

CURRENT COMMENT

It was Coleridge who uttered the well known aphorism: "Experience is the best schoolmaster, but the school fees are heavy."

It will be seen that Maurice Francis Egan's views as to the efficiency of Oxford teaching differ slightly from those entertained by the editor of the *Cosmopolitan*, "From the Union at Oxford," he writes, "have come the men who have moulded, not only the policy of England, but the policy of the world; and Cambridge has furnished its quota."

When the Canadian statesmen met at Quebec, they had to recognize several facts: (1) the existence of provinces with diverse interests; (2) the presence of a great French nationality, whose institutions had been protected by the Quebec and other Imperial statutes; (3) the apparent weaknesses of the federal system of their neighbors; (4) the necessity of maintaining the unwritten conventions and understandings of the British constitution—the flexible system of responsible or parliamentary government of England—in connection with a rigid written constitution guarding the rights of the provinces in a federal compact.

M. Thiers, at one time a prime minister of France, once uttered the following almost prophetic words:

"We must make education more religious than it has been up to the present moment. We must put it upon its former basis; for if we do not, I tremble for the future of France."

Alas for the country whose proud boast it was to be called the eldest daughter of the Church. This advice her statesmen refused to heed,—with what result? A second reign of terror has come upon the land—a reign under which infidelity, atheism, and anarchy gloat in triumph over the glorified cross. And the pity of it all is that there are so-called Christian sects, and so-called Christian ministers who rejoice, and not always secretly, in this insult to religion and to God. If this be their idea of Christian good will and Christian tolerance then indeed are the terms sadly perverted.

The strenuous efforts of many American preachers to fill their churches by means of novel attractions would be laughable were they not so shockingly incongruous and impious. Recently a clergyman of the Baptist persuasion introduced the phonograph into the pulpit. He says his object is to keep abreast with the times, and as his congregation think the usual way of conducting services is not according to modern, progressive, American ideals, he is determined to use the most up-to-date methods in order that his good people may with ease and relish partake of his spiritual pabulum. The world will watch with interest the outcome of the expedient. If brother Wriggle finds that even the phonograph as a magnetic force is incapable of filling his pews he humbly suggest that he secure the services of a bioscope where moving pictures can be shown. We imagine that a representation of the "Highland Fling," on the canvas to the accompaniment of "Tullochgorum" on the phonograph would be a star attraction worthy of the prayerful consideration of brother Wriggle. But we forget—our good brother is a Baptist, and dancing is barred. But the question here arises—what would John the Baptist have thought of the phonograph as an aid to piety?

D'Arcy McGee once paid this eulogy to the British Constitution: "One which rose like the coral islands by slow degrees, amidst storms of human intellect and passion—time but extends its borders, develops its beauties, and increases its strength."

The system of government of the United States is the English system of last century, adapted to the new circumstances of a federal republic. That of Canada is the English system of today, adjusted to the conditions of a federal state. Undoubtedly the constitutional principle of the Canadian and English system, which makes the ministry subject to an appeal to the people at any moment is the more democratic.

The oft repeated fallacy that the material prosperity or adversity of a nation can be interpreted as a visible sign of God's pleasure, or displeasure, to the thinking mind, hardly needs refutation. No where does Christ point to material progress as indicative of divine favor; on the contrary it may be said that so far as Our Lord's words bear on the subject a diametrically opposite conclusion must be drawn. The Ave Maria hit the nail on the head when it said—"the only promise of temporal prosperity recorded in the Bible was made, not by Christ, but by Satan on the pinnacle of the Temple. Pointing to the kingdoms of the earth, he said: 'All these will I give thee, if falling down thou wilt adore me.'"

The Constitution of Canada is an illustration of natural evolution. The men of the French Revolution of last century failed mainly because they did not take into account and build upon existing institutions. As it was they manufactured a constitution on the basis of mere theory, and, even amid conditions of peace and order, it must have failed. The strength of the constitution of the United States, like that of Canada, lies largely in the fact that the great men of the convention of 1787 built upon the foundations of the existing institutions of the thirteen colonies, and consequently on the basis of the common law and parliamentary system of England.

The Sacred Heart Review, in further supplementing the causes given by the Boston Transcript as bringing about the altered attitude of Protestantism towards Catholicism says:

"This change is also due in great part to the more accurate knowledge of Catholicism which Protestants have acquired of late years of the doctrine and history of the Church. For the dissemination of this more accurate and enlarged information, the Sacred Heart Review may well claim a little credit. The work alone of the Rev. Mr. Starbuck in our pages, week after week, for the past few years, has dispelled many a dense cloud of ignorance, concerning the Church, its place in history, and its teaching."

The Review is right. There are many indications of a growing disposition on the part of non-Catholic scholars and thinkers to be perfectly fair in treating of the doctrines and practices of the Church. And this result has been largely brought about through the dissemination of good Catholic literature of the kind the Review furnishes its readers week in and week out. Educated, broad minded non-Catholics are beginning to realize that Catholics and Catholicism are not so monstrous as both loom up distorted by distance and the up magnifying mists of prejudice. Unquestionably the letters of Dr. Starbuck have done, and are doing much in the direction indicated. Indeed it is hard to speak of him as a Protestant theologian.

On another page will be found an excellent new translation of the world-famous "Stabat Mater," by Judge Donahoe of the Connecticut Bar.

The rate of taxation in Catholic Belgium is a little over seven dollars per capita, as compared with eighteen dollars in Protestant England. With the possible exception of the Swiss the Belgians pay less taxes than all other peoples.

Andrew Carnegie in his letter to Mr. Winckler, quoted elsewhere, thinks that some day Canada will annex the United States. Why Andy, chiel, the folk awa oot west canna transfer their land quick enough tae please Sammy's bairnies. We're annexin' them mon by the thousand. An' they'll mak' gude Canucks too, wull these canny Yankees.

We hear a deal nowadays of the dangers of clerical domination. Now Belgium is, as we have elsewhere pointed out, the most Catholic of Catholic countries. Here, if anywhere, surely, we have, in a large measure, the rule of the clerics. Has such rule been antagonistic to civil liberty? The Daily Telegraph, London, says no—it says: "Civil liberty in Belgium exists in almost republican profusion. . . . Commerce flourishes, and manufacturing industries advance at a pace so rapid that even we in Britain are every now and then pressed by the shadow of Belgian rivalry."

A writer in the Western Watchman says that since the Catholic party obtained power in Belgium many reforms in favor of the workmen have been instituted. We here enumerate a few: Pensioning of aged workers; reduction in railroad fares to workmen; exemption of workmen's homes from taxation; reduction in legal expenses of property transfers in which workmen are interested; loaning of money by the State at a low rate of interest to workmen anxious to purchase homes. The government has over \$10,000,000 outstanding on these homes—an immense sum considering the size of the country.

Father Cunningham put it very neatly, in answering a question Wednesday evening re the proposed organic union of some non-Catholic sects, when he pointed out that this striving after organic union pre-supposes existing disunion. What follows? Simply this that if unity be a mark of the true Church then these churches cannot consider themselves as belonging to that true Church established by Jesus Christ. Even if this organic union is attained can it last? The eloquent Passionist failed to see how organic union and doctrinal diversity could exist at one and the same time. Sooner or later they would come in conflict.

Over thirty years have passed since the British North America Act united the old provinces of Canada, Nova Scotia, and New Brunswick under a federal system of government. During this memorable period, British Columbia, Prince Edward Island, Manitoba and the great Territories which stretch west of that province to the Rocky Mountains and north to the Arctic regions, have been included in Canada. The people who possess this imperial domain have every reason to be satisfied with the plan of union which has now been on trial for more than a quarter of a century. They owe a debt of gratitude to the statesmen of the Quebec conference, whose comprehension of the needs of their several provinces, adjustment of diverse interests, and practical insight into the operation of the federal system of our Republican neighbors which necessarily at-

tracted their earnest study above all other federal constitutions, have been fully justified by the results of their work. Perfection in any written instrument of government is impossible, and there are probably defects inherent in the British North America Act of 1867 to be removed by future legislation. On the whole, however, the instrument is excellent.

At the mission given to non-Catholics at St. Mary's Church many astounding and amusing questions were asked. One could not but be impressed with the fact that many of our non-Catholic friends are lamentably ignorant of even the first principles of Catholic doctrine, and that this, in a large measure, accounts for the widespread misrepresentation of Catholic doctrine and practices. Another fact that stood prominently forth is the belief entertained by many non-Catholics that Catholic countries are unprogressive and uneducated. Now this is surely vincible ignorance on the part of those who think so. Take the case if you will, of Catholic Belgium, the most Catholic of Catholic countries. This is what a Mr. Rae, a Protestant, in the *Contemporary Review* says of Belgium: "It has adopted from the first the most modern of modern constitutions, embodying every popular liberty in its complete length and breadth. Freedom of conscience, religious equality, freedom of the press, of meeting, of association, of education, parliamentary government, ministerial responsibility, universal suffrage, inviolability of person and of house, equality before the law, trial by jury, permanence of judicial appointments have all been not only legalized but protected in Belgium, without any of the evasions which make similar legislation, in some countries, virtually a dead letter."

