

Northwest Review

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CURRENT COMMENT

Last Sunday was a delightful break in the long cold winter. While the thermometer rose in the shade to the melting-point of ice, 32 degrees, and the bright sun was thawing snow and ice at a great rate, the percentage of humidity, which had been down to 15 the day before, now rose to 80. One rather disagreeable result of the thaw was the complete disappearance of the thin coating of hardened snow in our streets and in many parts of the country roads, thus interfering with the winter traffic by the more smoothly gliding and therefore more economical runner-equipped vehicles.

The able article we published last week on "The School System in Newfoundland" appeared at the same time in French in the February number of "La Nouvelle-France", a high-class review published in the venerable city of Quebec. The author, who preserves his pen name of "Terra Nova" even in the pages of our French contemporary, and who is described therein as "a personage whose authority and competence are of the first order," is one of the few men that can write both languages equally well. There are, of course, many Canadians who, in private and public speech, can handle the two idioms with an ease that makes the hearer think them native to both; but when their productions appear in cold type the equality is not so manifest.

Another writer in the same review, Father Omer Cloutier, rightly takes Mr. A. G. Bradley to task for some of his remarks in the series of articles he has just completed in the "Canadian Magazine" on "The Fight for North America". Mr. Bradley frequently exhibits towards the French and the Catholic religion a hostility that is unworthy of a sober writer of history and which one is pained to find tolerated in a magazine purporting to voice the sentiments of the Canadian people, 42 per cent. of whom are Catholic and one-third French. The fact is Mr. Bradley is lamentably ignorant of the history and temper of the French part of Canada.

"Everybody's Magazine" for March, which reached our editorial table on the 20th inst., contains Mr. Thomas W. Lawson's first plunge into "Coppers", that plunge announced last July and kept dangling before the public as a tempting bait ever since. Even this article is only an introduction to the great subject of the Amalgamated Company. But it is a truly luminous introduction. We begin to realize the time-honored dictum that a gold mine ruins most men, a silver mine makes a few fortunes, but the safest of all mining ventures is copper; or, as Mr. Lawson himself puts it: "Gold can be found in a day by anyone with eyes, silver in a week by anyone with hands, and money in a year by anyone with sense enough to save it, but no man gets into copper without capital, fortitude, patience, and brains." From his earliest youth, when he went about the streets of Boston as a broker's messenger, Mr. Lawson became "impressed with the importance of the metal and all pertaining to it". The gains were so great that conservative Boston investors complained when their copper investments returned only twenty per cent. per annum. And this immense profit was "legitimate, not brought about through unfair restrictions or forced combination, or evasion of the country's laws,"—as Mr. Lawson has proved in his previous articles most of the Wall street lucrative speculations are—but was wholly natural, being founded on the fact that the supply was so limited, the demand prevented the price dropping below a certain figure, and that this under ordinary circumstances represented at least 100 per cent. of gross profit to the producer after he had paid for

labor and material the highest ruling prices." Seeing so fair an opportunity for honest and legitimate profit confined to a close corporation, Mr. Lawson determined to buy up all the good copper-producing mines, to organize them into a new corporation and to offer its stock to the public. The men who risked their money in the first venture, he calculated, would require \$100,000,000 and would make from one to two hundred millions, while at the same time the public would make from two to four hundred millions. This plan he submitted to Mr. H. H. Rogers, the "piston-rod" of the "Standard Oil" machine. At that time, 1896, Mr. Lawson had not yet learned "the cruelly cynical principles that guide this financial juggernaut in its relation with men and things." Miss Ida Tarbell's matter-of-fact disclosures in McClure's Magazine were yet in the womb of the future. So Mr. Lawson approached Mr. Henry H. Rogers, who, after some hesitation, went into the subject with his usual thoroughness, and after independent investigations which amply corroborated Lawson's assertions, it was agreed that Rogers, William Rockefeller and Thomas Lawson should be of "havoc and desolation," "hatred and betrayal," has yet to be told. Meanwhile Lawson is attacked by the "System's" agents, Denis Donahoe, James M. Beck, Banker Eckels and others, to all of whom he replies vigorously and triumphantly.

Another and a worse monopoly than "Standard Oil" is being exposed in "Everybody's Magazine". The meat, fruit and dairy products on which the American people live grow more costly every year. At the same time the farmer and the cattle-raiser complain that they are receiving less for their products than ever before. Why is it that fifty years ago, when wheat fetched two dollars a bushel and cattle almost twice the price they do now, living was cheaper than it is today? This is the puzzle solved by Mr. Charles Edward Russell, who reveals a monster monopoly, controlling the natural food supply of the United States and Canada, gathering toll from both producer and consumer. It is the Beef Trust, remorseless, untiring insatiable, defying the law of the land and even Wall Street itself, terrorizing great railways by threatening to direct all freight from their lines, exacting tribute from more commodities than all trusts and monopolies together, and planning to make the price of every eatable thing grown in the country large enough to increase its own profit. To-day it fixes the price of all meats, fruits, fertilizers, and dairy produce; within certain limits it can make the price of wheat, corn, and oats what it pleases. To-morrow it may be able to control the price of every loaf of bread. In the March issue, Mr. Russell shows the source of this monster trust to be the refrigerator-car, owned by the monopolists and for which the railways must pay mileage whether the cars are loaded or empty. The 54,000 refrigerator-cars in daily operation in the United States and Canada are the instruments that have forced up our household expenses and bound to the trust chariot the most important of American industries.

Four weeks ago in our issue of Jan. 23, when all the daily press was loudly proclaiming the impending overthrow of the Tsar's government, we said that "very likely the whole thing will turn out to have been nothing more serious than the wise and necessary repression of a great socialist demonstration." The following extract from one of our English exchanges shows that we were not far wrong.

The appointment of General Treppoff as dictator of the Russian capital has proved a success. For the moment, at least, force has been a remedy for the disturbances. In the use of it there has been no hesitancy. Blood has flowed very freely, with the result that ostensibly there is peace in St. Petersburg, and the

prospects of the revolutionists being successful over the forces of the Government are too unlikely to be any longer entertained. Mercilessly have the Russian troops shot down the Czar's subjects. The inhabitants of Moscow have suffered much in the same way as those of St. Petersburg, and the butchery in Warsaw has been still more atrocious. Ashamed of the popular outbreaks, Russian officials have been casting about for plausible explanations. A rumour set afloat by the Latin agency in Paris to the effect that enormous sums of money have been spent by the English in order to stir up disaffection in Russia has been industriously circulated, and a placard containing it was posted up in all the streets of Moscow on January 25. Feeling was thus aroused against England, and an attack was made by soldiers on Saturday last upon Mr. Murray, the British Consul General at Warsaw, and upon Mr. Macakain, who was wounded by sword cuts and is in hospital. Representations have been made to the Russian Government by the British authorities, and orders have been given for the destruction of the placard and for an enquiry into the Warsaw incident. If all who disapprove of tyrannical autocracy are to be suspected of promoting the revolutionary movement in Russia then the revolutionists must have had assistance not only from England, but from all parts of the world.

However the recent horrible assassination of Grand-duke Sergius puts a new aspect on the probable future. A government which has been fittingly described as "despotism tempered by assassination" may well quail before such atrocious reprisals. Abject fear may possibly lead to some concessions.

The "Canadian Messenger of the Sacred Heart" comes to us with "The Spirit of Prayer" as the general intention for March. "By the spirit of prayer," writes the editor, "we mean the feeling of dependence on God in all we do, the conviction that we can do no read or lasting good for ourselves or others except with God's help and consequently it is the uplooking of the soul to God for aid and comfort, the cry of the heart to Him as often as we are rendered conscious of our need or loneliness. Little by little this recourse to God becomes a habit, a kind of instinct, and our greatest help in all the difficulties of life" . . . "It must be confessed that the spirit of our age is not the spirit of prayer, but the very opposite. Its overweening confidence in its own powers, its self-elation over the victories of research and the triumphs of inventive skill in so many wondrous applications of nature's forces, only carry man farther from his Creator. The false glare of so-called science blinds him to the true knowledge, and the clattering wheels of progress deafen him to the accents of the inward voice. When the feeling of the emptiness of it all and the inadequacy to satisfy the deeper longings of his rational nature is borne in upon his soul like a crushing weight, the is disappointment and despondency not infrequently ending in suicide." To be sure, there is no valid reason, no intellectual motive connecting scientific conquests with irreligion. On the contrary, if men would only be deeply and consistently logical, these conquests ought to make men and do make great men more inclined to break out in praise of the infinitely resourceful Creator. But great men, men who reason with their intellects and not their imaginations, are fewer now than in any past age since Pericles. And they tend to become fewer and fewer outside of the Church, owing to the increase of showy, shallow, superficial systems of education. As a result, we have Kipling saying that "we're all islands shouting lies to each other across seas of misunderstanding". The only escape from this mental chaos will be a return to the true mental perspective, God in whom the whole uni-

verse exists and moves and has its being. Every single prayer from the faithful soul hastens that consummation.

Two days after the Telegram had trumpeted abroad the Hon. Robert Rogers's great hopes for the western extension of Manitoba, the same wise and prophetic journal deploras the fact that there will be no such extension in any direction. But it omits to give the reason thereof. The only obstacle to the territorial expansion of our province is its iniquitous and cruel school system. Not even the wildest corner of any unorganized territory will consent to saddle itself with such a tyranny. Manitoba must be content to remain small and mean so long as it maintains its small and mean school policy.

"To-day as in the time of Bousset the variations of Protestantism are a standing denial of its pretensions as a teacher of true Christian doctrine," says the London Catholic Times. "Of course when private interpretation of the Scriptures is a foundation principle of any Christian communion serious doctrinal differences are bound to prevail among its members. The Dean of Canterbury has been striving to lay down for the Church of England a standard by which some sort of uniformity may be attained. On Monday last by Dr. Wace's invitation a meeting was held at the Church House to arrange that a deputation should wait on the Archbishop of Canterbury and convey to him the opinion that nothing should be accepted by the Church of England as 'truly catholic' which cannot claim the general assent and observance of the Christian Church before the end of the sixth century. Would that the Church of England accepted all the doctrines of the Church up to the end of the sixth century. Then its Catholicity, whether spelled with a "c" small or "c" large, would be the true article, for it would be identical with that of the Roman Church. But all these discussions about uniformity of doctrine in the Anglican Church are very unreal. We take up a little volume containing in Latin the Meditations of St. Augustine, after the Apostles the greatest churchman up to the end of the sixth century or since. The former owner of the book was an Anglican, and where St. Augustine at the end of chapter XXXV, says: "Grant my request and earnest wish through the intercession, prayer and petition of the glorious Virgin Mother, my lady, and all thy saints," lines are scored with a lead pencil over the words of one who has been called the monarch of the Fathers. Uniformity of doctrine in the Church of England is nothing more than a pious dream."

