

# Northwest Review

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## CURRENT COMMENT

We were once told of a sincerely Catholic lady here in Winnipeg, who, living in a Protestant atmosphere and hearing only of the labors of Protestant missionaries, was quite surprised when a priest gave her some idea of the vastness and efficacy of Catholic foreign missions. She had hitherto imagined that her own brethren were doing very little in that line as compared with non-Catholic Missionaries. There may be many such ignorant Catholics. To them especially, but also to all our readers, we commend the following extraordinary avowal, which we copy, title included, from the February number of a Protestant religious monthly, "The Bible Student and Teacher" (Minneapolis edition):—

### WHAT THE PROTESTANT CHURCH IS NOT DOING.

"The Christian," a London religious journal, under date of January 5, 1905, deals with the Protestant boast of being a Missionary Church in this way:—A recent writer has quoted a calculation made by Mr. Eugene Stock, a couple of years ago, that the number of Protestant missionaries at work in the world's mission field is not much in excess of 14,000; and he has added that, from the latest statistics available, it would appear that from France alone 8,300 priests, 3,500 lay brothers, and 33,000 sisters had been drafted into the missionary service. In view of such figures it is not to be wondered at that he should remark: "And in face of this we go on boasting of our foreign missions, and claiming that our apostle has been given us for the conversion of the world. . . . We ought to be overwhelmed with shame for both the quantity and quality of our work."

These points and facts bring us face to face with a problem that, when abstractly stated, is certainly startling, and that when put in concrete form becomes appalling. (The Bible Student and Teacher prints "startling" and "appalling" in heavy black type.)

Another very significant avowal is made in the same number of The Bible Student and Teacher. "Most Christian people here at home have very little conception of the disastrous effects that the new radical criticism (of the Bible) is working in the mission fields abroad. Naturally, they are inclined to give but little attention to the matter, feeling doubtless that men who do not believe in the fundamentals of the Gospel would hardly go to preach such a Gospel to the heathen. THEY FORGET HOWEVER, THAT IN MOST FIELDS THERE IS BUT LITTLE CALL FOR THE OLD STRENUOUS SELF-DENIAL, AND THAT TO THE WORLDLY STUDENT FOR THE MINISTRY THE FOREIGN FIELD PRESENTS AN IDEAL OPENING, SO FAR AS HARDSHIPS AND EMOLUMENTS ARE CONCERNED." The words we have put in capitals let the cat out of the bag. Simple-minded people often wondered why men and women, who could not succeed at home, so often became foreign Protestant Missionaries. Now the secret is revealed. "To the worldly student for the ministry the foreign field presents an ideal opening, so far as hardships and emoluments are concerned"; which, being interpreted, means that there are no hardships but fat emoluments. This is precisely what we have more than once maintained in these columns. Unlike the Catholic missionary, who gives up all prospect of a wife and home, and, generally speaking, all prospect of saving up anything for his old age, who must needs endure hardships because of the poverty of Catholic missions and the habit Catholic missionaries have of sharing the privations of the heathen, the Protestant missionary brings his wife and family with him, receives a salary which, though apparently moderate as compared with salaries here, is princely as compared with the

earnings of the heathen. In China, for instance, a thousand dollars a year is worth ten thousand here. Missionaries and their wives, accustomed to hard menial labor here, revel over there in a multitude of servants, the best of whom cost only a dollar a month. All they have to do to keep their salaries up is to write home glowing letters full of pious platitudes, to distribute Bibles and to enroll a certain number of well paid converts. Verily, they have a soft snap and they know it, though they never let its bright side be seen at home, lest their game should be up. But that writer in The Bible Student and Teacher is honest and lets it be known that, to be a Protestant missionary, belief in the fundamentals of the Gospel need not be the determining motive; that ideal of the worldly student—no hardships and fat emoluments—is quite enough of an attraction. Once over there, in the healthy hill country of India, or the enchanting islands of the South Pacific Ocean, you teach anything you like, generally the easiest possible doctrine. What matters it if you make not one single real convert? The "worldly student for the ministry" has no sincere belief in the next world. He makes the most he can of this.

Catholics are not at all afraid of the Higher Criticism of the Bible, for they have the infallible guidance of the Church to determine what is true and what is false in the results of contemporary research. But those of our separated brethren who still cling to the absolute inerrancy of the Word of God are sadly exercised by the disintegrating influence of the wild, unproved theories of supposedly learned men. At first the Protestant friends of the Higher Criticism claimed that if it could only gain a hearing very desirable results must inevitably ensue. Men and women who have been driven from Protestantism by the ignorance and bigotry of old fashioned ministers would immediately flock within the fold. Then would deepen the spiritual insight of multitudes. Then the interest in Foreign Missions would increase. Then the whole scheme of Christian activity would be enriched by a fresh and unwonted vigor. The Rev. Henry B. Master shows, in the "Bible Student and Teacher," that these fine promises have not been realized. In spite of the noisy and very complete dissemination of Higher Criticism literature, the numbers added to Protestant churches have not increased, no Higher Critic has become distinguished as a soul-winner. "A tree is known by its fruits," he writes, "and the fruits of the Higher Criticism, in the all-important matter of inducing men and women to accept Jesus Christ as their personal Saviour from sin and from death, are about as prominent as those of the Bethany fig tree at which the disciples wondered with fear."

The evil effects of this destructive criticism are still more apparent in Protestant foreign missions. A missionary writes from China to "The Bible Student and Teacher": "In much of our work we are met, not by a literature antagonistic to the Bible, but simply by indifferent civilizing literature on evolutionistic lines. . . . It gives me great assurance to see the names heading the Bible League. I have long felt that such men as you were keeping silent too long, while the erratic criticism was undermining the faith of many in the ministry and of some who were on the mission field. I have noticed that in the later additions to our field there are but few who are not tainted in thought and belief by its teachings; and among their books of reading and reference are works of the leaders who can find only error in the Bible. Some missionaries here have left the work for secular pursuits, and are wondering if there is a God, and if man is not an ape after all."

Another missionary writes from India: "Some of the workers in India, during the past few years, have been

greatly troubled by the position, in regard to the Bible, which has been taken by some of the most prominent missionaries; and one of the most deplorable things about it is that quite a number of these missionaries are dealing constantly and directly with educated Hindu young men, young men, who, in many cases, have lost all faith in heathenism and are groping for something, they hardly know what. You can easily see that they just put the Bible on a level with the sacred books of the Hindu and the Moslem, when they say it 'contains the truth', and they so regard it.

Our Protestant friends are thus beginning to understand that the rationalistic view of Holy Scripture makes faith impossible, and leaves nothing but mere opinions to fall back upon. Mere opinions never have carried and never will carry the Gospel anywhere, or produce a lofty and worthy type of Christian character. Heinrich Heine, a man who could not be accused of any bias in favor of religion, once made a remark to the point. Standing in one of Europe's great Catholic cathedrals and looking upward at the harmony and beauty of the whole mighty pile, he said to his companion: "You see here the difference between opinions and convictions. Opinions could never build such a structure as this—convictions can!"

A subscriber and dear friend has kindly sent us a number of "The Catholic Press," published at Sydney, New South Wales. This number, dated January 19, reached Manitoba on Feb. 20, a rather quick run. We may say at once that, in point of size, advertising, news, general interest, there is in America no Catholic paper to compare with "The Catholic Press," although several of our best organs are editorially superior to it. Our Sydney contemporary gives the latest Catholic statistics furnished by the "Australian Catholic Directory for 1905," which is published, not two months late, as ours is, but strictly at the beginning of the year. The Catholic population of Australasia, including New Zealand and Tasmania, is 928,413, of which considerably more than one-third—339,090—is in the province of Sydney. The diocese of Sydney alone contains almost one-fifth—175,000—of the total. The smallest diocese is Port Augusta, South Australia, with 11,953 Catholics. New Zealand's four dioceses are all numerically small: Archdiocese of Wellington, 36,500; diocese of Auckland 26,000; Christchurch, 22,000; Dunedin, 22,000; 106,500 Catholics in all New Zealand, out of a total population of about 800,000. The total population of Australia, Tasmania and New Zealand being about 4,800,000, the Catholics form nearly, but not quite one-fifth. The children in Catholic schools number almost one-eighth of the whole Catholic population, a very fair showing if we consider that Winnipeg, with all its governments! and municipal coddling of public schools, can get only just that proportion, one-eighth, 10,000 children out of 80,000 people, into its public schools.

Sir Wilfrid Laurier's noble stand on the Separate School question has aroused a legion of ultra-Protestant adversaries. With their customary perversion of the plainest words they prate about liberty when their only purpose is the enslavement of Catholics. The latter claim the God-given right to make their Maker supreme in the school room as well as everywhere else. The former, who have no real faith in the superiority of eternity over time, and whose only object is to secure more of the loaves and fishes, launch into empty heroics on the majesty and beauty of the public school system, on the national spirit supposed to be fostered thereby, although no public school pupil sees more of the nation than the limited horizon of his school room. The fact that all the bitterest enemies of the Catholic Church, Orangemen and cognate secret societies, are leagued

against the sacred freedom of Catholics is enough to determine all fair-minded men as to the proper course to follow. The further fact that Mr. Clifford Sifton, whose unfair and fanatical speeches in the Manitoba House in 1890 did so much to rivet on Catholics the chains that have been galling their limbs for fifteen years, has resigned his position in the cabinet, ought still further to convince all Catholics, Conservative or Liberal, that now is the time to strengthen Sir Wilfrid Laurier's hands. When he returned to power for the third time with an immensely increased majority we said he now had an unparalleled opportunity to settle the school question for ever. His present bill is a great step in that direction. Let no true Catholic allow his political bias to overshadow his religious convictions. Conservatives, who are Catholics first of all, will understand what we mean. The others, who put party before religion, will always find some excuse for betraying the latter, and will thereby deserve the contempt of their sincere coreligionists.

## Clerical News

Father Hickey, V. G., the newly-appointed Coadjutor to Bishop McQuaid of Rochester, N. Y., is 44 years old. He is a native of Rochester and received his primary education in the parochial schools of that city. He gained his ecclesiastical training at St. Andrew's Seminary, Rochester, and St. Joseph's Theological Seminary, Troy, N. Y. On March 5, 1884, he was ordained to the priesthood in the Cathedral at Rochester by Bishop McQuaid. He is now rector of the Cathedral. He succeeded Rev. J. P. Kierman as vicar general.

Cardinal Richard, Archbishop of Paris, celebrated on February 10, the diamond jubilee of his priesthood.

The venerable Archbishop Williams, of Boston, has been successfully operated upon for cataracts in his eyes.

In order to study labour and social conditions, Archbishop Quigley, of Chicago, is visiting the mining towns in Illinois.