How is that for a "priest-ridden" country?

Signs are not wanting that the French people are being roused at last against the impious and sacrilegious men who now control the machinery of government in that country. More than 4,000 people were present in the Cathedral of Holy Cross, Orleans, when Mgr. Touchet the Bishop of Orleans, made his strong protest against the action of the French Government in removing the crucifix from the courts of justice.

"I know of only two countries where such a cowardly decree has ever been enacted," said the Bishop. "The first is China, and the second—let us speak low—is France. China! France! The France of Clovis, of St. Remy, of St. Louis; France, land of liberty, of justice, of fraternity; land not of conquest, but of emancipation; France, do you hear, I said France, and China!"

"The Cross of Jesus Christ," he continued, "is always victorious. Where is Diocletian, where is Julian the Apostate, where is Couthon and St. Just? The cross is everywhere living and triumphant. Seeing this we must be hopeful. In the joy of our hearts let us say: 'Glory, adoration to Jesus Christ and His Cross.' May this cry proceeding from the city of Orleans, awaken the whole of France!"

At the conclusion of the eloquent Bishop's noble effort many of those present carried away by the enthusiasm of the moment, were for applauding even in church, but a gesture of dissent from the Bishop quickly arrested the movement. After Mass, however, the good people would not be denied, and once in the open air they repeatedly cried "Vive Monseigneur!" A few of these cries emanating from the sturdy peasantry of France, may, cause Combes and his cohorts some little uneasiness.

Persons and Facts

An associated press dispatch of recent date says that the chamber of Deputies by a large majority sanctioned the recall of M. Nizard, France's representative at Rome. A motion coming from the extreme left that all relations with the Holy See be broken off was voted down.

The first centenarian to cross the Atlantic from America is Mr. John O'Reilly, who a few weeks ago left New York for his old home in Carlow, Ireland. Mr. O'Reilly was accompanied by his wife who is ninety years old. This courageous centenarian is reported remarkably active, being able to dispense with the stick considered necessary even by much younger men.

On the 16th of June there will be a pilgrimage to Ste. Anne de Beaupre. The return ticket is \$40, good for thirty days on all trains. Special cars will be reserved for pilgrims, and if numerous enough, a special train will be chartered. The ticket is a "first class" one. Those who wish a pullman or a tourist car must pay extra. The train will go straight to Ste. Anne de Beaupre. No doubt many of the Catholics of Winnipeg and St. Boniface will avail themselves of this opportunity to visit this interesting shrine.

The secular press of the country having announced that Cardinal Satolli's proposed visit to the United States is for the purpose of settling disputes which have arisen in ecclesiastical circles on account of the alleged American spirit of liberty the Apostolic Legation at Washington, a few days ago, gave out the following statement:

"There is no friction whatever between the Apostolic Delegate and the American hierarchy. The American bishops are united and in perfect accord with the views of the Holy Father, and Rome is not apprehensive that they will ever be otherwise."

The following brief sketch of the life of late African explorer Sir H. M. Stanley, is taken from the *London Universe*:

"Starting life as a pauper, young Stanley, who was then surnamed from his father, a cottager, John Rowland, went early from a Welsh workhouse to the States, where he took a situation from a Mr. Stanley, who adopted him, and from him he took the surname he bore in later years. Sir Henry was married in Westminster Abbey in 1890 to Miss Dorothy Tennant, who became a devoted wife to him. As a member of parliament for North Lambeth he was not a success, suffering from that frequent impediment among men of action, nervousness in speaking. Since 1900, when he retired from parliamentary interest owing to ill-health, Sir H. Stanley has been invalidated through the severe test to which his stamina was put in his many African journeys.

A capital idea to spread the Irish literary light at the St. Louis Exhibition has been initiated by some contemporary Irish writers. This will take the form of a new volume of original essays, poems, and stories by contemporary Irish writers, to be entitled "Irish Voices." Mr. D. J. O'Donoghue has undertaken the editorship, and among the contributors are Dr. George Sigerson, Dr. Douglas Hyde, Mr. W. B. Yeats, Miss Jane Barlow, "A.E.," Mrs. Hinkson (Katherine Tynan), Mrs. Clement Shorter, Mr. T. P. Gill, Mr. Stephen Gwynn and others. The books will be published in Ireland and copyrighted in America, and the pro-

ceeds of the sale will be devoted to three objects—the publication of unpublished Irish manuscript, the provision of a fund for the erection of memorial tablets or statues to deceased Irish authors and the encouragement of young writers by the foundation of annual prizes for literary works.—Pittsburg Observer.

At Portage la Prairie thirty-five candidates have written in the Central school, room 3, for the University Matriculation, under Father Drummond's supervision. They found it hard to have to write six hours on Empire Day (May 24) with the noise of firecrackers and brass bands all round them; but it would have been a still greater hardship to make the students from a distance, who have to pay their board, lose one whole week day. The Matriculation Examinations lasted from May 23, to June 1.

William Blake, a prominent manufacturer of Massachusetts is in Winnipeg on a business trip. The immediate object of Mr. Blake's visit, is the securing of space at the Dominion Exhibition for prominent New England manufacturers. Asked as to the sentiment existing at the present time in New England towards Canada, Mr. Blake gave an answer which seems to contradict the recent views of Robt. Ellis Thompson, as he expressed himself in the New York Freeman's Journal, "Well," said Mr. Blake, "I should say that it is the desire of the people in that section for more extended reciprocal relations with Canada. They realize the greatness of this growing country and especially the advancements made and to be made in the Great Canadian Northwest, and wish to derive some of the benefits to be had with freer trade with the country. I was present at Faneuil Hall in Boston the other day when a petition signed by 35,000 people in the State of Massachusetts alone was presented to the meeting and subsequently forwarded to Washington asking that all possible efforts be made to bring about closer relations with Canada. If it ever comes as we desire it every branch of business in the New England States will be benefited."

The mission to men given at St. Mary's was fairly well attended, but the attendance was not what it should have been when one considers the importance of the subject matter treated, and the eloquence of the preachers. Father Cunningham preached a powerful sermon on a very timely subject viz.—The Sin of Scandal. Another evening he took for his theme the sin and crime of drunkenness. Taking cases from his own experiences as missionary and, for a time, as Chaplain to Penal institutions, he drew a faithful, if awful, picture of the unfortunate drunkard. Particularly striking were his impassioned words when describing the helplessness of the priest at the bedside of the dying drunkard. Sin in order to be forgiven must first be repented of. But the unfortunate drunkard who is dying, under the influence of drink has placed himself deliberately outside the pale of God's mercy. The priest beside such an one stands helpless. Aye, indeed, even the Pope of Rome, in all the plenitude of his powers, is unable to do aught for the dying drunkard. This is a true, if terrible fact, something to be pondered over by the drunkard, and by the temperate, by the young man who takes his glass, and the man who who is, as yet, abstinent. Will it pay to take the risk? is the all important question, particularly for the man who has yearnings after the convivial glass. This week a mission was given to non-Catholics. A regular feature of this work was the question box. The Rev. Fathers extended a cordial invitation to all non-Catholics to attend, which they did in large numbers. Nothing was said insulting to their religious tenets, but instead a plain exposition of Catholic doctrine was heard.

Clerical News.

Rev. Father Drummond, S.J., returned from Portage la Prairie on Wednesday.

Rev. Father Veins, pastor of St. Cuthbert's Church, Portage la Prairie, has been in poor health lately, but is now improving.

Rev. Fathers Phelan and Cunningham, the Passionate Priests who are giving the retreat at St. Mary's, visited St. Boniface College on Monday last.

The Catholics of Pincher Creek have decided to build a convent to be directed by recently expelled French Sisters. Three years ago these zealous people built a church at a cost of \$12,000.

Rev. M. J. Tiernan has passed away at Mt. Carmel, near London, Ont., after a lingering illness of over six years. Father Tiernan was one of the best known priests in the London diocese.

Rev. Joseph Brouillet, pastor of the Church of Notre Dame, Worcester, Mass., died in St. Vincent Hospital that city on May 9, after an operation for peritonitis. He was born in L'Assumption, Que., and came to Worcester in 1883.

Rev. O. L. J. Davis, parish priest of Fort McLeod, Alberta, is leaving shortly for France to obtain a new preaching order for Southern Alberta. It is the intention to establish a convent at McLeod.—Tribune.

Rev. Father Frigon, O.M.I., who recently preached a mission in Minnesota, left for the diocese of Alberta on a similar mission accompanied by Father Brosseau, O. P. Father Frigon will be absent all summer, proceeding from the territories to British Columbia, where he will also give missions.

Rev. Father Plante, S.J., of St. Boniface College, has almost completely recovered from the painful injury to his foot. On Corpus Christi he preached in both French and English to a class of boys who on that morning had the happiness of receiving for the first time the Holy Communion.