Clerical News

In recognition of the golden jubilee of his priesthood, the Right Rev. Dr. Leonard, Bishop of Cape Town and Vicar Apostolic of the Western District of the Colony, was the recipient of addresses and gifts from the Catholic clergy and laity in the Cape Peninsula and throughout the whole of his Vicariate. Congratulations were poured in from all sides. The address from St. Mary's parish, Cape Town, was accompanied by a purse of 450 sovereigns. The Bishop, who is in feeble health, had a most cordial reception. In the addresses testimony was borne to the great success of his work as a Bishop.

A reunion was held in the Town Hall, Oxford, on Tuesday night, to celebrate the silver jubilee of the Bishop of Birmingham. Lord Edmund Talbot, M.P., presided, and among those present were Sir John Day, Lord C. Crichton-Stuart, Lord Feilding, the Hon. A. Bertie, Monsignor Kennard, Father Bernard Vaughan, and Mr. Grissell, Papal Chamberlain. Hearty congratulations were offered by the chairman, Father Day, Mr. Gresham Wells, Monsignor Kennard, and Mr. Grissell Papal Chamberlain. Hearty

congratulations were offered by the chairman, Father Day, Mr. Gresham Wells, Monsignor Kennard, and Mr. Urquhart to the Bishop, who briefly acknowledged the compliment. Father Vaughan, in addressing the gathering, said that he had received a telegram from the Vatican as follows: "The Holy Father blesses you and all taking part in the jubilee welcome to 'saint' Catholic Bishop of good and February, 3."

Of the late Father Nicholas, O.S.F.C., who was Guardian of the Franciscan Community at Chester from 1879 to 1882, the "Franciscan Annals" tells the following story. Father Nicholas, who was a native of Italy, speedily acquired an idiomatic grasp of the intricacies of the English tongue. Indeed he was frequently from his speech taken to be an Irishman. This once caused him some inconvenience. It was at the time when London, and especially the police, was suffering from what was called the Fenian Scare. One evening he was returning from London to his little monastery at Crawley. He had made small purchases, which included hosiery and a small alarm clock, and these he carried in a bundle. While sitting on a platform seat at London Bridge Station a vigilant detective was put on his track by the muffled ticking of the clock. On being spoken to, his accent only served to confirm the eager detective in his suspicions, and Father Nicholas had to display his investments—one by one—there and then—at the risk of losing his train.

His Eminence Cardinal Vanutelli, who is Bishop of Palestrina and Archbishop of St. Mary Major in Rome, but retains "in commendam" and "ad nutum Sanctissimi" the presbyterial title of San Silvestro in Capite, celebrated on the Feast of Our Lady's Purification the silver jubilee of his episcopate. Cardinal Vanutelli was born on Dec. 5, 1836. Seeing the lithe and stalwart figure (with its six feet five inches of height) of his eminence, one finds it hard to believe that next December he will enter into his seventieth year. After his consecration as titular archbishop of Sardis in 1880, Mgr. Vanutelli spent two years in Constantinople as Apostolic Delegate. In 1882 he was appointed as Intercuncio to Brazil, but before he started on his journey thither Leo XIII changed his destination and sent him as Nuncio to Lisbon, where he remained for seven years and a half. His elevation to the Cardinalate dates from 1887, but he did not receive the hat until 1891. He has been frequently chosen to represent the Holy Father. He was Papal Envoy at the coronation of Tsar Alexander III, he represented Leo XIII at the Eucharistic Congress held in Brussels, and Pius X at the consecration of the Armagh Cathedral last year.

While the death of a French subject who was Secretary-General at Propaganda for the East leaves an important vacancy at Rome, the simultaneous demise of Mgr. Piavi, O. F. M., the Latin Patriarch of Jerusalem, has followed almost immediately upon the nomination of Mgr. Giannini, O. F. M., as Archbishop of Hierapolis and Delegate Apostolic in Syria.

Passengers arrived at New Orleans from Nicaragua announce that President Zelaya has followed up the move against Bishop Ferrera, whom he banished from the country, with proceedings against other priests, leading to the popular belief that he wishes to get rid of all the priests. Bishop Ferrera was banished because the president could not silence him. From Leon, the ancient capital of the republic, eighteen priests have been banished, leaving the country on the German steamer Memphis. The charge against them is violation of a law recently passed by the Nicaraguan congress, at the dictation of the president prohibiting priests from wearing their ministerial robes on the street. President Zelaya believes that the priests

are allied with his opponents, the conservatives, and he is seeking every opportunity to destroy their influence with the people.

In Rome the sermons for the second part of the January course in the Church of San Silvestro in Capite were preached by the Rev. John R. Teefy, C. S. B., of Toronto. On the 26th was celebrated one of the most interesting feasts of the Church, that of St. Tarsicius, who bears the title of protomartyr, of the Blessed Eucharist, and whose figure is so familiar all the world over from the pages of "Fabiola." In the morning High Mass was sung by Mgr. Barrett, secretary to the Bishop of Brooklyn, who had just returned to the Eternal City from the Holy Land as co-leader, with the Bishop, of the American Jubilee pilgrimage to Rome and Palestine. At 4.30 p.m., after the singing of the hymn in honor of the Saint, Benediction of the Blessed Sacrament was given by Mgr. McDonnell, Bishop of Brooklyn. When the late Archbishop Guidi was appointed Delegate Apostolic to the Philippines, he offered the post of secretary to his friend the Rev. M. J. O'Connor, P.S.M., Vice-Rector of San Silvestro in Capite. Father O'Connor has remained at the Delegation since the almost sudden demise of the regretted Archbishop, and he is now co-operating there with the newly inducted Delegate, Archbishop Agius. It is expected that, unless the Rector of San Silvestro, Rev. W. Whitmee, P.S.M., who has just returned to Rome from Australia, become Procurator-General, this, the second place in the Society, and which has remained vacant since the death of the Rev. A. Monselle, P.S.M., will be offered to Father O'Connor.

Persons and Facts

On February 10 Miss Susan Strong, with the permission of the Duchess of Westminster, gave a grand concert at Grosvenor House, London, in aid of Father Maturin's work among the poor of Prinicco. Among those who took part in the concert was Madame Albani. Father Maturin is a well known convert from the Anglican clergy.

Mr. T. H. Russell, M.P., has announced that he will run candidates for at least nine seats in Ulster at the General Election. They will advocate a large reduction in the cost of the government of Ireland, chiefly with regard to law and police expenses.

Commander Cherry Emmet, father-in-law of General Botha, whose death is announced, was an Irishman and a relative of Robert Emmet. It was announced towards the end of the Boer war that he had become a Catholic.

The Protestants of Buxton have received another very rude shock through the announcement from the pulpits that the Rev. A. E. Franklin, curate of St. Mary's Anglican Church had gone over to Rome. Mr. Franklin, who is on a holiday, has sent a letter to the vicar, the Rev. C. C. Nation, stating that he will be shortly received into the Catholic Church, At St. James' the Rev. E. L. Harkness was visibly moved as he announced the fact. On Sunday evening the Rev. C. C. Nation denounced "the awful step taken by Mr. Franklin."—Catholic Times, Feb. 3.

In a circular to the Orthodox the Holy Synod give additional currency to the fable that the disturbances have been brought about by "the enemies of Russia", who sent large sums to create a civil war.

By the death of the well-known novelist Madame de Laskowski (Emily Gerard) a fellowship of four Gerards, who make a "record" of distinction in one generation of one family, has been broken. She was a sister of Dorothea Gerard, and General Sir Montagu Gerard and Father Gerard, S.J., were her brothers. This is said to be the only case where four persons so closely related to each other figured in "Who's Who," the annual directory of celebrated personages.

Mr. T. J. Beer, a recent convert, was married on Thursday, January 26, at Sandycove, Co. Dublin, to Miss Mabel Clancy. The bride's father, Mr. J. J. Clancy, M.P., was one of Mr. Parnell's most trusted lieutenants, as he is now

of Mr. John Redmond, with whom he addressed a large meeting on Sunday in North Dublin, a division which Mr. Clancy has for many years represented with so much acceptance that he now meets with no opposition when elections occur.

The Blessed Mother is loved in all Catholic lands. Catholic Poland, for instance, has just demonstrated in a very striking way the devotion of the people to the Mother of God, and their joy at the celebration of the golden jubilee of the dogma of her Immaculate Conception. On the initiative of the Archbishop of Leopold, a grand Marian Congress was recently organized and held in his Cathedral city, which was gaily bedecked with flags, the civil and military authorities lending all the aid in their power. Three Archbishops and four Bishops presided over the religious ceremonies and the general meetings. A superb procession, a striking and public affirmation of Poland's devotion to the Queen of Heaven, closed the Congress. In this some 50,000 persons, representing all classes of society, took part.

His Excellency M. Merry del Val, father of the Cardinal Secretary of State, was taken in the week ending January 21 with a severe attack of congestion of the lungs, but a turning point was reached on January 24, and the Marquis is now in convalescence. Cardinal Satolli, who was received in Papal audience so late as on January 21, passed the ensuing week in serious danger from the sharp, dreaded Roman pulmonite, but he has now rallied.

