

Northwest Review

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CURRENT COMMENT

In last week's issue, page 1, column 3, the date of St. Alphonsus Liguori's death should have been 1787 and not 1757. The manuscript was correct, and the compositor's mistake was corrected in the proof, but the correction was overlooked by the revising printer.

Another, and this time a most amusing blunder occurred in the same issue on page 3, under the heading, "His two lovely acquaintances." The editor of the Young Men's department in the "Catholic Columbian," in giving advice to a perplexed correspondent who was contemplating marriage, said that, after he had made his choice, he should press his suit. The printer set it up "press your clothes," and the proof reader either did not notice the absurd misunderstanding of the word "suit," or thought it was only natural that a man should press his clothes in order to cut a better figure when he pressed his suit.

What a beautiful summary of Christian perfection are those words found next to Father Kealey's heart and quoted in the extract we reproduce from the Catholic News: "I love God most intensely; I hate sin most absolutely! Hatred of sin, God's antithesis, is the necessary correlative of the love of God. To profess that we love the All Holy and not to have a horror of sin is mere pretence.

We beg to direct especial attention to Rev. Dr. Kilpatrick's eloquent plea for religious education, mentioned in our report of one of the public meetings of the Dominion Educational Association. The audience, as was noticed by the chairman, was deeply moved by this zealous Presbyterian's plaint about children in this city growing up thorough pagans, without thought of God or of their immortal souls. Had there been half a dozen Presbyterian ministers of Dr. Kilpatrick's stamp in 1890, the Separate Schools system, which is the only solution of the problem, might still have been law.

The Ave Maria remarks upon the fact that both of the principal presidential candidates are partial to Catholic servants. "We remember hearing that a certain Bishop expressed astonishment to President Roosevelt at finding that so many of his domestics at Oyster Bay were Catholics. The President's reply, as reported, was a strenuous expression of preference for Catholic servants in positions of trust about his children." The Chicago "Tribune" is quoted by our Notre Dame contemporary as saying that Judge Parker, the Democratic candidate, "observes at service most of the extreme ceremonies of the Episcopal 'Catholic' element,—from which element usually comes a considerable contingent that yearly goes over to the Roman Catholic Church." We are therefore not surprised when the Daily News informs us that "his domestics are all Roman Catholics, and he has them driven to their own church regularly."

Speaking of the Pope's protest against the visit of the French President to the Quirinal, the Mobile Register, a secular paper says: "From the outward appearance of the case, the French government seemed to be just a bit afraid that the explanation might prove satisfactory; and, having determined on a quarrel, formulated not only the question but the answer it desired to have." Most of the influential newspapers of the United States

took a similar view. The New York "Evening Post" in particular which, as the Ave Maria remarks, "considered the Pope's action a serious indiscretion, gave prominence in its next issue to a correspondent who declared Pius X. to be 'as fine a character as the world has ever seen,' and who particularly admired his plain speech. The correspondent was permitted to add:

Verily it is good to hear plain language from a plain man of the people. And a nation like our own, where a rail-splitter and a tow-boy on the canals were raised to great dignities and proved worthy of the trust, need not look askance at the utterances of the Italian peasant boy recently elevated to his post of responsibility as pilot of the bark of Peter. More plain speaking, rather than less, would be better all around."

Last week we gave, under the heading "Russians admire Catholic Japs," the American version of Colonel Jokoko or Ukoko's heroic death, relating, among other incidents how, being condemned to be shot as a spy, "he had confessed to a Greek Church priest, no Catholic clergyman being present." On the same date as our last issue, July 30, the Montreal "Star" reproduced from the London Graphic a picture of the execution together with letter-press explanations condensing the report we had, but suppressing the fact that one of the two condemned men was a Catholic. "Colonel Ukoko," says the English version, "who was a Christian, received Holy Communion from a Russian priest." Many will infer that he was a Protestant, perhaps of the High Church variety, since he received at the hands of a Russian priest. But so far, although several Japanese Catholics have been mentioned in dispatches as ship captains or otherwise, no Japanese Protestant has come to the fore.

While most people here are talking as if the Russians were beaten flat, while English dispatches dwell insistently on the gloom that overspreads St. Petersburg, the Russians themselves do not even appear to have waked up to the fact that they are in any very serious danger. Their attitude towards the Japanese is much like that of three fourths of the English race toward the Boers during the dark days of December 1899, when the South African war presented an unbroken series of defeats. There is not in Russia, as there was not then in Great Britain, the faintest fear of ultimate defeat. This we gather from Mr. Michael Davitt's letters to the Dublin "Freeman's Journal" which he is now representing in Russia. He describes the Russian capital as being as far removed from panic or revolutionary discontent as was London when four of its South African armies were checkmated. There is no flurry, no fidget, not even much popular interest in the war. All that the Russians say when they hear of fresh reverses is that the war will last longer than they at first expected. If Port Arthur falls, then they will retire on Harbin, accumulate a vast army while the rainy season renders fighting impossible, and then they will make short work of the Japanese.

On the other hand, Catholic missionaries in the Far East dread the consequences of Japanese victory. Father Steichen, of Tokyo, says: "The Japanese will one day be the leaders of the whole yellow race, and drive out all the white people, no matter to what nationality they may belong. The Chinamen, Tonquinese and Siamese rejoice over their victories and are

only awaiting an opportunity to join them." A Catholic Bishop, whose Chinese vicariate is near the seat of war writes:

China remains neutral. She has lined the frontiers round our vicariate with thousands of soldiers to keep off the Russians and to maintain order among the inhabitants. Europeans, however, put very little trust in this declaration of hers; they fear lest sooner or later she may throw in her lot with Japan, . . . and then we should find ourselves in a very awkward position. For our own sakes, then, and the sake of our holy religion, we do not wish to come under any other rule than that of China; otherwise our liberty, and consequently our progress, might be greatly restrained.

Accuracy and insight are not the characteristic gifts of the Montreal "Star" correspondent in Winnipeg. He throws an intemperate air over that most temperate of men, Dr. Goggin, by calling him "Groggan." Except in the case of Miss Agnes Dean Cameron, whose address, as he says, was really "one of the most interesting" of all the addresses delivered before the Dominion Educational Association, he has in general no understanding of the gist or relative importance of the papers read. Thus he singles out for special praise Dr. Locke's paper on "Education in Relation to Social Life," whereas, had the correspondent been present in Grace Church on the evening of July 27, he could not have failed to note how that paper jarred on the majority of the audience. Again he dismisses Dr. Kilpatrick's heart-rending plea for religious education with the colorless remark that he "dealt with problems in Christian ethics in Canadian education." Finally, of Father Drummond's paper, whose chief object was to inspire distrust of novelties in education, this brilliant correspondent says: "Rev. Father Drummond gave a symposium entitled 'The First Principles of Education,' and (sic) the importance of each teacher having a philosophy of his own to make him an up-to-date teacher." Misunderstanding and misrepresentation could hardly go farther than this.

