

# Northwest Review

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## CURRENT COMMENT

Now that the school year is beginning, far-seeing parents are doing some deep thinking as to where they shall send their girls and boys. We advisedly mention the girls first, because of the importance of convent training for Catholic girls. Boys, whose parents intend them to enter early into business pursuits are sure of a thorough grounding in our Catholic day schools, and although they may lack the wholesome all-day discipline of a Catholic boarding school such as St. Boniface College so fully provides, they may easily outgrow the roughnesses of their boyhood. One does not expect so fine a finish from them as from the girls. Besides, the battle of life, with its hard knocks and stern chidings, will necessarily wear off the corners of early boyhood. But with girls it is different. They are to be the mothers of the future. They should, therefore, whenever it is possible, get the benefit of the best training for women. Where that best training is to be found is a matter of no doubt for the Catholic mother who has had the priceless blessing of a convent education. Nothing can ever adequately take the place of that pure and refined atmosphere which interpenetrates all the happenings, grave and gay, of a girl boarder's life under the fostering care of angelic Sisters. These dear girls are not vexed, before the proper time, with distracting and worldly attachments or with the masculine rudeness of a mixed school. Wise parents, noticing that their bright girl is beginning to play the hothead, pack her off to some far away, select convent, whence she returns sweetened for all time with the graces of a truly Christian maiden. On the other hand, how often do we hear the remark, "What a pity so fine a girl is being spoiled by her fondness for all the gossip of her village! Why doesn't her wealthy mother send her to a boarding convent?" Perhaps the answer might be that the mother, never having had any convent training herself, does not realize her daughter's irreparable loss. Happily, such cases are rare here. We have so many excellent convents all over the province, suited to the depth or shallowness of every purse, that few fail to take advantage of their refining influence.

When all the inhabitants (save one) of St. Pierre, Martinique, were destroyed in a few moments by the pestilential vapors from Mont Pelee, on the feast of the Ascension in 1902, many well informed people, among whom was a French missionary, stationed near the ill-fated town, and now resident in Saskatchewan, said that this unprecedented catastrophe was a visitation of God upon the sins of St. Pierre. They admitted, indeed, that many of its citizens were good, practical Catholics; but they maintained that too many others indulged in the grossest immorality and the most appalling public blasphemy, pictorial and other, against the Christian religion. Some well-meaning but misinformed Catholic papers pooh-poohed all idea of a Divine chastisement, and setting forth the virtues of the priests, nuns and Catholic children in defence of St. Pierre's reputation, they severely upbraided what they called the pessimistic view. Time, which generally works in the interests of truth, has justified the pessimists. The people of the island, who have during the recent past talked over all the victims of that terrible May morning when an incalculably hot blast from the volcano instantly consumed every living thing, even to the greatest trees, are persuaded that it was really and truly a chastisement. A writer in the "Brooklyn Eagle" tells us that "St. Pierre is as much shunned as it was a week after it was destroyed. No one is at work there but a few legalized grave-robbers, who, with the permission of the government, are digging in the buried homes of their relatives for money and jewels. St. Pierre was a rich city, with much gold in its mines, in coin and ornaments, and there have been many valuable

finds in the little family vaults or close to glistening skeletons. The vast sepulchre has been well picked over and it soon will be deserted even by the ghouls of surviving relatives. Their excavations, which resemble prospect holes, cover the site of the city and give it at close range the appearance of a deserted mining camp.

Except for the grave robbers and a few patrolling gendarmes to protect the unhallowed graves from unlicensed looters, there is not a sign of life in St. Pierre. Rue Victor Hugo, the principal street in the city, which was buried under from two to five feet of volcanic ash, was cleaned out by the government for nearly a mile and the stones from the fallen buildings piled up on each side. A cross street was opened up in the same way to give a plantation back of the town an outlet to the sea, but the work of restoration stopped there. The government would like to see a new city rise from the ashes of St. Pierre, and Victor Hugo street was opened up in the hope that the people would go in and rebuild the city. But the natives would have none of it. To them the great graveyard is an accursed place, and none but the treasure hunters and the police are brave enough to invade its solitude. Some day, perhaps, if Mount Pelee again goes to sleep, St. Pierre may be rebuilt, but not by the present generation or its children. They are firm in the belief that it was because God was angry with St. Pierre that the town was destroyed, and that if there was any attempt to build it up again His anger would be visited on the third and fourth generations. But Pelee stubbornly refuses to show any marked signs of approaching slumber. It smokes constantly and there are frequent mild eruptions of red hot mud and bowlders. Occasionally there is a heavy eruption accompanied by the discharge of an enormous cloud of black smoke filled with explosive gases, like that which swept down over St. Pierre, and the whole north end of the island is shaken in the manner of three years ago. The successive eruptions have effected a marked change in the contour of the top of the mountain, around the crater. The great cone which was built up in the crater to a height of 1,300 feet in 1903 and stood like a sentinel guarding the volcano has fallen in.

Unfortunately there seem still to be in the island of Martinique many hardened sinners upon whom the catastrophe of 1902 has had no lasting effect. Says the Brooklyn Eagle:

Long-neglected Fort de France is profiting most by the exodus to the south and is rapidly becoming a second St. Pierre. Its population has increased from 20,000 to 30,000, and it is showing some gaiety, and much of the same blasphemy and wild immorality that distinguished the city, which, according to the native belief, was destroyed for its wickedness. In the old days, when it was only the capital of the island and not the commercial centre, Fort de France made some claim to respectability, but it now does not make even a pretence in that direction. The spirit of immorality and blasphemy which dominated St. Pierre has corrupted what little good there was in Fort de France.

When His Grace the Archbishop of Philadelphia lately visited Lisdoonvarna, the Bishop of Ardagh, Dr. Hoare, asked Dr. Ryan to take back a message to the Irish in America. "Tell them," said Dr. Hoare, "that we are still afflicted with worse than Egyptian bondage in our own home; that we are robbed of four millions every year; that our children are deprived of a University whilst the pampered children of the minority have one all to themselves; and that we are threatened with the destruction of our brave band of fighters in an alien House of Commons, contrary to the Treaty of the Union."

The King's message to the new provinces at the recent inauguration ceremonies was, according to cablegram, signed, "Edward, R. and I." We strongly suspect that the "and" was an interpolation by some irresponsible reporter. Queen Victoria always signed

"R.I." without any "and." If a copulative conjunction were necessary, it should be the Latin "et," since "R." stands for "Rex" and "I." for "Imperator," two Latin words.

### CARD OF THANKS

Mrs. A. Leveque and Mrs. E. Prieur, who have been canvassing the city for the benefit of the Hospital, with great success, are worthy of much congratulation. Also lovely rooms have been furnished by the following parties:—Rev. Father Woodcutter, The Family Rocan, Dr. Raleigh, Mrs. J. Lecomte, Mrs. J. T. Dumouchel, whose names are engraved on brass plates, on the doors of the donated rooms. We extend to these donors our gratitude and thanks. Thanks also to the generosity of a "Friend" who furnished a beautiful room.

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Northwest Review

### Clerical News

Rev. Josaphat Magnan (B.A. 1902) left last Tuesday evening to enter the novitiate of the Oblates of Mary Immaculate at Lachine, Que.

Rev. J. U. Sevigny, pastor of St. Anne's church Crookston, Minn., came here to meet his father and mother who have come from the east to live with him. Father Sevigny and his parents left for Crookston on Wednesday.

Father Kieffer, S.J., arrived at St. Boniface College last Saturday evening. He will teach the classics and English literature to the English speaking students of the University First and Second years.

The Bishop of Concordia, Kans., the Right Rev. John F. Cunningham, is at present on a visit to relatives at Abbeyfeale, County Limerick, Ireland.

Father Drummond, S.J., will preach next Sunday evening in St. Mary's church.

Father Bournival, S.J., late Rector of the Immaculate Conception scholasticate at De Lorimier, near Montreal, arrived here last Tuesday to teach philosophy in St. Boniface College.

