

148
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CURRENT COMMENT

We wish you a truly happy New Year. May 1905 bring you nearer to God. Take one or two solid resolutions, and renew them every month, for instance on the first Friday or the first Sunday of each month.

The Peruna faker is still at work, displaying a picture of a nun supposed to belong to an unnamed institution in one of the United States. There is no such nun. The fraud has been exposed over and over again. When first this pasty-visaged bogus nun appeared in a Winnipeg paper, one of the judges of the supreme court said to a Catholic: "I see your Sisters are qualifying for the Gold Cure." "How so?" said the Catholic friend. "O, because they are taking Peruna, which is half alcohol." This percentage may be a slight exaggeration but it is quite certain that the intoxicating element in Peruna is what ensures its vogue. Taking Peruna is a respectable excuse for tipping.

Abbot Gasquet's revelations with regard to the way in which the question of Anglican Orders were revived are such as could not have been made public during the late Pope's life. Leo XIII, filled as he was with burning zeal for the reunion of Christendom, trusted too implicitly in the good faith of our separated brethren of the Anglican persuasion. Thinking that they were all as earnest and sincere as Lord Halifax seemed to be, the Pope had first thought of writing a personal letter to the Archbishops of Canterbury and York, inviting them to come into the one true fold and submit to the successors of St. Peter. Fortunately Abbot Gasquet intervened in time, representing to Leo XIII, that, given the present dispositions of the Anglican hierarchy, such a step would be unwise. The Holy Father was at first astonished, but soon yielded to the evidence furnished by one who knew England well.

A few weeks ago it was announced that the Rev. Dr. Burtzell, a famous priest of the New York diocese, was the only priest in America who had witnessed in Rome the definition of the Immaculate Conception in 1854. Dr. Burtzell himself thought this assertion too sweeping and said there were two other survivors, Mgr. Cannon, of Lockport, N.Y., and Rev. Dr. McGovern of Chicago. Now a fourth has turned up, Rev. L. J. L'Etourneau, C.S.C., of Notre Dame University, who writes to the N.Y. Sun to say that he was present and heard the words of Pius IX. as he defined the Immaculate Conception. There may be several others.

This paragraph is written with a quill pen. A hundred years ago such a remark would have been considered otiose, since everybody then used the time-honored goose or swan quill. Nowadays, barring His Majesty the King, the clubs in the west end of London, and most of the colleges in England, few people think of using a quill. This particular one—a gift from the Manitoba Free Press to its patrons—was made in England from a wing feather of a Canada Wild goose taken last spring with many others in the vicinity of York Factory, the historic trading post of the Hudson's Bay Company, some six hundred miles—as the wild goose flies—due north from Winnipeg on the shore of Hudson Bay. We quote from the neat, quaint, charmingly printed and illustrated booklet, "A Quill from a Canada Wild Goose," which our esteemed contemporary wraps round each of its very welcome Christmas gifts. When the Free Press chooses to be nice and kind it is delightfully so. Last year it presented "A Gopher's Tail," accompanied by an illustrated booklet containing the Cree Legend of the gopher. The year before, the Free Press sent round to each of its friends a real, though of course very small, sack of Reindeer Pemmican, made at Fort McPherson, 65 miles within the Arctic circle, and 2,978 miles northwest of Winnipeg. But this grey goose quill is the best idea yet evolved from the brain of him who excogitates these

yearly Christmas presents. We should not wonder if the spreading of so useful a gift among so many favored readers were to produce a run on quill pens. For rapidity and smoothness there is nothing equal to them. In fact the highest praise advertisers can bestow on a steel pen is that it has a "quill-like action."

Now that the Jubilee of the Immaculate Conception, promoting, as it did, historical research, has brought into prominence the first great defender of that doctrine, the Venerable John Duns Scotus, there is some talk of pressing for his canonization and our Irish contemporaries are perhaps a trifle too sure of his Hibernian origin. They should not forget that the English claim him as a native of Northumberland and the Scotch even point out the village of Duns in Berwickshire as his birthplace. As a matter of fact, however, very little is positively known of his life, though his works are still so famous among Catholic scholars, that is to say among half the learned men of Christendom. But the very surname, "Scotus," is a strong point in Scotland's favor. True, there was a period in the Middle Ages when the generic term, Scotus, was applied to Irishmen as well as to Scotchmen. That is why the other John Scotus, of the ninth century, was differentiated by the term, "Erigena" (a native of Erin). But that period was long past when, in the latter part of the thirteenth century, the Subtle Doctor appeared. Then Scotchmen alone were called Scoti, and Irishmen were known as Hiberni.

The French Jesuit fortnightly review, the "Etudes," of the 5th inst., has a curiously interesting article on "The true representation of Our Lady of Lourdes," wherein Joseph Leonard sifts all the evidence, direct and indirect, as to the appearance and dress of the Blessed Virgin in those memorable apparitions of 1858. The direct evidence comes from Bernadette herself, the indirect from those who questioned her and took notes of her answers. The thorough and minute analysis of these answers shows how difficult it is for two persons to agree on the details of what they hear, although all agree as to the broad fact of the apparitions. It is curious also to observe how Bernadette herself, during the twenty-one years she lived after the apparitions, forgot several minor details. One conclusion, however, stands out clear from all these historical researches: no satisfactory statue or picture of the apparition has yet been produced. The distinguished Lyons artist, Mr. Fabisch, cross-questioned Bernadette until he thought he had a faithful picture in his mind's eye, but when his statue was finished—that statue which has since been copied all over the world—although the parish priest of Lourdes thought it perfect, Bernadette, being asked if it resembled the Apparition, replied with inexpressible energy, "Not at all." Having been pressed later on to say what were the chief defects of the statue, she said, among other things: "Our Lady did not throw her head back, to look up to heaven; she simply raised her eyes." When Bernadette was at death's door, she was shown a photograph of another statue of Our Lady of Lourdes. She looked carefully at it, closed her eyes, remained a few moments in recollection, made an expressive gesture with her head, and said, "It is the least objectionable" (C'est la moins mal). Then she added: "I don't know why they represent the Blessed Virgin thus: I have always said that her head did not lean back in that way; that is not the way she looked up to heaven." On another occasion Bernadette said: "Mr. Fabisch's statue cannot be compared to the Apparition; the posture of the Apparition was quite natural."

The points clearly made out by Mr. Leonard in his article are the following. 1. The light, which preceded the Apparition and remained for a few moments after the figure had disappeared, was white, soft and yet extremely brilliant. Bernadette says it was so much brighter than the sun that, when the supernatural light disappeared, she felt as if she was in the dark, though the air about her was flooded with spring sunshine. To somebody that asked her

why she rubbed her eyes after each vision, she replied: "I felt no fatigue; but the impression on my eyes was that which we receive on passing from bright sunshine to a dark place." She insists that the light which surrounded the Apparition was not at all dazzling. 2. The Blessed Virgin appeared to be very youthful and small of stature. Bernadette is quoted as saying at different dates: "not quite my height," "not taller than I," "perhaps a little taller than I"; but the first assertion made the first time she was officially interrogated ten days after the first vision, is more probably correct, the two other assertions being quoted by unofficial persons. Now Bernadette was then in her fifteenth year and notably short for her age, so much so that one of the three physicians who examined her on the 27th of March, 1858, said, "She does not seem to be more than eleven years old." When Bernadette was asked, 21 years after, if she remembered having said, "She is my age," she answered: "I do not remember having said the comparison, but she appeared very young." What makes the extreme youthfulness of the Apparition still more evident is the way Bernadette describes the voice. She says it was "sweet and fine," (douce et fine) and the French word "fine," when applied in popular language to a voice, always means a child's treble. 3. The beauty of the Blessed Virgin's face was such that when Bernadette was questioned about it she seemed to enter into an ecstasy, and said one would have to go to heaven to see anything like it. Once she was shown a collection of pictures of the Blessed Virgin. As the Madonna of St. Luke passed before her eyes, she quickly put her hand upon it, saying, "There is something there," and presently she added, "But no, it is not that." As to the other pictures she viewed them with indifference. The Abbé Fene and his sister report that Bernadette said to them: "The face of the Lady was white as wax, long and inexpressibly graceful." She found fault with the statue of the Grotto of Lourdes because "it did not seem young enough nor smiling enough." Mr. Fabisch, the artist mentioned above, after a long conversation with Bernadette, said: "The details given by this young girl represent an ideal so pure and so lofty that they suffice to prove that the beautiful vision she saw was from heaven." 4. The eyes, blue and always open, seemed to look at all the vast crowd which assembled around Bernadette during her visions. 5. A white veil on the head fell over the shoulders and the elbows along the sides almost down to the feet. As to the stuff of which the white veil and dress seemed made, Bernadette often said that nothing she had ever seen could compare with it. When a piece of tulle was shown her, she admitted that it was less unlike the tenuous texture of the Apparition's robes than any other fabric. A blue girdle, wide as Bernadette's two hands, was crossed at the waist and fell in front in slight folds. The dress, created at the waist, fell down to the feet, of which only the toes appeared, uncovered, except by a yellow rose on each foot, and the roses, which seemed to be fastened to the hem of the dress, were far brighter than gold. 6. The hands were stretched forward and downward as in the Miraculous Medal, or interlaced, or joined palm to palm and pointing upward. The fingers were interlaced whenever Bernadette recited the rosary. Then the Apparition, placing its own rosary between the thumb and first finger of the right hand, shoved each bead along just as Bernadette did, keeping time with her, but not moving its lips. 7. The rosary held by the Apparition was very long, reaching down to the knees, with a large cross at the end. The beads were large and white on a yellow chain, with much space between each bead. When the hands were stretched out or joined, the rosary hung from the right wrist.

