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Current Comment

Father Phelan, editor of the "Western Watchman" (St. Louis), passes severe strictures on the conduct of five Sulpicians who recently severed their connection with the Society of Saint-Sulpice. It appears that the Sulpician professor of Scripture at Dunwoodie Seminary, N. Y., wrote a book which his Sulpician superiors did not approve, but which was published with the approbation of the Archbishop of New York. Thereupon the four other Sulpician professors at Dunwoodie joined with the author in leaving the Society of Saint-Sulpice and have since continued to teach in the Seminary as diocesan priests incorporated into the diocese of New York. Father Phelan argues that, as members of a religious order, they had no right to take this step. But the editor of the "Western Watchman," who has the reputation of being skilled in canon law and shows that he deserves it by his lucid statement, in the same page of the same issue (Feb. 1), concerning the canonical status of the religious orders, evidently forgets that, from the view-point of canon law, the Society of Saint-Sulpice is not a religious order at all. It is merely a society of secular priests, renewing from year to year a promise of obedience to their superiors, but without any religious vows. Now the three vows, of poverty, chastity and obedience, and more especially the first, are essential to a religious order; in fact the great renunciation made by the vow of poverty is the distinctive mark of a religious, so much so that one may take a vow of chastity, as all priests of the Latin rite practically do, and add to it a vow of obedience to some superior, and yet not be a religious if the vow of poverty is not taken. But the Sulpicians not only take no vow of poverty, but each of them may reserve to himself the possession and use of whatever money or property he may have had before joining the Society, and this is altogether contrary to the essence of the religious life. The consequence is that they are not bound to the Society of Saint-Sulpice with that stability which the vow of perpetual poverty implies and which is the keystone of every religious order. A further consequence, distinctly contemplated as a possibility in their annual, non-perpetual, renewal of their promise is that they are at liberty to withdraw from the Society at the expiration of each year, the date of renewals being the 21st of November. This is no doubt what happened in the case of Fathers Driscoll, Wakeham, Gigot, Mahoney and Holland, of Dunwoodie Seminary, and in this there is no such "rebellion" or "insurrection" as Father Phelan complains of. The steps these five ex-Sulpicians have taken may have been unwise, but canonically it seems quite defensible. Had they been members of a religious order no archbishop could have incorporated them into his diocese unless they had first received permission from the head of the order to leave it.

In the same article, however, Father Phelan gives vent to a sentiment in which we heartily concur and which ought to be brought to the notice of Abbe Klein and other enthusiastic admirers of all phases of American Catholic life.

"There are those," writes Father Phelan, "who would Americanize our religious orders and communities. We have more than once expressed ourselves on this subject. When it comes to a show-down between American and French Catholicity; or between American and Spanish Catholicity; or between American and German Catholicity; give us the French, or Spanish, or Italian, or German article every time. We have in this country done many things, well; we have built churches and filled them with devout worshippers; we have defended the Pope and the Church against the virulent ignorance of heretics. But we have yet much to learn from the older Catholic lands.

We must tarry longer at their knee, and learn obedience and reverence."

One of our most valued contributors "would be very glad to know why we see in prayer-books, marked for the 3rd of May, 'The Invention of the Holy Cross,' and worse still, why they give out now 'Feast of the Invention of the Child Jesus in the Temple'. Surely, invention does not mean finding; it means finding out, for instance, if I invent a machine I find out the way to make it. I imagine 'inventire' (if that is the right word) in Latin says what it means; but few of us are classical scholars and most of us depend on the vernacular. Would it not be better to say, as we do in the Rosary, 'Finding of the Child Jesus,' etc., and not go in for solecisms? In French it is just as bad: 'Invention du Divin Enfant au temple' sounds rather dreadful, I think." While agreeing with our correspondent and preferring the more modern form, we beg to state that the use of the word 'invention' in one of these cases is not a solecism; it is recognized as correct, though archaic, by all the larger dictionaries. The Encyclopaedic Dictionary, edited by Hunter and Morris, gives us the first meaning of the word "The act of coming upon, meeting with, or finding: as, the Invention of the Cross of St. Helena." True, this meaning is marked with an asterisk, to show that it is rare or obsolete; but at the end of the article on 'invention' there is a 'nota bene' headed 'Invention of the Cross' and explained as "The finding of the cross of Our Lord by Helena, Mother of Constantine the Great". This evidently shows that the expression is one commonly received even by Protestants. The note then goes on to say: "A feast, celebrated on May 3, in honor of the event mentioned above."

The Standard Dictionary, most recent and complete, gives as the seventh meaning of the word 'invention' (for the Standard, unlike other dictionaries which follow the historical order of meanings, proceeds from the most common meaning to the most uncommon or learned meanings): "(Archaic.) A finding; discovery; as the invention of the Cross."

Webster's International Dictionary does not, indeed, define 'invention' in this sense, but concludes its article on the word by this separate paragraph: "Invention of the Cross (Ecl.). a festival celebrated May 3rd, in honor of the finding of our Savior's Cross by St. Helena."

In French, too, 'invention' is the technical word. Thus the Petit Dictionnaire Francais Encyclopedique de Larive et Fleury gives, as the last meaning of 'invention': "Deconverte de reliques: 'L'invention de la vraie croix'."

As our correspondent rightly surmises this archaic use of the word both by French and English Catholics is traceable to the Latin 'inventire' and 'inventio,' the most common meaning of which is 'to come upon, to find'.

However, we are altogether in favor of the vernacular form, and if the other is used in announcements it ought immediately to be explained by adding the words, "or finding." And, as regards "The Invention of the Child Jesus," it ought to be tabooed, for it has not the traditional usages to back it which the 'Invention of the Holy Cross' has, and because in French, from which these English ecclesiastical terms are borrowed directly, 'invention' is strictly confined to the discovery of relics.