Rev. Eugene Schmidt, S.J., who in 1889-90 was Prefect of Studies and Discipline in St. Boniface College, died on the 21st inst., at Detroit, Mich. He was just returning from a long journey undertaken for the benefit of his shattered health. He was born in Montreal May 17, 1856, entered the Society of Jesus May 9, 1877, and distinguished himself therein by his administrative ability and the promptness and efficiency with which he fulfilled the many trusts confided to him. He died surrounded by his brother priests after having received the last sacraments.

Rev. Fr. Cunningham, C.P., left on Thursday for Chicago, where on Sunday he will open a mission at one of the largest churches in that city. The eloquent Passionist carries with him the sincere affection and love of the Catholics of Winnipeg, and the respect and esteem of the many non-Catholics who had the pleasure and privilege of hearing him in his discourses this week. Father Cunningham replied to the numerous questions propounded calmly, dispassionately, and with great forbearance, as becomes one who is conscious of having truth on his side.

Local and General News

Crop reports from all over the country presage a record year.

No less than 708 out of the 988 delegates to the Republican convention have been instructed absolutely for Roosevelt.

Attorney-General Campbell left on Tuesday week for England. He goes to defend the Province in connection with the swamp lands appeal.

It has been officially announced that the contract for the new hotel and station of the C.P.R. at Winnipeg has been awarded to Peter Lyall & Sons, of Montreal. The cost is something like a million and a half dollars.

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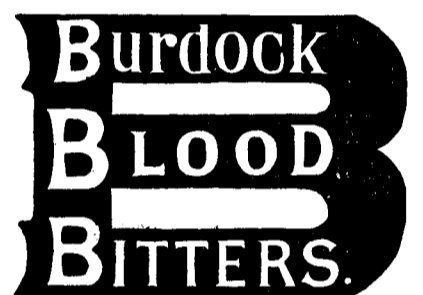
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A daily paper published at Manchester, Eng., is authority for the statement that John Morley, M.P., the eminent author, has become a Catholic.

The figures of this year's assessment roll of St. Boniface just completed show an increase in the value of property of more than half a million dollars over last years total.

The Danish Scientific expedition to Greenland, under the leadership of Ericksen, has arrived at the Danish colony of West Greenland, after much hardship and suffering. The expedition reports that it found the whaling ship G. Joa, with Captain Ammundsen's magnetic north pole expedition on board, at Dalrymple Rock. All the members of the expedition are well.

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Mr. John S. Ewart, K.C., of Winnipeg, has temporarily retired from the practice of his profession. Mr. Ewart intends to devote some time in the field of literature.

The Marconi wireless telegraph system will be installed at four stations down the gulf of the St. Lawrence, in order to protect navigation to Montreal.

Smallpox has again broken out in the city. So far, however, it has not proved very dangerous. Every precaution has been taken to prevent the spread of the disease.

If present indications may be taken as a criterion of what building will be done on Portage Ave. this summer, it will yet, and in the near future, rival Main St. Nearly every vacant lot on both sides as far as Kennedy St. will be the scene of activity, and almost before Winnipeggers are aware of the fact, the street will be lined with handsome and commodious stores and office buildings.

To judge from the demands for space by eastern manufacturers at the forthcoming Dominion Exposition to be held at Winnipeg it would appear that the manufacturing exhibit will be the most comprehensive ever shown in Canada. It is impossible to over-estimate the important bearing the holding of this great Fair will have on the future development of the west. From many standpoints it will be beneficial but especially will it be beneficial to the Eastern manufacturer, who will have an opportunity of judging as to the trade requirements of the west. If the Canadian manufacturer is to hold his own with his perhaps more energetic rival in the United States it is necessary that he study the requirements of the west carefully and well. The Dominion Exhibition offers him that opportunity.

Attorney-General Campbell proposes introducing the high license system into Manitoba. The license fee of all cities and towns of over 5,000 inhabitants will, if his measure carries, be \$1,000. The object of this increase, as explained by Mr. Campbell, is to enlist the interest of the licensee in the strict enforcement of the license laws, and in the elimination of illicit and illegal traffic.

Mr. Andrew Carnegie has sent the following reply to G. W. Winckler, Sec. Historical and Scientific Society of Manitoba, who informed him that he has recently been elected an honorary member of the Society.

New York, Nov. 21, 1903.

Dear Sir,—Yours of the 14th received. The honor conferred in electing me an honorary member of your society gives me unusual pleasure. First, it is from a branch of my own race; second, it is from Canada; third from the neighbor of the great Republic. You know that I am a race Imperialist. I know the day is coming when Canada, as the well behaved younger son, will take the motherland by the one hand and the rebellious elder brother by the other and reconcile them both.

I also think that Canada will some day annex the republic, just as the Northern part of Great Britain, called Scotland, actually annexed the southern part, called England, and has bossed it ever since.

May this be the history of Canada. Meanwhile with renewed thanks,

Very truly yours,
(Sgd.) ANDREW CARNEGIE

AMONG THE MAGAZINES.

The University of Ottawa Review has reached the editor's table. It contains as a frontispiece a portrait of Cardinal Gibbons who, a few days ago, delivered the principal address at the laying of the corner stone of the new University. An article worthy of serious perusal is that on Ludwig Windthorst. Another article of very considerable merit is the oft-discussed Shakespearean character—Brutus. The students are to be congratulated on the general excellence of this issue.

We also acknowledge with thanks the receipt of the Canadian Messenger of the Sacred Heart, the Messenger Monthly Magazine, the Labor Gazette, and the Viatorian.

The May numbers of the Ave Maria are up to their usual high standard, which is saying a great deal. Perhaps the most interesting article is that by the Comtesse de Courson on "the Church in Korea, past and present." Indeed every contribution to this number is worthy of careful reading.

ART IN THE TWENTIETH CENTURY.

Persons of much acumen, and indeed, those authorities to whose verdicts we are accustomed to listen in respectful silence, are hesitating still as to Whistler's proper dimensions or analogy in the world of art. Some say a giant; some say only a meteor. Brilliant in mind, with a sense of satire unspeakable, his art, too, was eccentric, paradoxical and unconventional, in the extreme for all its distinction and elegance. We feel some inevitable subjectivity between the production and the producer, and then comes the anomaly—or was it still the true Whistler?—that this caustic and deviltry-loving cynic never painted so great a picture as the "Portrait of My Mother." Before it we stand awed at its immense simplicity, its whole freedom from professional juggling, its purity and its pathos. As to method it is absolutely Whistler-like, he is preoccupied with his usual tonal schemes, arrangements and harmonies; but the Whistler who painted this beautiful dim-eyed, gray woman of Virginia, had never curled his lips to sneer.—Gabriel Francis Powers.

English critics have warmed to enthusiasm over the portrait of Cardinal Rampolla. This is, indeed so fine and discriminating that it would stand on its own merits were there no name attached to it. As a picture it is masterly in technique, broad, subdued in effect and profoundly interesting. The head quietly and powerfully drawn is one of the strongest studies in portraiture we have seen for many a long day. Sargent would have no reason to be ashamed of the figure drawing and sumptuous treatment of material; and in the hands, M. Laszlo has proved how he himself will broach the problem of character in hands and depict it admirably. It would be impossible to praise the "Cardinal Rampolla" too highly; it is difficult to praise it enough. That tense, deep-thinking, melancholy face will long haunt the beholder.—Gabriel Francis Powers, in the Messenger for May.

—A—
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The New Century.

It was considered an absurd innovation on established facts, when some forty years ago, it was declared that ten acres were enough to support a family and lay by something for a wet day. One ingenious man who gave it a successful trial in New Jersey, wrote a book appropriately entitled "Ten Acres Enough," to prove the theory.

But the world do move, and it was shown in the Senate last Saturday that now one acre is ample for the purposes indicated—provided you have it under the proper conditions of soil, climate and markets. The little one-acre farm submitted as a shining example of the truth of this proposition is situated in the Sacramento Valley, California, and has been tilled by its present owner for thirty years, who has made a snug little fortune from it, he saving an average of \$400 a year from its products. These are the figures that verify the statement, and they make interesting reading; House and porches cover 30 by 30 feet; barn and corral 25 by 25 feet; two wind-mill water towers 16 by 16 feet each; garden 46 by 94 feet; blackberries 16 by 90 feet; strawberries 65 by 90 feet; citrus nursery 90 by 98 feet, in which there are 2,300 trees budded; dewberries, one row 100 feet long; 4 apricot trees, 3 peach trees, 6 fig trees; 12 lemon trees, 7 years old; 4 lime trees 9 years old, which bore last year 160 limes; 8 bearing orange trees; 4 bread fruit, 5 pomegranate, 4 prune trees; 4 grape vines, 1 seed bed, one sage bed, two tomato vines, 13 stands of bees, and an assortment of choice flowers, violets, calla lilies, geraniums, honey suckles, etc. In addition he has a poultry yard and a few high grade cows.