Another of the reports which are so frequent as the years go by comes from German East Africa—a number of Catholic missionaries have been murdered. Troubles arose with the natives and according to a telegram from the Governor, the situation became alarming. Bishop Spies was pushing inland, with Brother Gabriel Sonntag, Brother Andreas Scholzen, Sister Felicitas Hiltner, and Sister Corbula Ebert, and on the way between Kilwa and Liwale they were fallen upon and done to death. Reinforcements are to be sent by the Government immediately to suppress the rebellion. It is to be hoped that the Emperor will not insist upon any unnecessary reprisals. The Bishop and other martyrs—for such they may be called—went to East Africa for no other purpose than to devote their lives to the conversion of the natives. In discharging the sacred mission they knew not fear. The officials at Kilwa appealed to Bishop Spies, in view of the danger he was facing, to give up the journey. But in vain. He had, he said, to perform a duty towards souls, and he could not neglect it. The language was worthy of a true soldier of the Cross.—Catholic Times, (England.)

Father Augustin Colombel, S.J., who died at St. Joseph's Church, Shanghai, on June 27th, was devoted to science, and founded the Sicawei Observatory. As a missionary he travelled extensively and laboured in turn at Nanking, Yangyang, Tsungming, and Haiman. In 1889 he became attached to St. Joseph's Church.

At the Examination Schools, Oxford, the Rev. Dr. Barry delivered his lecture on St. Ignatius of Loyola (during the summer session of Extension Studies) on the morning of Saturday, Aug. 19, to an attentive audience of about 500. The lecture, we understand, will appear in the New York "Catholic World" of October. It is an historical sketch addressed to non-Catholics, with a very rapid glance at the fortunes of the Society of Jesus subsequent to its founder's passing away.

The Very Rev. Luis Martin, Father-General of the Society of Jesus, is recuperating at Mondragone, Frascati, not far from Monte Porzio, where the students of the English College spend their villegiatura. The General, who is conversant with the English tongue, is accompanied in his walks by his "socius" Father Chandlery, S.J., an English Jesuit. Father Martin now wears an artificial arm to replace the member amputated some months ago. He still says Mass by special dispensation of the Holy Father.

Father Chossegras, S.J., went last Saturday to Selkirk, where he was the guest of Mr. and Mrs. Malhot till Monday evening. On Sunday at High Mass he preached in French and English. In the afternoon, in company with many sympathizing friends and especially the afflicted parents of the late Charles Edward Malhot, he visited the Catholic cemetery and prayed over the tomb of the dear boy whose friend and spiritual adviser he had been. On Monday morning he said a Requiem Mass for the repose of his soul. This was followed by a High Mass of Requiem, celebrated by Father Belanger, the pastor, for his young nephew, George Poirier, of St. Anne, who died a few days before. Father Belanger's new presbytery, though outwardly complete, was not yet ready for occupancy except by the pastor and his sister, Miss Belanger. It is a fine, well appointed building. Father Chossegras returned on Monday evening by the electric (steam) railway, and on the way back a regular panic was caused by the falling of an oil lamp which set fire to one of the cars. Happily, though there was for a time great excitement among the many women passengers, as soon as the engine driver could be got to stop the train, windows were broken in, the passengers rescued and the fire put out without any serious injury to life or limb.

Last Saturday Father Drummond, S.J., went to St. Thomas, N. Dakota. He was met there on his arrival at 6 p.m. by Father Arsenault, the pastor, and driven to Mr. Whelan's fine resi-

dence, where a hearty supper was served and some pleasant moments were spent with Mr. and Mrs. Whelan and their interesting family. On Sunday morning Father Arsenault, who has a pretty church and home, said the first Mass at 7.30 and Father Drummond the second, at 8 a.m., at which he preached a seven minutes' sermon on gratitude, the virtue which we should begin to practise here as it will be our chief occupation in heaven. After breakfast Mr. Quigley, an ecclesiastical student, whose home is in the neighborhood, drove the two priests with a rattling good pair of horses to Crystal, twelve miles off. The weather being delightful and the roads good, the prospects of the rich wheat fields all in stook was most exhilarating. Father Joseph McDonald, pastor of Grafton, who attends Crystal as an outlying mission, gladly welcomed the coming of his brother priests. This was the first time High Mass was celebrated in Crystal, thanks to the recent organization of a local choir and to the musicianly skill of Father Arsenault, who is not only a virtuoso on several instruments but also a musical composer. Mr. Quigley's fine voice also helped the choir greatly. In fact, Father McDonald's grand "Te Missa est" would have puzzled the new choir for a suitable response had not Father Arsenault and Mr. Quigley come to the rescue. Father Drummond preached a twenty minutes' sermon on the gospel of the twelfth Sunday after Pentecost, the "Good Samaritan." He deprecated the tendency of many non-Catholic preachers on this gospel to overlook its opening sentences on the love of God, and to expatiate only on the love of man. To love God with our whole soul was our first duty, and the test of love was keeping the commandments. No one could pretend really to love God unless he were careful to keep his soul in the state of grace. When once that point was secure, then one should still further prove his love of God by imitating the Good Samaritan, by kindness to all men for the love of God.

After the High Mass and sermon which began at 10.30 and ended before noon, Mr. John J. O'Sullivan, the wealthiest farmer of the district, drove the priests to his hospitable home a short distance from Crystal. There Father Drummond met his host's son, Dan O'Sullivan, whom he had known for over two years at St. Boniface College. Mr. John J. O'Sullivan was an old friend, and it was an additional pleasure to make the acquaintance of Mrs. O'Sullivan, an elder son, and the daughters, all blessed with abounding health. Like several other prosperous Catholic families in North Dakota, the parents see to it that the children have the best possible education, and when the boys and girls return home intellectually equipped, they are too healthily trained to despise farm work and they settle down to become successful farmers as their parents were before them. Mr. O'Sullivan himself is a shining example of the way God blesses those who serve him. When he worked as a laborer on the C. P. R. near Fort William he thought nothing of walking eighteen miles to Mass, and now he thinks nothing of buying up nine of his neighbors' farms and clearing \$11000 off one crop.

After an excellent dinner in the O'Sullivan home and a pleasant chat with the gifted family the three priests returned to St. Thomas, where at 7.30 the choir sang a musical "Credo," after which Father Drummond lectured for an hour and a quarter on the contrast between the Catholic and Protestant rule of faith. The former which is the infallible voice of a living Church interpreting the Bible and tradition is the only reasonable method, producing world-wide unity, while the latter, being the Bible and nothing but the Bible interpreted by private judgment, is utterly unpractical and issues in endless divisions. Many Protestants were present and listened most attentively. This was followed by Benediction of the Blessed Sacrament.

The three priests spent the rest of the evening with Mr. and Mrs. Grant Hager, leading Episcopalians. Mr. Hager is an able lawyer, who edits the St. Thomas Times. Mrs. Hager recited with fault-

less enunciation and heart-piercing pathos the scene from King John between little Prince Arthur and Hubert; she also sang very sweetly, while her husband, whose martial bass had been heard to advantage at Benediction, now sang a trumpet-toned song.

Monday was spent in looking over the town of St. Thomas, which is situated 96 miles south of Winnipeg, has a population of about 700, and is remarkable for the number of its rich men, conspicuous among whom are the O'Connors, Catholics of course. Mr. Archie O'Connor and his wife were in deep affliction that day, for their bright and sturdy nine-year-old boy, Archie also, who had been baptized by Bishop Conmy, brother of Judge Conmy of Pembina, when he visited this country nine years ago, was between life and death with peritonitis. Father Arsenault, assisted by Father Drummond, anointed the brave little lad and prayed with him in two special visits.

Father Lee, of Oakwood, came in on a visit; so did two Sisters of St. Joseph, belonging to the Fargo hospital, Sisters Gerard and Anselm, who are on a begging tour. Fathers McDonald and Lee left by the six o'clock train for Grafton.

In the evening Fathers Arsenault and Drummond called on Mr., Mrs. and Miss Bisailon.

The next morning Father Arsenault accompanied Father Drummond on his return as far as Bathgate.

