

# Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

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## Current Comment

We learn with pleasure that the fears entertained by our San Francisco contemporary, "The Monitor," and quoted in our issue of May 12, have not been realized. It will be remembered that Mr. Thomas A. Connelly, the editor of that valuable Catholic paper, then wrote in a very despondent tone, as if the catastrophe would "put the Monitor and its editor out of commission." Now however, "The Monitor" reappears and is brimful of hope.

Montreal, May 28.—Rev. C. A. Fournier, who for upwards of ten years was a Roman Catholic priest in Saskatchewan and North Dakota, has left the Church of Rome, and was baptized and received into the fellowship of the Baptist Church at Grande Ligne on Sunday. He is the son of the late Charles Fournier, M.L.A., who for upwards of fifteen years represented L'Islet in the Quebec legislature, and a nephew of the late Bishop Panet, of Quebec. He has been appointed as a missionary by the Grande Ligne mission and will labor for the present at Roxton Pond, Quebec.

The foregoing telegram which was printed by the "Manitoba Free Press" of this city in the very centre of its first page on May 29, will be a godsend for many whiskey dealers in Minnesota and Kentucky. They will now know that Roxton Pond, Shefford County, Que., is the proper place to send those innumerable unpaid bills which have been pouring in on Bishop Shanley, of Fargo, North Dakota, who, after several vain attempts to reform the unfortunate drunkard, Fournier, was obliged to dismiss him last August. As soon as our subaqueous friends, the Baptists, discover, as they very soon will, the extreme rankness of this weed recently flung away over the Pope's garden wall, would it be too much to expect of their honesty that they will give to their rejection thereof the same publicity which they gave to its solemn reception? Had they been better informed in matters of local history, they would have balked at C. A. R. Fournier's boast that he is "a nephew of the late Bishop Panet of Quebec." For as Bishop Panet died more than 73 years ago at the age of 80, Fournier would have to be at least 100 years old to be his nephew, and the wretched man is not yet 50.

Since writing the above paragraph we have received, in acknowledgment of a copy of the "Free Press" of May 29, the following letter from Right Rev. John Shanley, Bishop of Fargo: "The telegram from Montreal stating that Rev. C. A. Fournier has become a Baptist minister is no surprise to me. Because of his intemperate habits and his failure to pay his debts, I was obliged to dismiss him from this diocese last August. Many of his creditors will be glad to know his address, among them the Orene Parker Co., Distillers of Pure Kentucky Whiskies, Covington, Ky.; the Anderson Distilling Co., Newport, Ky.; the Stone Hill Wine Co., Hermann, Mo., and several others in the same line of business. He is, or was until very recently, in debt to the above firms for the stuff that converted him." Evidently "the Grande Ligne mission has got hold of a peach"

The San Francisco "Leader" of May 26 reproduces, by request of many friends, a very curious article that appeared in its columns on November 11, 1905, more than five months before the catastrophe which it announced with almost prophetic foresight. The article is a review of scientific researches and findings by Rev. Father Ricard, S.J., of Santa Clara College, and by a fellow-countryman of his, the Abbe Moreau. It will be seen that the following extract from this article announces serious earthquakes, the locality of which is, however, not determined, for the ensuing March or April, and on April 18 came the California disaster.

Quite recently Father Ricard, the distinguished Jesuit astronomer of Santa Clara College, called attention to the immense extent of the sun-spots during the last month. It appears that the area covered by these solar disturbances has not been so vast for many years. A fellow countryman of Father Ricard, another priest-astronomer, comes forward with a prediction of the terrestrial effects of the present solar activity.

The Abbe Moreau is entitled to a hearing. This Parisian scientist foretold accurately the earthquakes that devastated India a few months ago. He now asserts that, when the present solar activity diminishes, serious earthquakes may be expected. He determines the time of their occurrence as March or April.

The Abbe Moreau's theory is thus briefly stated: "There is a connection between solar activity and volcanoes or earthquakes. The awakening of the internal forces of the globe coincides with a sudden change in the curve of the sun-spots. The number of sun-spots is not alone a decisive factor. There must be sudden augmentations or diminutions."

In further explanation Father Moreau adds: "The sun acts on the crust of the earth either by causing its potential electricity to vary by modifying the heat sent to the earth. For both there would be a dilation or shrinking of the envelope."

The consequence of this expansion or contraction of the earth's crust or envelope would be a volcano. In California, where we get an occasional shaking up, an intelligible theory like that of this French priest will be always interesting. But it is a matter of regret that, although the approach of seismic vibrations may be known by science, no one has claimed that they can be assigned to any definite locality.

In the same issue Father Yorke pleads for honest work in the rebuilding of San Francisco, and not a few of his sound principles apply to building enterprises in our own fast growing city.

This is the lesson of the fire and of the earthquake, that whatever was well built on honest foundations stood the stress. Such is the inevitable law of nature. Men may build dishonestly and be able to conceal their dishonesty from other men, but in the day of trial all that is not honest shall perish.

Therefore in building up the new San Francisco let us take care that its foundations be laid honestly. The question has been too long in America, not what a piece of work was worth, but how cheaply could it be done. The man who wished a building put up very seldom went to a contractor whom he believed to be honest and said to him: "This is the kind of building I want. What is its real worth? Go ahead and finish it." There were a few buildings in San Francisco built upon that plan, and neither earthquake nor fire has harmed them. The usual method was to get one contractor bidding against another, and then in the face of the keenest competition cut down and skimp and in every way sail as close to the wind as the law would allow. We see the result. Bricks without mortar lie piled up on every street, and what the architects euphemistically call "building material" turns out to be mud.

The eternal truth holds in all human affairs that every book must be balanced. Every piece of material every hour of human work has its equivalent in money, not an equivalent fixed by competition, not an equivalent fixed by need, but an equivalent fixed in the nature of things. Everything has its just price, and if this just price is not paid, the employer or the buyer either defrauds the workman or the seller, or himself defrauded by poor materials and skimped work.

(Continued from page 5)

## MRS. THOS BENNETT

Mrs. Thomas Bennett, editor of the Special Women's Hospital Aid edition of the Regina "Leader," having been urgently requested to let her portrait appear in the second instalment of that very creditable issue, which was published on June 1, replied that she preferred to see it appear in the Northwest Review, with which she has been so long identified as our Regina correspondent, "Gena Macfarlane." We are sincerely grateful to her for her thoughtfulness and are happy to present the first really good portrait of our able and devoted correspondent. We need hardly add that we are very proud of her editorial success.

This edition, published and edited by charitable and gifted women for the benefit of the Regina Victoria Hos-



ANNIE M. BENNETT  
"Gena Macfarlane"

pital, is assuredly a credit to the capital of Saskatchewan. We shall have occasion to review it at greater length in our next number. At present we merely point out that its twenty pages, divided into five parts, contain a great deal of valuable original matter, not the least important of which is the editor's own work.

As Mrs. Bennett is now visiting Winnipeg as a specially invited guest of the Canadian Women's Press Club, we feel that we must refrain from wounding her modesty by direct praise, and accordingly, we must be content with the remark that her editorial appeal, while altogether womanly in its diffidence and reserve, has all the frankness of the most virile vigor in its arraignment of Regina's shortcomings in hospital accommodation.

Annie M. Bennett was born in Baddeck, Cape Breton, and became a Catholic at Arichat, C.B., where His Lordship Bishop Cameron received her into the Church in 1875. She first graduated from the Baddeck Academy and afterwards from the Convent at Arichat directed by the Sisters of the Congregation of Notre Dame. After her marriage, her husband, Mr. Thomas Bennett came to Regina in 1892, sent thither by the late Right Hon. Sir J. S. D. Thompson, then Minister of Justice, in order to place Regina jail under penitentiary discipline. Since that time Mr. and Mrs. Bennett and their numerous family have always made Regina their home.

## Beware of Ointments for Catarrh that Contain Mercury

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## Persons and Facts

Seven thousand members of the order of the Ursuline nuns will celebrate next year the centenary of the canonization of its foundress, St. Angela Merici, on May 24, 1807. The Catholic boarding-school, academy, or convent for the education of girls owes its origin to St. Angela, who established the first one, specifically designed for this purpose, about the middle of the sixteenth century. There are now 300 convents conducted by this order in Europe, the United States and Canada.

Fifty-eight pages of the current issue of "The Nineteenth Century and After," are devoted to papers "For and against the Education Bill," now under debate in the Imperial Parliament. Archbishop Bourne and Viscount Halifax are among the six contributors on this subject.

The Irish representatives pro rata to the men competing won the greatest honors at the Olympic games in Athens. Besides Sherring's great win in the Marathon race, the Irish-American Club athletes of New York made the largest score at the Olympic games in Greece. The total number of points won by this organization was about half of the total made by the entire American team. Martin Sheridan, the Mayo boy, alone contributed twenty points, or more than a fourth of the score credited to the American combination.

