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CURRENT COMMENT

The Tribune, which—we are happy to chronicle that pleasing feature in its columns where so much is unfortunately quite otherwise—published the sprightliest and most welcome report of Earl Grey's visit to St. Boniface College, somewhat spoiled the good effect of its momentary lapse into geniality by editorially criticizing His Excellency's congratulations to Canada on her dual language system. The oracle of McDermot avenue solemnly avers that "no country in which two official languages are in general use has ever amounted to anything." What about Belgium, where French and Flemish are the two official languages in such general use that they appear cheek by jowl on the national postage-stamps? Belgium, surely, amounts to a great deal. It is, to say the least, one of the most prosperous countries in the world. There is in Belgium more general solvency, more widespread comfort among the working classes, more intelligent and active self-government than in any other country on the face of the globe.

However, the Tribune's ignorance of other countries is not surprising, when we see how little it knows of its own. "The French Canadians," it says, "would like to hear only French spoken; the English Canadians desire that their own tongue be recognized." Both these statements are sadly askew, the first being utterly false, and the second being a ridiculous understatement of the fact. We, who have spent most of our life among French Canadians, have never met a single one who "would like to hear only French spoken." Of course they like to hear their own people speak their mother tongue, but they are not such fools as to wish that English-Canadians should give up their own language and speak nothing but French. Yet that is the only rational construction we can put on the Tribune's dictum. On the contrary, the French Canadians everywhere, even in the exclusively French districts of Quebec, are very anxious to learn English, and if they are precluded by advanced age from doing so themselves, they insist on their children learning English. On the other hand, to say, as the Tribune does, that the English Canadians merely "desire that their own tongue be recognized," is like painting the roaring lion as a gentle dove. If they only desired due recognition of their own tongue, the majority of English Canadians would not make such a fuss about one-third of the Canadian people using the French language. What this truculent majority really desires is the absolute extinction of the French language in Canada. We say advisedly "the majority of English-speaking Canadians," and we mean thereby especially the majority who do not live in the Province of Quebec, for most educated English-speaking people in Quebec value highly their own knowledge of French and are keenly alive to the immense advantage of knowing the two leading languages of the world. But in the other provinces of Canada, more particularly in this province and Ontario, there are vast multitudes who have an ignorant and insane horror of the French language.

The real but unavowed motive of that stupid contempt for a language of which no educated man would willingly admit his ignorance is antagonism to the religion of the French Canadians. It is idle to proclaim, as the Tribune constantly proclaims, that our great object should be to become a united people, while at the same time that hypocritical sheet vilely caricatures the religion of the French Canadians and jeers at their dearest convictions. Listen to our local Pecksniff: "Canadians can never blend and become one people, so long as the lines of race and speech are sharply drawn as they are to day." Pray, who draws them so sharply but the Tribune and its sympathizers? Who are those that per-

secute and ostracize Catholics in all the walks of life? For, remember, "race and speech" in the Tribune's jargon, means religion. If the Tribune sincerely desired that Canadians should become a united people, it ought to begin a crusade against all the secret societies whose chief aim is to insult Catholics and keep them out of lucrative employment. Here is one example out of many. Carberry is a fairly prosperous Manitoba town, 105 miles west of Winnipeg. A few Catholics, attracted by the rich wheat fields of that district, have settled there. But orangeism, daily growing more aggressive in Carberry, strives to make their residence in that town intolerable. When the devoted Redemptorist missionary goes there to minister to the spiritual needs of his coreligionists, he is generally greeted with jeers and insults from men in their Sunday clothes whose only idea of religion is hatred of the Pope. Some weak-kneed Catholics, yielding to the storm of bigotry, have ceased to practise their religion, but without swelling the ranks of Protestantism or enhancing their own value as citizens. Most of the Catholics, however, are true to their faith in spite of this disgusting fanaticism. Will the Tribune, in its zeal for a "united people," raise its voice in protest and try to shame the Orange hoodlums of Carberry? No; it will do as all its non-Catholic contemporaries did some years ago when another zealous Redemptorist, Father Vermieren, was brutally struck in the face so as to endanger his eyesight, by a burly Orangeman in broad daylight in the streets of Souris, Manitoba, without any provocation at all. The papers tried to hush the matter up or carefully eschewed any allusion to an outrage that would have disgraced unspeakable Belfast. So will the Tribune do in the matter of Carberry's regular Sunday flouting of the Catholic priest, and meanwhile it will continue to prate about how blessed a thing it is for brethren to dwell together in unity.

The meddlesome and misleading articles from Collier's Weekly, which were so deservedly scored last week by one of our correspondents, proved a delicious morsel for the Telegram, which reprinted them in a special editorial as "an independent expression of opinion that must carry weight." Independent fudge! The striking family likeness between the Telegram, the Tribune, the St. Paul and Minneapolis correspondences presumably from the Winnipeg Tribune office, and Collier's Weekly on the school question, clearly points to a conspiracy of misrepresentation. But what the Telegram carefully avoids reprinting is Collier's Weekly's reference to "the saffron press which exploits remediable evils only for the purposes for which it manufactures daily lies and in every incident substitutes for the 'modesty of nature' a coarse, insistent din."

"An American," writing to the Edmonton Bulletin gets off a good joke on Mr. Bennett, the Hon. W. G. Haultain's right bower in the present electoral campaign. "From what Mr. Bennett says," writes this new arrival from the south, "there are only about two straight politicians in public life—himself and Mr. Haultain, and at times he has had his doubts about Haultain." To anyone who has ever met the "superior purzon" of Saskatchewan, this characterization of Mr. Bennett is singularly lifelike. If you took him at his own valuation the premiership of Canada would be slightly beneath his deserts.

DROPPED ALL OTHERS

"I dropped all liniments but Nerviline because I found Nerviline the quickest to relieve pain," writes E. S. Benton of St. John's. "If my children are croupy or sick, Nerviline cures them. If a case of cramps or stomach ache turns up, Nerviline is ever ready. We use Nerviline for neuralgia, rheumatism and all kinds of aches and pains; it's as good as any doctor." The great Canadian remedy for the past fifty years has been Polson's Nerviline—nothing better made.

Clerical News

The venerable Father Lacombe, who is now in his 79th year, arrived here on Tuesday of last week to consult with His Grace on important matters. He visited St. Boniface College on Wednesday and was welcomed by the many students from Alberta. On Thursday he returned to Pincher Creek.

Father Blain, S.J., went on Saturday, the 7th inst to Grafton, N. Dak., where in the absence of the pastor, Father J. B. McDonald, he said an early Mass at which he preached in English and French, sang the High Mass and preached during it in English, and after his first meal drove to Oakwood, where he sang Vespers and preached in French for Father Lee. He then returned to Grafton in time to meet Father McDonald, who had said Mass at Drayton.

Father Meleux, pastor of Rainy River, came here on Tuesday of last week to arrange with Father Drummond for a lecture which the latter will deliver at Rainy River on 20th inst. Father Meleux returned home on Wednesday, the 11th.

His Lordship Bishop Pascal arrived here on Tuesday, Oct. 10, on his way to St. Paul to confer with the Superior of the Benedictines on matters connected with the large Benedictine colony in the Prince Albert diocese, and left for St. Paul last Saturday.

Rev. Father E. Lecompte, Superior General of the Jesuits in Canada, arrived here from the east on Saturday, the 7th, was welcomed by his brethren of St. Boniface College during the day, and left in the small hours of the following morning, by the delayed westbound transcontinental, via Vancouver and steamer for San Francisco, where he was present at the golden jubilee of St. Ignatius College on the 15th inst, and will confer with the heads of the order gathered there from all parts of America. Father Lecompte is expected back here for his annual visitation towards the end of this month. It is hoped that he will be here in time for the dramatic entertainment on the 30th inst. by the students of St. Boniface College.

Father Joseph Poitras will take next Sunday's services at St. Norbert, whence the pastor, Father Cloutier, starts this week for a trip to the home of his family in Quebec.

Father A. Giroux, pastor of La Broquerie, was here last Tuesday, returning the same day.

Father Drummond went to Austin last Sunday, where he was the guest of the Hon. Walter Clifford, who wished to have special services during the short visit of his twin sister, Mrs. Harding. Both the morning Mass and the afternoon rosary and Benediction, with appropriate sermons each time, were very well attended, and there was a large number of communions on Sunday and Monday mornings.

On Thursday afternoon Father Drummond left by the C.N.R. for Rainy River, where he lectures on Friday and preaches next Sunday, returning on Monday.

Archbishop Farley has made application to the Holy see for a priest able to speak the Chinese language, who will look after the spiritual welfare of the Catholic Chinese of New York City. He considers this mission field among the Mongolians there as an important one.