To these details so carefully examined in the "Etudes" we now add others collected from the reminiscences of the aged Provincial of a religious order, who saw and questioned Bernadette soon after the apparitions. Somebody let her see a collection of Raphael's ma-

donnas, beautiful paintings, no doubt, but after all mere Italian peasant women. Bernadette exclaimed: "You ought to be ashamed to show me the Blessed Virgin under that aspect." Then some German madonnas, more delicate, more ethereal, were presented to Bernadette. She said, "O, those are beautiful, but they are not She (Mais ce n'est pas Elle)." However, Carl Muller's Immaculate Conception pleased her very much. A commercial traveller from Lyons was showing her his samples of the finest white goods, in order to get an idea of the whiteness of Our Lady's garments. Bernadette's only comment on each sample was, "whiter than that." Finally the drummer turned up the costliest specimen in his trunk, with "there now" (Eh bien, voilà!). And on her replying again, "O, whiter far than that," he exclaimed: "I represent the best house in the world; evidently She did not get her dress from us." When the Provincial who relates this was about to be introduced to Bernadette, the wise old nun who had charge of her and who feared she might become vain, begged him not to show any admiration. "Please don't do like the English Bishop, who, seeing Bernadette imitate the Blessed Virgin, fell down before her on his knees, so that the parish priest had to take him by the waist and make him stand up." Thanks to this careful training Bernadette preserved her simplicity and humility to the end. Describing the Apparition she said: "It was brilliant, brilliant more brilliant than the sun, for when it was gone and I turned to the sun, the sun seemed black, and yet the Apparition did not even make me wink."

Father Widdowson, S.J., of Edinburgh, replying to an attack on His Order by a notorious and noisy anti-Catholic bigot named Primmer, thus challenges that worthy to the ordeal of proof, as many of his kind have so often before been challenged in vain. "Mr. Primmer offers to prove from Jesuit works that the end justifies the means." I will be eternally grateful to him if he will let me have proof secretly of just one Jesuit teaching it. If he will I can procure one or two thousand pounds—really useful to me just now—the reward offered long ago for such information—offered to any one who can do the trick—and as yet unclaimed!"

Sometime ago we had occasion to correct one of our city contemporaries for speaking of La Verendrye as a Huguenot. The editor explained that his correspondent or contributor (we forget which) had meant Radisson, whom most Protestant historians claim to have been a Huguenot. But now comes Miss Agnes C. Laut and demolishes that claim. In her recently published book, "The Pathfinders of the West" (Radisson, La Verendrye, Lewis and Clark), she says in a note to page 41: "The fact that Radisson confessed his sins to this priest (Father Poncet) seems pretty well to prove that Pierre (Radisson) was a Catholic, and not a Protestant, as has been so often stated." Miss Laut's testimony is all the more valuable because she is so manifestly accurate and faithful to facts, and because even those who think that the possession of the true faith may warp the judgement can have no quarrel with her, for she professes attachment to no creed, in fact the very idea of things infinite and eternal does not seem to have taken hold of her mind; to her mind the greatest of all things is "illimitable reaches of prairie and ravine.... wealth waiting for possessors, an empire waiting for the nation builders." Though Radisson was not much of a Catholic (he does not appear to have been much of anything but an adventurer), yet he never professed Protestantism.

Clerical News

Rev. Father Vales, O. M. I., of Fort Alexander, came in last Tuesday and returned on Thursday.

Rev. Mr. Yunker, a German sub-deacon, arrived here lately to labor in this diocese, and will prepare for the higher orders.

Father Walter Sidgreaves, S. J., of the Stonyhurst Observatory, has been awarded a gold medal by the Louisiana Purchase Exposition for his spectroscopic work as shown in the astronomical section.

Rev. Father Claude, C. R. I. C., of St. Claude, came to the city last Tuesday and returned on Thursday.

His Grace the Archbishop officiated at Wolseley on Christmas Day and returned to St. Boniface on Tuesday, bringing with him, besides his secretary Rev. Dr. Trudel, Rev. A. Munro.

Rev. Father Campeau, came in from St. Eustache on Monday, accompanied by Rev. Father Plante, S. J., who had sung two High Masses and preached at Eli.

Rev. Father Carriere, S. J., assisted Rev. Father Rocan at St. Elizabeth last Sunday.

Persons and Facts

The Casket, published in that enthusiastically Scottish district, Antigonish, chronicles the fact that, at the banquet in the Scots College in Rome on St. Andrew's Day, "the conspicuous and essential feature was the haggis made in Scotland and sent by lightning express to the Eternal City."

Five years ago the population of Winnipeg was 42,000; to-day it is estimated at 80,000.

The 140,000 Americans who have come to Western Canada during the past five years include 35,000 heads of families; they brought with them cash and settlers' effects totalling \$43,000,000.

The year 1905 begins and ends on Sunday, so that this year will have 53 Sundays. Easter falls almost as late as it can—on April 23. The latest it can fall is April 25. This occurred in 1886, but will not occur in the twentieth century. St. Joseph's Day falls on the second Sunday in Lent and takes precedence of the Sunday office, a very unusual thing in Lent. The feast of the Sacred Heart, the latest of all movable feasts, falls on June 30, the last day of the month of the Sacred Heart. St. Patrick's Day falls on Friday; St. George's and St. Andrew's on Sunday. St. John the Baptist's on Saturday. All the six Sundays after Epiphany come before Septuagesima, and there are only 24 Sundays after Pentecost.

The editor of the N. Y. Freeman's Journal says he once complimented a Croatian priest on his fluency in Latin. "It would be strange," said he, "if I did not speak Latin with ease; it is my mother tongue. I never heard any other language spoken until I left home to go to school. It was the only language of our little village. It is a strange fact, not generally known, that in parts of Croatia Latin has never ceased to be the common language of the people. When I went to college the Austrian authorities required me and the other students to speak German."

Saturday, 3rd December, was the 750th anniversary of the election of Nicholas Breakspere, the only English Pope, to the See of St. Peter. The Thames Valley Legitimist Club celebrated the day by an excursion to the village of Bedmond, where the illustrious Pontiff was born.

Miss Edith Boxer, having taught school one month at Burnside, returned to her home in this city last week.

Miss Antonia Charpentier and her brother, Armand, left on Thursday to spend New Year's Day with their family at Grafton, N. D. Miss Maria Charpentier, a nurse in St. Boniface Hospital, will join them on Saturday.

NOTES FROM ESTERHAZY

On the 17th of December there took place in the village of Esterhazy a well attended meeting of Catholics to consider the advisability and possibility of building a church there.

It might interest some of your readers to know in what part of the Northwest Esterhazy is situated, as this is the first time I think, this name will appear in your valuable paper.

Esterhazy is one of the stations on the new Kirkella Branch, built and operated by the C.P.R. during the past year. This railway, as its name indicates, branches off at Kirkella, the last station in Manitoba west of Winnipeg on the C.P.R. Main line. It runs from there in a northerly direction until it reaches the beautiful Qu'Appelle Valley a few miles beyond Rocanville. From there it winds its way down the banks of that valley in a westerly direction, having a station at Tantalion, right by the Qu'Appelle river, where the valley has a width of about a mile. Continuing its way, the railway, after a few miles reaches the Little Cut Arm Creek, a small river, if it may thus be called, one of the tributaries of the Qu'Appelle.

Following the course of the Cut Arm, a siding, Hazelcliff, is soon reached, from where the ascent up the banks of the Little Cut Arm is commenced. For about ten miles the traveller follows the very romantic scenery of this little creek, and at the top of the bank there becomes visible the prosperous little village of Esterhazy.

This village experienced such rapid growth that but four months after the first building was put up, it was thought expedient by its enterprising business men to have it incorporated as a village according to the statutes of the N.W.T. (Village Ordinance).

An overseer was elected at a most enthusiastic meeting and the resolution passed to issue debentures to have the necessary improvements made in the way of grading the principal streets and laying sidewalks.

To-day Esterhazy, which within a year has grown from babyhood to manhood, can show up close to 300 inhabitants. There are four fine elevators with a storage capacity of 150,000 bushels, four large general stores, two hardware stores, a three storey hotel, two fine livery stables, a barbershop, a townhall, two churches, two butcher shops, three implement shops, a physician, real estate agent and several other minor business places, as well as a number of private houses.

The surrounding population is about the most cosmopolitan in the West. There are first of all Hungarians, then Bohemians, English speaking people, French Canadians, Swedes, Slavonians, Germans and Belgians.

But now, I think, that after this long digression I should commence speaking about the principal object of this communication.

As can be easily guessed from the enumeration of the different nationalities, Catholics are to be found here in great numbers and representing many races. This fact shows once more the catholicity of our Church which embraces peoples of all tongues, but also presents a difficulty which, though not insurmountable, nevertheless requires some tact and skill, so as to have each one get his share of ministrations from the Parish Priest in charge. After considering for some time the best means to be taken for the spiritual welfare of all nationalities concerned, the conclusion was reached that nothing better could be done, in order to satisfy all and also to ensure the expansion of the parish, than to prepare a division of the present parish of Kaposvar, four miles south of Esterhazy, and to decide on building a church at Kaposvar for the Hungarian Catholics, who are about 50 per cent. of the population, and one in the village of Esterhazy for all the others.

I should therefore add that the former decided, two days prior to the meeting at Esterhazy, to build a church by themselves.

The meeting at Esterhazy, as well as that at Kaposvar, was most enthusiastic and unanimous. Though of the possible number of about 50 paying members, there were only 27 present, all the same the most prominent ones were there and the meeting could be called a most representative one.

Rev. Father Woodcutter opened the meeting with a few introductory and explanatory remarks and called upon those present to express their views on the matter. The first two points discussed were the advisability and possibility of the building of the church in question. It was unanimously resolved that the building of a church in Esterhazy under the circumstances was quite feasible and most necessary.

The meeting then proceeded to elect a committee charged with conferring with the parish priest about all details

concerning the construction of the church. To do justice to all parties interested, it was decided to have all nationalities represented on the committee and consequently four men were elected.