"The Monitor" says: "Mayor Fagan of Jersey City is being written up in the popular magazines as an official whose public actions harmonize with his private morals—for good. He is regarded as a rare bird, something of a curiosity among his fellows in public life. The fact is a strange commentary on the conduct of men who hold political offices in this year of grace. Why shouldn't a Catholic or any Christian, in his official capacity, be guided by the

(Continued on page 4)

Regina Notes.

On Wednesday, Jan. 31, Miss McDonell, a young lady formerly from Glengarry, Ont., but of late a resident of Regina, went north to Prince Albert. Miss McDonell, who was book-keeper for the McCarthy Supply Co., was highly esteemed by her employers, her associates in the store, and all who knew her. The many friends who were at the depot to see her off testified to this fact. Among many others we noticed Mr. and Mrs. McCarthy and a great many of the staff from the store.

The evening before her departure a number of ladies of the Altar Society waited on Miss McDonell at her boarding place, when an address was presented her, and a very pretty leather writing case. Mrs. Bennett read the address, while Mrs. Acaster made the presentation in the name of the Society. All the ladies present signed the address, which was as follows:

To Miss McDonell:
Dear Friend,—We, the members of St. Mary's Altar Society, knowing that ere long you will cease to be one of our number, take the present opportunity of expressing our appreciation of your services, both as an efficient officer and an amiable and zealous member. We trust you will accept the souvenir, not for its intrinsic value, but for the memories which in days to come it will recall.

Our earnest prayers for your success and happiness will follow you to your new sphere of life. One and all will invoke the "Sweet Star of the Sea" to guide and guard you and us till we meet in that Heavenly Home where meeting and parting shall be no more.

In conclusion, dear Friend, we would say, with the poet priest:

"Adieu! Such is the word for us
'Tis more than word—'tis prayer,
They do not part who do part thus
For God is everywhere."

Signed on behalf of St. Mary's Aid:
LEONIE RIMMER,
President.

K. LENHARD,
Secretary.
Regina, Jan. 29, 1906.

The weather has been much colder during the last few days.

We were pleased to notice that on Monday the "Regina Standard" gave prominence to comments evidently written by one of the staff on the sermon preached by Rev. Father Kim on Sunday from the text, "Remember Thou Keep Holy the Sabbath day." Protestants so often say that once Mass is over Catholics do as they like the rest of Sunday. The explicit explanation given in the sermon by the Rev. Father of our duty on that day was a timely rebuke to all who speak in that manner.

Quite a number of our Regina curlers have gone to Winnipeg to the Bonspiel. We look for a number of prizes coming to our city this winter.

CHRISTIAN CATHOLICS!

(From the Monitor)

Our old friend General Sampson, former minister to Ecuador, has returned to his home in Phoenix, Arizona, and, of course, has been plentifully interviewed on the subject of the people and conditions in that little republic. Here is an interesting scrap from one of the latest inquiries to which the general submitted on his return. It is taken from the "Arizona Republican."

"Are not a large part of the people of Ecuador illiterate?" was asked the general.

"True, a large per cent. are uneducated, but they are industrious, hard-working people, and I believe there is less immorality among them as a race than in almost any other nation."

"Are there many churches in the country?"

"Yes, but not a Protestant church in the whole republic. All Catholics. And I am free to say that I would emphatically oppose the idea of sending a Protestant missionary to that country. They have a Christian religion and are satisfied with it, and it is absolutely worse than useless to send Protestant missionaries there."—Exchange.

Persons and Facts

A gentleman, who, after spending a couple of years in Winnipeg, has gone to reside in Calgary, writes to us: "Calgary is a coquettish little city; its site is unique. Imagine a painting with the magnificent Rockies in the distance as a background, and close to the foreground a belt of hillocks bathed by the Bow and Elbow rivers, making Calgary an island but for a strip of land which prevents the rivers from meeting twice. The trouble here, as in the Red River valley, is the fewness and smallness of the trees, but, by way of compensation, the water is excellent, clear as crystal, and highly appreciated. The climate is decidedly variable. I have been here hardly a month and the weather changed every other day. The first of February we had a game of baseball between Calgary and Lethbridge, and the next day Rossland played hockey here. It is usual to go to bed at night with 60 above and wake up next morning with 40 below. And yet we are only 840 miles from equable Winnipeg."

Washington.—Representative McNary, of Massachusetts, has introduced a bill appropriating \$50,000 with which to erect a statue in Washington to the memory of Commodore Barry, the Father of the American Navy.

La Salle, Ill.—Father Gilbert Simon, of St. Bede College, and three students were drowned while skating on the Illinois river. Several boys were having a photograph taken when the ice broke and they all sank. Father Gilbert plunged into the water and saved five boys, but on re-entering the icy river for a sixth student he drowned.

Some 60,000 lepers are congregated in the villages surrounding Canton, China, and it is stated that Father Conrady, who assisted Father Damien among the lepers at Molokai, one of the Sandwich Islands, intends settling near that city. In the leper village of Fat Fung Yun, six miles east of Canton, where Father Conrady will probably start work, are over a thousand lepers. Although the local government provides about 600 of these lepers with 1½d. a day from a fund, practically all are compelled to beg for their food and clothes.

Albany, N. Y.—Senator Smith, of Columbia County, has introduced a bill declaring the defendant in a divorce which has been granted guilty of bigamy if he or she is living with or maintains the marital relation of husband and wife with another person. The bill makes the offence punishable by imprisonment for not more than five years.

The abbe of a parish in the suburbs of Paris has converted himself and his assistant priests into a commercial firm to manufacture chocolate. In this way, the abbe explains, "we hope to maintain Roman Catholicism in a parish of 40,000 souls, not one of whom has a centime beyond the daily wage for manual toil; not one is able to pay a centime for the Church's services at a marriage or burial." The same disastrous situation confronts hundreds of cures in even smaller and poorer places than where the priests are going into business for religion's sake.