Nothing daunted by the terrible loss they sustained in the destruction of their beautiful church and college, a loss amounting to over \$800,000, the Jesuit Fathers have decided to erect temporary buildings on the Franklin street side of their property in San Francisco, to be ready for occupancy by the end of summer. The new temporary St. Ignatius College will, most likely, be ready for the reception of students by September 1. A great loss to the Jesuits was the destruction by fire of their magnificent and valuable library of over 80,000 volumes. Many of these works were rare first editions and can never be replaced.

The distinguished Catholic historian Mr. Martin J. Griffin, intends to compile a history entitled "Catholics and the American Revolution."

Donahoe's Magazine for June prints the following sketch of Hon. Charles Fitzpatrick (with photograph) in its "People in Print" department:

"Hon. Charles Fitzpatrick, formerly Minister of Justice of the Dominion of Canada, is spoken of as the probable successor of Sir Henry Taschereau, who resigned office as Chief Justice of Canada. The career of this distinguished Canadian is full of examples of the successes to be won by ability, pluck and perseverance. Mr. Fitzpatrick was born of Irish parents, in the City of Quebec, in 1853. He first came into prominence at the time of the rebellion in the Northwest, when he made an impassioned plea for Louis Riel. He has been called upon frequently to discuss matters of importance in various parts of the country where clear exposition of government principles and policy was needed. Mr. Fitzpatrick does not confine his services to mere official or government issues, but is ever ready to help forward the cause of his co-religionists. He is a member of St. Patrick's congregation, a trustee of the parish, and always ready to help the zealous Redemptorist Fathers in their plans for this distinctively Irish Catholic flock. Those of his own faith and race in the city will be particularly rejoiced if new honors are conferred on this truly representative Catholic."

Bourke Cockran, the celebrated Irish-Catholic orator of the United States and Representative to Congress, is seriously ill at Washington. An abscess has been removed from his head.

A proposal to accept 100,000 Polish "Independent" Catholics into the Epis-

copal Church has been made, according to Bishop Charles P. Anderson, of the Protestant Episcopal Church, Chicago. "Bishop Kozlowski and his synod have applied to our diocese for unity and membership," said Bishop Anderson, "This means an addition of some 100,000 Polish Catholics—30,000 being residents of Chicago. This is a practical question of social compatibility rather than a theoretical question of theological affinity, and I leave it with the Church without expressing an individual opinion." Bishop Anderson explained the proposed union of the Polish "Independent Catholics, by saying that the Kozlowski adherents had first suggested joining the Episcopal Church three years ago. "Nothing has been done about it and nothing can be done until two years hence, when the general Church body convenes and may act," said the Bishop. "Our diocese cannot decide the question." Undoubtedly a condition of the charge by Kozlowski's flock is that the latter be retained as a bishop in the Episcopal Church.

There are 591 members in the French Chamber of Deputies. The results of the elections are now known in the case of 585. The "Bloc" is a name given to a combination of certain groups in the Chamber who are responsible for the Association Law and the Separation Law. Before the election of May 6, the "Bloc" counted 353 members against 232 of the opposition. But now the "Bloc" has 411 members against 174 of the opposition.

The parents of Mayor Schmitz of San Francisco were German Catholics. The Mayor himself is a Catholic—if anything.

One of the unique and most praiseworthy institutions of New England is the new Catholic public library in Gloucester, Mass., recently constructed by Rev. J. J. Healy, permanent rector of St. Anne's church, who for thirty-one years has been the indefatigable promoter of Catholic education in the Fisherman's city, perhaps the greatest centre of its kind in the world.

Among the English society women who have recently joined the Catholic faith may be mentioned, Theodosia, Lady Cottenham, and her daughter, Lady Pepys. The latter is noted as a singer and an amateur actress.

The Hon. Mary and the Hon. Margaret Russell, daughters of the late Lord Russell, of Killowen, are now novices in the Convent of the Holy Child at Mayfield, Sussex, and also the Hon. Violet Gibson, daughter of Lord and Lady Ashbourne. The Duke of Norfolk has two sisters who are nuns; Lady Minna Howard belongs to the Carmelite Order and Lady Echedrea Howard is a Sister of Charity. Lady Edith Fielding sister to Lord Denbigh, is another Sister of Charity and cheerfully endures exile in a convent in China; Lady Maria Christiana Bandini, daughter of Lord Newburgh is at a Sacre Cœur convent on the continent; Lady Frances Bettie, sister to Lord Abingdon, resides in a convent at Harrow, and Lady Leopoldina Keppel, sister to Lord Albemarle, is a nun of the Sacred Heart.

Father Hays, "The English Father Mathew," is in the United States, on his return home from a trip to Australia, where he went for the improvement of his health and to promote the cause of temperance, to which his life is pledged. It is gratifying to recount that the Australian tour was most successful, as many as 51,363 persons taking the pledge to abstain from intoxicating drink, making a total of 325,890 pledges administered by Father Hays in the past ten years.

The Benedictine Fathers at Nueva Gerona, Isle of Pines, Cuba, recently received into the Church Mr. George (Continued on page 2)

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## Persons and Facts

(Continued from page 1)

Mr. and Mrs. W. H. O'Sullivan left last Monday for Spokane, where they will henceforth reside.

Miss Morris, sister of the Hon. Sir Edward Morris, Attorney-General and Minister of Justice of Newfoundland, and niece of the late Rev. John Morris, S.J., of England, is visiting friends in this city.

As inaccurate reports of the recent changes in the rates of the International Postal Union have appeared in the daily papers, we here append the summary given in the "Scientific American" of June 2, which may be relied upon as correct.

The Congress of the International Postal Union, which has been in session at Rome, practically completed its labors on May 22. The Congress has inaugurated several changes which directly affect the public, and the most important of these is the reduction of the rates of foreign postage for heavy letters. Not only has the unit of weight been raised from 15 to 20 grammes, but the postage has been decreased as well from 5 cents to 3 cents for each unit of weight in addition to that constituting the first charge.

As the Anglo-Saxon (the S. A. means English-speaking) countries do not use the decimal system, these changes will be even more favorable to them than to those which use the system, for the British delegates succeeded in obtaining the ounce as the unit equivalent to 20 grammes, while, as a matter of fact, an ounce is in excess of 28 grammes. Unfortunately the British and Japanese proposals for a reduction of the initial rate to 4 cents failed. Universal penny postage advocated by New Zealand was not considered practicable. Other important changes were instituted relative to the internationalization of the rights to use the left-hand portion of the address side of picture post-cards for writing other than the address, and the use of post-cards having an attached reply coupon.

Mr. John Joseph McGee, brother of the late illustrious Thomas D'Arcy McGee, and Clerk of the King's Privy Council of Canada, was here at the end of last week on his way back from administering the oath of office to the Hon. Mr. Dunsmuir, the new Lieutenant-Governor of British Columbia. While here he also swore in for a second term our popular Lieutenant-Governor, Sir Daniel McMillan. Mr. J. J. McGee is an enthusiastic advocate of the Gaelic revival, and before returning to Ottawa he entertained a number of sympathizing friends on the marvellous growth of this great Irish movement. Although born in Wexford, where a person able to speak Irish was a "rara avis" at that time, he has himself learnt the old language and delights in the perusal of its linguistic treasures.

Now that the Hon. Charles Fitzpatrick has become Chief Justice, it is interesting to recall what "The Tablet" of May 19 borrows with comments from the Toronto correspondent of the London "Morning Post," a correspondent who, in the words of our great Catholic contemporary, "never says a superfluous kind word for the Liberal party now in power in Canada."

"It is now announced," says the correspondent, confirming an announcement already made by us (The Tablet), "that Mr. Fitzpatrick will withdraw from the Cabinet at the close of the session, or possibly sooner." Now that Mr. Fitzpatrick is to leave the arena, it is possible to do at least partial justice to his merits: "He has remarkable ability, and, as a debater, has hardly an equal in Parliament. Moreover, his conduct as Minister of Justice has been admirable. He has been strong, consistent, and generally indifferent to sectional clamor, where the high interests of justice were concerned." And why? For the oddest reasons, if you may take the correspondent's

view of it. "This is probably due more to the pride which Mr. Fitzpatrick has in his own profession than to any other motive." All the same, the correspondent adds: "But we cannot remember that his administration of the Department of Justice has ever been the subject of an attack in Parliament, and this encourages the country to think that as Chief Justice of the Supreme Court, to which office he will shortly be appointed, he will maintain the best traditions of the Bench and give to the Supreme Court something of the character and virility which it needs and in which it is now sadly lacking."

Mr. L. Hacault, secretary of the Catholic Belgian Committee, writes to us from Bruxelles, Man., under date of May 31, that the committee has received from Belgium the following cablegram: "Victory certain for the Catholics. They have lost seven seats, but their majority remains twelve."

Ferdinand J. Kramer, who for some years edited the Denver Catholic, died last week in that city. He was a graduate of Cornell University class of 1874.