The members of the Irish Hierarchy have sent generous contributions to the Irish Parliamentary Fund, with encouraging words for Mr. Redmond and his followers.

The Bishop of Waterford on Tuesday, Feb. 7, opened a two-day bazaar held at Carrick-on-Suir to celebrate the centenary of the establishment of the Christian Brothers in the town.

It is semi-officially announced that the Pope will hold a Consistory in the first fortnight of March. It is not known whether any new Cardinals will be created on this occasion.

The day before his death, which was sudden, Monsignor Doane declared that he had a wonderful vision of Heaven, which he described. He informed Mr. Healey, a wealthy parishioner, that he had seen his only son, who died recently. The son, he said, was quite happy, but wished his parents to join him. Mr. Healey is now lying at the point of death, apparently well pleased. A sensation has been caused by the report of the Monsignor's vision.

The Bishop of Salford has issued a circular letter to the clergy relating to the forthcoming general mission in Manchester and Salford, which will commence on March 26th and continue for three weeks. Amongst the directions of importance is that of the compiling of a minute census of all the Catholics in the different missions, and the Bishop urges that the clergy should have a uniform census book for the purpose. His Lordship, furthermore, directs that at the beginning of March, and each succeeding Sunday,

the announcement of the mission shall be made beforehand, and suggests that the first week be given over entirely to children.

Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, sent a telegram to his Eminence Cardinal Vincenzo Vannutelli on the occasion of his episcopal jubilee, tendering him the warm congratulations and best wishes of Catholic Ireland. His Eminence in replying said: "Deeply touched, I thank the Cardinal Primate and other Irish Catholics."

The Most Rev. Dr. Howley, Archbishop of Newfoundland, who is returning from Rome, arrived in Kilkenny, on Feb. 6, on a visit to Mr. J. F. Smithwick, Birchfield House. His Grace was accompanied by his nephew, the Rev. Alexander Howley, D.D.

Notwithstanding the agreement entered into with the American authorities in the Philippines to substitute the Filipino or American priests for the Friars, it has been found impossible to provide the many parishes with pastors, and the Congregation of the Propaganda has now authorized the Bishops in the islands to employ the religious Orders wherever necessary.

The Roman Catholic Church, writes Mr. C. N. Tadros, of Jerusalem, has sustained a great loss by the death of one of its distinguished prelates, in the person of Monsignor Ludovic Piavi, Latin Archbishop and Patriarch of Jerusalem, and Grand Master of the Order of the Holy Sepulchre, who passed away on the 24th January, in the 72nd year of his age. He belonged to the Order of St. Francis d'Assisi. In 1889 Pope Leo XIII selected him to succeed the late Monsignor Vincenzo Bracco, as Patriarch in Jerusalem. He was a man of great learning, a prominent figure among Church dignitaries for his imposing presence and great accomplishments. His affable and gentle manners as well as his benefactions made him very popular not only amongst his own people, but likewise amongst all sections of the population. Mgr. Piavi was decorated by the Emperor William, on the occasion of his Majesty's visit to the Holy City in 1898, with the Grand Cordon of the Red Eagle, and by the Sultan of Turkey with the first class of both the Osmanieh and Medjidieh Orders. The interment took place on the 26th January, after an impressive funeral service conducted by the titular Bishop of Capernaum, Monsignor Luigi Riccardo, assisted by a Mexican Bishop (on a visit to Jerusalem) and by the Most Rev. Frediano Giannini, Custodian of the Holy Land, as well as by a large body of clergy. The entire Consular Corps, with their staff, mostly in uniform, as well as representatives of the different Churches in Jerusalem and the local Turkish authorities, attended.

Rev. Father Guerin, O.M.I., of Saskatoon, is here this week.

His Lordship the Right Rev. Emile Legal, O.M.I., stopped over on his way to his diocese of St. Albert, and said Mass on Thursday of last week in the chapel of the Grey Nun Mother House. He continued his westward journey that evening.

Rev. Fathers Jutras and Belanger were here on the 23rd inst.

The Rome correspondent of the Liverpool "Catholic Times", writing about Feb. 5, says: "His Excellency M. Merry del Val, father of the Cardinal Secretary of State, has not been in danger at any time since January 28, and his progress towards complete recovery has been satisfactory and steady. Cardinal Satolli was reported to have taken a turn for the better about January 31, but his condition is still grave. Public intercession has been made at the Church of the Madalena for his recovery. His illness is severe bronchitis. Cardinal Sanmi-

niatelli was prevented by influenza from attending the requiem of the Grand Master of the Order of Malta, but he is now convalescent. No improvement has been reported in the condition of Mgr. Pericoli since his grave illness began some days ago. The aged Prelate is Canon of St. Peter's and Auditor General of the Apostolic Treasury (Reverenda Camera Apostolica), and he has been several times mentioned as a likely Cardinal. More recent news says that Cardinal Satolli is threatened with pneumonia, and that the Pope is much concerned over the health of the former Apostolic Delegate to the United States.

Rev. Father Comeau, O.M.I., was here this week; Rev. Father Mireault also came in from St. Anne.

Rev. Father Woodcutter has arrived in the city from Esterhazy, where he resigned his charge in favor of Rev. Father Peirot in order to be of assistance to incoming immigrants at Winnipeg during the ensuing season.

### Persons and Facts

On Feb. 28, Mr. and Mrs. E. Cass, of Vaughan street, left by the south-bound flyer on an extensive tour through the States. Mr. and Mrs. Cass will visit Chicago, Buffalo, New York and Washington. They will also probably visit the southern coast states.

Ottawa, Feb. 23.—(Special)—Foley Bros. of St. Paul, Minn., the well known railway contractors, who are double tracking the C.P.R. between Fort William and Winnipeg, have presented Archbishop Ireland with a cheque for \$40,000 for the proposed new cathedral at St. Paul. Messrs. Foley are natives of Almonte, Ontario, and have amassed a fortune across the line.

One of the Foleys is a relative by marriage of Mrs. Nicholas Bawlf, of this city.

To J. F. T.—Postcard and paper came a few minutes after you left. Many thanks for so many interesting articles. Another time—and this advice applies to all who kindly send us special journals—be so good as to write on the wrapper "marked copy," also on the first page of the newspaper "see page so-and-so", and in that page to mark the article intended for our perusal. It is a serious undertaking to hunt through a 36-page paper.

On Wednesday, Feb. 22, at 8 o'clock the holy habit was conferred in the Grey Nun Chapel by the Very Rev. Vicar General Dugas on Misses Marie Louise Roy, (Sister Sainte Scolastique), Mary Nancy Solomon (Sister Solomon), Robertine Gossek (Sister Verteuille), Alma Laurin (Sister Laurin) Regina Garand (Sister Garand), and Rosanna Nadaud (Sister Jubinville). Miss Eva Garand received the holy habit of the Auxiliary Sisters with the name of Sister St. Edmond.

Some interesting information on the vexed subject of mixed choirs has just come to hand. From a reliable Roman source we learn that the Commissions on Sacred Music and on Gregorian Chant lately held a joint meeting to consider the question of mixed choirs. Having affirmed the general law prohibiting such choirs at liturgical functions, they went on to admit the necessity of exempting countries where the enforcement of the law would create serious difficulties. A resolution embodying this view will be laid before the Holy Father at an early date. Our informant makes special mention of America as among the countries to be exempted. We learn from another source that Switzerland has already secured an exemption; and that several of the German Catholic States, where mixed choirs are made a rule—Bavaria, for instance—are about to apply for the same favor. Up to the present no German Bishop has made any move to enforce this law.

San Francisco, Feb. 28.—It was announced today that the seventh satellite of Jupiter was discovered on January 6, by Assistant Astronomer Perrine, of the Lick observatory. The direction of the satellite from Jupiter on the evening of February 22 was 57 degrees east of north, and its distance from the planet was 19 minutes of an arc, said Director W. W. Campbell. Its motion is carrying it southeasterly at the rate of one minute of an arc a day.

The Archbishop of Dublin has presented to Sir Francis Cruise, M.D., D.L., Honorary Physician in Ordinary to his Majesty King Edward in Ireland, the brief of his Holiness Pope Pius X appointing him a Knight of the Order of St. Gregory the Great, and the star or decoration of that high Order. This honour is a graceful recognition of the lifelong labours of Sir Francis Cruise in connection with the "Imitation of Christ," and its literature, including his last recent works, the new translation of the great book itself, and an outline of the life of its author. The municipality of Kempen have named a new street after him, as the champion of their famous townsman.

The Marquis of Bute has left England on a hunting and exploring expedition in Central Africa, which will probably extend over several months.

It has now been finally settled that Mr. John Redmond, M.P., will visit Liverpool on March 19th, and deliver an address at a St. Patrick's Day demonstration, to be held at the Hippodrome, West Derby-road. It is understood that the Irish leader has selected Liverpool, as the stronghold of Irish sentiment and activity in Great Britain, in which to make an important declaration on the policy of the Irish Party at the general election, and the line to be adopted by the Irish electorate of Great Britain towards Liberal candidates.

The Council of the Imperial Protestant Federation have forwarded a letter to the Prime Minister and the Lord Lieutenant of Ireland making a bigoted attack on Sir Antony MacDonnell and expressing an earnest hope that his appointment as Under-Secretary for Ireland will not be made permanent or continued.

The remains of the late Sir Albert Beckett, Assistant Accountant-General of the Army, who died at Champery, Switzerland, on September 11, 1904, were on Feb. 4 brought to England and re-interred in the Catholic Cemetery, Mortlake.

In a Convocation held at Oxford on Feb. 7, the Vice-Chancellor, the Rector of Lincoln, presiding, the Honorary Degree of Doctor of Music was conferred upon Sir Edward Elgar, Hon. Mus. Doc. of Cambridge and Durham.

Mr. W. J. Fleming, of St. Patrick's Schools, Oldham, England, was inducted as President of the Oldham and District Teachers' Association at their thirty-second annual meeting on Feb. 4, and delivered an able address on education. On the motion of the Vice-President, Mr. Kershaw, he received a hearty vote of thanks, which was supported by Dean O'Callaghan. Mr. Fleming is the first Catholic teacher who has been President of the Association in Oldham.

The oldest inhabitant is figuring out when last he witnessed such mild and calm weather from Feb. 19 to March 2. The Portage plains seem quite ready for seeding. One man was harrowing last week somewhere in Manitoba. It would not, however, be prudent to sow grain now, for we have every reason to expect another touch of winter before the spring sets in in earnest.

