

Northwest Review.

Senate R. Room.

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CURRENT COMMENT

The "Church Times," a famous Church of England journal, lately published, anent the Royal Declaration, a leading article which we reprint on another page. This article, entitled "A Public Hypocrisy," is very remarkable, coming, as it does, from an outsider, an alien to the true faith. It emphasizes Lord Halifax's remark in the House of Lords that there was a great difference between what men said in private on this subject and what they said in public.

In the same issue the "Church Times" writes as follows:

Entirely reasonable as was the Duke of Norfolk's resolution in the House of Lords in favour of modifying the Royal Declaration, and introduced as it was by him with such good taste and moderation, we do not regret that nothing came of it, for reasons which we have given in our leading columns today. But, apart from these considerations, the Declaration, as it stands, besides being futile, is offensive in the extreme. If it is even necessary, which we question, nothing can justify the brutality with which it pronounces judgment against what is a matter of the most profound conviction and devout belief with a vast number of the King's subjects. Suppose the King were required to say that the peculiar tenets of the Baptists are blasphemous fables, is it to be imagined that the Declaration would be retained? Or suppose the King were required to say that he repudiated, as corymbant orgies, the rites of the Salvation Army, would it not at once, and rightly be acknowledged that such language was needlessly insulting? As fellow-citizens, Romanists are equally with Baptists and Salvationists entitled to consideration, and we consider they have every right to feel aggrieved at the indignity inflicted upon them by the Declaration. They must go on with their efforts to get the wretched formula altogether dispensed with. In time, it will dawn upon the public mind that the succession to the throne need not be safeguarded by such objectionable means.

It is a noticeable fact that Catholics within the early years have been spent in a country where Catholics not only outnumber all the sects but are also political and social leaders, are never tempted to apologize for their religion nor to accept for it a sort of contemptuous tolerance, as is often the case with those Catholics who have been long used to being either in the minority or in a non-governing majority. Spaniards, Belgians, German Catholics and French-Canadians are probably the best representatives, at the present day, of this fearless spirit of what we might call matter-of-course Catholicism, a Catholicism that expects recognition as at least the intellectual and social equal of any other religion, because it knows itself to be as infinitely superior to any other as truth is above error. But English Catholics, whose Catholicism has stood the strain of the penal laws during well nigh three centuries, make a good second. True, since the reign of James II. they have not ruled their country, but they have kept alive the memory of the days when they did rule it, and as soon as they were allowed any liberty they took and still take far more than their proportionate share of posts of trust and government. The consequence is that English Catholics are today among the most self-reliant in the world. They are

freer than most other English-speaking Catholics on the American and other continents from an exaggerated reverence for non-Catholic learning. Too often have they pierced that bubble to imagine that it has any solidity. Here and in Ontario most of our Catholics of English speech are filled with reverential awe at the mere mention of Oxford or Cambridge. At Stonyhurst, the oldest Catholic college in the British Isles, it is occasionally difficult to persuade young men to go up to Oxford; they have such a contempt for the place. And the excuse for this contempt is recognized by the "Saturday Review," when it notes the superior mental training of Stonyhurst men, in the following passage of a recent issue: "The working of the system is observed in the curiously formed manners which Roman Catholic boys so trained bring with them to the Universities, making them often appear competent men of the world beside rather elephantine schoolboys."

Our German contemporary, "St. Peter's Bote," prints, in its issue of the 16th inst. a list of subscribers to the new Catholic church of St. Odilo at Rosthern, prefacing the list with the remark that the great majority of the subscribers are Protestants. His Lordship Bishop Pascal, O. M. I., heads the subscription with one hundred dollars. Mr. Joseph Kopp comes next with \$87.50. There follow six subscribers of \$50 each, five of \$25, one of \$20, two of \$15, fifteen of \$10, one of \$6, twenty-seven of \$5, one of \$3, eleven of \$2, and two of \$1; total \$980.50. After which the Bote remarks with refreshing directness: "What has become of the name of the Mayor of Rosthern town? It is remarkable that his name is not to be found in the subscription list, when one would naturally expect it to stand at the top thereof. Has Mr. H. A. McEwen nothing left for a Catholic church?"

Public holidays May 24, July 1, August 22, September 1, besides two public half holidays during the exhibition at the end of July and the beginning of August, all this makes five whole non-working days in less than fourteen weeks. We do not object; we simply rise to remark that this sort of thing ought to silence for ever the croakers who find fault with ecclesiastical feast days as being a loss of valuable time. Evidently the Church was wise when she multiplied festivals as days of rest for the laboring man, who then labored from ten to fourteen hours a day, since, now that his day's work is reduced to nine or even eight hours, he is exhorted to rest at the rate of twenty holidays a year.

Foster had announced great storms on or about August 12th. None came at or near that date, at all events not near enough to come within this forecast. For the most he asks for is a couple of days' allowance before or after. But a terrific local tornado or cyclone struck St. Paul and the surrounding district nine days later. In a few minutes the wind, blowing at over a hundred miles an hour, killed a dozen persons, wounded fifty more and destroyed several million dollars' worth of property. On witnessing such havoc one realizes that air in rapid motion is the most terrible of all earthly forces. The thunderbolt, though more destructive where it strikes, works less widespread ruin. Fortunately the Lord God, who "tempers the wind to the shorn lamb," holds in check the awful whirlwind, so that its visitations are comparatively rare, and confines the most tremendous of all storms to the uninhabited sea. A popular lecturer on astron-

omy once said that if the earth were ever swept by one of those violent outbursts of vapor that continually convulse the solar photosphere, not only every living thing on the surface of our globe would be instantly killed, but the very mountains would be flattened out. We can form some idea of this portentous violence from volcanic explosions such as that of Krakatoa, which are, after all, only air liberated with unimaginable force, a force which our own high explosives utilize, alas! too often for the destruction of our fellow men. Truly may we pray, "From lightning and tempest, deliver us, O Lord!"

In our issue of August 6, referring to the heroic death of the Japanese, Colonel Jokoka, we noted that the London "Graphic," quoted by the Montreal "Star," suppressed the fact of his being a Catholic, without, however, explicitly stating that he was a Protestant, merely calling him a Christian. Later on, in its issue of August 19, the "Star," which meanwhile must have read our comment, reproduces a long and detailed narrative of the event contributed by a certain Pravdine to the "Nouveliste Vaudois" of Lausanne, Switzerland, one of the chief centres of Geneva Protestantism. Therein we read:

As there was no Lutheran chaplain on the spot, the Russian priest of the regiment was sent to him. Jokoka begged him to read out the Sermon on the Mount. This was read in Russian, Jokoka following the text in his Japanese Bible, which had been left with him in his cell.

In this short paragraph there are two bits of internal evidence that stamp it as a fabrication. In the first place, no Russian priest carries about with him a Bible when he goes to prepare people for death. What he carries is a Ritual, which does not contain the Sermon on the Mount. In the second place, how could Jokoka "follow the text read in Russian," if, as Mr. Pravdine himself said in an earlier portion of his story, Jokoka did not understand the Russian language, but "spoke in English, and it was an Englishman employed in the Russo-Chinese bank who translated his testimony"? Evidently Mr. Pravdine is troubled with shortness of memory and ignorance of sacerdotal methods which are, in the matter of preparation for death, practically identical among Greek and Roman Catholics. Moreover, when he introduces Jokoka making his profession of faith, he represents him as saying simply, "I am a Christian." Now the being a Christian in Japan does not necessarily mean being a Lutheran, since Japanese converts to Lutheranism are but a small minority of the Christians there. Hence Mr. Pravdine's wily clause, "As there was no Lutheran chaplain on the spot," seems to be a gratuitous invention to color his whole story. Consequently, we see no reason to modify the first version, as it appeared in our issue of July 30, namely, that Jokoka "confessed to a Greek (or Russian) Church priest, no Catholic clergyman being present." He may have made his confession through an interpreter by question and answer, the answers being given by signs which the interpreter need not see. What makes our contention more probable is that the circumstance of the religious ceremony constitutes the only important difference between the two stories. All the rest—the brave bearing of the two officers, Jokoka's gift of a large sum of money to the Russian Red Cross Society, the confidence expressed that the Mikado would see that the widow and children would be cared for—is the same in the two ac-

counts. Apparently the change from Catholicism to Lutheranism was an afterthought.