The committee of lawyers appointed by the Supreme Court of Ohio to pass upon the efficiency of higher educational institutions of the State not in the Association of Colleges, with a view of admitting their graduates to the State bar examinations on a par with graduates of the schools of the Association, have reported in favor of St. Xavier's college and St. Joseph's college, Cincinnati; St. Ignatius' college, Cleveland; St. John's college, Toledo; St. Mary's institute, Dayton.

Lord Portsmouth, a member of the Government, speaking at Andover, estimated that if the House of Lords rejected the Education Bill the Government would appeal to the country. He said such an appeal would certainly strengthen the cause of disestablishment.

Five hundred and eighty-nine saloons have quit the business in Cleveland, O. It is believed that one-third of the city's 2,475 saloons will close their doors. All in business after midnight Monday were charged with the \$1,000 Aiken tax.

The greatest number of saloons are closing in the outlying districts. None of the finely furnished downtown places have been put out of business by the new law. In twenty resorts conducted by women in the new tenderloin the sale of liquor will be discontinued.

In the opinion of Auditor Wright, there will be about 850 discontinuances at present, and a good many more in the next six months. In 1905 these saloons were taxed \$866,250, the tax being \$350. Taking Wright's estimate as a basis, there will be 1,625 saloons left in business. At \$1,000 tax on each, the income will be \$1,625,000, nearly double last year's figures.

The list of contributors to San Francisco who have sent their donations through The New World, the Catholic magazine of Chicago, totals \$26,000.

At the recent convention of the Michigan Knights of Columbus, it was decided to raise \$5,000 annually, by an assessment levy on each council, for the purpose of providing a year's tuition in a Catholic institution for fifty deserving young men.

A society known as "The American Federation of Spiritual Directors of College Catholic Clubs," has recently been established. The membership will consist of those who have in their charge the religious work of the various Catholic clubs at non-Catholic colleges throughout the United States and Canada. Among the colleges in the United States having such clubs are Harvard, Yale, Brown, University of California, University of Georgia, and others.

We regret to notice in our English exchanges the announcement of the death of the Rev. Charles Bowden, of



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the Oratory, at the venerable age of seventy. He received most of his education under Cardinal Newman, who was a devoted friend of his father, and joined the Oratory in 1856. Though a man of many talents, Father Bowden was even more distinguished for his virtues, and his death is deeply mourned by all who knew him,—most deeply by those who knew him best. He was a zealous member of the English Catholic Truth Society, for which he prepared a very excellent and useful work—"The Simple Catholic Dictionary,"—of which a new and enlarged edition was lately issued. There was much about Father Charles Bowden to remind one of his spiritual father, St. Phillip Neri,—his fondness for sacred music, tender solicitude for little children, love of the poor, kindly interests in convents, devotion to the work of the confessional, etc. His death was in keeping with his life, holy and peaceful. R. I. P.—The Ave Maria.

(Continued on page 7)

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Dr. JAS. MCKENTY, M.D.,  
Dr. J. E. LEHMANN, M.D.

Ophthalmic Surgeon:  
Dr. J. W. GOOD, M.D.

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Dr. G. A. DUBUC, M.D.,  
Dr. A. J. SLATER, M.D.

Isolated Ward Physicians:  
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Pathologist:  
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Dr. W. F. J. MACLEAN, M.D.,  
Dr. R. M. TURNBULL, M.D. Assistant

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In staid, conservative, old New-Haven, Conn., the City of Elms, the city which a quarter of a century ago witnessed the organization of Columbianism, the Knights of Columbus assembled in national convention and general reunion this week.

**A Great Gathering**

Not alone will the national convention be held, but the new national headquarters of the Knights of Columbus, will be dedicated. The dedicatory ceremonies will take place in the presence of the assembled delegates and visitors.

There were knights from every State and Territory in the union, excepting Alaska, and the insular possessions. The Provinces of Quebec, British Columbia, Ontario, Prince Edward Island, Nova Scotia, New Brunswick and Manitoba, Newfoundland and Mexico were also represented.

**Distinguished Guests**

His Eminence Cardinal Gibbons was present at the dedication and participated in the ceremonies. The prominent members of the order who were present and made addresses included Hon. Thomas H. Carter, United States Senator from Montana; Hon. John M. Gearin, United States Senator from Oregon; Hon. Morgan J. O'Brien, president of the Appellate Division of the Supreme Court, and Hon. Victor J. Dowling, Justice of the Supreme Court, New York.

Yale University has entered with enthusiasm into the plans for the reception of the visitors to the classic city.

The University will open its doors to the great army of visitors during convention week, and one or more of the big features of the convention took place within the walls of this great seminary of learning. Its baseball team were to meet Dartmouth on Yale field during the week.

**The Programme**

The programme in detail was arranged as follows: On Monday June 4 at 8 p.m. there was a reception at Woolsey Hall, Yale University, with addresses by Hon. John P. Studley, Mayor of New Haven; Hon. Henry Roberts, governor of Connecticut; Arthur T. Hadley, President of Yale University; Congressman N. D. Sperry, Right Rev. Michael Tierney, D.D., Bishop of the Hartford diocese, and Supreme Knight Edward L. Hearn.

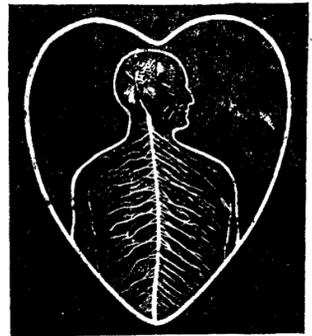
Tuesday, June 5, the convention assembled and adjourned for Pontifical Mass to St. John's church, at which Bishop Conaty, of Los Angeles preached. Cardinal Gibbons was also present.

Wednesday afternoon, June 6, the national headquarters were dedicated, and in the evening there was a banquet to dignitaries and delegates. The speakers at the dedication were Judges Morgan O'Brien and Victor Dowling of New York, and Hon. William R. Breen, of Indiana. At the banquet, speeches were made by Senators Carter of Montana, and Gearin of Oregon. Joseph Mercier, Montreal, Canada; B. F. Frisby, Mexico City, Mexico, and Hon. George Monaghan, of Detroit, all members of the order.

On Friday the closing day, there was to be a grand exemplification of the fourth degree at 4 p.m., and a parade of the fourth degree members, including delegations from Massachusetts, New York, Philadelphia and Providence, at 7.30 p.m.

Provision had been made for numer-

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**The New Headquarters**

The new building, to be dedicated as the National headquarters of the Knights of Columbus is situated on Chapel street between Temple and College streets and directly opposite New Haven Green.

It commands a view of nearly the entire eastern front of Yale College campus, and is perhaps the most desirable site for a building for that purpose in the city of New Haven. The building is a four-storey block.

The ground dimensions are 61 feet frontage, extending back 100 feet.

It has been under construction for almost two years. It is built entirely of steel and stone and is regarded as thoroughly fire proof; the approximate cost of the building is close to \$200,000. The street floor of the handsome new structure will be occupied as two large stores.

On the second floor there will be twenty fine offices, a large council chamber and four convenient ante-rooms. These offices are so constructed and are so large that some of them may be leased to local councils for permanent club quarters.

The home office of the order will occupy the entire top floor of the building, and if the growth of the order continues for the next five years as it has during the past, it will be necessary to take possession of the third floor also.

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**IN THE SURF AT TIME OF QUAKE**

*San Francisco Chronicle, May 24th.*

Clarence E. Judson, a mechanic with the United Railroads, living at Forty-seventh avenue and J street, is probably the only man who was swimming in the ocean at the moment of the earthquake. His novel experience, given in his own words, is as follows:

Tuesday night, April 17th, I lay abed and tossed the whole night through. I got up to take my usual 5 A.M. dip in the surf—my daily custom for two years past. The breakers were not so very large, but they came in crosswise and in broken lines, with a vicious, snappy sort of rip-and-tear fashion. However, I got in up to my armpits almost, and a breaker, larger than usual, came in and shot away up the beach, probably seventy-feet—not a very unusual thing, however. It almost took me off my feet, and I started to go out and instantly there came such a shock I was thrown to my knees. I got up and was down again. I was dazed and stunned, and being tossed about by the breakers, my ears full of salt water and about a gallon in my stomach. I was thrown down three times, and only by

desperate fighting did I get out at all. It was a close call.

I tried to run to where my shoes, hat and bath robe lay, but I guess I must have described all kinds of figures in the sand. I thought I was paralyzed. Then I thought of lightning, as the beach was full of phosphorus. Every step I took left a brilliant incandescent streak. I jumped on my bath robe to save me. I began to think the world was coming to an end. I reached for my shoes and landed with both feet on to my hat twice. I finally got dressed after being thrown to the ground a few more times. I reeled and staggered like a drunken man. I thought of wife and babies; I had left them asleep. I realized that we had just had a terrible earthquake. When I got to the new road up on the sand dunes, I saw the road was badly cracked, houses were out of plumb, men, women and children were coming out in the streets, dogs were barking and chickens cackling. I ran and ran at top speed, and finally arrived at home, to find the wife frantic with fright, trying to manage the babies—a boy of two and twin baby girls.