The authors of the plan for giving Rome wide streets and new districts have long been gravely exercised by the little neck of thoroughfare which connects the Corso Vittorio with the Piazza Venezia. It is formed on one side by the Church of the Gesu, and on the other by the Palazzo Altieri, and on both traffic and circulation are sometimes painfully congested at this point. Sooner or later the palace must go, but the proprietor continues to hold out for the stiff price of four million francs, the street-makers continue to hope for a better bargain, and between them both the Palazzo Altieri and the Gesu remain as they were at the beginning of the last century. In those days, the Prince's cook had a young son who passed much of his time every morning in the neighboring Gesu, serving Mass, helping in the sacristy, making himself generally useful about the church. Later on he became a priest, and a famous missionary, and finally, the founder of the sealous and holy Congregation of the Most Precious Blood. He started it in this same Church of the Gesu, for which he always had a special affection. Eventually the cook's son died, but his work survived, and his memory was held in benediction all over Italy, and especially in Rome. A few weeks ago Pius X solemnly enrolled him among the Blessed honored by the Church, as Blessed Gaspare del Bufalo, and for the last three days the Gesu has been given up to sacred functions in his honor. Archbishops have pontificated there each morning, eloquent Bishops have preached the panegyrics, and Cardinals have given Benediction in the evenings. All these services have been densely thronged, but in the evening, the close of the triduum, the whole space outside the church was filled with thousands of Romans vainly waiting in the hope that sooner or later they might be able to find a place inside. Never before was the Gesu so wonderfully illuminated; every architectural detail and ornament was picked out in light, and it is estimated that nearly forty thousand electric lamps were burning during the Benediction and Te Deum.—Rome correspondence of "The Tablet."

Answer to J. C., Golden, B.C.—We are not aware that the Province of Quebec issues any such almanac as the "Canadian Almanac". The Montreal "Star" did issue one of its own, and a very interesting one, entitled "Star Almanac," in 1895 and 1896, but has not continued this publication.

Next Wednesday evening, March 1st, the students of St. Boniface College will present an Irish drama, "Disinherited," in the college hall, to which an admission fee of 25 cents will be charged, reserved seats 50 cents. Several special street cars have been engaged, and four of them will be ready at the college gate after the play. The cars

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which will that evening leave the C.P.R. station at 7.30, passing Portage Avenue about 7.35, will be fully in time for the beginning of the performance at 8 o'clock.

Mr. and Mrs. Nicholas Bawlf left last Wednesday, the 22nd, for Florida and Havana. They will be absent about a month.

Many Winnepegers, who are now wintering in the south, especially Mrs. M. McIntyre and Mrs. Monchamp, find the heat at Miami, Florida, so exhausting that they are anxious to get back home to the more temperate zephyrs of this balmy region.

During the night between Wednesday and Thursday a dense fog—a rare occurrence here—made moving about outside extremely hazardous.

As far as one can understand Foster's ambiguous forecasts, his latest one, dated last Saturday, announced, for the "central valleys" (which, of course includes Manitoba) furious storms from the 18th to the 23rd, and a cold wave about the 21st. The real weather has been, up to the time of writing, Feb. 24, exactly the contrary—mild, warm and calm. In fact, since this is too soon for the real end of winter, we are all longing for a good snow storm to make the roads passable.

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre.

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For information regarding homesteads apply at the Dominion Land Office.

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THE SUNDAY WITH THE LONG NAMES.

Sacred Hear Review.

We are entering on a unique season in the Church's year,—Three Sundays with long, odd names, "Septuagesima, Sexagesima, and Quinquagesima"; Sundays that seem at first sight to have no special use or meaning. There they always stand, just three, no more and no less, closing the Christmas and Epiphany season, and precisely forerunning, but not precisely belonging to, the Lenten season. Yet they do evidently concern Lent rather than Epiphany, for the vestments worn are always purple; and we comprehend intuitively, or is it from many years of experience? that the sorrowful shadows of the Lenten season are about to fall.

Liturgical writers may explain, as learnedly as they choose, that these names mean only "about seventy, sixty, fifty days before Easter." From childhood, when those long, strange words first struck us as unlike any other names in the Church's year, have we ever thought of them in our hearts otherwise than as "the three Sundays with the long names, coming just before Lent"?

And, after all, is not this just what the Church does mean by them? She gives us an Advent with four Sundays to prepare us for Christmas joys, and a Lent with six Sundays to prepare us for Easter joys; and why should we not expect her to give us at least this brief period, with three Sundays, to prepare us for Lent's sorrows, and its fasting, and its hours of union with the Passion and the broken heart of Christ?

Human nature does not like suffering and self-denial. Our Holy Mother, the Church, knows that fact; and in these three Sundays we shall find that she calls on us to spiritualize our human nature and be ready to enter on the royal road of the cross. She sets before us St. Paul's brave example and his exhilarating words. Let us read carefully the epistles for these three Sundays, taken from his splendid letters to the Corinthians, and displaying the indomitable spirit of a man to whom earthly joys and human attractions had become literally as dross, compared to the large love of Christ his King.

"So run that you may obtain. — Every one that striveth for the mastery, refraineth himself from all things."—"He" said to me, (He, my King): My grace is sufficient for thee. — Gladly will I glory in my infirmities, that the power of Christ may dwell in me.—And now there remain faith, hope and charity, these three: but the greatest of these is charity."

This is what we should strive to gain in this season of the Sundays with the three long names,—a share in St. Paul's indomitable spirit, in his heroic scorn of the world, the flesh and the devil, in his burning and passionate love of Jesus Christ. For such a grace all human gain may well be counted loss.

Sometimes, to young hearts, the Lenten season, the Lenten services, the self-denial wear a look of gloom. In every possible way let us strive to imbue those youthful hearts with the fearless, primal, overmastering love of Christ; yes, with the desire to tread where He trod and to follow Him into battle, that boys and girls knew in the martyr days. Is it not the same Christ we serve now as they served then? Is He not just as desirable, just as truly our Redeemer, as when the girl Agnes went to the flames as to a feast, and St. Stanislaus with a radiant smile upon his face died in his brilliant youth?

In the evil days in which we live, days of license in thought, word and act, days of an all too frequent open naming of those things that St. Paul declared "should not so much as be named among Christians," let us ever more and more carefully teach our Catholic boys and girls the love-ness of purity, the nobility of self-restraint and self-denial, the heroism of bringing every faculty of one's being into obedience to the yoke of Jesus Christ. So following in the footsteps of the Master, along His royal road of the holy cross, life becomes in its seemingly lowliest paths a Paradise despite its trials and pains. Such a life is full of foretastes of heaven. And then:—

* Who dreams of God when passionate youth is high,
Ere in life's dreary wastes his feet have trod;
Who seeth angels' footsteps in the sky,
Working the works of God;

"For him the silver ladder shall be set,
His Saviour shall receive his latest breath;
He walketh to a fadeless coronet,
Up through the gates of death."

REMARKABLE INCREASE IN NUMBER OF CONVERTS.

Nothing has been so apparent this winter as the remarkable increase in the number of converts who are coming to the Church to find the religious peace that is denied them in the churches in which they have been brought up. It was not many years ago when the reception of a single convert was so interesting a bit of news, now they are coming by the hundreds, that a whole column with prominent headlines was given to the scores. Scarcely a non-Catholic mission but at least fifty or more are received. This notable increase is undoubtedly due to the impetus given to the convert making movement by the Apostolic Mission House in Washington. The movement that is stimulated by the training school at the University is assuming a country-wide organization.

Formerly converts were made by the ordinary ministry one by one; but now the general appeal made by the non-Catholic mission brings hundreds to listen to the presentation of Catholic truth. At recent missions given at Elmira and Binghamton the average attendance of non-Catholics was over 9800, and this number includes many of the most prominent men in the town, such as the lawyers, doctors and school teachers. If they did not enter the Church at once they went away with many of the old antagonistic notions dissipated and with greater admiration for the Church. A non-Catholic mission has come to be regarded as one of the greatest blessings in a parish.

THE DONCASTER RACES AND THE DONKEY.

By Rev. L. C. P. Fox, O.M.I. in Donahoe's for February.

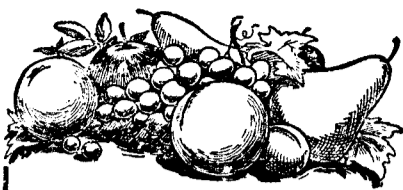
On one of his periodical visits to the Monastery, the Superior of the Franciscans told him that they wanted more help for their large farm, but that donkeys would do, and be nearly as useful as horses in reclaiming the land. So the Bishop wrote to a wealthy Catholic in his diocese, Mr. Middleton of Stockheld, and asked him to give him a couple of a famous brand of donkeys, for his farm. The great horse races at Doncaster were about to take place, and as Mr. Middleton wrote to say that he would send him one then, and the other a little later on, the Bishop's servant, Mike, who was a well-known character in York and used to carry the episcopal vestments on his shoulder through the streets whenever Dr. Briggs was going to officiate anywhere outside his own private chapel, was at the station to receive Mr. Middleton's donkey. It happened to be the evening of the day on which the famous Doncaster races had come off and all the sporting world was present to see the horse that had won the cup. There was but one horse box connected with the cars and everyone was clustered around the door of the box waiting for it to be opened. But the winner of the cup was not there, and the donkey smelling the air of liberty, thrust forth his long nose and saluted the crowd with a portentous bray, at the same time exhibiting an enormous placard which hung around his neck.

On the placard were painted the words, "The Rt. Rev. Bishop Briggs, Micklegate Bar, York." Mike pushed the disappointed crowd of sportsmen right and left and shouting, "Come, you fellows, make room for your betters," led the donkey triumphantly through the streets as far as the convent garden, where he would be tended and fed until his journey could be prolonged to the Monastery.

AN HONEST PEOPLE.

By B. B. O'B. in Donahoe's for Feb. The honesty of the Dalmates is proverbial in the Balkan peninsula. We asked a friendly boatman if he would undertake to guard our belongings while we made a short excursion from Portore to Buccari. "The weather is fine," he replied, "and they can lie safe in my barca while I go to fetch my fishing nets." "But if somebody who happens to take a fancy to them comes along?" was suggested. "Oh, there are no strangers here", was the answer.

I reflected that stray tourists do indeed as a rule possess their own overcoats, but as a sad traveler of many



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lands I could not share this man's perfect conviction as to the population's right to the privilege of Caesar's wife.

"There are plenty hereabouts who might well require them", one of us ventured.

"Ah, God forbid!" replied the boatman with a look of horror. "These about you are all our own people."

"Why, you must have some cases of theft," we insisted.

"Never!" was the grave reply. "Such terrible things are far from our minds, thank God! Why it would break the padre's heart!"

I confess that I reserved my judgment until a more prolonged stay on the Istrian coast bore out the old man's statement to which I give my fullest and warmest adhesion.

EVOLUTION AND CHRISTIANITY.