Upon request of Mr. Olive-Bayley, the British Consul, the New York police have sent out a general alarm for Arthur Reginald French, eldest son of Lord De Freyne, French Court, County Roscommon, Ireland, formerly a lieutenant in the Royal Fusiliers, who has been missing since Jan. 19. Lieut. French arrived in this country as a second-cabin passenger on the steamship Umbria on Jan. 16 and registered at the St. Dennis. He was about the hotel for three days in company with a fellow-passenger. His baggage is still there.

The great rivalist mission of Messrs. Torrey and Alexander has not, so far at least, justified the very extravagant anticipations by which its advent to London was heralded. The first services have fallen decidedly flat. None of the religious enthusiasm that was promised has been evoked. Either the people of London are not in the humor for a revival or Messrs. Torrey and Alexander are unable to profit by their opportunities. There seems a general disposition among their hearers to compare them unfavorably with Messrs. Moody and

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Sankey. They say that Mr. Moody was a more gifted preacher and a more artistic one, while Mr. Sankey was a far better singer and conductor. The first day, of course, there was a remarkable audience at Albert Hall. The gratis advertisement given to the undertaking by the London papers accounted for that. Since then the audiences have been dwindling and are not at all composed of the class which the revivalists had announced their intention of "converting". Unless Messrs. Torrey and Alexander can introduce some more effective "business" than they have hitherto achieved, they must be prepared for a fiasco.—Ex.

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| <ul style="list-style-type: none"> <li>Arthritis</li> <li>Abscess—Anemia</li> <li>Bronchitis</li> <li>Blood Poison</li> <li>Bright's Disease</li> <li>Bowel Troubles</li> <li>Coughs—Colds</li> <li>Consumption</li> <li>Colic—Croup</li> <li>Constipation</li> <li>Catarrh—Cancer</li> <li>Dysentery—Diarrhea</li> <li>Dandruff—Dropsy</li> <li>Dyspepsia</li> <li>Eczema—Erysipelas</li> </ul> | <ul style="list-style-type: none"> <li>Fay Fever—Influenza</li> <li>Kidney Diseases</li> <li>La Grippe</li> <li>Leucorrhoea</li> <li>Liver Troubles</li> <li>Malaria—Neuralgia</li> <li>Many Heart Troubles</li> <li>Piles—Pneumonia</li> <li>Pleurisy—Quinsy</li> <li>Rheumatism</li> <li>Scrofula—Syphilis</li> <li>Skin Diseases</li> <li>Stomach Troubles</li> <li>Throat Troubles</li> <li>Tuberculosis</li> </ul> |
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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** PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

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ST. BONIFACE STUDENTS PLAY.

Telegram, March 2.  
 "Disinherited," an Irish drama, was presented by the students of St. Boniface college last night before one of the largest audiences that has ever attended any similar entertainment in the Jesuit halls of learning. The play was under the patronage of Col. and Mrs. Evans, and was witnessed by many prominent residents of Winnipeg and St. Boniface as well as a large number of visiting clergy. Among these were the Rev. Fathers Cahill, O'Dwyer, Camerand, and many others.  
 The students of the college devote themselves quite seriously to the development of dramatic talent and hold three open entertainments each year. Two of these are put on in the French and one in the English tongue. The performance last night showed that the play had been very carefully prepared and great skill was displayed in the selection of costumes and scenery. The whole affair passed off in a most successful manner, and fully equalled any similar performance ever given in the college. Much of the success of the play is due to the Rev. Brother Kennedy, S.J., under whose direction the artists were trained.

Dramatis Personae.

The cast of characters for the performance required a troupe of twelve people. Edwin McKeown played the part of Squire Hilton, an Irish landlord, under the influence of a villainous land agent, Joseph McManus took the role of Marmaduke, son of the squire, who becomes estranged from his father through the instrumentality of the agent and in company with a faithful servant named Teddy, seeks his fortune in America.  
 Eustace Dupen took the part of Belhaven, the designing agent, while Harold Conway impersonated the cheerful Teddy. The part of Major Lookout, an English officer of the jolly good fellow sort, was taken by Alexander McDonald; Dick Harvey, a villain, was well-acted by Joseph Picard, and Hung Choun, a remnant of the empire, and John, a colored servant, were impersonated by Alexander Bernier and Leo Fretz, Albert Kelly, William Collins, J. B. Lauzon and J. Cote did good work in the capacity of smugglers.

The Play.

The play consisted of a prologue and three acts and was quite of the melo-dramatic sort. The students took their parts in an exceedingly clever manner and gave the audience a bit of real acting. Harold Conway in the role of Teddy was indeed a "rale sprig of the ould sod" and won the hearts of the crowd with his delightful comedy. Joseph McManus, although rather young for his part, did some excellent acting. The part of the villain is always a difficult one but was well-handled by Eustace Dupen, who was well-assisted in his sombre deeds by Joseph Picard, who took the part of a bad, bad man in real earnest. The work of Alexander McDonald, Edwin McKeown and Alexander Bernier was done very well and contributed to the humor and pathos of the entertainment.

Between acts the orchestra played "El Capitan" march and "La Czarine" with good effect, while a Chinese ballet by a number of the boys from the school proved a very popular specialty. A song, "Killarney," by the college glee club, was a very pleasing relief after the first act.

CHARMING WEDDING IS SOLEMNIZED.

A pretty wedding was quietly solemnized this afternoon at 2.30 o'clock at St. Mary's church, when Miss Mary Louise Marrin, daughter of Mr. and Mrs. Phillip A. Marrin, of 200 Smith street, and Arthur E. Grassby, also of this city, were united in the bonds of holy matrimony. Rev. Father O'Dwyer, O.M.I., officiated. The bridesmaid was Miss Antoinette Marrin, sister to the bride, while Percy Grassby assisted his brother as best man.

The ceremonies, while quite private, were charming in every detail. The bride was becomingly gowned in a beautiful creation of champagne duchess cloth over silk, with picture hat, and carried a bouquet of white roses. The bridesmaid was attractive in a handsome costume of lavender voile over silk, and black picture hat; her bouquet was of pink carnations and roses.

After the ceremony the wedding

party, consisting only of near relatives and the family, enjoyed a nuptial dinner at the residence of the bride's parents.

There was a handsome array of gifts, too numerous for particular mention. The groom's gift to the bride was a mahogany piano, while the bridesmaid was the recipient of a pearl crescent. The bride's father presented the happy couple with a substantial cheque.

Mr. and Mrs. Grassby will leave on their honeymoon on this evening's southbound flyer at 5.20 o'clock, and in the course of their three week's tour through the States will visit Chicago, New York and Washington. Mrs. Grassby's travelling suit was a very pretty dress in hunter's green, with hat to match.

The bride enjoys the good wishes of a large circle of friends, being very popular among the young people of St. Mary's parish, and Mr. Grassby is well and favorably known as secretary-treasurer of the Bell Piano company at Winnipeg. The couple on their return will take up residence at their home recently erected for them at 367 Edmonton street.—Winnipeg Tribune, March 1.

Regina Notes.

On Friday afternoon Gratton School gave a most pleasant entertainment in honor of the birthday of Mr. Kramer, the Principal. Two addresses were read and gifts presented to Mr. Kramer. Dialogues, songs, recitations and choruses were the programme—very well rendered. One particular song by six sweet little white robed Misses entitled "John Brown's Knapsack is number Ninety-two," was especially worthy of mention. It is certainly wonderful and most creditable to Gratton School staff to see how well those foreign children can acquit themselves in English.

Sunday morning the Bank of Montreal was burned down. The Bank was the finest structure in the city. The cause of the fire seems yet a mystery though 'tis generally supposed it was caused by a defect in the electric wiring. The vault has been opened and its contents were found to be all right. The Bank has opened up temporary apartments in the Donahue Block.

Most beautiful spring-like weather has prevailed here since February 8. Very little snow is to be seen. Wheeling is general. Real estate men are very busy. Property is continually changing hands, very good prices are being realized. All points to the fact: This will be Regina's greatest year so far.

The people of Regina in common with the majority of the temperate minded residents of the Territories, are well satisfied with the terms of the Autonomy Bill, as far as it appertains to educational matters. The present system is practically guaranteed in perpetuity, and the inalienable rights of the minority are conserved in a manner pleasing to Catholics and without giving reasonable cause of offense to the most ultra Protestants. It is true that some of the opposition organs, in the West, have expressed dissatisfaction with the manner in which this phase of the Autonomy question has been adjusted, but only on purely political grounds, and there is little or no religious or racial opposition to the provision to safeguard the rights of the Catholics in this respect, which the "Review" has so consistently championed.

THE KANSAS INSTANCE.

We allude to the Kansas instance because it seems, in our opinion, to point a moral and adorn a tale.

Out in Kansas the Sovereign People through their Law-Making Machine, have gone after the Biggest of the Trusts with unexampled rapidity and deadly effect.

"In six days the general assembly, moved by a demand that echoes and re-echoes throughout the state, has passed drastic trust-busting laws that strike savagely at all forms of monopolistic abuses. These measures have gone through the legislative mill at the rate of one a day, and the grist is still stacked up."

What was the occasion of all this? For the past two years there has been a great development of oil fields in Kansas. In came the Standard Oil company with its old methods.

"They are similar to those that led to riots in Pennsylvania and Ohio ten and twenty years ago. They form the old tragedy of the oil fields—a high price for crude product that attracts producers to the field and then a ruin-



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ous reduction after the fields have been developed."

Whereupon Gov. Hoch of Kansas, said at the Kansas day banquet in Topeka Jan. 29, amid a clamor and demonstration that swept plates and dishes from the tables:

"We should take that monster, the Standard Oil Company, by the throat and say to it, 'You must be decent.'"

Then the Law-Making Machine began to work overtime as follows:

Friday—Anti-discrimination bill goes to house after passage by senate.

Monday—Maximum freight rate act. Establishes maximum rates for the transportation of crude oil by rail and forbids rebates. Passed unanimously.

Tuesday—Railroad commission act passed. Gives power to a body of three state officers to fix rates, tariffs, charges, classifications, and rules and regulations for all railroads in the state.

Wednesday—State refinery act passed. This act authorizes and sends the state into the field as a rival of Standard Oil. Seven years ago the state smashed the binder twine trust by building a factory of its own at the Lansing penitentiary. The farmers have saved millions in the cost of the string with which they tie their wheat sheaves. It is now proposed to build a branch penitentiary in the oil fields and to run a 3,000-barrel refinery with convict labor at a cost of \$400,000 for equipment and stock. The output will be large enough to control the market price of kerosene in Kansas.

Thursday—Anti-gas pumping act passed. Forbids the use of artificial power to force natural gas from the wells, thus keeping all Kansas gas within the state borders.