## Persons and Facts

Mrs. Monchamp and Miss Monchamp left last Tuesday for British Columbia. They intend to be absent about one month.

The Liverpool "Catholic Times" of August 27 publishes a letter from the Rev. Father Parry, S.J., Vice-President of St. Francis Xavier's College, Liverpool, in which he refers to the successes of that institution at the Oxford Local Examinations, pointing out that the local non-Catholic competing colleges, such as the Liverpool Institute, which had been taken over by the Municipality, and Liverpool College, are far behind the record of St. Francis Xavier's. Father Parry suggests that a determined effort should be made during the coming year to secure for Catholic boys a fair share of the scholarships offered by the Liverpool City Council.

In a letter to the Catholics of his diocese of St. Paul, Minnesota, Archbishop Ireland announces that he has decided to erect a new cathedral in that city. The work will begin next spring, and the cost will be at least a million dollars. "In 1850," says his Grace, "the diocese consisted of its bishop, Joseph Cretin, two priests, and a few hundred Catholics. Since then it has given of its territory to five other dioceses, each bearing rich harvests of spiritual work in the service of God and of souls; and itself honored as an archdiocese, has to-day its two hundred and seventy priests, its two hundred churches, its many flourishing institutions of learning and of charity, its Catholic population of two hundred and thirty thousand—figures that at best are only the inadequate outward marks of its opulent wealth of inward life."

Rev. Arthur P. Loxley, an Anglican clergyman of St. Ninian's, Whitby, England, writes to the "Church Times," saying he wishes Anglicans had something of an "entente cordiale" with the Church of France and that something were done to show their indignation at the persecution to which she is being subjected. He suggests that the Bishops of the Church of England should write a letter of true brotherly sympathy to the French Bishops.

In responding to the toast of his health at a luncheon to which he was entertained by the Most Rev. Dr. Hoare and a large number of priests who were sojourning at Lisdoonvarna during his stay in that well-known health resort, the Most Rev. Dr. Ryan Archbishop of Philadelphia, paid a warm tribute to the young Irish girls residing in America. They were he said, examples to those among whom they lived, of Irish purity, Irish honesty, and Irish loyalty to God, and had been, as he well knew, after fifty-three years' experience, the means used by the Almighty, for some of the most valuable conversions to Catholicity which had taken place throughout the American Continent. Their example had had deep and effective results. They were beginning to see in America the great Conservative influence of the Catholic Church. They now acknowledged that Catholics were right on the subject of matrimonial divorce, and with regard

to another divorce, that of religion from education, they were beginning to see that Catholics were also right. They noticed how in Ireland and in American Ireland, where education was combined with religion, and influenced by the fear of God that religion inspired, crimes were few, and the law observed.

The collection made in aid of the Welsh Revolt Fund against the English Education Act realized four shillings and sixpence (\$1.08) in one of the largest Calvinistic Methodist churches in Bangor, North Wales!

Mr. and Mrs. Nicholas Bawlf, Miss Bawlf, Mr. E. J. Bawlf and Mrs. McIntyre left on Monday night by the Great Northern Railway to attend the marriage of Mr. W. R. Bawlf to Miss Ada Roe, daughter of Mr. Samuel Roe, of Hudson, Wis. The wedding took place on Wednesday, Sept. 6, at 9.30 a.m. in St. Patrick's church, Hudson. After the ceremony Mr. and Mrs. W. R. Bawlf left for Portland, Oregon, where they will visit the exhibition, returning via Vancouver and Banff. The family party will spend a week in St. Paul and Minneapolis.

The marriage is announced of Mr. Henri Bourassa, M.P. for Labelle, Que., to Miss Josephine Papineau, of Ste. Adele, Terrebonne county.

### HER SKIN WAS YELLOW

"I had only to try Dr. Hamilton's Pills to appreciate their merit," writes Miss Annie S. Bryce, of Woodstock. "My system was out of order. My blood was weak and thin. My skin was hard and dry. The first box of Dr. Hamilton's Pills made a complete change. I felt better at once. Healthy color came into my face. In about three weeks I was cured." Dr. Hamilton's Pills effect an easy cure. Try these good pills, 25c. per box, or five boxes for \$1.00 at all dealers.

### THE SACRIFICE OF THE MASS

Dr. MacDonald's scholarly vindication of the apostolic authorship of the creed, not long since in "The Symbol of the Apostles," is still fresh in the minds of thousands of readers interested in the magnificent defence of tradition it contained. They will welcome his guidance of the searchlight of historical criticism on the very heart of the Catholic Church, the one great act round which and from which centres all her majesty and beauty—the great perpetual drama that follows the dawn around the world—the Holy Sacrifice of the Mass. So common yet so sublime! The awe of the greatest minds of the world and yet the comfort of the lowliest and most untutored, who sense as truly as do the learned its mighty significance. Many treatises on the Mass are published every year, but we are fortunate in having a critical scholar like Dr. MacDonald, who is at the same time a safe theologian, inspired to give us a critical view of this great matter to suit the inquiring spirit of our times. Dr. MacDonald opens the subject by a look into the nature and need of sacrifice.

"We cannot have a true idea of what makes the Mass a sacrifice if we have not first a true idea of what sacrifice is," and from the elementary notion of sacrifice he examines the theory and practice as understood and practised in all ages from patriarchal times till even now.

In the early days of the Church men bowed before the Mass, nor questioned, nor theorized, nor analyzed, nor even sought for proper scientific definitions. They understood and believed that it was identical with the great sacrifice on Calvary.

Up to the time of Luther's rebellion there was little questioning of the nature and necessary matter of the Mass. But then and since then covertly and openly, ignorantly and intelligently, men have argued about "wherefore the continual sacrifice" and "in what does the sacrifice really consist." The spirit of historical criticism grows with the multiplicity of books, and it is providential that a Catholic scholar like Dr. MacDonald going over the great body of literature touching on the subject, extracts, like a bee, the honey from the

flowers, the essential points of history and doctrine, and gives them to us in such presentable shape and with authority, so that we may, as we do with the honey, make them our own with pleasure and profit, and be able to give reasons for our faith in the mystery of the altar.

The true idea of sacrifice, the symbol of what is due from man to God; how God himself fixed the character; the difference between gifts and sacrifice; the priest's part in the integrity of the action; the significance of the priest's part on Calvary are some of the points made clear in the first chapter.

Then the history of the sacrificial idea in the Mass is examined from the Apostles' time down till now—the age of St. Gregory the Great and that of St. Thomas of Aquin forming stopping places for review and for new development.

"A careful survey of the whole field has satisfied the present writer that the question did not enter upon a distinctly new phase till the rise of Protestantism in the sixteenth century. Up till then, indeed, it had not even been mooted. If the theologians of the Middle Age touch upon it at all, it is only incidentally. To them not less than to the Fathers, the Mass is but the offering, day by day, under the sacramental veils, of the Victim once for all immolated on the Altar of the Cross."

And a long array of testimony from the Fathers is quoted. From the very prayers of the Mass its identity with the Sacrifice of the Cross is proved—not as an image or a figure, but a true sacrifice.

The French work of Dr. Vacant on



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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.

Location with respect to railways, towns, timber and water determines the price of land.