The General Intention of the Apostleship for this month breaks new ground. We are recommended to pray that our religious life be ever reasonable, that faith and reason may ever go hand in hand. No religious system is so perfectly reasonable, so intellectually defensible at all points as the Catholic. This is clearly implied in the unusually interesting article we shall reproduce next week from the learned and generous pen of the Rev. Charles Starbuck. He proves that the Society of Jesus has always been conspicuous for the combination of intellectual independence with ardent faith. T. W. M. Marshall, the celebrated author of "The Comedy of Convocation," "My Clerical Friends," and "Christian Missions" once wrote: "There was never much difficulty in adjusting the claims of faith and reason, so long as the question was discussed by men who possessed both. Such men were in fact the only persons qualified to discuss it at all. Nobody proposes to compare two languages together who is only imperfectly acquainted with one of them."

Persons and Facts

The Ladies' Aids of local churches and charitable institutions are very successful with the dining-rooms, which are conducted for proceeds for their worthy causes. St.

Mary's hall holds the record of serving 1,500 meals in a single day.—Tribune, Aug. 2.

St. Mary's Academy prepared 14 pupils for the second class teachers' certificate and 13 for the third class, and all passed successfully.

Mrs. Fretz, of Grand Forks, N.D. with her two sons, Leon and Edmond, arrived here on Wednesday, to see the exhibition, and called on the Fathers of St. Boniface College.

At the concluding meeting of the Dominion Educational Association in the morning of Friday, July 29, Toronto was selected as the place for the next meeting, which will probably be in 1906. The following officers were elected for this next meeting:

President—Mr. J. A. Millar, B.A. deputy minister of education for Ontario.

Vice-President—Mr. W. A. McIntyre, B.A., principal of Manitoba Normal school.

Secretary—Dr. Goggin. The president, vice-president and secretary were given power to appoint an assistant secretary.

Treasurer—Mr. F. H. Schofield, B. A., principal of Winnipeg Collegiate institute.

Directors—Mr. G. J. Bryan, B. A., Calgary; Miss Agnes Deans Cameron, Victoria; Prof. Squair, B.A., Toronto; Dr. J. M. Harper, Quebec; Superintendent Brydges, St. John's, N.B.; Principal E. C. Lay, Amherst, N.S.; Mr. J. Robertson, B.A., Charlottetown; Rev. Lewis Drummond, St. Boniface; Rev. D. M. Gordon, Kingston; Chancellor Burwash, Toronto; Supervisor McKay, Halifax.

It will be noticed that Father Drummond, the only Catholic who lectured before the Association, is also the only director elected for Manitoba.

In Dingwall's corner, at the Exhibition, one of the most conspicuous objects was a large grandfather's clock, about nine feet high, all beautifully carved in mouldings, pillars, capitals and finials, like a miniature belfry, made of bird's eye maple and sycamore. This is the work of Brother Azarias Gauthier, S.J., who did it all in his admirably appointed workshop at St. Boniface College. The design as well as the workmanship was all his. The clock is valued at \$800, and would be an ornament to the finest private residence in Winnipeg, provided the ceilings of that residence were high enough to accommodate so tall a clock.

The Convent of the Holy Names, of St. Boniface, prepared two pupils for the Teachers' examinations, Miss Marie Jeanne Berube, and Miss Maria Marcoux, who were both successful.

Clerical News.

His Grace the Archbishop of St. Boniface has been for some time in Belgium, and in his last letter received this week hoped soon to have an audience with King Leopold II.

Rev. Father Mireault and Rev. Father Nap. Poirier were here at the beginning of the week.

Rev. Father Carriere, S.J., the newly appointed Prefect of Studies in St. Boniface College, arrived here from Garden River, Ont., last Sunday. Father Carriere, having been formerly professor in the College, is no stranger here.

Rev. Father Paquay, C.S.S.R., is preaching the second retreat to the Grey Nuns. He will return to St. Anne de Beaupre next week.

Rev. D. Plante, S.J., returned on Wednesday from Belcourt, N.D., where he preached one triduum to the nuns, and another to the people. The latter closed with an open air sermon to three thousand people who had foregathered from outlying districts to the distance of one hundred miles in order to celebrate the solemnity of St. Anne, the patroness of the parish. St. Anne de Belcourt is fast becoming a place of pious pilgrimage.

Rev. Dr. Trudel held service at Pembina last Sunday.

Rev. Louis Arcand, S.J., and Rev. George Lebel, S.J., left last Monday for St. Mary's College, Montreal.

Regina Notes.

Sunday, July 31, Rev. Father Suffa, O.M.I., spent the day at Mariabill, Rev. Father Kim, O.M.I., was in the city and celebrated both Masses, while Rev. Father Kasper, O.M.I. was at Moose Jaw, to which place he went on Thursday. Seats are being placed in the Moose Jaw Church and many improvements are there made in the pretty little church of which Moose Jaw Catholics are so justly proud. "Moose Jaw is all right."

The Regina young ladies who last year attended Convents, returned home early in July. Miss Stubbings from Letret, the Misses McCusker and Miss McCarthy from St. Mary's Academy, Winnipeg and Miss Murphy from Ottawa. We wish them all a most enjoyable holiday. All have brought with them proofs of having made good use of their time. Miss Murphy has not been in Regina since childhood about eight years. Now that her parents have returned to the city as permanent residents, the young Catholic folk heartily welcome Miss May as a great acquisition to their social circle.

Rev. J. C. Sinnet, Vicar General of Prince Albert, passed through Regina en route to Ottawa and eastern cities where he will lecture in the interests of Prince Albert diocese. When it became known that the Rev. Father was in the city and would take the train that evening hosts of friends, of all classes hurried to the depot to meet the pastor, who holds such a warm place in the affection of all Regians, irrespective of creed or nationality. All wish Father Sinnet a successful tour in the east and trust he may be able to remain in the city to visit us on his return to the north west.