Friday—Pipe line common carrier act. Throws open to the producer all conduits for the conveyance of crude oil and fixes a schedule of charges for the enforced pipe service. Unanimously passed.

Of course the Standard Oil Company rushed its lobbyists from all parts of the country to Kansas to prevent these drastic acts. A horde of federal office holders and the usual weak sister—the favored merchant—added their influence to that of the monopoly. But all in vain. Now what is the moral?

"When the people are aroused they can go very far and act very swiftly and their Law-Making Machine can grind up the biggest kird of Trust."

That's the moral.

And its a good subject for thoughtful men to ponder.—Milwaukee Catholic Citizen.

BEARDED WOMEN.

Two German doctors have been looking into the question of bearded women, and they have discovered that out of every 1,000 sane females, 200 are bearded. Of these 130 have only a slight down, 40 have a very visible beard, and 10 are unmistakably adorned with this hirsute appendage. Out of 1,000 insane women examined, 481 had slight beards, while 56 had beards well grown.

A MAN HATES HIMSELF

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SATURDAY, MARCH 4, 1905.

## Calendar for Next Week.

### MARCH.

- 5—Quinquagesima Sunday.
- 6—Monday—Votive office of the Holy Angels.
- 7—Tuesday—St. Thomas Aquinas, Confessor, Doctor.
- 8—Ash Wednesday. Beginning of Lenten Fast.
- 9—Thursday—St. Frances of Rome, Widow.
- 10—Friday—The Crown of Thorns. Commemoration of the Forty Martyrs of Sebaste.
- 11—Saturday—Votive office of the Immaculate Conception.

## THE EARLY DISCOVERERS.

Father Drummond's speech at the Old Timer's Banquet.

Our three daily papers gave very sympathetic reports of Father Drummond's speech at the Old Timer's banquet on Feb. 24. The Free Press man spread himself with laudable intentions but with so much "journalistic" padding, carefully eschewed by the speaker, that he had, towards the end of his report, to give a disproportionately short summary of La Verandrye's achievements. The Telegram reporter, while scoring several good points omitted by the others, and saying that this "was undoubtedly the speech of the evening," made one important mistake when he asserted as a fact—that Father Drummond had merely put forward as a legitimate inference—that MacRae had seen the founding of Fort Gibraltar. The Tribune reporter began by saying that "the address proved to be of exceptional value, several historical points in connection with the early discoveries being presented in an altogether new light." However, he went far astray when he placed the massacre of La Verandrye's son and Father Aulneau at Mackinaw. Not one of the three reporters noticed Father Drummond's method of working backward from 1802 to 1773 and then to 1731, so as to emphasize La Verandrye's prior claim to discovery.

In the following abridged report of the speech we shall make use of our three contemporaries, correcting their mistakes and supplying their deficiencies.

Father Drummond began by apologizing for moving away from his seat at the right of the President and toastmaster, Captain J. B. Allan, in order to avoid facing a long row of columns in the middle of Schofield's large dining room, for, said he, it was hard enough to speak in such a large room without facing so many voice-breakers. Though not quite within the time limit to be eligible as a member of the Old-Timers' association—he would be resident in this country 20 years this August—yet he had long been peculiarly and intimately brought into connection with old Fort Garry. Historians generally recognized that the oldest fort here, Fort Gibraltar, was erected in 1804; he believed it was standing at least two years earlier, and he came to this belief from personal experience. In 1867, when he was nineteen years of age, while he was a guest of Major Johnson, uncle to Sir Francis Johnson, who from 1854 to 1858 was Recorder of Rupert's Land, an old gentleman of the name of MacRae came on a visit to the "Hermitage", the Major's residence on Lake Memphremagog in Quebec. Though Mr. MacRae was 84 years old, he had walked on a very hot day the four miles up hill and down dale from the town of Magog to the "Hermitage." When young Drummond congratulated him on such a feat at his age, he replied that 65 years before, at the age of nineteen, consequently in 1802,

he had been sent for his health to the Red River settlement, whence, after two years sojourn, he returned to Lower Canada quite restored, as his present health testified. Now Father Drummond, reflecting on these dates, of which he was quite certain, argued that a young gentleman of refined breeding would not have been sent by his family in search of health to the Red River unless some suitable accommodation could have been found there. But where could he find that suitable accommodation except in a fur-trading post? The settlers sent by Lord Selkirk did not come here till 1812; the French Canadian voyageurs could not have come to reside here unless some kind of fort existed. Therefore it seems likely that the founding of Fort Gibraltar must be set back two years earlier than the very uncertain, though usually accepted date of 1804.

## FROBISHER.

The name of Benjamin Frobisher was still a household word among the old families of Quebec when Father Drummond was a boy, so much so that one member of the Des Rivieres family, belonging to the French Canadian nobility, was called Frobisher Des Rivieres. In 1767, Benjamin Frobisher, conceived the bold project of intercepting the annual fur fleet. He knew that the Indians of the Northwest came eastward from Athabaska Lake to the shores of Hudson's bay, where the great company had its posts. Laden with furs they canoed, portaged and marched to Fort Churchill, and the group of posts to trade. Frobisher came west by the great lakes, and on the Saskatchewan river called a halt. Here he intercepted a fleet of canoes, 800 in number, all laden with costly furs collected from the great west, the frozen north and the Arctic circle beyond the awful barren lands and the great white silence of the snow-covered deserts. The Indians traded, and Frobisher, the daring exploiter of a daring idea, returned with the riches of the year's hunting of many tribes. He made \$350,000 out of the transaction and that in Canada 140 years ago was worth a million dollars now. This expedition was necessarily one of exploration although undertaken for different motives. It also had the effect of forcing the Hudson's Bay company to push on and invade the unexplored western regions. Around Hudson's bay the company's men were carrying on a business controlled by counting house methods. Neither the officers nor the servants were huntsmen and so confined were their operations to pen, book and desk that huge flocks of fowl that would grace any table as delicacies flew over the forts unmolested. Frobisher's exploit woke the company up. In the face of such daring seekers after speedily acquired wealth which muled the coffers of the great company these men who did not know how to shoot were forced to prevent a recurrence of such an event by the company's stock holders in London who suffered considerably.

Father Drummond here mentioned how much he was indebted, for these details, to Judge Prud'homme, one of the best authorities on the history of the Northwest, as also to Miss Agnes C. Laut's recent work, "The Pathfinders of the West."

## SAMUEL HEARNE,

Chief Factor, was different from the ordinary Hudson's Bay officials of his time. After his explorations he ultimately became governor of Fort Prince of Wales, the walls of which measured 30 feet in thickness at the bottom and 20 at the top. He was chosen by the then governor to explore the west and make such daring exploits as Frobisher's impossible. Bound for the "road to Cathay," he started amid the booming of cannon and the cheers of the less adventurous. When three weeks out his native guides and carriers had all deserted him and he had to return. Undaunted he again started with none but Indian companions. This time he snowshoed over the walls and the cannon lay silent beneath the deep drifts. Possessed of a hardy, stubborn nature and fired with an exceptional ambition, he tramped through the snowy wilderness, on and on until he reached the habitation of a remote tribe of Eskimo. Inured to hardship, reckless to a degree and used as he was to all the trials of pioneer life, his heart was gentle and when he discovered that his guides had planned to murder the quiet Eskimo and pillage their store of furs he turned sick with horror. He was the first white man to discover the great Coppermine river and the first white man to stand on the shores of the Arctic Sea that bound the American continent.

## LA VERANDRYE.

Going still further back some forty years, we come to Pierre Gaultier de Varennes de la Verandrye, the discoverer of the Red River. A noteworthy fact is that he was not born in Europe, as all the other discoverers were, but was a native of Three Rivers, Que., a town whose historical associations far surpass in importance the number of its citizens. Another noteworthy fact is that, in his expeditions, he was generally accompanied by a priest of that religious order to which the speaker belongs, one of those men of whom Bancroft, the American historian, wrote: "Not a cape was turned, not a river entered, but a Jesuit led the way." (Applause). The difficulties La Verandrye encountered in his determination to find the fabled Western Sea were traced in detail—the machinations of greedy financiers in the east, the massacre by the Sioux on an island of the Lake of the Woods, of his son, Jean, of the Jesuit missionary Aulneau, and 17 of his 50 men, the death of a dear nephew on the expedition, and many other untoward incidents. "A few days after the massacre," writes Miss Laut, "bands of Sautaux came to the camping ground of the French. The heads of the white men lay on a beaver skin. All had been scalped. The missionary, Aulneau was on his knees, as if in morning prayers. An arrow projected from his head. His left hand was on the earth, fallen forward, his right hand uplifted, invoking Divine aid. Young Verandrye lay face down, his back hacked to pieces, a spear sunk in his waist, the headless body mockingly decorated with porcupine quills. So died one of the bravest of the young nobility in New France." Though nearly broken hearted, the explorer was undaunted in his determination to learn of the west, and he continued from Fort St. Charles to the entrance of the Red river via Lake Winnipeg, and then up the Red River to the present site of Winnipeg and even to Portage la Prairie. The forts erected by La Verandrye, the trip of his sons to the Missouri river to the south, and their first sight of the Rocky mountains, and other important matters, were dwelt on in detail with names and dates.

Rev. Father Drummond concluded with high tributes to the early explorers, especially the trio referred to at length. "In those days," he ended, "men were really heroes. We may treasure the memory of their great deeds and be proud that we are descendants of such great men—men like Hearne, who discovered the Arctic ocean; men like Frobisher, who, though impelled by greed for filthy lucre, opened up for the first time vast regions of the western country; men like La Verandrye, who, after his great deeds, closed his life in poverty but in glory."

## SIR WILFRID ON SEPARATE SCHOOLS.

Reports of Sir Wilfrid Laurier's great speech on the bill for the formation of two new provinces out of the Northwest Territories appeared in our daily morning contemporaries of the 22nd ult. As these reports are not verbatim throughout, each paper omitting some passages which the other inserts, we add to the fuller Telegram report of the Premier's manly defence of separate schools one important declaration which the Free Press chronicles.

