human eyesight, but also on account of the wonderful change of light visible on it. Seldom a living soul to disturb the tranquillity of the surrounding waste, only the song of an occasional bird becomes audible as one approaches a small plot of arable land.

Out on the desert, in the far distance, a solitary camel, silhouetted clearly against the sky, becomes visible, bearing its rider or laden with merchandise; closer and closer it comes; the sound of its discontented grunt is heard as it approaches, only to die down again as its ungainly tread and uncouth form become more indistinct after it has passed; and then, the same calm, no rustling of trees, no human voice to disturb the working of man's imagination, nothing but a vast area of sand with an occasional pool of water and a score or more of palm trees. Above, a sky of a blue so vivid that an artists' brush can hardly dare to depict the color; at times, during the latter months of winter, clouds may obliterate the sun, casting dark shadows on the sand, at one moment the color of gold, at another almost red. So varied are the colors one has barely time to realize the particular tint of gold or red before a cloud may come or a haze form a veil over the sun, and the scene is changed; a cold, dismal feeling creeps over one, a feeling of absolute loneliness, an indescribable solitude; one shivers inwardly—not with fear—but with the overpowering sense of desolation. A few moments only may elapse, moments that seem during the brief interval of passing darkness like an eternity, and the sun will cast his golden rays on the scene again, lighting up the sand, which appears even more brilliant in its color, now, after the interval of darkness.

Each hour, each moment even, of the day, the effects produced are varied, be they a change in the atmosphere or

a change produced by the sinking or rising of the sun. It is almost impossible to imagine that these changes of effects can be so frequent in a part of the world where there are no houses to cast deep shadows on the ground, no avenues of trees to vary the monotony of an ever brilliant sun. Still the changes are there, and so frequent that one never experiences a feeling of unvaried sameness. One walks on, be it north, south, east or west, the same expanse of sand presents itself, apparently, too, the same palm trees and silent pool of water, and one is forced to ask one's self whether, in this whole world of desolation, no soul exists, no human body breathes—when, in the distance, an Arab is seen, his feet shoeless, his head devoid of turban or fez, bending to a pool of water, washing. Walk on, and sooner or later, a village will be approached, a village of which the houses are built of Nile mud, each house accommodating a family of no matter what size, the inhabitants of each village almost all related to each other, comprising sometimes several hundreds of people. Their streets are littered with filth, animals of every kind obstruct one's path, dogs growl and snarl at the appearance and intrusion of a stranger, women rush about, hiding their faces in their yashmaks lest a white man should behold their faces. Flies in swarms settle on the children, and lay their eggs on their eyelids, unwashed, because they believe it to be contrary to their religion to wash or remove the flies from their eyes. To come suddenly on a scene like this; a scene on which the sun can seldom shine owing to the closeness of the huts, a scene with which the poorest hovel can hardly compete for filth and squalor, after the beauties and stillness of the desert, is crushing; it disturbs one's peace, the impressions one has formed—the change is too sudden. And yet even a scene such as this has its charms—no discontent, no brawling or fighting such as one sees in the same class; no drunkenness again, perhaps not from choice, but because they have never tasted that form of degradation, and because their religion forbids it.

The further south one goes the more brilliant the sun, the more golden the sand, seldom a haze or cloud to relieve the scene. The only thing to break the stillness of the air is an occasional khamseen, a whirlwind of sand, no artist dare paint it and do credit to it. The wind so fierce that no one can stand up to it, clouds of sand so dense that it obliterates everything. The houses swarm with flies, which have become stung by the fierceness of the gale, making life almost unbearable with their incessant torment, the wind is so hot and stifling, blowing from across the Sahara, and lasting, sometimes, two or three days, that breathing almost becomes difficult, until at last the welcome calm again appears, a relief, bringing with it the cooler air and bright sunshine. All who have seen a storm at sea, have realized its grandness and the solemnity of its ever following calm, may be able to picture to themselves the terrors of a khamseen, sweeping over the desert, and its accompanying stillness when the gale has passed.—Home Journal and News.