To the Editor of the Northwest Review,

Sir,—In your issue of the 7th Jan. last, I beg to say that it was a great pleasure to read the discussion, on the above leading between Professor Buller and Rev. Father Drummond. What the heart craves for is the plain truth. True science cannot be opposed to Jesus Christ, who is truth itself. Such discussion does good, as it wakes up the truth, especially by learned men, like the present two gentlemen. Theory is not proof, such as the evolution of birds from reptiles. A duck swallows frogs and poly-wags, after that a man eats the duck, and it is changed into man's body and blood, so that he is partly a duck, without wings, this is a fact, but a mystery. Is that evolution? But mercy on us, Darwin and his monkey cannot be accepted by any reasonable person that believes in Christianity. His theory that man evolved from a monkey, is an insult to common sense. Jesus Christ proved Himself to be God, so that's an overwhelming proof that man originated from our first parents, Adam and Eve.

Yours respectfully,

JAMES DRURY,

Rapid City, Man.

Feb. 15th, 1905.

P.S.—There cannot be civilization without Christianity, the nation that has got the longest list of crime, that is the nation which is advancing to destruction.—D. D.

DISRAELI'S COURTSHIP.

Apropos of the interest which is being excited by the publication of a novel by Disraeli, the story of his courtship, or rather an episode of that courtship, may be worth repeating. The statesman was in love with a widow, Mrs. Wyndham Lewis. One day when he went to call, the lady, sitting by the window, saw him approaching, and ordered the servant to say that she was not at home. When her maid reached the hall the statesman was hanging up his overcoat.


"Mrs. Lewis, sir, is not at home," said the flurried maid.

"I did not ask for Mrs. Lewis," was the calm, statesmanlike reply.

"But I don't know when she will be back," urged the maid.

"Neither do I", philosophically replied Disraeli, "but I am going to wait till she comes back, so please make me a cup of tea."

He did wait, he got his tea, and he married the widow.



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SATURDAY, FEBRUARY, 25, 1905

Calendar for Next Week.

FEBRUARY.

- 26—Sexagesima Sunday—Commemoration of St. Margaret of Cortona.
27—Monday—Votive office of the Holy Angels.
28—Tuesday—Commemoration of the Passion.

MARCH.

- 1—Wednesday—Votive office of St. Joseph.
2—Thursday—Votive office of the Blessed Sacrament.
3—Friday—Votive office of the Passion.
4—Saturday—St. Casimir, Confessor.

A SPLENDID OPENING FOR LAY WORKERS IN FOREIGN CATHOLIC MISSIONS.

The January number of the "Zambesi Mission Record", the organ of the Jesuit Missions in South Africa, thus speaks of the noble vocation of lay brothers. * We need, and sadly need, a good supply of Lay-brothers skilled in some trade, without whose co-operation and assistance successful missionary work in this part of the world is, as we have before written in these pages, well nigh impossible. Can we not put it into the hearts of some young Catholics at home (England) to offer themselves for work in our Mission? Are there not plenty of promising Catholic youths who, if they only realized the Church's urgent need and the grandeur of the life's work they have it in their power to do, would feel prompted to offer themselves as auxiliaries to the too few laborers in Our Lord's vineyard out here, some to devote themselves to the priest's noble task of bringing the knowledge of the Gospel to the unfortunate natives who have awaited it so long; others, who have no call to the sacred ministry, to give that valued and indispensable assistance to the missionary which the Jesuit Lay-brother has for years past been loyally rendering on our few and scattered Mission Stations? We appeal to young Catholics whose eyes these lines may meet and ask them to weigh our words and reflect whether it is in their power to offer themselves as volunteers for the Zambesi Mission. We appeal in particular to priests upon the mission at home, and beg them to try and aid us to obtain suitable candidates from among their flocks. Surely in the Catholic guilds which flourish so well in certain towns there are young men who are well fitted for foreign mission work, who could be spared from their families, and whose enthusiasm might be enkindled were it but brought home to them how sorely we need recruits for the expansion of our work, what happy, useful lives they would lead in the Mission, and what a great reward awaits him who has co-operated with Christ for the salvation of souls. Let those who can so assist us not delay, for the time is short; unless the Church can before long secure a sure footing in Northern Rhodesia, the natives of those great territories will be, as those of the Bechuanaland Protectorate have already been, robbed of their chance of sharing in the membership and privileges of the Catholic Church.

"To avert this calamity we must have young men with a vocation to the religious state, a desire to work on the foreign Mission, good health and practical training in some useful trade. We want skilled gardeners, joiners, masons, smiths, tailors and shoemakers. With a few such helpers one Priest can establish a Missionary Station; without them the learning, eloquence and zeal of a dozen Priests are of no avail, for they will have no natives to teach."

What the "Zambesi Mission Record" says about the good work doing and waiting to be done by Jesuit lay-

brothers, the "Illustrated Catholic Missions" exemplifies, for laybrothers of any and every missionary order, by the experience of a recent visitor to the British possessions in New Guinea:

"I can not describe to you my astonishment when I witnessed the material progress made in the Vicariate of New Guinea, with its twenty-eight churches, and as many stations and schools. To estimate the amount of work which these establishments have entailed, one ought to visit them one by one, as I myself had the privilege of doing. Let me describe to you of these stations; by the description of one you are able to form an idea of the rest.

"The church, which recalls the primitive appearance of the Stable of Bethlehem, is the most imposing monument the natives have ever seen. Erected on piles, and built of wood, there is, however, nothing to attract the eye, except its large proportions;—there are some which measure more than one hundred feet in length. To build it, the Brothers have had to become in turn woodcutters, builders, carpenters, smiths, joiners, and roofers. To erect the altar and decorate the sanctuary they have become cabinet-makers, painters and gilders, and it is astonishing to see to what good purpose they have used the small presents sent by the faithful from Europe, such as pictures, statues, curtains, hangings, carpets and banners.

"One station is scarcely finished when the exigencies of the Apostolate require another; and the good Brothers shoulder their tools, to start afresh in another place the work they have so successfully accomplished here.

"Then the scattered stations have to be made accessible. The Brothers, again, have cut roads through the forests, bridged the rivers, traced roads in zigzag fashion along the slopes of the mountains, built dikes across the swamps, and thus have made the communication between the stations, if not pleasant, at least easy.

"Lastly, amongst many other services which the Brothers render to the missions, they also fill the roles of catechists and teachers. In this way they not only assist the priest, but often supply his place, and our Divine Master frequently blesses their labors in an extraordinary manner. Alas, how insufficient is their number for the always expanding needs of the missions."

"Would to God", adds the "Illustrated Catholic Missions," "that some young men among our readers, with generous hearts and a burning love for God in their souls, may respond to the call, and offer themselves for service as lay-brothers in the foreign missions!"

To these two weighty appeals from missions is the multiplication of good land we would fain add a word of suggestion to the many parish priests who are such devoted supporters of the Northwest Review. It is customary at least once a year to preach on the Propagation of the Faith. Now, since the extracts we have just quoted show how essential to the propagation of our holy faith in foreign missions is the multiplication of good lay-brothers, would it not be advisable to preach occasionally, say once a year, on the excellence of that humble vocation? The plain teaching of the gospel is that, from the viewpoint of Christian perfection, the only indispensable requisite for that perfect life, to which Our Lord promised the hundred fold, is to renounce private property and follow Christ in poverty, chastity and obedience. "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me." *Then Peter answering, said to him: Behold we have left all things, and have followed thee; what therefore shall we have? And Jesus said to them: Amen I say to you, that you who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty; you also shall sit on twelve seats, judging the twelve tribes of Israel." Doubtless the twelve to whom this promise was made were to be priests, but the promise is not a reward for their priesthood but for their renunciation, not of large fortunes, for they were poor fishermen, but of the little they had and especially of their hopes for future ownership. Poor people, who are rich in spirit, often cling more to their paltry belongings than the rich to their millions. That this renunciation is the only price to be paid for the hundredfold Our Lord reaffirms in the very next verse: "And

everyone that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting." Matth. XIX, 21, 27-29. If these texts, which have peopled innumerable religious houses throughout nineteen centuries, were properly explained and developed, with due insistence on the perfect equality of merit between the lay-brother and the priestly Superior General of a religious order, many young men—for we are not at present concerned with the women who seem to grasp these great truths more readily—might be drawn to a life of peaceful labor, crowned by an honored and secure old age in an atmosphere of brotherly love, free from the fear, so common among the poor, of being neglected and even cast upon cold public charity in their declining years. Assuredly there are not a few longheaded working men who, on the one hand, have no aptitude for the lengthy studies the priesthood presupposes, and, on the other, dread the uncertainties of married life, and who, being clean-minded and peaceable, chafe under the bickerings, jealousies, quarrels and foul language which so often disgrace the gatherings of irreligious fellow laborers with whom they are condemned to work. Such chosen souls would welcome with delight, if they only knew of it, a state of life in which the great cause of dissension—money—is for ever removed, in which purity of heart and tongue is so fundamental that the contrary is unknown, in which the meanest and most menial occupation is encircled with a halo of everlasting glory.

In this country especially there are splendid openings for willing workers in the laybrothers happy sphere. All the religious orders, Jesuits, Trappists, Canons Regular, etc., complain that they have not enough laybrothers for all the work that is to be done. And the aspirants need not undertake, at their own expense, a long journey to South Africa or New Guinea. There are novitiates here and in other parts of Canada where they will be trained to the spirit of the religious life, and if, during their noviceship, they manifest a desire and an aptitude for missions to the heathen, their wish can be gratified among the Indians of the North and Northwest, of British Columbia of the East (Lake of the Woods, Lake Superior, Lake Huron) or of Alaska. If even they should feel a drawing towards missions in other parts of the world special arrangements may be made for their admission to those more distant fields of labor for the salvation of souls.

EVANGELISM—THE NEW AND THE OLD

Paulist Superior General Explains the Old on Invitation of the Congregational Club.

CATHOLIC METHODS OUTLINED

Ministers and Laymen Listen Attentively to Very Rev. Father Searle, Who Gives Them Something New to Think About.