Rt. Rev. William O'Connell, Bishop of Portland, Me., has been appointed coadjutor of Boston with the right of succession. This nomination has come at the close of his mission to Japan whither he went last fall to thank the Milkado for his interest in or rather his failure to persecute the Christians of Corea.

The Church in the United States has given \$300,000,000 for school buildings and \$40,000,000 more to pay the teachers, in building up the parish school system. There were 60,000 divorces in this country in one year; where did these people get their moral education? An American judge said

that fifty-six cases were on his calendar on one day and only one was between Catholics—probably for a separation.

According to the "Osservatore Romano," there are in Germany 1,700 confraternities of the Blessed Virgin for young people and adults, and they number over 300,000 members who take an active interest in practical charities. There are 1,320 Catholic workers' societies with 230,000 members; they are interested in questions of education and popular instruction, as well as in the formation of beneficial unions, of popular banks and similar institutions. They maintain three special papers, with 90,000 subscribers; they organize committees for the study of social questions which they discuss in frequent conferences and fortnightly meetings; they also train the directors of the Christian syndicates. Finally, there are 1,123 "Gesellenvereine," with 182,795 members. The Pope has expressed his wish that the Italian Catholics should follow the example of their German brethren in organizing their social strength—
Catholic Standard.

A press cablegram from Rome, says that Pope Pius has decided to hold a consistory March 10th, after the publication of the third and last part of the French government's regulations regarding the operation of the law for the separation of church and state.

At Budapest, Hungary, recently Rabbi Jacob Schmeldka was baptized into the Catholic faith. His withdrawal from Judaism two years ago produced a passing sensation.

After an absence of three hundred and fifty years the Benedictine Order has returned to Ireland. Before the "Reformation," the Benedictines had ten houses in Ireland, including one in county Wexford, at Glasarrig, and it is interesting to find them again opening a priory in Ireland.

The archdiocese of St. Louis, according to the new Catholic directory, has the largest number of students preparing for the priesthood of any diocese in the country.

Rev. Father Murgas, pastor of the Slavish Catholic church of Wilkesbarre, Pa., already noted as the inventor of an aerial wireless telegraph system, has announced that his experiment with an underground system has proved a success and that he now feels confident that it will be possible to send underground wireless messages to Europe.

The suit of County Delinquent Tax Collector R. G. Mattern, of Pittsburg, Pa., against Rt. Rev. Bishop Canevin, trustee of the congregation of St. Paul's Cathedral, to collect \$4,000 given by H. C. Frick in the purchase of the old site of the Cathedral, and \$4,000 for collection of the tax, has been decided in favor of the Bishop. Judge R. S. Fraser ruled that the mortgage was held for religious and charitable purposes and was not subject to the state tax of four mills.

The Catholic Universe published the following in its last issue: We would like to have the educational commission that has reported on the public schools visit the parochial schools and put the pupils to examination tests. Though the per capita cost in them is only \$7 as compared to \$51 in the public schools, we would like to have an official report as to results.

A new temperance organization modeled on the lines of the Father Mathew movement came into being in Washington, D.C., a few days ago. It is composed of men well known in tem-

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FATHER THEOBALD MATHEW

The Last days of the Great Apostle of Temperance

Father Theobald Mathew—To readers of Irish history there is no more interesting personage than Father Mathew, the Apostle of Temperance. From the first his mission was a success, and the fame of his doings at home induced bishops, priests and philanthropists to urge him to visit England, Scotland, and America. In the former country he administered the pledge to 600,000 persons. In Scotland his mission was as successful, and then came his visit to the United States.

Father Mathew's embarrassments were set at rest for a time by the results of a public subscription, but from this time the amazing success which had attended the cause from its inauguration began to lag. Father Mathew, unwilling to run the risk of renewed debt, felt constrained to curtail grants to bands, temperance halls, and before very long the terrible famine of '46 laid Ireland waste, and his energies were drawn away from his immediate mission and absorbed in helping the people in the awful struggle with starvation and fever, in which thousands, nay even millions, were worsted.

These dark and terrible days, when "the hunger" was rampant over the land, and famished human creatures perished for food all over Ireland, are heart rending even to read about, and shall not be touched upon here except in relation to how they affected Father Mathew's mission. With his unbounded love and sympathy for the people, it can readily be imagined how, with even more than his wonted energy, he gave himself up to the task of alleviating the awful misery around him. He was foremost in every organization for helping his stricken fellow-countrymen, and by his foresight, public-mindedness, and power of working harmoniously for the common good with men of different politics and creeds, was able, not, alas! to arrest the famine, but to save thousands from the terrible fate which menaced them.

And now began the high tide of emigration which has since flowed from Ireland to America. Queenstown was the usual point of departure, and to see these heart-broken emigrants off, administer to them the pledge, comfort them with such cheerful words as his heart prompted even in those cheerless days, became a recognized duty of Father Mathew, whom trouble and toil had now turned into a broken old man, gray-haired and feeble, though counting by years he was still in the prime of life.

Father Mathew's name being so well known at home and abroad caused him to be chosen as agent for dispensing the charity of many Americans and others who sent food to alleviate the horrors of the famine and it is said that he, more than any man in Ireland, overcame the prejudice of the starving people against the "yellow male" which appeared so unpalatable to them. Even in the midst of the desolation of the famine, Father Mathew's loving heart found consolation in contemplating the wonderful generosity of those starving poor, ever ready as long as anything lasted to share their scantiest allowance of food with each other.