This is cited as an argument in favor of small farms, and is clinched by the statement that the owner of this little one acre is in the habit of lending money to the owners of the big wheat farms around him.

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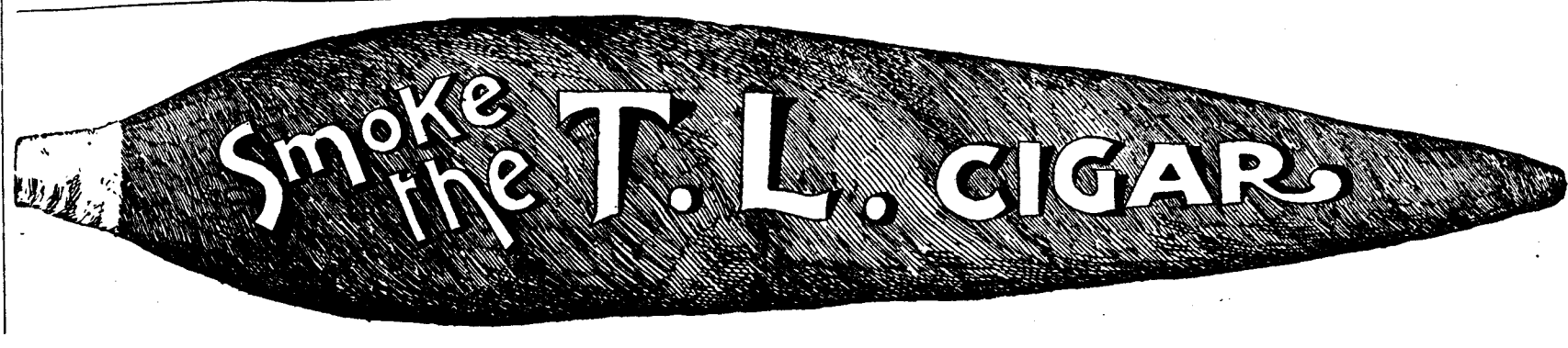
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SATURDAY, JUNE 4, 1904.

THE UNION OF PRAYER FOR CONVERSION OF ENGLAND.

Our late Holy Father Pope Leo XIII., spoke strongly on the power and blessing upon the Union of prayer and to induce people to join this union most richly endowed with indulgences all prayers for England. He himself, wrote a little prayer for England. The conversion of England was the cause dearest to his heart. The prayer for England as he said were not only for that little Isle but for the whole world. England with her influence through commerce—her great power—monetarily, and through her zeal for missions has been one of the greatest powers up to now, against the Catholic Church. Wherever England goes for commerce or colonization, she carries with her her indefatigable zeal for missionary work—this devoted in favor of the Catholic Church would not only facilitate but insure the conversion of the whole world. Thus the union of prayer recommends itself as a work for the good of the Catholic Church itself. The simple lines upon which it is introduced into different countries obviates any of the usual objections to new Confraternities. People are only expected to join in a union of prayer offering them many indulgences without any demand for fee of any kind. All members of any order or priests are exempt from even saying any special words, merely a general intention in their prayers, offices, Masses, works, etc. The only conditions of membership for others being daily prayer for the conversion of England. Plenary indulgence under usual conditions are granted. 1. On day of Erolment. 2. On the Second Sunday after Feast of Epiphany, being Feast of the Holy Name of Jesus. 3. On the Feast of Our Lady of Ransom (Sept. 12). 4. On the Feast of St. Gregory the Great, (March 12). 5. In the hour of death. Partial Indulgences—Seven years and seven quarantines usual conditions being complied with. 1. The Sacred Sunday of every month. 2. On every Friday of the year.

2. One hundred days once a day for the recital of five Our Fathers, Hail Mary's and Glory's, in honor of the five wounds of Our Lord.

Pope Leo XIII. was not only a member, but also Hon. President, as is the present Holy Father, Pope Pius X. Out of England the conditions of membership are more simple, for instance, priests out of England are not asked for yearly Mass though if they do say one they can always gain a plenary indulgence. A worker for this union has just arrived from the old Country, having first visited Rome and obtained the Holy Father's special blessing on her and her work, and has come armed with words of blessing in his own handwriting, upon all who help in the cause. We hope that all priests and religious directors of institutions, colleges, schools, etc., etc., may put their hands to the plough and without delay, as an offering with which to begin the month of the Sacred Heart, and as a proof of our devotion to the Sweet Mother whose month is ending. In fact Pope Leo, throughout, called it a work for Our Lady, he touchingly said on one occasion: "If a

dear friend loses a jewel or anything valuable how earnestly we seek and do not rest till the treasure is found." The time has come when Catholics must not only pray to Our Lady to obtain graces for us, but prove our love for her by not resting till we have recovered her dowry which she has lost for so many centuries.

As we all know, to gain the indulgence in a union it is necessary to be enrolled. To facilitate this we hope every parish will collect the names of members—especially all orders and schools—and get those who have any influence to show zeal in the matter.

The founder of the Guild, Rev. P. Fletcher, has his office at 71 Fleet Street, London, E.C., and a register of members is also kept by the English Confessor, at St. Peter's, Rome.—(Father Maurice Bierl).

AMONG THE MAGAZINES.

Donahoe's for May is a very good number, replete with interesting articles. "Trent, the city of the Historic Council," is an illustrated article of special excellence. Mr. Herbert Young contributes a timely article on "The Next President" in which the chances of nomination of the aspiring presidential candidates are canvassed from many points of view. The article, however, would lose nothing in value were it a little less partisan in tone: Mr. Young's panacea for all existing political complaints is a return to Democracy. "Our politicians have gone money-mad," he writes, "and the flower of it is seen in the thing called graft. Expansion is only a form of graft; the Panama Republic was born of graft; the expedition to China smelled of graft; our diplomatic fiddling with the Japanese war was the anglomania graft. The politicians in office and out of office have become the prey of the great money-power, which has prostituted the legal talent of the country to its diabolic uses. The people are nothing to the politicians of either party." To illustrate this latter statement Mr. Young tells the story of the priest who, was dilating to the children of the Sunday School on the meanness of the elder brother in the story of the Prodigal Son. "Can anybody tell me who failed to share in the jubilation over the poor boy's return to his father's house?" he asked. "I know," shouted the bright boy, "twas the fatted calf." According to this writer's views the people are the fatted calf, and the return of the politicians to power would mean only another roast for them.

The editor of the Cosmopolitan, in its current issue, grows heroically indignant over the suggestion conveyed by Dr. Geo. R. Parkin that American students will learn something at Oxford that will be useful to them later in life. "Cecil Rhodes did not propose to send American youths in Oxford to be educated, but American youth to educate Oxford in the ways of a great republic" says the wrathful editor of the Cosmopolitan—a statement which would make Rhodes turn in his coffin were he to hear it. "Has Oxford sent out within a century a single great figure, who can be spoken of as having a splendid courage, a high integrity and a clear intelligence?" he asks. We venture to suggest the name of John Henry Newman, whose courage, intelligence and integrity even the over-patriotic editor of the Cosmopolitan cannot question.

If the training at Oxford will but succeed in removing some of the bumptious conceit and inherent self-esteem which is the characteristic weakness of the American, then Cecil Rhodes' efforts towards the betterment of the Anglo-Saxon race will not have been in vain. And as a particularly "ripe" subject to undergo the Oxford treatment we, in all charity, nominate the editor of the Cosmopolitan.

A SOCIAL EVIL.

Bishop Spalding, the eminent American ecclesiastic, and versatile writer, contributes a short article to the May Messenger in which he considers the Social Evil in the United States under the

heading "Socialism, and the Church," "Wealth and Politics," and "Mutual Interests of Labor and Capital." It is our purpose to consider his remarks from the view-point of Socialism, because first we believe this evil to be the greatest of the three, and secondly we greatly fear that our Canadian Northwest is destined, in the near future to suffer from it. Already our street corners are nightly made the meeting-place of those who have leanings towards Socialism. Gathered round a soap box orator they listen with interest, if not with downright pleasure, to the sophisms of Socialism as expounded by some illiterate demagogue. This is a question that means infinitely more to the country than either Free Trade or Protection, than Company-owned or State-owned railways. Hence how necessary that the press, both religious and secular, should be watchful and vigilant in combating the false and dangerous theories of this, the greatest of 20th century evils. We boast of enjoying a larger measure of liberty in Canada than most peoples enjoy. We are proud of our system of responsible Government. Let us be careful, lest by admitting and encouraging Socialism we weaken the supports of good Government, and cause chaos and confusion to succeed law and liberty.

Bishop Spalding, among other things, has this to say of Socialism:

"Socialism is not, or at least, need not be, anarchic. Its aim is the transformation of private and competing capital into a united collective capital. As set forth by Marx and its other able exponents, it rests on a basis of materialism and atheism, and is the foe, not merely of the fundamental economic institutions, but of the monogamic family and the Christian church as well. It may be maintained that socialistic collectivism does not necessarily involve materialism or atheism or irreligion, free love or opposition to culture, but this, nevertheless, seems to be the attitude which Socialists are driven to take toward the higher activities of man and the spiritual content of life."