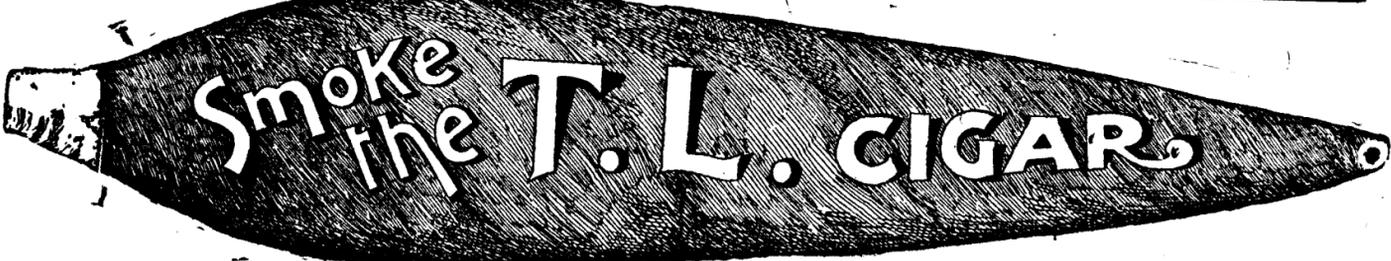
For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: J. J. GOLDEN  
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the "History of the Sacrificial Idea in the Mass," published some nine years ago in Paris, furnishes the text for this second chapter, and Duns Scotus and Thomas Aquinas and the Council of Trent are made to testify. So is Calvin, the ablest of the Protestants against the doctrine of the Eucharistic Sacrifice, and, best of all, the stately yet simple logic of Cardinal Cajetan, who, refusing to enter into the speculative arguments of the schoolmen, by his dignified simplicity in pointing out that there is one and the same body and blood on Calvary and on the Catholic altar established an identity of sacrifice. Once was the Divine Victim immolated and forever is that Victim being offered to the Father—without end or change or cessation.

In an interesting appendix Dr. Macdonald quotes from recognized authorities of our own times to show that the Church to-day, as in the earliest and in mediæval times, holds the Mass to be essentially the same sacrifice that was once offered on Calvary.—New York Freeman's Journal.

OLDEST COIN IN THE WORLD

What is said to be the oldest coin in the world is a shekel now in the possession of Herman Gottschalk of Chicago. This coin, it is said, was used in the Temple in Jerusalem, in the days of King Solomon as a token. It is the only perfect one in existence. The characters inscribed thereon are as follows: On the first side, reading from right to left, is "Shekel Hakadoush," signifying Holy Shekel. Emblazoned in centre is the star of David—in modern times called the star of Bethlehem. On the other side, also reading from right to left is "Jerusholajim," signifying Jerusalem. The strangest thing in connection with the coin is that, while the body is of a bronze gold alloy about 70 per cent. fine, the raised figures are pure gold. The assay of the coin was taken by Tidany of New York, and even the clever gold-smiths there were unable to tell how the union of the letters and the coin was effected. The history of how it came into Mr. Gottschalk's possession is interesting. From 1878 to 1882 he was interested in collecting money for the relief of the Jews persecuted in Roumania. His success was large, and while on the trip to Europe to deliver the funds he met Dr. Leopold Klein, chief Rabbi of Berlin. It was in reward for his enthusiastic services in behalf of the Roumanian Jews that Rabbi Klein bequeathed to Mr. Gottschalk several cherished heirlooms, the gold holy shekel, and a bible among others. On the bible, which is a rare illumined copy of the Old Testament in Hebrew, are imprints of the holy shekel.

SUNDAY IN THE COUNTRY

By John Robertson, in Donahoe's for August

Sunday is a great day. As the crematory lady said, "The Catholics always go to church." They are down on the piazza with their books and rosaries long before starting time, and have leisure to note the carriages whirling by before the tally-ho or mountain team draws up, and their co-religionists already seated make room for them. If the morning be fine the drive is delightful, the horses swinging along till the pure, fragrant air rushing by fills the lungs with the balm of clover blooms and trailing hedge flowers. The little church, generally on a hill, is the gathering place for worshippers from all the villages within a ten mile radius; all sorts of teams are tied to fences and trees, and, if there be time to spare, the drivers gather in groups to discuss the news of the week. At the sound of the bell all troop in, and take seats in creaking pews that smell of varnish; the vestry door opens, the priest and his attendant come on the altar, and then the Catholic away from home feels that he is again among his own people. The drive back is even more enjoyable, and the day passes quietly, the one great event having taken place.

A MONK'S SECRET

In a recent letter to the "Catholic Times," Mr. G. Serpentelli questioned the truthfulness of a statement which appeared in the Daily Chronicle to the effect that a woman who had donned male attire had lived for years as a monk in a Roumanian monastery. On this subject a correspondent writes to us as follows from Roumania: Seeing in the Catholic Times of July 14th, a notice of a strange story, headed "A Monk's Secret," I am glad to be able to state a few facts which will dispel any notion of the Catholic Orders being con-

cerned in the affair. The Monastery of Tibucani is a schismatical community belonging to the Roumanian Church, which is a schism of the Greek Church. There are many of these little convents scattered about the country, especially in the mountainous districts. The monks are generally few in number, very poor and very ignorant. They appear to have but little idea of religious rule, and live thoroughly simple peasant lives. I have visited many of them during a residence of nineteen years in these parts. They might, I think, be easily imposed upon by a clever impostor. There has been a story resembling the one mentioned. It was noticed in some of the local papers, but it did not attract much attention, and I have not heard it talked about. There are no Catholic enclosed Orders in Roumania. The Catholic Orders are discouraged by the Government.

A CANDID OPINION

An elderly workman married a woman quite remarkable for her extreme plainness, the attraction being her money. Soon after his master met him and said, "Well, John, I hear you are married; what sort of a wife have you got?" "Well, master," said John, "she's the Lord's handiwork, but I canna say she's his masterpiece."



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SATURDAY, SEPTEMBER 9, 1905.

### Calendar for Next Week.

- 10—Thirteenth Sunday after Pentecost.  
The Holy Name of Mary. Solemnity of the Nativity of the Blessed Virgin.  
11—Monday—Of the Octave of the Nativity.  
12—Tuesday—Of the octave.  
13—Wednesday—Of the octave.  
14—Thursday—Exaltation of the Holy Cross.  
15—Friday—Octave of the Nativity.  
16—Saturday—Saints Cornelius and Cyprian, Bishops, Martyrs.

### RE-OPENING OF ST. MARY'S SCHOOL

The following official announcement, handed in by the Brothers of Mary, will, we feel sure, prove most acceptable to our readers. The introduction of a high school or collegiate department will be especially welcome. The description of the programme of studies deserves very careful perusal, more particularly the introductory chapter quoted below.

St. Mary's parochial school reopened on Tuesday with about three hundred boys and nearly two hundred girls in attendance. This is by far the largest number of pupils the school has ever accommodated, and with the excellent class rooms, the magnificent equipment, and the able staff of teachers, a very successful year is looked forward to by all those interested in this important institution of learning.

An interesting feature in connection with this school is the fact that the principal of the boys' department, Brother Edward, has organized two high classes which will closely approximate the collegiate course of the public school system, so that in future the boys of St. Mary's parish will have all the advantages that can be given in the way of primary school education. "This advance," as a friend of St. Mary's school said last evening, "is a great consolation to the people of St. Mary's who for fifteen years have courageously met the financial needs of the school while at the same time they have been obliged to pay taxes to support the public schools which they could not use. They have always," he added, "aimed at the very best education of their children and have shown themselves ready to make any sacrifice with this end in view, and they are now naturally proud

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and gratified that under the management of Bro. Edward and his qualified staff of assistants, the boys will be able to take a full course.

"With regard to the girls' school it is only necessary to say that it is in charge of those accomplished teachers, the sisters of the Holy Names of Jesus and Mary.

"A programme of studies for the boys' department has been issued which shows great discrimination in arrangement and in the choice of text books. The introductory chapter, which is as follows, indicates the principles on which the school is to be conducted in future and the high degree of efficiency aimed at."

"This programme outlines a course of studies for the acquisition of the fundamentals in religious and secular science. Very little attention is given to other than the strictly necessary branches. School fads of the day are not of sufficient importance to allow them to encroach upon the limited time allotted to a child for the mastery of the four R's—religion, reading, 'riting and 'rithmetic.

"St. Mary's school, still refused all state support and venturing upon a collegiate course of its own, need no longer submit to anything even suggestive of state control in the matter of text books. Hence, all such as are offensively Protestant have been discarded. The readers, histories and geographies heretofore in use have been replaced by Catholic ones,—not blindly through religious bias, but because the Catholic books, besides safeguarding the child's faith and morals, are also superior in method, plan and choice of material. "Other grammars and arithmetics have also been adopted,—not new ones and liable to be exchanged within a year or two,—but books that have stood the test of years in the class room, and that come with the approval of the foremost Catholic instructors.