"New Evangelism" was the topic under discussion at a meeting of the Congregational Club held in the St. Denis Hotel, New York, on January 16, and, strange as it may seem, the principal speaker was a Catholic priest. The meeting was the occasion of a distinguished gathering of Congregational ministers and laymen. Dr. Ward, editor of the "Independent,"

presided. The priest, Very Rev. George M. Searle, superior general of the Paulist Fathers, was there as a result of his acceptance of a formal invitation to address the meeting. His remarks, which were eminently practical, including a succinct exposition of the methods and purposes of the Catholic parish mission and of missions to non-Catholics, were received with profound respect and at times applauded. Father Searle spoke as follows:

I must acknowledge that on first having the honor to receive an invitation to make an address on this occasion, I did not see how anything

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that I could say would be of interest to those here present, or that I could contribute in any way to the discussion of the subject as proposed. For the subject, or problem, as it seemed by its title to be stated, is one which, so far as I am aware, does not appeal to a Catholic. We are not looking

for any "New Evangelism." With us the Gospel is, in the words of St. Paul: "Jesus Christ, yesterday and to-day, and the same forever." It is true that the "New Evangelism" was defined in the invitation as the "Old Evangelism plus modern culture." I think those were the words; but even here I did not see the opportunity to present anything special on behalf of the Catholic Church. For, if we understand "modern culture" not as something merely superficial in the way of form or expression, but as meaning some real knowledge furnished in modern times on matters connected with the Christian religion, the Catholic Church has, I think, always been ready to avail itself of such real knowledge, though it has, no doubt, been slow and cautious in accepting as such all that made such a claim, I therefore did not see how we could make any new departure in this way; no distinct idea of an evangelism really or substantially new could in my judgment be presented by us.

But, on stating my difficulties—though not so fully as I have just stated them—I was kindly assured by your president, Rev. Dr. Ward, that it would be quite sufficient for the purpose, and of interest to those who would hear me, if I would explain our own evangelism, as dogmatically as I chose, or as I presume he meant, as intolerantly, in one sense; that is, without any idea of finding some new platform on which both Catholics and Protestants might stand, or some form of statement in which all might unite, in presenting Christianity to the world. On this understanding I was glad to have the opportunity to state our position, and also to explain any special methods which we use and find successful. The subject naturally divides itself into two principal parts:

1. The appeal to our own people, already holding the Catholic faith, to live according to its teachings.
2. The endeavor which must necessarily be made by us (as by all who believe in the necessity, or even the great utility for salvation, of the acceptance of any system or body of doctrine) to persuade others to accept it.

To Our Own People.

Now the first of these evangelisms, namely, that to our own people, is going on, and has always gone on, in the Catholic Church; and it is the object of most of our sermons and of our individual work among our people. We are convinced that if they lived according to what the Church teaches their salvation would be assured.

But of course a necessary part of our effort in this direction is the making them understand what the Church does teach. I shall have, therefore, to say a few words about what we call instruction. It is simply instruction; our people do not, as a rule, need proof. It is the bringing clearly before their minds what they already believe, as we say, implicitly.

As we do not use this last word in exactly the usual sense, I may be pardoned, perhaps, if I dwell a little on our meaning for this word implicit and its contrary, explicit. By explicit belief we mean belief in an article of doctrine which is definitely presented to the mind; as, for example, belief in the unity of God or the Trinity of Persons. These doctrines and many others, of course, are familiar, we may say, to all Catholics. Others, however, such as those relating to some matters concerning grace and justification, are unknown by many.

But all faithful Catholics are prepared to believe what the Church has defined on these or other matters of faith, just as people in general are ready to believe what astronomers may say about the distance of the sun or of the stars. This belief is what we call implicit. In what is called the Act of Faith we state it in this way: "O my God, I believe all the sacred truths which the Catholic Church proposes to my belief, because Thou hast revealed them, who canst neither deceive nor be deceived."

This implicit belief, as it would also be called in the more usual sense of the word, in the teaching of the Church, usually seems to non-Catholics more or less unreasonable. I think, on the other hand, that it may rightly be called the only reasonable, indeed the only possible way of maintaining in any body of Christian believers a definite and stable system of doctrine; and at any rate, it is not an unreasonable or impossible hypothesis that our Lord has committed His revelation to an organization or society known as the Church, and promised His own aid to this society, which thereby becomes, as St. Paul calls it, "the pillar and ground of the truth"

But I am not here to-night to enter into polemical discussion. After explaining this matter of implicit belief (which, whatever may be thought of it, is evidently a great help to us in our work), I merely wish to say that it is not our desire or plan that the belief of our people should remain merely implicit. No, we endeavor from the time of childhood, and according to the capacity of each age, that it should become explicit as far as possible. We wish that they should know all the articles of faith; also other doctrines which are held as certain, though not as strictly de fide; and also that they should know the commandments of God and the whole moral law. We wish also that they should know the laws of the Church, and that they should be familiar with its history; and I hardly need, speaking to an intelligent audience like the present, to say that we desire also that they should be acquainted with the words of Scripture, to the exposition of which our sermons are almost always devoted.

Our regular work of evangelism for our own people, then, has this double character of instruction on a definite, dogmatic and permanent system and of oratorical exhortation on the basis of the instruction given, a great part of which instruction has been familiar to them from childhood.

But occasionally we take special and extraordinary means to impress the truths of religion on our own people, and to convert them thereby from sin, to which human nature is so prone. I mean by a formal series of exercises known as missions, which have a similarity in some ways to the revivals of evangelical Protestants.

These missions are usually conducted by priests of the religious orders, such as the Jesuits, Dominicans, Redemptorists, Passionists, or our own Paulist community, though secular priests, that is priests not belonging to any order or community, may undertake and succeed well in them. The priests giving the mission are usually strangers to the parish in which they work, and this undoubtedly gives special efficacy to their words. The very term "mission" conveys this idea. The priests giving the mission are supposed to be sent from elsewhere. They know little of the people individually, and can therefore work more effectually as messengers from God. The plan of a mission may differ somewhat according to the traditions or practices of the community or the priests who give it; but the main points are necessarily the same. Our own Paulist order of exercises follows closely that of the Redemptorists, founded by St. Alphonsus Liguori, and is probably as effectual as any.

Of course it is desirable to get as much as possible into the short time to which the exercises must be limited. We begin, therefore, at a very early hour in the morning, so that those who work can attend this morning service before going to their various occupations. Five o'clock, an hour certainly very early, especially in winter, is the one fixed for the first Mass, which all are expected, if possible, to attend. This is followed by an instruction of half an hour, usually of a practical kind, on some one of the Ten Commandments or of the sacraments of the Church. For those really unable to attend at so early an hour, the Mass and instruction are given, if possible, at 8 o'clock.

These morning instructions, I say, have a practical character; that is, they concern the domain of morals. They explain, for instance, the sin of theft or cheating, the obligation of restitution of goods or of character, the sin of hatred, the obligation of forgiveness, the necessary dispositions for a good confession and the way in which confession should be made. Every one attending a mission is expected to go to confession before it closes, and the principal object of the instructions is that each may examine his or her conscience thoroughly and intelligently, may see sins as they really are and make a firm and effectual purpose to avoid them for the future. They must needs be incomplete; one cannot get a whole course of moral theology in a few hours; but the main points are brought out as well as time permits, and of course they are supplemented by the individual instruction and advice given to each person, according to the circumstances of each case, in the confessional itself.

In the evening, say at 7.30, another instruction is given of a dogmatic character, the Apostles' Creed being taken as a basis. In this, of course, matters really of faith are treated,

not those merely of opinion. I may be allowed to remark in passing that it is a great mistake to suppose, as some seem to, that the Catholic system of belief is entirely, as one may say, cut and dried, imposed by authority and leaving no scope for reason. By points strictly of faith we mean those definitely committed to the Church during the lifetime on earth of our Lord and the Apostles. But it is evident that many clear logical conclusions can be drawn from these as well as others not so certain, and that also outside of them there is room for argument and speculation. The use of reason in religion is increased by the Catholic system simply because we have something definite and unquestioned to start with and build on, and do not have to be always beginning anew. But in instruction such as is given on the missions, and indeed in general, we have enough to do without going into these more remote matters.

Following the Creed instruction we have the recitation of the Rosary, in which the principal mysteries of the life of our Lord and of His Blessed Mother, so closely connected with His, are commemorated. This is said by the priest and the people together, or, as we may say, antiphonally. Then comes the principal and most powerful part of the whole mission, as far as its public exercises are concerned. I mean, of course, the sermon. In this, as a rule, only those matters are treated of which are firmly and explicitly believed by all Catholics, even the least instructed, such as death, not of course as a mere fact, but as the critical moment on which eternity depends; judgment after death; heaven; hell; the necessity of true conversion from sin, and the danger of delaying it and of avoiding the occasions of sin, that is to say, the circumstances likely to cause it. A specially dangerous or prominent vice, such as that of intemperance, may well be taken for the subject of a sermon; one is usually preached on this, and the pledge given to as many as are willing to take it. Of course, the pledge is not obligatory on all; but there are many for whom it really is, and many others for whom it would be beneficial.

The effect of the sermon (for, as has been said, it usually contains only what all its hearers know beforehand) mainly, of course, depends on the power of the preacher in making its truths thoroughly realized; that is, on his oratorical ability, joined of course with the conviction on the part of his audience that his own life is thoroughly in accordance with his preaching. Great or known sanctity, or in other words absolute sincerity, which is really the same thing, in this matter may compensate for want of eloquence. Both combined will have the greatest effect.

Of course we select our best preachers for this part of the work; but practice will make a fairly good preacher, we may say, of any Irishman, and most of our community are Irish in origin. We certainly cannot complain of any lack of effectiveness in our mission sermons. The exercises of the evening are concluded by the Benediction of the Blessed Sacrament.

To Produce a Genuine Conversion. As I have said, the object of a mission is to produce in every one who attends it, a genuine conversion from sin, particularly from the more grievous sins, which we call mortal and which make salvation impossible till they are abandoned, as all Catholics confess. As to complete conversion from venial sin, that of course cannot be looked for. No one, for instance, can be expected to acquire by a mission or in any other way, without long continued effort, such an angelic temper as never to show the slightest impatience. And there are many who attend a mission who really commit no mortal sins; who live in the state of grace; who are not free from small faults, but do not absolutely need repentance in order to be saved. Still even for these a mission may be of much use by making them still more careful to avoid everything displeasing in the least degree to God.

The definite act which should express and ratify the conversion, whether necessary or merely salutary, of those who attend it is, of course, the individual confession by each of his or her particular sins to the priest and the reception, if the disposition of the penitent seems satisfactory, of Holy Communion. The confession, absolution if worthy and Communion is for each person the great event of the mission.