The next step was to find out how much each one present was willing to contribute towards the building fund and within a few minutes the sum of \$1310 was secured, leaving about 25 members, not present at the meeting, who are to be visited by the different members of the committee with a view of giving them an opportunity of also recording their subscriptions.

The next point, and perhaps the most difficult one to decide, was, whether it would be advisable and necessary to build a church not only for the actual number of members belonging to the new parish, but also to calculate on the most probable increase in population in the near future. After several had expressed their opinion on the matter, it was almost unanimously resolved to build a church larger than what would be necessary for the present population, without incurring any risk whatever, and that the committee be instructed to spend about 50 per cent. more than the ultimate subscription list would indicate towards spring.

Thus, judging from the unanimity of this first meeting, we may expect to be able to build a fine church that will be a credit to our Catholic population and an ornament to the village of Esterhazy.

Another benefit surely to be derived from the energetic stand taken by our people will be the increase of Catholic business men here and also of Catholics wanting to go into farming, as there is still a great deal of good farming land to be had in the immediate neighborhood of Esterhazy at reasonable prices.

Vivat, Crescat et Florescat!

ANCIENT AND MODERN MIRACLES (The Casket).

The Presbyterian Witness compares the cures at Lourdes with those said to be wrought by Dowie and the Christian Science people. So far as we are aware, however, neither Dowie nor Mrs Eddy has set up a medical bureau where all the cures are subjected to a most rigid examination in which those who do not believe in the pretensions of the founder of Zion City or of the Mother of Christian Science are invited to take part. Such a medical bureau is established at Lourdes, and even infidel physicians cannot deny the severity of its tests. Like Dr. Berillon they simply call certain cures inexplicable on any principle known to science. In this their judgment coincides with that of the eminent English doctor, J. R. Gasquet, who said after studying the reports most carefully and examining personally in the matter as closely as he could, that while many of the cures might be explained in a natural way, there were many others that could not be so explained. As to the case of Pierre Delaunoy, which the Witness never fails to refer to when Lourdes is mentioned, it is well known that locomotor ataxia can be shammed, and therefore its cure can be shammed. There are professional beggars on the streets of New York who are experts at imitating all kinds of nervous attacks. But no shaming is possible in the case of ulceration of the stomach, cancer, or the last stage of consumption. And all three of these diseases have been cured at Lourdes, as unfriendly physicians have been forced to acknowledge.

"The whole system of holy wells and shrines and bones, and scapulars, and medals and pilgrimages, is rather to be condemned than commended. It is a system that comes to us Christians from dark ages and dark lands. Christianity is neither strengthened, nor promoted, nor purified by these 'human devices.'" Thus speaks the editor of the Presbyterian Witness. Surely he must be forgetting his Old Testament. Naaman the Syrian thought it absurd that Eliseus should bid him wash himself in the Jordan, but God had willed that the cure of his leprosy was to be effected by that washing. The non-Catholic who scoffs at the supposed difference between a holy well and any other well is a sceptic of the same sort. God willed again that a dead man should return to life at the touch of the bones of the same Eliseus. Is the editor of the Presbyterian Witness so deep in the councils of the Most High as to know that He does not will that cures should be wrought by the touch of the bones of St. Anne, the mother of the Blessed Virgin? God willed that some of His people should be cured of snake-bite by gazing on a piece of

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brass, set up by Moses in their sight; why call it superstitious to believe that marvellous effects may be produced by the wearing of a brass medal which has been blessed with the prayers of the Church? There was greater danger of the Israelites adoring the brazen serpent than there is of any Catholic giving divine honors to a miraculous medal. A scapular certainly has no more virtue than the hem of our Lord's garment or the handkerchiefs which had been in contact with the body of St. Paul. Yet these bits of wool and linen cured people who touched them with the proper dispositions. Even Newman, while yet a Protestant, thought the woman who kissed the hem of our Lord's garment was guilty of superstition. It did not occur to him then that Jesus said: "Thy faith,"—not thy superstition,—"hath made thee whole."

Christianity is most emphatically strengthened, and promoted, and purified by all these things which the Witness condemns. The proof is that where these things are discarded, there is no Christianity except among the few who have no need of these things. They are always a few, always a minority. The majority of men must be reached through their senses, and that is why Protestantism has no hold on the masses of the population in any land. Many bodily cures have been wrought at Lourdes, but their number is insignificant in comparison with the spiritual cures of those who have had their faith in God revived or strengthened by what they saw and heard there. We have personally known only one man who went to Lourdes seeking a cure. He came home to die, but his wife said: "I am glad he was able to make his great act of faith." That is the proper spirit of pilgrimage and shrine visiting. Any Catholic who feels no need of scapulars or medals is at perfect liberty to do without them. All that the Church demands from them is that they do not condemn the use of such things in general, and do not sneer at those who use them.

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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.

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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.

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HIS GRACE AT ST. AUGUSTINE'S, BRANDON.

Confirmation—Discourse in which the future execution of a Papal decree is announced—Honoring the new Redemptorist Saint—Visit to St. Michael's school.

The following able and interesting report, from the Brandon Sun, of the 19th inst., was unavoidably held over from last week, but will repay perusal, especially that portion of His Grace's sermon in which he announces that the Pope's decree excluding women from church choirs shall be observed as soon as possible.

His Grace the Archbishop of St. Boniface was present at the services at St. Augustine's Church on Sunday, and the church was crowded morning and evening.

The Archbishop's visit to Brandon was to confer the sacrament of confirmation and to officiate at the special service held on Sunday in honor of the canonization of St. Gerard, a Redemptorist brother, who was placed on the church's list of Saints by Pope Pius X at Rome, on the Feast of the Immaculate Conception, Dec. 25th last.

The new saint having been a member of the Redemptorist order, his canonization was of special significance to Brandon, which is under the care of the Redemptorists.

The ceremony at Rome was conducted with great pomp by His Holiness the Pope, attended by the foremost church dignitaries from many lands. It was one of the most important occasions since the new pope has taken his place as head of the church. Throughout the world, wherever the Redemptorists are working for the salvation of souls, the great event has been celebrated with fitting ceremonies.

St. Augustine's Church was most appropriately adorned for Sunday's ceremony. Quiet decorations were arranged and the picture of Gerard Majella, who performed such great work for God as to be placed by the church in its list of Saints, was given a place of honor.

His Grace, the Archbishop, was present at High Mass. He was met at the priests' house by the congregation and escorted to the church. After mass, upon a class of about twenty boys and girls and four adults His Grace conferred the sacrament of confirmation, by which the children of the church are made good and perfect Christians.

The Archbishop also preached the sermon, which was a clear and instructive discourse. To the children in particular he directed a few words of advice on their duty to God and the church, imploring them to be always faithful in their religious duties. He also addressed himself to Catholics generally, urging obedience to the church and its teachings, which would result in making them always faithful to God, a credit to the grand old Church, and good citizens of their beloved Canada. A man who is true to his God must be true to his country. It pained him to sometimes hear this country reviled by those who had left their native land with its oppression and come here to be heartily welcomed and enjoy the grand freedom and prosperity which is shared by all. He touched upon the mention sometimes made that the troubles and unhappiness of France, Spain, and other countries were the result of their being Catholic. This was most unfair and unjust, for to all who cared to see it was apparent that the condition of these countries was entirely due to their having lost the faith and drifted to materialism.

The order of Pope Pius X to have Catholic church choirs made up of male voices, he wished all to know, would be observed as quickly as possible, as are all decrees of the Head of the Church. That the church owes much to the ladies for its splendid music is fully appreciated, and for the present female voices cannot be dispensed with, but efforts would be made to encourage the boys and young men to give such time to music and singing as would be required to make it possible to carry out the expressed wish of the Holy Father.

In the evening there was the usual Sunday service followed by solemn benediction by His Grace, the Archbishop, who also officiated at the ceremony to mark the canonization of St. Gerard. The ceremony was very simple but most impressive. The archbishop addressed the congregation and in eloquent language pointed to the great work accomplished by the saintly Gerard during his lifetime.

His life was given to charity and to relieving distress. His life was one which all might strive to emulate and the result of the effort would be great spiritual and temporal benefits.

During the afternoon the Archbishop visited St. Michael's school, where he was warmly welcomed by the pupils, to whom he addressed a few words of advice and encouragement, urging the little ones to be diligent in their studies and obedient to their superiors.

BLESSEDNESS OF THE POOR.

Thousands of poor people, the world over, will have little or no money to buy any comfort or luxury for themselves, at Christmas, or to make presents. Some of these, many I hope, will be, after all happier than the rich and the frenzied financiers who are "wallowing in wealth." John D. Rockefeller's physical extremities are well known. The lurid Lawson, who may be piling up millions in his spectacular love for the fleeced lambs of Wall street, must be in a nervous condition by no means Christian or peaceful, while hating and tormenting the Standard Oil and other devouring systems. The bankers bamboozled by Mrs Chadwick are in Beecher's "cave of gloom." The one woman of prominence, who speaks a charitable word for the Cleveland sister who has become a national notoriety. Mrs. Hetty Green, is, in money matters, a miser and not happy. She saved the expense of a doctor's visit by letting him know, as he drove to the door, that her father was dead and did not need him further. Her husband was under her thumb and, it is said, after hunting in vain for a coupon clipping, found it accidentally on his boot heel, trodden upon unknowingly. She has a crippled daughter and a commonplace son, with blighted political ambition in Texas. She aspires, it is said, to make him the richest young man in the country, by her parsimonious stinting; but she must, if that statement be correct, despair of equaling the younger Standard Oil crown-prince. Yet, in Mrs. Chadwick's case, and in other female cases, she says, her heart is touched humanly. She shrewdly surmises that a certain group of bankers and lawyers possess the Chadwick spoil, and she bases her conviction on an extensive, personal experience with such gentry. The old lady's evidence may have some of the keen scent of the pointer dog. I once asked a man who had travelled in Ireland who were the happiest people he saw and he replied emphatically: "The poor ragged Catholics who knelt at the church porch with adoring, ecstatic faith as the Holy Mass was celebrated within. They were content with their bitter lot, never murmured and were certain that the reward of Lazarus would be their own eventually." So, happiness, at Christmas and at all times, is interior peace, the peace that passes all understanding. Even Andrew Carnegie has it not. When the Chadwick woman proposed to keep him from some of his own declaration of "the disgrace of dying rich," by the comparatively slight depletion of his fortune, he squeals like a stuck pig, is racked with lumbago and flies as far Southward as the Union extends, to Florida, where, this day, as the fields of Ohio are in a cerement of snow, the palm trees are nodding and the tomatoes are ripening in the open air. Old Father Joseph Heidenkamp declared that the wise ones, in their own conceit, and the rich ones, in their arrogance, would, in the day of judgment, envy the faithful beggars at the portal of the Irish chapel.—James R. Randall in Catholic Columbian.