"I now pass" continued Sir Wilfrid, "to the question of education, and this is, perhaps, under the existing circumstances, the most important of all that we have to deal with. There are evidences not a few, coming to us from all directions that the old divisions which such a subject has always aroused, are not unfortunately buried. Indeed, already before the policies of the government have been known, before the subject is fairly before the people, the government has been warned as to its duty in this matter, and not only warned but threatened as well. The government has been warned and threatened from both sides of the question, from those who believe in separate schools, and from those who oppose separate schools. These violent appeals are not a surprise to me at all, nor do I believe they are a surprise to anybody. We would have known by the experience of the past within the short life of this Confederation, that public opinion is always inflammable whenever questions arise which ever so remotely touch upon the religious convictions of the people. It behooves

us therefore all the more at this solemn moment to approach this project with care, with calmness and deliberation, and with the firm purpose of dealing with it, not only in accordance with the inherent principles of abstract justice, but in accordance with the spirit—the Canadian spirit—of tolerance and charity, of which the Canadian Confederation is the essence, and of which in practice it is the expression and embodiment, and before I proceed further, before I pass the threshold of this question, I put at once this enquiry to the house: "What are separate schools? What is the meaning of the term? Whence does it come, what was its origin, and what was its object? Perhaps somebody will say: What is the use of discussing such a question? The term Separate schools ought to be familiar to everybody. Sir, if anyone were to make such an observation and to interpose such an objection I would tell him that never was objection taken with less ground. Mankind is ever the same. New problems and new complications will always arise, but these problems and complications, when they do arise, always revolve within the same well-beaten circle of man's passions, man's prejudice and man's selfishness. History, therefore, should be a safeguard, and it is generally by appealing to the history of the past that we find out the problems that our fathers had to deal with, and the solution of the problems we have to deal with. If we look back to the history of our own country, if we find what is the origin of the school question, what is the origin of Separate

schools, perhaps that history may afford the pillar of cloud by day and the pillar of fire by night to show us the way and give us the light.

"Separate schools went back to the old days of the legislature of Lower Canada. In 1841 the parliament of United Canada passed an act permitting the establishment of Separate schools. In 1855 the schools were allowed to share in the fund annually granted for common schools. In 1863 another law was passed confirming the former, in spite of the opposition of George Brown."

Sir Wilfrid then traced the development of the movement resulting in Confederation and in securing the rights of the minorities in each province. It was remarkable that one of the men who assented to this was George Brown, who said again and again that he was opposed to Separate schools. He had allowed his objection to them to be overcome, so as not to endanger Confederation.

"I would remind the staunch yeomanry of Ontario," exclaimed the premier, "that confederation is not yet finished. We are engaged in completing it and I would ask them whether we are to reverse our course or whether we are to continue to work out to full completion the con-

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taken in time, often save years of suffering. Mr. Horatio Till, Geary, N.B., writes:—"I suffered for about two years with kidney disease. Had pains in my back, hips and legs; could not sleep well, and had no appetite. I took one box of Doan's Kidney Pills, and they cured me. The pains have all left, and I now sleep well."

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truction of this fabric on the lines laid down by the great leader himself."

It was true, he admitted, that at confederation Quebec and Ontario were the only provinces that had separate school systems, but whenever a province seeks admission to the Canadian union, if in that province separate schools exist, the British North America act provided the same guarantees for the minorities in educational matters as the minorities enjoyed in Ontario and Quebec. In 1878 when Hon. Alexander Mackenzie introduced a bill to provide for the government of the Northwest Territories parliament unanimously, deliberately, and with its eyes open, sanctioned the organization of separate schools in that region and ratified the steps by legislation in 1880, 1885, 1886 and 1898.

Principle for All Time.

Dr. Sproule—"The right hon. gentleman gave the House to understand that Hon. Geo. Brown supported the principle of separate schools. Is it not true that in 1875 he opposed the principle of authorizing separate schools for the Northwest Territories, voted against it and gave his reasons?"

Sir Wilfrid—"I am delighted that my honorable friend has asked that question. Mr Brown did oppose the authorization of separate schools for the Territories; but told the House also that if the principle of separate schools was introduced, then according to the terms of the constitution it was introduced for all time to come. The whole subject is contained in my honorable friend's question and I am delighted he has asked it."

Speaking of the clause in the Northwest Territories act of 1875, which permitted the organization of separate schools in the Northwest Territories, and left the Territorial authorities to set this guarantee at defiance, Sir Wilfrid recalled that it commanded the unanimous support of the House of Commons, which included at the time such men as Sir John A. Macdonald, Sir Chas. Tupper, Hon. Edward Blake and Hon. Alexander Mackenzie.

Manitoba Schools.

Sir Wilfrid then discussed the Manitoba school question, stating that the intention upon the admission of Manitoba in Confederation was to establish the separate system. This had not been done however, as the result of over-caution in the clause for its provision.

Sir Wilfrid next traced the course of the bill of 1875 in the senate, and continued as follows:

"I am not here to advocate separate schools as an abstract proposition, but we have introduced into the bill the two propositions that the minority shall have the power to establish their own schools, and that they shall have the right to share in the public moneys as is the law today. It is in accord with the constitution, and with the British North America act. However, let me put a question to my honorable friend: 'If we were in the year 1867, and not in the year 1905, and if we had to introduce into this Dominion the provinces of Alberta and Saskatchewan, would my honorable friend tell me that these provinces would not have the same rights and privileges in regard to separate schools as we granted to Ontario and Quebec? Would he tell me that when you say to Ontario and Quebec, 'you shall have your separate schools, but Alberta and Saskatchewan shall be denied that privilege.'"

"The thing is preposterous. Let us rise above such considerations as these. In everything that I have said, I have refrained from saying a single word upon the abstract principle of separate schools. I approach the question upon another and broader ground; I approach the question not from the view of separate schools but I approach it upon the higher ground of Canadian duty and Canadian patriotism. Having obtained the consent of the minority to this form of government; having obtained the consent to the giving up valued privileges and the valuable position of strength, are we to tell them, now confidence is established, that the principle upon which they consented to the arrangement is to be laid aside and that we are to ride roughshod over them."

"I do not think that is a proposition which will be maintained in this house, nor do I believe it is the intention of the house. I offer at this moment no opinion at all upon separate schools as an abstract proposition, but I have no hesitation to say that were I to speak my mind upon separate schools, I would say

that I never could understand what objection there could be to a system of schools wherein, after secular matters have been attended to, the tenets of the religion of Christ, even with the division which exists among His followers, are allowed to be taught. We live in the Confederation of the seven provinces which constitute our nation today where, by the will and tolerance of the people, in every school Christian morals and Christian dogmas are taught to the youth of the country; and we live by the side of a country, a great nation, a nation for which I have the greatest admiration, but whose example I do not take in everything, in the schools of which these morals and these dogmas are not taught, for fear that dogmas might be taught in which all do not believe. When I compare these two countries; when I compare Canada with the United States; when I compare the status of the two nations; when I think upon their future; when I observe the social conditions of the civil society in each of them; when I observe in this country of ours a total absence of lynchings and an almost total absence of divorces and murders, for my part I thank Heaven that we are living in a country where the young children of the land are taught Christian morals and Christian dogmas. Either the American system is right or the Canadian system is right. They cannot both be right. For my part, I say this, and say it without any hesitation: I know that we are in the right, and in this instance, as in many others, I have an abiding faith in the institutions of my country." (Loud applause.)

JESUIT MARTYRS OF NORTH AMERICA.

To the Editor of the Milwaukee Catholic Citizen.

The first Jesuit martyr was P. Peter Martinez, who died in Florida A. D., 1566. After him died for the faith: P. Louis De Quiros and P. John Baptist Segura, A. D., 1570, in Maryland. Fathers John Mendez, Joseph De Solis, Michael Redondo and Rafael Linares, all four brothers of the Jesuit order, died in Maryland A. D., 1570. Father Gilbert Du Thet died in Maine A. D., 1613; Father Anne De Nove in Canada A. D., 1646; Father P. Anthony Daniel in Canada A. D., 1648. His companions there in the following year were: P. Francis Joseph Bressani, P. John De Brebeuf, P. Charles Garnier, P. Natalis Chabanel, P. Gabriel Lalemant. These glorious martyrs of Huronia's St. Joseph mission, were preceded there by P. Henry Noel, who died in 1642, and in New York the great Father Isaac Jogues, Father Rene Goupil and the holy layman John de La Lande were martyred, on Oct. 17, 1646. Father Joseph A. Poncet ends Huronia's zealous apostles and martyrs of the Canadian St. Joseph mission, A. D., 1675.

The heralds of St. Joseph no sooner enter Wisconsin—in St. Joseph's crown the brightest pearl—one, whom we call the precursor of P. Allouez—the apostle of the great northwest, Pere Rene Menard dies for the faith near Marinette, Wis., August 10, 1661.

Father John Guerin, companion of Pere Louis Andre, suffered martyr's death at Green Bay, A. D., 1672. Pere Josef Le Boesme, companion of Pere John Enjalran, died a martyr's death at De Pere, A. D., 1687, both equally as saintlike brothers of the Jesuit order, as their precursor in martyrdom, Father Francis Le Moyné, who died in New York, A. D., 1656, along with Father Leonard Garreau!

In 1706 died Illinois' most zealous apostle—the martyr of Peoria—Pere James Gravier, a true and most worthy follower of James Marquette and Claude Allouez—founders of the Catholic Church in Illinois, Indiana and Missouri—a martyr like the holy Franciscan Pere Gabriel De La Rivourde, the first martyr in Illinois.

But none the less honor redounds upon another great Illinois missionary, Pere Sebastian Rasle, who was martyred in Maine, A. D., 1729. Pere Louis Senat was martyred in Alabama, along with Pere John Souel, A. D., 1731, where the year before Pere Francis Xavier Doutréau had died the death of a martyr. This same year, 1730, Pere John Du Poisson suffered martyrdom in Arkansas.

At De Pere, Wis., were martyred in the year 1765, Pere Marine Louis Lefranc and Pere Peter Du Pauxay, of

St. Ignace, Mich., who, as sole survivors, presided over the vast missions of the late states, then governed by Protestant England. All these lands, consecrated to St. Joseph by Blessed Laval, first bishop of Quebec and New France, entrusted to Mary Immaculate by our country's first missionaries, Peres Isaac Jogues, James Marquette, Gabriel Duillettes, Andrew White—all these lands are Catholic today, strong in the faith of their martyrs, to which we may with equal merit reckon on the quasi-martyrs of the great Jesuit order, like Pere Charles Raymbaut and Gabriel Duillettes, first founders of Sault Ste. Marie mission in the north; or James Marquette, founder of St. Mary's mission in Illinois, Indiana, Missouri, Ohio; or Pere Andrew White, founder of St. Mary's mission in Maryland, thus uniting north, center, south under the banner of Mary Immaculate and her spouse, St. Joseph, whose greatest apostolic herald was the illustrious Pere Claude Allouez, who died at South Bend, Ind., A. D., 1690.