We do not begin, of course, to hear confessions at the outset of the mis-

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sion. Some good people might and would be quite ready to confess and receive then, but they are not the people for whom the mission is principally intended, and others not so well prepared would be likely to rush in unprepared. It is evidently more prudent to wait till the mission has had some effect. We usually begin confessions on Wednesday and continue through the week. The hearing of confessions is pretty hard work on a large mission, requiring some eight or nine hours a day, or even more. It is the hardest work I know of, on account of the absolutely continuous mental strain.

It may be asked, "Are the conversions thus obtained permanent?" Often they may be so called; that is, often the mission is the passing from a state of habitual mortal sin to that of habitual or even unbroken freedom from it; the change from carelessness to piety; really from death to life. You know, of course, that we do not believe in an acquisition of a state of justification which cannot be lost, nor in a simple covering of our sins by the merits of Christ. Nor, on the other hand, do we believe in justification simply by our own efforts; we do not believe that man can avoid all sin and live a perfectly righteous life simply by resolution or will-power. But we do believe that by the grace and merits of Christ he can avoid each and every mortal sin and make continual progress in overcoming that which is venial; and we find that this sincerely pious life often begins at a mission and remains till death. Of course a relapse may occur, but even if it does the effect of the mission enables him to repair it more quickly, and the confessional is always open to him. Even those who absolutely persevere do so by the grace obtained by prayer and frequenting the sacraments.

At this moment we happen to have an object lesson on this subject of missions in our own parish. Our own fathers are giving it, but they are not those regularly working in the parish. On account of the size of the parish and the number who will attend, it is divided into four weeks. Last week was devoted to the married women; this week to the single women; next week to the married men; the last to the single men. Last week about 2,500 confessions were heard; there will be undoubtedly more next week. Probably altogether we shall have some 10,000. The figures for the women, as may be supposed are always likely to exceed those for the men. Any lady who will look in this week, or any gentleman next week, would probably see an attendance somewhat surprising to most church-goers and might be interested in the sermon and other exercises. It would be well to come early, say at seven, to get a good place, as no seats are reserved. Saturday evening will be devoted entirely to confessions. The crowd of men is specially worth seeing, but unfortunately there is no convenient way for a lady to see it.

Missions to Non-Catholics. I must now pass to the second principal division of the subject, that of our endeavor to persuade non-Catholics to accept the teaching of the Catholic Church and to recognize the divine authority to teach which we believe she alone possesses; or our endeavor, at any rate, to remove the objections and misunderstandings with regard to our doctrines and practices under which many of them labor. The limits of time require that I should devote much less to this.

(Continued on page 6.)

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Interest received, 1903	93,035
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Liabilities Dec. 31, 1904	2,017,291
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Surplus shows a margin of 27 per cent. over Liabilities, excelling all other companies in this vital matter of SECURITY TO POLICY HOLDERS.

EVANGELISM—THE NEW AND THE OLD

(Continued from page 5.)

Of course missions to the heathen come under this general head. But this is a large subject and one with which you are probably fairly well acquainted. Also, it is evident that in a private or individual way every good or fervent Catholic must be making some effort to convert to our faith the non-Catholics with whom he is best acquainted. The principal obstacle which has generally been encountered in such efforts is, I may frankly say, the unwillingness of those whom we usually meet to discuss religious matters with us, which may come either from indifference or from a prejudice which makes it seem impossible to them that truth can be on our side. I acknowledge that in my own youth I would as readily have listened to arguments in favor of the old Ptolemaic system of astronomy. Added to this, on the part of our laity is a natural and on the whole commendable prudence, as they feel that though their implicit faith (as I have explained it) is full and complete, their explicit faith is not so; they are afraid of ignorance on their own part of the very complete and scientific system of Catholic doctrine; they fear that they may misstate it in some way, or at any rate not be able to answer objections to it. And it cannot be denied that this work, as well as the one I have previously treated, is specially incumbent on the clergy. But we have always had to contend with an apparently unusual and excessive indisposition to listen to us, or I may perhaps go so far as to say to be caught listening to us. So we have been obliged hitherto to confine our efforts principally to the press. But even here our impediments have been great. How many good expositions of Catholic doctrine have been printed, which I may say hardly a Protestant has read! And perhaps this is very natural. I remember well that when I, an Episcopalian young man in good standing, undertook to read some Catholic books I looked as carefully as possible up and down the street in Boston to make sure that no acquaintance of mine saw me going into or out of Donahoe's Catholic book store. The "into" was fairly easy to secure; the "out of" was more difficult. Practically I had to take my chances.

But of late this prejudice seems to be passing away, as is shown quite plainly by occasions like this. Indeed, the willingness of others to hear seems sometimes to exceed ours to speak; that disposition to read to surpass ours to write. This has encouraged us to go beyond writing as a means of getting at the public and to start what are somewhat ambiguously called "non-Catholic" missions beside our regular or "Catholic" ones, and sometimes in connection with the latter.

These missions, or at least attempts in that direction, have, it is true, been ventured on, sporadically we may say, for a century perhaps. Father Hecker, who may be called the founder of our community, always had this idea in mind as being indeed the principal reason for its existence; and he, while his health lasted, gave lectures occasionally in explanation of the Catholic religion to mixed audiences. But it is only within the last few years that the work has been regularly organized, principally by the efforts of Father Elliott, of our community, who was originally attracted to the community, I think, by one of Father Hecker's lectures. The work was begun by him substantially on Father Hecker's plan, by lecturing in public halls, and that still seems in some places the best, if not the only possible way. But where circumstances allow it we usually now give our lectures or discourses in our own churches and prefer to connect them with our regular missions, such as those just described. We find that many non-Catholics are ready and willing to come to our churches and listen to us.

The order of exercises in these non-Catholic missions is much simpler than that in the regular ones. We do not, in the first place, expect our Protestant friends to get up at 5 o'clock in the morning to hear us. They are not so anxious as all that, and furthermore are not accustomed to get up so early. Indeed, we do not ask them to come at all till the evening, when the work of the day is over. Then at 7.30 or 8, as the case may be, we give them a sermon or lecture on some point of Catholic faith, prefaced by answering of questions which may have been proposed.

The Question Box.

These questions come to us by means of what we call the "Question Box". A box is placed thus marked near the door of the church, and all are invited to put written questions in it to be answered the next evening. Some put questions in really for information; others with the hope of staggering the lecturer. They feel quite sure their questions cannot be answered satisfactorily. Sometimes, but rarely, foolish or insulting questions are asked. Often questions are asked not specially aimed against Catholicity, but against Christianity in general, or even against the existence of God. Of course it is impossible to thoroughly consider every question, especially these more fundamental ones; much less is it possible to answer all that may be put in for lack of time. But we try to do our best. These missions at least set people thinking, and they bring in a fair proportion of inquirers, who can be instructed more thoroughly in a special inquiry class. And usually from twenty to sixty actual converts are the ultimate tangible results of one of these missions in any fair sized place. They are given by other communities or religious orders besides our own; also by bands of secular priests which have been organized in various dioceses, and for the training of whom for their work the Apostolic Mission House at Washington has lately been established.

Our plan in these missions is not controversial or polemical, though we do not shrink from discussion of this sort with individuals who may wish to argue matters with us. The general idea is rather to state exactly what we do believe and clear up misunderstandings. If our religion is well understood we are fairly confident that it can speak for itself.

I know that I have already trespassed quite far enough on your time and patience. I will only add, therefore, that at the close of our present mission in our own parish we shall give a non-Catholic one in our church for two weeks, beginning Sunday evening, February 5. Our rule is not to allow Catholics at these exercises unless they are accompanied by non-Catholic friends; for there are many of our good people whom it is extremely difficult to keep away from the church when anything is going on. Anything suffices to attract them; the poorest kind of a preacher or the simplest kind of a service. They would fill the church at these missions if we did not simply drive them away. But non-Catholics are always welcome, of course, and we shall be very much pleased if any of those here present, or any of your friends, can come, even for a night or two. I may add, to prevent possible misunderstanding, that the mission is not like the Catholic one, for women one week and for men the next, but for every one every time.

In conclusion let me say that I most cordially thank the club for the kindness shown in inviting me and for the patience you have all exercised in listening to this rather dry statement of what we are trying to do.

MULCAHY ROUTS ROBBER.

A young man answering the description of the robber who held up Dr. Talbot and others in New York, appeared at the residence of Mortimer J. Mulcahy, at 515 West One Hundred and forty-second street, Saturday afternoon. J. F. Mulcahy, a son answered the ring.

Young Mulcahy is athletic, a noted oarsman, and his appearance in an armless rowing shirt and boat trousers evidently discomfited the visitor. He looked confused when Mulcahy asked him what he wanted. He asked if there were any Catholic servants in the house.

"What do you want to know for?" asked Mulcahy.

"I'll show you", replied the visitor, placing his hand back to his hip pocket.

Quick as a flash Mulcahy sent out his right fist. It landed on the man's chin, and he fell down the three stone steps of the stoop, his hand still in his hip pocket. Then he got up and ran. Mulcahy was not dressed for the street, so the robber escaped.

A further investigation disclosed the startling fact that at least five women servants and been held up and robbed in this district within the last week.

ALL THROUGH PLAIN CHANT.

Our oversea contemporary, the London Tablet, tells how one American was converted to the beauties of plain chant:

"An American Episcopal clergyman

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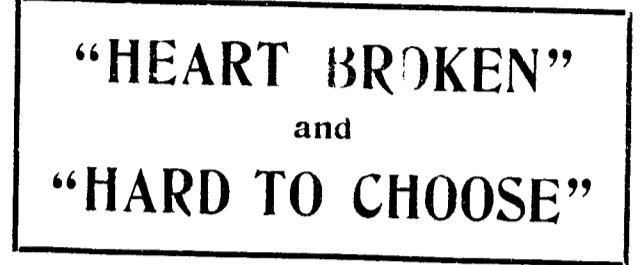
Little Boy Had Eczema For Six Months. Salves and Ointments No Good.
Eczema is one of the most torturing of the many itching skin diseases, and also the most prevalent, especially in children. The cause is bad blood, aided by inactive skin, inflammation, etc. It manifests itself in small, round pimples or blisters, which later on break, and form crusts or scales. The skin has an itching, burning and stinging sensation. To get rid of Eczema, it is necessary to have the blood pure, and for this purpose nothing can equal
Burdock Blood Bitters.
Mrs. Florence Benn, Marlbank, Ont., writes: "My little boy had eczema for six months. I tried ointments and salves, but they healed for only a short time, when it would break out worse than ever. I then decided to give Burdock Blood Bitters a trial. I only gave him two bottles, and it is now two months since, and there is no sign of a return. I feel sure that as a blood regulator, nothing can equal it. I cannot say too much for what it has done for us."
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came over here a few months ago and attended the Summer School lectures upon plain chant at Appuldurcombe, in the Isle of Wight. He went back to Colorado with the chant ringing in his ears. Nothing would silence its clamor. The fable of Orpheus was enacted over again for, in obedience to that music, he recrossed the Atlantic with his wife and his mother and his children and all that is his, and has taken a house in the Isle of Wight, so that he may be near the Benedictine monks and music-makers for some two or three years to come, and learn from them all that they know about one or two other things!"
And still some American Catholics are sceptical as to the adaptability of Gregorian chant to ears attuned to the heavenly harmonies of modern music. Fudge!—Catholic Citizen.