A sad accident occurred at Long Lake last week when two of Regina's prosperous young men lost their lives by the upsetting of a canoe. Mr. Jelly, manager of the C.P.R. telegraph office in the city, and Mr. Earnest Peart, of the Western Hardware Co. Their bodies were found on Sunday afternoon and the funerals took place on Tuesday afternoon. The deepest sympathy is felt for the bereaved families.

Mrs. Murray, wife of a horse dealer of the city died on Saturday night. Mrs. Murray had been ailing for some time and was attended on her deathbed by Rev. Father Kim, O.M.I., who also performed the funeral service. All that a devoted husband could do was done, nothing was spared, but as Dr. Low, her attending physician said, the case was hopeless. Consumption had claimed its prey and Mrs. Murray with Christian fortitude received the last sacraments of the Church, and prepared to answer the last summons. The funeral held on Monday was largely attended. Mrs. Murray was an excellent rider, and it was quite pathetic to see her handsome pony bridled and saddled, led by a lad, behind the hearse to the cemetery.

To Mr. Murray we tender our sincere sympathy and would say: "More homelike seems the vast unknown,
 "Since she has entered there.
 To follow her were not so hard,
 Wherever she may fare
 She cannot be where God is not
 On any sea or shore.
 What'er betides, thy love abides,
 One God for evermore."

Last week brought welcome showers of rain, and warm weather now prevailing, there is every assurance of a good crop this year.

A new confessional, certainly a very fine piece of workmanship, has been placed in the Church. It is a great credit to Mr. Keenan, who is the architect.

A Marquee erected in Gratton school grounds, where the "ante" and "post" reception could be held for worshippers in St. Mary's, might be in order. Indeed the German band might be in attendance. The misuse of the English language by passers by, on account of the impassable state of the sidewalk might thus be avoided. Regina Catholics, move on.

Your correspondent certainly feels grateful to the readers of "Regina notes" who have sent so many kind words of enquiry both verbally and through the mails during the enforced temporary absence of the "Notes" from the columns of your valuable paper. These courtesies are very pleasing, and the fact of being told that we are missed, is most acceptable, even though we feel satisfied that we really and candidly do not deserve what is so kindly said of us.

GENA MACFARLANE.

FIRST PRINCIPLES IN EDUCATION.

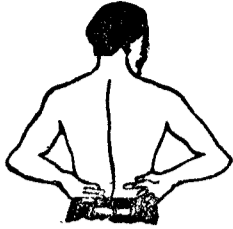
A Paper Read Before the Dominion Educational Association, by Rev. Lewis Drummond, 'S.J.

The thoughts which I purpose submitting to your kind consideration turn on the importance of First Principles in Education. By "first principles" I mean the fundamental assumptions on which an educator works, the philosophical basis of his efforts. He may not call it his philosophy, but such it undoubtedly is. No mistake can be greater than to suppose that philosophy is but a mental luxury for the few. An implicit, unconscious, but very real, philosophy possesses the mind and influences the conduct of every peasant. Metaphysical doctrines, sooner or later, filter down from intellectual summits to the lowest social stata, and become, for weal or woe, the very marrow of the bones, first of a school, then of a society, ultimately of a nation.

If, for instance, we find among a large class of teachers a marked tendency to take up with whatever is new, and as the phrase goes, "up-to-date" in education, we may be sure that this tendency springs from the unquestioned axiom or first principle that the human intellect is developing from an originally savage state to a future state of unimaginable perfection. Once admit this as a first principle and you are justified in expecting that the newest theories, provided they meet with a pretty general acceptance from those of our contemporaries whom popular rumor stamps as experts, are very likely the best. But, to every independent thinker will occur the previous question, "Is this principle based on fact?" Is there any instance in history of a savage race becoming civilized and cultured by its own unaided impetus towards perfection?

On the other hand, does not recent experience show how arduous and how seldom permanently effectual is the process, even when applied by highly civilized and devoted teachers, of civilizing the savage?

Does history prove that the natural impetus towards perfection produces in fact anything like progressive development of the higher powers of the mind? On the contrary, do not the open records of the human race describe periods of great intellectual development in the fine arts, literature and philosophy followed by other periods of marked intellectual inferiority? Does not the history of every known nation, if sufficiently pro-



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longed, present epochs of growth, either rapid or gradual, culminating in an age of comparative splendor, followed by decay?

The answer to these questions is obvious to the educator who studies the past. Steeped as he is in the traditions of bygone ages, he is fully armed against the enticements of attractive novelties. He first inquires if they are really as new as they pretend to be, and in nine cases out of ten he finds, as the Wise Man did 3,000 years ago, that, in the higher regions of mentality, "there is nothing new under the sun." He is thus happily saved from that waste of energy that issues in the discovery of secrets never lost, an operation which a witty Frenchman styled "discovering the Mediterranean." He feels immeasurable pity for those who at the beginning and throughout the whole course of their pedagogical career are handicapped by a profound ignorance of the masterpieces of antiquity. They have no real personal acquaintance with the philosophical acumen of Plato and Aristotle, the resistless militant logic of Demosthenes, the luxuriant eloquence of Cicero, the terse wisdom of Horace and Tacitus, the startling antitheses of Augustine, the luminous intuitions of Aquinas, the melodious rhythm of that Mantuan poet whom Tennyson styled "wielder of the stateliest measure ever moulded by the lips of man."

Having only the vaguest general information about these deathless monuments of genius in the remote past, the up-to-date pedagogue despises what he does not understand; he has THAT HALF-KNOWLEDGE which is worse than mere ignorance, since it adds to ignorance the presumption of the fool. And the mischief is that in some countries the leaders of pedagogic movements are almost all drawn from that shallow class. Being shallow, they are easily dazzled by the mechanical inventions and scientific discoveries of our day and they forget that none of these discoveries approach in value or importance the simplest and most elementary of necessary truths, for example, the necessity of a First Cause.

In all other trades and professions no man attempts to be a teacher unless he has first assimilated the collective wisdom of the ages; no builder of steam engines rejects past principles of his craft unless they have been proved wrong; at least he makes sure that he has tried them all before he adopts new ones, else he will have his fellow craftsmen twit him with ignorance of first principles. But pedagogy of a certain fashionable type dispenses with all such precautions. It rushes in where angels fear to tread. It inaugurates some new fad on the bare word of some plausible promoter who has a pecuniary interest in the success of that fad. It experiments upon the plastic minds of innocent children. Instead of developing the latent powers of the child's mind, which ought to be one of the chief aims of education, this type of teacher wants to cram it with ill digested erudition. "Give the pupil facts, broad information, varied instruction," is his watchword.