Among the quasi-martyrs may be ranked Pere Peter Chaumonot, who died in New York, A. D., 1670; Pere Julian Binneteau, who died in 1707; Pere Josef Dougy, who died at Mobile, Ala.; Pere James Fremin, who died in 1691; Pere James Bruyas and Pere Peter Milet, two zealous missionaries among the Oneidas of New York, who died in 1705; Pere Claude Dablon, zealous missionary in Michigan and Wisconsin, who died as superior at Quebec in 1702; Pere James J. Marest of Illinois, who died there in 1721; Pere Julian Garnier, a great missionary among the Iroquois in New York, who died in 1723; Pere Potier, of the Michigan and Indiana missions, who died at Detroit in 1781; Pere Peter Zerinati of the Oregon missions, who died in 1850, like his companions, Pere Christian Hoecken and Pere Peter De Smet, devoted to the cause of the salvation of the Sioux tribes. The last, but not the least, of America's great Jesuits is Pere John Bapst, martyr of Maine in the year 1854. On the top of this illustrious Jesuit ladder stand the two Jesuit bishops, John Carroll of Baltimore, who died in 1815, and John B. Miege of Leavenworth, who died in 1884.

Rev. J. J. Holzknicht, O.S.F.

WHERE THE LAST STAND WAS MADE.

A writer in The Evening Post, New York, describing some country communities in England, says of the hamlet of Sampford Courtney, Devonshire, that it lies with its cottages of yellow "cob", deep-thatched and with outer stairways, looking much as it must have looked when the Devon folk gathered there to make a last stand for the Old Faith.

"In that very church, whose fine perpendicular tower overlooks the huddled cottages," says the writer, "was the new English service, the first prayerbook of Edward VI., read to a murmurous congregation on a fair Whitsunday in the year 1549. On the next day the people went to their priest and called on him to say Mass as of old. 'They would keep to the old and ancient religion as their fathers before them had done.' The flame of revolt, once kindled, spread to Exeter and through all the country. The Catholic insurgents, in the vigorous language of their chronicler, Hoker, could not 'abide to hear of any other religion than the one they were first fondled in. Wherefore, to keep and observe that was their only endeavor, and in respect thereof they regarded not king nor kaiser, passed not for kin nor friendship, regarded not country nor commonwealth, but were wholly of the opinion of the rebels and would have no reformation in religion.'

"The stand for the ancient faith and the ancient language was all in vain. Lord Russell, seconded by the Carews and Courtneys—great Devon names—put down the rebellion. Russell relieved Exeter, which had been straitly besieged by the rebels, and stamped out the last embers of the revolt in the very town where it had first been kindled."

For some 350 years the gray old church of Sampford Courtney has been given over to Protestant worship, yet even now it is not hard to call back that far off time when the people, defrauded of their ancient faith, rose against the armed might of the anti-Catholic government in an attempt to win back their spiritual heritage. Some day, Catholics devoutly be-

lieve, the old faith of which the English people were robbed in those days will again flourish as of old in England.

FOR YOUR PROTESTANT NEIGHBOR.

"God will not damn me simply for eating a piece of meat. Flesh meat is no worse on Friday than on Thursday."

This assertion is often made to excuse or to justify the violation of the law which commands abstinence from flesh meat on Friday. Those who make this assertion are right. It is not the meat that damns people. In itself eating of flesh meat is not more sinful on one day than on another.

That which damns people is the disobedience which leads them to eat the meat. That which is sinful on Friday is the violation of a law which was enacted only for Friday, not for the other days of the week. That which damns people is the rebellion against the legitimate authority of the pastors of the Church whom all are bound to obey as they are to obey Him who sent them, saying: "He who hears you hears Me; he who despises you despises Me."

It is not, then, a question of meat nor of days nor of the appetite; it is a question of a disobedient spirit which sins in refusing to obey a commandment which it is easy to observe. Aside from the fact that all the laws of the Church should be obeyed because they have been imposed upon Catholics by legitimate authority, it must not be forgotten that the laws of the Church have not been enacted by accident or through caprice, but on account of very grave reasons and for salutary purposes.

The law of abstinence, which is to be observed once every week, was enacted for the purpose of continually reminding people of the Passion, the sufferings and the death of the Saviour and of the necessity of doing penance for sin. The observance of this law is a public penance which Christians practise. Only the superficial or ignorant can regard the law of abstinence as useless. People well know that self-denial practised on Fridays is an occasion which leads them to think seriously of religious subjects, especially of their sins and the means of atoning for them.

LOSING ONE'S SOULS "TO SPITE THE PRIEST."

Of all the unfortunate mortals who belong to the far too numerous class known as "fallen-away" Catholics, the most illogical is surely he who has abandoned the Church because of some real or fancied injustice received at the hands of one of the Church's ministers. As if God's claim upon our love and service depended upon the conduct of our parish priest!

"A common sop to one's conscience," says a contemporary essayist, "is to grow eloquent over the shortcomings of the clergy; but it is doubtful if God will judge us by what the clergy do." Yet, because Father A. ten or fifteen years ago, rashly judged or unjustly upbraided Mr. B, the latter, as some of his sympathetic neighbors will tell you, "has never put his foot inside the church from that day to this."

These same neighbors, with their half-hearted depreciations, not to say their actual condonation, of his unjustifiable action, are anything but robust children of the Church, and in one sense are more culpable than the recalcitrant Catholic himself. The sense of injury, fostered and fed until it has grown to be a monster passion, may partially explain, though it cannot of course, palliate, his insensate conduct: but the cold-blooded, deliberate approval of such conduct by Catholics who profess to be sensible men and women is a piece of folly that would be incredible were it not often met with. Losing one's soul "to spite the priest" is surely the very climax of unwisdom, and to justify it is a work more congruous to the enemy of mankind than to a genuine Christian.—"Ave Maria."

LIQUOR HABIT

PERMANENTLY CURED.

Good News. To all men and women who have become enslaved by the soul destroying vice, drunkenness, and to those who are on the way of becoming slaves to drink, here is indeed good news. AECTOS will quickly and permanently destroy all taste for liquor, it is a sure and lasting cure as hundreds can testify. Can be administered unknown to the patient. Quickly restores shattered nerves, tones the appetite and digestive organs and rehabilitates the entire system. AECTOS is guaranteed to cure. Money refunded in case of failure. Price of AECTOS two dollars per treatment. Sent by mail, securely sealed, to any address. Register all letters containing money. Mention Northwest Review

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<b>INCREASE 19%</b>	<b>\$824,563</b>
Business in force Dec. 31, 1904	\$20,811,399
Business in force Dec. 31, 1903	18, 23,639
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Interest received, 1904	\$133,262
Interest received, 1903	93,035
<b>INCREASE OVER 40%</b>	<b>\$40,227</b>

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Total Assets, Dec. 31, 1904 \$2,557,983  
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IS CHRISTIAN SCIENCE

Rev. Walter M. Drum, S.J., writes on Christian Science in the February Catholic World:

"The third point of Mrs. Eddy's departure from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful reality. He knew that 'by one man sin entered into this world, and by sin death; and so death passed upon all men' (Rom. v. 12); and again that 'the wages of sin is death' (Rom. vi. 23). The real distinction between body and soul in man was pointed out again and again by Christ. He bade the apostles: 'Fear ye not them that kill the body, and are not able to kill the soul' (Matt. x. 28). He urged them to handle his glorified body, to feel its flesh and bones, and be sure it was no spirit (Luke xxiv. 39). He taught the prevalence of the infection of sin, its widespread effects. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us' (I. John i. 8). We that are sick have need of the physician not only of the body (Matt. ix. 12), but especially of the soul.

"Christ came as the great physician to cure our souls; 'to save sinners' (I. Tim. i. 15). 'He hath delivered Himself for us, an oblation and a sacrifice to God' (Eph. i. 2). 'He hath borne our infirmities. . . . He was wounded for our iniquities, He was bruised for our sins' (Is. liii. 4). So completely did He take to Himself the flesh of sinners, that St. Paul says: 'Him, who knew no sin, He (God) hath made sin for us' (II. Cor. v. 21). Surely Christ did not think sin an unreality, when He gave Himself a redemption for all' (I. Tim. ii. 6). He did not redeem us from an unreality, but 'from the curse of the law, being made a curse for us' (Gal. iii. 13). He satisfied for realities when He 'bore our sins in His body upon the tree' (I. Pet. ii. 24) of the cross. He merited for us real grace to save us from real blemish of soul and real torment of hell. He suffered others to look on Him as a sinner (John ix. 24), to crucify Him as a malefactor.

"Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but He left means of applying to ourselves His merits and satisfaction. These are the Church and its sacraments, prayer, and penance. It is not enough that He has suffered, and merited grace and satisfied for sin; we, too, must take up the cross and follow Him (Matt. xvi. 24). We, too must merit grace and satisfy for sin. He calls the sinner to penance (Matt. ix. 13), and says that 'there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance' (Luke xv. 7). To say that sin is unreal is to destroy the truth and the whole purpose of the coming of Christ. Nothing on earth was more real to Christ than sin and its dreadful consequences.

"With Mrs. Eddy there is no such thing as sin. 'If the soul sinned,' she writes, 'it would be mortal. . . . Because soul is immortal, it cannot sin. Pushing this to its logical conclusion, could a filthier or more pernicious doctrine be advanced? If 'the soul cannot sin,' and man cannot depart from holiness, then there is no sin in theft, blasphemy, adultery. Mrs. Eddy says: 'When he sins, man must assert there is no such thing as sin.' Then the ten commandments are only delusions. Not all; Mrs. Eddy respects two that are real: 'Thou shalt not use tobacco!' 'Thou shalt not drink strong drinks!' In very truth Mrs. Eddy says right: 'The time for thinkers has come.' But alas, 'How few think rightly of the thinking few, How many never think who think they do!'"

PROTESTANT OFFICERS IN THE FRENCH ARMY.

Among the officers of rank who were reported by the Freemasons in the fiches sent to the Grand Orient Lodge in Paris was General Count d'Amboix de Larbont, who commanded a division at Saint Etienne. The Count, who happens to be a Protestant, was reported to be favorable to the Combes Government. The Count is nothing of the sort. When he saw himself informed upon, he wrote to the papers declaring that, if he was a Protestant, he respected the religious convictions of others; and, furthermore, that he had never said anything likely to lead people to suppose that he was friendly towards the Combes Ministry. For this noble, straightforward language General Comte d'Amboix de Larbont, a splendid officer, has been deprived of his

command by M. Berteaux, the Stock Exchange magnate, who succeeded General Andre as War Minister in the Combes Cabinet, and is holding the same post under M. Rouvier. Another Protestant officer, Colonel Domine, known as the defender of Tuyen-quan, recently refused the Cross of Commander of the Legion of Honor owing to the Masonic informers who have disgraced the Order. Thus all the discontent in the army is not on the Catholic side. Some of the Protestants have also found reason to condemn the method of tale-bearing, backed by that great statesman, M. Combes, who is now, fortunately for France and for Catholics, on the road back to the obscurity whence he was temporarily drawn out by the imprudence of Waldeck-Rousseau and President Loubet. The informing system has also been denounced by a Protestant clergyman, M. Alcais, minister of a church at Nevers. He has left the League of Men's Rights, which was so prominent during the Dreyfus agitation. M. Alcais declines to be identified with prominent persons of the League like M. Anatole France and M. Francis de Pressense, who are among the friends and backers of the informers.