In 1847 Father Mathew, in consideration of his great public services, was granted a pension of £300 a year out of the Queen's Civil List, which money went the same road as all other which found its way into his hands, for he was but the almoner of the Government, as he had been all his life of whatever funds he had in his keeping.

At last he had to pay the inevitable penalty of the overwork and anxiety of the long years he had given to the temperance cause, for he was struck down with paralysis. Although he made a rally from this serious attack and lived for eight years afterwards, he was never again the vigorous, sanguine man of the early days of the cause. The blight of the famine was on that great work, and on all that had been hopeful and happy in Ireland, and the Apostle of temperance had the heavy grief of seeing his ranks thinned by death and desertion.

In 1849, while still suffering from the stroke of paralysis of the year before, he determined (very much against the advice of his friends) to pay his long promised visit to America. His reception here was most cordial and enthusiastic, but though he strove manfully to repay the cordiality of his new friends with his wonted geniality, the effort of seeing and talking to countless numbers of people was no longer easy to him, and the contrast of the joy and prosperity of the New World, with the gloom and misery of the dear, old land,

where he had recently witnessed such heart-rending scenes of misery, saddened him. His greatest pleasure was in seeing among the well-to-do citizens of the cities he had visited, men and women, to whom he had administered the pledge, in Ireland, years before, and whose faithful observance of it had secured them good positions in the new world. To many of them he was able to bring tidings of their kindred, for he never forgot a face he had known.

In spite of his shattered health, he toiled in America, as he had toiled at home, and with the like happy results. The United States Senate gave him a place within the Bar, a privilege which had before only been conferred on Lafayette, and the President entertained him at a banquet to meet a number of the foremost men, all eager to know the Apostle. His stay in America lasted two years and a half for he visited twenty-five States of the Union, and administered the pledge to half a million of people. For a short time of repose he dwelt in the solitude of the forests of Arkansas where he said Mass in the open air under the canopy of heaven, with a congregation of only four persons.

On his return to Ireland, Father Mathew, now grown too invalided to be allowed to continue his mission, was induced to take up his residence with his brother Charles, at Lehenagh House, near Cork. There surrounded by the loving care and ministrations of his family, who did all that was possible to comfort his last sad years, he awaited the coming of Death, like a man whose life's work was done, and who pined for rest. But, though he could no longer seek out the drunkard, the sick and the suffering, they still knew where to find him, and to the very end those who sought him were not sent away unsatisfied. Nay, even after the final stroke of paralysis had stilled the voice which had pleaded so lovingly and so long, his dying hand guided to bless and sign with the cross the very last of the millions to whom he had given the pledge.

He died on December 8, 1856, in the sixty-sixth year of his age, and the forty-second of his ministry, and it is surely not too much to say of him that he was mourned by the entire people. Clad in his Franciscan habit, and with the beauty and peace of earlier days come back to his dead face, the Apostle lay in state in his own church in Cork, where those among whom he had labored so long could take a last farewell of their beloved father and friend. The name and fame of the apostolic Theobald Mathew, so justly dear to his own generation, still sends a thrill to Irish hearts, and is revered and cherished by thousands of his countrymen and women who never heard his persuasive voice, nor felt the clasp of his helpful and beneficent hand.

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THE JOY OF WORKING

Think not, Sir Man-of-Leisure, as you peep lazily through your heavily-curtained window at the scurrying seven o'clock crowd on the way to its daily toil, that you have the best of it, because you can snuggle back beneath your luxurious covering and sleep until Jeems or Meadows brings your morning coffee and the paper, and asks you if you prefer the Yellow Dragon or the Green Devil for your forenoon spin.

Do not lay the flattering unction to your soul that yours is the happier lot.

Yonder youth with swinging step, with fists dug deep into the pockets of his threadbare coat and a cold luncheon wrapped in paper tucked beneath his arm tastes a finer, sweeter joy than all your luxury can bring. His is the pleasure of incentive—the glory of work.

For there is a zest to it all. The quick spring from bed at the alarm clock's summons, the hastily swallowed breakfast, then out into the wine-like air of early morning. To work—vigorous work of brain or brawn, whether it be pegging away at a desk or directing the eternal grind of clanking machinery. It is occupation—accomplishment.

Do not pity these work-a-day folk. Save your sympathy for the hapless and hopeless idle fellows—the unfortunates or unwilling; alike commiserable

HOW TO TAKE THEM

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Bathe frequently—dress warmly—exercise sensibly—take "Fruit-a-tives" faithfully—and see how much better you are at the end of the month.

Joy goes with the working masses. There is joy in the noon-day luncheon, whether in a gilded cafe or a cold snack hastily devoured "before the whistle blows."

The evening meal is a feast to the weary man, and his well earned rest is the greatest joy of all.

Hard work is the best of all cures for insomnia.

Thank God you can work!

Though your office labor strains your nerves and racks your brain, though the "shops" take the best of your strength and vitality—be glad to be living, an active part of the working world.

You must earn your amusements before you can enjoy them. Ennui has no part in the strenuous life.

Be glad, for conscience sake, that you are not one of those most miserable of all men, a fellow without a job—a human machine standing idle, rusting and losing its value from disuse.

Thank God you can work!

When sorrow and grief come, when you strive to forget, to crush out cruel thoughts, thank God that you can absorb yourself in your occupation, plunge deep into the details of your duty.

Thank God you can work—that you can grasp your pay envelope and say, "This is mine, the rightful pay for the labor of my brain, the just earnings of my strong right arm."

Be thankful, employer as well as employee for the joy of working.

You know the pleasure of it. Do not deceive yourself by the promise (nine times in ten a pleasant little fiction) that by and by you will retire, ease up, end your life in idle luxury.

The business game is not alone for the pleasure of the spoils, but for the joy of playing it.

What the world may call greed and avarice you know to be the fascination of success—the intoxication of accomplishment; and it will keep you untiringly at it—on your mettle in the battle—till the end of life.