The learned Bishop is right when he says that Socialism is the foe of the monogamic family. Marx and Engels are two of the great leaders of Socialism. The latter has issued a work, regarded as a classic by all Socialists, in which we find the following: "Monogamy (one man united to one woman)" was the first form of the family not founded on natural but economic conditions." Again, speaking of the world as it would be transformed under Socialism, he says: "The private household changes to a social industry. The care and education of the children become a public matter. Society cares equally well for all children legal and illegal. This removes the care about the consequences which now forms the essential factor—hindering a girl to surrender unconditionally to the man beloved. Will not this be cause for a gradual rise of a more unconventional intercourse of the sexes, and a more lenient opinion regarding virgin honor and female shame?"

What is this but the detestable, damnable doctrine of free love in its worst and most repulsive form! Women, under Socialism, it can be seen, would lose all reverence. But besides being a menace to women, Socialism is also a menace to children. They would be herded together in common schools where they would be taught what? In the words of a recent writer they would be taught "that God is a myth, religion a fraud, man but a developed ape, (who through constant sitting on his tail has worn it off) and that freedom from skin disease is the only chastity, and ambition the only crime."

But besides being destructive of home and morality, Socialism is opposed to individual liberty. Father Marshall I. Boorman, S.J., of Chicago, pointed this out clearly and well in his address before the faculty and students of the State University of Nebraska, delivered a few weeks ago. "Under Socialism" he says, "a man could not eat as he pleases, dress as he wishes, live where he chooses, nor select the employment he loves. In place of one master—the State—a man under Social Democracy would be



WALL PAPER

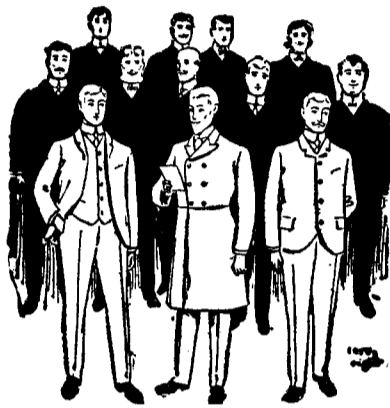
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N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

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

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subject to a thousand tyrants, spying out his every action, prying into his private affairs, and all in the name of fraternity. With Socialism triumphant liberty would perish, and civilization be rolled back beyond the days of feudal tyrants."

It should be remembered, too, that Christianity places the acquisition of virtue as the necessary thing for all—as the highest standard of society. But with Socialism, material production takes the place of virtue; Mammon supercedes God.

Socialism is unjust. It is unjust because its laws would not bear equally on all. It would deprive man of all means of production other than his head and his hands. It would deprive the poor man of his humble manufacturing plant, and would leave with the very rich their palaces and pictures, their gold plate and fine carriages. However much this may be denied yet are we right for the main object of Socialism as explained by Marx, Engel and other prominent Socialists is to do away with all private ownership of the means of production.

Besides being unjust, the Socialistic state is impracticable. Under Socialism "the Machine, the ring, graft," and all other things which make for political corruption and jobbery today would become still more formidable forces until the inevitable result would come—revolution and anarchy. To quote once more the words of Bishop Spalding: "The Socialistic State will remain a theory, a visionary entity, and could it become a reality the cataclysm which would accompany its speedy overthrow would swallow the priceless treasures which are the gains of thousands of years of heroic struggles and sacrifices."

MISSION TO NON-CATHOLICS.

Rev. Father Cunningham, C.P., gave a very successful mission to non-Catholics in St. Mary's church on Monday, Tuesday and Wednesday evenings of last week. The aim of the lectures was to enlighten Protestants and other non-Catholics as to what Catholics did really hold to on matters of faith. The eloquent preacher rigorously refrained from saying anything that might wound the religious sensibilities of any one present.

The order of exercises was as follows: (1) Hymn. (2) Recital of the Lord's Prayer, and a prayer for Divine light by the congregation; (3) Lecture on some phase of Catholic doctrine, followed by answers to the questions submitted.

On Monday evening Father Cunningham took up the question: "Is one religion as good as another?" After thanking his many non-Catholic friends for the interest they manifested in his humble efforts by attending in such large numbers he went on to show that religion really is what he defined as the knowledge and observance of our duties to our Father. Religion is not a mere matter of sentimentality. Having received from God all we possess it therefore logically follows that to that first great cause we are under certain obligations. God has the right to command man's service. Religion deformed by phantasm becomes ridiculous.

Two great facts confront the observer of today; (1) A widespread indifference to Revealed Truth; (2) A strong desire on the part of many to know the truth, and to do what is right both to God and to Man. How comes this indifference? Is it not due to the instability of the doctrines of many of our Christian churches, who deny tomorrow what they affirm today. In non-Catholic churches you see contradictions even on essential matters—on Baptism, on Eternal punishment and many other matters considered by all Christians as essential. But where there is contradiction there is falsehood. God is truth itself. He cannot teach error. "The word of the Lord remaineth forever."

Is one religion as good as another? Most assuredly not. Religion cannot be good unless it be true; if it be not true it cannot come from God. If one religion is as good as another then Holy Scripture is a monumental fraud.

Among Christian churches today only that form of religion is true which Jesus Christ established. Christ did not establish Churches, he established a Church. Nowhere does Jesus Christ speak of His Churches; it is always of His Church. The Church then must, if it be the Church spoken of by Jesus to Peter, still exist, for was He not to be with it for ever "even to the consummation of the world." What then are the distinguishing marks or signs of this true Church? In what Church are these marks to be found?

These questions the Rev. Father answered on Tuesday night, when he showed that in the Roman Catholic Church alone are the four marks or signs of the true Church to be found, viz: Unity, Sanctity, Catholicity and Apostolicity. On Wednesday evening Father Cunningham took as his text: "Can man forgive sin?" From the King James version of the Bible he proved conclusively that Jesus Christ gave to his Apostles and their successors the power of retaining and remitting sin.

The mission to non-Catholics was the first of its kind ever held in Winnipeg. That it was a complete success was made manifest by the large number of Protestants among whom were many clergymen that attended. A noticeable feature of the lectures was the large number of young men and women present each evening, thus giving evidence of a strong desire to know more of Catholic doctrine.

WILLIAM CHAPMAN'S SUCCESS.

True Witness.

"Les Aspirations" is the title of a collection of Canadian poems in the French language, from the pen of William Chapman, of Ottawa. The volume, of some three hundred and fifty pages, issued from the press of Motteroy, Martinet, Paris, and as far as externals are concerned is one of the finest samples of the publication art, of which these large Parisian houses have the secret. Beautiful though may be the typographical display and the attractiveness of the presswork the externals are but the richness of the alabaster lamp that holds the divine flame lit by the muses.

Some time ago, unknown almost, and with scarcely an introduction save that of his poems, Mr. Chapman crossed to France and stood in the heart of literary Paris to compete with the giants of the hour for the coveted palms, that are accorded to works of genuine merit.

Before touching briefly, for space would not permit of a detailed review, upon the literary merits of Mr. Chapman's poems, it may be well to mention that no writer, during the past fifty years, has ever been accorded such an enthusiastic reception as was given to our humble, but truly great Canadian poet. Column upon column of laudatory criticism was penned; page after page of the leading French reviews told the story of the deep and sincere appreciation which he and his works received—an appreciation that cannot be gauged by any standard of money, for it can only be purchased by genius. That this is no exaggeration we may just recall two facts: that Mr. Chapman was unheard of in France and his poems were absolutely unknown, until, a few months ago, he appeared suddenly book in hand, in the salons of Paris. Then the press rang out, without one discordant note, in praise of the Canadian poet.

Among the fifty odd newspapers and reviews that fairly bombarded him with honors, we might mention the "Republique Francaise," the "Revue des Poetes," the "Correspondant," "l'Illustration," "l'Art," "Les Livres et les Idees," the "Evenement," the "Mois Littéraire," the "Canada," and the "Paris Canada." Decidedly this public testimony would suffice to establish the transcendent merits of any new work; but we must add more. Of these scores of eminent litterateurs who received Mr. Chapman with open arms, we may mention Francois Coppee, Jose Maria de Heredia, Gaston Boissier, Victorien Sardou, Andre Theuriet and Sully Prudhomme, all six members of the French Academy. Of

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the poets and critics of France, who did all in their power to pay homage to the new star that came into their sky from beyond the Atlantic, were F. L'homme, Gustave Zidler, Louis Maikue, Maurice Prox, Achille Paysant, Jean Lionnet, Lucien Pate, Leonce Depont, Miss Helene Seguin, and Miss Marguerite Duprrtal.