To be Continued.

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Obituary

DEATH OF PASSIONISTS' PROVINCIAL.

Last week, not having learned the details, we merely mentioned the sudden death of the Provincial of the Passionists in the United States. Thanks to the Catholic News we are now able to add the following touching description of his last moments. It will be noticed that Father Albert Phelan, one of the two eloquent Passionists who preached so impressive a mission last June in St. Mary's, assisted at the Requiem Mass.

The Very Rev. Stephen Kealey, Provincial of the Passionists in the United States, was suddenly called to his reward, in the monastery at West Hoboken, N. J. on the morning of July 17. His last act in life, we may say, was the celebration of Holy Mass. And so, although the peculiarly impressive circumstances of his death aroused consternation in the hearts of those present, the thought occurred to many that it was the most beautiful death that a priest could desire, and that it was merited for him by his truly priestly life. After finishing the Mass proper, he retained consciousness sufficiently long to receive extreme unction. Soon after it was administered the dying religious lapsed into unconsciousness. When those present had recovered from the shock caused by his sudden demise, none could fail to recognize the warning conveyed by the peculiar circumstances of his holy death.

Father Stephen seemed in good health when he entered the sanctuary to celebrate the 6 o'clock Mass for the unusually large congregation. He preached on the gospel appointed for the day which was St. Luke's story of the unjust steward. Those who heard him say he lingered with special and impressive emphasis on the necessity of being ever prepared to render an immediate and exact account of one's stewardship. But none of those whose piety was stimulated by his words realized that his own sudden call was to form a striking illustration of the words of his text: "Render an account of thy stewardship, for now thou canst be steward no longer."

After his sermon Father Stephen returned to the altar to finish the Mass. At the Communion he fell ill, and, communicating himself, he sent one of the acolytes into the vestry to summon Father Bertrand. The latter came at once, and the Provincial told him to give communion to the congregation, as he was not able to do it himself. Father Bertrand did so, and then went to replace the ciborium in the tabernacle, when he saw that Father Stephen was very ill. "Take me away," he heard him whisper, "I cannot finish the Mass. I am dying."

The dying priest was at once helped into the sacristy and carried into an adjoining room in the monastery, where the members of the community surrounded him, and at his request recited the prayers for the dying. Almost the last words of the dying man were: "Immaculate heart of Mary, give me a pure heart, that's all I want." About 7.30 he passed away. On preparing the body for burial there was found close to his heart a reliquary containing a relic of St. Stephen, together with a tiny slip of paper, on which was written with his own hand, "I love God most intensely; I hate sin most absolutely."

Father Stephen was one of the most distinguished members of the Passionist order and had filled almost every important office in its membership. He was born in Queens County, Ireland, Sept. 22, 1849, and came to this country when a boy. He entered the Passionist order in 1870 and was ordained priest in 1877. He served as rector of the monasteries of Dunkirk, N. Y., and Cincinnati, Ohio, where he built the imposing structure which crowns Mount Adams. He was elected Provincial Superior of the Passionists in the United States five years ago, and was serving his second term at the time of his death. His decease is keenly felt by his brethren. He was a very successful director and

a most capable and tactful executive.

The funeral services were held on Wednesday at the monastery church. At 9.30 the office of the dead was chanted, with the Rev. John J. Kean, rector of the Holy Name church, New York city presiding. At 10 o'clock Pontifical Requiem Mass was celebrated. The celebrant was the Rgt. Rev. J. J. O'Connor, Bishop of Newark, assistant priest, the Right Rev. Mgr. Stafford, D.D., president of Seton Hall College; deacons of honor, the Rev. Malick Cunio, rector of St. Raphael's church, New York City, and the Rev. Charles Kelly, rector of Our Lady of Grace, Hoboken, N. J., deacon of the Mass, the Rev. Daniel Cunio; sub-deacon, the Very Rev. Albert Phelan, C.P., superior of Passionist House, Chicago, Ill. The sermon was preached by the Very Rev. E. P. Southwell, O.C.C., rector of the Church of Our Lady of the Scapular of Mount Carmel, New York City. The blessing of the grave was performed by the Right Rev. Monsignor J. A. Sheppard, V.G., rector of St. Michael's church, Jersey City.

Father Stephen succeeded in his office as Superior by his first consultant, the Very Rev. Felix Ward, C.P.

MARKINSKI.

On Tuesday the 26th of July, ulto, a dear old lady, member of the Church of the Immaculate Conception of Winnipeg, Mrs. Mary McMahon Markinski, was called away almost suddenly from this life to a better one, we hope.

Although she had been unwell and confined to her bed for some time nobody had expected her end would come so soon. She breathed her last peacefully, being surrounded by a sorrowing husband, son and daughter, and near relatives. She was 69 years, 11 months 11 days of age, and had lived with her son Mr. John Markinski for some years back. The funeral took place on Thursday the 28th ulto. The Rev. Father Chretien came to the house, 180 Austin St., read the prayers of the church, blessed the remains, which were then carried to the Church. Here solemn Requiem High Mass was celebrated with a large attendance of relatives and friends, the "Libera" was sung by the full choir of the Church, and the remains were then taken to St. Mary's cemetery to be laid at rest until the day of the resurrection.

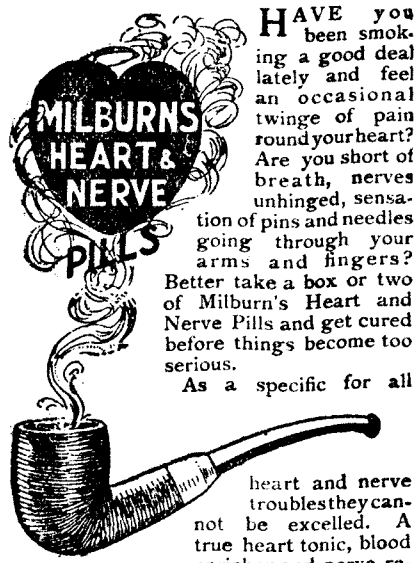
Much might be said of Mrs. Markinski. As humble as remarkable for the sincerity of her piety, no road did she know so well as that leading to the Church, where she was nearly always accompanied by one of her grandchildren. She had always been a dutiful wife and loving mother, and in her old age she had become the visible angel of God to watch over her grandchildren, who in return were fondly attached to her.