It seemed everything was flat on the floor. After getting all hands dressed and outdoors, I got the house straightened up, and then I constructed a makeshift tent in a vacant space, where we slept for two nights.

Some one started a tidal wave scare, and the result was that the night of the 18th and 19th, nearly all the population of the district, and hundreds of refugees, gathered up blankets and wended their way back to the sand hills, a half dozen blocks from the beach, where they camped in safety. The earthquake severed all communication with the city, and when the cars stopped we were without service of any kind. We could see the vast columns of smoke, and we knew there were bad times in the town. As soon as the men folks quieted their families, several started by team, bicycle and on foot to get the news. I often think of my experience in the ocean. Forty-seven seconds doesn't seem long, but if you take your watch in your hand and count off the seconds, and live through the shaking again, it seems an hour. The damage to beach property was less than \$50,000.

The motion of the quake was like the waves of the ocean—about twenty feet between crests—but they came swift and choppy, with a kind of grinding noise—enough for anyone.

**Not to be Caught**

A certain London corn chandler had just engaged an assistant, who hailed from a small village near Leeds. He was not remarkable for his intelligence. His friends, realizing this deficiency, had evidently warned him against being caught by the sharp London people who would be certain to try to take a rise out of him.

Full of this resolve not to be caught, he began his duties. A customer entered the shop.

"I want some bird seed, please," he said.

The assistant grinned. The customer repeated his request, and the knowing villager spluttered with suppressed merriment. The customer, not quite knowing what to make of this extraordinary display, asked him in somewhat forcible language what was the matter.

"It's no use," answered the verdant

**His 1905 Open Letter**

**MR. W. J. GAGE TELLS OF THE GROWTH OF THE CONSUMPTIVE HOSPITALS IN MUSKOKA**

**Accommodation at Free Hospital Increased by Twenty-five Beds**

**URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE**

Dear Friend:—

Contributions from rich and poor, young and old, received by the Free Hospital for Consumptives, tell of the love and charity toward the great work carried on in Muskoka.

Thousands from all parts of Canada not only sent their "God bless the work" but their money also to help to answer their prayers.

The poor widow out of her hard-earned savings, telling how her own heart was made lonely through the dread scourge, as well as the rich insurance companies, have sent their gifts.

2,000 patients have been cared for since the opening of our Homes in Muskoka. 560 of these were treated in the Free Hospital. 150 patients in these two Homes to-day, show how this life-saving work has grown.

Premier Whitney, replying to a large deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for the Government to set apart for this work."

Seventy-five patients to be cared for in the Muskoka Free Hospital for

Consumptives means a large weekly outlay. The Trustees accept this obligation, believing the needed money will be forthcoming.

The world is full of good and generous people ready to give. But they want to be sure that their money is wisely spent. In no other place can your money do so much good.

The growing knowledge of the contagious character of the disease has made the lot of the consumptive poor a hard one.

The Muskoka Free Hospital is to-day the only place where a sufferer in the early stages of consumption is admitted free.

Will you not help to save the life of a sick one to whom all other doors are closed?

What greater blessing could crown your giving, than the knowledge that it helps to snatch a fellow-being from the very jaws of death?

\$50,000 is wanted for the coming year. Will you join in this greatest of all charities?

Faithfully yours,  
W. J. GAGE

Toronto, Can.

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one, "tha knows tha can't catch me. I know, I do."  
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"Birds grow from eggs, not seed!"  
—Birmingham Weekly Post.

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SATURDAY JUNE 9, 1906.

### Calendar for Next Week.

- 10—Feast of the Most Holy Trinity.  
First Sunday after Pentecost. Com-  
memoration of St. Margaret, Queen  
11—Monday—St. Barnabas, Apostle.  
12—Tuesday—St. John of St. Facundio,  
Confessor.  
13—Wednesday—St. Anthony of Padua  
Confessor.  
14—Thursday—Feast of Corpus Christi.  
First Class with octave.  
15—Friday—Of the octave. Commem-  
oration of St. Germaine Cousin,  
Virgin.  
16—Saturday—Of the Octave. Com-  
memoration of St. John Francis  
Regis, Confessor.

### THE CATHOLIC FIGHT IN ENGLAND

The English Education Bill has passed without change and by a large majority its second reading in the House of Commons, but this is very far from meaning that it will pass without change into law. It has yet before it the most difficult stage of its progress—discussion in Committee and the House of Lords.

The "committee" will be the whole House of Commons, differing from an ordinary sitting only in its chairman, who will be the "Chairman of Committees" instead of the Speaker. This is the usual course in the British Parliament. When a bill passes a second reading it goes into "committee of the whole House" for consideration and discussion in all its details, clause by clause. That is the time for amendments, which any member is at liberty to propose on any clause of the bill.

It goes without saying that there will be many amendments to the Education Bill. The Irish party voted solid against the second reading, and, of course, they will do all in their power to have the Bill amended in committee so as to make it fair to the Catholic schools. One of the most important amendments to be proposed by them will have reference to the clause prescribing as to teachers of all State-aided schools that they shall not be required, as a condition of appointment, to subscribe to any religious creed or to attend or abstain from attending any Sunday school or place of religious worship."

According to this provision, a Protestant against the second reading, in which, replying to the assertion that at the ant or Jew or Freemason or Atheist or Orangeman might be appointed teacher

in a Catholic school which placed itself under the control of the local authority administering the new law, and without so placing itself no Catholic school can have State financial support. On this question—the question of religion as relating to the teachers—Mr. John Redmond spoke strongly in his speech general election a popular mandate was given to the Liberals to enact full local public control over State-aided schools, he said:

There is a great deal of talk about mandates. I will not be guilty of the hypocrisy of pretending that the Liberal majority did not receive a mandate from the country on the subject of local control of secular education. I admit that they did, and I admit further that they received a mandate to the effect that a man's creed should not be an absolute bar to his employment as a teacher. I deny altogether that there was any mandate from the country that there should be local control of the religious teaching to be given to children or that there was any mandate forcing the Government to the folly, the grotesque folly, of putting Protestant teachers into schools to teach Catholic doctrine, or putting Christian teachers into Jewish schools to teach Jewish doctrines. We do not, therefore, object to local control of secular teaching. We do not object to what you call abolition of tests in the teaching profession, so long as the provision of that is guided by reason and common sense, and so long as there are adequate safeguards to prevent the grotesque absurdity of sending into schools a Catholic teacher to teach Protestant doctrines, or vice versa.

Against such "grotesque absurdity" the Catholic opposition will be vigorous and uncompromising in the House of Commons, and if in spite of the Catholic opposition the absurdity and gross injustice be retained in the Bill, the Catholic fight will be taken up outside Parliament and carried on in a spirit the intensity of which may be judged from recent declarations on the subject by prominent Catholics on the public platform and in the press. For example, at the great Catholic demonstration in London, presided over by Archbishop Bourne, the following "no surrender" was proclaimed by one of the speakers (Mr. M. J. Fitzgerald) amid the enthusiastic plaudits of the audience:

We will never surrender our rights to those whom Dr. Clifford (the Nonconformist and leader) or Mr. Birrel (who introduced the Education Bill) may lead; we will never yield one inch, and with the help of our Irish leaders in the House of Commons we can break the back of any government who would dare attempt to deprive our little children of that priceless treasure—knowledge of their Holy Faith. If this iniquitous Bill should by any chance pass into an Act of Parliament we will not allow our children to enter a public school; in this we will stand shoulder to shoulder; our priests and our people would be, if possible, more firmly than ever together, and our motto would be the imperishable one, "No surrender!"

At the same meeting Mr. James O'Connor, a Catholic member of Parliament, gave notice in these significant words of the Catholic programme should the Bill pass in its present shape:

This Bill shall not pass! If by some strange ill fortune it does pass, we will fight it still. If the Govern-

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ment destroy our schools we will force them to build new jails to hold us.

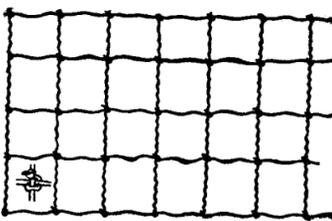
Which means that the Catholics will go to prison sooner than pay taxes for the support of schools in which Nonconformist religion ("simple Bible Christianity") is taught at the public expense while the religion of Catholics is banished in the schools built by themselves. In endorsement of the same policy—resistance by refusal to pay the education tax under the new Bill unamended—the Catholic Times writes editorially thus:

If we elect to keep up schools for ourselves at our own cost we shall certainly think more than twice or thrice before we pay rates and taxes to keep up schools for other people as well. Why, indeed, should we? We shall be paying already our fair share as citizens by educating our own children, and we shall not like paying twice over. So strong is the feeling among Catholics at this hour that we doubt whether any authority could persuade them to pay rates for schools which in fact are Nonconformist schools, and keep up their own schools as well. They have done that long enough now, ever since 1870, and they are tired of paying twice. That they will struggle to support their own schools we can easily believe. But knowing their poverty, and their hatred of the treatment they have received during the past thirty-five years, we are easily able to believe that they will consent to a continuance of the double burden. If they do resist, our idea is that their resistance will not always be passive; and the Government had better recognize the danger.