"No apology need be made for adopting methods distinctively and absolutely Catholic. They are based upon the sound principles ever adhered to by mother church, and followed with such success by her great religious teaching orders: Religion first, secular knowledge next,—but secular knowledge better than the best that can be acquired in schools in which children receive no religious training."

PERORATION OF  
FATHER BIEVER'S FUNERAL  
SERMON ON THE LATE ARCH-  
BISHOP CHAPPELLE

"And now, fare thee well, noble

pontiff, good pastor; our minds are elevated, but our hearts are broken at thy departure from our midst. Peace to these remains which sweetly slumber within the shadow of the altar of God.

"Peace to those feet, weary and worn by the travels round the earth in search of souls and in obedience to the voice of Christ's vicar.

"Peace to those hands that did naught but bless and consecrate.

"Peace to those eyes, wherefrom beamed purity of soul, integrity of purpose, kindness of heart; peace to those eyes that looked with mercy on the sinner and filled with tears of compassion at the sight of the unfortunate.

"Peace to those lips that uttered naught but benediction.

"Peace to the tongue that spoke the words which brought Christ from heaven to the altar, and imparted the awful powers of the priesthood.

"Peace to the heart that loved Church and State so much; peace to that heart that gave its life's blood for the flock of Jesus Christ; peace to the heart that throbbed with ever-enduring love for the Saviour of men.

"Eternal peace to thy immortal soul."

### A SKEPTIC CONVINCED.

(Milwaukee "Catholic Citizen.")

The following extracts from a letter received by Dr. J. V. Gallagher from Dr. A. P. Scully, of Cleveland, who is at present travelling abroad, give a very interesting account of his close view of the miracle of the liquifaction of the blood of St. Januarius. Dr. Scully writes from Rome:

"I had a particular mission to Naples for Saturday last, viz.: to see the miracle of the Liquifaction. As you know Dr. C. and myself have talked these things over quite often in somewhat skeptical strain. Like the man from Missouri, I had to see for myself. I got all the privileges extended me through 'bribes' and clerical and local influences and was as close to the vials of blood of St. Januarius as you are to this letter when you are reading it. I was the first to see and examine it when it was removed from the treasury. I followed in procession, next the chief of police, over a mile through the streets of Naples, never lost sight of the receptacle, got into the Church of St. Clara and on the altar with the Bishops and Cardinals and was looking at the blood when the terrible moment of suspense arrived. It did not look as though it would liquify. The Bishops and Cardinals prayed,—but not yet. The wild, weird outburst of the Italians in the church beneath, the police and

soldiers with drawn swords, all filled me with fear and awe. The Cardinal now read the life of the Saint, when lo, and before my eyes, the very finger of God Himself seemed to descend from Heaven, for slowly but surely the hitherto solidified mass began to slip from the sides of the vial and liquify! I rejoiced with the others for I had witnessed a miracle. As I said before, I was a skeptic, but now am a converted one for I know of nothing that could produce the change at that particular moment, but the hand of God. You can tell my friends and particularly Dr. C., who quotes White, that neither he nor White can get over it. Everything was open and above board; government officials hold the keys the year round. I have investigated fully. It's no 'fake.'"

### A PROTESTANT HISTORIAN'S TRIBUTE TO THE BLESSED VIRGIN.

Mr. Lecky, in his "History of Rationalism in Europe," speaking of the devotion to the Blessed Virgin during the "Ages of Faith," says:

"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound, and, on the whole, a more salutary influence than the mediæval conception of the Blessed Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or the toy of man no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin Mother into a new sphere and became the subject of reverential homage of which antiquity had no conception.

"The moral charm and beauty of female excellence was, for the first time, felt. A new type of character was called into being, a new kind of admiration was fostered. Into a harsh and ignorant and benighted age, this ideal type infused a conception of gentleness and of purity unknown to the proudest generations of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought, with no barren desire, to mould their characters into her image; in those holy maidens who, for the love of Mary, have separated themselves from all the glories and pleasures of the world, to seek, in fasting and vigils and humble

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- 323 R. MEN'S SUITS, Black and Navy Blue EATONIAN Serge cloth, specially made for us, every yard stamped with best linings..... \$12.50
- 324 R. MEN'S SUITS, Imported English Colored Worsteds in dark neat patterns of all wool cloths, best linings, trimmings \$12.50
- 337 R. MEN'S SUITS, Navy Blue and Black Clay Twill Worsteds, imported cloths..... \$15.00
- 341 R. MEN'S SUITS, Blk. Vienna Cloth, pure all wool, English material, first class trimming \$18.00
- 7191 R. LADIES' WALKING SUIT made of imported vicuna

- cloth, colors black and navy, coat lined throughout with mercerette, collar and cuffs trimmed with stitched broadcloth and fancy braid. Skirt fin'h'd with side pleats. \$8.00
- 7192 R. LADIES' WALKING SUIT made of all wool chevot, colors black, navy and brown, coat 30 inches long, lined throughout with mercerette, finished with straps of self, and trimmed with buttons, skirt finished with pleats and trimmed with straps of self..... \$10.00
- 6977 R. LADIES' TWEED WALKING SUIT, made of black and white, navy and white, brown and white, also green and white, pin check materials, coat is lined throughout with mercerette and finished with straps of self and stitching, skirt has 15 gores, finished with side pleats \$13.00



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charity, to render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of taste displayed in all the walks of society—in these and in many other ways we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."

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**JAPAN**

It is not for me to decide whether this influence on other countries will be for the better or the worse; time will show. It will make the nations to which it extends what the Japanese themselves are, because it is in the nature of Japanese to repeat what they have learned up to date, whether good or bad, and to put it to an immediate practical test. They cannot but carry to others what they have seen and heard at home. On the other hand, the peoples of Asia, even the Chinese, are proud of Japan's progress. They are of the same race, and many common traits of character as well as racial interest draw them together. This is why in the propagation of civilization true or false, of religion or impiety, of science or error, in these countries the action of the Japanese will be ten times more rapid and efficacious than those of the masters from other nations. Propagators of errors have admirably well understood this. They spare no efforts to infuse their own errors into the Japanese minds, in view of using them later on to propagate the same among the surrounding nations.

As there is no country in the wide world that attracts so much attention from the social point of view, so neither is there any that recommends itself from the religious standpoint so much to the zeal and generosity of Catholics as Japan. Considering the rapidity and power of the movement taking place in this country, the missionaries who are laboring in this field should have at their disposal ten times what they actually have, so that the propaganda of the Catholic religion might not lag behind the propaganda of error, and that its influence might radiate to wherever the Japanese influence is felt.

To dream of the impossible is useless, but to contribute as much as lies in one's power for so great a work, is the bounden duty of every one. To simply ask for funds is not ineffective, for experience teaches that results appeal more to men than words. For that purpose a glance at the subjoined figures of the results already obtained will be more eloquent than preaching.

In 1860, there were in Japan one Prefect Apostolic and two missionaries: no native priests, and no churches nor public chapels, no Catholic schools, no faithful, except in hiding.

In 1884 the Catholic population was 30,230, in 1893 46,837, and in 1903 58,086.

In 1884 there were two Bishops, in 1893 four, and in 1903 five.

In 1884 there were 53 Missionaries (European), in 1893 90, and in 1903 122.

In 1884 there were three Missionaries (native priests), in 1893 fifteen, and in 1903 thirty-one.

In 1884 Pupils in the schools amounted to 3,331, in 1893 to 4,566, and in 1903 to 6,112.

In 1884 and in 1893 there were no Religious, foreign and native (men), in 1903 there were 81.

In 1884 and 1893 there were no Religious, foreign, native (women), in 1903 there were 325.

In 1884 there were 84 churches and chapels, in 1893 124 and in 1903 there were 165.

These figures are encouraging when we think of the starting point forty years ago; but if we compare them with the changes that have taken place in the country during the same time, they are rather discouraging to the soul of the most confident and intrepid.