It is but a year ago that five Chinese merchants of Chinatown were baptized on the same afternoon at the Paulists' church. They received their instructions in the teachings of the Church from the Paulists through an interpreter. There are many such waiting for an opportunity to become converts, and there is no doubt that the proposed mission will prove successful.

Persons and Facts

Judge and Mrs. Prud'homme left on Monday for a tour through Europe and the Holy Land. In Rome they will meet their son, Father Joseph Prud'homme, who is taking a post graduate course for the Doctorate of Theology.

Mrs. Harding, twin sister of the Hon. Walter Clifford, and daughter of the eighth Baron Clifford of Chudleigh, who is visiting her brother at Austin, Man., will return to England next week.

Mr. Jean Baptiste Poitras, of Norwood will be married next Tuesday at St. Norbert to Miss Anna Lachance, of that parish, by his brother, Father Joseph Poitras.

In the Archbishop's private chapel at St. Boniface, on Thursday morning, the 19th inst, Mr. Joseph James Lauzon of Winnipeg, was married to Miss St. Jean, of St. Boniface by Right Rev. Monsignor Dugas, Mr. and Mrs. J. B. Lauzon, parents of the bridegroom, gave a grand dinner at six the same evening, at their fine residence in Athol Avenue, in honor of the happy event.

Telegrams have come from Montreal to the Sisters of the Holy Names announcing that the General Chapter of their order has re-elected Mother Mary of the Rosary for a second term. Other elections are: Mother Thais, first assistant; Mother Laurent, second assistant; Mother Delphine, general bursar; Mother Martin of the Ascension, general secretary. Mother Mary Angelica returns as Superior to St. Mary's Academy next week.

On Thursday of last week Miss Christina Wilson, of Winnipeg, and Miss Marie Bellemare, of Wild Rice, N. Dak., left for Montreal to become postulants in the novitiate of the Sisters of the Holy names at Hochelaga. Miss Charlotte Dorval, of Langdon, N. Dak., leaves with the same object in view this week.

The viceregal party, whose sojourn here last week was so welcome to all classes, were particularly gracious to Catholics. The day after their arrival, on the evening of Sunday, the 8th inst., Father Drummond was the only clergyman invited to dine with Their Excellencies and some twenty-five guests at Government House, where Sir Daniel McMillan, our model Lieutenant Governor, whose splendid hospitality was evidently greatly appreciated by his noble guests, invited him to say grace. Earl Grey expressed his delight at meeting him, for, said he, the Jesuits of Rhodesia were among his best friends while he was governor there. He used to make it a point to visit them every Sunday and enjoy their cultured conversation. On Tuesday morning, Oct. 10, Lady Grey and Lady Evelyn Grey, at their own suggestion, visited the Catholic Maternity Hospital, where Her Excellency manifested the warmest interest in the noble work of the Sisters of Misericorde. They visited the house from top to bottom and conversed with the patients in the most winning way. Father Allard, O.M.I., and Father Drummond, S.J., with all the Sisters, received the distinguished guests, to whom the lay nurses presented two beautiful bouquets. The following Thursday, on leaving St. Boniface College to drive to St. Boniface Hospital, His Excellency kindly offered to give the Rector, Father Dugas, "a lift." The visit of Earl Grey and his daughter to that hospital was another proof of his interest in Catholic institutions. Wherever the viceregal party went—and they were indefatigable in their visits—they won all hearts by their evidently genuine interest in the country, their wide and intimate knowledge of present conditions and their sincere belief in our great future.

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THE GOVERNOR GENERAL IN ST. BONIFACE

The Tribune of the 12th inst. thus genially summed up the proceedings at St. Boniface College on Thursday of last week, at 10.30 a.m.

"They do these things so much better in France," said a distinguished British statesman years ago, and there is little doubt that St. Boniface can give pointers to Winnipeg in the reception of a governor general.

The receptions this morning to his Excellency and Lady Evelyn Grey at St. Boniface College and St. Boniface hospital were more than adroitly managed social functions.

There was an apparent spontaneity in the receptions of the vice-regal visitors, a graceful ease in every incident of the well-considered programme and the only contre temps was turned into a matter of delightful amusement.

The two little boys of the junior school, when the time came to read their addresses in French and English to Lady Grey, looked confusedly for a minute at the youthful face and figure of Lady Evelyn, the only lady of the vice-regal party present, and then bravely read on their prettily worded speeches, intended for Lady Evelyn's mother. Her youthful ladyship was quick to realize the mistake and her smiling face added to the confusion of the youngsters, but, without a hitch, the speeches were delivered, the poetry read and the bouquet presented, and the little fellows, with a dazed look in their young faces at the appearance of the one they had addressed in such exalted terms, whose eyes twinkled with fun and whose years were not much more than their own, retired amid a tumult of applause.

It gave his Excellency an opportunity to adroitly relieve the somewhat stilted nature of such proceedings by a humorous reference to the amusing situation.

The Archbishop's palace had given the signal to the whole town of St. Boniface, which was in its gala dress to receive the Governor General, by hoisting all its flags. At St. Boniface College, where His Excellency was due to make his first visit at 10.30, flags were flying to the breeze from every point of vantage. Over the main entrance the arms of the College were surrounded by the British, Papal and French colors, and the flag of the Sacred Heart. In the hall and in the main parlor there were more displays of flags.

The Welcome

Earl Grey accompanied by Lady Evelyn arrived at the College punctually on time. His carriage was escorted from the College gates by the College Cadets with beat of drum and blare of bugle. His Excellency, who was met at the carriage door by Father Drummond, expressed his admiration of the soldierly bearing of the cadets, whom he inspected with an approving glance. Earl Grey then explained that Lady Grey, who had been announced, was unavoidably detained through a temporary indisposition. He and Lady Evelyn were immediately escorted to the reception room in the central college building, where had gathered all the ecclesiastical dignitaries and many laymen and ladies of note, chief among whom were His Grace the Archbishop of St. Boniface, His Lordship Bishop Pascal, of Prince Albert, who happened to be on his way to St. Paul, and the newly appointed Prothonotary Apostolic, Monsignor Dugas, rector of the cathedral. There were also present the Rector and Faculty of the College, Fathers Allard, Cahill and Dandurand, O.M.I., Fathers Cherrier, Trudel, Messier and Molurier, Chief Justice Dubuc, Senator Bernier, Mrs. and Miss Bernier, Mr. Cyr, M.P., and Madame Cyr, Mr. Horace Chevrier, M.L.A. and Madame Chevrier, Mayor Turenne, Mr. and Mrs. F. W. Russell, Major Ducharme, and Madame Ducharme, Dr. Lambert, Dr. Dubuc and Madame Dubuc, Mr. Theophane and Madame Bertrand, Aldermen Dumouchel and Pelletier, Mr. and

Madame Lecompte, Mr. and Madame Cinq-Mars, Mrs. N. Bawlf, Dr. J. K. Barrett, and several others.

After the visitors had taken the seats reserved for them, Mgr. Langevin occupying that beside Lady Evelyn, Father Dugas the superior of the College, bade them welcome in a few well chosen and feelingly uttered words. He said that it was with joy that he offered this welcome, not only to their institutions but to the old cathedral town. As for them, sons of St. Ignatius His Excellency had met them in various parts of the empire and he was pleased to say that they had always found in him a friend of their order. All of them, Canadian Jesuits, Canadians of every rank and class gathered in that parlor, they revered and loved His Excellency not only as the able and genial statesman, but especially as the representative of His Majesty the King. He assured his excellency that he was in an institution where they taught not only classical and commercial knowledge but above all the love and respect of legitimate authority.

The Reply

Earl Grey expressed his pleasure at the kindly welcome tendered to him in the first College of the Northwest.

They had been kind enough to refer to his relations with the Jesuits in Rhodesia. He begged to assure them that some of the happiest days of his life were spent when he could leave the turmoil of official life and seek rest in the quiet retreat of the Jesuit Fathers, which bears a name almost as hard to pronounce as some of our Indian names. He found the Fathers to be always devoted to the public service and an example to the whole community, in fact he deemed it a privilege to enjoy their friendship. As the representative of the King, who is the embodiment of the empire, he wished them all prosperity.