Such is the spirit of the fight now on foot in England for justice to the Cath-

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olic schools. And the Catholics ask for nothing but justice. They do not ask for Protestant money for the teaching of their religion, as to which matter Mr. Redmond made a remarkable suggestion in connection with his statement regarding the settlement of the school question in Canada. The advocates of the new Bill pointed to the secular system in the United States and some of the "democracies" of the British Empire in support of their principles of "undenominationalism." This argument, if so it can be called, Mr. Redmond met by the Canadian illustration to the contrary, which he thus introduced:

While great stress is laid upon the example of what are called the new democracies in the Empire and upon the example of America, nothing is said about the example of one of the greatest of the new democracies of the Empire—Canada. Why, what is the case to-day in Ontario and Quebec? There is in these great provinces to-day the denominational system in force. There are different sets of schools supported by the State. The ratepayers in these cases, when they are paying their rates, are obliged to fill in a form stating to what denomination they desire their money to go. Then it is collected and given to that denomination, and if it is found at the end of the year that any particular denomination has not received support for the needs of its school, then the deficit has to be supplied by the denomination itself. That, in Quebec and Ontario has proved a settlement.

Then Mr. Redmond went on to tell the House of Commons that the Catholics of England would be satisfied with a settlement of the same kind, further explaining it as follows:

I don't know whether you will say it is an impracticable settlement here, even if you had no objection to the principle; but I do say that so far as Catholics are concerned in this country a system of that kind would meet their case. It is a very remarkable fact, which I have gathered from statements made to me by persons high in authority and with good knowledge to enable them to give a correct statement—it is a remarkable fact that the rates and taxes—the educational rates and taxes paid by Catholics in England—would, if pooled together be sufficient to provide for the wants of all the Catholic schools in England. What then becomes of the argument that you cannot give us what we want because the Protestants of various denominations will not agree to pay for the teaching of a religion they don't believe in? No Protestant of any denomination is asked to pay one single sixpence for the teaching of the Catholic religion at these schools, and so strongly am I impressed with the accuracy of

the statement I have made that I do not hesitate to say that Catholics would take the risk, and that if you would to-morrow earmark all the educational rates and taxes paid by the Catholics in England and devote them to the assistance of the Catholic schools, then, if that is not enough and there is a deficit, we are not afraid of the risk—we will bear it ourselves. Surely this is a fair offer. The Catholics want no money from Protestants for their schools. All they want is to be left with their own money, and with it they are willing to undertake the work of supporting their own schools, secular instruction and religious instruction included. But, of course the Nonconformists won't agree to this. Why? Because, notwithstanding all their professions and pretensions of liberalism, they are at heart bigots and intolerants and haters of the Catholic Church. They are not, however, going to have everything their own way in this education business. The House of Commons may give them their way, but that won't by any means be the end of the fight.—N. Y. Freeman's Journal, May 26, 1906.

### Current Comment

(Continued from page 1)

In building up the new San Francisco let us go on the plan that materials and work are worth a fair price, and pay that price. We find that in the hiring of laborers already certain contractors are trying to cut down the wage agreed upon by the Committee of Forty. That wage was \$2.50 a day of nine hours' work. A firm named Kelso has been paying its laborers only \$1.75 and has already had a strike on its hands. Such a firm deserves the severest reprobation from every honest man.

Knowing what labor conditions are here, the Committee of Forty, by no means made up of laboring men but rather of employers, decided that \$2.50 was a just wage. To get men to work for less than that is to commit the sin that cries to Heaven for vengeance, namely to defraud the laborer of his hire.

No one who loves San Francisco and who is anxious for her future wishes to see her built up by the blood and sweat of the poor. No one wishes to see this great misfortune that has come upon our people utilized by those who are in haste to grow rich, in order to wring gold out of our necessities.

Father Yorke also shows that Catholic nuns were the first of all San Francisco teachers to resume classes.

No small share of praise must be given to the Presentation Sisters for the energy and foresight which moved them to establish schools in the two great Oakland Camps, the one at Adams Point and the other in Diamond Canyon. The Sisters who were burned out at Taylor and Ellis Streets and on Powell street have been residing in Berkeley, but their hands are not used to be idle. As soon as it was found out that there was a large

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Santos, per lb..... .20; 10 lbs. for 1.80	Special Blend, per lb..... .32; 10 lbs. for 3.00
Jamaica, per lb..... .25; 10 lbs. for 2.25	Plantatino Blend, per lb..... .35; 10 lbs. for 3.25
Mocha and Java, per lb..... \$ .40; 10 lbs. for 3.75	

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number of children in the municipal camp at Adams Point and in the camp of the Woodmen of the World, they volunteered their services to conduct a school. These schools are frequented not only by Catholics, but by Protestants and Jews. They are well attended and the Sisters are trying most successfully by various expedients to make up for the want of school furniture and school books. We are accustomed to hear that the Catholic Church is slow and behind the times, but before there was ever a thought in the Camps of San Francisco to get the little ones once more into the routine of school life, these good women were busily engaged in Oakland in caring for the children. They also make a visitation through the Camps, especially among the parents of the children, and try in every way to be useful to those who have been cast homeless upon the world.

We know that the Sisters dislike what the unkind call "newspaper notoriety," but the same Lord who has forbidden us to let our left hand know what our right hand doth, has also commanded us so to let our good deeds shine before the world that men may see them and glorify our Father, Who is in Heaven. And certainly this spirit of self-sacrifice and enterprise so admirably shown in the Presentation Sisters is a good example without which the world would be poorer.

That was an extraordinary slip made lately by the editor of the New York Freeman's Journal," when he replied to an inquiry about Catholic theological treatises that there were none in English although there was a good one, Gousset's in French. There is one in English which not only far surpasses Gousset—a mere compendium—but is vastly superior, for the practical wants of an English-speaking priest, to most of the Latin theologues. We allude to the "Outlines of Dogmatic Theology" (3 vols.) by Father S. J. Hunter, S.J. This is no mere compendium. The arrangement and treatment of each sub-ject is the author's own work; and he was a very learned convert from Anglicanism, and, before he entered the Society of Jesus, an able lawyer, one of whose legal manuals ran through a great number of editions, he knows how to choose for special development those points which the prevalence of current error brings to the surface and which often receive scant attention from theological writers writing in Latin. Father Hunter handles each question with an honesty and thoroughness seldom surpassed by the greatest theologians. Any intelligent layman can understand most of what Father Hunter's three volumes contain, and yet none but a learned priest can appreciate the marvellous condensation and wide range of that great work, valuable and accessible to everybody, but particularly valuable to the preacher. We can conceive of nothing more useful than a course of sermons developing Hunter, chapter by chapter, and omitting of course, the disputed and more recondite questions.

Another excellent English theology is Scheeben-Scannell's Dogmatic Theology in two volumes. Some prefer this to Hunter, and it is used in more than one theological seminary. We have therefore, plenty of admirable material for the deeper study of our holy religion. What is needed is that the publishers of these books should advertise them more, and that both the clergy and laity should read them more.

### Communications

#### TIM HEALY'S FINE PERORATION

To the Editor of the Northwest Review: Sir:

As the Canadian papers never report speeches delivered in the Imperial House of Commons at length, I would venture to quote the peroration to the fine speech of Mr. Timothy Healy against the second reading of the infamous Bill introduced by the Liberal Government to destroy the Catholic and Anglican schools in England.

"To Catholics, of course, it would be very easy to speak of these matters in language of emotion. I desire to avoid anything of that kind, and to avoid making a protestation of religious opinion, but I would rather have my children taught the "Our Father" than the use of the globes, and I would rather have them understand their religion in provision for the eternity that is to come than that they should be rich and prosperous and educated people in this world. There is one thing my mind has got a grip on and that is belief in the Christ to come and

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a belief that our children, whatsoever be their distress, whatsoever be their misfortunes, whatsoever be their poverty, will receive a rich reward if they have listened to the teachings and put into practice the lessons received in Catholic schools."

Apropos of this the aristocratic "Morning Post" writes:

"The fine speech made yesterday by Mr. Healy struck a deeper and truer note than has been sounded by any of the thick and thin opponents of the Government. The case for the Roman Catholic schools was at last adequately stated. Can the same be said for the schools of the Church of England?"

Yours, etc.,  
W. DE MANBEY.

Boissevain, Man.  
26th May, 1906.