On December 31, 1903, the Imperial University of Tokyo alone had enrolled 3,435 students, and in the Normal Schools of the Empire there were 17,982 (both men and women) preparing them-

selves to become teachers. Now in this number, not to mention other schools of all kinds, middle schools, high schools, special schools, etc., where the future of the country is being made, Catholics are represented by only a few students. Nevertheless, they believe sincerely, and Catholics of the entire world believe with them that their religion alone is true.

Formerly the heroic Church of Japan, bathed in her blood or concealed even more secretly than the primitive church in the catacombs, raised her hands towards God to ask for deliverance. To-day she continues to pray that, in the bright sunshine of liberty so long wished for, the seed of salvation preserved at such great cost, may not perish in this fertile soil, but that it may grow and produce fruit.

"Levavi oculos meos in montes, unde veniet auxilium mihi." (Ps. cxx: 1.)

**A MODERN EXAMPLE OF CHRISTIAN MYSTICISM**

In the midst of our clamorous Twentieth Century materialism comes a reminder of the life that outlasts the things of time in the passing hence of Aurelie Caouette, in religion the Very Reverend Mother Catherine Aurelie, Foundress of the Order of the Precious Blood, at its motherhouse in St. Hyacinth, Province of Quebec, Canada. This remarkable woman was born in 1833, and, from an early age, it was evident that she was destined to renew in her life the supernatural marvels of the lives of such saints of an older day as St. Francis of Assisium and St. Catherine of Sienna. Her attraction was towards a life of adoration, intercessory prayer and penance, in cloistral privacy, in the spirit of the old Carmelite Order, not only with a view to personal sanctification, but for the benefit of those who immersed in worldly cares and pleasures forget their God and Redeemer.

The reading of a French translation of Father Faber's book "The Precious Blood," determined the name and distinctive spirit of the new Institute with which this holy woman, with the sanction of the proper authorities, was destined to enrich the Church. Wonderful things are narrated of the manner in which Heaven's approval of the work was made manifest. The new Institute was founded in 1861, with the co-operation of the Right Rev. Joseph LaRoque, Bishop of St. Hyacinth, P.Q. For all of its austerity, it has spread with considerable rapidity, till it now counts seven monasteries in Canada, three in the United States, and one in Havana, Cuba. This last named has been established from the monastery at Manchester N.H., which was under the direction of the present Bishop of that diocese, the Right Rev. John B. Delany, D.D., until his promotion to the Episcopate.

Mother Aurelie was a woman of great personal attractiveness, with that combination of practical sense and high spirituality which has always marked those eminent in the true contemplative life. Of the singular heavenly favor she enjoyed, especially of her intimate realization of the Communion of saints, it is not befitting here to speak. The Catholic Church recognizes no sanctity that is not built on sanity; and sanity includes that lively appreciation of the rights of others implied in the ascetic terms of charity and humility.

If Mother Aurelie with her natural gifts and her tendencies to mysticism, had not been a Catholic, she might have drawn a great following, and lived in state as the foundress of some new cult. Being a Catholic she gravitated irresistibly to the well-tried line of monastic prayer and praise, leaving all things, like her illustrious predecessors, to follow Christ. If she had not been worthy of her religious vocation, she had undoubtedly failed under the many and rigorous tests to which she was subjected; and we should have the example of one more proud and self-willed visionary fallen on the road that leads to the true mystical life. But she flinched from no trial. Whoso questioned the reality of her spiritual experiences, must have been disarmed by the sweetness with which she relinquished office and honor to become, for a time, an abject in the house of the Lord. Her life, her gifts, her prayers, her sufferings, were for the glory of God and the well-being of her fellow-creatures; and in no degree for her own exaltation.

There was nothing sad or discouraging in the aspect of this great modern example of the mystical life. Those who had the privilege of seeing her were struck most of all, perhaps, by the simple cordiality and cheeriness which she carried even into old age. She had the sympathy for human sorrow, the tenderness to little children, the kindness even to beast and bird, that have marked the Christ-like ones of all ages.

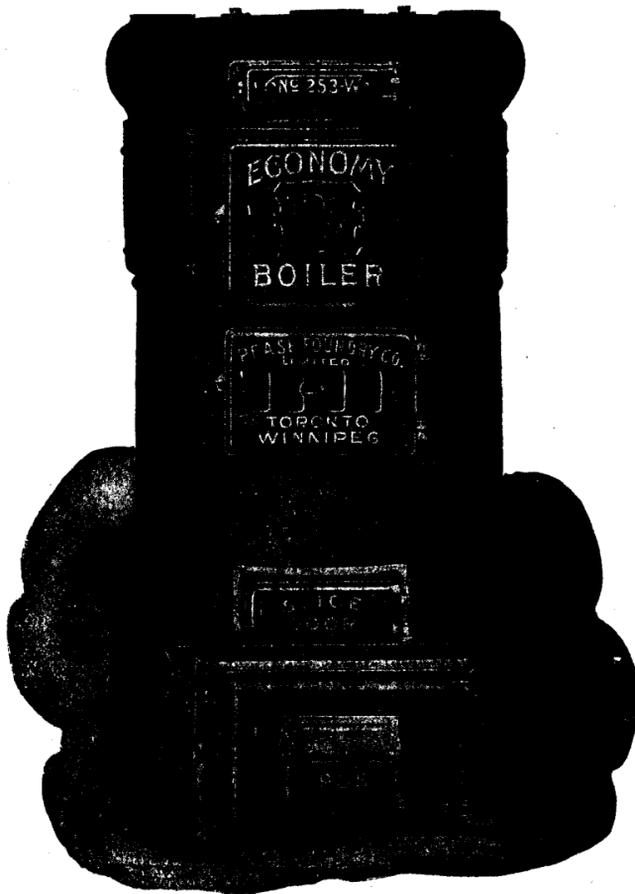
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For herself, she has finished her course, and who can doubt that she has won her imperishable crown? Though in all humbleness, as she would have it, her friends pray with her Sisters, "May she rest in peace!"—Catholic Record.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed

local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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### TREATMENT OF CATHOLICS IN NORWAY AND SWEDEN

In the former Country the Church Enjoys Large Measure of Liberty. In Sweden it is Different.

Writing from Copenhagen to "The Tablet," of London, a correspondent says:

Much is being written at the present time with regard to the dissolution of the union between Norway and Sweden.

So far, however, I have not observed any allusion to the profound differences of character which separate the two peoples, and which have had so much to do with the severance of the bonds which have united them during the past ninety years. Norway is progressive and democratic, Sweden is old-fashioned and aristocratic.

In no way is the difference between the two countries shown more clearly than in the different treatment which they accord to the few Catholics who dwell within their borders.

In Norway the Church enjoys a very large measure of liberty. Parishes can be formed, churches opened and property acquired without any special authorization from the State.

Any Catholic can open a school. Dissenters from the State Church are excused from the payment of the tax for the support of the Lutheran schools and churches. Any religious order, except that of the Jesuits, can establish itself in Norway, and it is highly probable that the prohibition with regard to the Jesuits will soon be withdrawn.

Almost the only restriction placed upon the Catholic propaganda is contained in the law which obliges any one wishing to leave the State Church to make a statement to that effect in writing, or by word of mouth, to the minister of his parish. Nearly all official positions in Norway may now be filled by Catholics.

In Sweden the Catholic Church receives very different treatment. In various German Protestant States, such as Saxony, Brunswick, Mecklenburg and Oldenburg, oppressive laws directed against Catholicism are still in force in spite of the efforts of the centre party. But in no country does so much of the old intolerant Protestant regime linger as in Sweden.

Dissenters from the Lutheran State Church cannot open any place of public worship or form a congregation without special permission from the King. Such a permission is by no means granted as a matter of course. Quite recently it was refused to the Catholics when they wished to open a church at the important town of Norrköping. It is easy to see that in so Protestant a country as Sweden such permissions would be refused more readily to Catholics than to Protestant Dissenters.