HER FINGERS CAME IN TOO LATE
Oliver Wendell Holmes enjoyed nothing so much as a clever retort, even if it happened to be at his own expense. One day, at an entertainment, he was seated near the refreshment table, and observed a little girl looking with longing eyes at the good things. With his invariable fondness for children he said, kindly:
"Are you hungry, little girl?"
"Yes, sir," was the reply.
"Then why don't you take a sandwich?"
"Because I haven't any fork."
"Fingers were made before forks," said the doctor, smilingly.
The little girl looked up at him and replied, to his delight:
"Not my fingers."

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One of the pictures is called

"Heart Broken"
We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.
The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"
As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.
The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

Quick Reference Map of The Dominion of Canada
SPECIALLY PREPARED

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DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"I hear it! I hear it!" cried the child, in a sort of ecstasy. "What follows now? Has the knight Paulus mounted?"

"No, my lord; he has—"

"He shrinks, does he not?" interrupted the other with a taunting giggle.

"The horse trembles in every limb," said the slave; his nostrils dilate and quiver, and show scarlet, as if on fire; and his eyes shoot forth a blood-red gleam, and he has stooped his head, and—"

"But the man, the man?" screamed Caius; "what of him? Has he not failed, I say—lost heart?"

The most profound stillness had succeeded to the hubbub of blended sounds which a moment previously filled the air.

A trumpet blew a shrill prolonged minor note, and the child, laying his hand upon Claudius's shoulder, and shaking him violently, cried to him to proceed with his descriptions; addressing to him again the query, "Has that young man mounted? And if so, in what style, with what success?"

Notwithstanding the despotic impatience with which the inquiries were urged, the slave Claudius did not at first reply; and the infant heard rapid eager murmurs on all sides follow the trumpet blast, then a general burst of exclamations, which were instantly hushed.

"Why do you not speak?" said Caius, in a species of whispered scream.

"Pardon a momentary abstraction," replied Claudius. "While the trumpet was yet sounding, the young knight Paulus took off his hat quickly, and bowed toward Tiberius Caesar and the emperor; and replacing his hat, he beckoned to the freedman Philip. This last has approached him, and they are even now speaking together."

"Ha! ha!" interrupted the child; "then he has not mounted. He neither dares or can he."

"Philip," pursued Claudius, "has opened the lantern; his young master is thrusting the staves toward the light; the ends have caught fire, in a dull degree, with some smoke accompanying the flame. He turns quickly away from the freedman, and holding the staves still in his left hand, and a little away, he approaches the horse; now he stands with his feet close together. Oh! he has sprung clean from the ground; he is in his seat. He has seized the bridle in his right hand, and carried it to his mouth; he takes it between his teeth. He is now relieving his left hand of one of those torches; he holds one in each hand, somewhat away from the body, nearly horizontal. The canvasson-holders at a distance are removing the muzzles, and the rider sends his feet firmly, yet I think not very far, through those rests which the illustrious Cneius Piso mentioned, those stapedoe of hide, the like of which I never saw before. I wonder they are not always used."

"What of the horse? Is he motionless?"

"Not less so than a statue," replied the slave; "excepting the eyes and nostrils, which last exhibit a tremulous movement, and show scarlet, like hollow leaves or thin shells on fire. The brute's concave head, from the scarlet nostril to the lurid eye, looks wicked and dire."

"How looks the rider?"

"Calm and heedful; the slight occasional breath of air from the east carries away to the front the slow flame, blent with a little smoke of those torches which he holds one in each hand."

"What can they be for?"

"I know not," replied Claudius.

"I suppose they are intended," said the child, "to compel the Sejan horse to keep his head straight. Thus your volunteer-substitute need not fear the beast's teeth. The issue seems then to be reduced to a trial of sheer horsemanship."

"And in such a trial, most honored sir," replied the slave, "I begin to have hopes. You should see the youth. The leading reins are now loose. The muzzle is snatched away, and the contest has begun. Surely it seems one between a wild beast and a demigod."

"Is he thrown?"

"No; yes; so help me! he is off, but is off standing."

"Explain; proceed—I tell you, proceed!"

"The horse, after a series of violent plunges, suddenly reared till he had nearly gained a perpendicular position upon his hind-legs, the fore-feet pawing the air. The rider who seemed to be as little liable to fall as though he had been part of the animal, then quickly passed his right foot out of the far stapeda, and dropping the bridle from his teeth, slipped down on the hither side. Hark! did you hear the crash with which the fore-paws have come down? The steed seemed to be very near falling backward, but after a struggle of two or three seconds, recovered himself; the centre of his weight had not been carried rearward of the vertical line; and, O ye gods! just as you heard that ponderous thud with which he descended upon his fore-feet, the youth darted from the ground with a spring like his first, and he is now on the brute's back as before. He stoops to the horse's neck; he has caught the bridle in his teeth, and lifts that brave clear face again. Listen to the multitude! Oh! how the euge, euge, thunders from a hundred thousand sympathetic voices!"

"Ah my sight!" cried the child Caligula.

"Ha! ha!" continued Claudius, transported out of himself. "I shall get my liberty today! Nor will my benefactor be injured. Ha! ha! The fell beast of a horse seems astonished. How he writhes his back, curving it like some monstrous catamount. And lo! now he leaps from the ground with all four feet at the same time! I never saw the like, except in animals of the cervine tribe. Ha! ha! leap away! Yes, stoop that ferocious-looking head, and shake it; and lash out with your death dealing hoofs. Your master is upon you, in his chair of power, and you'll shake your head off before you dislodge him from it. It is not with the poor literary slave Claudius that you have to deal! Oh! what a patoxysm of plunges. I was frightened for you, then, brave young knight; but there you sit yet, calm and clear-faced. If I was frightened for you, you are not frightened for yourself."

"Oh! for a few minutes' sight!" said the child. "Has not the horse tried to twist his head round, and so to bring his teeth into play?"

"Even now he tries," replied Claudius; "but he is met on either side by the torch. The fiercest beast of the desert shrinks from fire. Prudent and fortunate device! Lo! the horse seems at last to have ascertained that he who has this day mounted him is worthy of his services; do you hear the tread of his hoofs, as he traces the circle of the arena, guided by those steady hands from which flames appear to flow. Faster and faster rushes the steed, always restrained and turned by the outer torch, which is brought near his head, while the inner is held further to the rear. His sides are flecked with foam. The pace grows too rapid for a short curve, and the steed is now guided straight for the western opening in the arena opposite to where we sit; while the light breeze from the east counteracts the current of air made by the animal's own career, and keeps the flare of those torches almost even. They are gone; and again hark! Is not that shout like the roar of waters on a storm-beaten shore, as a hundred thousand men proclaim the success of a generous and brave youth, who could face the chance of being torn limb from limb in order to give to a poor slave like me, condemned to a frightful death, his life and his liberty, a home and a future?"

"But surely," said the imperial child, "it is not over so soon. It is like a dream."

"I have tried to make you see what I saw," returned Claudius. "It was a wonderful struggle—the youth looked beautiful; and in the swift whirl, as you beheld the graceful and perfect rider, his hands apparently streaming with flames, and his face so calm and clear, you would have imagined that it was one of those beings whom the poets have feigned and sung, as being gifts superior to the gifts of ordinary mortals, who was delivering some terror-stricken land from a demon, from a cruel monster, and compelling ferocity, craft, uproar, and violence to bend to far higher forces, to man's cool courage and man's keen wit."

(To be continued)

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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet, Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August, Sat. only, Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east, daily	12 00
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points, daily except Sun.	Tr'ns Pass.
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points, daily except Sun.	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay, daily	17 00
Tr'ns Pass.	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points, daily except Sun.	Tr'ns Pass.
9 20	Portage la Prairie, Carberry, Brandon, and intermediate points, daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points, daily except Sun.	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay, daily	12 20
Imp. Lim.	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clandeboye, Netley, and Winnipeg Beach, Tues., Thurs., Sat. Mon., Wed., Fri.	Imp. Lim.
22 00	Winnipeg Beach, Mon., Wed., Fri. Tues., Thurs., Sat.	5 55
	NORTH	
16 00	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clandeboye, Netley, and Winnipeg Beach, Tues., Thurs., Sat. Mon., Wed., Fri.	10 20
16 15	Winnipeg Beach, Mon., Wed., Fri. Tues., Thurs., Sat.	9 45
17 15	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south, daily	8 45
14 00	St. Norbert, Carey, Arnaud, Dominion City, Emerson, daily except Sunday	13 40
15 45	Winnipeg to Fort Frances, St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, daily except Sun.	10 45
	SOUTH	
10 20	Winnipeg to Fort Frances, St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, daily except Sun.	16 25
8 05	Fort Frances to Port Arthur, Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur, Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
	SOUTH	
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, daily	13 30
	WEST	
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri. Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points, Wed., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Bowsman, Birch River, Erwood and intermediate points, Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points, Mon., Wed. Fri.	17 50
11 06	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, daily except Sunday	16 30

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur," Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur, Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
	SOUTH	
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, daily	13 30
	WEST	
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri. Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points, Wed., Thurs., Sat. Mon., Wed., Fri.	16 15
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10 45	Fork River, Winnipegosis, Fri., Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points, Mon., Wed. Fri.	17 50
11 06	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, daily except Sunday	16 30

THE SAINT OF LITTLE INTERRUPTIONS.

Sacred Heart Review.