Those who know Mr. John Markinski and his untiring devotedness to the Church of the Immaculate Conception, may by their knowledge of the son form an idea of the qualities of the mother. It was in appreciation of these noble virtues that the heartfelt sympathy of the members of Br. 163 of the C. M. B. A. were extended to the bereaved family. The Review adds its sincere condolence. The Markinski family has lost a dear mother, and the parish of the Immaculate Conception an exemplary member. Our consolation is in those words of Holy Scripture: "Blessed are the dead who die in the Lord."—Apoc. xiv., 13.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Br. 163 of the C. M. B. A. held on Tuesday the 2nd of August, A.D. 1904, on motion of Brother Michael Buck, seconded by Brother J. Schmidt, the following resolution was unanimously adopted.

"Whereas it has pleased Almighty God to remove by death the beloved mother of our brother John Markinski, we the members of Br. 163 of the C. M. B. A., consider it our duty to extend our sincerest sympathy to our brother and his family in this their hour of sore



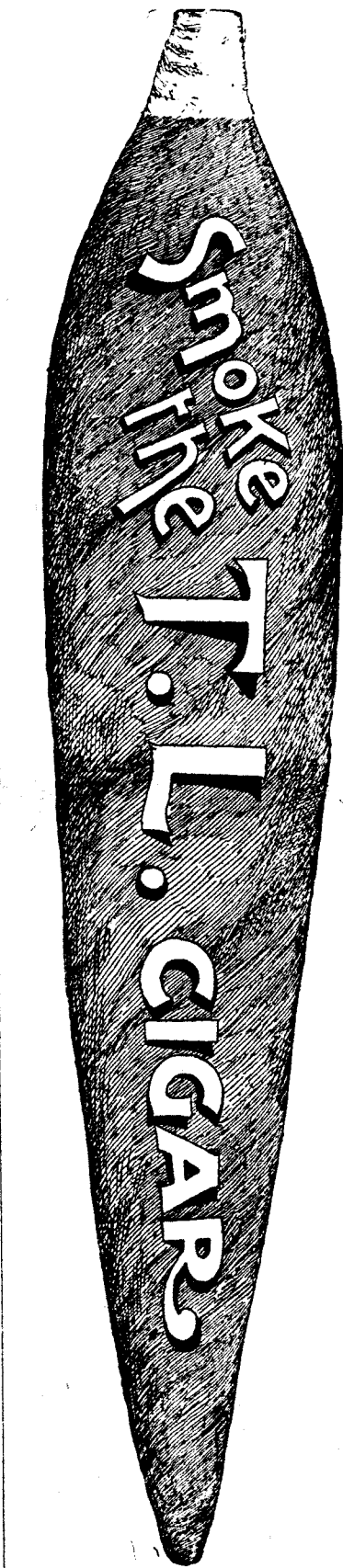
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affliction and sorrow. We were all witnesses and admirers of the virtues of Mrs. Markinski during her life as a dutiful wife, loving mother and pious Christian, therefore, we can appreciate the more the great loss sustained by Mr. W. Markinski now bereft of his noble companion, and by his dear children and grandchildren. May the departed soul rest in the peace of the Lord.

It was further resolved that a copy of the above should be sent to the Northwest Review for publication.

Keep by the practice of your religion, Catholic young man and young lady who are going away for the summer, and maintain all the formality in dealing with new companions at the summer hotel that you deemed your safety when meeting new faces in your native city. In this way you will return home refreshed in body, and having suffered no loss of Christian perfection."—Providence Visitor.

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SATURDAY, AUG. 6, 1904.

Calendar for Next Week.

- AUGUST.
- 7—Eleventh Sunday after Pentecost. St. Cajetan, Confessor, Founder of the Regular Clerks or Theatines.
 - 8—Monday—Saint Cyriacus and his companions, Martyrs.
 - 9—Tuesday—Vigil. Office of the Holy Apostles. First anniversary of the Coronation of His Holiness Pius X.
 - 10—Wednesday—St. Lawrence, Martyr.
 - 11—Thursday—Of the Octave of St. Lawrence.
 - 12—Friday—St. Clare, Virgin, Foundress of the Poor Clares.
 - 13—Saturday—Vigil of the Assumption. Our Lady Refuge of Sinners.

THE NEW UNIVERSITY PROFESSORIAL

On Thursday of last week the Council of the University of Manitoba appointed a new teaching staff or professoriate. Ever since the University became a teaching body in the Science Department, about thirteen years ago, that department has been conducted by three professors originally appointed by their respective colleges, Rev. Dr. Bryce from Manitoba College, Dr. Laird from Wesley College and Professor Kenrick from St. John's College. Three years ago these professors were officially appointed by the University and began their teaching in the then newly erected University building. It was expressly stipulated at the time by the Council that these appointments were not permanent, in fact that they were temporary lectureships, rather than regular professorships. The growing needs of the Science department having made it imperative that a larger staff of professors be appointed, and Dr. Bryce having secured from Lord Strathcona a gift of \$20,000 with the proviso that this sum should be spread over four years at \$5,000 a year, the university found itself in a position to advertise for five new professorships. At the meeting of the Council which determined on this course of action the temporary holders of the three lectureships were distinctly given to understand that they would be placed on exactly the same footing as the other applicants.

A committee was then formed, consisting of His Lordship Bishop Matheson, principal of St. John's College; Father Drummond, of St. Boniface College; Rev. Dr. Patrick, principal of Manitoba College; Rev. Dr. Sparling, principal of Wesley College; Dr. Chown, dean of the Medical College; Mr. D. McIntyre, superintendent of Winnipeg Public Schools; and Mr. W. A. McIntyre, principal of the Winnipeg Normal School. This committee advertised in Canada, the United States and Great Britain for five professors with salary of \$2,500 a year. Some eighty applicants responded, furnishing printed testimonials. Weighing the merits of these applicants, among whom figured Dr. Bryce, Dr. Laird, and Prof. Kenrick, was a very anxious and responsible work for the committee of seven, which held many long meetings to discuss the contending claims. Although the three lecturers had no vested rights, it was

felt that their thirteen years of loyal service constituted a valid claim to especial consideration, and that they received to the fullest possible extent. The report of the committee, read by the convener, Bishop Matheson, recommended the following appointments:

For the chair of mathematics, Prof. R. R. Cochrane, B.A., Wesley College, Winnipeg.