To the College

The party was then led through the old College to the new academic hall, which was to be inaugurated. Here were gathered the pupils of the College and a large number of residents of St. Boniface, who received the Governor and his suite with hearty applause. The hall, which is a vast auditorium, neatly ceiled in metal and supported by iron columns, was decorated with flags and shields, the cluster occupying the centre of the platform being a large national flag flanked by the banner of the Sacred Heart and the College colors, besides two other British flags. The Reverend Father Rector sat to the right of the Governor with Madame Dubuc and Senator Bernier, while to the left were Lady Evelyn, Mgr. Langevin, Chief Justice Dubuc, Mgr. Pascal, Mgr. Dugas, and Rev. Father Allard.

After the college orchestra had given a selection, Masters Alexandre Beupre and Harold Conway came forward to present, the former a French address, and the latter one in English. They acquitted themselves in a manner to deserve the high compliments which Earl Grey paid to them in his reply. Everybody noticed the excellent acoustic properties of the new hall; both the boys' voices and Earl Grey's easily filled a space which could hold two thousand people.

The French address which was published in the original text by the Free Press of Oct. 13, and by "L'Avenir de l'Ouest" of Oct. 12, with but one important error, viz., "d'anciens" for "d'aucuns" in the fourth paragraph, is here translated.

The French Address

Your Excellency:

Allow us to welcome in your person not only the representative of our august and beloved Sovereign, but a statesman eminently qualified for this high dignity.

Before you, my Lord, who add to the valuable traditions of an ancient and noble lineage the still more valuable experience gained in the management of high offices, it is hardly necessary to insist on the advantage which, in view of the progressive developments of the future, is enjoyed by peoples that have a past. Where new peoples grope their way more or less blindly and naively attribute to themselves, in the social sphere, discoveries which history has long since chronicled, the peoples who keep ever fresh in their minds the salutary lessons of their past make giant strides. This is the history of French Canada. It was a homogenous people, deeply attached to its native soil, when Divine Providence transferred it to the wise and liberal dominion of England, in order to save it from the disintegrating convulsions of the French Revolution and to teach it the art of self-government. Your excellency is aware of the large place it now fills in Canadian affairs.

French Manitoba, also, has its glorious past. It was a French Canadian nobleman, Sieur Pierre Gauthier de Varennes de la Verandrye, who discovered in 1738 the Red River valley. Another French Canadian, Joseph Norbert Provencher, was the first resident missionary and, later on, the first Bishop of the Red River. As he was born four years before the Constitutional Act of 1791 which divided Canada into two provinces, and as we still have among us a good number of Manitobans who have seen and known Mgr. Provencher, his great personality may serve as a connecting link between the early making of English Canada and the marvellous development of our dear country which your Excellency witnesses to-day.

To Father Provencher do we trace back the humble beginnings of St. Boniface College in 1818. First of all it was merely a poor missionary's room, then it was a separate log-cabin, then again a somewhat larger house, and still later, a two-storey college, built by Mgr. Tache, the second Bishop of St. Boniface. This was for many years the largest building of the kind in the Northwest. In 1881 Archbishop Tache put up the central building now occupied by us. Twenty-one years later, in 1902, it was found necessary to add two-thirds more space to this college which some had formerly found too large for the country. Finally, on this day, we are taking partial possession, under Your Excellency's high patronage, of an octagonal wing which makes our college the largest educational institution in the Canadian West.

This shows that the best people in this country appreciate, at their true value, the benefits of higher intellectual education. For we build only to satisfy the exigencies of an ever increasing constituency.

We venture to believe that these historical details will not be distasteful to Your Excellency, who, as we all know, is so deeply interested in the advancement of education. Your presence among us, as well as that of your noble wife and your distinguished daughter, is for us an encouragement of inestimable value.

May Heaven reward you for a kindness which we could not, of ourselves, fittingly requite.

The English Address

was as follows:

To the Right Honorable Sir Albert Henry George, Earl Grey, Viscount Howick, Baron Grey of Howick, etc. G.C.M.G., Governor General of Canada.

My Lord—We, the faculty and students of St. Boniface College, are deeply moved by your kind condescension in consenting, amid so many other claims on your vice-regal patience to inaugurate on this day our new academic hall. We feel that your visit is one fresh link riveted more strongly than ever before in the chain of loyal veneration and affection that binds us to the British throne. For we are happy to say that this is not the first time we have welcomed with glad acclaim the representative of our gracious sovereign. The first Governor-General to venture into this western country was Lord Dufferin who visited our old college building, now the public school of St. Boniface, in 1877. Then came the Marquis of Lorne. His successor, the Marquis of Lansdowne, was the first to honor our then new building by his visit. Later on we were privileged to welcome Lord Stanley (now the Earl of Derby), and later still, the Earl of Aberdeen. Stimulating as were all these vice-regal visits, encouraging us to greater efforts, not one of these past red letter days in our college history was, we venture to say, surrounded by circumstances so auspicious as this.

Your Excellency comes to us in the heyday of western prosperity, when the whole country is grateful and hopeful in the enjoyment of a bountiful harvest safely garnered. Within the last four years Manitoba and the Northwest have advanced by leaps and bounds so, that now far-seeing economists of the British Isles, and even of the great republic, our neighbor, look forward to this as the future granary of the empire, possibly of the world. In this national exultation, we who are Canadians to the core, take a warm and

earnest part. Most of us are descendants of those who saved our beloved country to the Crown, and naturally, whatever enhances the glory of the empire, while accruing to our national advantage is doubly welcome. Hence Your Excellency's keen appreciation of our promising present and glorious future strikes a responsive chord in our patriotic hearts.

Another bond of sympathy between Your Excellency and our humble selves is your well known interest in matters educational. As executor of the late Mr. Cecil Rhodes' will, you, my lord, are contributing greatly to that Oxford movement which is already broadening the outlook and refining the educational standards of the English-speaking world. In our own modest sphere, we of St. Boniface College are doing a similar work. Our representatives in the University of Manitoba, combining, as they do, the invaluable traditions of a scholarly past with a world-wide knowledge of present needs, have always lent their undoubted influence to thoroughness of scholarship and sanity of methods. The results in the success of our students are a matter of general



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Dr. WM. ROGERS, M.D.

Consulting Staff Surgeons:

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Dr. J. H. McARTEUR, M.D.
Dr. E. MACKENZIE, M.D.

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

Ophthalmic Surgeon:

Dr. J. W. GOOD, M.D.

Children's Ward Physicians:

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

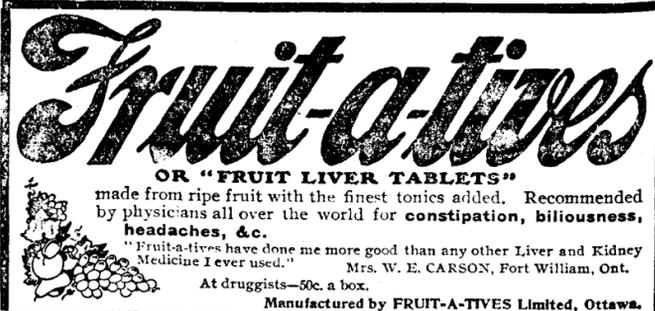
Isolated Ward Physicians:

Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.

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Dr. G. BELL, M.D.
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Dr. WM. TURNBULL, M.D. Assistant

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A FEW POINTERS

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The price of land varies from \$3 to \$40 per acre.

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For information regarding homesteads apply at the Dominion Land Office.

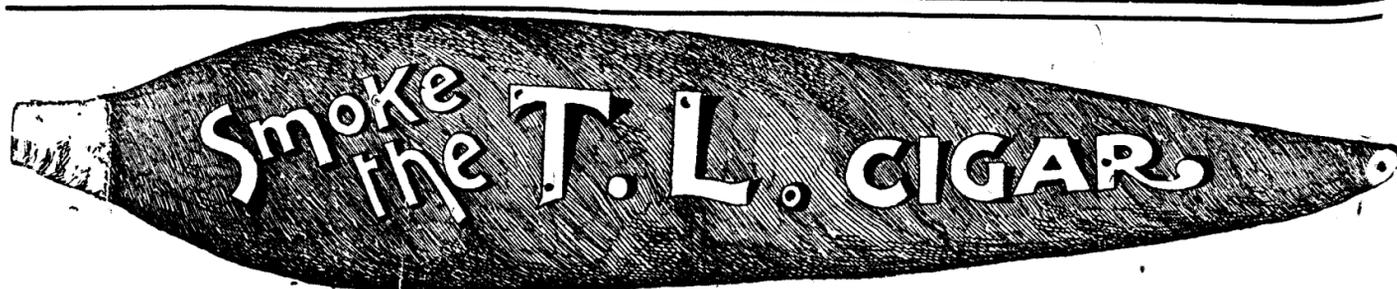
For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

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public comment, while the friendly competition between the various colleges that constitute the solid framework of the university, develops in our boys and young men habits of steady application which are of permanent value in the formation of character, and which many of our eastern colleges might well envy. Idlers are out of place in this energizing west; this is a land of work, of honest, manly toil, and we may truly say that the students of St. Boniface College have caught the spirit of our teeming prairie life and enjoy the buoyancy that comes of duties well fulfilled.