ADVANTAGE OF EARLY RISING.

One of the healthiest men we ever knew, living in a hotel where none of the other guests thought of rising till seven o'clock, made it a point to rise as soon as he woke, even if the waking moment came at four or five in the morning. He used to say that nature's warning must be heeded or nature would take her revenge. Although it may be of great benefit to weak persons to go to bed early, there are few things more hurtful than remaining in bed too long. Those who are not very weak indeed, and sleep well, should rise soon after waking in the morning. At first this will seem too early for the debilitated person, who does not feel entirely rested, but rising early will gradually have the effect of prolonging sleep on the succeeding night. Lying in bed late is hurtful, not only because of too much relaxation, but also by thus occupying that part of the day at which exercise is most beneficial.

AN APOSTLE OF PEACE.

At Notre Dame University, on Thursday, Dec. 8, the celebration of the golden jubilee of the Immaculate Conception was presided over by Archbishop Agius, delegate apostolic to the Philippines. In addressing the students after Pontifical High Mass the archbishop, who is on his way to see Secretary Taft in Washington, declared that his mission to the archipelago was "to restore peace, to assist the Filipinos in their legitimate aspirations and encourage them to be loyal to the present government."

"When I came from the Holy Father," the delegate said, "I asked him, 'What am I to do?' He answered: 'Go and continue what you have been doing in Rome for the last ten years. Devote yourself to the good of souls. Help them to be loyal to the present government. Go not as a politician, but as an apostle.'"

The same anxiety to emphasize the peaceful character of his mission appeared in the portion of his grace's address in which he exhorted the students of Notre Dame to bear their part in the work to be done in the islands.

"Some of you must come out," he said, "as lawyers, and they will be necessary there; some as engineers, and many, I hope, as teachers. Some of you come out in the army, but to these I say do not bring any arms or ammunition with you. We want no more gunpowder in the Philippines; we want peace. Come as friends. The delegation will be always open to you and you will be welcomed as friends, but not as fighters. The program that I bring with me from Rome is peace."

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SATURDAY, DEC. 31, 1904.

Calendar for Next Week.

JANUARY.

- 1—Sunday—Feast of the Circumcision.
- 2—Monday—Octave of St. Stephen.
- 3—Tuesday—Octave of St. John.
- 4—Wednesday—Octave of the Holy Innocents.
- 5—Thursday—Vigil. Commemoration of St. Telesphorus, Pope, Martyr.
- 6—Friday—The Epiphany, holy day of obligation.
- 7—Saturday—Of the octave.

THE FRENCH GOVERNMENT'S SYSTEM OF ESPIONAGE

For the last quarter of a century well informed Catholics have been telling their co-religionists and the rest of the world how France was really governed by the secret lodges of Freemasonry. Those liberalistic Catholics who are always ready to believe the enemy rather than their real friends pooch-pooched the idea that a Catholic country could be ruled by a mere handful of Freemasons. These are the silly optimists who sided with the enemies of the Church in the Dreyfus case. Now, however, the recent revelations of the "Figaro" have opened their eyes. The Liverpool "Catholic Times," terribly shocked at these disclosures, which are exactly what the best French Catholic papers have been saying for 25 years has the following:

"The Masonic system of espionage over the officers of the French army and their families has been pretty fully set forth in the correspondence published from day to day by the Figaro. The War Office punished for religious observances not only on signed reports from the Masonic headquarters, but also on anonymous letters. One of these latter was as follows: 'Monsieur Minister, I have the honor to send you the enclosed letter. The person who made the collection was the daughter of Colonel Du Cor de Duprat, of the 4th Hussars at Meaux. Without desiring to enter into the private life of a superior officer, or to appreciate the ultraclerical character of this exhibition you will understand that the despatch of such a letter has a moral character which it is impossible to ignore.' The letter enclosed in the anonymous contribution was a note of invitation to a festival celebrated in a chapel of the Carmelites in 1902. At the foot were the words: 'The collection for the completion of the chapel will be made by Mlle. Du Cor de Duprat.' In the archives of the Minister of War it was recorded upon this letter, that as a result of the receipt of the information, Colonel Du Cor de Duprat, who had been proposed for the rank of General was struck off the list."

Here are some extracts from the Paris "Figaro." First comes a letter requesting information, from Captain Molin, General Andre's secretary, to M. Vadeкар, secretary of the Grand Orient.

Republique Francaise,
Minister of War.
Cabinet of the Minister
(Grand Orient, Oct. 31, 1901, No. 9437).
Paris, Oct. 31, 1901

Dear Brother Vadeкар:

Herewith I send you a long list of names of infantry officers who all figure on the list for promotion, and on whom it is of the utmost importance that we should determine as soon as possible. The General urgently asks you to do what you can to hasten the sending of the information required, and begs me tell you that he is full of confidence in you. It is indispensable that most of the reports should be in towards November 16. The time is very short, but perhaps you will manage with your accustomed willingness to oblige.

Affectionately yours,
MOLLIN.

On Saturday, Nov. 19, the Figaro published the reports concerning officers sent in by a master in a higher elementary school at Dole, Brother Casimir Apollinaire, Venerable of the lodge "le val d'Amour." They were enclosed with the following covering letter:

A. N. E. S. L. A. D. G. O. D. F.
Labor, Justice, Solidarity, Liberty,
Equality, Fraternity.

Grand-Orient, Oct. 15, 1901, No. 8906.
Orient of Dole, Oct. 13, 1901

My dear Brother (Vadeкар):

Herewith I send you the information I have been able to get together on the superior officers residing in the zone of influence of our atelier, that at Dole and Auxonne. I have waited till the last minute because I wanted to be informed with the utmost exactness concerning the personages in question. You will excuse my delay in forwarding the enclosed confidential notes.

Pray accept, my dear Brother, the expression of my most fraternal and devoted sentiments.

THE VEN. OF THE VAL D'AMOUR
Information on Officers Who Are Serving or Have Served in the Garrison of Auxonne (Cote d'Or).

Colonel Delor—Commanding the 41st of the line at Rennes; formerly lieutenant-colonel in the 10th of the line at Auxonne. A militant clerical, going very regularly to Mass, a great friend of the Cure of Auxonne. Strongly supported the Clerical officers of his regiment.

Lieutenant-Colonel Parseval — At present with the 139th of the line at Aurillac; formerly a major at Auxonne. Made himself ridiculous at the cantonment of Fauverney (Cote d'Or) in 1899 by falling on his knees when a procession was passing.

Commandant de Crehu—Of the 10th regiment. A Breton and a strong Catholic. Goes often to Mass, is a member of the Society of St. Vincent de Paul. Commandant Leroy Albert—Of the 10th regiment. At a meeting praised the League of the French Fatherland. Is a son-in-law of General Ruyssen.

Blandin de Chalais—Captain in the 10th. A former student of the Jesuits at Dole, assists regularly at their periodical meetings. Should be watched and unfavorably reported in high quarters.

Menetrier—Captain in the 10th. Never ceases calumniating the Freemasons and the Freethinkers.

The Eighth Regiment of Chasseurs at Auxonne

Colonel de Malvou—Goes to Mass. Lieutenant-Colonel du Manoir de Juaye—Militant Clerical. President of the Society of St. Vincent de Paul at Auxonne.

Commandant Saverot—A militant Clerical; goes to Mass.

Le Bachele—Captain in the 8th Chasseurs. An anti-Clerical; deserves promotion all the more because officers like him are very rare in the army and the cavalry.

Capitel—Lieutenant in the 8th Chasseurs; related to an Auxonne family which is connected with the family of General de Cointet, on the retired list at Dijon, who at the last municipal election caused the outgoing Socialists to fail.

Information on the Superior Officers of the Garrison at Dole (Jura)

General Mayniel—A practical Catholic; goes regularly to Mass. A proved Reactionist, but nevertheless preserves a correct attitude. Regarded as having a weak character and under the influence of the Colonel.

Colonel de Bire—Commanding the 13th Mounted Chasseurs in garrison at Dole. A Catholic and very militant Clerical; is always at church or with the Jesuits of the place; sends his children to the college kept by them, and puts pressure on his officers and non-coms to make them go to church. "I do not oblige you to go to the services," he said to them, "but I shall always respect those among you who fulfill their religious duties." A descendant of an emigre, he would be a traitor to the Republic if he had the chance.

Grand-Orient, April 30, 1904, No. 7829
Report of Bouquero, Commanding the Thirty-first Infantry at Paris

Colonel Lanzezac—19th foot at Courbevoie. A Creole, dangerous man, intemperate in his language, formerly a Professor of History at the Ecole Supérieure de Guerre, where he got bad marks. Says he is a Republican, but is certainly not so in the real meaning of the word. He is not to be trusted.