Our Truest Friend

St. Augustine in his "Confessions" mentions an occurrence that had much to do with his conversion: Two young men were members of the court of the Roman emperor, seeking the imperial favor, the monarch's friendship being the highest ambition. Happening one day to enter a lonely cottage together they saw a little book on the table. It happened to be the life of St. Anthony of the desert. They read the book through and were charmed with it. It showed them how that wonderful saint had sought the divine friendship and with how great success. "Whose friendship do we strive after?" they said to each other. "For the obtaining of whose favor do we dedicate our whole lives? That of an earthly monarch, whose friendship is full of danger and rivalries and bloodshed and at best pass with himself into the grave." So they resolved to knit the court and in retirement and prayer to cultivate an intimate and delightful union with the truest of friends, our heavenly Father.

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ODD THINGS IN SIAM

In Siam the cutting of the topknot is so important a ceremony for the future spiritual welfare of the child that it is most scrupulously carried out with a pomp and ceremony that the means of the parents will allow. That the poor people may not be deprived of the benefit of the ceremony, the government provides all that is necessary for it at one of the temples at Bangkok. The centre of the ceremony is the cutting off of the topknot, which is all the hair children are permitted to wear up to that time. But associated with it are a number of purifications and other religious forms which have to be scrupulously carried out. The topknot, which is ordinarily adorned with a chaplet of flowers or beads, often held in place with a jewelled pin of considerable value, is now much more resplendently adorned, while the child is further loaded with the richest jewels the family can provide. After the ceremony the hair is allowed to grow all over the head and is usually worn about an inch long, standing up like a brush. The child is now reckoned to have reached man's estate, although, to their credit be it said, the Siamese are in no hurry to marry their children. In fact, undue haste to make a match for a daughter is apt to raise a question as to whether things are so flourishing with the family as they might be.

When marriage is thought of, it is often the result of mutual affection and takes the form of an elopement, with subsequent forgiveness by the old folk. The more formal way calls for a lot of negotiation and the payment to the parents of "ka nom," which is often however returned to the daughter on the birth of her first child. The monks, who are the astrologers of the country among other accomplishments, are called upon to fix the lucky day, on the arrival of which the bridegroom and his friends go to the bride's house, carrying presents of cakes and betel. All Siamese chew betel, and not to offer it to a guest is a serious breach of hospitality. The quids when ready for chewing consist of leaves of the betel pepper, chips of areca nut—there is no such thing as betel nut that careless travellers write about, a little slacked lime and sometimes tobacco also. The Siamese word for this mixture is appropriately "muk." This will always be in evidence at weddings, and the preparation and presentation of the betel tray to the bridegroom constitute one of the forms of acceptance by the bride of his authority over her. The monks will be already in attendance, feasted with the best that can be provided, and the ceremony of marriage is performed by them with the sprinkling of consecrated water over the couple.

But the greatest ceremony of all takes place after death. If the person be of high rank, the body is placed in a sitting posture in a large metal urn or among the commoners in an ordinary coffin. After being kept a period that lengthens with the exaltation of rank, a day is fixed for the cremation. All the friends



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of the family are invited, and enormous sums are spent on entertaining them and providing cheap shows for the general public. The guests will enter the enclosure, while Chinese theaters, Siamese marionettes and plays will be provided for all who care to witness them. On entering one would be met by some member of the deceased's family bearing a black bag, into which all are invited to dip a hand. It is found to contain a number of tiny balls, each of which is hollow and contains a screw of paper. A Siamese figure on it refers to a similar figure on some article in one of the booths in the inclosure and the guests are expected to present the number to the attendants and receive as a present whatever it represents.

There may be a dinner, but anyway refreshments will be provided in abundance. Just at sunset the pyre will be lighted. A stick of scented wood or a wreath of flowers made of the perfumed sandalwood, as well as a candle of unbleached wax, is handed to each guest, and lamps are lighted at the foot of the steps of the pyre. Just as with us those at the graveside perform the last office for the dead in dropping a little earth into the grave, so in Siam each one lights his candle at a lamp and places it under the urn or coffin, together with the scented stick or wreath. Buddhist monk aways in one of the booths will be reciting sacred texts meanwhile, but nothing in the way of prayer, whether for the dead or the living enters into the ceremony.

