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Current Comment

One of our most esteemed correspondents calls attention to the fact that the Calgary Herald's article on "The Manners of Children," which we made the subject of a special editorial last week, was reproduced, with the approval of silence, by the Regina "Leader." This confirms our remark that the Calgary Herald's article attracted widespread notice.

A rather unfortunate misprint, due to the absence of the editor, occurred in the editorial just mentioned. At page 4, column 3, line 22, "connection" should have been "correction." We regret this all the more because we consider that judicious correction, not necessarily bodily, nor even severe verbal correction, but the patient, gentle indication of faults to be corrected, is the most potent instrument of education.

Other less important misprints in last week's issue were: page 1, col. 1, "cannon" instead of "canon" law, and (towards the end of the first paragraph) "steps" instead of "step".

The Lieutenant-Governor of Ontario is being found fault with for calling, in his speech from the throne, the Legislature of his province a "parliament." His words were: "I take great pleasure in meeting you again in parliament assembled." It appears that there is only one parliament in Canada, and that is assembled at Ottawa. The British North America Act calls the Ontario body of lawmakers "the Legislative Assembly." On this principle our local members have no rights to be addressed "M.P.P." (member of provincial parliament), but should be content with the more distinctive, though more modest, "M.L.A." (member of the legislative assembly.)

Pending a fuller and more authoritative report of the Holy Father's latest encyclical, we print here the despatch published by the "Telegram" last Monday morning. It will be seen, even in this meagre summary, that Pius X. brands the separation law as an act of spoliation, and shows that it is a menace to the peace of France.

ROME, Feb. 17.—A papal encyclical was issued to the French episcopacy, clergy and people to-day on the situation of the Church in France, strongly condemning the law providing for the separation of Church and State, and giving advice to Catholics. Several French bishops have arrived to receive verbal instructions for their guidance under the new order of things in France.

The encyclical shows that the Holy See did everything possible to avoid the passage of the law, which it terms a great evil to religion and to France, and outlines the Church's doctrine on the subject of the relations between Church and State, adding that in their union France had found throughout centuries her greatness and glories.

Examining the law in itself, the encyclical says it is offensive and repugnant to the divine constitution of the Church because the public exercise of worship is entrusted to lay associations. The freedom of the Church, it is added, is submitted to the will of public officials who are despoiling her of her patrimony. The law, the document continues, cannot fail to injure the international peace of France, which, especially in the present condition of Europe, is in need of the union of all of her children. It concludes with exhorting the clergy and people to act in concord and with generosity in defence of their religion, and to pray God for the return of tranquility and peace to France.

Writing in the January "Review of Reviews," before the elections had taken place and given the British Liberal party an unprecedented triumph, Mr. W. T. Stead sees in Sir

Henry Campbell-Bannerman's "victory as much a pro-Boer triumph as Mr. Gladstone's triumph in Midlothian in 1880 was the victory of the Bulgarian Atrocity agitation." Alluding to the admission of Sir Edward Grey, Mr. Haldane and Mr. Asquith—men who "apostatized from the true (Liberal) faith during the war in South Africa"—into the cabinet, Mr. Stead says: "The pro-Boer cause has triumphed so completely that even the stoutest pro-Boers feel themselves strong enough to welcome the assistance of the men who in the hour of stress and trial went over to the enemy. We are warranted in assuming that the Liberals who approved the war are now so heartily ashamed of themselves that we do not even need to ask them to wear sackcloth and ashes. That they have accepted office under C.-B.—who coined the famous phrase describing the horrors of the concentration camps and the burning of homesteads as "methods of barbarism," refused to withdraw, despite the execration of the barbarians, the stinging phrase, amplified, justified and repeated it—is sufficient. They are all standing on cutty stools, awaiting the condemnation which the country is about to pronounce upon the supreme Imperial crime of our generation. The only condition that we insist upon is that they shall never, at their peril, venture to say a word in vindication of or even in excuse for their lamentable aberration, and that they shall, to the uttermost of their ability, do what they can to restore the liberty and self-government which they assisted to destroy in the two Republics." Elsewhere in the same article Mr. Stead says: "Everyone now sees that the war was a ghastly blunder and an altogether wanton crime."

As to the prospects of change in the Education Act, Mr. Stead says: "The educational group in the Cabinet is headed by the Minister of Education, Mr. Birrell, who so far as administration is concerned is the darkest of dark horses. He can birrell prettily and wittily on the platform, he wields a graceful pen. But he is apt to lose patience with illogical Nonconformists who cannot be made to see that what they regard as undenominational religion is as much sectarian teaching to the Anglican and the Catholic as the Church Catechism or the Roman creed. Behind Mr. Birrell stands the member for Wales, who is one of the ablest of the younger Ministers," and, we may add, one of the champions of purely secular, compulsory education. "The third educationist in the Cabinet," continues Mr. Stead, "is Mr. Haldane, who is concerned, however, much more with secondary and higher education. He is German in his outlook, and he has his own scheme for settling the Irish University question. Sir Henry Fowler represents the Methodists—more or less imperfectly—while the interests of the Catholics are in the hands of Lord Ripon. The chief difficulty that confronts the educationists is, first, the Catholic vote in the commons, and, secondly, the 'non possumus' of the Peers in the Upper Chamber."

Since Mr. Stead wrote in the beginning of January the Catholics of England are thoroughly aroused. The "Catholic Times" of Feb. 2 and "The Tablet" of Feb. 3 are full of letters on the school question from Catholic clergymen and laymen, all agreeing that there must be no surrender of Catholic rights. One Mr. S. G. Rudler, who describes himself as "a lifelong Liberal and Nonconformist, and as a Passive Resister against the Education Act of 1902," writes to the "Catholic Times":

"I would emphatically say to any Government of my country 'Hands off' to any such attempt at confiscation as you suggest; nor can I think it possible that any of the present

(Continued on page 4)

MRS. F. W. RUSSELL

Mrs. F. W. Russell is at present President of the Altar Society of St. Mary's Church and is prominently connected with all the other movements in which the ladies of the Parish are engaged for the promotion of the



interests of the church or parishioners. She has frequently been instrumental and very successful in raising large sums of money for charitable and church purposes and is an indefatigable worker for every good cause in which she has an interest.

Regina Notes.

Last week the grim reaper claimed as his victim, the infant son of Mr. and Mrs. Rimmer

"E'er sin threw a blight o'er the spirit's young bloom
Or earth had profaned what was born for the skies."

Bronchitis was the cause of the little one's death. Mr. and Mrs. Rimmer have the sincere sympathy of hosts of friends. The funeral was held from St. Mary's church on Tuesday afternoon. The members of the Altar Society, of which body Mrs. Rimmer is president, attended with a number of friends. Mrs. Keenan sang two hymns very sweetly during the service, the floral tributes laid on the bier by sympathizing friends were very beautiful; among others we noticed sprays of snow white blossoms from Madame Forget, Government House; from Mrs. Coupal, from Mrs. E. McCarthy and from Mrs. Clarke. We join in sympathy:

"Father keep him as I loved him or if changed to other guise
May the heavenly transformation dawn but slowly on my eyes,
Let me take him to my bosom, once upon that shining shore
As I saw him when we parted, in the love-lit days of yore."

Gene Macfarlane.

How She Knew

A young lawyer had become very much attached to a certain young woman, who was somewhat celebrated among her friends for repartee, says Harper's Weekly. The only obstacle in the pathway of the young man was his mental shyness, for while always in command of himself in the court room, he became almost speechless in the presence of his adored one. As one method of showing his devotion it was his custom to shower his inamorata with presents.