General Silvester—Commanding the 12th Infantry brigade. At present head of the French mission in Manchuria; has only lately come to the 12th from the Elysee, where he was orderly officer to the President. A close character, with a stereotyped half smile upon his lips, and careful not to let people know what he thinks; most probably of not very advanced ideas; above all an arriviste. Has as his orderly officer Captain d'Archer de Montgason, the purest product of the Jesuit schools; is possessed by fears of Freemasonry, which he regards as the incarnation of Satan; artful, hypocritical, capable of any treason; ought to be excluded from

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the Paris Garrison. Would then resign and the army would be well rid of him.

General Lachouque—Commanding the 11th Brigade of Foot. A timid character, desirous of pleasing everybody. Example: has his son at the religious school of Bossuet, which is connected with the Lycee Louis-le-Grand. This enables him to reply according to his opinion of the person who asks him about the education he is giving his son: "My son is with the priests," or "My son is at the Louis-le-Grand Lycee." Has evidently sympathies on the side of the Clericals, and would reach, if possible, the third star, but fears to compromise himself.

General Baudens—Commanding the 2nd Brigade of Hussars.

The following is a letter sent to the Grand-Orient by M. Blanchard, one of the leading members of the Lodge "Les Amis Solidaires" of Meaux, on July 16, 1902. It is addressed to Brother Vadeкар, and is stamped "Grand-Orient, July 17, 1902, No. 9510."

I did not wish to reply to you until I had got together all the information possible concerning General Baudens, who is a neighbor of mine. He is a strong Clerical; not only does he go to the Cathedral but he assists at the religious services at the Convent of the Visitation at Meaux, whither he drives with his wife. His orderly soldiers are given to understand that it is good to follow religious services and to make one's Easter, etc. Like all the generals and officers of all grades at Meaux, General Baudens is continually at Paris; I don't know his places of resort, but at Meaux he represents in all its eclat the alliance of the sword and the holy-water sprinkler.

An Informer Commits Suicide

The notes which follow are of a later date, and were sent to the Grand-Orient by an Insurance Agent, Venerable of the local lodge and mayor of his seaside town. The Figaro explains that he sent in his information in ignorance of the use to which it was to be put, and that on finding out the truth, by the publication of similar information forwarded to the Grand-Orient, he has committed suicide in order to cover the shame which overwhelmed him. In a short letter he begged pardon of his people and of society. His name has therefore been withheld from publication.

April 23, 1904, No. 7411

Cochet d'Hatticourt, Lieut.-Colonel—Transferred from the 116th Regiment to Bell Isle as Commandant d'Armes. Has only been with the regiment four or five months. A militant Clerical. Would certainly not, had he remained with it, have prevented the incident which happened in the 116th. He is said to be friendly, especially to the Jesuits. Has been married twice and has a large family; his children are educated in various places, but not in the lycées or State schools. May remain where he is at Belle-Isle.

Bezier-Lafosse, Commandant—An old Breton and a Clerical. Had his children at St. Louis, Lorient, a priest's school, but some time ago withdrew them on finding that Jesuitism was no longer the order of the day. They are now at the Lycee. Would go with difficulty, if at all, to protect the execution of the law on the congregations. Would be as well in some other district as in Brittany.

Denunciations from Toulouse

The reports which follow were supplied to the Grand-Orient by the Lodge "L'Encyclopedique" of Toulouse, the Venerable of which is M. Antoine Remond, professor in the Faculty of Medicine in that town.

Information from the Encyclopedique Lodge (Confidential, 1903)

Toulouse, Secretariate, October 30, 1903
No. 13416.
Altmayer, General—Commanding

the Thirty-third Division (Seventeenth Corps). Has his children educated at the petit seminaire of Montauban. Goes regularly to church and seats himself ostentatiously under the pulpit of the preacher. At a distribution of prizes, at which the Deputy Caperan was explaining the regrettable misunderstanding which existed between certain Democratic leaders and the army, he retorted in a mocking tone: "Thank you for the army." Publicly shows sympathy for the officers who are old students of the Jesuits and those who are known for their hostility to the Government of the Republic. Submits to the present Government. It would be a mistake to give him the command of an army corps.

De Bazefaire—Chief of Battalion, Chief of the Headquarters Staff of the Thirty-third Division (Seventeenth Corps) at Montauban. Does not conceal his Clerical views, and goes regularly to religious services. Has his children educated at the petit seminaire.

Frere, Colonel—Commanding the Eleventh Regiment of foot at Montauban. Goes regularly to Church. Clerical-Nationalist, and will soon ask to be retired unless he is proposed for promotion to General. It is to the interest of the army that he should go.

Herr—Major of the Eleventh Infantry at Montauban. Educates his children at the petit seminaire, and declares that if he is asked the reason he will reply that it is lest they should be taught, as they would be at the Lycee, that officers are assassins. Associates with the clergy and officers known for their clerical opinions. Clerical influence will try to get him proposed for Lieutenant-Colonel; it would be a mistake to make him one.

Flaurancan—Major in the Eleventh Infantry. An officer to be feared. A fanatical Clerical. Dangerous, and not to be put on the promotion list, but to be watched.

Bourgeois—Major in the Eleventh Infantry. A Clerical, sends his children to the seminary. He passes his Sundays in teaching the Catechism to his children. Sickly. Comes from the Ecole de Guerre.

Petit—Surgeon-Major of the 1st Class in the Eleventh Infantry. Clerical. Sends his children to the seminary.

Sens-Cazenave—Captain, Adjutant-Major in the Eleventh Infantry. A former ecclesiastical student; frequents the church assiduously. A declared enemy.

Desnoux—Captain, Adjutant-Major in the Eleventh Infantry. Worn out; frequents church; his clerical opinions will help him to get proposed by the reactionary chiefs for Major. Should not be put on the list.

Muzard—Captain, Adjutant-Major in the Eleventh Infantry. Well-known Clerical, formerly orderly officer to general Vincendon; a mediocrity and a protegee of Colonel Frere; had his children at the seminary. Proposed for Major, but should wait for his seniority.

De Bellerive—Captain in the Eleventh Infantry. A former student in the Jesuit College; ardent Clerical; has his children at the Seminary. Much thought of by the reactionaries who are doing their best to get him promoted to Major. Is the tool of the Jesuits. Prevent his being put on the list.

Vassal—Lieutenant in the Eleventh Infantry. A fanatical Clerical; has his children in the religious schools; proposed for Captain; friend of General Altmayer; preparing for the Ecole de Guerre. Absolutely hostile. Prevent his being put down for Captain.

Raynaud—Lieutenant in the Eleventh Infantry; ardent Clerical; proposed for Captain; with extraordinarily exaggerated notes. Prevent his being put on the list for captain.

Nanta—Major in the One Hundred and Twenty-sixth at Toulouse. Should be put out of all promotion. Has in his battalion two officers whom he knows to be Freethinkers, and whom he harasses.

De Gardy-Soo—Captain in the 126th Relative of Pere Dulac, and on this account much thought of. Intelligent, and for this reason all the more dangerous. Should be put out of selection.

De Moly—Lieutenant in the 126th. Will this year be the candidate of the regiment for the rank of captain. Most militant. Had two bishops at his wedding, and received the Papal Blessing by telegram. Goes a good deal to the Archbishop of Toulouse. Is the son-in-law of a reactionary Deputy. Should be put out of selection, and be watched because he has powerful connections.

De Beaulieu—Colonel of the Eighty-third Infantry. Ever an implacable enemy. Should be kept from all promotion and be watched.

HOW LEO XIII WAS INDUCED TO EXAMINE ANGLICAN ORDERS

MOST INTERESTING AND HITHERTO UNPUBLISHED DETAILS FURNISHED BY ABBOT GASQUET, THE PRINCIPAL AGENT

During his recent visit to this country Abbot Gasquet, head of the English Benedictines, gave an informal talk to the seminarians of St. Joseph's seminary at Dunwoodie, in which he told some unpublished history about Pope Leo XIII's letter on Anglican orders. The following account of what he said is furnished by an ecclesiastic who was present at the lecture and made notes of what Abbot Gasquet said, says the New York Sun:

"Lord Halifax, the leader of the High Church party in England, went to the Canary Islands to see his son, who was dangerously ill there," said Abbot Gasquet. "There he met a French clergyman, the Abbe Quartel. They became very close friends, so much so that Lord Halifax invited the abbe to visit him in England.

"Their close friendship arose from the fact that they were of sympathetic mind with regard to the existing conditions of the validity of the Anglican orders. Lord Halifax desired to show the Abbe Quartel that the High Church party in England was practically Catholic and that the only difference between them and the Roman Catholics was submission to Rome.

"Even this," said Lord Halifax, "might be brought about were it not for the unsympathetic attitude of the English Roman Catholics."

"The Abbe Quartel came to England with Lord Halifax, to witness, examine, and judge for himself the ceremonies, rubrics and customs of the High Church party. He was carried away with them and his enthusiasm knew no bounds.

"The Abbe returned immediately to Paris and wrote a book on the subject. This book very likely would never have received much recognition had not the well known Catholic historian, the Abbe Duchesne, written an extended favorable review of the book.

"In this review he took occasion to criticize the attitude of the English Roman Catholics toward the High Church party, seeming to favor the view that there was some foundation for the validity of Anglican orders. Great notoriety resulted from the criticism.

"The next thing to happen was that the Abbe Quartel went to Rome and through the French Ambassador was presented to Cardinal Rampolla, then cardinal secretary of state, who secured him an interview with Leo XIII. The Abbe Quartel gave the Pope a very encouraging description of the High Church party in England and gave the Holy Father to understand that if he would write a personal letter to the Archbishops of Canterbury and York they would at once submit to the Holy See.

"Leo at last saw the dream of his life realized and the unification of the Christian world under his rule a fact. He promised to write the letters at once.

"The Abbe Quartel telegraphed the news at once to London. The stir it created among the church people on both sides was amazing. There was a hurrying hither and thither and private talks were indulged in, and then everybody sat back to await the personal letter of the Pope to the Archbishops.