In our issue of the 13th inst. we mentioned the curious case of Abbot Parker, who after being struck by lightning was found to have a cross distinctly marked on his back. Since then the case has been more carefully examined. The cross is now said to be a crucifix. In fact a picture of that crucifix was published lately, from a photograph in one of our Winnipeg daily papers. Parker himself says he never was tattooed. Dr. Griswold, a Protestant physician who attends the Catholic hospital in Morristown, N.J., where Parker is recovering from his stroke, says that, after a most minute examination of the marks on Parker's back he is sure that they are not the result of tattooing. The Catholic Standard and Times of Philadelphia wrote to someone "in a position to obtain the facts" and received the following reply:

"The crucifix is on the man's back. How it got there I know not. I believe only the fact; I discredit the 'miracle.' Dr. Griswold is one of the attending physicians of the staff and is a Protestant, although All Souls' Hospital is conducted by the Catholic Grey Nuns of Montreal. Parker (who was said to be struck by lightning) professes to have been an Episcopalian. Personally I believe the crucifix to have been tattooed, and the whole business a piece of chicanery. The man concerned has been of a very eccentric nature, and may have had the crucifix tattooed there several years ago."

This is an answer of the "smart Alec" type, evidently written by one who may be said to fear ridicule rather than to love the truth. His utterly unmotivated belief in the tattooing theory is completely refuted by Dr. Griswold's testimony. But there is one view of the case which none of our contemporaries seem to have taken. The admirably formed figure of Our Lord on Parker's spine may be due to lightning and yet not be a miracle at all. If there was a crucifix anywhere near Parker when he was struck, the image of it may have been transferred to his back by a natural phenomenon often witnessed. A man is standing near a tree when the thunderbolt falls and imprints on the man's side nearest to the tree a picture of that tree. There is a priest in Manitoba who was once struck by lightning and, on recovering from the shock, he found that a silver dollar in one of his pockets had been clearly marked by the electric fluid on his thigh. Perhaps Sister Duffin, formerly Superior of St. Joseph's Orphanage in this city and now Superior of All Souls' Hospital, Morristown, might enlighten us on all the circumstances of this curious incident.

Now is the time to pray for the continuance of fine weather. A violent storm or a sharp frost might ruin many a promising harvest. In an agricultural country like this, where the future depends mainly on the weather of the present, sensible people have recourse to Him who holds the forces of nature in his Almighty hand.

First the "Tablet" and now the N.Y. "Evening Post" point out the recent Privy Council decision, giving all church property to that section of the Kirk that has not modified its teaching, would logically entail the restoration to the Catholic Church of all the splendid cathedrals and other church property appropriated by the Protestant Church of England. The Lord Chancellor, in giving his judgment on the first of this month, said:

"There is nothing in calling an associated body a church that exempts it from the legal obligations of insisting that money given for one purpose shall not be devoted to another." Now most of the money and property bestowed on the Catholic Church before the Reformation was bestowed for the purpose of having Masses said for ever. The Protestant usurpers of the episcopal sees of Canterbury, York and all the rest of the English and Scotch bishoprics not only differed from Catholics on points of theory, as the United Free Church differs from the Free Church, but blasphemed the Mass, scoffed at the intentions of the donors, nay, put the donors or their descendants to death, while reveling in the revenues of their stolen wealth. The same reasoning applies still more forcibly to Ireland, where a small minority, and that a minority of aliens, foreigners, foes of all that is best in Ireland, seized the church property of the majority by no other rights than that of might and hold it to this day, not quietly as in England, where the minority only indulge in mild protests, but by the force of an immense standing army of soldiers and police, overawing the rightful owners of that church property, the Catholic people of Ireland.

Persons and Facts

Mr. Thomas More Waterton, grandson of the celebrated naturalist, Charles Waterton, whose life was interestingly sketched in the "Ave Maria" of July 30, left last Saturday to catch the White Star liner "Oceanic" on his way back to England. Mr. Waterton, who, as his name might suggest, is a lineal descendant of Blessed Sir Thomas More, has spent three months travelling in search of health in eastern and western Canada.

Mr. Chertier, father of our editor-in-chief, is now very much better. He was able this week to superintend building operations in the absence of his son.

Mr. Joseph Burke, immigration agent returned this week from a trip through the Dauphin country. The binders were already at work in many places. Of all the localities visited, Mr. Burke thinks St. Rose du Lac the most promising; many of its fields will harvest 40 bushels to the acre.

The flat top of the new Union Bank building, 149 feet from the ground, affords the finest view of Winnipeg.

Mr. Fred Chester, of Detroit, has come to live in this city. He is a Canadian Catholic who has spent some years in the States.

Count de Mun has sent to Cardinal Merry del Val a note protesting energetically in the name of the Catholic population of France against the rupture of diplomatic relations with the Holy See, and requesting him to tender to the Holy Father the assurance of their unalterable fidelity.

A pilgrimage to Croagh Patrick, which has been styled the "Sinai of Ireland," took place on Aug. 14. Mass was celebrated upon the summit at noon in the presence of his Grace the Archbishop of Tuam, the Bishop of Achonry, and the Bishop of Elphin. Confraternities from various towns took part in the procession up the mountain.

Mr. John Redmond, M.P., Captain Donelan, and Mr. P. O'Brien were entertained on Friday evening under the auspices of the United Irish League of Great Britain in London on the eve of their

departure for America to take part in the Irish National Convention there. Mr. Redmond said that whatever would be the result of the general election, Ireland stood to win.—Catholic Times, Aug. 12.

On the Feast of Our Lady of Angels August 2, at the well-known and ancient abbatical church of the Benedictine Dames at Ypres, Miss Dorothy Howard was conducted to the altar by her uncle, Mr. J. J. Redmond, M.P., to receive the Monastic habit of St. Benedict. The ceremony was performed by Vicar-General Houtave, of Bruges, assisted by the Dean of Ypres, the President of the Episcopal College, and other clergy. There was a large gathering of friends.

The Rev. W. Wingate, lately rector of St. John-in-Cornwall, Mrs. Wingate, Miss Wingate and Miss M. G. M. Wingate have been lately received into the Catholic Church at the Church of the Immaculate Conception, Farm-street, by Father Vaughan, S. J.

While Father Rooney, of Newry, and some friends were visiting the other day at Tullyhogue, where the Kings of Ulster were formerly crowned, they were stoned by some Orangemen. They were not seriously injured.

The following resolution has been passed by the Committee of the Humanitarian League:—"That this Committee tenders its hearty thanks to Mr. Swift MacNeill, K. C., M.P., for his persistent and courageous protests in the House of Commons against the continuance of the useless and discredited practice of flogging young men and boys in the Royal Navy for trivial offences, and expresses the hope that his Majesty's Government will take early steps to abolish a custom which has long been abandoned in the British Army with the happiest results."

The Right-Rev. Mgr. Nugent left Liverpool on Wednesday afternoon on the White Star steamer Oceanic accompanied by the Right Rev. Abbot Gasquet, President General of the English Benedictine Congregation, who is about to deliver a series of lectures in the United States. Mgr. Nugent will visit the St. Louis Exhibition and a number of institutions and friends. A large gathering of friends assembled at the Liverpool landing stage to see the Right Rev. gentleman and Abbot Gasquet off and bid them bon voyage.—Catholic Times Aug. 12.

The course of lectures which the Right Rev. Abbot Gasquet will deliver in the United States is as follows:—1, "Rise of English Art" 2, "Wolsey and the Divorce;" 3, "What Edward VI. did With the Catholic Liturgy;" 4, "The Elizabethan Settlement of Religion;" 5, "Anglican Ordinations;" 6, "The Relations of England and Rome in the Thirteenth Century;" 7, "The Black Death of 1349;" 8, "Some Aspects of Guild Life;" 9, "Christian Democracy and Parish Life in Mediaeval Times;" 10, "Troubles of a Recusant in Penal Times;" 11, "Position of English Catholics a Hundred Years Ago;" 12, "St. Bede."

Lord Curzon, who has been re-appointed Viceroy of India, will sail from England at the end of next month.

Mr. Camille Couture was the central figure in a charming concert given last Tuesday in the Salle du Bazar, St. Boniface. Mr. Couture is a finished artist on the violin and everybody was delighted with the way he handles the 'King of Musical Instruments.'

Clerical News.

Last week Rev. Alexander Gagnieur, S.J., of Sault Ste Marie, was appointed pastor of St. Mary's Church, that city, and Rev. D. Donovan, S.J., former pastor, left for Guelph, Ont. Father Donovan was known throughout the diocese as a hardworking priest. Under his administration the parish witnessed many improvements, both

in the church itself and in grounds and walks around the church and rectory.