For the chair of chemistry, Matthew A. Parker, B.Sc., F.C.S., University of Glasgow.

For the chair of physics and mineralogy, Prof. Frank Allan, A.M., Ph.D., Cornell University.

For the chair of botany and geology, A. H. Reginald Buller, B.Sc., Ph.D., D.Sc., Birmingham university.

For the chair of pathology and bacteriology, Dr. J. Gordon Bell, B.A., (Univ. Toronto), M.D., C.M., (Man.)

This last chair was a direct appointment by the Council and had not been advertised for.

As to the fifth of the chairs open to competition, Physiology, the report recommended that power be granted to the committee to make the appointment.

After some discussion and some enquiries by members of the Council the report was accepted and the committee was empowered to appoint the professor of Physiology and did, a few days later, appoint Dr. Swale Vincent, of the University of Edinburgh.

A very pleasing feature of this otherwise anxious meeting was Dr. Bryce's motion for the appointment of Dr. Buller to the chair formerly occupied by himself. The committee had felt all along that, should the honest fulfillment of their mandate require such a course, it would be extremely painful for Dr. Bryce to have to withdraw from the Superintendence of the Science Department, which he may be said to have created. But fortunately the versatile Doctor discovered in time that he had little or no chance of being re-appointed, and so, he be thought himself that, as, on the one hand, the conditions of the new professoriate require that the professors should give their whole time to their duties, and, on the other, his church work had become so engrossing that he could not withdraw from the active ministry he had better resign all pretensions to a professorial chair. He did so in the blandest and most charming way and thus relieved the Council of a great perplexity.

THE DOMINION EDUCATIONAL ASSOCIATION.

Last week witnessed in this city a memorable gathering of educators from all parts of Canada. Four days were spent in general and special meetings, in the latter of which many practical questions relating to all branches of school education were handled and discussed. The organizers of the movement declared, in their last general meeting, that the attendance, the papers and the interest displayed in the discussions were all eminently satisfactory. Mr. John Millar, B.A., deputy minister of Education for Ontario said that the meetings were "most successful in every respect, and of all those yet held in connection with the Dominion Educational Association, were the most enthusiastic."

One of the most incisive papers was one read by Mr. Wm. Scott, B.A., principal of the Normal School, Toronto. What he wished to show, was:

1. The importance of scholarship, and the fact that in Ontario scholarship seemed to be on the wane.
2. That the ideal is more practical than what is now understood as a practical education.
3. The importance of attending to the individual and the utter foolishness of attempting to bring all to the same uniform level.
4. The necessity of self-denial and hard work in training leaders of men and the fact that conditions in this country are becoming less and less favorable for the exercise of these virtues.
5. That social centres are not necessarily centres of moral and intellectual worth.

The second public meeting on Wednesday, July 27, was truly

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memorable in more ways than one. These public evening meetings were held in Grace church auditorium, because it was the largest suitable hall in the city, and on this occasion it was filled with an earnest and appreciative audience, overwhelmingly non-Catholic.

According to the original programme Father Drummond was to have spoken first, then Dr. Kil-Kilpatrick, and finally Prof. Locke; but the order was inverted owing to the fact that Prof. Locke was leaving the city at ten o'clock. He announced his subject as "The Relations of the Schools to Social Progress." He is a pleasing and fluent speaker, making his points with a good deal of quiet humor. Before reading his paper he made a graceful allusion to the now prevalent feeling that Winnipeg would ere long become the Chicago of Canada. He himself, being a Canadian, would hail with pleasure the annexation of the United States by Canada. In his paper he contended that the schools which ought to lead were lagging behind in the social advance of civilization. In order to make good his contention, he assumed, without any proof, without even any instance by way of example, that there were a great many momentous social changes going on around us, that all these changes were improvements, that all traditions were outworn and ought to be relegated as relics to a museum. Even the old religions did not escape his polite sneer. "In a word his address was a jumble of glittering generalities, gratuitous assumptions and serene, because unconscious, impertinence. The fact that Professor Locke is dean of the school of education of Chicago University and that, as the president of the Dominion Educational Association informed us in vague terms, he is allowed to experiment on the minds of children in an entirely novel and startling way, does not improve our estimate of that rich but incoherent university. On hearing this newest ex-

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High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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ponent of Windy City pedagogy one is amazed at the impudence of a supposedly well informed leader of educationists who imagines that he and his followers are the first men that ever studied the capacities of children. To Catholic educators, with centuries of devoted and acute psychologists behind them, this attitude is almost inconceivably childish, and therefore we were not surprised to find him lapsing occasionally into very youthful ignorance of the value of words. When combating the false notion that education is a fixed state—a notion, by the way, which was never general in that venerable past which he ignorantly contemns—he said that education should not be "static but dynamic." What he meant to say was that it should not be stationary, but progressive. "Static" implies an equilibrium of forces and therefore a real force; "dynamic" implies indeed, a moving force, but does not say whether that force acts in the direction of progress or retrogression. A disastrous war is "dynamic" in both directions, both for the victors and the vanquished. Prof. Locke's principles are, we fear, disastrously dynamic. What he said was exceedingly inconclusive; what he omitted to say, for instance, about the training of the will, that most vital of all educational questions, was of paramount importance.

Rev. Dr. Kilpatrick, of Manitoba College, was the next speaker, his subject being "National Religious Education." The fervor of his plea, viewed in connection with the difficulty of the problem for disunited Protestantism, was, as we say elsewhere, heart-rending. In his review of existing conditions, this zealous and pious Presbyterian reverently excepted the "Church of Rome." He spoke of her great ideal of religious unity, "an ideal which unfortunately is not in sight" for Protestants. Having occasion to mention the undenominational religious instructions in use in English Board Schools, he noted the fact that, at a recent examination on this subject in London, a Catholic girl headed the list. When he spoke of children growing up pagans in the fairest quarters of this city, his eloquence was most impressive and pathetic. The audience, too, was evidently deeply moved, but they stopped at emotion. When Dr. Harper, of Quebec, proposed that some action be taken on this great question of religious education, the matter was dropped. Dr. Kilpatrick's deprecatory reference to Chicago—a manifest rebuff to Prof. Locke—shows that he is not aware of the great Catholic body in that immense city and of the large Catholic schools which make one half of Chicago as religious and as moral, to put it mildly, as Winnipeg. The following is a summary of Dr. Kilpatrick's paper:

He considered that it was good to be a Canadian, but to be a Canadian without religion would be a calamity. If religion is to have any effect in the schools it must be definitely taught. Winnipeg has just been spoken of as the coming Chicago of Canada, but Heaven forbid that Winnipeg should be another Chicago in moral and religious aspects. True morality must be based on religion, and if education is to play a part in the upbuilding of a nation it must be firmly based on religious courses of study. Art, ethics and literature may do much to implant true principles. The teacher's example, his dignity of culture, his lofty sense of what is right, his purity of motives, all these are good, but specific religious teaching is needed. We seem to be adopting the American system of secular education, supplemented by the Sunday school. Such a system is an abortion and is sure to be visited by retribution, for morality is separated from its base. With such a system our Sunday schools must be revolutionized. A gigantic task confronts us, for one half hour per week, will never counteract the influence of the rest of the week. We have on the most beautiful streets of Winnipeg children living in homes as distinctly pagan as any in the furthest confines of heathenism. To reach these children and

others from the homes of those who claim no church is the problem that confronts us as educationists.

The third and last speaker was Rev. Father Drummond, S.J. It was fortunate that he spoke last, else Prof. Locke might not have given so striking an exhibition of Chicago's shortcomings, and that he read every word of his paper on "The Importance of First Principles in Education," first the audience might have thought that this clash of views was a "put-up job," so palpable was the retutation of the first by the third speaker. In point of fact neither of them had ever met or knew what the other intended to say. Father Drummond's paper, which was given more space in the Free Press than any other paper read at this great convention; is being reproduced in these columns. The president, Dr. Goggin, in thanking him for his address, pointed out the contrast between it and Prof. Locke's contribution, and hoped that Father Drummond would be with them again at their next meeting in the east.

ST. BONIFACE COLLEGE.

The following is the status of St. Boniface College as read out on the feast of St. Ignatius last Sunday. Rev. James Dugas, rector.

Rev. F. X. Robichaud, S.J., Minister, Professor of Second Grammar.

Rev. Lewis Drummond, S.J., Professor of English Literature.

Rev. David Plante, S.J., Treasurer.

Rev. Edward Proulx, S.J., Missioner and teacher of English.

Rev. Francis Descoteaux, S.J., Professor of Philosophy and Theology. Moderator of the Second Sodality.

Rev. Joseph Blain, S.J., Professor of Physics. Moderator of the First Sodality.

Rev. Joseph Carriere, S.J., Prefect of Studies and Discipline.

Rev. Severus Veilleux, S.J., Sub-minister and assistant Prefect.

Rev. George Robichaud, S.J., Professor of Mathematics, Musical Director.

Rev. Armand Chossegros, S.J., Professor of Rhetoric and Humanities (University 2nd and 1st years) Moderator of Academie Francaise.

Rev. Lawrence Drummond, S.J., First Grammar.

Rev. Guy Leclaire, S.J., Third Grammar.

Rev. John Garaix S.J., Fourth Grammar.

Rev. John McDonald, S.J., First Commercial. Moderator of the Campion Literary Society.

Rev. William Reynolds, S.J., Third Commercial.

Rev. Ivan d'Orsonnens, S.J., Assistant to the Prefect of Discipline.

Prefects: Rev. Auguste Messier, S.J., Rev. F. X. Bellavance, S.J., Rev. Paul de Mangeleere, S.J., teacher of instrumental and vocal music.

Brother Francis Kennedy, S. J., Second Commercial.

Brother Alexander Dugas, S. J., Cook.

Brother Louis Boily, S.J., Buyer, Foreman of servants.

Brother Alphonsus Lemire, S.J., Farmer.

Brother Azarias Gauthier, S.J., Joiner and Ironworker.

Brother Edward Angers, S.J., Infirmarian Gardener.

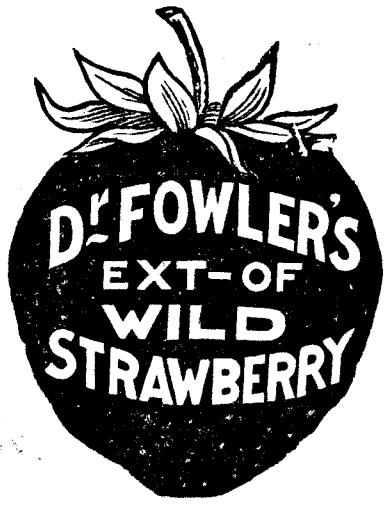
Brother Emeric Soucy, S. J., Janitor and Tailor.

Brother John Bernard, S.J., Rectorian and Sacristan.

Brother Theophilus Rousseau, S. J., man of all work.

FIGHT WITH A BULL.

Mr. Fred Hirst, a farmer of Shoal Lake, nearly lost his life last Sunday. He had been milking a number of cows and when his task was done, started to bring in the bull from the pasture and put it in the stable. Hardly had he got within sight of the animal than the creature, with an angry bellow made a rush for Mr. Hirst. Fortunately for the farmer there was a friendly tree nearby, and behind it Mr. Hirst skipped. Then followed a sort of waltzing round a small ring, a dance of a kind in which Mr. Hirst hopes he will never again take part. At last the bull quieted down and Mr. Hirst, tak-



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ing advantage of the calm, seized the ring in the bull's nose and slipped a cord through it. Holding the rope near the ring, Mr. Hirst led the creature towards the stable. For a while the bull was on his best behavior; and his calmness so imposed upon Mr. Hirst that, instead of holding the rope short, as he did at first, the farmer let his hand slide until it clutched the end of the cord remote from the bull's nose. It was a fatal mistake. The bull shook himself free and with another angry bellow, dashed upon Mr. Hirst. The next moment Mr. Hirst was flying through the air. He landed on his back; but before he could rise, the bull was upon him. The beast tried to gore him; but the horns missed their aim. Mr. Hirst is a powerful young man and he managed to get hold of the ring on the bull's nose. Then came a death struggle; the man on his back, the bull's fore knees on the ground. The bull every second made a furious lunge with his horns; the man holding the ring, shunted the horns into the earth, sometimes to the right, sometimes to the left. At last Mr. Hirst's strength began to play out. Two brothers, armed with thick sticks hastened to the rescue, attracted by Mr. Hirst's shouts. The bull was beaten off and secured. In tossing Mr. Hirst, the bull must have struck with his head and not the horns, as the man feels no pain in his back; but one of his legs is badly hurt.—Free Press, July 29.

NOTES BY THE WAY.