The young woman's mother being far from satisfied with the status of the case, broached the subject.

"My dear," she said, "you have let Mr. Brown practically monopolize your society for a year, and now have scarcely any other callers. Has he ever given you to understand that his intentions are serious?"

"No, he hasn't said anything, but I know they are."

"How do you know it if he has said nothing?"

The girl smiled.
"Well," she said, "you know he is a lawyer and lawyers always commence a contract with 'Know all men by these presents.'"

Persons and Facts

The opening of the British Parliament last Monday was unwontedly lively. The speech from the Throne, read by His Majesty, foreshadowed legislation of a radical nature. It announced a new constitution for the Transvaal and the granting of autonomy to the Orange River colony. The legislation affecting Ireland, while not definitely outlined, was suggested by His Majesty's words: "My ministers have under consideration plans for improving and effecting economies in the system of government in Ireland and for introducing into it means for associating the Irish people with the conduct of Irish affairs." Mild as is this promise, it excited the ire of Mr. Joseph Chamberlain, who was determined to fight any measure looking towards Home Rule. The Nationalists are noncommittal and decline to accept as more than a possibility this seeming step towards autonomy. Mr. John Redmond declared that the Nationalists would not be satisfied with anything short of complete self-government. But some of the less radical Irish members think that the clause in the King's speech means a modified form of home rule and that it ought to be accepted as an instalment. His Majesty announced that the importation of Chinese to the Transvaal shall be stopped and the terms of the Chinese ordinance subjected to revision. Other legislation foreshadowed included bills to amend the Education Act, to deal with trades disputes, to regulate colonial marriages, and to prevent plural voting at parliamentary elections.

The Nestor of the British Cabinet, the Marquis of Ripon, is 78 years old, having been born Oct. 24, 1827. He was member of Parliament from 1852 to 1859, when he succeeded his father, the first Earl of Ripon. He was Secretary of State for War from 1863 to 1866; Secretary of State for India in 1866; Lord President of Council from 1868 to 1873; chairman of joint commission for drawing up the Treaty of Washington in 1871, on which occasion he was created first Marquis of Ripon. He was Grand Master of Freemasons from 1871 to 1874 and resigned that position to become a Catholic in 1874. He was Viceroy of India from 1880 to 1884; First Lord of the Admiralty in 1886, at which time many of his admirers freely prophesied that he would ultimately be Prime Minister; Secretary for the colonies from 1892 to 1895; Mayor of Ripon in 1895 and 1896; and he is now Lord Privy Seal. Ever since his conversion the Marquis of Ripon has been zealous and active in Catholic undertakings, having been for many years President of the St. Vincent de Paul Conferences in England. In 1877 a Canadian priest, stationed for a time at Ripon, wrote: "Lord Ripon, my principal parishioner, is everything that could be desired, humble, pious, full of faith, a lover of the poor, and besides these supernatural virtues, talented, gentlemanly, urbane, with much judgment, tact and common sense." His wife, Lady Ripon, has not yet followed him into the church, nor has his son and heir, Earl de Grey.

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One of the youngest members of the Cabinet, though not so young as the Review of Reviews makes him, is Sir Edward Grey, who is 44, the youngest of all the ministers being Mr. Lloyd-George, who was born in 1863. "Sir Edward Grey," says Mr. W. T. Stead, "is a near relative of the Northumbrian Earl of that name", the present Governor-General of Canada, "whose exceptional intellectual capacity was neutralized by as exceptional an independence of view which made him an impossible colleague."

Although five of the nineteen Cabinet ministers are peers—one marquis, three earls and a baron—none of them represent the very ancient nobility. The Ripon peerage began in 1761; the Carrington in 1796; the Crewe in 1763; the Tweedmouth in 1881. The only one who has some pretensions to antiquity is the 9th Earl of Elgin, whose barony of Bruce dates back to 1603. He was born at Monklands, near the Villa Maria convent, near Montreal, May 16, 1849, while his father was Governor-General of Canada. He is, very appropriately, Secretary for the Colonies.

As to religion the new Cabinet contains six Scotch Presbyterians and six Anglicans. Among the latter Mr. Herbert Gladstone is almost the only one whose churchmanship is more than nominal. Lord Ripon is a Catholic, Mr. Morley and Mr. John Burns are Agnostics, Sir H. H. Fowler is a Wesleyan, Mr. Asquith, Mr. Lloyd-George and Mr. Birrell are nonconformists.

The best ventilated building near or in Winnipeg is the new wing of the St. Boniface Hospital. The worst ventilated is the C.P.R. offices. No person with a weak stomach should enter one of these large and splendidly equipped offices, especially the Land Office, in the afternoon, when the atmosphere is positively sickening. Despite the immense sums spent on the great C.P.R. station and offices no provision has been made for so vital a requisite as the constant renewal of the air. We pity the unfortunate men and women who have to work all day long in such a vitiated atmosphere.

A book agent, who has been selling Catholic Bibles in the city, says he never struck a place where his customers paid up so well. We wonder if he called upon any of those delinquent subscribers who owe us several years of subscription. Justice, like charity, ought to begin at home.

The way the Winnipeg Public School Board turned down Mr. J. T. Gordon's letter last Monday shows that anti-Catholic animus of that precious body. As Mr. J. T. Gordon is a very influential man and sincere in wanting fair play and equal rights for Catholics, this high-handed proceeding of the Board will also show before long what is the real purpose of the compulsory education bill, and this showing will probably kill it. The lukewarmness with which Mr. Sampson Walker replied to the invitation of the School Board to introduce the bill confirms this view. He said to a Tribune reporter (see "Tribune," Feb. 20, p. 11) that he might introduce the bill as a matter of Courtesy, but would hold himself at liberty to oppose the measure if he thought fit. Further developments will be reported next week.

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Rev. Father Arpin, S.J., late of Fort William, Ont., arrived at St. Boniface College on Saturday last, and has entered upon his duties as Bursar of the College. His successor at Fort William is Rev. Father Primeau, S.J.

The senior diocesan priest of this diocese is Rev. F. X. Kavanagh, pastor of St. Francois Xavier, and not Rev. R. Giroux, of St. Anne, as was said by mistake in our last week's issue. Father Kavanagh arrived in the Red River Settlement, now Manitoba, two years before Father R. Giroux.

CATHOLICITY IN CHINA

Reverend Bishops Give Interesting Information.

J. W. Gavan in New York Daily News.

A victim of the May laws passed by the Reichstag at the instigation of Bismarck, to stamp out Catholicity in Germany, a spectator of some of the atrocities committed by the Boxers during the late disturbance in China, a member of a family of fourteen children, four of whom became priests and four more nuns, and one of the most enlightened, powerful and successful human agencies that have contributed to the spread of Catholicity and to the genuine progress of humanity in the ancient capital of the Ming dynasty during the past generation, the Right Rev. Aphanasius Goette, Roman Catholic Bishop of Shen Si, China, arrived in this city from Rome on Tuesday. He is stopping at St. Francis' Hospital, on Fifth street, where he discussed China from a religious, geographical, social and industrial standpoint with the writer to-day.

"China is a fertile field for Catholic missionary work," said the Bishop. "Chinese converts to Catholicity are second to none in any part of the world for zeal and perseverance. They are not only scrupulous and exact in the observance and performance of their religious duties, but they make excellent missionaries and pious and devoted priests."

"Several of them are now studying for the priesthood in the Franciscan theological seminaries in my diocese with the most satisfactory and promising results."

A Noted Family.