When applying for such an authorization those members of the dissenting community who have formerly been Lutherans must furnish proof that they have complied with the formalities which are required in the case of those who secede from the State Church.

Any Lutheran over 18 years of age who desires to join another religious community must give notice of his intention to the minister of his parish and must send him the name of the community which he wishes to join.

Should he persevere in his intention he must present himself two months later before the clergyman of the parish and inform him once more of his desire to abandon Lutheranism. The fact of his secession will then be entered by the pastor in the church books. No Lutheran can take this step before he is 18.

In the case of a marriage between a Lutheran and a dissenter, the children must be brought up as Lutherans, unless an agreement as to their religion has been made by their parents before their marriage.

Religious bodies outside the national church may not acquire or possess landed property without the permission of the King.

No monasteries or nunneries may be established in Sweden. Religious may not wear their habit in public. No schools or orphanages receiving children under 15 years of age, and in which religious instruction is given, may be set up by dissenters without special leave from the King.

If such an establishment is opened without the royal permission, it is liable to be closed and the proprietor to be fined from 5 to 500 crowns.

All dissenters have to pay the taxes which are levied for the maintenance of Lutheran churches and schools. Short work would, I imagine, be made of "passive resisters."

Such is religious liberty in Sweden at the beginning of the twentieth century.

A great outcry was recently made on account of the regulations in Spain

which prevent Protestant churches there from presenting an ecclesiastical appearance.

Those regulations are of a trifling character, and, as was pointed out by the "Times," they have not prevented the Protestants from multiplying their chapels and schools throughout the Peninsula.

It is difficult to imagine what Protestants would say and do if they were in any Catholic country subjected to a regime such as that which presses so heavily upon the Catholics of Sweden.

### PATRICK MURPHY, OF GENOA, AN AMERICAN

All autograph and photograph collectors probably know, F. Marion Crawford, when in New York, lives in an office building, not far from his publishers, the Macmillan Company. From the outside the suite he occupies gives every illusion of a commercial interior. At necessary periods the author of "Pietro Ghisleri," etc., is here visited by a bootblack and barber. No sooner is Mr. Crawford in town than he informs these unattached retainers and they respond. It is needless to say both are Italians—the bootblack is a Genoese and the barber a Sorrentino. One day Mr. Crawford asked the bootblack in his native dialect, "Where were you born?"

"In Genoa," was the reply.  
"And what is your name?"  
"Patrick Murphy."  
"Magnifico! How in the world did you get that name?"  
"I took it."  
"But why did you choose that particular name?"  
"Ah, Excellency, it was because I wanted people to think I was an American."

### PRECEPT AND PRACTICE

A certain lady of exceedingly pronounced opinions and manners resides in a country town. For many and evident reasons both the lady and the town must be nameless. It must, however, be said that the lady is a very determined advocate of woman's rights, and has never failed to embrace every possible chance of pouring undisguised scorn on all who venture to differ from her.

The other evening this lady entered a street-car, only, however, to find that it was crowded to its utmost limits, and that no one of the several male occupants seemed disposed to give way for her.

For a few moments the lady somewhat contemptuously surveyed these unwilling members of the opposite sex. Then an old workman rose, and as he was rising, the outspoken representative of the New Woman loudly expressed the opinion that he was, without question, the only gentleman in the car.

"But stop a bit, ma'am," interrupted the old fellow, as the assertive lady was about to drop into his place. "Be ye what they calls a woman's righter?"

The lady readily acknowledged that it was her privilege to uphold in public the emancipation of woman.

"Ah, yes, surely," said the old man, slowly. "You believe, I s'pose, that a woman should always have the same rights and privileges as us?"

"I do sir; decidedly I do," was the unhesitating reply.

"Then all I can say is, stand up an' enjoy 'em like a man," responded the old fellow as he dropped back into his seat.

Archie was on his first sea voyage. Pale, limp and ready to die, he lay groaning in his bunk.

"Charlie," he said, feebly, after a



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paroxysm of unusual violence had spent itself and he had become comparatively calm, "a fellow ought to be doosid thankful he isn't a camel."

"Why?" asked Charlie.

"Because a camel—waugh—has got seven stomachs, don't y'know."

Andrew Carnegie has a fund of stories about his canny countrymen, and he delights to tell them to a congenial company now and then. This is one he brought home with him after his last trip abroad:

"Of course we will call the hero Sandy," said Mr. Carnegie: "there couldn't be a Scotch story without Sandy. Well, Sandy was asked by some friends to step up to the bar and have a drink. He poured out for himself a liberal dose of the national beverage, and then placing his hands around the glass, he drained it to the last drop

before the others even had a chance to pour out their drinks.

"Why, Sandy," said the fellow who had invited him, "you didn't need to be in such a rush. What was your hurry?"

"Ach, mon," said Sandy still smacking his lips, "I saw wan' them things tipped o'er once."

Several ladies summering in the country were conversing one morning about gentlemen's dress, when one of them remarked:

"Now, I like your husband's style very much."

"How do you mean?" asked the other.

"He is such a quiet dresser."

"Huh!" was the comment. You should hear him some time when he can't find his collar buttons."

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On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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# DION AND THE SYBILS

By Miles Gerald Keon

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## CHAPTER XIX.

At this period of the reign of Augustus there were in his court several great parties, or rather several other courts; for each party had a court of its own. We have alluded to some of them already—that of Antonia, that of Germanicus, that of Julia; and there were yet others. The most powerful of them was the party of Tiberius, who certainly may be said to have kept a very magnificent court before he was sole sovereign.

In this court, the prime favorite, the confidant of the next emperor, both before and after he ascended the throne, the depository of all his secrets (if any man then alive knew them all), was the smooth and polished, but stern, impene- trable, and subtle Sejanus, commander of all the Praetorian guards.

Velleius Paterculus was numbered with, and certainly belonged to the same party. He owed his promotion to Sejanus, who, for some reason or other was very fond of him; and it is most singular that, while this circumstance was not only known to Tiberius, but had opened for Paterculus the way into that prince's favor, yet Velleius contrived to remain to the last a friend of Sejanus, without either sharing his ruin or even incurring the suspicion of his master—a master who was nevertheless, perhaps, the most suspicious tyrant that ever vexed mankind.

Striking differences of character often subsist between men who entertain a strong friendship for each other. Velleius's history (although frequently apologetic rather than impartial) discloses the writer to us as a man who, for a pagan, had no mean notions of what honor and morality prescribe. On the other hand, the single fact we have mentioned is sufficient to prove that he was a consummate master of all the wary, precautions, the quick contrivances, and the supple dexterities by which alone an actor in such a sphere could at once continue to hold high office and yet keep his head upon his shoulders. One Englishman and two Scotchmen out of every three, would infer that such a head must have been worth keeping—either a good one, or good for nothing; and classic scholars know which.

A third remarkable personage, as the reader is aware, then in the court of Tiberius, was the physician whom Tacitus mentions as being signally eminent in his profession, and who so uninter- ruptedly maintained the confidence of his employer that, long afterwards, the same historian tells us he was at that sovereign's death bed. We mean Charicles.

Shortly after noon the day succeeding the events related in our last chapter, Velleius Paterculus sat working in his own private triclinium at his quarters in Rome, when a slave announced Charicles, who was at once admitted. The door being closed, Paterculus perceived that the Greek doctor was unusually discomposed.

"There has just been held a council," said he, "at the palace of Tiberius, about this slaughter of the troops yesterday, these cries for the liberation of the young Athenian lady, the mysterious movements of gladiators in the city, the disaffection of the army, the known fact that Germanicus Caesar believes that Tiberius is the contriver of the abduction, the appeal to Augustus which Germanicus declares he will make."

"But is there any young lady abducted?" interrupted Paterculus.