Socrates when asked what was the best most dangerous to man answered: "Of tame beasts, the flatterer, of wild beasts the slanderer."

The paradise of Madame Tattler is a country town where everybody knows everybody. She can see more through a keyhole than most people can through a door ajar. She talks, talks, talks, talks. We all smile on her, and at decorous intervals call on her because we know it is dangerous to run foul of this she-dragon—"The boneless tongue, so small and weak, Can crush and kill," declared the Greek.

A slander can be circulated by imputation, shoulders, eyes, lips, hands, may all be eloquent with calumnious insinuation, you may "Convey a libel in a frown And wink a reputation down." Who keeps her tongue keeps her soul.

An ancient writer says that the one who slanders and the one who receives a slander ought both to be hung—the one by the tongue and the other by the ear.

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DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER II.—Continued.

At this name a deep red flush overspread the brow of Tiberius, and Paulus innocently proceeded.

"Certainly, the noble Agrippa, who was to have been Caesar, had he lived, never would have accepted so unfair a bounty had he known that my father really survived his wounds, but that—despairing of the generosity or rather of the equity of Augustus—he was living a melancholy, exheridated exile, near that very battle-field of Philippi, in Thrace, where he had fought so well and had been left for dead."

"You dare to term the act of Augustus," slowly said the man in the gore-colored purple cloak, "so unfair a bounty, and Augustus himself ungenerous, or rather unjust."

At this terrible rejoinder from such a man, the down-looking person whom we have mentioned passed his right hand to the hilt of the sword which he was carrying for his master and half drew it. Paulus, who for some time had had this person standing at his left, could observe the action without turning his head. He was perfectly aware, moreover, that should the other draw his weapon upon him, the very act of drawing it would itself become a blow, on account of their respective places, whereas to escape it required more distance between them, and to parry it in a regular way would demand quite a different position, besides the needful moment or two for disengaging his own rather long blade. Yet the youth stood completely still; he never even turned his head. However, he just shifted his wide-rimmed hat from his left to his right hand (the hand for the sword) and thereby seemed to be more encumbered, unprepared, and defenceless than before. His left hand, with the back inward, fell also meantime in an easy and natural way upon the emerald haft of the outlandish-looking three edged rapier, which, as he played with it, became loose in the scabbard, and came and went some fraction of an inch.

"I never termed him so," said Paulus. "I said not this of Augustus. I am at this moment on my way to Augustus himself, who is, I am told, to be at Formiae with his court for a week or two. I must, therefore, again ask your leave, mighty officebearer, to continue my journey. I know not so much as who you are.

"I am Tiberius Caesar," said the other, bending upon him those closely-set prominent, bloodshot eyes with no very assuring expression. "I am Tiberius Caesar, and you will be pleased to wait one moment before you continue the journey in question. The accusation against your father was this: that after Philippi he labored for the interest of Sextus, the son of Pompey, and afterward of Mark Anthony in their respective and impious and parricidal struggles; and the answer to this charge (a charge to which witnesses neither were nor are wanting) has always been that it was simply impossible seeing that Paulus Lepidus, your father, perished at Philippi before the alleged treasons had occurred. Wherefore, as your father had done good service, especially in the great battle where he was supposed to have fallen, not only was his innocence declared certain, but, for his memory's sake, Marcus Lepidus, the triumvir, was forgiven. Yet now we learn from you, the son of the accused, that the only defence ever made for him is positively false; that your father, were he still living, would probably merit to be put to death; and that your uncle, at the same time, is stripped of the one protecting circumstance which has preserved his head. I must order your arrest, and that of all your party, in order that

these things may at least be fully investigated."

As this was said, the lady in the litter of ivory and gold contemplated Paulus with that bewitching smile which she was accustomed to bestow upon dying gladiators in the hippodrome; while the other lady gazed at him with a compassionate, forecasting and muse-like look.

"I mean no disrespect to you, sir; but I will," said Paulus, "appeal from Tiberius Caesar to Caesar Augustus; to whom, I again remind you, I am on my way."

No sooner had he uttered the words "I appeal from Tiberius," than, before he could finish the sentence, the malign-faced man on his left with great suddenness drew the sword he was carrying for Cneius Piso, and, availing himself of the first natural sweep of the weapon as it left the scabbard, sought to bring the edge of it backward across the face of Paulus, exclaiming, while he did so, "speak you thus to Caesar?"

Had this man, who was the future assassin of Drusus, and slave of Cneius Piso, who was the future assassin of Germanicus, succeeded in delivering that well-meant stroke, the sentence which our hero was addressing to Tiberius could never have been said out, but said out, as we see it, it was, and said too, with due propriety of emphasis, although with a singular accompanying delivery. In fact, though not deigning to look round towards this man, Paulus had been vividly aware of his movements, and, swift as was the attack, the defence was truly electrical. Paulus's rapier, the hilt of which, as we have remarked, had been for some time in his left hand leapt from its sheath, and being first held almost perpendicularly for one moment, the point down and the hilt a little higher than his forehead, met the murderous blow at right angles; after which the delicate long blade flashed upward, with graceful ease but irresistible violence, bearing the assassin's weapon backward upon a small, semi-circle, and remaining inside of it, or, in other words, nearer to Lygdus's own body Piso's own sword, which he carried was. It looked like a mere continuation of this dazzling parry, but was, in truth a vigorous deviation from it, which none but a very pliant and powerful wrist could have executed; when the emerald pommel fell like a hammer upon the forehead of Lygdus the slave, whom that disdainful blow stretched at his length upon the ground, motionless and to all appearance dead. As Piso was standing close, the steel guard of the hilt, in passing, tore open his brow and cheek.

The whole occurrence occupied only five or seven seconds, and meanwhile the youth finished his sentence with the words already recorded, "From Tiberius Caesar to Caesar Augustus, to whom I again remind you I am on my way."

An exclamation of astonishment and perhaps other feeling, escaped from Tiberius. Sejanus smiled; the woman with the pale face and black eyes, who sat in the unadorned plate-of-gold palanquin screamed, and the other ladies laughed loudly. Among the Praetorian guards, who from the road were watching with attention the group where they saw their general and Caesar, a long, low, murmur of approbation ran. At this, Tiberius turned and looked steadily and amusingly toward them. Paulus instantly sheathing his weapon, said:

"I ask Caesar's pardon, but there was no time to obtain his permission for what I have just done. My head must have been in two pieces had I waited but one moment."

(To be continued).



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