Father Alexander Gagnieur, S.J., brother of Rev. Wm. Gagnieur, S. J., well known as the Indian Missionary of Marquette Diocese, after spending several years in teaching, has just returned from a year's stay in Europe. Doubtless the parish will prosper under the new administration.—Michigan Catholic.

Rev. Father Gandos, having completely recovered from his recent accident, has returned to the Trappist monastery at St. Norbert.

Last Saturday being the feast of St. Bernard, the great originator of the Cistercian reform, the Very Rev. Administrator, accompanied by Rev. Dr. Beliveau, drove out to the Trappist monastery and was present at the celebration.

Rev. Father Cahill, O.M.I., went to Rat Portage last Sunday evening, returning on Wednesday.

Rev. Father Cherrier left on the 21st to be present at the great C.M.B.A. convention in Toronto. He will be absent about a month. Next Sunday Father Drummond will preach at High Mass in the Immaculate Conception Church.

Rev. George Robichaud, S. J., arrived last Monday at St. Boniface College, where he will be Professor of Mathematics and Musical Director. He has just completed in English a two years' course of higher mathematics.

Rev. Father Chossegros, S. J., returned on Tuesday from Argyle, Minn., where he preached a retreat to the Benedictine Sisters. During the preceding week he preached an eight days' retreat to the Presentation Nuns at Wild Rice, N. Dak.

Rev. Father Hogue, of St. Adela, who was here on Tuesday, says his chapel and house are now finished and the crop prospects north of Teulon are very good.

Rev. Father Limbourg, of the Congregation of the Holy Ghost, arrived here early this week to spy out the land for immigration purposes. Some forty years ago he was a seminarian in the same seminary as Very Rev. Father Camper, O.M.I., but they have both altered so much with the lapse of years that they the other day travelled by the same train, seeing but not recognizing each other.

Last Sunday Rev. Dr. Trudel held the services at Neche during Father Lavigne's absence at Joliette, N. Dak. Dr. Trudel is charmed with the beauty of Fr. Lavigne's Church.

Rev. J. B. Bourassa, pastor of Pullman, Ill., after travelling over the Prince Albert, Edmonton and other branch lines with a view to settling French Canadians in those districts, returned on Tuesday with glowing accounts of the success of recent settlers. One French workingman from France, who came to Grande Clairiere six years ago without any capital is now worth ten thousand dollars, all made by farming.

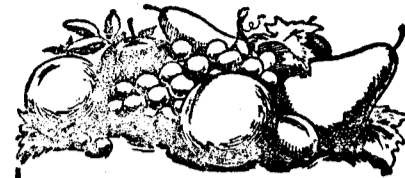
On August 2 the Holy Father proceeded to the Pauline Chapel to make the visits enabling him to gain the Indulgence of the Portiuncula. On August 9, the anniversary of his coronation, the Pope assisted at Mass, which was celebrated at St. Peter's by Cardinal Merry del Val, and at which twenty-two Cardinals, numerous other prelates of the Pontifical Court, and 1,500 people were present.

Cardinal Vannutelli during his stay in Killarney was the guest of the Earl of Kenmare at Killarney House. His Eminence, in Company with the Archbishop of Westminster, left Dublin on Aug. 8, arrived in London the next day and left for Rome on Aug. 12.

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THE POPE TO THE WORKINGMEN.

Rome, June 26.—The Holy Father has sent the following letter, interesting on many grounds, to Cardinal Ferrata, Protector of the International Committee for the Workingmen's Monument to Leo XIII., which was recently erected in the inner piazza of St. John Lateran's.

PIUS X., POPE.

Beloved Son, Health and the Apostolic Benediction:

Not satisfied with paying Our own tribute of homage, as We have done in many acts of Our Supreme Pontificate to the venerated and imperishable memory of Our Predecessor Leo XIII., We are glad to honor also with public praise those distinguished and energetic members of the Association in which the grateful recollection of that great Pontiff is still kept alive and nobly honored. While this fair city is still ringing with the happy and joyful echoes of the solemn function in which the Catholic Workingmen's Association recently dedicated a monument to that Supreme Pontiff, We are highly gratified to be able to manifest to you, Lord Cardinal, and through you to the International Committee, which initiated the project, the special satisfaction We feel. The Catholic societies have succeeded, as the whole world attests with unanimous applause, in bringing to a happy issue a great and noble enterprise, and one not devoid of difficulties. And We experience a special satisfaction in this result, not only on account of the memory of the Pontiff, which is so highly honored by it, but also because the Christian workingman, who is not less dear to Our heart than he was to the heart of Leo, has shown on this occasion his deep attachment to the Pontifical teachings. Wherefore, right gladly do We accord Our praise to the above mentioned associations, and while We pay a special tribute of encomium to the noble person of Prince Marcantonio Colonna, the worthy President General of the International Committee, ably assisted by the members of the said Committee, We impart with all Our heart the Apostolic blessing to yourself, to the Committee, and to the members of the societies.

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CORRESPONDENCE

To the Editor of the Northwest Review:

Dear Sir,
Would you kindly tell me through the medium of your paper whether the Church at any time opposed Harvey's theory of the circulation of the blood through the body.

Also, if we (Catholics) are obliged to believe the whole of the Bible?

Please recommend to me a veracious history of Europe in the Middle Ages.

Your paper is eagerly looked for weekly in our household, and the articles in it are found of great benefit in arguments with outsiders.

These answers would greatly oblige

FEDELINA.

Winnipeg, Aug. 18.

ANSWER.

1. We are not aware that the Church at any time opposed Harvey's theory. Certainly there never was any infallible utterance against it. What individual churchmen may have said against it does not implicate the Church, which is responsible only for what an ecumenical council or a Pope speaking 'ex cathedra' on a question of faith and morals has defined. The experience of Andrea Caesalpino shows that the Popes of his day did not condemn the theory of the circulation of the blood. For, half a century before Harvey he wrote: "In animals we see that the nutriment is carried through the veins to the heart as to a laboratory, and its last perfection being there attained, it is driven by the spirit which is begotten in the heart through the arteries and distributed to the whole body." The system accepted since the time of Harvey could hardly be more definitely or accurately stated. And yet Caesalpino was called from Pisa to Rome by Clement VIII., to be chief physician to the Pope and professor of medicine in the Sapienza college, and he retained these positions till his death.

2. Undoubtedly Catholics are obliged to believe the whole of the Bible. If our correspondent has any difficulty in accepting any part of the Bible, let her state the difficulty and we shall be happy to remove it. Catholics have always realized with St. Peter (2nd Epistle chap. 3, verse 16) that there are difficulties in the Bible, but none insoluble.

3. We know of no thoroughly veracious history of the Middle Ages, with that title in English; but there are many more comprehensive works that tell the truth about that period. One of the handiest is Fredet's Modern History, which includes all the Christian era. Then there is Dartas' History of the Church in four volumes; also Alzog's History of the Catholic Church in three or four volumes, and Dr. Parsons' Studies in History, which, in the course of five volumes, handles with great learning and honesty all the disputed historical questions of the Middle Ages.

Many thanks to Fedelina for her intelligent appreciation of our efforts.—Ed. N.R.

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCCIV.

What I have said, going to show that the Jesuits have very little responsibility for Voltaire's frivolous Deism and blasphemous hatred of Christ, has the more force than the fact that the main editor of the Encyclopedie was Bayle, a Protestant, less truculent in temper than Voltaire, but of the same tenor of opinion.

As much may be said, in a general way, of the other two instances which the Witness brings up, namely, Joseph McCabe and Ernest Renan.

As concerns McCabe (whose book I have read from beginning to end) what the Witness says, is a very good illustration of a class of Protestant writers, much more respectable and less virulent than such people as Lansing, but of no great

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depth of research, and of censurable slouchiness in the application of the facts which they do pick up.

After mentioning that McCabe, having been a Franciscan, has become an atheist, a disciple of Haeckel, the Witness proceeds: "Romanism in its continental form where all sorts of superstitions are developed, is apt to drive the intelligent into the dark abuses of infidelity, as in France and Italy."