Fireworks will be let off, including a very mournful one known to natives as the "roaring of elephants." It is made by shaving a thick bamboo very thin then making a slit down the side. The inside is filled with composition and sealed, and this, when fired, exerts great pressure on the slit, making the edges vibrate continuously, so producing a series of loud groans of a most doleful character. When the deceased is of high rank, the king sends an aide-de-camp with a lamp lighted from one that is kept continually burning in the royal temple and whose light was originally obtained from a tree fired by lightning. After the cremation the ashes are collected and most of them thrown into the river, though often a few are placed in the temple in a wooden urn.—Home Journal and News.

Left-handedness is said to occur frequently in animals. Parrots usually seize objects with the left claw. The lion strikes with the left paw, and Livingstone stated as his opinion that all animals are left handed. The parrot has also been observed to use the left claw for climbing more readily than the right.

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"No; we make gunpowder."—Stray Stories.


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MICHAEL DAVITT

The cable has just announced the death in Dublin of Michael Davitt. Michael Davitt was perhaps, all things considered, the most able living Irish leader. Although in recent years he has remained out of Parliament voluntarily, nevertheless his influence with the Irish party and with the Irish people has remained greater than that of any other one person. He knew the story of Irish oppression from actual experience. He was born in the hamlet of Straide, in the County of Mayo, in the year 1846, in the very darkest days of his nation's agony. He early received a bitter and dreadful lesson in the wrongs that the Irish tenants were compelled to suffer. When a child of seven years he witnessed his father and mother and two sisters flung out on the roadside by the landlord and the humble cottage that they had called home burned to the ground. His father was an intelligent, hard-working tenant who had managed, somehow, to keep his family alive through the famine years only to be utterly ruined by the rent laws. The evicted tenant and his family left Ireland and settled in Lancashire, England. The boy Michael early went to work in a mill where his arm was so injured by being caught in the machinery that it had to be amputated. This accident was responsible, no doubt, in a large measure for changing the course of his life. No longer able to work at manual labour, he was forced to supplement his scanty education by hard and continued study and he soon gained a reputation in literature and politics. At the age of eighteen he was contributing poetry to the official organ of the Fenian movement, the "Irish People." His activity made him a marked man for the government informers. He escaped until the year 1870, when he was arrested in London, charged with being an agent for the exploded Fenian movement. That movement had long ceased to exist but Davitt was convicted and sentenced to fifteen years' penal servitude. For seven years he endured the horrors of the prisons of that day and was compelled to associate with criminals of the most hardened and loathsome character. In 1878 he was pardoned with the understanding that he should leave the country, that being the usual condition of amnesty for political prisoners of that day. On his arrival in Dublin more than a hundred thousand people with bands and banners turned out to meet him. Even that joyous occasion brought bitterness to Davitt for his comrade McCarthy, who had served with him in prison, overcome with the joy of freedom, suddenly died. Davitt then paid a short visit to his native country and soon left for the United States, where his mother and sister then resided. He was met in this country with an enthusiastic greeting. The leaders of the old Fenian movement crowded about him. They had divided into factions, but they all held Davitt in high esteem and were anxious to know what course he would take. Davitt, although an aggressive fighter, was always a practical leader. He possessed all the brilliancy of other Irish leaders, but in addition thereto he possessed more poise than most of them. Davitt clearly saw that Fenianism had failed. He realized that Home Rule as an abstract question could bring no immediate relief to his stricken country. The experience of his family when he was a lad taught him at an early age the most vital difficulty in Ireland was the land question. He conceived the idea of combining all the Irish movements Parliamentary and non-Parliamentary, Home Rule and non-Home Rule, Fenian and non-Fenian, into one great movement for the liberation of the Irish tenants from the thralldom under which they labored. He withheld his support from all existing movements and boldly undertook a movement for sweeping away the system known as Irish landlordism, and for the creation of national peasant proprietary. His cry was that the people of Ireland should be made the owners of the land of Ireland. His plan was to carry on a campaign of agitation. He was wise enough to understand that the Irish people could gain nothing through the sword. Some of the Fenian leaders vehemently opposed him because he opposed the employment of force. The question that Davitt had to contend with in 1878 and 1879 was much the same question that John Redmond is now contending with. There were Home Rulers in those days who opposed seeing their movement put in the background for this new land movement, but Davitt faced all difficulties bravely. After much hard labor he determined to raise the standard of his campaign in his native county, and at a point almost on the site where