Two of Bishop Goette's brothers are missionaries of the Franciscan order. They are stationed in the Shen Si Diocese. A third brother became a Jesuit clergyman, and died in Brazil a few years ago.

"Race suicide was an unknown quantity in our family," remarked the Bishop, with a good-natured smile. "There were fourteen of us altogether, and of this number eight consecrated themselves to missionary work and to the service of God. The remainder have devoted themselves to the teaching of music and the sciences."

"What inspired so many of us to renounce the world? Nothing but the love of God. We were born in Westphalia, and while our environment was Catholic, there was nothing out of the ordinary in the way we were brought up. Two of my sisters are members of the Ursuline order in Brazil, one is a Franciscan nun in Austria and another belongs to the Holy Name order in England. All of us are happy in the choice we made."

Bishop Goette went direct from China to Rome for the purpose of making a report on the condition of the of the Chinese mission to the superior general of the Franciscans. While in the Eternal city he had a private audience with Pope Pius X.

The Bishop has been a member of the Franciscan order for the past thirty-two years. He was ordained by Archbishop Ryan in St. Louis, Mo., twenty-five years ago and immediately set sail for China, where he has been ever since.

Millions of Pagans.

Bishop Goette's diocese comprises three large counties, with a population of 12,000,000 souls. Only 40,000 of these are Catholics. "The remainder," said the Bishop, "are pagans. To convert those I have only thirty-six native, sixteen European clergymen and six Chinese missionary priests of the Franciscan order. In my diocese there are 156 churches, 100 small chapels, 60 schools and two seminaries, where students are prepared for the priesthood. "Our efforts are greatly restricted for want of funds. We could build churches and schools for very little, because the average wage paid to laborers in Shen Si is only ten cents a day; but, unfortunately, our means are too limited for even this meagre expenditure."

"Were it otherwise, our converts would be numbered by the millions instead of by the thousands, considering the strides which Catholicity has made in China during the past quarter of a century."

The conversation of Bishop Goett revealed an infinite variety of interest, a singular profundity of knowledge and scholarship.

"You must overlook any violence I do to Lindley Murray," he remarked with a smile. "I used to speak English fairly well before going to China, but as I have spoken little or none of it for the past twenty-five years, I am a bit rusty. I could express my ideas much better in Chinese."

Bishop's Brother Tortured.

Only once throughout his conversation did the Bishop show any feeling, and that was when mention was made of the Boxers.

"I suppose you read how the Boxers tortured my brother, Father John?" he said. "Well, the papers in China and some of the continental journals published accounts of it. Father John's escape from death at the hands of these fanatics was little short of a miracle. He carries forty-nine wounds in mute testimony of what he suffered at their hands. He was strung up by the thumbs, thrown head foremost into a deep, narrow well, all his fingers were twisted and dislocated, almost every inch of his body was pierced with knives and spears, his skull was fractured and he was subjected to all the cruelties known to mediæval barbarism. A final effort to encompass his death by shooting was made, but the pistol failed to work and the Boxers left him more dead than alive. Good care and attention, I am glad to say, resulted in his partial recovery, although at times his wounds confine him to his room for several days at a time."

Expelled From Germany.

Bishop Goette was one of the earliest victims of the Kulturkampf.

He joined the Franciscan order in Germany in 1874, and came to the United States at a time when the Catholic Church's life and activities were manacled and fettered by the persecutions of Bismarck.

"There is no grander movement in modern history," declared the Bishop "than that which is most commonly associated in the popular mind with the name of Herr Windhorst, the Daniel O'Connell of Germany. There is scarcely a hamlet or a village of the Fatherland now in which some branch of the centre party, founded by Windhorst, does not exist and work sleeplessly for faith, morality and civil order. If to-day the Church in Germany flourishes perhaps as in no other part of the world, the Centre party is the cause."

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PROTESTANTS WANT RELIGIOUS EDUCATION OF PUBLIC SCHOOL CHILDREN

From the Sun, New York, January 31. Steps were taken at a conference of local religious leaders in the assembly hall of the United Charities Building yesterday afternoon looking to a systematic campaign for a religious education of public school children.

The conference met at the call of the local Federation of Churches, of which the Rev. Walter Laidlaw is secretary. The Rev. Dr. G. U. Wenner, pastor of Christ Lutheran Church, read a paper in which he advocated that two hours of each Wednesday afternoon be given over by the public school authorities to the churches, and that scholars whose parents wished it be allowed to leave the day school and repair each to his parish church for religious education.

The Rev. Milton S. Littlefield, pastor of the first Union Presbyterian Church, deplored the weakness of the Sunday school. It wasn't doing what it should he said; it had limitations of a very grave nature.

Then the Rev. S. A. Bishop, an Episcopalian, rose to defend the Sunday school against maligners.

Then a letter was read from Rabbi H. Pereira Mandes, president of the Union of Orthodox Jewish Congregations of the United States and Canada. In part he said:

"I would welcome the setting aside of Wednesday afternoons for religious instruction. The object of the Government in making education compulsory is to qualify the children for citizenship, for the discharge of life's ordinary duties and for the earning of a living. But the system, admirable as it is, aims at the education of the head and hand, and is practically confined to the three R's."

"But boys and girls have hearts and souls also. Our educational system should also educate the heart's noble emotions and the soul's high aspira-

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tions, and should therefore teach the three greater R's, without which no man, nor woman, no nation can be truly great, and these three R's are reverence, righteousness and responsibility.

"The public school system provides for these either not at all or only by amateurish attempts of principals, some of whom sometimes betray their trust by teaching doctrines opposed to the creed of some of the scholars. I know this, and at this moment a certain principal is on trial for doing so. The public school system may well have nothing to do with religion. Leave doctrinal instruction to the churches. Let a few leading ministers, with some living lay educationalists, arrange a system of the three higher R's for the public schools and for all schools. It will take time, but it will mean ennobled citizenship, ideal personal life and purer social, political and business life. It means the progress and perpetuation of this great nation."

Mr. Wenner's and other suggestions were referred to a committee by the chairman of the meeting, the Rev. C. A. Miller, of Holy Trinity Lutheran Church.

A PLEA FOR IRISH HISTORY IN THE PAROCHIAL SCHOOLS

English history is taught almost universally in our parochial schools. The prominent place it obtains in the curriculum is due to the unquestionable fact that our common law and many of our institutions are unintelligible without the light which a knowledge of their origin in the course of the development of the English nation sheds upon them. It is a principal of modern pedagogy that the best insight into principles and institutions is afforded by a knowledge of their origin and growth. All this being admitted, it is also perfectly evident that an Irish child cannot grasp the spirit of English history unless he is also fairly familiar with Irish history. Ever since Henry II. endeavored to conquer Ireland, the two countries have interacted on each other to such an extent that the history of the one cannot be understood and appreciated apart from the history of the other, especially by Irishmen. But what is most important from the standpoint of

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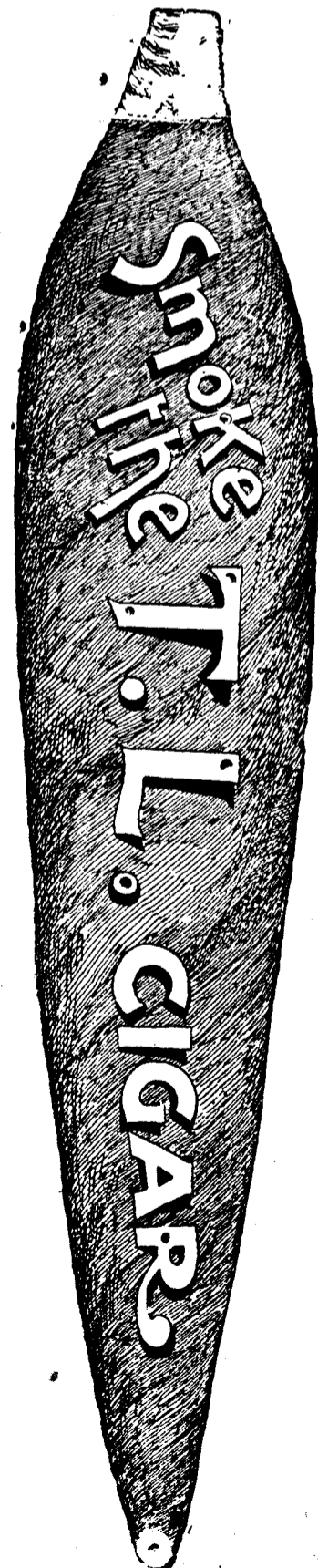
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the parochial schools there are religious interests involved. Ordinary textbooks of English history—Lancaster's, for instance—misrepresent the Catholic religion and Catholic churchmen.