Another celebrity who hastened to honor the Canadian poet was the great painter, Gaston Roullet, and it was the same with the sculptors Bartholdi and Henri Dubois. Bartholdi presented Mr. Chapman with a precious casket containing a fragment of the bronze used in the creation of the Statue of Liberty—which Bartholdi calls "My Big Daughter in New York."

The Minister of Public Instruction and of Fine Arts, at a banquet given by the Alliance Francaise, presented him with the palms of an Officer of Public Instruction. This is not to be mistaken for the Academic palm. The one accorded Mr. Chapman is the highest honor within the gift of the Minister, as a recognition of literary merit. The Legion d'Honneur may be given to a man who has never written a line, but it is otherwise with the title of Officer of Public Instruction.

The evening before Mr. Chapman's departure from France he was specially received by the Marquis de Levis, who gave a dinner in his honor. Ten literary salons opened their doors to the new-comer and in each of them he recited, amidst the greatest enthusiasm, some of his admirable productions. Amongst the journalists, novelists, professors, and the elite of Parisian society, who flocked to these reunions, we might mention such well known personages as Hector Fabre, T. Obalski, Eugene Bordet, Jean Steens, Madame Offenheim, Mlle Irma Dreyfus, Leopold Leau, A. Hamel, Jules Carreard, C. A. Guerard, A. de Bertha, Madame the Countess d'Eu de Montigny, sister of Massenet, the great composer, Madame Lacreteille, widow of the famous poet, Madame Trefieu, widow of Offenbach's collaborateur, Edmund Montel de St. Jean, Robillard, Buron, Verrier, S. Rocheblanc, E. Lesellier, Raymond de la Barre, Virgil Coste and scores of others whose names would constitute a veritable litany of France's most competent critics.

If we have taken the trouble to enter into these details, it is simply to accentuate the fact that Chapman's volume of poems must have been a perfect revelation to France. The idea of a comparatively unknown colonist emerging from the forests of the New World,

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appearing unheralded in the heart of Paris, and electrifying the most carping critics with the magnetic flow of his inspired verse, is something that cannot be fully understood—neither by us in Canada nor by the litterati of Europe; yet the cold fact remains and is beyond dispute.

It would be presumption for us to attempt any literary review, especially any criticism, of a volume that has produced such an effect in the impression that we have found such a centre. But, as we are under the secret of Chapman's charm, we will devote a brief space to a revealing of the same.

Apart from the technical perfections of his verses, which must be marvellous to have withstood such a test, there is a spirit in them that is of the soul, that belongs to Canada, that cannot be found elsewhere in the world. The most beautiful passages ever penned by Chateaubriand were descriptive of scenes in the New World—sunset off the American coast; a starry night in the forest; meditations within earshot of the Niagara, and such-like—and they stand out like fairy islands in the vast ocean of his literary productions. They delighted the Old World, for they had about them the freshness of the New World. If it were so for a half dozen pages of Chateaubriand, what must it not be for the one—equally gifted with imagination and powers of expression—who was born here, whose infancy, whose youth, whose more mature years, were passed under the blue of a Canadian sky? Chapman heard the weird moanings of the pines, he rambled along the majestic rivers, he scanned the expanses of our inland seas, he listened to the tumbling of our cataracts, he shivered in the Boreal storms that rush down from the regions of the Hudson's Bay, he harkened to the ring of the Woodman's axe on the crisp air of winter, he sat by the fireside of the peasant in his cottage, he floated down the streams on the olden timber rafts and sang songs (like Moore) to the time of the boatmen's oars, he exulted in the freedom of the prairies, he worshipped God from the summits of our mountains. And in that grand and beautiful volume of the "Aspirations," he poured forth the full tide of his pent-up feelings, and he sang of scenes familiar to us all in Canada, but apparently drawn from the realm of romance, as far as the European is concerned. His poems had about them the odor of the forest, the roar of the cataract the whistle of the storm, the charms of the golden sunset, the peace that reigns in the homes of the lowly; they had about them the mists that enshroud in glory the heroes of the land, and above that mist, in the glinting sunlight of real patriotism, we catch a glimpse of the bayonets of patriotic battalions and the wheel of swords in the hands of national heroes. Such the charm, such the secret of Chapman's success; such the spirit that has captivated literary France and that has turned a garland of triumph around the brow of our young Canadian nationhood.

As you turn the volume over page by page, you start with an address to his two mothers—the mother who bore him and who sleeps 'neath Canadian soil, and the mother-land of his ancestors—and you close with a salutation to his father, long since gone to the peaceful majority. The Alpha and Omega of the work, are expressions of filial love and veneration. Between these two points he carries you along, from stage to stage of Canadian history, from scene to scene in our varied and imitable climate, from picture to picture set in frames of the richest language, every detail of which painting is familiar to our eye, our ear, our very touch. It is this truth to nature and exactness of expression that constitute the secret of his success; and in that success, we Canadians, no matter of what nationality, participate—for the glory he has won reflects upon the land of his birth and of our mutual affection.

CARD OF THANKS.

The Sisters of Charity of St. Boniface Hospital wish to express their sincere thanks to the mem-

bers of the Society of the Sons of England for the offerings received from the collection taken up in Christ Church for the benefit of the Hospital.

The Sisters of Charity of St. Boniface Hospital wish to express their sincere thanks to the undersigned for the kind donations offered during the past month.

Dr. M. J. McLean, \$50.00; Society of the Sons of England, \$24.00; Rev. P. Toeurs, \$9.00; Galt & Co., \$2.00; Nurses, \$2.00; J. O'Connell, \$1.00; J. Kerr, \$1.00; W. J. Bawlf, \$1.00; Mrs. E. Stewart, \$1.00; Kelly Bros., 2 sacks of flour; Miss H. Paillon, cut flowers and fruit; Nurses, set of dishes and fruit.

STABAT MATER.

Translation.

Waiting by the Cross atoning,
Stood the woeful mother moaning.
Tearful near her dying son;
Through her soul, with love un-
failing
Great, and burdened down in wail-
ing,
Passed the sword of Simeon.
Never 'neath such woes another,
Bowed as did that blessed mother
Of the sole-born Son and Lord;
Who, while keeping, watch unsleep-
ing,
Tender mother, 'mid her weeping,
Bore the pangs of her Adored.
Lives there one can see untearful
Christ's fond mother in such fear-
ful
Torments, grieving all alone?
Lives there one whose heart with
anguish
Fills not, there to see her languish,
Agonizing with her Son?
For the guilt that doomed his na-
tion
Saw she Jesus in prostration,
'Neath the scourges meekly bent:
Saw her precious Son forsaken,
Spurned, defied, in torture shaken,
While His spirit forth He sent.
Mother, fount of love and sorrow,
Grant to me the power to borrow
Grief, that I may weep with
thee,
Grant that in my burning bosom
Love for Christ the Lord shall
blossom,
As to Him shall pleasing be.
Mother, every wound and tremor
Of the Crucified Redeemer
Firmly fasten in my soul;
Every shame which thou art shar-
ing,
O, divide with me unsparing,
Every pang, and pain, and dole.
Grant that I my tears may mingle
With thine own in sorrow single,
Weeping with the Crucified;
Near the Cross beside thee kneeling
Fill my soul with love and feeling,
Worthy in thy love to bide.
Virgin of all virgins fairest
Share with me the pains thou
bearest
Be thy crushing sorrows mine
Be the Saviour's death my burden
Be His bitter grief my guerdon,
Be my feelings blent with thine.
By His wounds let me be riven,
By His cross to rapture driven;
Be His blood a cleansing fire
Be that fire to me extended
Virgin, by thy love defended.
In the dreadful day of ire.
When my soul shall be up-yielded,
By thy Virgin mother shielded,
Saviour grant the victory;
When by death my frame is broken
Then unto my soul be spoken,
Words of endless peace with Thee.
D. J. DONAHOE.

PORTAGE LA PRAIRIE.

A Regina Catholic who stayed off at Portage la Prairie for Whit Sunday, writes as follows: "Rev. Father Drummond, S.J., who has been supervising the late matriculation examinations of local candidates for Manitoba University, delivered two eloquent sermons on the Feast of Pentecost at the Portage la Prairie Catholic Church. The Rev. gentleman's sermon at the half past ten Mass was on true religion—the conversion of the Apostles. After Vespers and Rosary Father Drummond preached an able discourse on the Immaculate Conception. There was a good attendance at both services, and it is scarcely necessary to add that the Rev. Father's sermons were listened to with rapt attention.

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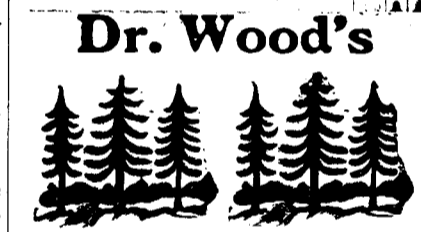
OUR TAINTED NATURE'S SOLITARY BOAST.

From Archbishop Keane's "Onward and Upward."