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thirty years before his father's home had stood. The first meeting was held on the 28th of April, 1879, at Irish-town. Throughout the summer similar meetings were held in the district, and on the 21st day of October, in response to a circular from Parnell and Davitt, a convention of tenant farmer delegates was held in the city of Dublin. This was the beginning of the Irish National Land League, and the campaign launched on that day by Michael Davitt has held the attention of the English government for the past thirty-five years. Davitt was the father of the Irish Land League, and to him more than any other one person, is due the fact that Irish farmers are now becoming the owners of Irish soil.

In 1880 Davitt again came to the United States to establish a branch of the League. British detectives followed him in his pilgrimage from New York to San Francisco, and carefully noted every word that he uttered. The result was that when he returned to Ireland in 1881 he was again arrested and sent back to penal servitude. After serving about a year he was again liberated, only to be again arrested in 1883. While he was a convict in Portland prison in 1882 he was first elected to Parliament from County Meath, but the House of Commons, by a vote, promptly declared him disqualified. After he was released for the third time, he was asked by several Irish constituencies to stand for election, but he refused on the ground that it was impossible for him to take the oath of allegiance to the British government, and it was not until 1891 that he could be induced to forego his prejudices in this respect. From that time on until 1899 he represented some Irish constituency in Parliament. In October, 1899, he resigned his seat in a ringing speech, in which he declared that he could not represent a government that carried on such an unholy war as the British Government was then waging against the Boers. From that time on he gave his entire attention to travel and writing. Mr. Davitt earned his living during all his public career chiefly by journalistic and other literary work. While in Portland prison he wrote "Leaves from a Prison Diary," which was widely read. In 1891 appeared his "Defence of the Land League," and just recently his history of the Boer War has come from the press.

Michael Davitt will rank as one of the greatest patriots of history. Among many famous men who have struggled for Irish nationality he will take high rank. His whole career has been given up to a fight in behalf of the lowly and oppressed. He was not a politician for revenue. Once he was compelled to resign his seat in Parliament because of bankruptcy proceedings against him. No man ever fought more courageously under more adverse circumstances. Through years of painful suffering and imprisonment he fought on unflinchingly and without yielding. The object of his fight was the betterment of his own people at home and the English democracy as well. The working people of England

will mourn his death as much as the Irish peasantry. His friend, John F. Finnerty of Chicago, voices the sentiment of those interested in the Irish movement on this side of the Atlantic, when he says: "No greater loss to Ireland has occurred since the death of Parnell, and no man was more devoted to liberty and humanity than he. In that respect he resembled O'Connell. Davitt was quite as popular with the British democracy as with the Irish. The working people of England adored him, feeling that he stood as much for them as for Ireland. He has done the cause of Ireland immeasurable good, and to the tenant farmers his service was the greatest ever rendered. Eventually the Irish people will become the owners of their soil, and they will owe this chiefly to Michael Davitt. The full measure of his service will not be appreciated until twenty-five or fifty years hence, when Ireland has become prosperous and free."—*The Irish Standard.*

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THE REAR GUARD

He strolls in to Mass at the "Sanctus,"
Or may be a moment before;
And lest he should bother his neighbors,
He drops on one knee at the door.

Good seats near the altar are vacant,
In fact there is room and to spare;
But why should he push himself forward?
He'd be so conspicuous there.

He doesn't look up at the altar,
But keeps his gaze bent on the floor;
We notice him yawning a little,
As though it all were a bore.