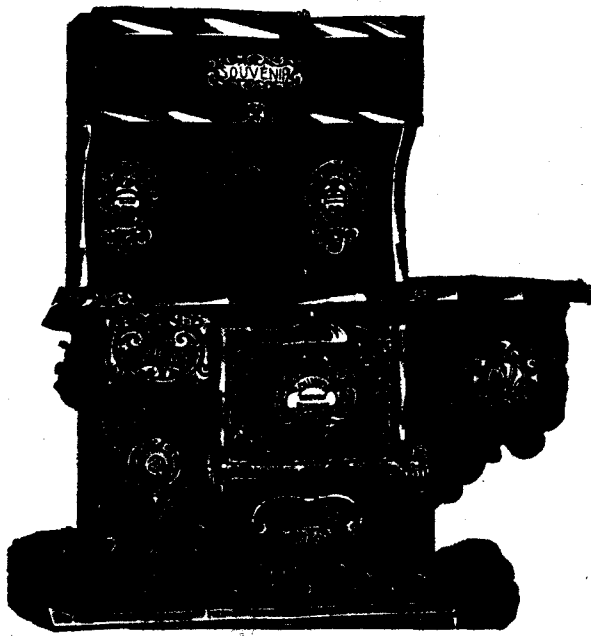
The natural meaning of this is that McCabe, having been brought up under the "continental Romanism," has been driven by its superstitious unreasonableness into atheism. Now McCabe is an Irishman, and his monastic life has been chiefly spent in Ireland and England. He nowhere intimates that his few years in Belgium had any particular effect on either his character or opinions, although he plainly thinks that his Belgian brethren are rather a stupid set. As to the English Franciscans, he thinks they are very much like so many Church of England clergymen, some admirably good, and highly intellectual, some very far from good; the bulk reputable and sincere, but not remarkable either in character or life, as the bulk of no human brotherhood can easily be. He thinks the monastic training of priests (except the Jesuit) rather behind the times, but he nowhere represents his own defection from God as due to any resentment over an inadequate or a superstitious education.

Of the Jesuits he has nothing disparaging to say, although he thinks it might be better if they were not quite so hard to train in line with the seculars and the other regulars. However, he does take it rather ill that the Jesuits believe that, as salvation consists in union with God, he who does not believe in God, the personal God, is not on the way to heaven.

McCabe's infidelity seems to be nothing different from infidelity in general, but to be, like other men's, a free moral choice between the two alternatives propounded by Marcus Aurelius: "God or Atoms, Which?" These two alternatives are as old as developed thought. Buddhism says: "Atoms!" Christianity says: "God!" McCabe was brought up to choose God, but

Continued on page Six.

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SATURDAY, AUG. 27, 1904.

Calendar for Next Week.

- AUGUST.**
28—Fourteenth Sunday after Pentecost. Feast of the Most Pure Heart of Mary.
29—Monday—The Beheading of St. John the Baptist.
30—Tuesday—St. Rose of Lima, Virgin.
31—Wednesday—St. Lazarus, Bishop, Martyr.
- SEPTEMBER.**
1—Thursday—St. Raymond Nonnatus, Confessor (transferred from yesterday).
2—Friday—St. Stephen, King.
3—Saturday—The Mother of the Divine Shepherd.

PERENNIAL PRAISE

The most perfect act of religion is the praise of God, the giver of all good gifts. Praise implies knowledge, gratitude and love, the three essential factors of the complete and unalloyed happiness we hope to enjoy in heaven. Thus those who praise God continually take the straightest road to everlasting bliss. This is the origin of that exclamation so common among our pious forefathers: "God be praised!" And even now in German Catholic centres the priest is greeted with the words, "Praised be Jesus Christ," to which he replies, "For ever and ever."

From the earliest ages of the Christian era those of the monks who aimed at the highest perfection kept up continually the praise of God by singing or reciting psalms and hymns or other prayers. In the East the votaries of perennial praise were called "Akoimatoi" or "The Sleepless Ones," because day and night they took turns in this holy office without interruption. The same practice was observed in the monasteries of Agaunum, founded by King Sigismund in 522, and later on in the monasteries of St. Denis and St. Germain in Paris. Abbot Augustin of St. Riquier in Picardy, who died in 814, left special instructions for this perpetual adoration.

It was in France also that the perpetual adoration of the Blessed Eucharist—a more specialized form of Divine Praise—began. Anne of Austria asked her confessor, a priest of St. Sulpice, to make a vow in her name for the deliverance of France from the scourge of war. He resolved to found a convent of nuns for the perpetual adoration of the Blessed Sacrament, and chose Catherine de Bar, a native of St. Die in Lorraine, to carry out his intention. She became a nun of the order of the Annunciation. A little house was bought in the Rue Feron, Paris, and here Mother Mechilde of the Blessed Sacrament, as she was called in religion, began the perpetual adoration on March 25, 1654. The sisters observe the primitive rule of St. Benedict in all its rigor. One or more of them is always kneeling before the altar. Until lately the order had fifteen houses in France, one in Alsace, one in Poland, and four in Holland.

From France this beautiful devotion spread to Italy, where there are at least two orders of Perpetual Adoration; to Belgium, where the practice is kept up by the

Dames du Saint-Sacrement, instituted at Brussels by the Jesuit Father Boone; to Germany, where the Servite Nuns at Munich and the Franciscan Nuns at Mayence practise perpetual adoration; to Canada, where the Fathers of the Most Blessed Sacrament, founded in France, adore the Sacred Host exposed day and night in Montreal; and to the United States, where there are two or three different orders of perpetual adoration.

Our enumeration, though incomplete, is sufficient to show how this idea of perennial praise has taken hold of fervent Catholic souls. But what is more extraordinary and at the same time known to few is that this perennial praise was actually practised in the first half of the seventeenth century by a Church of England deacon and his family and friends, so that his house was generally spoken of as "The Convent" or "The Nunnery." When Dr. Pusey, some seventy years ago, founded the first Anglican convent in Oxford, he was condemned for doing something that had never been heard of before in the Church of England, and yet more than two hundred years before his time the thing had been done much more thoroughly than he ever succeeded in doing it.

The facts are related by Izaak Walton, the celebrated author of "The Complete Angler," in his "Life of Mr. George Herbert," the pious poet. Nicholas Farrer, a dear friend of George Herbert's, had travelled a great deal in Catholic countries, and, although he never left the Church of England, he put in practice the many Catholic principles he had picked up in his travels. The rest of the story we give in Izaak Walton's own quaint words:

Not long after his return into England, Mr. Farrer had, by the death of his father, or an elder brother, or both, an estate left him, that enabled him to purchase land to the value of four or five hundred pounds a year; the greatest part of which land was at Little Gidding (or Gidding), four or six miles from Huntingdon, and about eighteen from Cambridge; which place he chose for the privacy of it, and for the Hall, which had the Parish-Church or Chapel, belonging and adjoining near to it; for Mr. Farrer, having seen the manners and vanities of the world, and found them to be, as Mr. Herbert says, "a nothing between two dishes," did so content himself that he resolved to spend the remainder of his life in mortifications, and in devotion, and in charity, and to be always prepared for death. And his life was spent thus:

He and his family, which were like a little College, and about thirty in number, did most of them keep Lent and all Ember-weeks strictly, both in fasting and using all those mortifications and prayers that the Church hath appointed to be then used, and he and they did the like constantly on Fridays, and on the Vigils and Eves appointed to be fasted before the Saints' days; and this frugality and abstinence turned to the relief of the poor, but this was but a part of his charity; none but God and he knew the rest.

This family, which I have said to be in number about thirty were a part of them his kindred, and the rest chosen to be of a temper fit to be moulded into a devout life: and all of them were for their dispositions serviceable, and quiet, and humble, and free from scandal. Having thus fitted himself for his family, he did, about the year 1630, betake himself to a constant and methodical service of God; and it was in this manner;—He, being accompanied with most of his family, did himself use to read the common prayers—for he was a Deacon—every day, at the appointed hours of ten and four, in the Parish-Church, which was very near his house, and which he had both repaired and adorned, for it was fallen into a great ruin, by reason of a depopulation of the village before Mr. Farrer bought the Manor. And he did also constantly read the Matins every morning at the hour of six,

either in the Church, or in an Oratory, which was within his own house. And many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing Hymns or Anthems, sometimes in the Church, and often to an organ in the Oratory. And there they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms; and in case the Psalms were not always read in the day, then Mr. Farrer, and others of the congregation did at night, at the ringing of a watch-bell, repair to the Church or Oratory, and there betake themselves to prayers and lauding God, and reading the Psalms that had not been read in the day: and when these or any part of the congregation grew weary or faint, the watch-bell was rung sometimes before, sometimes after midnight; and then another part of the family rose, and maintained the watch, sometimes by praying or singing lauds to God, or reading the Psalms, and when, after some hours, they also grew weary or faint, then they rung the watch-bell and were also relieved by some of the former or by a new part of the society, which continued their devotions—as hath been mentioned—until morning. And it is to be noted, that in this continued serving of God, the Psalter or whole book of Psalms, was in every twenty-four hours sung or read over, from the first to the last verse; and this was done as constantly as the sun runs his circle every day about the world, and then begins again the same instant that it ended.