A charming story is told of St. Frances of Rome, that holy wife, mother, foundress of a religious order, widow, and then a nun in the order that she founded. She was born in 1384, and died in 1440; but the story told of her has its peculiar adaptation of our hurrying, strenuous 1905.

For indeed ours is a hurrying, restless, active life today; and "Americanitis" is not a thing to be laughed at, but a very serious matter. We have so many calls upon our time, so little leisure, so many interruptions, while such constant inroads are made upon our strength and resources, that our nervous faculties are demoralized and our patience is well-nigh gone.

And who is it that does not maintain that "little, nagging things" are the worst of all? The trifling interruptions, the ceaseless chatter, the rattling electric cars, the twanging telephone, the door-bell, the callers, the business agents for sewing machines or "postum cereal," for anything we want, or nothing we want,—oh! it may be an age of many conveniences, but they have brought in their train endless annoyances as well. If we could only be still for awhile, and attend only to what is important, to what is great!

Father Faber has declared that little, constant interruptions form the daily trial, the far from self-imposed mortification of the priest. St. Frances of Rome, however, teaches us something more than that. So now for her story.

One day, this noble Roman lady knelt down in her quiet oratory to say the prayers and read the psalms she dearly loved. It was all so very quiet, and peaceful, and restful, as she read, in Psalm 72, the words: "How good is God to Israel, to them that are of a right heart. . . I am always with Thee. Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me." But there and then came a knock at her door; her servant waited to say that Lorenzo, her husband, was departing for the chase, and wished to say farewell to her.

Sweetly she rose and left her prayers—she was wont to say that "a married woman must leave God at the altar to find Him in her domestic cares";—she saw her husband ride away, watching him faithfully till he was out of sight; then she returned to her oratory, only to be interrupted three times more at that selfsame verse. Her child wanted to speak to her, she met him with a loving smile; a pilgrim had come from the Holy Land, she humbly knelt and washed his travel-stained feet, and reverently heard his story, and gave him food; a gay young nobleman, passing by, came in for an idle chat, and was patiently and courteously received. Not once did a murmur cross those holy lips, sealed against any querulous or complaining utterance by the one soothing, uplifting thought of "the will of God."

But when she went back, peacefully, the fourth time to her little room, it seemed to her she saw a radiant form of heavenly beauty disappear from her prayer-desk; and, on the page of her missal, shone out in golden letters of unearthly loveliness the words of her psalm at which she had been so continually interrupted, and by "little interruptions" only: "I am always with Thee. Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou has received me."

Here lies the cure for our nervousness, our worry, our "Americanitis" if you choose to call it so. We must take our little interruptions, as we try to take our great ones, simply and sweetly as the will of God. This is the one thing necessary, and by doing it, we embrace always the better part of Mary; for he who does God's will everywhere, in small things as in great things, finds God everywhere, and, whether in crowds and tumult, or in prayer and Communion, he stirs not from his place at Jesus' feet. Let us look thus on "little interruptions," that come, uncalled for but imperative, in our daily lives; and sooner or later, in God's good time, our restless, nervous, storm-tossed beings will become "calm as the whirlpool's central drop."

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A NOBLE MAGNATE

A visit to New York is a lesson in humility. Every material thing is so big and tall and grand, around Wall street especially, that one seems dwarfed and insignificant. No doubt the dwellers here become used to the environment and grow with it, but the stranger is a pigmy and shrinks in his own esteem, no matter how conceited he may be individually. Fortunately for me I had some influential friends and one powerful introduction. So, I managed to escape at least bewilderment. It is very difficult to enter the presence of the captains of industry and ordinarily it is as easy to see a king, but I managed, without much ceremony, to call upon Mr. Thomas F. Ryan, a multi-millionaire and president of the Seaboard Air Line, who could furnish certain information that might be of importance to me later on. Mr. Ryan is a Virginian and like his father, was a Confederate soldier. He is one of the handsomest and most impressive men I have ever encountered. He is very tall and symmetric, with power and benignity stamped upon his countenance. He is a Catholic and, in association with his devoted wife, gives millions to charity. A magnificent cathedral at Richmond, Va., is near completion, the gift of this noble couple. Their other munificent endowments are numerous. It would be to the honor of Virginia if this gallant, prosperous and generous son were elected to the United States Senate. It may be that he has no political ambition, but, in this epoch, the South needs men like him to illustrate her at the national capital. Under God, he owes his wealth to his own superior intellect, for he had to begin at the bottom of the ladder, after the war, and is now in the front rank of great capitalists who are developing the land that he courageously fought for. There are not a few ex-Confederates who have won their way marvellously in New York, but I know of none to compare with Thomas F. Ryan.—James R. Randall in Catholic Columbian.

THREE FAMOUS DOCTORS.

By Dr. James J. Walsh in Donahoe's for February.

The Irish School of Medicine has in Graves and Stokes and Corrigan a greater group of contemporaries than has been given to any other nation at one time. If we were to eliminate from nineteenth century medicine all of the inspiration derived from their work there would be much of value that would be lacking from the history of medical progress. These men were deeply imbued with the professional side of their work as physicians and were not, in any sense of the word, money-makers. Another very interesting phase in all their careers is that no one of them occupied himself exclusively with medical studies. All of them had hobbies followed faithfully and successfully together with medicine, and all of them were deeply interested in the uplifting of the medical profession, especially in securing the rights of its members and saving poor sick people from exploitation by quacks and charlatans. All of them gave of their time, their most precious possession, for the political and social interests of their fellow men, and felt in so doing that they were only accomplishing their duty in helping their generation to solve the problem that lay immediately before them.

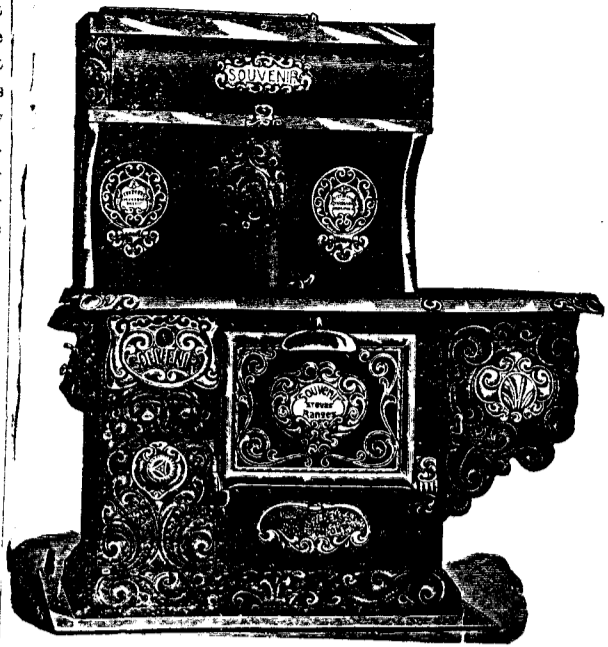
ERADICATING THE INDELIBLE.

Carl Haeuser, the German humorist of New York, says that he met a friend one day who looked very prosperous, although a few months before he had been quite shabby. "You are doing well now?" asked Haeuser. "Making money," was the response, "selling the only genuine indelible ink in the market." "How's your brother?" "Doing finely with an ink eradicator which takes out my ink instantaneously."

HE DESERVED PITY

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"I intended to tell Jane to bring a fresh bucket of water."

"You doubtless mean a bucket of fresh water," corrected the professor. "I wish you would pay some little attention to your rhetoric."

A few moments later he said:—

"My dear, that picture would show to better advantage if you were to hang it over the clock."

"Ah," she replied, "you doubtless mean if I were to hang it above the clock. If I were to hang it over the clock we could not tell the time. I wish you would be more careful with your rhetoric, my dear."

And the learned professor became all at once much interested in his book.

SHREWD INSANITY.

The Protestant chaplain of a large private asylum asked a brother clergyman to preach to the inmates on a Sunday during his absence. Before going away he said: "Preach your best, for though insane on some points they are very intelligent." So he talked to them of India and of heathen mothers who threw their dear little babies into the sacred river Ganges as offerings to their false gods. Tears streamed down the face of one listener, evidently deeply affected. When asked by the preacher afterward what part of the sermon had touched his heart with grief, the lunatic replied: "I was thinking it was a pity your mother didn't throw you in the Ganges."

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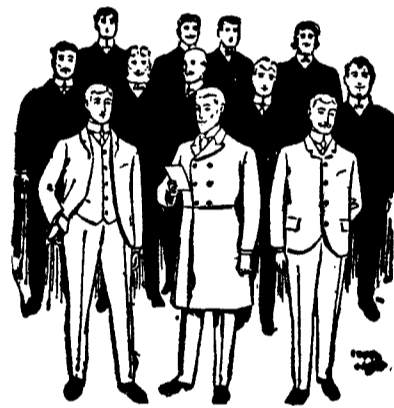
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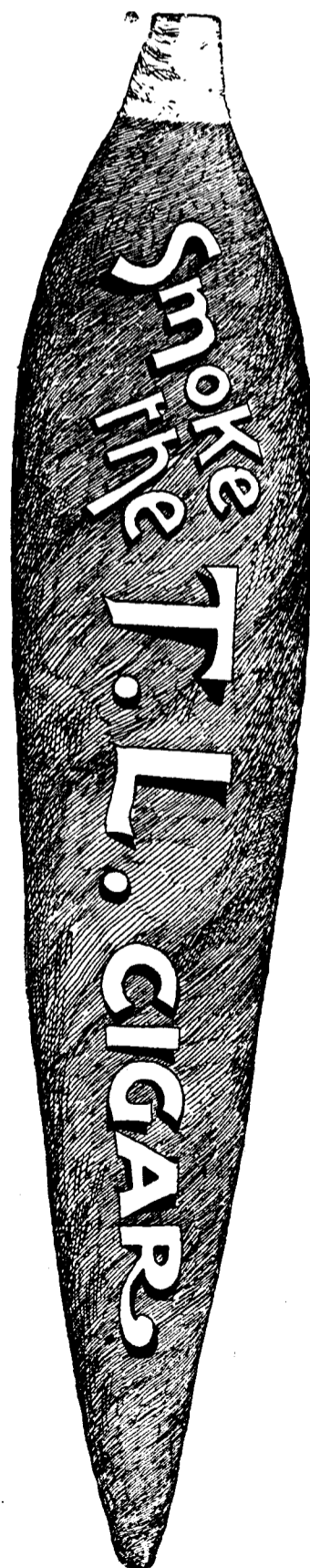
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