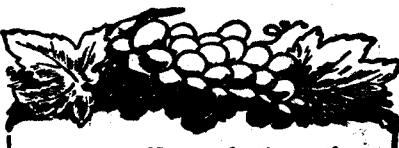
"At this time there was in the High Church party a very warm and close friend of mine who came to me and said: 'Gasquet is this true that Leo is going to write a personal letter to the Archbishops of Canterbury and York asking them to come into the fold and submit to the successors of St. Peter? I, for one, know positively that the Archbishops of Canterbury and York have as much intention of submitting to Rome as I have'

"I know nothing about the affair," I said, "but to assure you in the matter I shall go to Rome at once and find out myself."

"To Rome I went at once, and through Merry del Val, then private chamberlain to the Pope, obtained an extended audience with Leo. At first the Holy Father began to reproach me for the unsympathetic attitude of the English Catholics towards the High Church party, saying:

"They are ready to come into the Church, and the great obstacle to their entrance is the fact that they receive no encouragement from you."

"I endeavored to speak, but the Pope interrupted me with emphasis, by continuing: 'Am I not right?'



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"After a pause of some minutes, as I did not wish to interrupt him again, I said:

"Holy Father, since you ask me, I must, in conscience, say that you have been utterly deceived. I do not say that the Abbe Quartel has deceived you intentionally, but he certainly does not understand the situation in England."

"The Pope faced me full. I said:

"To my mind, Holy Father, it would be the greatest blunder you could make to write a personal letter to the Archbishops of Canterbury and York before making a more accurate investigation of the matter."

"At this juncture the Pope's face became covered with displeasure and the color came to his cheek as he said:

"Who am I to believe? You tell me one thing and the Abbe Quartel and others tell me another."

"I replied: 'Archbishop Walsh of Dublin is in Rome at present. I suggest that you send for him and ask his opinion.'

"The Pope said he would and I was dismissed. Archbishop Walsh confirmed everything I said the next day, and he had barely left the Vatican before a messenger was on his way to me with a message asking me to come at once to the Pope. When I came into His Holiness' presence he began by saying in a most peaceful voice:

"I have come to the conclusion that the situation is not such as has been presented to me. However as I have promised to write this personal letter I feel that I cannot entirely go back on my word, and since the question of Anglican orders has been brought up again some action might be taken to settle it definitely."

"After some further consultation with me it was decided that the whole question should be reviewed again. The results arrived at from the investigation, after a special commission had been appointed by the Pope, should be formulated in such a manner that the Pope could, in a general letter to the English people, give forth his views, thereby fulfilling his promise to the Abbe Quartel.

"The Pope then commissioned me to begin an investigation of all the evidence in the case and report to him when the work was completed. I accepted the commission, but requested that I should be allowed access to all the documents bearing on the subject that were preserved in the archives of the Holy Office. The Pope readily consented and signed an order giving me full liberty to study all the bulls, letters, pamphlets, etc., on this question of the validity of the Anglican orders then in the Holy Office.

"I presented myself and the order from Leo the next day, to the director of the Holy Office, Mgr. Segur. He received me very cordially and told me to come back next week.

"I returned the next week, but only to receive the same answer. This went on for seven weeks. My patience became exhausted and I concluded that I was not going to be allowed to see the documents I had asked the Pope for.

"I wrote a letter to Merry del Val in which I said that despite my signed permission from the Holy Father I was unable to get into the Holy Office to examine the papers I wanted to see. Merry del Val read this letter to Leo. The following day I got a message that the Pope wanted to see me at once.

"I went to his apartment, and when I entered his presence he came toward me and taking me by my cowl shook it nervously, saying at the same time in an angered tone:

"Abbot, why do you get angry at

the Holy Father? Don't you know that no one should ever become angry with the Pope?"

"Here was my chance, and thinking I might just as well be reprimanded for a severe offence as a trifle, I said: 'I have been ordered to do this work by you and I cannot carry it out without certain documents in the Holy Office; and, notwithstanding your approbation, I am unable to get those essential materials'

"The Pope laughed outright, and walking from his seat to the extreme corner of the room he drew aside a tapestry, revealing a large box containing the documents. Still holding the tapestry with his left hand, he directed my attention to the box with his right, saying at the same time:

"You shall have this room to yourself and can work undisturbed, taking your own time in doing the work I have commissioned to you do. When you have finished bring the key of this room to the cardinal secretary of State." "The very next morning I began work. I was surprised to find upon the top of the box of documents the

EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.

Rev. W. A. Goebel, of St. Patrick's Church, Ripon, Wis., says:

The workings and peculiar organization of the Roman Catholic Church keeps its clergy in closer contact with all its members, both good and wayward, than any other denomination. This fact has caused me, like all other priests, to deal, practically with the distress, privation and misery so often seen in the home where an individual passion for drink prevails.

Exhortations, temperance pledges, fake cures I have found ineffectual, and after much trial and experiment with remedies and cures I concede but one worthy of notice, viz.: Dr. Leslie E. Keeley's. It is impossible for any man to estimate the amount of good resulting from this treatment. A relapse may occur, but it is so seldom that were it less frequent Keeley's Cure might be styled "infallible."

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Little Boy Had Eczema For Six Months. Salves and Ointments No Good.

Eczema is one of the most torturing of the many itching skin diseases, and also the most prevalent, especially in children. The cause is bad blood, aided by inactive skin, inflammation, etc. It manifests itself in small, round pimples or blisters, which later on break, and form crusts or scales. The skin has an itching, burning and stinging sensation. To get rid of Eczema, it is necessary to have the blood pure, and for this purpose nothing can equal

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Mrs. Florence Benn, Marlbank, Ont., writes: "My little boy had eczema for six months. I tried ointments and salves, but they healed for only a short time, when it would break out worse than ever. I then decided to give Burdock Blood Bitters a trial. I only gave him two bottles, and it is now two months since, and there is no sign of a return. I feel sure that as a blood purifier, nothing can equal it. I can say too much for what it has done for me."

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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	19 30
8 00	Keewatin, Rat Portage, during July and August.... Sat. only.... Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.... daily	12 00
Tr'ns Pass.		Tr'ns Pass.
20 00		8 30
	WEST	
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.... daily except Sun.	18 40
	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.... daily ex Sun	17 00
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	19 00
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.... daily except Sun.	15 20
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points.... daily ex Sun	12 20
16 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	Imp. Lim.
Imp. Lim.		Imp. Lim.
22 00		5 55
	NORTH	
16 00	Stony Mountain, Stonewall, Balmoral, Teulon.... daily except Sunday	10 20
	Middlechurch, Parkdale, Victoria Park, Lower Port Garry, West Selkirk, Claudeboye, Netley, and Winnipeg Beach.... Tues., Thurs., Sat.	9 45
16 15	Mon., Wed., Fri., Winnipeg Beach.....	8 45
17 15	Tues., Thurs., Sat.....	
	SOUTH	
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.... daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson.... daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
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, Atikokan, Stanley Jet., Fort William, Port Arthur.... Mon., Wed., Fri., Tues., Thurs., Sat.....	21 05
	SOUTH	
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sault Centre, St. Cloud, Elk River, Minneapolis, St. Paul.... daily	10 10
	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letteliier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.... daily	13 30
	WEST	
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.... Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....	
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.... Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.....	
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.... Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....	
10 45	Sifton, Minitonas, Swan River, and all intermediate points.... Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....	
10 45	Bowsman, Birch River, Erwood and intermediate points.... Mon. Wed.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat. Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points.... Mon., Wed., Fri.	17 50
	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.... daily except Sun.	16 30

signed order from the Pope to Mgr. Segur, on which were written diagonally across it the reasons why I should not have access to these documents. One can see that my constant going to the Holy Office brought the matter directly to the Pope, who in his final order to have the documents brought directly to him, again marked his 'O.K.' as you would say in America, on my privilege to examine them.

"My first step in the investigation brought me to the secretariat of bulls. I supposed the that question of the validity of the orders must have come up shortly after the break with Rome, and so I began to examine the pontifical bulls of Pius IV.

"I found fifty-two volumes of bulls. After reading carefully five volumes, I became curious to know what was in the last one, just as one might look at the last chapter of a novel. Then, too, I thought that by working from both ends of the fifty-two volumes I might chance on the particular one I desired more quickly.

"I took up the fifty-second volume and when half way through it I found the bull of Pius IV treating of Anglican orders. In this document two classes of ministers are very clearly distinguished. In the first class are those who were ordained according to the old Catholic ordinal, then lapsed into heresy, and again returned to communion with Rome. The orders of such ministers were not renewed.

"In the second class are those who received orders in heresy. When such ministers applied for admission into the priesthood of Rome their orders were conferred from the beginning.

"Now a document of such importance naturally suggested that there must be other papers bearing on the same subject. I went to the secretariat of bulls. There I found a pontifical brief of Pius IV explaining still further the principles laid down in the bull. From here I went to the general archives of the Vatican and there discovered three sets of documents of the same period.

"In the first set was a series of questions proposed to the Holy See for settlement; in the second set these same questions were put in the regular form for use with the congregations, and in the third set these same questions were found with their answers, and in every case a distinction was made.

"Armed with these five documents I came to Leo. He was delighted and kept them all, while I waited further orders from him.

"A few days later the Rev. Father Brandi, the Jesuit editor of the Civiltà Cattolica, had an audience with the Pope who was still joyful over his discovery. He showed them to the learned Jesuit in his moment of happiness, and Father Brandi, with his newspaper instinct, obtained them long enough to publish them in his next issue.

"The news was at once cabled to London and the editor of one of the leading London dailies, commenting upon the important discovery, said that while the bull of Pius IV was undoubtedly an important discovery, still it never had been promulgated, for it had it would have been found, not in the secret archives of the Vatican, but in some of the archives of London or elsewhere.