Thus did Mr. Farrer and his happy family serve God day and night; thus did they always behave themselves as in his presence. And they did always eat and drink by the strictest rules of temperance, eat and drink so as to be ready to rise at midnight, or at the call of a watch-bell, and perform their devotions to God. And it is fit to tell the Reader, that many of the Clergy, that were more inclined to practical piety and devotion, than to doubtful and needless disputations, did often come to Gidding Hall, and make themselves a part of that happy society, and stay a week or more, and then join with Mr. Farrer and the family in these devotions, and assist or ease him or them in their watch by night. And these various devotions had never less than two of the domestic family in the night; and the watch was always kept in the Church, or Oratory, unless in extreme cold winter nights, and then it was maintained in a parlour, which had a fire in it; and the parlour was fitted for that purpose. And this course of piety, and great liberality to his poor neighbors, Mr. Farrer maintained till his death, which was in the year 1639.

Prudent Izaak, as may be observed in the foregoing long but picturesque quotation, carefully avoids the use of the words "convent" or "nunnery." He lived at a time when such words were almost an insult; but the 1840 illustrated edition of "Walton's Lives," which we have before us, describes one of the vignettes as "Portrait and Arms of Nicholas Farrer, placed between two figures in the Religious habit worn at his Convent of Little Gidding, in Huntingdonshire;" and the female figure in that vignette wears a nun's wimple and presses to her breast with her right hand a rosary, while the male figure on the other side wears a clerical cap and gown. How unique this all is in the reign of Charles I., when, as George Herbert himself deplora, the Anglican clergy were, for the most part, sadly deficient in the most elementary piety, when England was seething with the most extreme Calvinistic doctrines that were soon to issue in the Great Rebellion.

That gleam of true light, which Nicholas Farrer kept alive in the spiritual darkness of the majority of the nation, was soon to be ex-



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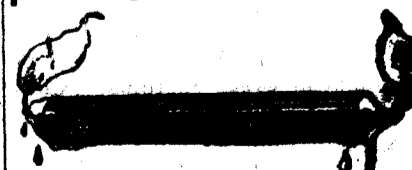


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tinguished. Mr. Major, who was the first to edit Walton's text, tells us in a note that "the extraordinary course of life pursued at Gidding, the strictness of their rules, their prayers, literally without ceasing, their abstinence, mortifications, nightly watchings, and other peculiarities gave birth to censure in some, and inflamed the wonder and curiosity of all. So that they were frequently visited with different views by persons of all denominations, and of opposite opinions. They received all who came with courteous civility, and from those who were inquisitive they concealed nothing. Notwithstanding this, they were by some abused as Papists, by others as Puritans. Mr. Ferrar (sic) himself, though possessed of uncommon patience and resignation, yet in anguish of spirit complained to his friends, that the perpetual obloquy he endured was a sort of unceasing martyrdom. Added to all this, violent invectives and inflammatory pamphlets were published against them. Amongst others, not long after Mr. Ferrar's death, a treatise was addressed to the Parliament, entitled, 'The Arminian Nunnery, or a brief description and relation of the late erected monastical place called the Arminian Nunnery at Little Gidding in Huntingdonshire: humbly addressed to the wise consideration of the present parliament. The foundation is by a company of Ferrars at Gidding.'"

"Soon after Mr. Ferrar's death," continues Mr. Major, "certain soldiers of the parliament resolved to plunder the house at Gidding. The family, being informed of their hasty approach, thought it prudent to fly; while these military zealots, in the rage of what they called 'reformation,' ransacked both the Church and the house; in doing which they expressed a particular spite against the organ. This they broke in pieces, of which they made a large fire, and at it roasted several of Mr. Ferrar's sheep, which they had killed in his grounds. This done, they seized all the plate, furniture and provision, which they could conveniently carry away."

What a contrast between these two scenes: a house of perennial praise ransacked by the hypocritical ruffians who sympathized with the fanatic 'Praise-God Barebones!'

A PUBLIC HYPOCRISY.

We are frankly opposed to all religious tests for political offices. For that reason we are not able to regard as a thing apart the indecent Declaration which the King is required to make in the presence of Parliament immediately after his accession. We object to it, not merely on the ground of its indecent terms, but on principle. We are therefore out of sympathy with the views expressed by almost all the speakers who debated the matter last week in the House of Lords. They spoke almost unanimously, in favor of retaining the test; they deprecated the retention of its actual terms.

There was one exception. Lord Halifax spoke hotly on the hypocrisy of the debate, and said one noble thing which must have made some ears tingle as if they had been boxed. He noted a remarkable difference between what men said in public. He struck at another hypocrisy as well—the hypocrisy of those who object to any religious test in the case of persons engaged to give religious instruction, and insist on the retention of a religious test in the case of the King. On these two hypocrisies the whole case for the Declaration rests. For we cannot suppose that the Bishop of Bristol would wish any one to infer, as his speech in the House of Lords might seem to imply, that any lack of charity on the part of the Roman authorities can justify retaliation in kind. Apart from the Bishop of Bristol the debate turned exclusively on the popular prejudice which continues to demand of the King a religious test, from which all his servants, with a single exception, are exempt. The Duke of Norfolk himself accepts the demand as inevitable.

For the existing Declaration the House of Lords had not a good

word to say. But it is condemned on the most unworthy grounds. It is condemned as containing terms which insult the King's Roman Catholic subjects, who are sneeringly described as extremely sensitive people. It is not condemned for what it is, a detestable piece of false theology, derived from a period of detestable controversy. It is known that when the Declaration was first drawn up by the patrons of Titus Oates, it was resented by sober-minded men who unhesitatingly called themselves Protestants. They objected, not out of any tender regard for Papists, whom they cheerfully harried and hanged, but out of regard for their own consciences. Evelyn went with Godolphin to Dr. Gunning, the Bishop of Ely, to be resolved whether they could with a good conscience declare the Mass idolatry, as the law required—the Declaration being then imposed on all public officers. The learned Bishop told him that he disliked the Declaration as much as they did, but he found some distinction or other with which to resolve their conscientious difficulty. We could wish that public men who discuss the Declaration at the present day would face the fact that, apart from any sensitive feelings that may be ruffled by it, the document itself is a blatant piece of irreligious nonsense. It is pitiful to hear the Archbishop of Canterbury bleating about as if the thing were intrinsically tolerable. He knows perfectly well that the Mass is no more idolatrous than the 'Te Deum,' and yet he speaks as though it were only for the sake of other people that the King should seek to affirm what is false.

But, as we have said, the terms of the Declaration are not our chief grievance, nor shall we be content with the best-mannered of substitutes. Nor have we any doubt that most thinking men agree with us. It is easy to fill in the gaps of the speech of Lord Halifax. What men say in private is that to impose a religious test of any kind upon the King is iniquitous and absurd. What they say in public is that it must on no account be pretermitted. The discrepancy between their private and their public utterances probably accounts for the difficulty of settling the business. If men really thought a religious test of some sort desirable, they would without much difficulty frame a Declaration on which they could agree. But in their hearts they are conscious of the hypocrisy of framing a new religious test at this time of day. It is easier—it puts less strain upon consciences—to retain the atrocious words of an age that believed in tests, than to frame a new test in which they do not believe. And in fact we will openly avow that we prefer the retention of the odious words in use—a mere relic of a shameful past—to the imposition of a new test which would necessarily be supposed to represent the standard of our day.