#### HISTORY OF THE JESUITS.

The new history of the Society of Jesus, which is being compiled, originated entirely with Father Martin. A dozen brilliant Jesuits have been at work on it for many years. The Jesuit world has been divided into six parts and two Fathers have been delegated for each; Father Pollen and Hughes are looking after the English-speaking countries, and will write their part in English; the French Jesuits compile in French, the Spanish in Spanish, and so on, and when the six parts are severally finished the general history of the society will be written and published in Latin. The work will be thoroughly scientific and critical, and will be based on the original documents just as though no attempt had ever been hitherto made to compose the history of the society. "The life of St. Ignatius"

recently published in Spanish may be said to be the first fruits of this colossal undertaking.

#### FILIPINO-AMERICAN COLONY IN THE SOUTH.

It was news to us, as it will doubtless be to most of our readers, to learn that a colony of Filipinos, numbering 2,000 souls, and representing many provinces of the islands, has existed in New Orleans for about one hundred years. This surprising information is furnished to the Filipino by Mr. Eulogia Yantar, of that city.

The majority of these Louisiana Filipinos were born in this country, but many of them are natives of the Philippines. They speak Tagalo and Spanish as well as English. Mr. Yantar states that the first Filipino to land in the Queen City of the South was a Bickol named Augustin Feliciano, who served in the American navy during the war 1812, and lived to the extraordinary age of one hundred and thirty-five.

Other Filipino seamen came to New Orleans shortly after Feliciano, and, finding the surroundings agreeable, remained there and founded the colony. "The men are practically all engaged in fishing and working on sugar plantations, according to their respective seasons. Some of them are well to do, and own their own fishing fleets and fish-drying equipment. In fact, this community, it is said, furnishes the greater part of the shrimps consumed in this country. As workmen on the sugar plantations, they are considered the best of all the laborers, both as sugar-dryers and as cane-cutters." We hope to learn more about these new Americans.—Ave Maria.

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Dated this 16th day of May, A.D. 1906  
**MAURICE and O'CONNOR**  
Solicitors for  
"The Knights of Columbus"

## Regina Notes

That the decision in favor of Regina remaining the Capital City of Saskatchewan should have been reached during the visit of our beloved Archbishop, seems to us Catholics a most happy coincidence. On Wednesday, May 23, the vote was taken in the Provincial Legislature and stood 21 to 2. Saskatoon is not at all downcast by disappointment of ambitions regarding the capital. They had all to gain and nothing to lose, while with Regina it was a different case. It therefore was most appropriate that during the evening service on Ascension Day, Archbishop Langevin intoned the "Te Deum," and was joined by choir and congregation in solemnly chanting that appropriate hymn of thanksgiving. The honor is ours as citizens of Regina; but with the honor come grave responsibilities and most important duties. Regina citizens must convince the legislators who gave the almost unanimous vote in their favor, as well as the members of their several constituencies, that they are willing and able to make the Capital City one of which every inhabitant in Saskatchewan can be justly proud—in fact a model capital. The City Council are doing all in their power, and are certainly making rapid strides in laying the main foundations upon which a capital, worthy of our grand country, should be built. Large expenditures on public works and permanent improvements are being made. The Daily Leader in its issue of May 25 makes a very practical suggestion; it advocates the formation of a Capital Improvement Association, irrespective of wealth or calling, race or creed, to adopt and follow certain well defined lines for beautifying the capital and making the city attractive. The Leader believes that by securing the active co-operation of all citizens, Regina could be transformed in appearance. That some action in this line should be taken to beautify our city and wage "unreeling war" on all that tends to uncleanness and civic ugliness is certainly the sincere wish of each inhabitant of the seat of Government for Saskatchewan.

On Saturday morning, May 26, after a session of thirty-five sitting days, the first legislative assembly of Saskatchewan was duly prorogued by Lieut.-Gov. Forget. It is a matter of congratulation to the inhabitants of the Province that during the first session, one upon which so much future history of the country depends, there were so many unmistakable proofs of individual thought in evidence—individual preferences were always sunk when the good of the Province at large was in question. The session has shown the administration to be well balanced, capable and strong.

On Wednesday morning, May 23, His Grace the Archbishop of St. Boniface arrived in Regina on his pastoral visit. He was met at the train by Rev. Father Suffa, D.D., O.M.I., our parish priest, and several prominent gentlemen of the parish. His Grace was driven to the presbytery, at which place were assembled all the school children carrying flags. The Archbishop celebrated Mass, and told the children he would meet them in the church at four o'clock on that day. His Grace, accompanied by the clergy present in the city, dined at Government House with His Honor the Lieutenant-Governor and Madame Forget on Wednesday. On Wednesday evening, at 7.30, the Archbishop made his solemn entry into the Church, where, before the Benediction, he

clearly explained the meaning of a pastoral visit and the many graces it brought to a congregation. He exhorted the parents of those about to receive their first Holy Communion to also approach the Holy Table. On Thursday morning, at 8 o'clock, His Grace celebrated Mass, and gave first Communion to over 100 children and very many other communicants.

Before 10 o'clock, the time set for High Mass, the way from the presbytery to the church was lined by over one hundred men of the St. Joseph's (German) Society and of the C.M.B.A., all wearing their distinguishing badges, and displaying several banners. Through their lines the 150 candidates for Confirmation, the numerous clergy and other attendants, and His Grace passed into the church.

Mass was sung by Father with Fathers Johnson and Hilland, deacon and subdeacon respectively. Other priests in the sanctuary were: Rev. Father Suffa, D.D., O.M.I., and His Grace's secretary, Rev. Father Poitras, and Father Habets presided at the organ. The immense crowd present taxed the capacity of the new church.

After the Confirmation, His Grace's address combined all of the soul-inspiring advice and admonition which those of us who have been present on many such occasions can recall; but while as unchanging as the Church which inspires them in doctrine, the presenting of them by His Grace shed new light and inspired fresh courage to the veterans, as well as to the newly enrolled Soldiers of the Cross.

After the Mass, Rev. Father Suffa, P.P., read to His Grace the following Address, which the good convent Sisters had engrossed.

"To His Grace  
The Most Reverend L.P.A. Langevin,  
O.M.I., D.D.,  
Archbishop of St. Boniface.

"Your Grace,—Words are inadequate to express the joy, love and reverence which we, the parishioners of St. Mary's, Regina, feel toward You whom Christ has placed among the successors of the Apostles, and our homage can be but dimly portrayed by human speech or action to one whose life has been wedded to charity, and has yielded such abundant fruitage of kindly words and deeds.

"Your Grace's visit to Regina—the most Catholic city of the fertile prairies of Western Canada,—is not only supremely opportune, but one which Holy Church throughout the world fittingly celebrates this day, the anniversary of the Ascension of Our Lord and Saviour Jesus Christ, into Heaven. We, the members of this Congregation, are especially favored by Your Grace's thoughtful and felicitous choice of this truly festive day for your pastoral visit, and also for the purpose of conferring upon the children of this parish the Holy Sacrament of Confirmation, through which the seven-fold gifts of the Holy Ghost will descend and bless and strengthen them with graces to withstand the wicked ways of the world and the malicious temptations of the devil. We have devoutly prayed to the blessed Queen of Heaven, to whose honor this parish is dedicated, that she may, through her powerful intercession with Jesus, always guard and keep us in the one true faith, and that after our exile in this world of tears, our Heavenly Mother may bring us safely at last to Her Divine Son in Heaven.

"Furthermore, Your Grace's presence here to-day in our new church, is not only for the purpose of administering the Sacrament of Confirmation, but to make your archiepiscopal visitation to this portion of the flock entrusted, by the Good Shepherd, to your watchful care. We have recently been especially favored by God in giving us the graces of a Holy Mission, whose wonderful results have been deeply imprinted on our minds and souls, and by the august presence of Your Grace here to-day, which will tend further to fructify and keep in activity the good resolutions taken by us under the guidance of the Holy Ghost.

"Moreover, your exemplary life of zeal and devotedness, our shield and our strength, is for us a powerful incentive to walk constantly in the path of virtue and duty. We have watched in the past with all the Catholic fervor of our hearts, the many arduous struggles which you have so gallantly gone through on behalf of ourselves and children, and devoutly thank God that He has seen fit to raise up in our midst such an intrepid champion, who has, by divine grace, triumphantly achieved so much for the cause of His Church and Catholic education.

"In conclusion, we assure Your Grace that our earnest prayers, from both parents and children, shall always

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### Burdock BLOOD BITTERS

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be offered up before the Altar of God that your life may be long; we hope God's blessing and guidance will ever be with You, crowning with glory Your distinguished episcopate so illustriously spent in advancing the interests of Catholic religion, and especially the education of children, who, in their turn, will become stalwarts in the faith and fervent members of Christ's Church on earth.

"Your Grace, allow the parish of Regina to gladly join with your other diocesan in adding another stone to the pillars of Your artistic Cathedral.

"Reverend Dr. Suffa, O.M.I.  
Signed on behalf of the Congregation."