"I was very much impressed with this strong objection from the London press, and I determined, if possible, to find some corroborative evidence. On my way home to England I stopped off at Douai, where my order has a monastery and college. There after three days of work I came upon the exact copy of the bull of Pius IV. Added to this document was a statement by Cardinal Pole, the Pope's legate in England, that he had promulgated this bull to all the bishops of England.

"When I got this I returned to Rome and presented this evidence to Leo. He then appointed the famous commission on Anglican orders, consisting of all the Cardinals of the Holy College, fourteen in number, under the presidency of the Pope himself.

"Canon Moyes, Father David Fleming, the English Franciscan and now secretary to the Biblical Commission. Abbe Duchesne and myself were also in this commission. Merry del Val was appointed secretary. This was the first time in one hundred years that all the Cardinals of the Holy Office assembled in solemn council under the Presidency of the Pope himself to settle any question. Every one was vowed to secrecy.

"For this commission Duchesne had written a long disquisition on the consecration of Barlow by Parker in England, and for the sake of argument I conceded the validity of the consecration. I then went on to prove that the decision of the Holy See from the very beginning was that those ordained

in heresy were not ordained at all, and when they applied for admission to the priesthood of Rome the orders must be conferred from the beginning.

"I also proved that the heretics in their adaptations of the old Catholic missal in 1549, 1552 and 1662 respectively had excluded every word that conveyed the idea of sacrifice. Priesthood means sacrifice, and without it there can be no priestly office. As they had excluded in their official manuals every allusion to sacrifice, how could they have the intention of conferring priestly orders? How, therefore, could orders conferred in heresy be considered valid in Rome?

"The decision of the Cardinals was unanimous against the validity of Anglican orders and the Pope appointed me to draft the now celebrated letter 'Ad Anglos,' in which the stand of the Church with regard to Anglican orders was clearly defined.

REMARKABLE FORECAST BY A THOUGHTFUL PROTESTANT PHYSICIAN TWENTY-FIVE YEARS AGO.

(Henry M. Lyman, M. D. in the Chicago Advance, Congr'l.)

Passing one day through a squalid quarter of the city, my attention was attracted by the rising walls of a lofty building which overlooked everything in the neighborhood. In size and form it seemed designed for some industrial purpose, but certain churchly emblems on its front indicated other reasons for its existence. I soon discovered a worthy Irishman, who, in reply to my question, informed me that this was the new building for the parochial school connected with St. So-and-So's church; and that when completed, it would accommodate fifteen hundred scholars.

Here, said I to myself, is another example of that almost superhuman wisdom which guides the operations of the Roman Catholic Church. Everywhere, even among the poorest inhabitants of our great cities, these people are paying their school tax without a word of complaint. In addition to this heavy tribute, they are also quietly finding the money for the erection not only of splendid churches, but also of costly school-houses.

This quiet season of preparation, however, will not always last. The time is not far distant when a large proportion, if not the majority, of Roman Catholic children will be furnished with the means of education in their parochial schools. Then will arise a demand, either for emancipation from the requirement of taxation for the support of public schools, or for a division, and allotment of their share of the fund thus produced. The result of such a demand is easy to foresee. It will be successful in spite of opposition, for it will be founded on the eternal principles of justice. To compel a man who is spending his money for the education of his children in the manner which he believes to be for their highest good—to compel such a man to submit to burdensome taxation for the maintenance of a system of education which he believes to be erroneous and dangerous, is the height of injustice.

The first dawning perception of this truth is evident in the recent elimination of the Bible from the public schools. This is an attempt to secure justice by removing one cause of complaint against the public school system. But while it removes one objection, it creates another which is far more serious. The complete secularization of the education thus provided deprives it of the greater portion of its value. It is useless to assert that intellectual training will make men more moral, or that it will add to the security of the State. History teaches the contrary. The secular education imparted in our schools produces men and women fitted only for those forms of worldly activity which require little or no moral discernment. The ambitious, unscrupulous adventurer is the legitimate product of such an education; and of such characters the world has never known a dearth. The great want of the age is moral training; but that can never be obtained at a purely secular school. For this reason the Roman Catholic Church is right in its theory of churchly education for the young. If the clergy are to influence their lives and their official ministrations; if they are to retain their hold upon the masses, they must fashion the minds of the rising generation. Children who are trained to go to church, to respect the rites and the ministers of religion, to believe in a future state, and in the exist-



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ence of a God who rules the universe, can never wholly escape from the influence of such ideas. But the children of irreligious families—and they form the majority—who attend a school that has been deprived of all religious color and of nearly all moral flavor, receive no such impression; and they naturally grow up indifferent to everything but the pleasures and profits of this world. It need excite no surprise that paganism so greatly abounds, when we are doing our very best to create pagans even-out of the children of the church. Our public school system is a splendid monument of self-sacrifice and of zeal for the improvement of mankind; and it should never be wholly abandoned. But it has far outgrown its legitimate sphere, and by misappropriating certain of the most important functions of the church, it has well nigh paralyzed the influence of the church in certain directions.

The time has come when our Protestant churches must resume the responsibilities which they have resigned, unless they are willing to remain passive spectators of the prosperous growth of indifference and scientific infidelity. By the side of every church should stand the parochial school-house. Then the unjust system of school taxation which now disgraces our civilization would soon become a thing of the past. The morals of the pulpit would then find their way through the school-room into the community, instead of being, as now, forbidden to emerge among Jews and Gentiles beyond the door of the church.

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One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

efore the painful pause was taken, the attention of all present was arrested by a sudden uproar in the street. The noise of a furious trampling, combined with successive shrieks, whether of pain or of horror, was borne into the palace. Dionysius, followed by Paulus, by audius, by the steward, and Benigna, ran to the window, if such it could be termed, drew aside the silk curtain, and pushed open the gaudily-painted, perforated shutter, when a strange and alarming spectacle was presented in the open space formed by cross-streets before the left front of the mansion.

A magnificent horse of bigger stature, yet of more elegant proportions, than the horses which were then used for the Roman cavalry, was in the act of rearing; and within stroke of his fore-feet, on coming down, lay a man, face under, motionless, a wooden tunic ripped open behind at the shoulder, and disclosing some sort of wound, from which blood was flowing. The horse, which was of a bright roan color, was neither ridden nor saddled, but girt with a cloth round the belly, and led, or rather held back, by two long cavassons, which a couple of powerfully-built, swartly men, dressed like slaves, held at the further ends on opposite sides of the beast, considerably apart, and perhaps thirty feet behind him. One of these lines or reins—that nearest the palace—was taut, the other was slack; and the slave who held the former had rolled it twice or thrice round his bare arm, and was leaning back, and hauling, hand over hand.

The animal had apparently stricken on the back, unawares, with a forefoot play and a pawing blow, the man who was lying so still and motionless on the pavement, and the beast, having reared, was now trying to come down upon his victim. But no sooner were his fore-legs in the air than he, of course, thereby yielded a sudden purchase to the groom who was pulling him with the taut cavasson, and this man was thus at last enabled to drag him fairly off his hind-legs, and to bring him with a hollow thump to the ground upon his side. Before the brute could again struggle to his feet, four or five soldiers who happened to be night, running to the rescue, had lifted, and carried out of harm's way the prostrate and wounded man.

"That is the very horse!" exclaimed the magister, stretching his neck between the shoulders of Dion and Paulus, at the small window of the palace.

"I observe," said Paulus, "that the cavasson is ringed to a muzzle—the beast is indisputably muzzled."

"Why is he muzzled?"
"Because," replied the magister, "he eats people!"
"Eats people!" echoed Paulus, in surprise.

"O gods," cried Benigna.
"Yes," quoth the steward; "the horse is priceless; he comes of an inestimable breed; that is the present representative of the Sejan race of steeds. Your Tauric horses are cats in comparison; your cavalry horses but goats. That animal is directly descended from the real horse Sejanus, and excels, they even say, his sire, and indeed he also in his turn goes now by the old name. He is the horse Sejanus."

At these words Paulus could not, though he cried hard, help casting one glance toward Benigna, who had been with him only so short a time before at the top of the palace, listening to the conversation of the tipsy patricians. The poor little girl had become very white and very scare-faced.

"Tell us more," said Dionysius, "of this matter, worthy magister. We have all heard that phrase of ill omen—such and such a person has the horse Sejanus—meaning that he is unlucky, that he is doomed to destruction. Now, what is the origin and what is the true value of this popular proverb?"
"Like all popular proverbs," re-

plied the steward, with a bow of the deepest reverence to the young Athenian philosopher, "it has some value, my lord, and a real foundation, although Tiberius has determined to confute it by practical proof. You must know, most illustrious senator of Athens, that during the civil wars which preceded the summer-day stillness of this glorious reign of Augustus, no one ever appeared in battlefield or festive show so splendidly mounted as the knight Cneius Sejus, whose name has attached itself to the race.

"His horse, which was of enormous proportions, like the beast you have just beheld, would try to throw you first and would try to eat you afterward. Few could ride him; and then his plan was simple. Those whom he threw he would beat to death with his paws, and then tear them to pieces with his teeth. Moreover, if he could not dislodge his rider from the ephippia, by honest plunging and fair play, he would writhe his neck round like serpent—indeed, the square front, large eyes, and supple remind one of a serpent; he would twist his head back, I say, all white and dazzling, with the ears laid close, the lips drawn away, and the glitter of his teeth displayed, and, seizing the knee-cap or the shinbone, would tear it off, and bring down the best horseman that ever bestrode a Bucephalus. What usually followed was frightful to behold; for one a rider was dismounted, the shoulder has been seen to come away between the brute's teeth, with knots and tresses of tendons dripping blood like tendrils, and the ferocious horse has been known with his great fat grinders to crush the skull of the fallen person, and lap up the brains—as you would crack a nut—after which, he paws the prostrate figure till it no longer resembles the form of man. But the present horse Sejanus, which you have just beheld, excels all in strength, beauty, and ferocity; he belongs to my master Tiberius."