ONCE WAS ENOUGH FOR HIM.

A piano tuner in an uptown apartment had just settled down to his work when the woman of the house came into the room, dressed for the street.

"Are you going out?" he asked.

"Yes," she answered, with some surprise. "Why do you ask?"

"I heard you tell the maid when she went out a few minutes ago to be sure and be home by 10 o'clock."

"I did. It is her evening out."

"And there is nobody else in the apartment?"

"Certainly not," replied the woman, showing some irritation. "Are you afraid to stay here alone?"

"Sure, I am," answered the piano tuner, gathering up his tools, "and I don't mean to, either. The firm does not ask us to unless we wish. I had my lesson two years ago. After I had worked in an apartment alone a man called to polish the furniture. He worked alone too. Next day several valuable articles were reported missing, and I was visited by the police. I knew I hadn't taken them. The furniture man swore he hadn't, and I believed him. It was a week of suspicion and misery for me and my family that I'll never forget. I take no more chances. I'll come back to-morrow when the maid is here."—New York Press.

HAUNTED BY HER PAST.

Not long ago, says the New York Herald, a wealthy Irish contractor died, leaving his wife a good-sized fortune. Both had come to this country many years ago, and he had begun work as a day laborer. By saving and good sense he made money fast, and as he rose in the social scale his wife turned her back on her former friends and strove to forget the pick-handling days. This was fully demonstrated when her husband died. The room in which the coffin lay was filled with flowers and mourners. When Mrs. S. appeared she was heavily veiled. Looking neither to left nor right, she walked straight up to the coffin. A large floral anchor stood prominent among the other tributes. No sooner had she caught sight of it, than, with flashing eyes, she raised her veil, and turning angrily on the company, demanded with as much hauteur as she could summon: "Who sint that pick?"

MARCONI'S BRIDE.

One of the Chevalier Marconi's chief worries has been the constant variety of girls to whom the newspapers have engaged him to be married. This week it is Miss Beatrice O'Brien. The peculiarity about the O'Brien rumor is that it is true. The date of the wedding has been set for March 15. All of the women with whom rumor from time to time has coupled the name of the wireless wizard have been pretty girls. Beatrice O'Brien is no exception to the rule. She can boast a royal pedigree too. She is one of the eight sisters—all good-looking—of the fifteenth Baron Inchiquin and can claim descent from the famous Irish monarch Brian Borohomme, who was king of the emerald isle from 1002 to 1014, when he was slain at the head of his army at the battle of Clontarf. His grandson, Turlogh, king of Munster, had four sons, whereof the third was the progenitor of the Barons Inchiquin.

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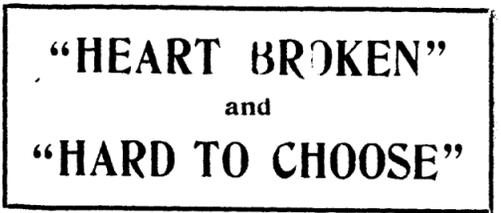
**Suffered For A Number of Years From Dyspepsia.**  
That is what Mrs. Mary Parks, Cooper, Ont., says, and there are thousands of others who can say the same thing.  
**BURDOCK BLOOD BITTERS**  
cured her, and will cure anyone and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—  
"I suffered for a number of years from Dyspepsia, and tried many remedies, but without any relief until, on the advice of a friend, I started to use Burdock Blood Bitters. After using one bottle I was pleased to find that I was relieved of the dreadful pains I suffered. I give all praise to B.B.B. for the benefit I have received, and hope all sufferers from Dyspepsia will try this wonderful remedy. If they do I am sure that they will have the same experience that I have had."  
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**A HANDLESS TYPEWRITER.**  
The district attorney of Mojave County, A.T., lost his hands several years ago in an explosion in a gold mine. Though he is handleless, Attorney Dickson is able to perform all the tasks that fall to the lot of a man in his profession. He eats and dresses with no more difficulty than people who have the full use of their hands. Around Kingman, the county seat of Mojave County, Attorney Dickson has the reputation of being one of the swiftest performers on the typewriter. In using the typewriter, Dickson fastens two short sticks, especially made for him, to the ends of his arms, and seated well above the typewriter, strikes down with unerring aim and with a rapidity that is marvellous.

**FROM TREE TO NEWSPAPER.**  
A London writer says that a German paper manufacturer at Essenthal has just made an experiment to see how rapidly it is possible to transform a tree into a newspaper. Three trees in the neighbourhood of his factory were cut down at 7.35 in the morning. They were instantly barked and pulped, and the first roll of paper was ready at 9.34. It was lifted into an automobile that stood waiting and conveyed to the machine room of the nearest daily paper. The paper being already set, the printing began at once, and by 10 o'clock precisely the journal was on sale in the streets. The entire process of transformation had taken exactly two hours and twenty-five minutes.

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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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# DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

Augustus, in his later years, showed a decreasing relish for the bloodier sports of the arena; and, in deference to his taste, the next spectacles were, first a mere wrestling match, and then a combat at the cestus, in which the effort was to display skill rather than inflict injury.

This contest was just over, and the sun, as if in wide-flowing garments of red and golden clouds, had sunk level with the broad western opening of the amphitheatre, when the hum of voices was hushed once more, and Claudius was commanded in a whisper to resume his task of rendering the scene upon which the child's bodily eyes were temporarily closed, visible to his mind.

"I cannot with certainty discern," said the slave, "what occurs; there is such a vast heavenly shield of red light hanging opposite to us in the western sky. Against it, approaching at a walking pace toward the gap in the arena, along that avenue of chestnut trees in the country, I see a horseman. All eyes are turned in that direction. It is he; it is Paulus Lepidus Aemilius, returning on the Sejan steed; the animal is enveloped in sweat, and dust, and foam; and rather stoops the head which looked so fierce two hours ago; the rider has thrown away those torches, and now holds the reins low down on either side, a little in front of the beast's shoulder. His hat is gone, and his brown locks, as you see them against the sun, are so touched with the light that he seems to wear a headgear of golden flames. Hark! again, as before, the people and the army shout to him. He is bowing to them on each side; and now, as he advances, what do I see?"

The slave paused, and the child impatiently cried—

"How can I tell what you see, you dog? You are here for no other purpose than to tell me that."

"He has streaks of blood upon his forehead," resumed Claudius.

"Oh! oh!" cried the other; "the branches of the trees have no doubt struck him. Is he pale? Does he look faint? Is he going to fall off?"

"No," said Claudius; "he has reined in the horse, which stands like a horse of stone in the middle of the arena. Tiberius and Germanicus have both ridden toward him, with their retinues of mounted officers behind them. They have halted some six yards from him. They are speaking to him. As they speak, he bows his head and smiles. A crowd of people on foot have broken into the arena. The grooms have drawn near, at a sign from Tiberius; they are cautiously approaching the Sejan beast; but this last shows no restiveness. They have slipped the muzzle round his nose, under the reins. The youth dismounts. I do not see him now; he has become mixed with the crowd, I think; yes, it must be so, for I miss him altogether."

Augustus now rose, and his rising was taken by the multitude as a signal that the entertainments of the amphitheatre for that evening had closed.

Half an hour more and the scene was left to its solitude; and where the cries and shouts of that mighty assemblage had mounted to the very heavens, there was no sound left except the humming of the insects and the rustling of the trees.

That night, in the large veranda or bower, which hung its arch of leaves and flowers over the landing of the Lady Aglais's apartments, at the Inn of the Hundredth Milestone, were assembled an exceedingly heterogeneous but mutually attached company, with every member of which the reader has made acquaintance. Paulus's mother, his young sister Agatha, Claudius, (no longer a slave, and now wearing the pileus,) Crispina, with her daughter Benigna, the betrothed of this slave Claudius, Thellus the gladiator, and Dionysius the Athenian, were there, and they all heard Paulus relate a very strange occurrence, with which he made them acquainted in the following terms:

"Mother," said he, "the most extraordinary incident connected with this happy day remains to be told. I am sure that the great and mysterious Being who is expected by Dionysius here soon to descend upon earth, and to whom I offered my life, has protected me this day. He has

surely protected me, and has received with favor my endeavor to rescue from brutal power an oppressed and innocent young couple. The most extraordinary incident connected with my undertaking, I say, is not yet known to you. Last night I could not sleep soundly. At last, long before daybreak, I rose, dressed myself, and, kneeling down, besought that Being who is to appear among us to remember that I was trying to please him by this enterprise, and that I was acting just as Dionysius and I had concluded it would be agreeable to this beneficent being. An inexpressible feeling of calmness and confidence arose in my heart as I rose from my knees. I then took my hat and went out of doors. I first strolled yonder, up and down that laurel walk in the garden, and afterward sauntered into the fields and wandered pretty far, but I observed not whither. Presently I began to feel that inclination to sleep which had deserted me in my bedroom; and, knowing the sun would soon rise, I chose a shady spot under a clump of trees, and lying down, fell fast asleep immediately. I had no dream, but was waked by feeling a hand upon my forehead. Opening my eyes, I beheld a woman, very aged and venerable, but with a most beautiful countenance, despite her years, bending over me. Her countenance was solemn as the stars, and, I know not how, impressed me like the face of the heavens at midnight, when the air is clear and calm. Her hair was not gray, but white—white as milk. She wore a long black mantle, the hood of which, like that of Agath's rictinus, was brought over the head, but not further than the middle of the head, so that I could see, when I rose to my feet, (as I instantly did) that her long flowing white locks were parted evenly and fell below the shoulder on each side. She held in her left hand a long staff, and her right was extended toward me as if bespeaking attention. She said to me in Greek these words: "BY MEANS OF FIRE YOU CAN SUBDUCE THE FEROCIOUS BEAST." She then laid the hand which was stretched forth upon my head for a second, drew the hood further over her head, and departed with swift steps, leaving me to gaze after her in amazement—an amazement which increased when I perceived that her words could be applied to the Sejan horse. It was those words, mother, and nothing else, which gave me the idea of employing the torches, which my good Thellus here afterward prepared for me out of some gladiatoria, exercise-weapons which he possessed; and I may say for certain that, without the torches; I must have been destroyed by that horrible brute."

"You truly describe this incident as extraordinary, my son," said the Lady Aglais, after a pause.