The essential fact is that militant Protestants know that in the Royal Declaration they have a good thing; it is, indeed, all that is left them of the glorious days of the Popish Plot; they will not readily part with it, and they are numerous enough to make politicians count their votes anxiously. That is the meaning of Lord Lansdowne's smooth prophesying about a 'rapprochement.' The object is to get the Duke of Norfolk and his friends to accept a form of Declaration which the Protestant mob might also be induced to accept. But who supposes such a thing possible? The sacrifice of a single word of the Declaration will lash the Protestant mob to fury. The House of Lords showed the wisdom of cowardice in refusing to appoint a committee for the accomplishment of an impossibility. We are not sorry. Lord Jersey's amendment, carried unanimously is less mischievous even than the Duke of Norfolk's motion, for it suggests no amendment of the Declaration, and merely deprecates any action which would weaken the security of the "Protestant Succession." When conviction has been carried home to a sufficient number of slow moving Englishmen that the abolition of the Declaration will have

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no such result, the Declaration will disappear. It is even possible—but of this we have little hope—that a sufficient majority of Dissenters and other Liberals, who recoil with horror from any religious test imposed on any public servant, may come to see that the same measure should be meted out to the chief public servant.—Church Times (Anglican).

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has finally been pleased to choose Atoms. He has the full responsibility of his own choice, and he nowhere lays any part of it on "Romanism," continental or insular, Irish or English.

The same thing is true of Renan, except that he is much warmer in the affectionateness of his testimony to the admirable worth of his teachers, and of the priesthood generally. "I have never," says he, "known a bad priest. What George Sand says of the nuns who taught her, that they were the incarnation of everything that is excellent in religion, Renan seems to have applied to the universal priesthood, at least the priesthood of France, to which Father Hyacinthe, in a letter to me, seems disposed to add that of Ireland. Possibly his anti-German patriotism may make him hesitate to add the Austrian, above all the Tyrolean priests, who in point of moral blamelessness and pastoral attentiveness stand on a level with any. The Spectator, discussing the "Los von Rom" movement, doubts whether it can make much headway among a people that has priests so above scandal as the Austrian.

Both McCabe and Renan, although themselves unbelievers, think it by no means impossible, nor even improbable, that Christianity, which has already suffered at least two dangerous assaults from Atheism, one in Dante's time, and one at the Renaissance, but overcame both, will overcome the present, determined as it is, and, as the positivist Barthelemy-St. Hilaire predicts, will take possession of the planet. In that event these gentlemen seem to think that at least the leading Church, if not the only one, will be the Roman Catholic. Renan, remarks some one, though not unfriendly to Protestantism, seems to view it as a little bit "off color." His way of thinking and speaking, as well as McCabe's, seems by no means to imply the feeling of a man, who, having once deeply and effectively believed in God and Christ, has been driven to revolt from them by the harsh rigor of the Catholic scheme. True, Renan says, that, as concerns Inspiration, the little finger of Rome is thicker than the loins of Protestantism; but his defection from Christianity appears to have rested on far deeper grounds than that.

One thing is true. If a Protestant minister, in some denominations, especially in the Church of England, loses faith in the Gospel, it is not so hard for him to cover his unbelief with a conventional disguise, and to continue his functions. If this does not suit he can become a Unitarian. Unitarianism is largely hospitable, alike to those who, with Stopford Brooke, though they have varied from the orthodox theology, remain firmly convinced that God is centrally revealed in Christ, and to those who, with President Andrew D. White, declare their firm belief in the existence of God, but explain this to mean that there is a moral order of the universe, contemptuously styling all further requirements "sectarian shibboleths," as if any part of the Christian world, from the beginning would ever have been content with this Fichtean formula.

Now: Unitarianism is more largely liberal still. If a man says outright that he does not believe in God, Unitarianism shakes its head over him in a friendly way, but hardly repels him from its pulpit, at least in the West. It sympathizes more or less with the Socinian elder in Ulster, who could hardly believe that his brethren could be so inconsiderate as to turn away a popular preacher for such a trifle as his not believing in God.

Now it must be owned that the Catholic Church is much more rigorous than this. If a priest comes to deny God and Christ, she repels him from her altars and pulpits. Then, as on the continent he does not easily find such alternatives as an English or American Protestant, he naturally breaks with the Church. This seems hardly to furnish a very grave indictment against the Apostolic See. Not that I deny that there are many sad superstitions current in Italy and Spain, * but I do not think those priests and clerics who have gained note as enemies of the

Gospel usually come from there.

The Witness ends up thus: "In Christ alone we have the 'fulness of the Godhead bodily.'" * Unquestionably. And in what respect does Rome differ here from Geneva, Wittenberg, Lambeth or Edinburgh at least as these originally taught? What Geneva and Wittenberg teach now may be not very certain. Is it not true, as Luther says, after all his years of conflict with Rome: "Many and mighty saints have remained under the Pope. The Papists have the authentic Creed, the authentic Sacraments, the authentic Christianity?" Then what does the Witness mean, except to insinuate, what it does not declare, that to be in the communion of Rome is to be out of the communion of Christ, and to support this insinuation by various misinterpreted and misapplied facts?

CHARLES C. STARBUCK Andover, Mass.

*(Are there "many sad superstitions current in Italy and Spain" for which the Church of these countries may be held fairly responsible? We know that such a charge is untrue and incapable of proof. At the same time we acknowledge that it is hopeless to expect Protestants to agree with us. Protestants describe the worship we pay to Jesus Christ in the Holy Eucharist as idolatry; the wearing of the scapular, the livery of the clients of the Blessed Virgin Mary, Mother of God, is superstitious; the saying of the Rosary every day is evidence of mental weakness, of a pagan disposition, and of a sad and urgent need of evangelization. The fact that every priest and bishop in the United States may say the Rosary daily, and wear the scapular constantly, and that even a Leo XIII., with the beads in his hands, dies wearing Mary's badge, does not weigh a feather with this superior brand of Christians. It is all superstition; this is the verdict of the men whose higher knowledge of Christianity gives them a right to say what superstition is.

The Scheff-Herzog "Encyclopaedia of Religious Knowledge" (Protestant of course) says: "Superstition is always a false and erring faith. . . . The belief in pilgrimages, the wonderful cures of Lourdes (even though verified by the most distinguished Protestant or infidel physicians in the world), the efficacy of the blood of St. Januarius, are all superstitions." McClintock and Strong's "Encyclopaedia" another superior brand of Christianity gives us a more enlightening definition or description of superstition in these words: "The dependence placed by many on baptism, the Lord's Supper and other ceremonies." So much to indicate the gulf that separates Protestants and Catholics on this subject.

Superstition may be defined as "the worship of a false divinity, or the false worship of a true God." The very nature of the Church, her laws, her methods, her constant teaching, the close and personal intercourse between her priests and people in their homes, in church, but especially in the tribunal of Penance, reduce to the minimum the danger of a Catholic people falling into superstition. There is, however, a strange disposition among all classes of people, learned as well as unlearned, to become victims of some one of the myriad kinds of superstition in vogue, at one time or another, in all countries. Catholics, as well as others, are exposed to this danger, and not infrequently become the victims of various religious delusions. But against this danger they have a thousand and one protecting influences, as indicated above, of which Protestants are deprived. The groundless claim of superior intelligence which Protestants sometimes make in a chimerical evidenced to the world every day by a thousand facts, Spiritualism, Christian Science, Dowiesm, and no end of other religious shams, which successfully appeal for support of the most intelligent Protestants, reap their richest harvest in Protestant countries—a fact that should debar forever the superior-intelligence claim. Protestant superstition—ingrained, deeply-rooted and widespread—is the rich soil from which all these "isms" draw their life,

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strength and vigorous activity. Italy and Spain furnish no recruits to these anti-Christian superstitions. Until quite recently the Irish usually furnished, to the ordinary Protestant, examples of superstition, but our friend the Rev. Mr. Starbuck is always partial to the Irish. Is it because he has a strain of Irish blood? No, we remember how his Irish Catholic nurse made him a friend of Irishmen, and almost a Catholic, we believe. Our Rev. friend, of course, remembers how Buckle in his "History of Civilization in England" makes the Scotch out to be the most superstitious people in Europe. He says: "Scotland is a grossly superstitious country, . . . the people tremble like sheep before their pastors, and yield assent to every absurdity they hear, provided their church has sanctioned it."—Ed. S.H.R.)

QUEER ADVERTISEMENTS.

The following copies of queer advertisements have been collected and published by club women:

"Bulldog for sale; will eat anything; very fond of children."

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"Widow in comfortable circumstances wishes to marry two sons."