Surely it is not hard to find the Ideal that woman needs. The Christian religion gives us the Ideal Woman,—Mary Immaculate, her face radiant with the light of heaven, her foot on the serpent's head; this is woman's Ideal. How sublime it is! how beautiful! how sweetly practical! The true woman's heart understands the picture at once. What sweetness! What strength! What imperviousness to all the powers of evil, through all controlling love of the Divine! What might to make the wiles of evil powerless! Christianity gives the Ideal; let women appreciate it, shape their lives by it, and the world is safe.

THE WORKINGMAN'S GARDEN IN FRANCE.

Father Volpette immediately hired eight or ten acres of ground. Land is cheap there, for St. Etienne is in the mining district and the mining companies had large tracts which they kept free of dwellings so as to forestall any damage suits for the caving in over the excavations. The soil was wretched and stony, but it was another opportunity to test the saying about the rock and the garden. This was in 1895. That year he expended 3,500 francs in fences, tools, manure, seeds, water pipes, etc. He divided up the land between no less than ninety-eight families in which there were in all 608 persons. It seems infinitesimal but French people can make a little go a long way. The first year they raised 4,000 francs worth of potatoes and 2,000 in vegetables. It gave only sixty francs to each family, but the return was almost double the outlay; and the families were all happy. It was sixty francs added to their little income and it was their own doing. They were not merely hired workers. The next year the expenses were naturally less and amounted to 2,031 francs, but the returns were 10,420 francs, giving 100 francs to each of the



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families assisted. In the following years the figures ran up to 18,000 francs. Then the enterprise developed. The Father rented a whole farm, accepted other small pieces of land in gifts, or hired them at low rates and assured help to no less than 375 families. Then he began to build houses on his farms, allowed the cultivators to put up shacks which finally developed into good dwellings. He started a brick yard and inaugurated a rural bank. At the present time he has 600 gardens which bring in a revenue of 42,000 francs. He says he will not stop until he has a full thousand but of course he will not stop then.—The Messenger for May.

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	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	8 25	14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

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Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowie, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
WEST		
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Min-tonas, Swan River.	Wed. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Er-wood.	Wed. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues. Wed.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermedi-ate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wa-wanosa, Brandon, Nin-ette, Minto, Elgin, Hartney and intermedi-ate points.	Daily ex. Sun.
8 05		18 25

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17 20		10 10
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13 45		13 30

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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb).

CHAPTER XII.—Continued.

The man began to take off the upper garments of the priest; and while he did so Walter cast one glance around on the world he was about to leave. On the one hand stretched the large forest of St. John, which covered the country in the direction of Edgeware, and its tall trees waved proudly in the summer light. Towards Paddington the country was more bare, and like little distant speck was that lone farm-house where Walter said his last Mass. On the other side the smooth green meadows sloped down towards the river, and far off were seen the oxen quietly grazing. Farther in the distance the silver Thames rippled in the sunlight, and the glorious Abbey of Westminster stood out clearly in its beauty. One glance around, and one other into the clear blue sky, and then the hangman came near to put the rope round the priest's neck; and Walter took hold of it and kissed it, and then put it on his shoulders, saying, "Behold the last stole of my priesthood." He closed his eyes, and clasping his hands, he said, "In manus tuas Domine commendo spiritum meum." The rope was drawn tight and the plank on which he stood withdrawn from under his feet; but the very next instant the Sheriff gave a sign, and though the people cried eagerly, "hold, hold," the rope was cut, and Walter dropped on the scaffold insensible, but not dead. Hastily they stripped him, and then began that scene of butchery which would have disgraced a heathen nation, and which we shrink from describing, nevertheless, as was beautifully said in speaking of the sufferings of martyrs in the olden times, "what they endured we may bear to hear of." The design was to cut open the body till they found the heart. They literally began to cut him to pieces; groans and sobs were heard on all sides, and many tears were shed, and some of the senseless rabble yelled and howled like brute beasts; the executioners growing timid, did their work badly, and cut and stabbed, scarce knowing what they were about. The first incision of the knives had woken Walter to full consciousness, the executioners flew upon him to bind him down; there was no need, he lay perfectly still; the sweat gathered in heavy drops upon his brow, and as the agony increased, from his mouth, eyes, and nose ran down blood and water; but there was neither groan nor cry from those lips. They spoke indeed, but it was one word only, "Jesu, Jesu be to me a Jesu." The work was accomplished, and the quivering heart was torn from its place, and held before the fast glazing eyes, and then placed on a spear and shown to the howling multitude. "Oh Jesu, Jesu," said the martyr, once again, "I come to Thee, O sweet Jesu," and with these words the spirit was set free.

Then the head of the martyr was struck from his body, and in doing so the clumsy hangman let his axe first fall on the arm, and severed from it the right hand; it rolled over the scaffold, and was instantly perceived by Arthur Leslie who contrived to take it up and conceal it, as usual with others, quartered and placed on London Bridge; Lord Beauville had no wish to be thus reminded of his kinsman; and so the remains were hastily thrown into a cart, and interred within the precincts of Newgate, as they would have buried a dog, without chant or prayer. So they deemed; but perchance their ears were too dull to hear sweet alleluias, and their eyes too blind to see angelic forms lay him softly in his grave, and kiss those limbs consecrated, once with the unction of the priesthood, and again with the martyr's blood. He sleeps there, the last of his line—not as his fathers do, 'neath the sculptured marble tomb, with their deeds inscribed in marble—it matters not; for them they sing the

Mass and chanted the Requiem, and gave abundant alms that the soul might rest in peace. No need of these for him. The white robes gleam in heaven with radiant brightness, for another is among their throng, and the martyrs wave their palms triumphantly, for another mortal hand grasps his and is crowned with them.

Hush, ye mourners by the scaffold of Tyborne; weep not so bitterly; the blood is dripping truly, and the green earth of England sucks it in; but look up, ye that weep for your father—look up and listen, there is "a sound of harpers harping with their harps."

CHAPTER XXIII.

"Then with slow reverent step
And beating heart,
From out the joyous days,
Thou must depart.

"And leaving all behind,
Come forth, alone,
To join the chosen band
Around the throne."

Adelaide Proctor

It was over, and the pent-up hearts of the mourners had leisure to pour out their griefs; but their sorrow had a soothing character; the loss to them was bitter, but the gain to him, how great! When they recalled to mind each step of his weary pilgrimage, and then considered the end was reached—the victory won—they could not but rejoice, and turned away from Tyborne resolved to suffer manfully and follow on in the way he had gone. To Arthur Leslie fell the task of delivering the letters that Walter had written from prison; most of them, had, indeed been written by Arthur himself, at Walter's dictation, but the trembling signature of the tortured hand of the martyr was there to enhance their value in the eyes of the recipients. These letters were three in number; one to Father Mordaunt, another to Sir Robert, and the third to Blanche and Mary. The one addressed to Sir Robert Thoresby was as follows:

"My Dearest Uncle,
"After many conflicts, mixed with spiritual consolations and Christian comforts, it hath pleased God, of His infinite mercy to call me out of this vale of misery. To Him, therefore for all His benefits at all times and forever be all praise and glory. The tender care you have had for me, I trust in heaven shall be rewarded. I am advertised that I am to end the course of this life; God grant I may do it in imitation of the servants of God, and may say joyfully with St. Andrew, rising from the hurdle, "Salve sancta crux." Innocency is my only comfort against all the forged villainy which is fathered on my fellow priests and me. Well, when by the high judge, God Himself, this false vizard of treason shall be removed from Catholic men's faces, then shall it appear who they be that carry a well-meaning, and who an evil, murdering mind; in the mean season, God forgive all injustice; and if it be His blessed will to convert our persecutors, that they may become professors of His truth. Prayers for my soul procure for me, my loving kinsman; and so, having great need to prepare myself for God, never greater in mind, nor less troubled towards God, binding up all my iniquities in His precious wounds, I bid you farewell; yea, and once again, the lovingest uncle that ever kinsman had in this world, farewell.

"God grant us both His grace and blessing until the end, that living in His fear, and dying in His favor, we may enjoy one the other forever.

"Your good nephew,
Walter de Lisle,
Priest."

To Father Mordaunt he wrote:
"Most Reverend and Dear Father.
"As in duty I am bound never to forget you, you have ever had so tender and fatherly care of me, so now especially, I must in no ways omit to write to you, being the last time I must salute you; for unworthy though I be, I am to end my days in the just quarrel of my Lord and Master Christ Jesu.

"Alas father, what other thing can I desire than to suffer with Christ, to be reproached with Christ, to be crucified with Christ, to die a thousand deaths that I may live forever with Christ? for if it be the glory of a soldier to be made like his Lord, God forbid that I should glory in anything but the cross of my crucified Lord. My greatest desire is to suffer, and I would I had as many lives to offer as I have committed sins. Dear Father, prepare yourself always to suffer, and animate your spiritual children. God give me strength and courage, and make me glorify His glorious name by my death. Let me, therefore, dear father, be made partaker of your good prayers, and say, I beseech you, and procure others to say Masses for my sinful soul. Commend me to all our most dear fathers and brothers of the Society of Christ my Jesus, in whose prayers, labours and sacrifices, as I have a share, so have I great confidence. I have comfort in Christ Jesu and His Blessed Mother, my good Angel, and all the Blessed Saints; and I have much comfort in the valiant and triumphant martyrs that are gone before me, and I do trust much in their good prayers.