These, my lord, are some of the reasons why we look upon your visit as that of a kindred spirit, tinglingly alive to the tremendous economic problems of the future and working them out with the tireless energy of your imperial race. May God, the very definition of whose essence is "Infinite activity," guide Your Excellency's counsels and reward your efforts for the betterment of our own dear Canada.

After reading the above address, Harold Conway called for three cheers for Earl Grey, and they were given by the students with a will.

Master Aime Bertrand then read some graceful French verses, intended for Lady Grey, which have already appeared in the daily papers and which would be spoiled by translation.

Master Jacques Bertrand followed with the following Latin distichs, which say that the new hall will ever remain full of Earl Grey's name:

Accipe, subridens, horum munuscula
florum;

Una cum rosis pectora nostra fragrant.
Laudibus et blandis resonant nova
tectata domorum,

Ut maneant semper nomine plena tuo.

Master Cyril Beck, finally, read the following English lines which were accompanied by the presentation of a bouquet to Lady Evelyn.

These humble flowers, Lady Grey,

But faintly speak the joy
Your kindly presence brings
To every college boy.

Your daughter, too, we fain would
crown

With wreath and garland gay,
To paint to her artistic eye
The gladness of this day.

But brief, alas! is their best bloom

And fleeting is their sheen;
Not so our loyal love for you,
Dear ladies of our Queen.

The Reply

His Excellency, who had listened most attentively throughout the reading, then rose to reply.

Turning first, and bowing to the Archbishop, he said:

"Your Grace, Reverend Fathers, Students of St. Boniface College, Ladies and Gentlemen, the addresses I have just heard, are admirable and were admirably read; in fact I have never heard anything better. As I understand from Father Drummond that I should say a few words in French, I now venture to do so." His Excellency then said in excellent French the words which we here translate: "Gentlemen, I thank you very much. It is always for me a lively pleasure to hear your beautiful language. As I am not much in the habit of speaking French, I will refrain from any longer grating on your ears by my Britannic accent, and I ask leave to reply to your address in my mother tongue."

Continuing in English, Earl Grey said that he thought it was a matter for congratulation that the students in this college and most of the people in St. Boniface were able to speak two languages. He believed that Canada was in this respect to be envied. He called attention to the fact that the important peace negotiations at Portsmouth were conducted in our two languages, French and English, and he left his hearers to draw their own conclusion.

As to the addresses, he assured them that it would be a great pleasure to read them on his return to Ottawa. He also thanked them for the verses intended for Lady Grey. If she was not present in the flesh she was present through her representative, Lady Evelyn, and she was present in spirit. She would, he was sure, be greatly pleased by their graceful messages, the sentiments of which he held to be as sweet as the roses and as permanent as the Dominion.

These remarks were warmly applauded. The orchestra played the national anthem as the visitors were leaving the hall. In the meanwhile the pupils were massed near the viceregal carriage and gave hearty cheers. Mgr. Langevin, who was on the steps, himself, called for a "tiger."

On departing Earl Grey gave all the boys a holiday.



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HOW UNCOUNTED PEOPLES OF THE WORLD ARE COUNTED.

(Continued from Last Week)

before the end of the year. On each schedule was to be entered the number in the family or house at the beginning of the year, the number of deaths or other omissions, the number of births and other additions, and the resulting number at the close of the year. If this were thoroughly carried out it would give the total population very closely.

The density of population is 310 per square mile, less than in Belgium, Java, Netherlands and Great Britain, and the same as in Japan. This density is not, therefore an argument against the correctness of the number. With this explanation the so called census may be dismissed with the conclusion that the figures are in all probability not too large, but may be too small and are likely to prove not far from the truth.

Assuming the population of China to be approximately correct, there remain unknown population estimated at about 227,000,000 scattered over many parts of the earth. Among the countries not enumerated are several of the Central and South American republics, of which a regular census of population can be taken without special difficulty. The same is true of Turkey and of the countries of Northern Africa, of Siam and French Indo-China, but the wild peoples of Africa and of Central and Southwestern Asia offer difficulties to the use of this method, and other less accurate methods must be adopted.

A Committee of Estimators

At a recent meeting of the International Statistical Institute a committee was appointed for the purpose of devising methods for estimating

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To the Editor Northwest Review,
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DEAR SIR,—We look upon your paper as being worth as much per year as other religious papers to which we subscribe. We think we are doing no more than is barely our duty, when we enclose herewith two dollars lawful Canadian money, for renewal of our subscription to August 1906.

We welcome The Review to our home; we derive pleasure and profit from its perusal, for which we thank you. We wish you long life and health to guide it.

Yours respectfully,
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population in countries having no census. This committee has made a report with recommendations summarized as follows:

First—That wherever possible a regular census, by a house-to-house canvass be made, simplifying the schedules to a few necessary data.

Second—That where such a method is inapplicable owing to the low stage of culture of the people, the houses be counted and the number of houses multiplied by the average number of occupants, determined by counting the number of inmates in numerous cases.

Third—That where it is impracticable to carry such a count of houses over the entire area, representative districts or bands of country be selected and the houses counted therein, thus sampling the country.

The last method is open to the objection that there is no certainty of obtaining fair samples, and hence the results are liable to be misleading. A better plan and one applicable to most wild peoples is the very simple and direct one of asking for information. Most such people are organized into small units, such as villages or clans, under a head man, whatever he may be locally called. These head men whose adherents may number from a few score to a few hundreds, know the number of their adherents approximately, and generally with accuracy. Even if he cannot count he can cut notches in a stick to express the number.

This method was largely used, and with success, in the recent enumeration of the wild people of the Philippines,

especially the Igot and Moros. In using it the smallest body of population should be that inquired about. A head man of a hundred knows the number of his people far more closely than the chief of a thousand.

To complete the enumeration of the world it is, then, necessary to take measures in various directions. In civilized and partly civilized countries, such as the republics of Central and South America, Turkey, China, Japan and Siam, the governments of the respective countries should be urged to undertake the work, and should be assisted as far as possible. Similarly those powers having colonies and spheres of influence should be urged to enumerate or at least to estimate the population of their possessions. In those parts of the earth not under control of any civilized power, explorers and travellers should be encouraged to obtain the closest possible estimates.

The Blood is the Life

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One member of the Baptist ministers' convention, which assembled in Boston on Monday, objected to the resolutions on the death of Mayor Collins, presented by Rev. W. V. C. Merry, chairman of the committee appointed for the purpose last Monday.

He is Rev. Nathan Baily of Peabody, Mass., and the ground for his objection, as he stated, to the great regret of many of the other members, was that Mayor Collins was a Roman Catholic.

Rev. Herbert Johnson rose and said: "I am sure the whole conference regrets the remark as much as I do. If we do not pass this resolution it will stand as a disgrace to us before this city."

The resolution was adopted, Mr. Baily casting the only dissenting vote.

Because of the recklessness of visitors to the famous institution the Trappist monks at New Mel-lary, just outside Debuque, Ia., have decided to deny visitors the privilege of entering the famous gardens hereafter. The reason for this move on the part of the monks is that valuable plants have been destroyed by some of those accepting the hospitality of the monks.

The gardens are the most extensive and valuable in the state and thousands of visitors from various parts of the country have had the pleasure of a stroll through the vast enclosure. The orchards, grapevines and apple trees have also suffered from vandals.

Northwest Review

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SATURDAY, OCTOBER 21, 1905.

Calendar for Next Week.

OCTOBER

- 22—Nineteenth Sunday after Pentecost.
The Holy Relics.
23—Monday—Votive office of the Holy
Angels.
24—Tuesday—St. Raphael Archangel.
25—Wednesday—Votive office of St.
Joseph. Commemoration of Saints
Chrysanthus and Daria, Martyrs.
26—Thursday—Votive office of the
Blessed Sacrament.
27—Friday—Vigil. Votive office of the
Passion.
28—Saturday—Saints Simon and Jude,
Apostles.

INFALLIBILITY

In England Anglicans have a Society of St. Thomas of Canterbury whose principal aim is to remove obstructions to Reunion by substituting Conference for Controversy, and by organizing discussions on the proper basis of careful, precise and therefore representative statements.