"Annual sale now on; don't go elsewhere to be cheated; come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

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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.		Tr'ns Pass.
20 00		8 30
	WEST	
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points daily except Sun.	18 40
8 50	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points daily ex Sun	17 00
Tr'ns Pass.	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, north of bridge, McLeod, Fernie, and all points in East and West	Tr'ns Pass.
9 20	Kootenay daily	19 00
9 40	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points daily except Sun.	15 20
16 40	Portage la Prairie, Carberry, Brandon, and intermediate points daily ex Sun	12 20
Imp. Lim.	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	Imp. Lim.
22 00	Kootenay daily	5 55
	NORTH	
16 00	Stony Mountain, Stonewall, Balmoral, Teulon daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboy, Netley, and Winnipeg Beach Tues., Thurs., Sat.	9 45
17 15	Winnipeg Beach Mon., Wed., Fri.	8 45
	Winnipeg Beach Tues., Thurs., Sat.	
	SOUTH	
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
16 50	"The Steamship Limited," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur daily	10 30
8 00	Lorette, St. Anne, Giroux, La Broquerie, Warroad, Beaudette, Rainy River, and all intermediate points Mon., Wed., Fri.	18 30
	Tues., Thurs., Sat.	
	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.	16 15
10 45	Mon., Wed., Fri.	
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.	
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
10 45	Sifton, Minitonas, Swan River, and all intermediate points Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
10 45	Bowman, Birch River, Erwood and intermediate points Wed.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat. Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points daily except Sun.	16 30

DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER V.—Continued.

That son, some years before the date of our narrative, had been engaged in a conspiracy against Augustus; and the conspiracy having been discovered by Maecenas, the youth had been put to death. Marcus Aemilius Lepidus, the father was exculpated from all knowledge of this attempt on the part of his son, but had ever since lived in profound retirement at a lonely sea-shore castle some twenty or thirty miles from Crispus's inn, near Monte Circello; a silent, brooding, timid man, no longer very wealthy, entirely without weight in the society which he had abandoned, and without any visible influence in the political world, from which he had fled in some terror and immense disgust.

As Sejanus rode slowly up to the inn door, a centurian came out of the porch with the air of one who had been waiting for him. Saluting the general, this officer said that he had been left behind by Velleius Paterculus to say that the sister of the youth whom Tiberius had placed under the charge of Paterculus had fainted on the road; that being unable to proceed, she and her mother had taken a lodging in the inn; that the youth had at once begged Paterculus to allow him to remain instead of proceeding to Formiae, in order that he might attend to his poor sister for whose life he was alarmed, giving his promise that he would faithfully report himself, and not attempt to escape; that Paterculus considered himself justified, under the circumstances, in acceding to so natural a request; consequently that the young man was now in the inn, along with his mother and sister; and that he, the centurian, had been ordered to await Sejanus' arrival, and inform him of what had occurred, so that he might either confirm his subordinate's decision, or repair the mistake, if it was one, and cause the youth to go forward at once to Formiae according to the letter of Tiberius' original command.

"It is well," said Sejanus, after a moment's reflection. "This is not the sort of lad who will break his word. Carthaginians and rubbish like them, knew long ago how to believe a Roman knight and patrician, and this lad seems to be of the Regulus breed. Does the Caesar himself, however, know of this?"

"I had no orders to tell him," answered the centurian; "and if I had had, it would have been difficult; he passed at full gallop a quarter of an hour ago, his head down, not so much as looking aside."

Sejanus then put the following question with a sneer.

"Has a god or a stranger, with two attendants on horseback passed this way?"

"No god, unless he be a god, and he had no attendants," said the astonished centurian.

"You have not seen three figures on horseback, nor a flash of bluish light."

"I certainly thought I saw three figures on horseback, but I could not be sure. It was on the farther side of the way, general, which is broad," continued the man apologetically, "and there was no sound of hoofs; my impression, too, was gone in a moment. As to a flash of bluish light, there are several flashes of red and white light inside the inn kitchen, and they make the road outside all the darker; but there has been no flash in the road."

"Good! now follow me."

And Sejanus rode on in the direction of Formiae, the centurian and the soldier behind him.

CHAPTER VI.

The inn, it is well ascertained, never become a common institution in classic antiquity. It was utterly unknown in anything like

its modern shape among the Greeks one cause being that the literary Greeks gave less care to their roads and communications than the administering, fighting, conquering, and colonizing Romans always did. Even among the Romans the army trusted to its city-like encampments from stage to stage. Centuries passed away during which the private traveller found few indeed, and far between, any better public resting-houses along the magnificent and stupendous highways, whose remains we still behold indestructible, from England to Asia Minor, than the half-day relay-posts, or mutationes. At these the wayfarer, by producing his diploma from the proper authorities, obtained a change of horses.

Travelling, in short, was a thousand-fold less practised than it is among us; and those who did travel, or who deemed it likely that they should, trusted to that hospitality which necessity had made universal, and the poetry of daily life had raised by repute into one of the greatest virtues. Years before any member of your family supposing you to belong to the age through which the events of this narrative are carrying and to carry us, years before any of our circle quitted your roof, you knew to what house, what smoky hearth in each foreign land, to what threshold in Spain, Gaul, Syria, Egypt, Greece, the wanderer would eventually resort. A certain family in each of these and other lands was your hospes, and you were theirs; and very often you carried round your neck, attached to a gold or silver chain, a bit of elder or oak (robur) notched and marked by the natural breakage, the corresponding half of which hung day and night round the neck of some friend living thousands of miles away, beyond rivers, mountains, wild forests and raging seas. These tokens were the cheap lodging money of friendship. Very often they were interchanged and put on in boyhood, and not presented till advanced age. He who had thrown the sacred symbol round the curly head of his playmate on the banks of the Tiber, saw an old man with scanty white hair approach him, half a century afterwards, at Alexandria, or Numantia, or Athens, and offer him a little bit of wood, the fractures of which were found to fit into those of a similar piece worn upon his own bosom. Or the son brought the father's token; or a son received what a father had given. And the stranger was forthwith joyfully made welcome, and took rank among dear friends. Forthwith the bath and the supper introduced him to his remote home amid foreign faces. To be once unfaithful to these pledges, was to become irreparably infamous. The catiff who thus sundered the ties of traditionary and necessity-caused and world-like kindness, became an object of scorn and reprobation to all. It was enough to mention of him, *tesseram confregit hospitalem* ("that man has broken his token-word of hospitality"); with that all was said. Traces of this touching custom appear to survive in some of the ceremonials of rustic love, amid many a population ignorant that the ancient Romans ever reigned over Europe.

But if inns in year eleven, were not what they have been in mediaeval and modern Europe, nevertheless a few existed even then (*cauponae*); and a more notable establishment of this kind never flourished in any part of the Roman Empire than that to which our story has now brought us. It was the exception to manners then prevalent, and the presage of manners to come long afterward. It used to be commonly called the Post-house of the Hundredth Milestone, or, more briefly, Crispus's Inn. The public room of this place of

entertainment was not unlike the coffee room of a good modern inn, except that it was necessarily far more full of incident and interest, because the ancients were beyond comparison more addicted to living in public than any modern nation has ever been.

An Englishman who makes a similar remark of the French, in comparison with his own countrymen, has only to remember that the modern French as much excel the ancient Romans in fondness for retirement and privacy and domestic life as the English believe themselves to excel the French in the same particular.

An inn did not trouble itself much with the triclinium, a chamber seldom used by its frequenters. Even the manners of the triclinium were out of vogue here.

In Crispus's public room, for instance, there was one and one only table, arranged with couches around it, upon which some three or four customers, while eating and drinking could recline according to the fashion adopted in the private houses of the rich and noble. All the other tables stood around the walls of the apartment with benches and settes on each side, offering seats for the guests. The inner seats at these tables were generally preferred, for two reasons; the occupants saw all that passed in the room, and besides, had the wall against which they could lean back.

When Velleius Paterculus, having left Tiberius and Sejanus in the meadows near the Liris, took charge of the Praetorian squadrons and of Paulus, he directed a Bata-vian trooper to dismount and give his horse to the prisoner. Paulus willingly sprang upon the big Flemish beast and rode by the side of the obliging officer who had given that conveyance. Thus they proceeded at an easy amble until they reached the post-house, to the porch of which the noise of four thousand hoofs, suddenly approaching along the paved road, had brought a group of curious gazers. Among these was the landlord, Crispus himself.

A halt, as the reader must have inferred from a former incident, was occasioned at the door by the intimation conveyed to Paterculus that Paulus's sister had fainted, that she and her mother intended to seek a lodging at the inn, and that the mother and brother of the invalid would both feel grateful to the commanding officer if he would permit Paulus, upon pledging his word not to make any attempt to escape, to remain there with them.