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

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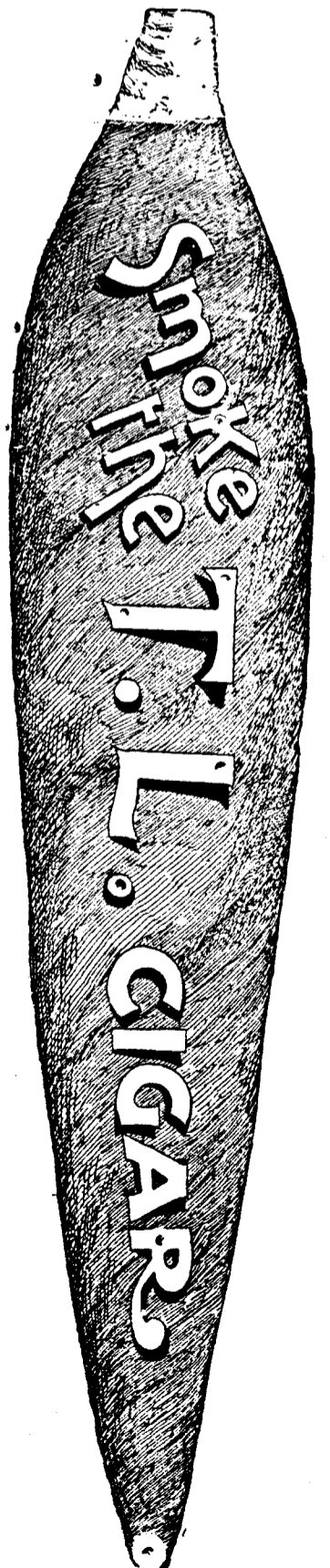
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ST. PIE LETELLIER

The first assembly of the Ladies of St. Anne for the year 1906 took place on the 28th of January.

The children of Mary had their first meeting for the year February the 11th.

On a nice mild Sunday afternoon, about two weeks ago, a very pretty ceremony took place at the church; all the little ones, and they are very numerous, were invited for a special service in their honor, and a blessing. A procession in which a statue of the Infant Jesus was carried round the church by four little boys, followed by the other children, was a special feature. Then Father Jutras distributed souvenirs of the Divine Child in the form of pins and medals. This annual event is a gala day for the little ones.

Mrs. Jacques Parent has returned from a sojourn at the city, bringing with her another little son.

Mr. Breton, an old inhabitant, passed away last week after a long and painful illness. He was interred in the cemetery at Letellier. We extend our sympathy to his widow and children.

Mr. Rondeau, of our village, met with what seemed at first a trivial accident but which has brought him close to death's door. He was examining a fowl's leg that seemed injured when the bird scratched him near one of the finger nails. In a short time swelling commenced which turned to blood poisoning. Mr. Rondeau was advised to go to the hospital. Thither his wife and son were summoned after a few days, as his life was despaired of. He received the last sacraments, an operation was performed on the arm, then he took a turn for the better. It is now hoped that he will be able to be about again before long.

Mrs. Brule who went for a trip to the Province of Quebec has now returned; also Mr. Dumautier.

Miss Blais, of Winnipeg, is visiting her sister, Mrs. J. Jutras.

Miss Bisette, of Mariapolis, is also a visitor at St. Pie, at present at her sister's, Mrs. Albert Fortier.

A meeting of the grain growers of Letellier is announced for Tuesday.

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THE HOUR OF TRIAL

The crucial time for the Church in France is approaching. She has to face the robber State once more as it intrudes into what it has barred out and cut off and thrusts its foul Pagan visage into the sanctuary. An order has gone forth that an inventory of all Church property be taken, that inside the fabrics as well as that without. This order covers the sacred vessels on the altar and in the tabernacles. Now Cardinal Richard has promulgated another order commanding his clergy to refuse to open tabernacles to the agents of the State, and his example has been followed by most of the other French Bishops. The clergy are instructed to give their word of honor as to the value of the vessels within the tabernacles, but on no account to open them. This is the point of danger. If the Government instructs its agents to use force there will be bloodshed, for no true Catholic will tamely endure desecration of the altar and the sacred vessels of the Holy Sacrifice. The time has come when the friends of true freedom throughout the world ought to rally to the support of the French Catholics in this day of trial.

Up to this point not a word of protest has been heard from outside. A persecution more outrageous, because unprovoked than that of the Russian Jews is being relentlessly waged. Thousands of men and women whose only offence is that their lives have been spent in the service of God and the education of youth have been driven from their homes and possessions and banished like traitors from the borders of their native land. The atheist teacher has been installed in the place of the Christian, and the drunken and dissolute lay nurse in the place of the

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gentle servants of God who had hitherto ministered to the sick and dying in the hospitals. And now the scene of infamy is to be completed by a repetition of the outrage of Sennacherib, the defilement of the sacred vessels of the temple.

When the religious bodies were turned out of France during the reign of the Terror, several of the civilized powers of the outside world protested. On this occasion not a murmur of dissent has arisen. And yet it is vauntingly asserted that the world has made vast progress since then!

The banishment of the Jews from Spain, and later on from Russia, are cases of persecution frequently held up to the execration of the humane. But what can be said in extenuation of the wholesale banishment of Christians from their country by an infidel usurpation, temporarily in command of the resources of the State.

Thomas Carlyle was not much of a sympathizer with Catholic tribulations, yet he is impelled by the irresistible logic of historical truth to demonstrate the relation of religious revolt to irreligious persecution. In that chapter of his "French Revolution" which tells of the burning of the effigy of Pope Pius VI. by the mob led by the ci-devant Marquis Saint-Huruge, because that Pope excommunicated "Bishop" Talleyrand, the Chelsea sage thus moralizes:

"On the whole, reckoning from Martin Luther in the Market-place of Wittenberg to Marquis Saint Huruge in this Palais Royal of Paris, what a journey have we gone? Into what strange territories has it carried us?"