"Paulus," said Dionysius, "You have seen the Sibyl. You must accompany me in a few days to Cumae, where we will seek an interview with her, upon the subject concerning which all the Sibyls sing and prophesy—the general reparation of this disorder-tortured world."

## CHAPTER IV.

Two days afterward, Dionysius the Athenian called at the inn, and informed Aglais, Paulus, and Agatha that after the banquet in the Mamuran palace at Formiae, that evening, there was to be a great gathering of the witty, the noble, the fashionable, and the wise, and that he was charged to invite Aglais and her two children as friends of his.

Aglais declined the honor for herself and her daughter, but said she wished Paulus to go with Dionysius Paulus, therefore, laid aside the outlandish costume in which he had travelled from Thessaly, and dressed himself with care in the fashion suitable to a young Roman of equestrian rank. Dionysius remained to join the family in their repast, which was virtually what we should in modern times call the early dinner, after which the two friends mounted Dion's chariot, and proceeded toward Formiae at an easy pace, along the smooth pavement of the "queen of roads."

During the drive they had a conversation which was for good reasons, very interesting to Paulus.

(To be continued)

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## TIME TABLES

### Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 00
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	Tr'ns Pass.
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily	17 00
Tr'ns Pass.	Headingly, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	Tr'ns Pass.
9 20	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	19 00
9 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily	15 20
16 40	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	12 20
Imp. Lim.	Middlechurch, Parkdale, Victoria Park, Lower Port Garry, West Selkirk, Clendoyne, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	Imp. Lim.
22 00	Winnipeg Beach.....Mon., Wed., Fri.....Winnipeg Beach.....Tues., Thurs., Sat.	5 55
<b>NORTH</b>		
18 00	Morris, Gresha, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	10 20
16 15	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	9 45
17 15	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	8 45
<b>SOUTH</b>		
14 00	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Ferguson Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	13 40
15 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	10 45

### Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.....	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atkokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.....	21 05
<b>SOUTH</b>		
17 20	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	10 10
13 45	Headingly, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat.	13 30
<b>WEST</b>		
10 45	Headingly, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	16 15
10 45	Headingly, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thur., Sat.	16 15
10 45	Mon., Wed., Fri.....Bowman, Birch River, Erwood and intermediate points	16 15
10 45	Mon., Wed., Fri.....Fork River, Winnipegosis	16 15
7 00	Fri., Sat.....Sat., Tues. Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed. Fri.....	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.....	18 30

## FATHER LESTANC AND LOUIS RIEL.

To the Editor of the Free Press.

Sir,—The Rev. Dr. Bryce, in his interesting series appearing in your Saturday numbers, "The Illustrated History of Winnipeg," has occasionally made some slips, or inaccuracies, which have been noticed by some gentlemen in the city. This is not to be wondered at, when neither he, nor his informants perhaps, were personally cognizant of the facts.

But even from information, the public expect that a gentleman of the doctor's cloth and position will be a "true witness" to the truth, the whole truth, and nothing but the truth. Especially is this so, when a person's good name, or friendly feelings between new citizens and neighbors are threatened.

Without "taking sides" in this unfortunate insurrection of '69 (although nearly every word of the doctor's betrays his bias), I beg to say that having come here in 1867, I was an eye-witness of the Red river "troubles." I therefore solemnly protest against the vile imputation (in chapter VII of last Saturday) on Rev. Father Lestanc, as slanderous as well as untrue. The doctor says: "The loyalists point to a malign influence exerted on Riel by an Oblate Father, known as Pere Lestanc." And other words, "Riel's familiar" and "pretended to help Mr. Smith," plainly insinuating that Father Lestanc advised or approved the shooting of Mr. Scott.

Rev. Father Lestanc was spiritual adviser to Gov. Mactavish's family, since his marriage with Miss McDermott, and was godfather to his children, hence his "easy access" to government house. In the absence of Bishop Tache at the Vatican council, I can testify that he exerted all the influence a simple priest could have to preserve the peace of the country, and especially prevent the loss of life on both sides during those trying times.

The doctor says: "Bishop Macbray and almost all the leading men of Winnipeg implored Riel to spare him (Major Boulton)." Why not, in fairness and justice, admit that Father Lestanc, Father Giroux, and others from St. Boniface were there also on the same mission? I accompanied them myself, and heard these fathers warn Riel (in French) against the taking of human life. I recollect telling Major Boulton that Riel would not dare oppose their injunction. In fact, so much did Mr. Boulton consider his life due to Father Lestanc that he said to him, in my hearing, "Father, when I am free, my first visit will be to your house." And the following evening the major was our guest at dinner in the bishop's house.

Now, I cannot imagine how any reasonable or fair-minded man can say, or hint, that Father Lestanc, who so jealously fought for Boulton's life, would advise and plot against Scott's life. I declare it malicious and mischievous for Dr. Bryce to allow, on mere hearsay, this imputation to go abroad, before our new and mixed population of Winnipeg, on a Roman Catholic priest and an Oblate father.

The fact is, that on that fatal morning Father Lestanc was quite unaware that any such event was likely to occur. I was, I think, the first to give the alarm; for, seeing an unusually large gathering of men, outside the eastern wall of the fort, I notified the fathers that there was likely some trouble on the other side. Immediately Father Lestanc hastened, and ran across the river, but before he got half way the volley was fired. It was a terrible surprise to us all, and we realized that Riel took the matter in his own hands.

Another historical fact which the doctor did not publish, perhaps was not told, is that William O'Donohue, who was in Riel's counsels till then, positively refused to sanction the death sentence of Scott, or to sit at the court-martial to try him. This being so, I consider the epithet "scoundrel" O'Donohue as unmerited. These things I can vouch for from personal knowledge.

It is to be hoped that Dr. Bryce will insist on unbiased information, and thus give justice to all, as there were faults on both sides. In this connection, and seeing the tone of his writing, I feel justified in recalling to the doctor's mind, or informing him, that there was a "victim chosen" and "a horror" on the other side. Shortly after the "royal standard" was floating from the flagstaff of Fort Garry, General Wolseley's soldiers, strolling through the village, detected a half-breed, who they thought was a rebel,

whereas he was one of the loyal half-breeds, a brother of Roger Goulet, late of the Dominion lands office. They chased their man through the streets to the river, where, trying to swim across, he was pelted at, and died before crossing.

To terminate this disagreeable topic, I beg to say that as I consider Dr. Bryce a Christian gentleman, I trust he will vindicate the good name of Father Lestanc, one of the venerable and worthy old-timers of the northwest. And in spite of our religious differences and convictions, that he will be disposed to give fair play to all. Dr. Bryce will no doubt concur with the saying of another great doctor: "To err is human—to persevere diabolical—to repair is divine."

JOSEPH MCCARTHY, O.M.I.  
St. Mary's, Feb. 20.

Editorial Note.—Dr. Bryce, in his reply, accumulated a lot of quotations to throw dust in the reader's eyes, but did not prove any of his points, though he retracted nothing, said nothing of the Goulet murder, and talked "not" about loyalty.

## A FAIR-MINDED MINISTER

Unusual Discourse Entitled "An Attempt to Do Justice to the Roman Catholic Church."

Preaching in Ward Chapel, Dundee, Scotland, recently, Rev. Dr. K. C. Anderson made what he himself styled "an attempt to do justice to the Roman Catholic Church." Dr. Anderson remarked that there was a loyalty to one's own creed which was to be commended, but there was a higher duty even than that, and that was to be loyal to the spirit which was behind all forms of thought and worship. He did not think that justice was done to the Roman Catholic Church in the ordinary Protestant polemics—calling it the Scarlet Woman, and making the Church of to-day responsible for all the crime of the past. Its life had been full of action—not cycles of Cathay, but centuries of Europe had tested its quality. To judge it would be to attempt to sit in judgment on humanity. He declined to do that. He was content to call to mind some of the good things for which they were indebted to the Catholic Church. They were indebted to it for the emphasis it placed on the historic element in religion. In treating the past with contempt, they robbed the present and the future of its glory, and he confessed to the charm which a historic Church and a historic religion had upon him. The Roman Catholic Church told them that Christianity was a thing, not of to-day, but of all time. It was an ever living body of Christians, and the communion of saints was no mere phrase. It was the Church of the great theologians of the Middle Ages and of the artists of the Renaissance, and surely such a thing must have a charm with it. Closely connected with this historic continuity was the power of progress in the Roman Catholic Church. The charge of unchangeableness was made against it by its enemies, and it was claimed to be unchangeable by its friends. It was unjust to say that the Church was attached to its idols, and that reformation must come from without. The founders of the great monastic orders were all daring innovators in their way, while the late Pope wrote a letter on the labor question. The Protestant limited his revelation to a book, and in practice had narrowed it down to his own creed, and the result was stagnation. The Catholic avoided that difficulty, because he accepted the Church as the chief medium of revelation. Its growing experience would be accepted as part of divine revelation.

## ANGLICAN BAPTISMS.

"With reference to baptisms in the Church of England," a correspondent writes to the London "Catholic Times", "may I be allowed to give a reference to 'The Life of Archbishop Benson, of Canterbury,' Vol. III, page 6. The Archbishop was brought up in Birmingham as a boy. And speaking of St. Martin's Church, Birmingham, he says: 'On Sunday there were held what were called "public christenings," at which the persons to be baptized were arranged round the communion rails and sprinkled from the font with a brush. My grandfather used to say that these "public christenings" were a scandal.'"

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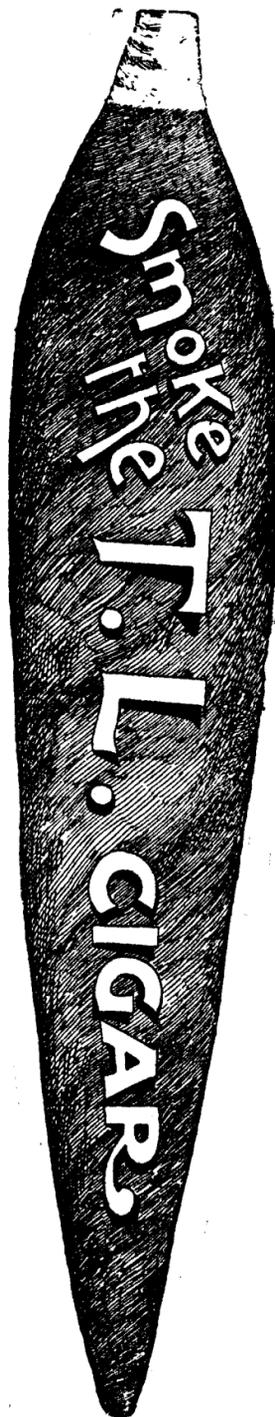
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