Froude wrote expressly for the purpose of justifying English Protestantism, its works and pomps, and its founders, and he has had scores of imitators. The best way to preserve an Irish child from infection through a study of English history along those lines is to familiarize him with the barbarous cruelties practiced by Protestant England in Ireland in order to rob the Irish people both of their faith and their nationality. Moreover, if the Irish people of this country hope to understand themselves they must study the centuries during which their characters were, so to speak, in the making. As a race we are sharply distinguished from all others by certain hereditary qualities, many of which have been superinduced by our peculiar history. An admirable and attractive method of teaching Irish history is by means of Irish poetry. Almost every event in our past is commemorated in beautiful and inspiring verse by Davis, Darcy M'Gee, Moore, or some other Irish poet. By committing these poems to heart and receiving an explanation of their meaning, the whole course of Irish history may be covered and indelibly impressed on the imagination and the memory of the children. We would call the attention of our readers to two gold medals which are to be offered as prizes for essays on Emmet and O'Connell. The first which will be given by the Irish Nationalists is open to pupils of both the public and parochial schools; the second, which is offered by Mr. Hugh O'Neill, B.L., is restricted to pupils of the latter. The conditions have been announced in our pages. We hope that there will be a large number of competitors and that other Irishmen of public spirit animated by a love for the old land and its glorious history will imitate the excellent example that has been set by the Irish societies and by Mr. O'Neill.—The New World.

CITIZENS APPRECIATE DEVOTED RELIGIOUS.

In the "Jacksonville (Fla.) Metropolis" we find a report of a charming ceremony that will give pleasure to Catholics everywhere. The ceremony was the presentation of a horse and buggy to Sister Mary Ann, of St. Mary's Home for Orphan Children, by Hon. George M. Nolan, Mayor of Jacksonville, who is a Methodist.

"A few days prior to Christmas," says the "Metropolis," "Mayor Nolan made an appeal for funds to purchase this outfit for this noble woman, whose life has been devoted to charitable work. Every cent raised for this purpose was either sent to the Mayor or the 'Metropolis,' and a sufficient amount was reached to make the purchase. The first large subscription came from C. O. Livingston, who donated \$25, and the day following Miss Helen Coachman, the daughter of W. W. Coachman, called at the 'Metropolis' and left the same amount for the purpose. This was encouraging to the Mayor, who took hold of the movement with a determination to make it a success.

"The Mayor presented the Sister with the horse and phaeton in front of the Exposition Building. Sister Mary Ann was deeply touched, and Mayor Nolan also was overcome, and could make no presentation speech. The Mayor, after endeavoring to talk, handed Sister Mary Ann the following letter:

"Sister Mary Ann: Your name is a household word in Jacksonville. Every one who knows you loves you, and those who know you best love you best. I present you herewith a horse and phaeton, with harness. I know that the accumulated weight of years presses heavily upon you, and I wish to lessen for you the care and weariness of walking. I do humbly trust that this gift from the citizens of Jacksonville may prove a blessing, and for the humble part that I have taken in the matter let me ask that sometimes you may whisper my name in your prayers, for I am sure that purer invocations never gathered around the bright throne of grace.

"Yours very truly,
"GEORGE M. NOLAN, Mayor."

to care for Sister Mary Ann's horse and phaeton free of cost."
In a letter thanking all concerned in the gift, the Sisters of St. Joseph, in charge of St. Mary's Home, say:
"In her rounds among the poor and afflicted, this dear Sister regards neither time nor fatigue, and at her age it is difficult to travel as she does from house to house without a conveyance, thus using up her strength, which should be preserved to enable her to

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"The horse was named 'Judge Nolan,' and will be called Judge. The phaeton was donated by Mrs. R. V. Covington the harness by McMurray & Baker, and Cohen Brothers donated a beautiful and expensive laprobe.
"With commendable generosity, the livery stables of the city have decided further for years to come the spiritual and temporal welfare of the poor and afflicted."

THE HORSE

Many persons believe that a horse's power of endurance is gauged by the number of miles he can travel in a day, but Alfred Stoddart, in "Suburban Life," declares that "nothing tells upon a horse's condition worse than hacking work, such as going to and from the station, even though the actual distance is inconsiderable.

"He is taken from his restful stall, the harness thrown on him, generally in a hurry, and rattled to the station. There he is kept waiting, possibly in an overheated condition. The passing trains annoy him, in summer the flies beset him, and in many ways the task is an unpleasant and injurious one for him.

"Remember, the horse is a nervous animal. It is not the strain upon his muscles, but the wear and tear upon his nervous system, which so frequently ends his usefulness. Rest with a horse means peace and quiet, more than literal repose. Indeed, some horses never lie down."

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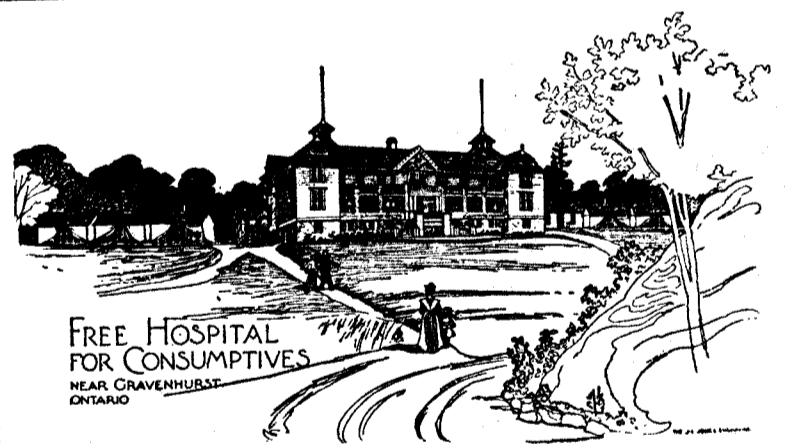
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Readers of this announcement will be glad to know that there has been an encouraging response to our request for help for the

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Since this institution was opened, a little more than three years ago, 560 patients have been cared for. Over 2,000 patients have been treated in our two Muskoka homes within the past seven years.

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Our plea for help is that the Muskoka Free Hospital for Consumptives cares for patients that all other hospitals refuse. If the needed money is forthcoming, this dread disease might be stamped out.

—Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

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children into purely secular or godless unsuspecting Catholics and force their schools. If compulsory education does become law in this province—which we very much doubt considering the stupendous difficulties of its enforcement in a sparsely settled country with new settlers speaking a dozen different languages—it will first have to recognize our Catholic schools and place them on exactly the same footing as the public schools; else we shall be perfectly justified in resisting its enforcement. Compulsory education with separate schools as a sine qua non might be a lesser evil, but, without that indispensable condition, it would be an unmitigated curse. Despite the howls of blind bigots like the "Tribune," the Catholic Church, which taught the forefathers of the "Tribune" editor to read, will ever maintain that the teaching of error is far worse than occasional ignorance, when the ignorance cannot be dispelled except by false views inseparable from secularist education.

St. Boniface College boys have distinguished themselves in this the first winter they competed in the Inter-Collegiate Junior Hockey League. Out of five matches they lost but one, their match with Wesley College, which scored seven against their five, not an inglorious defeat, especially when we remember that Wesley had two of its seniors on its team, a bit of sharp practice very generally condemned. The four other matches resulted in sweeping victories for St. Boniface, the score being against St. John's 12 to 0, against the Medicals 6 to 2, against Pharmacy 13 to 3, against Manitoba 12 to 2. The superiority of our boys was frankly conceded in all the newspaper reports, and the Lyceum was glad to take on three of our seven men to ensure its own victories. One notable feature is that several of our victorious hockey players are at the head of their respective classes and all are above the average in class standing. Hard as nails and swift as deer and quick in combination on the ice, they play the game of study with that superiority to which the annals of the University bear witness. The secret of their success in both spheres is that health of both mind and body is secured by regular, clean, well ordered, Christian lives.

The international debate between the University of North Dakota and the University of Manitoba, on Friday of last week, was unusually interesting. The subject—"that American and Canadian municipalities should operate their street railways"—is a thoroughly live one and the able handling of it was eagerly followed by the large audience. Our university defended the affirmative. The second speaker on our side, Mr. H. E. M. Chisholm, of St. John's College, was the first to be greeted with applause in the middle of his speech, and this welcome interruption occurred several times. Afterwards, the ice being broken, every palpable hit of each of the subsequent speakers was generously and impartially applauded. As both sides did remarkably well on the whole, and treated the audience to the best debate ever heard in Winnipeg, the decision was a most difficult task. However, the judges were, we think, right in awarding the palm to the Dakotans, and although this decision once more confirms the traditional practice of deciding in favor of the visiting team, this time at least that judgment seems to rest on the merits of the debaters. The Grand Forks men had prepared their matter and their form better than ours. The facts adduced by our men were more telling than the facts of the American debaters; these latter practically confined their objections to their own country, and one of them even went so far as to grant that the municipalization of street railways might work well in Canada because we had a better system of government; but the Manitoba debaters lacked knowledge of the eternal rules of sound rhetoric, one of them who had a fine English accent was very defective in articulation and therefore failed to properly emphasize his good points, and they all appeared unable to lead the audience up to an effective climax.

Mr. Sanford Evans, who made a charming chairman, had better look up his facts about the "schoolmen." In his introductory remarks he said that nowadays public debaters were not restricted to the metaphysical subtleties in which the schoolmen delighted, as when they debated the question, "What's what?" whence, he averred, we have the term "quiddity." This term has, indeed, a secondary meaning; among half educated people it means a quibble; but its philosophical meaning the only one the schoolmen gave it, is the "whatness" or essence of a thing, and that is, assuredly, a legitimate subject of debate. Thus, even a modern metaphysician might say to a fellow philosopher that the quiddity of municipal ownership of street railways was directly contrary to their ownership by Mackenzie and Mann.

Mr. Sanford Evans truly said that the debaters on both sides "fairly oozed facts," so varied was the information they imparted. From this multitude of facts issues the conclusion that the opportuneness of municipal ownership depends altogether on the morals of the community. If the people are honest, and duly sensitive as to their rights, municipal ownership may be very successful. If the people are careless, if they admire smartness and pecuniary success more than honesty, municipal owners will fleece them with greater impunity than any private corporation could do. Another inference drawn from the success of municipal ownership in England and Scotland, admitted by the debaters on both sides, is the absolute necessity of excluding politics from municipal affairs. The confusion of the political with the municipal spheres in the United States was bitterly deplored by the Grand Forks debaters.

Unlike the decision in the Inter-university debate, the decision of the judges in the Diamond Medal Elocution contest last week was an entirely new departure. Hitherto the four winners of the Diamond Medal in four successive years have been young ladies, who were always the majority of the contestants. But this time, when three young men lined up against three young women, the medal was awarded to a young man, although one of the three Judges was a lady. Whatever may be thought of the wisdom of that judgment—and not a few thought it rather strange that the medal should be awarded to a recitation in dialect so faultily rendered as to be occasionally unintelligible—it is at least a comfort to know that there are elocution contest judges who are not influenced either by the attractiveness of the fair damsels who competed or by the manifest preference of the audience for one of those damsels.

CATHOLIC CLUB NEWS

The Catholic Club played the first of a series of games of pedro with the young Conservative Club at the Conservative Club rooms on Tuesday evening, February 13th. The Young Conservatives won by two games, the score standing, Young Conservatives, 55, Catholic Club 53.

The Young Conservatives will play a return game at the rooms of the Catholic Club on Thursday evening, February 22nd, at 8.30 o'clock.

On Wednesday evening, February 14th, the Catholic Club rooms were placed at the disposal of the ladies of the Auxiliary of St. Joseph's Orphanage, when a very interesting programme of vocal and instrumental music and recitations was given for the benefit of the Orphanage.

Owing to the pedro game with the Young Conservative Club on the 13th inst. the meeting of the executive last week was held on Monday evening, February 12th, when the following new members of the Club were elected: C. J. King, J. D. Mahoney, Mr. Lynch, Mr. Memary, B. J. Heaney, C. M. Metzler, L. C. Barry, F. X. Jobin.

A meeting of the Executive was held on Tuesday evening, February 20th, when the question of the programme for the St. Patrick's concert was taken up and a provisional programme was outlined. A communication from the President, officers and members of the

Auxiliary of St. Joseph's Orphanage, thanking the President and members of the Catholic Club for the use of the Club rooms on the evening of February 14th was read.

Clerical News

Rev. Father Vales, O.M.I., of Fort Alexander, was here early this week.

The death of Rev. R. Chartier, S.J., at Chelmsford, Ont., was extremely sudden. When we wrote his obituary we were not aware of the circumstances. He had been to the post-office for his letters after breakfast and returned to his room, when someone, having occasion to call, knocked at his open door and found him sitting in his chair with head thrown back, dead. He was not known to suffer from any organic disease except continual headache. But if his death was sudden it was far from unforeseen: his special devotion was continual preparation for death, and those students of St. Boniface College who observed him most carefully while he was rector here say that he always thought him a real saint. He seems even to have had a presentiment of his approaching end; for, three days before his death, he said to Brother Bashnagel, S.J., who lived with him at Chelmsford, "If Father Superior is at a loss to replace me he can send Father Hyacinthe Hudson here." And sure enough Rev. Hyacinthe Hudson, S.J., who had succeeded him as Rector of St. Boniface College, is now his successor at Chelmsford.

In our obituary of the late Father R. Chartier (Northwest Review, Feb. 3, p. 3), written hurriedly with imperfect data, a couple of mistakes occurred. As the name of his death came from Sudbury we naturally inferred that he had died there, whereas he died in the priest's residence at Chelmsford. It was not this mission, but the mission of Warren, that the Jesuits handed back to the Bishop of Sault Ste. Marie. Rev. Edward Proulx, S.J., who was at Warren until its transfer to a secular priest, is now pastor of Chapleau. The former pastor of Chapleau, Rev. Eugene Lefebvre, S.J., is now Superior of the Jesuit residence at Sudbury, while the previous Superior of Sudbury, Rev. Albini Primeau, S.J., is transferred to St. Patrick's Church, Fort William.