He squats for the last benediction,
And then, ere the service is through,
We look for him there in the back-ground
And find he has melted from view.

So strange! Now we fancied we saw him
Last night at the vaudeville show;
It seems to us then he was fighting
To get in the very first row.

He must have been there before seven—
Oh, surely some minutes before;
He headed the line that was waiting
Outside the gallery door.

And, when the door opened good gracious!
How active he was in the race
Upstairs, and then over the benches
And down to the very front place.

My! how he applauded the singing,
And laughed at the jokes that were cracked;
His eyes never leaving the footlights,
Transfixed till the very last act.

This can't be the same man this morning,
This slowest and dullest of chaps;
We must have seen some other fellow
Last evening—his brother, perhaps.

T. A. Daly.
In Catholic Standard & Times.

Intangible Taxes in Texas

The people of Texas wonder why the nation is so perturbed about regulating railroad rates. It is one of their many distinctions that they regulate not only the rates, but the railroads themselves. Nor do they fear the growth of the American plutocracy. "It is just as easy to manage the corporations as to have the corporations manage you," say the legislators from the rice fields, the "piney woods" and the "llano estacado," the bustling cities and the mesquite grown ranges, and even from "the forks of the creeks and the heads of the canyons." Indeed, after taxing every visible bit of corporation property in Texas—and some additional miles of railroad that projected over the border—the last Legislature, after deep and subtle thought, somewhat hard to explain, but really very enlightened, passed an "intangible tax law." This taxes all corporation values that one cannot see or put one's hand on.—*The World's Work.*

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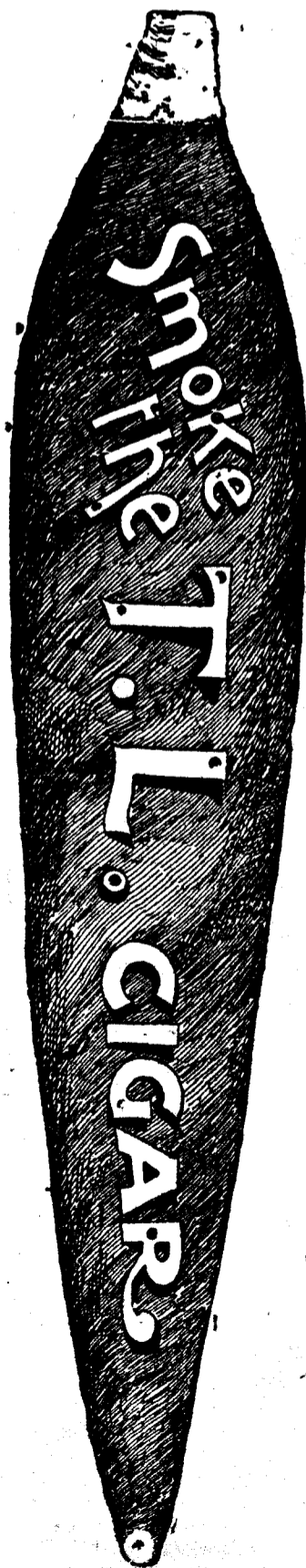
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Vespers with an occasional sermon, 7.15 p.m.
Catechism in the church, 3 p.m.
N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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CATHOLIC CLUB NOTES

Mr. J. J. McGee, Clerk of the Privy Council for Canada, addressed a meeting in the Catholic Club Rooms, on the evening of May 31st, on the history of the Gaelic League and, in a very interesting address, explained the objects and aims of the League as being to revive and keep alive among Irishmen their interest in the Irish tongue, and to encourage the study of that language among the sons and daughters of the Gael throughout the world. Mr. McGee was very enthusiastic in his praise of the beauties of Irish literature and language, and gave a very interesting address which was listened to with much interest throughout.

Mr. McGee, who is a brother of the late Hon. Thomas D'Arcy McGee, came to Winnipeg for the purpose of swearing in Sir Daniel McMillan as Lieutenant-Governor of Manitoba.