The cynic, it is true, raises the question whether religion has got any concern in such doings as Luther's or Saint-Huruge's, but his query only serves to accentuate the correctness of his first instinct. If religion had not much to do with either of these malcontents and mob leaders, they certainly had much to do with religion. They appealed to the savage and the brute in man. They, in the language of Voltaire, unchained the tiger, and they were powerless to capture and re-chain the insatiable destroyer.—Catholic Standard and Times.

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<p>CANADIAN OPINION</p> <p>DR. R. W. BRUCE SMITH, Inspector of Public Charities, Province of Ontario. Official Report:</p> <p>"I was specially pleased with the attention paid to conduct the institution carefully and economically. The patients I found cheerful, happy and evidently well looked after by those in charge. I found particular attention is paid to provide nourishing dietary, carefully prepared, and the quality of the food served was excellent. This hospital depends for its maintenance largely upon the voluntary contributions of the public."</p>	<p>FOREIGN OPINION</p> <p>DR. H. L. RUSSELL, President of the Advisory Board of the Wisconsin State Sanatorium:</p> <p>"We have just recently returned from our eastern trip, in which we had an opportunity of inspecting practically all the sanatoria in the east that are designed for the treatment of tuberculosis. I am very glad to be able to write you that the very favorable impressions that we received at Gravenhurst have continued with us after this round trip. We have found no place in our travels in which money seems to have been expended more judiciously and economically than in connection with the two institutions that are under the control of the National Sanitarium Association."</p>
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SATURDAY, FEBRUARY 17, 1906.

Calendar for Next Week.

- 18—Sexagesima Sunday. Commemoration of St. Simeon, Bishop, Marytr.
19—Monday—Votive office of the Holy Angels.
20—Tuesday—Commemoration of the Passion of Our Lord.
21—Wednesday—Votive office of St. Joseph.
22—Thursday—The Chair of St. Peter at Antioch.
23—Friday—Vigil. St. Peter Damian, Bishop, Doctor.
24—Saturday—St. Matthias, Apostle.

A TRIBUTE TO CONVENT EDUCATION

On the 2nd inst. the Calgary "Daily Herald" contained a leading article on "The manners of Children," which seems to have attracted widespread attention, if we judge from the fact that two of our constant readers and earnest well-wishers, living more than eight hundred miles apart, have taken the trouble to send it to us and suggest our writing about it. This we shall do with great pleasure after first quoting the article.

The Manners of Children.

"I have lived in several parts of the English-speaking world, and have never met the equal of the Edmonton boys and girls for impertinence, glibness of speech, lying and disrespect to their elders, especially very old people."

The above startling paragraph is contained in a letter published by the Edmonton Bulletin from a correspondent. It may not be true of Edmonton, but our northern neighbor is probably no worse off in respect to the manners of its youth than are other towns and cities in the west.

It is unfortunately too true that the shortcomings of which the Edmonton correspondent complains do exist among the growing generation on these prairies. It is also unfortunately true that they are found at their worst among the children who attend the public schools.

What is wrong with our boasted public school system? Why do people who can afford it prefer to send their



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boys and girls to private schools and colleges? Why do many Protestants in Calgary send their children to the convent school?

Undoubtedly the reason is to be found in the impression which exists, rightly or wrongly, that in the public schools too much effort is expended on cramming boys with the dry details of so-called education and too little to training them to be men and gentlemen. It should not be forgotten that courtesy, good manners, modesty and polite deportment are more important assets in life and in business than ancient history, vulgar fractions, algebra, and many other subjects of doubtful utility, but which in the public school curriculum are elevated to the position of idols.

In the face of such statements as that made in Edmonton it cannot be denied that there is something wrong, some fatal defect in our much-vaunted national school system. The question is serious enough to call for the closest investigation by the newly-formed Department of Education in Alberta.

We have printed in heavier type the Calgary Herald's indirect tribute to the superiority of convent schools. That superiority must be very evident to have wrung from our Tory and staunchly Protestant Calgary contemporary the bare mention of the fact that proves it. The editor of the Herald is undoubtedly right in his contention that "courtesy, good manners, modesty and polite deportment are more important assets in life and in business than ancient history,

vulgar fractions, algebra, and many other subjects of doubtful utility, but which in the public school curriculum are elevated to the position of idols." From the absence of these "more important assets" he also rightly concludes that there must be "some fatal defect in our much-vaunted national school system." But it is somewhat strange that the nature of that defect does not occur to him. Surely, if courtesy, good manners and modesty are conspicuously lacking among public school children the reason must be either that their teachers have not these qualities to communicate, or that they neglect to inculcate them upon their pupils. The former alternative will probably bear most of the blame: for the courteous, well-mannered, kindly teacher preaches more effectually by example than by precept and connection, though the latter instruments of moral training and deportment should not be neglected. Having thus reached the obvious conclusion that many of the teachers themselves do not attach enough importance to good manners and that they sacrifice the moral to the purely mental side of education, the further question arises: Why do they act in this way? One of the reasons is that too many of them do not realize the sacredness of their profession. Instead of looking upon the training of children as a sacred trust committed to them by the parents of those children, they enter upon teaching as a stepping stone to something higher and more lucrative. The women undertake it as a sort of novitiate for matrimony, on the principle that success in managing a schoolroom is, as it certainly is, earnest of success in managing a household. The men become teachers with a view to studying later on for a profession or to promotion to some situation that brings a larger salary and more public prominence. Now teachers for whom their present profession is merely a means to an end cannot be expected to do anything more than what is strictly necessary for preferment. So they are inclined to insist almost exclusively on cramming for examinations and to pay little attention to the conduct of their pupils outside of the schoolroom.