His Grace the Archbishop of St. Boniface went to St. Rose du Lac this week.

Sometime ago we addressed to all the Reverend Clergy of the diocese a letter requesting each parish to send us a brief history of his parish with statistics as to the number of parishioners and communicants, together with photographs of the church and pastor, for a special illustrated issue of the "Northwest Review," to appear about Easter. We have already received several satisfactory replies with photographs, which are being made up into attractive half-tones; and we now take this opportunity of reminding those pastors who have not yet replied that we are desirous of presenting as complete a picture as possible of the growth of Catholicism in the Canadian Northwest, and that the sooner they send in their facts, figures and photographs the better able we shall be to do justice to their work by editing it with care. This presentation of the status and special advantages of each parish and mission will be of great use to the pastors themselves inasmuch as it will stimulate and encourage Catholic immigrants to settle in their locality. Those pastors who are not sufficiently familiar with English may write to us in French.

Rev. L. R. Giroux, of St. Anne, and Rev. Joseph Dufresne, of Lorette, arrived at St. Boniface Hospital on Monday, the former to be treated for his sight which, however, has greatly improved, and the latter for a serious internal ailment.

A full report of St. Anne's Festival will appear in next week's issue, it having been unavoidably crowded out from this edition.

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THE RELIGIOUS ELEMENT IN EDUCATION

President Penrose of Whitman College, Walla Walla, speaking before the State Teachers' Association at Yakima, made an earnest plea for moral and religious instruction in the public schools of the state, and severely arraigned the public school system for its failure to impart this vital element in the education of the child. He said in effect as quoted in the press:

"Scandal, graft and dishonor are eating into the body politic like a cancer, and Washington excludes the Bible from the public schools and almost ignores the opportunity of teaching morals to future citizens."

President Penrose would have one afternoon of each week given over to the study of the Bible and of religion. Children whose parents so desired, he would have taken to the churches of their denomination one school afternoon and there taught the principles of Christianity by competent teachers. Children whose parents were opposed could be retained at the school and there taught music and drawing instead.

"The good of the state lies within the moral and religious training of its people."

President Penrose is in full accord with the sentiments of the most earnest, enlightened, and thoughtful men and women of the country on this question. In face of the utter failure of humanitarian ethics, materialistic science, and Agnostic philosophy as imparted in the schools to stem the rising tide of vice and crime, they are now turning to the one source whence help can be confidently expected. True, the Catholic Church has always proclaimed that moral teaching must be based on religion, and therefore she has insisted that religion should enter into the curriculum of the child's education. In testimony of her convictions she is educating a million and a quarter of her children in schools from which God is not expelled and in which religion is a vital thing. Her members are bearing the enormous burden of a double taxation for conscience sake. Besides this, they have to bear the unjust aspersions of short-sighted or ignorant people, as if their patriotism were fairly open to suspicion, forsooth, because they were desirous of bringing their children up in the knowledge of God and a realization of their moral accountability to Him, which they could not do in the public schools as they are at present organized. The Catholic Church has no quarrel with the public schools, as such. She only claims that they fail to give the most essential element in the education of the future citizen, viz: sound moral instruction; and in this claim she is supported by the united opinions of eminent non-Catholic divines among who may be named the cultured and scholarly President of Witman College. Following is what Bishop Greer of the Episcopal Church said at the convention of that church in New York City in October:

"Something else is needed than the training which is furnished by a secular education, not to take the place of it, not to infringe upon it, but to supplement and enforce it. The training which is furnished by a secular education with the training which is furnished by a moral education. And moral education. How shall that be given? It cannot be given effectively, permanently and substantially by secular means alone. How then shall help be given, and who shall give it—that needed religious training? Well that is what the Christian Church is for, that is her distinctive office and task."

And Rev. Dr. Buckley of the Methodist Christian Advocate about the same time uttered startling words to the people of his denomination on the same subject, with high praise for the Catholics who made such heavy sacrifices for the Christian education of their children, and pointed them to the full churches as a manifest result.

Dr. Penrose's device for carrying out religious instruction seems impracticable as the schools are at present, but the spirit of his remarks is worthy of high commendation as well as thoughtful consideration.—The Catholic Northwest.

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PROTESTANT PASTOR DISGUSTED WITH PROTESTANTISM

The Rev. Charles Wellesley Spicer, of Portsmouth, O., has abandoned in disgust the Protestant Ministry and henceforth intends to devote his attention to the law. In a local paper he candidly sets forth the motives that prompt him to take this step. He frankly states that he is not satisfied with the position taken in recent times by the Protestant Church, which according to him, is dominated by a spirit of materialism. Here is a synopsis of his reasons for leaving the pulpit, as given by a press dispatch:

"In the statement he complains that 'this is an age of materialism,' and that the Church has been caught in the maelstrom of it. The Protestant Church lacks authority and direction, he says, in which respect it differentiates itself from the Catholic Church, 'which alone maintains the bold, aggressive spirit of the past, and which alone is gaining ground.' For these reasons, and the additional one that Church work is unremunerative he has embraced the law. He invites the Church 'to take warning.'"

The Church over which the ex-Rev. Spicer presided is the Christ Episcopal Church of Portsmouth, O., which we are informed "is the most fashionable and wealthy congregation in the city." It remains to be seen whether or not it will follow the advice of its former pastor and "take warning." That there are some Protestant congregations that are open to the charges made by Mr. Spicer is beyond doubt. The very designation "a wealthy and fashionable congregation" indicates the segregation of the rich and the cultured from the common people, to whom the Founder of Christianity and His disciples preached the gospel. As we write we have in mind a Protestant Church on Fifth Avenue, of this city, which is essentially a rich man's club. The poor would as soon think of crossing its threshold as they would of forcing their way into the "Millionaire Club," at the entrance to Central Park.

Not far away from this exclusive Protestant Church stands St. Patrick's Cathedral, with its doors open all day long. If you enter you will find the poor as well as the rich kneeling in prayer before the Blessed Sacrament. The presence of Our Lord utterly annihilates the artificial distinctions that obtrude themselves so offensively in the rich Protestant church a few blocks away. Where these artificial distinctions exist it is not surprising that the spirit of materialism manifests itself, and that the spiritual is gradually relegated to the rear.—N. Y. Freeman's Journal.

A STUDY OF DR. DOUGLAS HYDE

A most Interesting Picture Of The Leader Of The Gaelic Language Movement.

By John Quinn, Manager of Dr. Hyde's American Tour.

Dr. Douglas Hyde is decidedly a Force, and one of such peculiar charm and appeal—one that inspires so much affection, striking the imagination of his own people with a sense of romance, and even magic—that fully to make clear his position and significance to the outside reader is a task of subtle difficulty. When all his distinction and achievements as scholar, poet, folklorist, and, in a very striking sense, national interpreter and leader, are recounted, there is still lacking the vital something which makes the real romance of the story.