"Once again, adieu! I take my last leave of you, and commit you to Christ Jesu.

"Your poor debtor and son,
"Walter de Lisle,
Priest."

This last was addressed to Blanche and to Mary:
(To be Continued).


THE SOUL'S BATH.

At even when the roseate deeps
Of daylight dim from heaven's
bars,
The soul her earthworn garments
slips
And naked stands beneath the
stars.

And there unto that river vast,
That mighty tide of night, whose
girth,
With splendid planets brimming
past,
Doth wash the ancient rim of
earth,

She comes and plunges in; and
laves
Her weariness in that vast tide,
That life-renewing deep, whose
waves
Are wide as night is wide.

Then from the pure translucent
flow
Of that unplumbed, invigorate
sea,
Godlike in Truth's white spirit-
glow,
She stands unshamed and free.
—W. Wilfrid Campbell, in
Atlantic.



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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

FROM OUR EXCHANGES.

SPANISH COURTESY.

When the sinking of the "Merri-mac" failed to "bottle up" the Spanish fleet at Santiago, Admiral Cervera sent a flag of truce to Admiral Sampson informing him that Lieutenant Hobson and his men were safe. It was a fine piece of characteristic courtesy, and the public men of the United States, after taking a few years to think it over, have concluded that it should be recognized in some way. A memorial signed by twenty governors of States and twenty other prominent Americans has been sent to Admiral Cervera.—The Casket.

THE SECTS AND THE BIBLE.

It has often occurred to us that a telling argument against the pretended antiquity of Protestantism could be formulated by asking the sects, why, if they existed, they never "put the Bible into the hands of the people" prior to the coming of Luther. The Gnostics in the first centuries did not hesitate to circulate their destructive forgeries. The numerous other heretics who followed them did in like manner. But if Methodists existed why were they so criminally inactive? Why were the hypothetical Baptists still as mice? It will not do to point to Wyclif and Coverdale. They were moderns. The simple truth is orthodox Protestantism has no antiquity at all. It did not put forth for the reason that it had no existence. If it did exist, it never took pains to write out the Bible word by word and letter by letter and give it to the people in the vernacular. Why did it leave all the toil of translating and copying to the monks in the scriptoriums?—The New World.

THE KING AND IRELAND.

King Edward of England does not live up to the ideals of the "London Times," and so the organ of Richard Pigott lectures him on the danger of outstepping the British Constitution. It is over the King's visit to Ireland that the Thunderer thus waxes insolent. The king, it is stated, has been quietly discussing with influential persons, not in the ministry, the reasons why the Irish demand for self-government should not be conceded; and the only reasons he could find were based on the objection of the land-lord and Orange minority. During the king's visit to Ireland recently he did not speak much in public, but the few words he said were kindly and hopeful. It is known that he is very much concerned over the continued flight of the people and would be glad to second any practical effort to check it. It is to be hoped he may continue to incur the bilious displeasure of the villainous "Times."—Catholic Standard and Times.

IDENTICAL INTERESTS.

A magazine published in New Brunswick says, speaking of Great Britain and the United States:

"If they could enter into an alliance to safeguard their common welfare—and this is both possible and imperative—the whole earth could rest in perfect ease. It is not hard to see that with such a compact no country or combination of countries would care to take the risk of incurring their indignation. Again, their interests and hopes and aims are so identical and interwoven, etc., etc., etc."

Identical! About as much so as the interests of any other two rivals and competitors. That is what they are, rivals and competitors for the world's trade. The United States, if it succeeds in holding together for half a century longer, will probably have a population of one hundred and ten or fifteen millions. That mighty commercial nation is now grasping at the best commerce of the world. She would gladly crush out of her path the only rival that offers her serious competition—Great Britain and we have witnessed within a few years past how peacefully inclined she is when her money kings, backed by an unscrupulous press, call out for war.—The Casket.

A STATUE OF CHRIST THE ONLY GUARD.

"Many of our superior 'Anglo-Saxons,'" says the Catholic News "have a habit of sneering at the Latin races, regarding them as decidedly backward and unenlightened. But a part of the Latin race in South America has lately taught an impressive lesson to the rest of the world. Chili and Argentina have had a long and threatening controversy as to their boundary lines. Finally they came to an agreement. Were the people of these South America republics boastful 'Anglo-Saxons' they would have marked the boundary line with a cordon of fortresses. Instead, Chili and Argentina erected a single statue of Christ on the dividing line. By that act they have unwittingly rebuked the people who are so fond of sending our missionaries to Christianize the Catholic South Americans.

THE DOMESTIC PROBLEM.

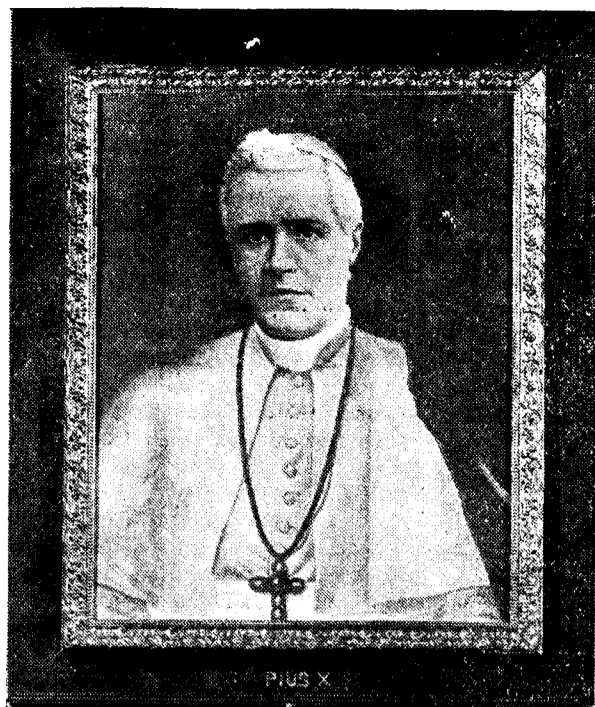
The Sacred Heart Review says: "The servant girl problem is bothering a great many housewives nowadays. They blame the servant girl for everything, and they assert that it is impossible to find servants who are good, and reliable. Not among such fault-finders may be counted Miss Cornelia Nash, a lady prominent in the Baptist Church in Brooklyn, N.Y. The New York papers contained a report this week that Miss Nash had given to Father Healy of Lakewood, N.J., (where she is at present staying) the sum of \$100 for the benefit of the Church of St. Mary, of the Lake, "because of the edifying example set by the Catholic servants employed in one of the hotels of that place." Father Healy announced Miss Nash's gift, and her reason for making it, at all the Masses last Sunday, and asked his parishioners to remember such good Christians in their prayers.

CINCINNATI'S MAY FESTIVAL.

Cincinnati claims the honor of being the one city in the United States which has made a sustained effort to advance the cause of classical music on a large scale, its sixteenth biennial festival marking the close of its thirty-third year in the field. Thirty years of chorus training in the works of the music-masters; thirty years of familiarity with the best that these masters have given us in orchestral, choral and solo works; thirty years of study that has influenced the musical taste and judgment of several thousand people, entitles Cincinnati to the palm as being the home of musical of the national music festival.

With Theodore Thomas as musical director and his superb orchestra trained to the slightest movement of his baton; with the great organ and the magnificently trained chorus of 500 voices; with such soloists as Mme. Schumann-Heink, Muriel Foster, Agnes Nicholls, Watkin Mills and William Green, the five concerts which comprise the forthcoming festival offer a series of programmes so rich and varied that the music lover will be unable to say which is the choicest. Mme. Schumann-Heink and Watkin Mills are well known to festival audiences and need no heralds; and the three other soloists come from England with many laurels. Miss Foster has been heard in New York and in Chicago since her arrival in this country in March; Miss Nicholls and Mr. Green come especially for the Cincinnati festival and here make their initial appearance before an American audience.

In the "Dream of Gerontius," Dr. Elgar's exquisite setting of Cardinal Newman's poem, the festival public will hear one of the most original compositions of the last decade; and those who heard Elgar's "Cocaigne Symphony" and his "Pipes of Pan" at the festival of 1902 anticipate pleasurable a renewed acquaintance with this masterly composer, whose Catholicism makes him peculiarly sensitive to the mystic meaning of the poem, and therefore its most fitting exponent in music. Miss Nicholls, Miss Foster and Mr. Green are to be the soloists, and they come from triumphant renditions at the Birmingham festivals under Dr. Elgar's personal direction.—Catholic Columbian.



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