Some time ago this Society invited the Rev. Vincent McNabb, O.P., Woodchester, Eng., to give them a lecture. Father McNabb accepted, and read a paper on Infallibility. The members were so pleased with his treatment of the subject that they prevailed on him to have his paper printed in pamphlet form so as to give High Churchmen throughout England, the United States and other English speaking countries, an opportunity to read it.

A few days ago Longmans, Green, & Co., New York and London, sent us the pamphlet. From the Introduction by the Rev. Spencer Jones, M.A., president of the Society of St. Thomas of Canterbury, we get a fair notion of the spirit of research which actuates the High Churchmen of England. He says:

"Geographically speaking England forms part of the Church in the West; historically speaking, Rome, which is the Apostolic See of the West, is also the mother of English Christianity, an Ecclesia Anglicana not in conscious dependence on the Holy See in spirituals being a phenomenon unknown to history until the sixteenth century, when that dependence was first disturbed and afterwards destroyed by the

Passion of Henry VIII

and by the policy of Elizabeth; while philosophically speaking, the prestige of Rome, everywhere acknowledged throughout the world, the fact that she commands the allegiance of some 240,000,000—that is of the great majority of Christians—and that with her claim to infallibility she can not formally change without committing an act of suicide,—all this entitles her, in questions like these, to the first and paramount claim upon our consideration. Now, of all the obstructions in the way of reunion with Rome, the most formidable, because the least recognized is the assumption that we understand her.

A Lack of Thorough Examination

"Consider for a moment the difficulty which forms the subject of the following lecture: it is urged at once, with the utmost confidence, that whatever may have been our hopes before the year 1870, the Vatican definition of Papal Infallibility in that year has destroyed them quite. The authority of Dr. Dollinger's name and that often without any study of his works or of the peculiar circumstances of his case, is generally quoted as decisive. But how many of us have considered the subject apart from controversy? How many would be prepared to submit their explanation of the dogma to a trained theologian of the Roman Catholic Church? How many of us have secured that 'thorough grasp of the entire principle of tradition and development,' without which, Dr. Schanz declares, 'it is not possible to obtain a

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true and genuine Catholic notion of Papal Infallibility? And, yet, who would send us to the publications of the Rationalist Free Press if we were making our first enquiries into the subject of Revelation?

His View of the Reformation

"But at the back of this lies another assumption of a more formidable kind, viz., that the Reformation in England was a religious, instead of being what in fact it was, mainly a political movement. Where do we find in the sixteenth century any genuine repudiation of the Church of Rome on the part of the Church of England?

"Was it when Archbishop Warham entered his solemn protest on his death-bed against 'this new papacy,' as

Henry's Monstrous Usurpation

was sometimes styled? Or when Henry and Elizabeth, each in turn, broke the promise they had both of them made not to disturb our spiritual relations with the Holy See? Was it when Henry recognized the Holy See for the purpose of consulting it, and only realized the righteousness of rejecting it when its judgment went against him? Or was it when Elizabeth ignored the formal and precise petition of Convocation begging that our spiritual dependence on the Holy see might continue, and then proceeded to deprive the bishops of their sees for not taking their oaths that she was right and that they were wrong?

"The fact is, and men are coming to realize it, that the entire process of the Reformation in this country

Was Controlled by Force

and absolutely steeped in fraud; and while in the past it has been the fashion to describe it as a settlement, a closer inspection compels us to acknowledge and to deplore the deposit of disorganization which this wild and lawless movement too evidently left behind it. . . . The fact stands out for all to see it, viz., that England and Rome were wrenched asunder in the sixteenth century and that all subsequent attempts to revive the Catholicity of the former have manifested an unmistakable tendency towards Rome, and have been accused at once of popery. I do not forget the importance of distinguishing between the attempt to ascertain the truth about the Roman position, and asserting that the Roman position is true. Whether the first of these steps will lead us on to the second or not is a question which can only be answered by an experience which has not as yet been ours.

"Meantime expositions like the following, with the free and genuine discussions to which they give rise, may serve at least to pave the way for events which are in the hands of God and are hidden from our eyes."

Our sincere wish is that all good Catholics will pray fervently that God may enlighten the minds and move the wills of those who earnestly are seeking the true Church. The price of the pamphlet is 36 cents.—Sacred Heart Review'

ADDRESS TO ARCHBISHOP LANGEVIN FROM THE QU'APPELLE INDUSTRIAL SCHOOL

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It has pleased you, accompanied by these distinguished visitors to honor us to-day by your presence.

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For your strenuous labors in our behalf, for the self-sacrifice and kindly interest you have ever manifested in us we are deeply grateful and our sincerest wish is that God may ever bless and protect you.

PROFESSOR PHANEUF, on behalf of the school.
Sunday, Oct. 1st, 1905.

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WINNIPEG NOTES

In order to meet the requirements of a constantly increasing business, Mr. M. T. McIntominey has found it necessary to open a workshop at 37 Rorie St., where all kinds of carpenter work will be carefully attended to.

Winnipeggers will learn with regret of the removal of Sister Alfred, the beloved Superior of St. Joseph's Orphanage, to Qu'Appelle. Sister Prince of St. Boniface will fill the vacancy caused by the departure of Sister Alfred.

New members continue to join St. Mary's Lyceum, and it is expected that the society will rank as one of the foremost of the district.

The change in St. Mary's choir does not seem to have the drastic effect prophesied by some people. On Sunday last they were in particularly good form, and the reputation which the choir have earned in the past gives every promise of being sustained.

HIS GRACE BLESSES NEW WING OF ST. BONIFACE HOSPITAL

(Morning Telegram, Oct. 16.)

The magnificent new wing of St. Boniface Hospital was formally opened and blessed on Sunday afternoon by His Grace Archbishop Langevin, in the presence of a large gathering which comprised representatives of many creeds and denominations in the benevolent and philanthropic work carried on by this remarkable institution.

The grey nuns who work so hard in what to them is essentially a labor of love, and whose actions are so vividly impressed upon those whose lot it has been to come under their tender care were present in strong force, as were the medical staff and clergy, and the whole scene was of a most impressive character.

His Grace's Blessing

The Benediction of the Blessed Sacrament was sung by the Archbishop, the grey nuns supplying the fine music, and subsequently His Grace, after the formal opening of the wing, blessed in turn the hospital generally, every room and corridor, the children and all the sick patients.

Grey Nuns' Charity

Archbishop Langevin, in the course of a short address, spoke appropriately on the difference between Christian and purely philanthropic charity. Philanthropy His Grace characterized as a mere human feeling, but there was a more striking and divine touch about Christian charity. He considered that no persons were better fitted to practise Christian charity than the grey nuns, first on account of their chastity, obedience and poverty, and second owing to their conscience guided by faith prayer and religious education.

Medical Staff praised

His Grace also paid a high tribute to the excellent work done by the members of the medical staff, whose hearty co-operation and entire accord with the grey nuns contributed so largely to the successful carrying on of the institution. The Dominion and the Provincial governments alike were further subjects for the encomiums of the Archbishop, the local legislature contributing 37½ cents for each Manitoba patient, whilst the federal government paid for foreigners and outsiders in general.

His grace explained that all creeds and nationalities were admitted to the hospital, and whilst he was gratified at the large measure of support accorded by every section of the community, he appealed for further much needed funds to continue the good work.

Clergy Present

The clergy present in addition to the Archbishop, were: Mgr. Dugas, vicar-general; Sister Mailloux, assistant general representing the mother house of the Grey Nuns of Montreal; Fathers Sebastian and Joseph of the Order of Trappists, and Fathers Kowalski, O.M.I., Blain, S.J., Bournival, S.J., Messier, chaplain of the hospital, Dandurand, O.M.I., Stener, Gandos, Hella, Poitras, and Vernais.

During last week 330 patients were treated at the hospital and as a debt of \$250,000 still remains on the building there is ample room for the exercise of the charity of those who are benevolently inclined towards a hospital which has such large claims on the general public.

A PROTEST

The following appeared in the Free Press of last Monday:

The Free Press publishes at the request of the writer, the subjoined letter which has been refused publication by the journal to which it is addressed.

To the Editor of the Telegram:

Sir,—With no feeling of brag I claim to have done good yeoman service for the Conservative party in Canada, and in fairness a right to a hearing in your columns. One feels sore in spirit when he gets his Daily Telegram, for he is not sure whether he will meet with a gross insult or not, to all most dear in life to a Catholic, his faith. The Morning Telegram claims to be the expounder of the Liberal-Conservative party in Manitoba, and of provincial rights. Personally I know the editor-in-chief of the Telegram to be a gentleman, therefore it is exasperating, and comes with all the more surprise, that such beastly caricatures of the Catholic hierarchy are permitted to pollute and defile a respectable clean party organ.