"My friend," said Charicles, impressively, "in a case like this a doctor in my position knows everything. Such hypocrisy ill becomes you; it would suit a stupid man. Do you suppose I come here to betray you? What service could that render me? What motives govern me in the present matter, think you? The family now in such dire affliction is Greek—nay, Athenian, and I too am an Athenian. The Lady Aglais and I have been friends these five-and-twenty years. We played together as children on the banks of the Ilissus. Do you think I am a man made of steel springs and lambskin by a Rhodian machinist? Of that lady's son, the heroic, the glorious youth, Paulus, I have saved the life. I left Rome and travelled night and day to North Italy to wait upon him. Of his beautiful, interesting, lovely, and lovable sister I have also saved the life; and by all that is sacred I hesitated whether I should not poison her instead, and end her woes."

Paterculus rose, and paced the room in grievous agitation. Charicles added: "Dionysius, my friend and fellow-townsmen, of whose fame I am more

proud than I am to be Caesar's physician, would lay that Phoebus-like head of his under the executioner's axe to save any member of this dear and sorrowing family from harm; and yet, I, his friend and their friend—I an Athenian, who have already saved both the brother's and the sister's lives—am so mistrusted by you, that you dare not show before me the interest you really feel for them."

"You wrong me," said Paterculus, "but without meaning harm, men sometimes repeat."

"Bah!" cried the Athenian; "this case is far too serious and terrible for idle gossip on my part. Besides, whose discretion need be less doubted than that of a doctor of my standing."

"Well, then," said Paterculus, "let us sit down and consult. Take that cushion. We will hold a council as well as Tiberius; and to prove I do not misdoubt you, I will begin it by confessing that I love this very damsel Agatha, and if she can be extricated from her present horrible position, I mean to ask her to be my wife."

(To be continued)

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A JURY OF GENTLEMEN

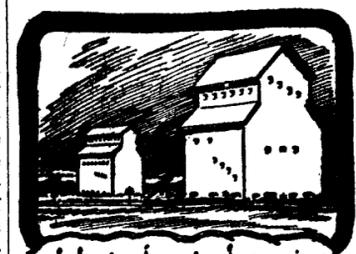
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### NOTES FROM OAK LAKE

August 23rd, 1905.

For one who has visited the parish of Oak Lake and known what a small presbytery the parish priest has to live in, it is easy to understand that a large and spacious presbytery is a thing that has long been wanted. Of course, there are plenty of presbyteries worse than this one in the diocese, but, more's the pity. We know that the house is cold enough for our Manitoba winters, close enough in summer and too small for any parish. Ask the house-keeper how they managed to cook in a kitchen 8 by 13. Ask the big St. Bernard dog if there is much room in the house to wag his tail. Ask Mrs. B. . . if many people can stand in the office with her. If all these answer as requested, one can say that it was only for the love of souls and the greater glory of God that Rev. Father Bouillon and several others spent many years in such a house.

And now it would not be out of place to give a description of the building which is under construction, for it is not easy to know how substantial a house is when it is completed. Who knows but what the work which is thus hidden from view is improperly done? But men of experience tell us now that it will be solid and that it will be warm. After having suffered for three winters Father Bouillon undertakes the construction of a substantial building which will answer all the requirements of a parish priest. We would perhaps be saying too much if we said that for solidity and modern conveniences the future presbytery will not have its equal in the whole diocese. And we will not say anything of our cure's capacity as an architect, because we know very little of architecture. But we judge by what we see, and if we listen to our common sense we can safely say that what is now none, is well done, and that it is worth doing and that it is done not only for tomorrow, but for all time to come. It would be well if a few farmers and business men would copy from Father Bouillon. They would learn that it never pays to use poor material, and that it is always a gain to employ experienced and honest working men. Mr. Gregoire and Mr. Dupuis, from St. Jean Baptiste, are men who have erected many buildings in this country. They will make good use of the material, and the work will not be half done.

If we go down into the basement by the hatch at the northeast corner, we

will find there a water-proof cellar, 30 by 26, the like of which cannot be found in Oak Lake. Cement walls 7 feet high, cement floor, furnace room, coal bin, vegetable bin, an ice pantry which communicates with the kitchen, and a commodious waiting room for the parishioners. Yes, when the cold Sundays come and the people come in before Mass to chat in this warm waiting room, with its imitation marble floor, they will appreciate Father Bouillon's original ideas. If the rest of the building is to be as beautiful as this floor, we can expect something first-class. "A thing of beauty is a joy forever." The first floor, 30 by 36, comprises a large kitchen which will have all modern commodities pump, pantries, etc. The office will be on the southwest, facing the town and main roads; on the east of the house we shall have the parlor and dining room, two rooms which can be converted into a large dining room on special occasions; also the housekeeper's room. The upper part comprises four large bed rooms, with a bath and toilet room. The roof is to be a cottage roof, to which an easy access can be had for taking photographs of the surrounding farms. The outside walls will be made of white brick. We are all confident that before very long Oak Lake will have reason to be proud of a fine presbytery, and that other Catholics will try and settle in our parish, which is just beginning to flourish. If they come they will find some splendid wheat and hay lands within easy reach of a town which has plenty of elevators and stores, as well as one of the best flour mills in the province. The crops are excellent this year, and not one of the parishioners has been hailed out.

### A GREAT MISSIONARY FIELD

We wonder why our Protestant friends cast such yearning eyes at the million of people in Catholic lands who have never heard of the prayer meeting or the chicken social (but who still are worshipping God and serving Christ as the Catholic Church teaches them) when city and country here in America offer such an opportunity for Protestant missionary work.

According to figures just compiled by the Federation of Churches and Christian Organization, in New York City (a Protestant organization), there are in that great and populous American metropolis 1,087,762 Protestants

with no church connection whatever. The communicants of the 951 Protestant churches in the greater City are given as 331,698, so that for every communicant there are over three persons, nominally Protestant, but with no church connection. There is another large class, given by the Federation as numbering 497,547 who are in affiliation with the Protestant churches but are not communicants, so that out of a total Protestant population of 1,917,007 considerably less than half or 829,245, are church adherents. The New York Federation points out that the churchless Protestants of New York outnumber the whole population of Nebraska, and says that the Protestant bodies should recognize the fact that New York presents the greatest home missionary field in the country.

Forsaking the heathen at home, while pursuing the Catholic abroad (already a better Christian than himself), never seems to strike the Protestant missionary to Catholic countries as absurdly inconsistent.—Sacred Heart Review.

### WASN'T SURPRISED

Through oceans of remnants and ribbons the puffing, big woman towed the meek little man.

"What in the world shall I send her, John?" she blustered. "Come, suggest something that would please Aunt Betsy. Something cheap."

"Stationery, books, or workboxes," suggested the meek little man.

"Nothing of the kind! I will look at some of those fancy boxes of soap."

They were before the fancy counter, and she had her finger on an elaborate box containing six round cakes of white soap.

"Fancy and perfumed!" she said, lifting a cake. "The very thing that would please her the most. You may wrap that up miss!"

"But my dear——" protested the man.

"You just keep quiet; I don't care for any suggestion from a person without taste."

"Really——"

"Be quiet, John!"

The little man shrank away in mortification.

"Well, John," asked she a few days later, "what did Aunt Betsy say about the little gift? Something nice, I know."

"She returned it."

"What?"

"Yes; you will find a note in the box." She unfolded the missive and read:—  
Niece,—I return the box of shaving soap. I am a little too old to appreciate the joke of being regarded as the Beard-ed Lady.

YOUR AUNT BETSY.

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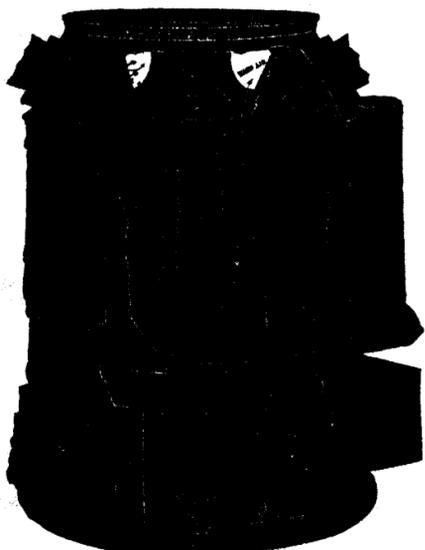
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