"As to the ladies," said the urbane literary soldier, "I have neither the wish nor any orders to interfere with their movements. But you, young sir, what say you? Will you give me your word to regard yourself as being in my custody till I expressly release you? Will you promise not to abire, evade, excedere, or erumpere, as our friend Tully said?"

"Tully! Who is that?" asked our hero.

"What, you a half Greek and not know who Tully was! Is this the manner in which Greek youths, or at least youths in Greece, are educated! Is it thus they are taught in Greece, to which we go ourselves for education. In that Greece which has forbidden gladiatorial shows, and diminished the training of the body to have more time for that of the intellect.

Paulus blushed, seeing he must have betrayed some gross degree of rusticity, and answered,

"I know I am ignorant, I have been so much occupied in athletic sports. But I will give you the promise you ask, and keep it most truly and faithfully."

"I will trust you, then. Go a little, my friend, into the athletic sports of the mind, which are precisely those Greece most cultivates. You are of a great family now, fallen down. The muscles of the arm, the strength of the body, a blow from a cestus, never yet raised that kind of burden off the ground. You fence astonishingly well—I noted your parry just now; but the fence of the mind is everything, believe me. By the way, I see the excellent Piso, whom you hammered down after the parry, as one puts a full stop to a pretty sentence, is being carried into the same post-house."

To be Continued.

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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.

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Northwest Review

AN INTERVIEW WITH THE GENERAL OF A FRENCH RELIGIOUS ORDER.

The third Superior General of the Brothers of Christian Instruction, founded by Jean de Lamennais, brother of the once famous Felicite de Lamennais spent a day here lately. on his way from the Rocky Mountains to France. The Very Rev. Brother Abel, as he is called, was most entertaining and suggestive in the many conversations we were privileged to have with him.

The mother house of his order, from which he and his brethren were expelled by 1,500 soldiers, is at Ploermel in Brittany, the most Catholic part of France. The Bretons are deeply wounded by this persecution of their beloved Brothers and Sisters. So strong is the feeling against the Government and so determined are the people that Combes' satellites have not yet dared to dislodge the religious from certain particularly valiant strongholds of Catholicism, where they are met by open threats of armed resistance. The rank and file of the Breton soldiery are only waiting for the next war to kill those of their officers who are known to sympathize with the persecuting government. The very allegiance of Brittany to France is seriously undermined by these wanton insults to that religion which the Bretons so nobly defended in the Vendean wars of the French Revolution. The Bretons foresee a probable dismemberment of France and in that event they would gladly welcome union with Great Britain.

Brother Abel has more than eighty lawsuits on his hands and expects to serve two months in prison as soon as he sets foot on French soil. The lawsuits cost him nothing. The best lawyers in the country consider it an honor to plead the cause of the hunted religious, and they do so from court to court with true Breton pertinacity. When one case has passed from the local tribunal to a superior one, and has been finally lost in the Appellate Court, another one is taken up, and so the fight promises to go on forever, or at least until the government improves. Brother Abel was expostulating with one of these chivalrous lawyers. "Be careful, you might yourself be thrown into prison." "What if I am?" was the answer, "It runs in the family. My ancestors were imprisoned and died on the scaffold during the French Revolution. Why should I not be as brave as they?"

The recent municipal elections have been favorable to Catholics in Brittany. Thus the gentleman who organized the protestation against the expulsion of religious in Ploermel has lately been elected mayor of that town. However, Brother Abel entertains little hope of a general Catholic revival so long as the majority of Catholics are only nominally such and do not approach the sacraments.

Some twenty years ago St. Mary's College, Montreal, secured the services of three of these Brothers of Christian Instruction. Their success in teaching elementary classes was so great that there are now 250 of their brethren in the province of Quebec. Several of them recently attended the Normal school at Plattsburg, N.Y., and were easily the most successful of the students. The Professor of Mathematics marvelled at the directness of their mathematical methods and inquired where they learned them. Had they replied "In France," American pride would have forthwith revolted. So they simply said, "O, they are an improvement on your latest methods."

While in the west Brother Abel had many interviews with Father de la Mothe, Superior of the Jesuit Rocky Mountain missions, who already employs several of these Brothers in his Indian schools. Their success with Indian boys is positively marvellous, they teach them to govern themselves as pious Christians. Father de la Mothe told Brother Abel that he could find employment for at least forty more of his brethren in trades, such as carpentry, shoemaking, tailoring, gardening, farming, etc. Brother Abel regrets that he did not know

of this opening, or he would not have disbanded most of his brethren who are now living with their respective families in France. He hopes, however, to be able to reach enough of them for Father de la Mothe's Indian Missions.

One of these Brothers will teach in St. Boniface College this year, and several more will probably be employed in subsequent years.

Brother Abel, one of the last novices received into the order by its founder, whose process of canonization is under way, is a charming talker, a man of wide and accurate information and a fearless servant of God.

THE ONWARD WEST.

The hand that moulds the Nations' mighty clay
And fires their gathering substance with His breath,
Ordains them for a day
Nor leaves them to their death.

Ere the cursed burden of their growing age,
That props, like Shinar's shaft, their pride in bloom,
Unbinds high Heaven's rage,
And shakes them to their doom.

So has the stricken sun of nations set;
Nor is the race of awful vengeance run:
That Hand is busy yet
Unmaking what is done.

But thou, O Virgin Land, that with no guile,
Uplitest thy fair face, unsullied still—
Unto the Father's smile
Under His guiding will,—

What onward golden paths are thine to tread,
What eras of the Future are for thee!
O Queen, thy course unsped,
Yet kneeling at God's knee.

Not all the fruitful compass of thy fields
Shall win for thee a home in Heaven's eye,
Justice and Love that wields
A nation's destiny,

Counts not the glitter of increasing gold,—
O sternest lesson for thine urging prime,
Yet fruitful to be told,
If heeded ere the Time.

And as consenting Favor shall incline
To bless thy maiden banners once unfurled,
A story shall be thine
Unwritten in the annals of the world.

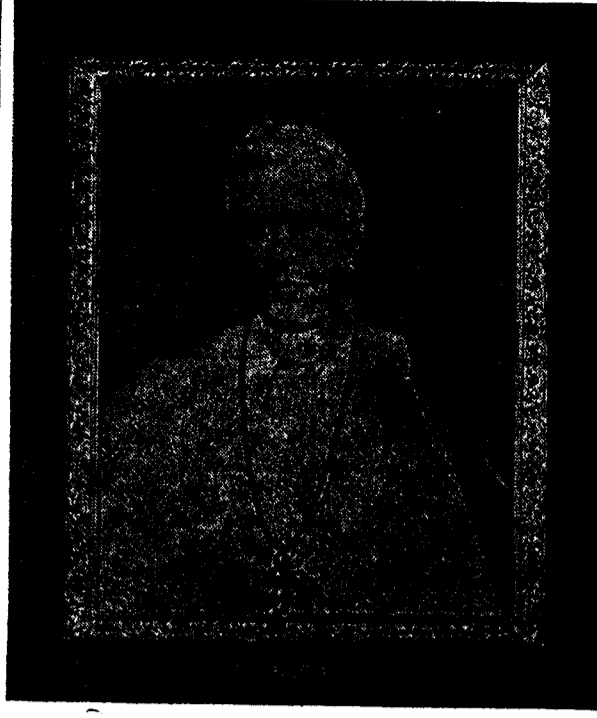
W. A. REYNOLDS, S.J.
St. Boniface College,
Aug. 25, 1904.

PROTESTANTS SAY THAT NUNS ARE THE BEST TEACHERS.

From the Catholic Sentinel, Portland, Ore.

The school board of the local episcopal church purposes turning one of its girl's schools over to "a sisterhood of the Episcopal church." The reasons for the transfer, as given by a local clergyman of that church are interesting: "The school can be more effectively managed and accomplish the purpose for which a church school distinctly exists better under a sisterhood of consecrated religious women, whose lives are an unselfish devotion to educational and religious work. The women in this sisterhood give their lives to the work of the church, without any compensation whatever, because of a love of the church and its mission to mankind. It is just that deep, spiritual interest with which we desire to surround the girls, who are committed to our trust to educate, without sacrificing the scholastic work in any particular, but keeping before us the duty of endeavoring to mold a beautiful character as well as to give an accomplished education.

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