The Catholic Club will hold its annual picnic to Winnipeg Beach on Thursday June 28th. Trains will leave town at 10.30 a.m. and 2 p.m. and will return at 7 p.m. and 9 p.m. Tickets will be on sale at Mr. T. D. Deegan's Store, Main St.; the Singer Sewing Machine Company's Store, Main St. South; Mr. Norman Lindsay's Music Store, Portage Ave.; and may also be had from the Reverend Brothers at St. Mary's School.

Persons and Facts

(Continued from page 1)

southwest of Manila. Four Sisters of Charity, called Paulist Sisters, will be their nurses, and Father Valies, S.J., their chaplain.

The Notre Dame debating team came out victorious in the recent debate with Georgetown University. The question debated was: "Resolved, That labor and capital should be compelled to settle their disputes through legally constituted boards of arbitration." Notre Dame had the affirmative of the proposition.

The Sacred Heart congregation, of Sydney, N.S., will immediately erect a school building at the corner of George street and Cottage road. It is likely that a new church will be erected on the same lot later.

In the State of Iowa, there are 395 Catholic churches, valued at \$4,441,135. The total value of Church property in the State is \$20,918,960.

The Redemptorist Fathers have arranged a foundation in the Philippines. They will assume charge of Opor, in the Island of Mactar, with a population of 8,000 souls. The diocese of Cebu in which Opor is situated numbers 1,000,000 souls. The following sons of St. Alphonsus are now on their way to their work in the Far East: Revs. John Creagh, of Limerick; Matthew O'Callaghan, of Esker; Wm. O'Sullivan, and Thos. Cassin, of Belfast; and two Lay Brothers.

Though the Lutherans agree theoretically with other Protestants in minimizing Mary's glory, the statue of the Blessed Virgin occupies the place of honor beside that of Our Divine Lord in at least one half of the houses in the city as well as in the country in that thoroughly Lutheran country, Norway. Another evidence of this remarkable survival of a fragment of Catholic practice is to be found in the May devotions, when the Norwegians, like the Catholics, address hymns of praise to the Queen of Heaven.

At the Hamilton conference of the Methodist Church last week, Bishop Vincent, speaking on "The Public Service," said that the curse of to-day is the thoughtless choir, whose members fail to carry out the idea they are there for and are merely millinery dummies. Very soon the choir will be out of sight, said the speaker. "We are now suffering from an architectural fad which places the choir in the forefront and in the eyes of everyone. No person should be seen but the minister. But as things are to-day the minister is sometimes lost sight of in the magnificent finery of the choir, and the poor minister has a very hard time of it. A flip-pant choir may easily neutralize the whole service."

Mgr. Provost Johnson, diocesan secretary during a period of 40 years to three successive occupants of the See of Westminster—Cardinal Manning, Cardinal Vaughan and Archbishop Bourne—has been appointed additional auxiliary Bishop to the last named prelate.

Mgr. Menini, Catholic Archbishop of Philippopolis, in Bulgaria, has arrived in Rome and has brought the

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Vatican authorities the gratifying information that the members of the Bulgarian church intend to leave the orthodox jurisdiction en masse, and place themselves under the jurisdiction of Rome.

Recently Lady Aberdeen, wife of the Irish Lord-Lieutenant of Ireland, made the suggestion that she would like to give a big garden party early in the summer and wondered if it was possible that Ireland could supply her for the occasion with every article she wore, from the tip of her toe to the crown of her clever head, of genuine home manufacture. She also asked if Dublin would undertake to dress every one of her guests, men as well as women.

"Extension" is the name of a new periodical, the first number of which has just been issued from the head office of the Catholic Church Extension Society at Lapeer, Michigan. It is edited by the Rev. Joseph T. Roche, one of the cleverest and most zealous priests whom Prince Edward Island has given to the United States.—The Casket.

It is reported that seven cardinals will be created at a consistory to be held in July.

An industrial institution for the domestic training of girls and young women has just been opened by the Sisters of Divine Providence at their convent in Pittsburg, Penn.