"Ah gods!" exclaimed poor Benigna; "this is the description of a demon rather than of a beast."

Dionysius and Paulus exchanged one significant glance, and the former said:

"What became of the first possessor, who yields his name to so unexampled a breed of horses? what became of the knight Sejus?"

"A whisper had transpired, illustrious sir," replied the steward, "that this unhappy man had fed the brute upon human flesh. Mark Antony, who coveted possession of the horse, brought some accusation, but not this, against the knight, who was eventually put to death; but Dolabella, the former lieutenant of Julius Caesar, had just before given a hundred thousand sesterces (£800) to Sejus for the animal; therefore Antony killed the knight for nothing, and failed to get Sejanus; at least he failed that time. Dolabella, however, did not prosper; he almost immediately afterward murdered himself. Cassius thereupon became the next master of the Sejan horse, and Cassius rode him at the fatal battle of Philippi, losing which, Cassius in his turn, after that resolute fashion of which we all have heard, put an end to his own existence."

"To one form of it," observed Dionysius.

"This time," continued the magister, bowing, "Mark Antony had his way—he became at last the lord of the Sejan horse, but likewise he, in his turn, was doomed to exemplify the brute's ominous reputation; for Antony, as you know, killed himself a little subsequently at Alexandria. The horse had four proprietors in a very short period, and in immediate succession, the first of whom was cruelly slain, and the three others slew themselves. Hence, noble sir, the proverb."

By this time the magister had told his tale, the street outside had become empty and silent, and the parties within the chamber had thoroughly mastered and under-

stood the horrible truth which underlay the case of the slave Claudius, and this new instance of Tiberius's wrath and vengeance.

The magister, Claudius and Benigna had returned to the other end of the room, where the slaves were writing, and had left Paulus and Dion still standing thoughtfully near the window.

Claudius exclaimed, "My turn it is at present; it will be some one else's soon!"

He and Benigna were now whispering together. The magister stood a little apart, looking on the ground in a deep reverie, his chin buried in the hollow of his right hand, the arm of which was folded across his chest. The slaves were bending over their work in silence.

(To be continued.)

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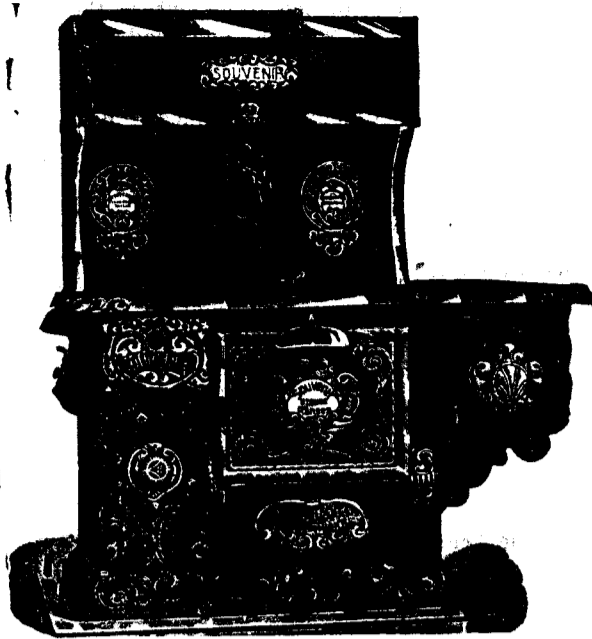
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WINNIPEG, MANITOBA

BROTHER, NOTE THE BEAM IN THINE OWN EYE.

(The Casket).
Our American exchanges have said a great deal in the past three years concerning the weak efforts made by the Catholics of the British Empire to have the abominable Royal Declaration against transubstantiation abolished. None of them has pretended to doubt that King Edward would gladly see it abolished, but constitutional changes come slowly in British countries. Catholics throughout the Empire have spoken and written and petitioned against it; it has twice been made the subject of debate in the House of Lords; but a satisfactory substitute for this safeguard of the Protestant Succession has not yet been discovered, and until it is discovered nothing will be done. But our American brethren have now a similar problem on their hands, and we are anxiously waiting to see what they are going to do about it. The election campaign of this fall brought to light the fact that in the book called "Castilian Days," published by John Hay in 1871, the present Secretary of State uses language concerning transubstantiation beside which the Royal Declaration is comparatively inoffensive. Indeed, we should need to go to the books of Chiquiquy to find a parallel for its infamous references to our most sacred beliefs, or for its slanderous insinuations concerning the confessional and the celibacy of the clergy. One influential Catholic journal thinks that no attention should now be paid to a book written when its author was a very young man; but another calls attention to the fact that the book was reprinted in 1899, and again in 1903, without any change. Now, King Edward cannot help himself in the matter of the Royal Declaration; neither can his Catholic subjects help themselves. England is yet officially Protestant, and thinks it yet necessary thus to make official declaration of the fact. But Secretary Hay can help himself; and the Catholics of the United States can help themselves. No clause of the Constitution requires him to retain those offensive passages in his book; and American Catholics are able, if they choose to exert their strength, to make him either apologize or resign his position. Blaine lost his election because he listened without remonstrance to a violent preacher's "Rum, Romanism and Rebellion." McKinley thought it better to withdraw from the church where an expatriated Canadian "hanged the Pope" as he had been accustomed to do in Toronto on the twelfth of July. Roosevelt is as reasonable as McKinley, and Hay is no stronger than Blaine. United action by the Catholic press and Catholic societies will bring about the desired result.

his order, with a Bible in his hand entered the pulpit, read his text from St. John, 20-23, laid the Bible aside and began his sermon. He was an interesting study to me. I saw in that pulpit the product of the Sherman and Ewing blood, two families Ohio will not forget; we have no better blood. He resembled his distinguished father somewhat, but lacked that precise, military bearing peculiar to an educated soldier. I saw the man who might have been a lawyer of the type of his grandfather, or a statesman like his uncle, or a military man like his father, but no! he refused all worldly opportunities for wealth and renown, and became a plain, unassuming priest, a herald of the cross. To me, there is a grandeur in such consecration and self denial, surpassing the honors that may be earned in the more secular walks of life. I thought of St. Francis of Assisi and Bernard of Clairvaux.

In address, he is accurate, cultured, showing a thoroughly disciplined mind enriched with learning from the old masters and the new. He is a good speaker, clear, distinct, simple and to the point, without much unctious, but not lacking in forcefulness. He is an earnest man, believing all he says, and says it because he believes it should be said for the good of souls. The sermon was all that a sermon ought to be; it combined truth with personality in a marked degree. It was sweet in spirit, thoroughly Christian and did good to those who listened with open hearts as well as ears. I got so much that I preached a portion of it to my people the next Sunday. It might have sounded to them like John Wesley or Bishop Asbury.

A series of such lectures blesses a community. All who heard will not join St. Mary's church, but they will love God more and be more charitable and helpful to their fellowmen. They will strive to live with less of sin and more of holiness in their lives.

I was glad I went to hear Father Sherman. I love his name, his character and his work. May Our Heavenly Father give him many years of usefulness among us.

My friend, Father Heintz, who has recently gone to St. Peter's, invited me to call at the rectory, hard by, and meet Father Sherman. But I thought he was weary after the duties of the evening and might not enjoy a visit from a "heretic" like me.

T. G. DICKINSON.
The Parsonage, London, Ohio.
December, 1904.

PIUS X. AND CHILDREN.

Pius X., although benevolence and good will incarnate, has hitherto had little experience of children. He has just had his first lesson in their likes and dislikes, and remained somewhat astonished.

Some Lauretane nuns were received by him, and took with them two children, about four and five years of age. They dutifully knelt and kissed his hand, and answered shyly the questions put by him. But, this done, conversation became rather difficult, the Holy Father finding himself actually embarrassed before their timid reticence. Finally the nuns had the happy inspiration to make the little ones repeat the prayer for the Pope which they say every evening, and which touched the Pontiff very much. "Good children," he said, "come here; I have something for you," and when the highly expectant youngsters came to his knee he presented each with a silver medal, and was much astonished when the effect was less joyful than he anticipated.

"Is there anything the matter?" he asked, helplessly, of the anxious nuns; "don't they like them? Come here, little woman, and tell me what you would like the best in the world."

"A doll," answered the child, promptly; "a big yellow-haired doll."

"And that you shall have," replied the Pontiff, immensely relieved; and, in fact, his sister went out the next day and got two of the best which money could buy, so that the children have cause to remember Pius X.

After the audience the Pope, speaking to his secretary, said that a royal audience is not half as fatiguing, and that he feels for fathers with large families.

A METHODIST MINISTER'S OPINION OF FATHER SHERMAN.

(Catholic Columbian.)
We have received the following letter from Rev. T. G. Dickinson, a Methodist minister of the Southern Ohio Conference, now located at London, in reference to the recent mission for non-Catholics given at Chillicothe by Rev. Thomas Ewing Sherman, S. J. The kindly and generous spirit manifested, will commend the communication to all readers:
Dear Friend: Not long since I was visiting in Chillicothe among my former parishioners of Walnut Street Methodist Episcopal church. When evening came, my friend inquired what I would like to do. He said we could hear a lecture on art that was being given by a literary club in the city, or we could go down to St. Mary's church and hear Father Sherman, who was delivering a series of lectures. I said, "by all means let us hear Father Sherman," for I had wished for years to both see him and hear him.
I never knew him, but I had associates in college among Lancaster boys who were associates of his. They knew his worth as a scholar and his devotion to the Cross of Christ. One of these friends remarked to me, "Tom will honor his Church, and be a type of man who will make a Cardinal." So may it be!
We went to church. I felt at home in this house of God, for I had often before been in St. Mary's. I saw many members of my church and all the churches and the holy place was well filled with the intelligence, culture and spirituality of Chillicothe.
The introductory service was brief, a prelude on the organ and a prayer. Father Sherman in the plain garb of

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