His Grace, in reply, reminded his hearers that they had much to be grateful for in having such a fine church and such worthy pastors, and also as citizens that their faith had been so recently rewarded by the permanent location of the Capital. He said it should be an occasion of joy for all, and that when the Te Deum would be sung at the close of the day it should be as thanksgiving for material as well as spiritual favors.

The question of education received His Grace's attention, and the Church's teaching was forcibly enunciated. He referred to the good work done by Gratton School, to the excellent and devoted teaching staff, and the results as proved by those to whom he had distributed the Sacraments.

His Grace reminded his hearers that they had a measure of their rights in educational matters, and "what we have we'll hold," but that he would be false to his duty if he admitted that partial rights would be accepted as final.

Catholics should stand together in all that pertained to loyalty to their Church and their lawful temporal rulers, and none would be found more loyal to King Edward than they.

In the evening the Archbishop preached to a large congregation a masterly sermon on Christian Morality. The sermon was a most explicit explanation of our duty as Catholics, and was listened to with marked attention by many who were not Catholics. We clip the following report of the sermon from the Regina Standard of May 25:

"He defined morality as being the conformity of our thoughts, words and actions to the will of God and to the teaching of our Lord Jesus Christ. The law of God is immutable; it never changes. What is absolutely wrong to-day, was always wrong and always will be wrong. Nor can there be a code of morals for one individual or set of individuals, and a different code of morals for other sets of individuals. There is not a law of right and wrong for those in authority, whether political or clerical, and, another for subjects and laymen. No, declared His Grace, the law of God is the same in its application to each one of us. No one is exempt from its observance, no matter whether rich or poor, high in authority or in the most abject slavery.

"The speaker urged his audience to study more closely matters pertaining to their religion. How often we hear our beautiful religion disparaged by others. The remedy rests with us. It is necessary to be posted in all its teachings and all its truths. You may say, he continued, I have my Bible, and I read it. Well, if you depend on your own private interpretation of the Bible you may be sadly mistaken quite often. Every religious sect or creed has been founded on some passage or word contained in the Bible, and many of them are based on the same passage



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and are entirely opposed to the other in belief. The words are the same, but their interpretations antagonise. That is an abuse of the Bible. As the law of man must be interpreted officially by the courts of the land, so the law of God must be interpreted by his representatives, the officials of the church.

His Grace concluded by exhorting his hearers to pray that their thoughts, words and actions might be conformable to the will of God, and with the teaching of His Son, sent by Him to redeem mankind."

(Continued on page 7)

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My nerves were very weak and at times I would be afflicted with melancholy spells, all this being the effects of a miscarriage. I took two bottles of Pastor Koenig's Nerve Tonic and it had every desired effect. The Tonic is one of the wonders of the universe.

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My case, I believe, came from hard work and other troubles, exposed to heat as well as cold. I was subjected to considerable illness, my stomach as out of order, and I had a very painful relief. Tried different medicines without any relief, but Pastor Koenig's Nerve Tonic had the desired effect for which I feel thankful. I recommend it cheerfully.

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**Regina Notes**

(Continued from page 6)

On Friday morning, His Grace, accompanied by Rev. Father Saffa, D.D., O.M.I., visited Gratton School where he was entertained by song and speeches as well as an address read by one of the pupils.

**ADDRESS.**

"To His Grace the most Reverend  
L. P. A. Langevin, D.D.,  
Archbishop of St. Boniface.

My Lord Archbishop,

It was with feelings of great joy and loving anticipation that we, the children of Gratton School, have for some time past been looking forward to the honor of a visit from Your Grace.

To me, notwithstanding my unworthiness, was deputed the pleasing duty and happy privilege of reading an address of heartfelt welcome on behalf of my fellow pupils in order to express our profound respect, affection and loyalty which, though deep and true they be, can never repay your fatherly kindness, genuine desire, and noble self-sacrifice to help us one and all over the storm-tossed waves of life, so that our bark may be safely moored and rest in peace and love near the Sacred Heart of the Divine Master.

To many of us the memories of this visit of Your Grace shall be associated with those of the happiest days of our lives, namely, our first holy communion and confirmation, and surely one of the heartfelt prayers of that blessed day shall be: "May the Holy Virgin, Our Lady of the Sacred Heart, that Divine Mother whom we so often salute as full of Grace, obtain for us that our beloved Archbishop may be spared to us for many years; may the weight of years sit lightly on his loving heart, and may one and all by their work and prayers lighten his burden."—Truly we Catholic children of Regina are doubly blessed: whilst we in mind, heart and soul rejoice in the prosperity of the country we glory in our creed; the one gives us constitutional freedom on earth, the other, if faithful to its promise, ensures an Eternity in Heaven."

His Grace replied in a most gracious manner, feelingly referring to the pathetic death of the late Rev. Father Gratton, after whom the school is named and to whose honor it is dedicated. In concluding, His Grace asked the trustees present to grant a holiday to the pupils, which was done.

His Grace, with Father Poitras, was to leave Regina on the six o'clock train, but when it was ascertained that the train was ten hours late they decided to remain for Saturday morning's local; so on Saturday morning at 9.45 the distinguished party left Regina for Qu'Appelle, carrying with them the very best wishes and heartfelt prayers of Regina's flock. Archbishop Langevin holds a warm place in the hearts of his people; they love, admire, and are justly proud of their noble prelate, and not least among his many endearing qualities is the retentive memory he possesses; not even a child escapes his notice, and once seen he never forgets the face. Children are especially fond of him, they recognize the true, self-sacrificing friend and advocate they possess in him—May God long spare him.

GENA MACFARLANE.

**Persons and Facts**

(Continued from page 2)

West, formerly an Episcopalian minister of New York city. He will study for the priesthood.

The Most Rev. Dr. Magennis, Bishop of Kilmore, died at his residence, Cullies House, Cavan, in the sixtieth year of his age and the nineteenth of his Episcopate. The deceased, who was educated at Cavan Seminary and Maynooth College, in both of which he was distinguished for his piety and learning, was ordained in 1870, and after some years on the mission he was appointed by the late Most Rev. Dr. Conaty to the pastoral charge of the parish of Drumlane. On the death of Dr. Conaty's successor, Most Rev. Dr. Finegan, who ruled over the diocese for a few years, Dr. Magennis was elected Vicar Capitular, and his name was sent to Rome as dignissimus for the Bishopic. Leo XIII ratified the choice of the Kilmore parish priests, and Dr. Magennis was consecrated Bishop on April 16, 1888. The deceased was an eminent theologian, an eloquent and forcible preacher, and a wise and prudent administrator. Nearly every parish in the diocese of Kilmore can bear testimony to the unostentatious practical work which he advised or carried out in the cause of education and religion.

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Often kidney trouble is not due to any organic defect in the kidneys. If the bowels are constipated—if the skin does not throw off the tissue waste of the body—then these impurities are carried to the kidneys. In a vain endeavor to rid the system of impurities, the kidneys are overworked—the blood vessels are dilated—the nerves inflamed. That causes a host of kidney troubles.

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In San Francisco the man of the hour in whose hands is the management of the great relief fund, and under whose executive direction the important movements that are to lift the stricken city up from the depths and rebuild her shattered fortunes have already been begun, is that well-known Irish-American, James D. Phelan, former mayor of the city. Although his personal and business losses must reach millions, it is reported that he has devoted the sum of \$1,000,000 out of his private fortune to employ the afflicted laboring people of his native city. Mr. Phelan, whose father was one of the men who made San Francisco rich and famous, was born in 1861, and was educated at St. Ignatius College in that city, where he graduated with honor after a four years' course of study. He then entered as a student at the Law department of the University of California, of which he is also a graduate. Mr. Phelan was elected mayor of the city, as a Democrat, in 1896, and served until 1902. His regime was marked by zeal and ability in the public service, The Democrats of the State Legislature complimented him with their nomination for United States Senator a few years ago. He is one of the leading capitalists of the United States, and has numerous commercial and mining interests. He is president of the Mutual savings bank and the finest business block in San Francisco, situated on Market street, bore his name. It withstood the shock of the earthquake, but the resulting fire reduced it to a mass of smoking ruins.

The Catholic Citizen, of Milwaukee, hails "The New Laity" in the following terms: "The peasant is sometimes the pastor's ideal layman. His life is simple, his character is serious, and he is more amenable to the guidance of the priest. But the peasant is disappearing. The honest workingman is the nearest we have, in our American parishes, to this good type. The laity of the average city parish are of all sorts and conditions—a few doctors, a few lawyers, a smart reporter, a half dozen prosperous merchants, a big manufacturer, a wily contractor, three shrewd politicians, a bank clerk, a dozen public school teachers, Miss Moran, the successful milliner, three rich widows, 'et al.' Truly, the pastor who acquires a facility of dealing tactfully with all these categories is a leader of men."