Another reason of this lack of attention to general deportment may be the carelessness of public school boards on this point. The gentlemen who compose these boards are sometimes too lax in their investigations into the manners of candidates for the teaching office. Provided the candidates have been fairly successful in examinations and are not known to be scandalously immoral or intemperate, they are admitted to the teaching staff or continued thereon. We have known some public school teachers who rose pretty high in their profession, although they had the manners of the bar-room and no conscience to speak of.

The chief reason, however, of the lamentable ethical inferiority of the public schools is the too frequent absence of religious convictions. No lasting improvement in the manners of youth can be effected without constant appeal to motives of religion. As both the Rev. Doctors Sparling and Duval pointed out with extraordinary earnestness at a recent meeting of the University Council, morality without religion is a sham.

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But how can the public schools, as at present constituted, ever fill up this yawning gap? No specific religious doctrine can be mentioned in the public schools, and glittering generalities are of little practical value. What boys and girls need is the concrete example of the best models of courtesy and kindness—Christ, His Mother and His faithful imitators, the Saints. What the young especially need is the living example of men and women who devote their lives to the sacred cause of education and who seek therein no worldly preferment, no pecuniary gain. Those non-Catholic parents who are solicitous for the moral training of their children may not, indeed, understand all the advantages of this sacrifice of self to the cause of education, but, seeing the results of convent training in the modesty and politeness of convent girls, they want their own children to acquire the matchless charm of true Christian girlhood, and so they send them to convent schools.

CURRENT COMMENT

(Continued from page 1.)

same principles of right and wrong that are supposed to influence his unofficial conduct?" True as is our contemporary's conclusion, its appreciation of Mark Fagan is lamentably inadequate. The Mayor of Jersey City is not merely one "whose public actions harmonize with his private morals"; he is dowered with that virtue, which is most rare even among conscientious and consistent Christians—humility. This it is that makes him absolutely pure in intention, fearless of men in his judgments, and God-fearing in all things; and this is and always has been rare, just as saintliness is rare, especially in this age of complex lives. There are many staunch Catholics, both clerical and lay, whose lives are in the main righteous both in public and in private, and yet whose motives are occasionally so complex, so marred by vanity, favoritism, jealousy and general self-seeking, that their eye cannot be called single nor their hearts truly humble and fixed upon God alone. Such persons cannot understand, still less can they emulate the beautiful selflessness and humility of Mark Fagan.

Heroes of this truly simple type would be less rare if they were better known, for nothing is so contagious as a noble example. "The Life of Count Moore" by Father Albert Barry, C.S.S.R., introduces us more fully to the workings of grace in a public man. The "Tablet" reviewer of this book calls Arthur Moore "that knight errant of every good and noble cause," and relates this characteristic incident.

Walking one day down the streets of Clonmel in the year 1872, when he was a young man of twenty-three, he met a priest and at once taking him aside there and then, laid before him a case of conscience. The priest had no difficulty in giving a satisfactory answer, but he was so struck with the mingled humility and faith and straightforwardness of the young man, and thought him such a model of all that a Catholic gentleman should be, that he mentioned what had happened to the parish priest and his fellow curates, and "we all concluded that he was just the class of man that should occupy public life in Ireland, and resolved to put him into Parliament if ever we got the opportunity. So when the time came we returned him for Clonmel (though his constituents had never seen him) because he was a sound, practical Catholic—a fit model for his class in Irish public life." A scruple of conscience has often kept men out of Parliament; it may be doubted whether there is another recorded instance in which a scruple has opened the way to the House of Commons.

And yet, though the "Tablet" reviewer knows it not, this providential call of Arthur Moore to politics because he unwittingly revealed the virtues that

would make him a power for good in that sphere bears a striking resemblance to Mark Fagan's entrance into politics at the bidding of his pious mother. This is how Mr. Lincoln Steffans relates the incident.

One Sunday morning as he was leaving church several young fellows stopped him to propose that he run for the board of fireholders. He was "not adapted," he said; why didn't one of them run? They explained that "Bob" Davis, the Democratic boss, wouldn't let them run; wouldn't let anybody run in their party who wouldn't knuckle under to him. But Mark was a republican. The ward, like the city and country, was heavily Democratic, and since there was so little chance of winning, the Republican wig could let anybody have the nomination. If Mark would let them they would arrange it, fight with them and he might be elected. They couldn't persuade Mark himself, but they knew how to get him. They went to his mother. They explained it to her, and she bade Mark run. He asked her if she understood it all, and she said she didn't, except that it seemed to be a chance to do some good in the ward.

Thus in both cases, that of Arthur Moore and that of Mark Fagan, the call came from without and of course primarily from that "Divinity that shapes our ends." Neither of these good men took the initiative through personal ambition. They simply hearkened to the call for the sake of the good they might do. This is the test of simple, God-fearing souls. They do not rush in where angels fear to tread; they await the call of providence. And their whole life being subject to the will of God, when they are defeated they do not repine. Although Arthur Moore was a model landlord, beloved by his tenants whom his father had rescued from William Scully's vengeful eviction by buying out the whole property, although the son of this noble man was a resolute Home Ruler and advocated in Parliament every measure that could help the moral or national well-being of the Irish people, yet he was defeated by certain Nationalist members whose Catholicism was of the flimsiest kind. Of his demeanor under these bitter trials Father Macmenamin writes:

"I remember well how during two hotly contested elections, notwithstanding the excitement and distraction inseparable from so stormy a field, he was often to be found in prayer and meditation in some secluded corner of Long Tower Church, and assisting at Holy Mass at seven o'clock every morning. Again, as the shadows of evening were thickening he came back to pay a lengthened visit to Him who has said: 'It is my delight to be with the children of men.' Count Moore's demeanor before the blessed Sacrament was that of a man who saw the sacramental veil drawn aside and was conversing face to face with God before whom the angels bow down and adore."