In order to strive for provincial rights does it become necessary to shout "To H— with the Pope"?

Atrocious crimes have been committed in the glorious name of liberty. It has proved a good name to ambushade with. Some western politicians following suit have raised the cry "Provincial Rights," thinking also what a good name, it would be to cajole and juggle with. Shouting loud and long and speculating on human stupidity they preach to the people Provincial Rights, whilst they practise Provincial Wrongs.

What took place in Manitoba the other day? From a report published in the columns of the Morning Telegram on the 4th inst., the laying of a corner stone was done under the auspices of a secret society. The Free Masons were in charge of the ceremonies, and the Grand Master who addressed the public was presented with a silver trowel by the board of school trustees. Catholic ratepayers are compelled by law to pay their proportion of taxes to the school, though to save their children from spiritual death they cannot use it.

What has the Hon. Robert Rogers to say about the hierarchy of Freemasonry conducting the ceremonies attached to public schools in Manitoba? One would think it is time to stop treading on the worm. It might turn, and in doing so, become a Liberal.

LUDWIG ERK.

Gretna, Oct. 13th, 1905.

To the Editor of the Free Press.

Sir,—The enclosed correspondence was sent to the Telegram on Monday last for publication trusting to the spirit of fair play to get a hearing. Having failed to get their columns open to a Catholic view on the recent incident which took place at Melita, in my own political organ, sooner than submit to the lash, I turn to the Free Press for vindication with a request that you would be pleased to find a space for it in your columns.

LUDWIG ERK.

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The Sun, of New York, prints the following cable despatch from London: The Italian censor stopped a despatch from the Sun correspondent at Rome announcing that the King intended to appoint as Senator Msgr. Bonomelli, Bishop of Cremona, who is a staunch friend of the House of Savoy, and approached the Pope on the subject. The Pope replied that he was gratified at the friendly intention, but as the appointment would involve the removal of Bonomelli from his diocese he could not sanction it.

The correspondent's informant, a Cardinal, declares that the relations between the Pope and the King were never more cordial.

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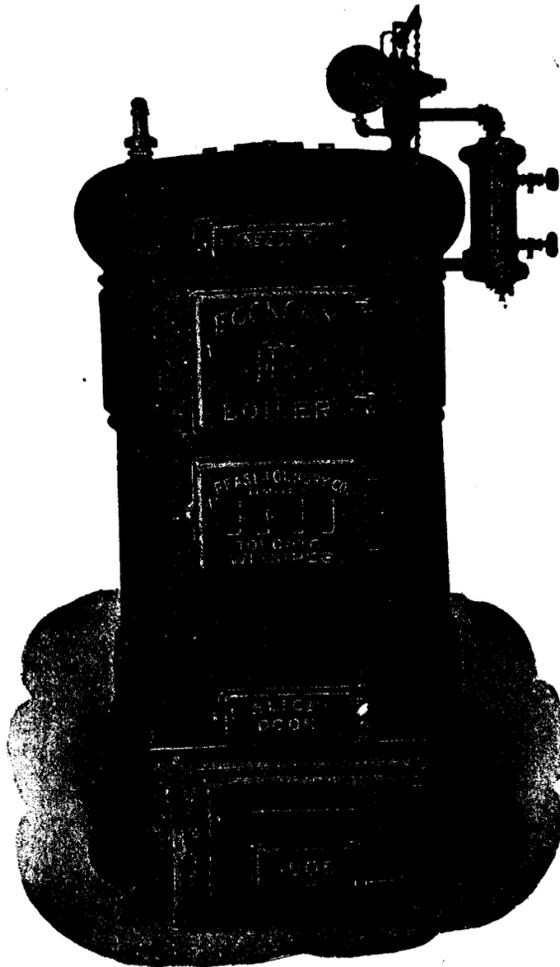
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MISS ROOSEVELT AROUSES CRITICISM.

A press cable from Rome says: Vatican circles are alarmed at the probable effect of Miss Alice Roosevelt's recent visit to the Philippine Islands. A report just received from Msgr. Agius, the apostolic delegate in the archipelago, details the circumstances of the visit, which are considered at the Vatican very unfavorable to Catholic interests in the new American possessions in the far East.

This report leads the authorities to think Miss Roosevelt made too much of the personal call on her in Manila by the schismatic Archbishop Aglipay who took the first opportunity to pay his respects. Several dignitaries of the Catholic Church were present, but it seems that Miss Roosevelt's conversation was monopolized by the schismatic prelate, while the members of the Catholic clergy stood aside and looked askance.

Matters went even further and the President's daughter permitted herself to be photographed side by side with the greatest enemy the Catholic authorities have.

Msgr. Agius' report goes on to say that after the interview of the schismatic archbishop and Miss Roosevelt, the Pope's representative and the Catholic bishops in the Philippines felt compelled to refrain from calling on the President's daughter to pay their respects as Aglipay had done, and that no direct invitation was received by any of them from Mr. Taft or his party to attend any special functions, while the schismatic prelate was always within the privileged circle.

Some prelates in Vatican circles among them Cardinals Satolli and Martinelli, formerly apostolic delegates in the United States, were called into consultation by the Pope as soon as Msgr. Agius' report came. They expressed the opinion that the whole matter was pre-arranged by island interests inimical to Rome, probably by prominent Protestants, who are known to be very active in the Philippines in trying to convert the natives to their churches and beliefs.

Rt. Rev. C. J. O'Reilly, bishop of Baber City, Ore., was taken to St. Vincent's hospital, Portland, recently, and is now down with typhoid fever. The bishop has not been well for some time, but did not feel that he could break off the many engagements which the extent of his diocese compels him to make.

At the recent annual meeting of the British Medical Association Dr. Theolehem Royal Hospital, a specialist in neurology and in the treatment of mental disease, said: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits and all

the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

Miss Catherine Feehan, sister of the late Archbishop Feehan of Chicago, died at her home in that city, Monday night. Apoplexy, with which she was stricken Saturday, was the cause of her death. Miss Feehan was born in Ireland sixty-five years ago and came to Chicago in 1880, when her brother was appointed head of the diocese of Chicago. She has only one surviving relative in that city, a sister, Mather Catherine, now with St. Patrick's Academy, Park avenue and Oakley boulevard.

Solemn and impressive were the ceremonies which marked the taking of the veil as a novice by Miss Grace Medford, of New York, in the chapel of the Dominican nuns, Thirteenth avenue and South ninth street, Newark, N. J., on Sept. 8. Miss Medford is a convert from Protestantism, having become a Catholic a year ago, and among the guests assembled to see her publicly renounce the world were many Protestants. The young woman is the daughter of a broker of New York. She is well educated and has travelled abroad extensively. Of her family there was present at the services only her sister, Miss Edith Medford. Her new name is Sister Mary Aloysius of the Blessed Sacrament.

THE RELIGIOUS GARB.

The Pennsylvania Supreme Court, although maintaining the self-contradictory principle of non-sectarianism, is more liberal than our Winnipeg School Board with respect to the garb of religious orders; for it declares that "when a teacher of good moral character applies for a school and presents a certificate of qualification as to scholarship and aptness to teach, that is an end to judicial inquiry into the action of the board in appointments; because the law makes no further inquiry on this point; and that school directors may employ as teachers sisters of the religious orders of the Roman Catholic Church, and permit them while teaching to wear the religious garb of their order, provided no religious sectarian instruction shall be given, or religious sectarian exercises engaged in; and that the exclusion of such a one from employment as a teacher in the public schools, because she is a Catholic would be a violation of the spirit of Article I of the Bill of Rights, relating to religious liberty."

Archbishop Quigley of Chicago has decided that no improvements shall be made on church property unless there is co-operation between the congregation and the pastor and that no debts shall be incurred in the name of any congregation without their consent.

The case was that of the congregation at Irwin, in Kankakee county. Father Simard, the pastor, had planned a rectory to cost about \$10,000. A few weeks ago he is said to have announced in the church that the assessment on the members of the congregation, most of whom are wealthy farmers, would be \$1 an acre. They protested and appealed to the archbishop and the latter visited the church. A meeting was called, in which each side was heard, Archbishop Quigley telling the people "to speak out."

His decision was that no rectory should be built at Irwin for the present and in making it he announced the law as stated above.

L'Osservatore Romano, the official organ of the Vatican, publishes a note on the new organization of the Roman Catholic party from the political and educational point of view in Italy.

Three Catholic directorates, autonomous, but under the direct supervision of the Vatican, will be established.

The first group, formed of popular elements, will be directed by laymen and will be exclusively occupied with the moral, civil and religious education of Italian Catholics.