**SIR JAMES WATSON'S OPINION**

He says the commonest of all disorders, and one from which few escape is Catarrh. Sir James firmly believes in local treatment, which is best supplied by "Catarrhzone." No case of catarrh can exist where Catarrhzone is used; it is a miracle worker, relieves almost instantly and cures after other remedies fail. Other treatments can't reach the diseased parts like Catarrhzone because it goes to the source of the trouble along with the air you breathe. Catarrhzone is free from cocaine, it leaves no bad after effects, it is simply nature's own cure. Accept no substitute for Catarrhzone, which alone can cure Catarrh.

**AN APPEAL FROM SAN FRANCISCO CATHOLICS**

Archbishop Riordan of San Francisco has addressed the following appeal to all convents, sodalities, and other societies of Catholic women: "In consequence of the fire in San Francisco in April, two hundred thousand people were suddenly rendered homeless, and for some weeks four hundred thousand were being fed at public expense or private benevolence. In all probability, now, one month after the terrible disaster, two hundred and fifty thousand or three hundred thousand are still, in one way or another, objects of charity. This state of things, but little modified, is likely to continue for months. Our parks, squares, beaches and eligible outdoor sites are now tented camps in which the homeless live. I earnestly appeal to all convents and charitable organizations among women in the country to send boxes of clothing and shoes for women, girls and children, addressed to the Sisters of the Holy Family, Hayes and Fillmore streets, San Francisco. Contributions, small or large will be thankfully received, but I earnestly exhort all to send to whatever extent their circumstances will permit. "The recipients of this clothing will be women who were in good circumstances a month ago, and who lost everything in the fire. It is earnestly desired, therefore, that the clothing be new or good second-hand clothing. Ample time may be taken to collect it, as our Sisters expect that they will be called upon for many months, perhaps a year. It is, moreover, requested that the clothing be sent by prepaid freight or express, and that the shipping receipt be mailed to the Sisters."

**BLESSING OF THE NEW CHURCH AT OAKWOOD, N.D.**

On Wednesday, May 30, Right Rev. John Shanley, Bishop of Fargo, solemnly blessed and inaugurated Rev. Father Lee's fine new Church of the Sacred Heart, at Oakwood, North Dakota. The church, which is of a pleasing and imposing composite order, with Gothic steeple and finials but with Roman windows, is 156 feet long (vestry included), 60 feet wide in the transept, and 42 feet wide in the nave. The total cost of this beautiful structure, with its pews, altars and other furnishings complete, is \$14,000.

The ceremony of the blessing, which began at 10.30 a.m., was followed by High Mass sung by Very Rev. Vicar General Egan, assisted by Rev. James Dugas, S.J., Rector of St. Boniface College, as deacon, and Rev. J. B. A. Lalonde, pastor of Wild Rice, N.D., as subdeacon. The Right Rev. Bishop, who officiated at the throne, was supported by Rev. D. Fillion, of St. Jean Baptiste, Man., and Rev. Ch. Lorieau, F.M.I., of Cartier, Man. Other priests present in the sanctuary were: Rev. Fathers Arsenault (St. Thomas, N.D.), Desrosiers (St. Antoine d'Aubigny, Man.), Genet (assistant priest at St. Thomas, N.D.), Liber, F.M.I. (Cartier, Man.), Jutras (Letellier, Man.), J. A. Lemieux (Fargo), D. M. Lemieux (St. Lazare, Que.), J. B. McDonald (Grafton, N.D.), Perreault (Fannystelle, Man.) and Turcotte (Bottineau, N.D.).

Rev. I. Adam, S.J., of St. Boniface College, preached an impressive sermon on the need of a new and large church and on the meaning of the blessing ceremony. He also preached in the evening a very interesting sermon during the exercise of the Month of Mary. Although the pouring rain kept away many clerical and lay visitors who had been invited, the people of the parish were present in great numbers and congratulated their pastor on his successful completion of this much needed church. Bishop Shanley in an eloquent address immediately after Father Adam's morning sermon, thanked the parishioners for their hearty response to the appeal of their zealous pastor, and hoped that they would now go on to build him a suitable residence.

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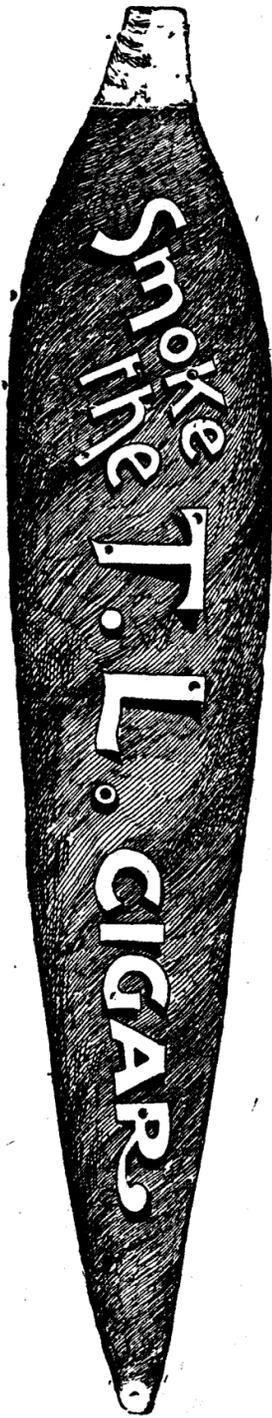
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N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.  
WEEK DAYS—Masses at 7 and 7.30 a.m.  
On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.  
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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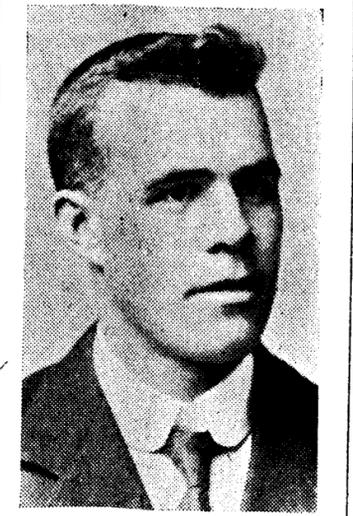
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**MR. JAMES CONNACHAN.**

Our photo, this week is of Mr. James Connachan, the crack inside left forward of the Lyceum Football Club. Like most prominent footballers, "Jimmy," as he is popularly known amongst his club-mates, hails from the old world, where he has played the soccer game with some of the very best English and Scottish league clubs. Born on the banks of the Clyde some 29 years ago, he learned the rudiments of the game with the Duntocher Hibernians, a local junior organization. After a season with Glasgow Perthshire, young Connachan



James Connachan.

—then 18 years of age—was lured into the ranks of Glasgow Celtic, the world renowned record breaking Irish combination, where he acted as pivot between two such lions in the football world as "Duke" McMahon and "Jonny" Campbell. Jimmy has also seen service in some of the most prominent English clubs, and, although perhaps not quite so fast as when a member of the "Paradise Pets" (Glasgow Celtic), he is still a very capable and polished player and has certainly no superior in his position in Western Canada.

**OBITUARY**

**MRS. JOHN EGAN**

The death of Mrs. Hannah Elizabeth wife of John J. Egan, 218 Smith street, occurred Wednesday at St. Boniface Hospital, as the result of a critical operation. Mrs. Egan is survived by her husband and one son, Peter D. Egan, of Winnipeg; her mother, Mrs. Milligan, of Pembroke, Ont., four brothers, James A. Milligan, of Sudbury, Ont., Dr. William H. Milligan, of Sudbury, George E. and David D. Milligan, of Ottawa, and one sister, Mrs. L. A. Downs, of Chicago. The tragic illness and death of his own wife on the same day will keep David D. Milligan, the youngest of the brothers, away from the funeral.

**Clerical News**

The students of the advanced classes of St. Patrick's Seminary, Menlo Park, near San Francisco, have returned to their studies, though not in the damaged building. Archbishop Riordan has secured temporary quarters in the Coleman mansion in Menlo Park, where the work of the seminary will be carried on until the damage is repaired in the seminary proper. The classes were resumed on Monday, May 14.

Rev. Thomas Sherman, S.J., son of the late General Sherman, went last month to California, where he first visited his brethren at Santa Clara College, and then took up his temporary quarters in the Welch residence, 1090 Eddy street, corner of Octavia, San Francisco, into which the Jesuits of the destroyed St. Ignatius College have recently moved. A chapel is being fitted up and religious services will be held there for the public.

Rev. S. J. Arsenault, pastor of St. Thomas, N.D., arrived here on Tuesday last and was the guest of the Jesuit Fathers at St. Boniface College, where he was visited by his relatives, Mr. J. J. Arsenault, of this city and Rev. Jos. Arsenault, professor at the College. Father S. J. Arsenault returned to St. Thomas on Wednesday.

Rev. Father Perisset is very seriously ill at St. Boniface Hospital, where he recently underwent a critical operation for a malignant tumor in the neck.

Rev. Father Lemarchand, O.M.I., returned from France last week and left for his home in Calgary on the 1st inst.

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Rev. Lewis Drummond, S.J., will preach in St. Mary's church next Sunday evening.

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