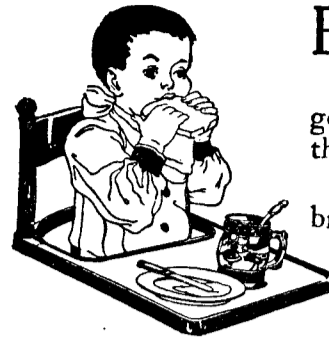
It is best to begin at the beginning. It is, indeed, fitting and necessary. He represents a movement, or, if one may so describe it, a national frame of mind, which nobody could have foreseen in his youth; yet in his very childhood all unconsciously he prepared for it. The son of a Protestant clergyman in North Connacht, he was drawn, wonderingly, as a little boy, to the firesides of the Catholic peasantry around him, and the songs and stories in the Irish language that shortened, as the saying is, the long Western nights. Soon he fared to firesides and story-tellers farther afield, waking at once the surprise and affection of the people. They called him "An Craibhin Aoibhinn" (an Kreev-

een Eev-en), "the delightful little branch," a designation which he afterwards adopted as his pseudonym, and by which he is affectionately known all over Ireland. At that time neither his own class nor the vast majority of Irish folk of the national persuasion, or of literary predilection, took the slightest interest in the Irish language, the literature, traditions, the lights and shadows of the "race mind" enshrined in it. It was a "Celtic fringe" of no particular import, most even of those who betrayed an intellectual interest in it treating it as an antiquarian study. The boy Hyde, however, came in contact with it in Roscommon and Sligo, as a living reality, and the natural expression of a life whose ways and moods and character were after his own heart. When he went to Trinity College, Dublin, where he achieved high scholastic distinction, he still remained, in the imaginative order, a child of the Gaelic-speaking West. A college friend—now well known in the London political world—tells of his astonishment the day he discovered that his brilliant associate, till then identified in his mind with classic and modern culture, was addicted to "dreaming in Irish," and even writing poetry in that strange tongue for some of the Irish-American papers.

As undergraduate young Hyde gained first honors in German and French, and first prize in Celtic and Italian. He won gold medals in modern literature, in Celtic literature, in English composition, in history and in oratory. He took the degrees of B.A., LL.B., and LL.D. (1887), leaving T. C. D. with a brilliant reputation. In 1891 he became Interim Professor of Modern Languages in the State University of New Brunswick. But he was soon at his old work in Connacht, and virtually the whole of his career has been given to Ireland. His work as a folklorist had begun early. The first collection published in Dublin in 1889, containing the Irish text of more than a dozen stories suggests already the zest and the thoroughness of his wanderings in the West. The first story was learnt by the young 'savant' from an old 'spealador' (reaper) in Roscommon. A long and racy story came from an old gamekeeper in the same county, who "had the greatest repertoire of stories of any 'shanachie' I ever met." Two old women in Ballinrobe, County Mayo, were the custodians of other tales. An old man living near Feenagh, in the County Leitrim, was responsible for another; an old horse-trainer from a spot near Galway for yet another, and so on. It is a racy and enlivening book, with some grim phases; but at the period of its publication, Ireland, on the whole, took but little notice of it "Cois na Teineadh" (Beside the Fire) was issued a little later, and more readers and students came to realize the freshness and spirit of the work. But they had little conception of the delight and romance the ingathering had meant for Dr. Hyde. He wandered and worked with a zeal such as had characterized Asbjornsen in Norway and Lonnrot in Finland in earlier days, and, though he seemed to glean and gather for a land largely indifferent, the life, the adventure, the story-telling and the story-tellers away beyond the Shannon were their own reward.

In 1893 he became President of the Gaelic League, founded in Dublin by a few people who realized that if the Irish language were to be saved new measures must be adopted; academic ideas must be put away, the speaking of the language by those who knew it insistently encouraged, a pride in it fostered, while the young students must be taught it as a living language, and they and native speakers brought as much as possible into contact. The Gaelic League attracted little notice at first. That the ancestral language had much to do with nationality or progress was not recognized or dreamed of by the many. Dr. Hyde's labors widened. The following year he published "Love Songs of Connacht"—with an English translation—strains of love, hope, despair, joy, most of which had been familiar to him from his youth, some of which had been sung by the people for generations. As in the case of so much popular song in Irish, most of the authors were unknown. The strains were part of a tradition—passionate and melodious voices from the past. Even the literal English renderings lacking the idiom, assonance and flavor of the originals, gave some hint of their significance.

This time Dr. Hyde had something of his reward. He went his way serenely, collecting further songs and folk-lore—the "Religious Songs of Connacht," which ran for years in an Irish magazine, the poems of the blind singer, Raftery, and such tales as those in "An Sgeulaidhe Goadhalach" (The Irish Story-Teller), of which there is a French



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translation. A wider interest came to be taken in Irish literary matters, though so far most of the main workers used English. The rise of literary societies, the work of poets like Mr. Yeats, even the trouble in the political order that followed the Parnell crisis, turned minds to serene intellectual things. More attention was directed to native Irish tradition, and the personality of the unassuming Douglas Hyde came to loom larger. For his part he took every opportunity of urging that if the Irish language were allowed to die the connection with the past would be

broken, and what might be a great energizing force in the present would disappear. All the time, by lectures and books, he helped the new idea though English as well as Irish. Thus "The Story of Early Gaelic Literature" and the far more comprehensive "Literary History of Ireland" (1899), spread a stimulating knowledge of the trend of thought in many Gaelic generations. In "Ubhla de'n Chraoibh," or Apples from the Branch (1900), the published his own Irish poems and fancies of years. Here are lilt in many keys; songs of love, exile, social life and many more, showing a kinship of spirit with the old country singers.

By this time the Gaelic League and the movement for the preservation and extension of Irish had become a force. The work of devoted men like Dr. Hyde, Father O'Growney and their comrades had told. Gradually hundreds of people came to see quite a romantic significance in Dr. Hyde himself. As they turned to Irish studies—long banned in regular Irish education—and gathered some sense of the stories and the lore of the part, they came to see that "An Craibhin Aoibhinn" himself had much of the verve and mellowness of the older time. He seemed like a character in a pleasant saga. It would be a great mistake, however, to imagine the movement was mainly concerned with the past. Quite the contrary. It meant an awakening of mind, imagination and energy—an insistent desire to make the most of the present, of the social, intellectual, artistic attributes of the race—of Ireland, material and spiritual.

As for him, he simply worked harder than ever. He turned his mind to Irish plays, and, through an art medium

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The liver is the largest gland in the body; its office is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels, causing them to become bound and costive. The symptoms are a feeling of fulness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc.

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till then unfamiliar in Irish, stirred city and country audiences. Short dramas like "An Tinnear agus an t-Sidheog" (The Tinker and the Fairy), "An Posadh" (The Marriage), and "An Naomb ar Iarraidh" (The Lost Saint) have real dramatic quality, and truth to Irish and human feeling, unambitious though their scope may be. The Irish is direct, simple, unpretentious, but effective. Dr. Hyde takes part in his own plays, in Dublin or the country with the gayety and vigor of a child of nature. He is in all probability the only LL.D., who has ever acted the part of a tinker. How he has managed of late years to do so many varied things with ease and spirit is a mystery. He has the care of his estate near Frenchpark, County Roscommon; he still collects song and story and folklore; he writes much in Irish, edits more, acts as literary judge in competitions at the numerous Irish literary festivals, lectures and speaks through the provinces and in Dublin—all sorts of people go miles to hear him, and he maintains a correspondence with foreign Celtic scholars and with hundreds of people in Ireland—for everybody interested in Irish takes pleasure in writing to him. In the inner work of the Gaelic League organization which now stretches far and wide, he is a vigilant director and counselor. His tact and kindness, his genial influence over men, have done much to smooth its way.—The Leader.