The second group is destined to encourage the discussions of social and economic questions, and will carry on the program of the former Catholic congress, which had been recently dissolved.

The third group will be composed of the political electorate associations in Italy and will formulate the political program for the Catholic representatives to carry out in public administrations municipalities and parliaments.

Pius X. has ordered all the parish priests of Italy to read from the pulpits every Sunday the bulletins issued by the Commissioner of Emigration, which give general information as to the conditions prevailing among Italian emigrants in foreign countries. It is the wish of Pius X. to discourage as much as possible emigration among the Italians by imparting direct information to would-be emigrants as to the real conditions to be found in several countries to which Italian emigrants are directed. At the suggestion of Msgr. Cocco, who recently made a tour of the United States in the interest of the African missions, the Pope has approved of the plan of furnishing every trans-Atlantic steamer carrying emigrants with a special chaplain, who is to attend to the spiritual needs of the emigrants while en route. Several Italian steamship companies have already agreed to issue special passage at reduced rates to such chaplains, and the expenses of undertaking are to be defrayed by the society established by Msgr. Bonomelli, bishop of Cremona, for the protection of Italian emigrants.

Recently, writes James R. Randall in the Columbian, one of the most distinguished of ex-Confederate generals, who also held one of the highest volunteer commissions in the Spanish war, voluntarily approached me and, in pathetic seriousness, said: "I want to be a Catholic and receive instruction. My mind and heart have been thus directed by personal investigation of the Catholic institutions at Washington, D. C., notably the Little Sisters of the poor and kindred charities." This eminent man followed General Robert E. Lee through all of his campaigns, except when suffering from the loss of a leg at the cavalry battle of Brandy Station. He comes from the most historically famous families of the North and South. On the wall of the National Capitol is a great picture of his grandfather, whose exploits in the Revolutionary war and in Japan are imperishable. He has been a senator of the United States and is a lawyer and planter. His northern kinsmen are among the leading financial magnates. Through the Little Sisters grace entered his soul, and nothing of late has more surprised me than his manifest determination, perhaps, against his worldly interests, to enter the true fold. Many others have been similarly touched by Catholic charity and self sacrifice, but never go beyond the sentimental incident.

The Rev. V. D. Carroll, a prominent Southern clergyman, tells the following story, says the Mobile Register: "We were driving out one Sunday from Decatur, when we came upon a negro with a club in his hand and a



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freshly killed 'possum on his shoulder. We stopped to examine his prize and the colonel said:

"My friend, do you know it is Sunday?"

"Sartin, boss."

"Are you a religious man?"

"I are. I'se jist on my way home from church."

"And what sort of religion have you got that permits you to go hunting on Sunday?"

"Religion? Religion?" queried the man, as he held the 'possum up with one hand and scratched his head with the other. "Does you 'spect any black man in Alabama is gwine to tie hisself up to any religion dat 'lows a 'possum to walk right across de road ahead of him an' git away free? No, sah! A religion which wont bend a little when a fat 'possum heads you off couldn't be 'stablished round here by all the preachers in the universe."

That we fear is the religious platform of a great many people. Their religion must not interfere with their pleasures or their profits.—Catholic Citizen, (Milwaukee).

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

The beautiful ladies, Agrippina Julia and Agrippina Marcella, had left in the castle some elegant fixtures and even movables (including certain pictures and the statues on the roof), which they gave at a nominal price to Germanicus's favorite staff-officer. Claudius (in whose stead Paulus had ridden Tiberius's untamed horse) had by this time been wedded to little Benigna, and the incoming proprietors of the neighboring property easily prevailed on the newly-married couple to live with them; the husband as a sort of steward, who should oversee all the outdoor slaves and could, when Paulus wished, act ably as his secretary too; and the wife as the housekeeper, with supreme authority over all the indoor servants.

Crispus and Crispina often found time (and made it) to stroll over the fields for a visit to the castle; and for a loving talk with the lord and the ladies whom they deemed without their parallels upon earth. Moreover, Agatha had persuaded Josiah Maccabaeus and Esther not to leave them just when their far wanderings, wild adventures and dreadful trials had come to so happy a term. Esther had conceived a tender affection for the beautiful damsel whom she had been largely instrumental in saving from so dire a fate, and delivering out of so appalling a captivity, while Agatha returned this feeling with enthusiasm. She spared no eloquence, then, to persuade Maccabaeus and his lovely daughter to postpone their return to Syria—till when? Here it was that Paulus appeared in a new character, that of a more consummate orator than Dionysius himself. He stated that he had formed so sublime an estimate of Josiah's ancestors that he could not be happy till he was able to read the Book of Maccabees in Hebrew; and he urged arguments so touching that Josiah (who really had far more urgent reasons for quitting Eleazar than for immediately returning to Jerusalem) consented to stay until he had instructed Paulus in the language of the Patriarchs and the Prophets. In this course of study, Paulus gradually discovered that Esther taught him more effectually than her father knew how. But what learnt he from the sweet mouth and wondrous Eastern eyes of the noble maiden who had saved his sister? He really learned Hebrew; and as it was the exploits of her own glorious ancestors which she was expounding to one who could well appreciate them, the sympathy and enthusiasm which they shared together knit their hearts into a bond, a natural and complete union. The Lady Aglais, as she contemplated a youth and a maiden whose spirits were not unworthy of each other thus occupied, saw far beyond, as she imagined, what either of those students dreamt of anticipating; and saw it with satisfaction.

Philip, the old freedman of the family, was installed at Liridium, as it was called, in a capacity not unlike that of the seneschal of subsequent ages. Melena, the slave, received her freedom, but would not practically take it; and she remained the special personal servant of the Lady Aglais. Paulus pressed Thellus to give up the army (for which Paulus would get him permission), and settle near them with his daughter Prudentia, in a little cottage which stood about two miles down the river, surrounded by rhododendrons, oleanders, and myrtles, and which, being part of Paulus's new property, he earnestly begged Thellus to accept as a gift.

"But," said Thellus, after thanking him, "you have not quitted the army yet yourself; and why should I? Germanicus vows, I am told, that he will never rest till he has found the bones of Varus and his legions, and given them solemn burial. I mean to be at the funeral and so must you."

"Well, if we come back safe," persisted Paulus, "you will settle near us in that cottage with your daughter, and eat fresh fish of your own catching for breakfast."

And so it was agreed. But for a while there were no more wars, and during the lull many visitors came to Liridium. Among them, poor Longinus never came; he had been foolish enough to fall in love with Agatha, and deeming his love hopeless, avoided the family altogether. Dionysius had been persuaded to give up his pretty miniature mansion in Rome, and pass altogether under the roof of his beloved friends (who, indeed, owed the place to him) the remainder of his sojourn in Italy; for to Athens he had resolved to return, and—nescius

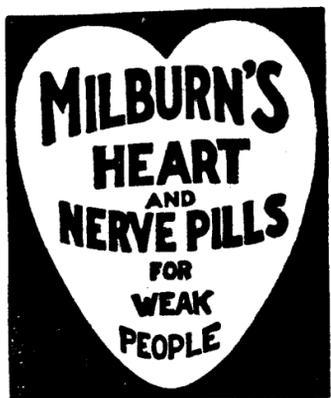
futuri—in Athens to live and die. Another person who during the lull between German wars, frequently came now to Liridium, was the accomplished Velleius Paterculus. Esther assured Agatha that she knew why Paterculus appeared so frequently and made himself so agreeable—although so handsome a man, of so fine a position, with manner so distinguished, and a reputation so considerable, and who, besides, talked so well, could hardly be otherwise. But in telling Agatha that she knew why he came so often, Esther adopted a certain demureness, a certain significance, which was meant, in an innocent and loving sense, to tease as well as to please—and did. Agatha's repudiation of even the possibility of what was thus lawlessly hinted was one day overwhelmingly refuted by Velleius Paterculus himself, who, truth to tell, had been making love to the young lady assiduously, and who, on the day in question, after being roundly accused by her of having contrived her deliverance from Tiberius and from the Calpurnian House, asked her to be his wife with her mother's and brother's consent. As it happened that the invitation thus proffered was the first that Agatha Aemiliana ever received, and as she was very young and inexperienced, she behaved most absurdly in her own estimation, but charmingly in his. She burst into tears; and when he timidly and gently inquired whether he had hurt her feelings or offended her, declared that he had never done anything of the sort. The witty suitor then remarked, gravely smiling, that she had addressed an inquiry to him which only a husband could answer, but the answer to which he would be most happy to give his wife. But Aglais objected that as her son would frequently be away from her with the army, if her daughter were taken away at the same time she would be on a sudden left desolate; and, while consenting to the marriage, begged that it might be postponed for a time. To this Paterculus submitted, and Agatha joyfully agreed.

(To be Continued.)

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CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN

COOLXXXV

(Sacred Heart Review)

On page 587 of "Mediaeval Europe" we have: "Since marriage was a sacramental act and could, therefore, properly be celebrated only by a priest, the act itself and all the very complicated interests resulting from it were taken into the scope of the clerical jurisdiction."

Here is a fresh instance of the almost hopeless confusion of the Protestant mind between a sacramental and a sacerdotal act. Most Protestants imagine, as we see Emerton does, that the administration, not, as in fact, of five sacraments, but of every sacrament, is exclusively competent to the priest, whereas, as we know, the sacrament of Baptism, even regularly, may be deputed to deacons, and in case of necessity may be regularly, and even without it, validly, administered by lay persons, or even by non-Christians.

Marriage, again, as we know, although a sacrament, is of necessity administered by lay persons, namely, the consenting parties, the priest, where present, ratifying it, but not sacramentally administering it. It is their intention, not his which determines validity.

Moreover, as we know, the Church anathematizes all those who shall maintain that the priest is intrinsically necessary to the validity of a Christian marriage. Nay, even the law of Trent does not absolutely require a priest, were it in Rome itself, but is, as the Congregation de concilio has decided, sufficiently fulfilled if a marriage is ratified by a man having a parochial title, even though as yet unordained. See Lehmkühl. Furthermore, a marriage in a Catholic country is valid at which the pastor is present, even though his presence is compelled, and even though he does not utter a word. See, in the *Promessi Sposi*, the way in which Lorenzo and his betrothed very nearly secure their marriage in spite of the refusal of Don Ambrose, the curato.

Moreover, we know how, in Protestant countries (excepting certain districts once French or Spanish), Catholic marriages before Protestant witnesses or before magistrates, although involving privation of the sacraments, are received by the Church as valid.

I wonder what Professor Emerton thinks of marriages between baptized Protestants competent to contract, and married in Protestant countries. It is fair to presume that he is aware that if such couples become Catholics they are not remarried, but are received as already sacramentally united. However, like Bishop Doane, he seems neither to have inquired the matter out nor to have thought it out. His incompetence is, of course, less discreditable than the Bishop's, but in a matter of such practical import, it is by no means creditable to him.

Of course, with so negligent a thinker about matters theological, especially matters sacramental, it is too much to assume the knowledge that where, in a Catholic country, a Catholic clergyman can not be found—as in various thinly peopled regions—the parties are allowed to contract a consensual marriage before witnesses, which, although it should afterwards be registered and blessed, is not repeated, but is equally sacramental with any other.

We see, then, that the Professor goes entirely wrong in saying that the Church claims jurisdiction over marriage because it is a sacerdotal act. She claims it because, as between the baptized, it is a sacramental act, whether it is or is not a sacerdotal act in any particular instance.

Our author says that the Church drew marriage, with all the complicated interests resulting from it, within her jurisdiction. Now, it is true that in the Middle Ages, when the organization of the State was as yet confused and incomplete, the discussion of marriage in the Church Courts almost of necessity involved more or less discussion of the rights of offspring. Yet intrinsically, says Pope Benedict XIV., quoting other high authorities, Bellarmine among them, all questions touching the descent of estates or of secular dignities belong exclusively to the competency of the State. The Church discusses such questions now only so far as they bear upon the competency to receive prelatial dignities. Probably, even now, there is sometimes difficulty in making a clean partition, but the theory as laid down by this learned Pope, is perfectly clear.

Even in the Middle Ages this distinction between the sacramental and the purely secular side of marriage, or rather of its results, although fluctuating, was by no means unremarked. For instance, the most orthodox English Catholics, while acknowledging that John of Gaunt's tardy marriage with Catherine Swinford legitimized their children religiously, declared that only an Act of Parliament could legitimize them civilly, nor did the Church interpose any anathema against this purely secular decision. So also in Scotland, the shadow which hung, for ten reigns, over the right of the Stuarts to the throne, lay in a doubt whether a dispensation, which had a retroactive effect religiously, had such an effect politically. Yet this divergent opinion concerning Robert III.'s marriage with his cousin Elizabeth Moore involved no quarrel between Church and State. It is true, Dr. Burton himself seems to be confused over this controversy, and he may have misled me.

We see that the two great martyrs, Sir Thomas More and Cardinal Fisher, already had the distinction in question perfectly in mind. They could not acknowledge that Henry was validly married to Anne, as assuredly he was not, yet both the illustrious martyrs were willing to support Elizabeth's title to the Crown, because that, as they acknowledged, was a point lying wholly within the competency of the Sovereign and the Estates. The one matter which the Church then, as now, claimed the sole right to decide was, whether a conjugal union was or was not a valid Christian marriage. When, as often happened in Spain, children born out of wedlock succeeded to dukedoms or domains, or to the throne itself, the Church let such purely external matters take their course according to the manner of the land.*

We would advise Professor Emerton to ask for a year's retreat in Boston College, and there take a course in sacramental theology, beginning with St. Thomas Aquinas and winding up with Sylvester J. Hunter and Dr. Byrne, consulting, by the way, the "Catholic Dictionary" and Wetzer and Welte. By that time he might know what he is talking about within this range, which assuredly is more than he knows now.

However, we will conclude our consideration of his able and engaging work with a quotation which witnesses both to right feeling and good sense.

"When the monasteries of a country had got into a bad way it never occurred to those most interested in the welfare of society that the fault might be in the very nature of the monastic principle itself, but they invariably concluded that the only trouble was that this principle had not been carried out thoroughly enough. Not less monasticism, but more, was needed in order to keep the monastic idea pure and thus effectual. So we have, over and over

again, great waves of monastic reform sweeping over European society and carrying with them, let it be fairly understood, usually all that was best and most forward-looking in the community. The conclusion that we have to draw from the fact is that the mediaeval world was right; that it knew its own needs and was trying to provide for them in its own way."

CHARLES C. STARBUCK.
Andover, Mass.

*Note—Jesus Christ raised marriage to the dignity of a sacrament in order that the married couple may thus receive grace to live chastely, to have mutual affection, and be a mutual support, to enable them to bear patiently the trials and hardships of life, and train their children by example and instruction in the knowledge, love and service of God. According to St. Paul, marriage is a type of the indissoluble union between Jesus Christ and His Church. Thus are we taught that nothing on earth, except the Church, can be compared with the peculiar and beneficent influence, the great power, the sacred office and exalted dignity with which God has clothed the married couple. It is their exclusive privilege to preserve the human race and to people heaven with saints. To maintain the unity and indissolubility of marriage our Divine Saviour placed it under the authority and the custody of the Church. To protect this great sacrament from the profanation of the impure, and form the impious usurpation of the civil power which dares to attempt to make and unmake marriages, the Church of God has enacted many laws, and she is constantly appealing to the Christian conscience to reverence this bulwark of society. Jesus Christ declares that marriage is dissolved only by death, and that any one, whether divorced or not, who marries while husband or wife is alive, is living in adultery. Marriage with heretics, infidels and Jews has always been forbidden. Such marriages, unless contracted according to law, are very often null and void, and of no effect whatever, and the parties are simply living in adultery.

Marriage, which so profoundly affects one's life for good or evil, and which decides one's happiness in this life and eternity, should be contracted according to the laws of God and His Church. It should be preceded by long and fervent prayer for guidance; the advice and the blessing of parents should be asked; the counsel of spiritual director and pastor may not be amiss. As marriage is a sacrament it would be a horrible sacrilege to get married while one is in the state of sin. Persons about to be married, therefore, always go to Confession and to Holy Communion so as to be fit to receive all the graces which the Sacrament of Matrimony is intended to bestow. The unhappiness that accompanies so many marriages during life is, there is reason to fear, but the just punishment of the irreverent and sinful dispositions, and the defiant disobedience, with which too many, alas, enter the holy state of matrimony. Would that all marriages were so arranged as to draw on them, not a curse but a blessing.—Ed. Sacred Heart Review.

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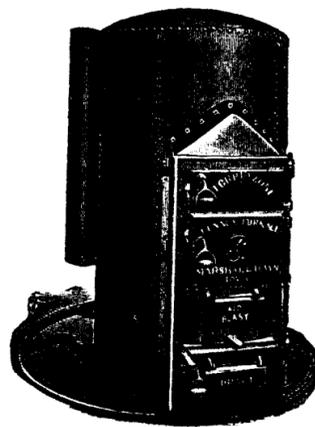
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