BISHOP BURIED IN ROBES MADE FROM WEDDING GOWN

Apropos the untimely death of Marshall Field, Jr., son of the multi-millionaire Chicago dry goods merchant, the unusual incident is recalled that the late Bishop-elect Butler, of Concordia, Kan., was buried in priestly robes made from Mrs. Field's wedding gown. The Chicago Inter-Ocean thus tells the story:

"After her return from the honeymoon trip, Mrs. Field sent the gown, a magnificent white satin imported creation, exquisitely embroidered in silver to a Kansas convent of the Sisters of the Precious Blood, who are renowned for their fine needlework.

"The Sisters made the gown into a set of church vestments, which were presented by Mrs. Field to Dr. Butler, who was then rector of St. John's church, Eighteenth and Clark Streets, Chicago.

"They were at the time the most beautiful and costly set of vestments possessed by any church in the city, and so prized were they by the rector of St. John's that he never wore them. In 1897 Dr. Butler was created Bishop of the see of Concordia.

"When leaving Rome to be consecrated, the Bishop-elect took the vestments made from Mrs. Field's wedding gown to wear them for the first time at his consecration, but his consecration never took place. He was taken suddenly ill on the eve of his consecration, and died in Rome in June, 1897. As it is customary to bury priests in their church vestments, the set the Bishop-elect carried with him was used as his burial robes and with him interred.

Mrs. Field did not become a Catholic until shortly before her marriage. Her mother, Mrs. Louis C. Huck, while making a European trip, was attacked by a fatal illness during which she became a convert to the Catholic Faith, at the same time imploring the two young daughters who accompanied her to follow her example—which the motherless girls did soon after their return to America.

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WHOLESOME PRESENT DAY SENTIMENT

There is a good deal of talk in these days about getting back to the land. There is, perhaps, a good deal of nonsense about it, but on the whole this present day sentiment is wholesome. There are a good many people who think they want to get out of the crowded cities into the country, who don't. They are not suited to the country, don't know what it means to live in the country, and they would not stay in the country six months. Dissatisfied with their present condition

they have a vague notion that their condition would be improved if they should make a change. They have read about the independence of the farmer, the pure air, and other advantages, and they imagine it would all be very fine. It would not—for them.

Still we are glad to see so much "back to the land" sentiment. Most of it is wholesome, and good is sure to result from it on the whole.

Agriculture was never held in such high honor in this country as it is today, and never before was there so much general interest in this greatest of all occupations.

The farmers themselves have a higher opinion of their calling than formerly, and this is better still. Give us the farmer who really believes in farming. There is no better specimen of manhood in the world than such a man.

Washington really believed it when he said that "Agriculture is the noblest occupation of man." This country had well nigh ceased to believe it. We are coming again to think that it is really so.

MAMMOTH DROP HAMMER

There is under construction at the works of the Billings & Spencer Company, Hartford, Conn., a mammoth 5,000-pound drop hammer, which is believed to be the largest friction board lift drop hammer in the world. It is being constructed for the Bethlehem Steel Company, of South Bethlehem, Pa.

It is to be used by them in the manufacture of heavy gun forgings which they make for the government. The Hartford concern is working on the hammer day and night, and it will be done by September 1, if not before.

The weight and dimensions of this drop hammer are in excess of any other drop hammer of this class in the world.

The base weighs 72,526 pounds and the hammer itself 5,000 pounds. The uprights weigh 7,600 pounds each. The friction rolls weigh 1,200 pounds each and the roll spindles, rolls, gears and oil guards are one-piece forgings. The hammer, rough planed, weighed 5,600 pounds. These forgings were made by the Bethlehem Steel Company. The shoe forging weighed 2,240 pounds and the shoe key weighs 160 pounds. The

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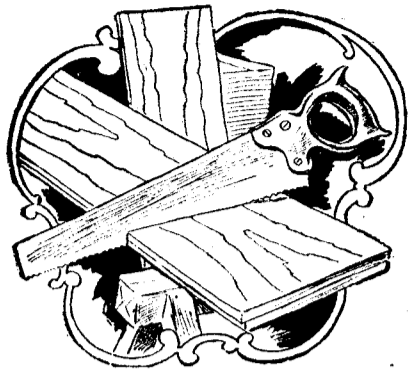
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OUR BOYS AT HOME AND ABROAD

St. Boniface College.

The second meeting of the Campion Literary society for 1906 was held on the 11th inst. The first item on the programme was a recitation by James O'Connell entitled "Somebody's Mother." The main feature of the evening, a debate, then followed. The subject discussed was "Resolved: That prohibition would be advantageous to Canada." The first speaker on the affirmative was J. O. Plante, whose first appearance it was, in the academy since last year. The ex-president, on rising to speak, was welcomed by a hearty outburst of applause. From competent authority he showed that the state had the right to forbid the sale of intoxicating drinks. As he came from North Dakota, he was able to give many instances of prohibition and not a few of the evils of over-indulgence. If these occurred under a prohibitory regime, what, he asked would happen with bar rooms on almost every street?

His opponent, Harold Conway, then took the floor. His main arguments were that the Canadian people, by the recent plebiscite, had expressed their opinion of the inexpediency of prohibition, and the loss of revenue got from the liquor traffic would considerably impoverish the Canadian treasury.

Rev. Lewis Drummond, who acted as temporary chairman, made a few interesting remarks on the subject of debate. While admitting the difficulty of thoroughly enforcing prohibition and banishing "blind pigs" and "boot-leggers," he maintained that the absence of all visible street saloons would be the means of keeping young men out of temptation's way. "Old tipplers," it was true, would get their nip some way or another, but minors would be preserved. He thought that the liquor traffic was fairly well regulated in Canada, which, with Norway, heads the list of countries where drunkenness is least prevalent. Votes were then cast with the result that by a majority of one it was decided that prohibition in Canada was not advisable.

On Thursday, February 15th, the hockey team met the Manitoba seven at the Arena and played their best and cleanest game of the season. "Toba" set to with a will that would have told heavily on the boys from over the river, had they kept up their play. But after scoring twice, they cooled down, giving the two goal keepers all sorts of opportunities of distinguishing themselves.

The St. Boniface forward line, soon got busy, and at half-time the score stood 7 to 2 in their favor, while when the whistle blew for the last time, the tally was 12 to 2. Although some apprehension had been felt by the red white and green, because Phenix Decosse was unable to play, they were soon satisfied that a worthy substitute, had been put on in the person of Edmond Fretz, who played like a "senior" and made more goals than anyone else.

Superior combination work was the main factor in this last, as in the whole series of brilliant victories, against St. John's, Medicals, Pharmacy and Manitoba. The puck was deftly passed, and with unerring sureness caught up by the right man always at his post. "Clever and unselfish" was the verdict on these games. And now for this splendid result, to whom are we mainly indebted? To whom, but to that untiring old boy ever on the ice training his men, unsparing of his pains, giving them the benefit of the experience he has earned on many a hard fought ice-field, Tony Gingrass, whose watchful eye saw to the minutest particulars of diet and clothing of his team. And when the climax came, Tony was still there, foremost among the cheerers on. He was away from one engagement. But his little girl was dying that day. Yet he apologized for his unwilling absence.

Every duty we omit obscures some truth we should have known.—Anon.

As we grow older and learn our mistakes, we begin to say: Well, after all, my parents did know something; my elders were right indeed; why didn't I see it before? Why not say and believe the same for the future and reap the fruit of such a blessed conviction?

There can be no true religion without a lofty morality, and no more can there be a lofty morality without true religion. There can be manners without religion; but manners, such as cleanliness and courtesy, are a matter of soap and water. The difference between manners and morals is as wide as the difference between clean clothes and a clean heart.—Rev. T. B. McLeod.

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