The same priest tells us that in his judgement Count Moore was "the holiest laymen" he ever came in contact with. The charities of Arthur Moore were unnumbered and generally bestowed in silence and by stealth. His influence was felt in almost every branch and field of Catholic activity. "But because, perhaps, his example is more precious than his achievement, and what he was is better than what he did, it is best," says the "Tablet" reviewer, to end this notice with these words of one who knew him well: 'He lived actually in the presence of God.' The same witness tells of a characteristic trait when he adds that Count Moore was often 'so oblivious of his surroundings as to have been seen in

WRITE FOR OUR FURNITURE CATALOGUE

OUR February Furniture Sale started off with a great rush and our values are such that the rush has continued and is likely to do so to the end of the month. Many of the citizens of Winnipeg are taking advantage of the opportunities offered for saving money and many of our mail order friends are doing likewise. This is one of the features of our February Sale, all can participate no matter where they live. For the benefit of those who cannot personally visit the store we have prepared a special catalogue which is sent free on request. And that there may be no misunderstanding we want to tell those who regularly receive our catalogues that this particular one is only sent when it is written for. If you desire a copy let us know at once.

Our January and February Sale is still in progress, if you have not profited by it yet don't lose any time. If you have not received a copy of our January and February Sale Catalogue drop us a postal card without delay.

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Persons and Facts

(Continued from page 1.)

perance circles of the Capital City. At its head is William F. Downey, a Philanthropist of influence and means.

Mother Clementine, mother superior of all the Sisters of the Precious Blood in the United States, died on January 24th, at St. John's Academy in Wichita, Kan., after four days illness from pneumonia. She had been a resident of Wichita for four years, going there from East St. Louis for her health. She was born in Germany 73 years ago, and has been a member of the Sisters of the Precious Blood for 52 years. Thirty-two years ago she was made mother superior.

Sister Mary Henrietta, superioress of the Dominican Convent in Havana, Cuba, died of yellow fever in that city recently. Sister Henrietta was a native of New York City and was one of the volunteer nurses who went down to Cuba at the outbreak of the Spanish-American war.

Canada has produced a new Father Damien. The self-sacrifice of Mr. W. H. P. Anderson, a successful Canada accountant, who has given up a prosperous career to devote his life to work among lepers in India, is, in every respect, as great as that of the Belgian priest's. Mr. Anderson sailed for India last October, and in a letter just received by Mr. John Jackson, of the Leper Mission, he tells of his arrival at Chandkuri and his reception by the lepers. "I am," he writes, "now settling down to some months of steady language study, and am looking forward to being able to fully take up the work."

The editor of Nippon, an influential journal of Tokio, commenting on Bishop O'Connell's visit to Japan, points out that "Catholics have made the largest number of converts there of any faith, there being 60,000 native Catholics. The Catholic teachers work among the poor and humbly housed people," adds the editor. While in Japan the Mikado bestowed upon Bishop O'Connell the Great Cross of the order of the Holy Treasure.

News has been received in England of the death of the Rt. Rev. Dr. Maher, Bishop of Port Augusta, South Australia. Dr. Maher was born in Tipperary in 1842, and arrived in South Australia in 1868. He was appointed Bishop of Port Augusta in succession to Dr. O'Reilly, now Archbishop of Adelaide, the South Australian metropolis.

While driving in Naples a few days ago, Mgr. Kennedy, rector of the North American College at Rome, had an exciting and dangerous experience. His cab was run into by a tram, and the Prelate barely saved himself by a college athlete's jump. The cabman is dying.

On March 18th special services will be held in Westminster Cathedral, London, in honor of St. Patrick, and the preacher for the occasion will be the

Very Rev. Canon McFadden of Gweedore. The reverend gentleman's discourse will be delivered in Irish.

The Paris Figaro states that His Holiness wrote a most kindly letter to Cardinal Richard of Paris, refusing to accept his resignation. The Cardinal is to have a vigorous episcopal assistant.

Cardinal Peter Lambert Gossens, Archbishop of Mecheln, died January 25. He was a native of Malines, Belgium, and was born on April 13, 1827. When Pope Leo XIII. created him a Cardinal, in 1889, it was with the title of the Holy Cross in Jerusalem.

The Rev. Father Hays, an English priest now in Australia, administered pledge to 6,000 young New Zealanders.

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Clerical News

On Wednesday evening an entertainment, musical and dramatic, was given in the convent of St. Anne's in honor of Rev. Father Raymond Giroux, the venerable pastor of that parish, whose name-day (St. Raymond of Pemafor) occurred on Monday last. The middle of the week was chosen as being more convenient for his brother priests who came to congratulate him on the feast of his patron saint. Father R. Giroux is now the dean of the diocesan clergy.

All the oblate laybrothers of this diocese made their annual retreat together at the Juniorate, formerly the St. Boniface Industrial School, under the able direction of Rev. Z. Lacasse, O.M.I., ending on Thursday, the 17th inst., the 80th anniversary of the approbation by Leo XII. of the rules of the order.

Monsignor Dugas' health continues to improve, but it will be a fortnight before he can get up.

His Grace the Archbishop of St. Boniface would have liked to attend the consecration of the new Bishop of St. Hyacinthe, Que., Monsigneur Bernard; but, being detained here by diocesan duties, he has appointed Rev. Father Gendreau to represent him at the solemn function which occurs this week.

DAMIEN AND HIS DISCIPLES

"M. C. L." in the Monitor and New Era, London

"Great though Damien's heroism was, it was not greater than Catholics are accustomed to find in their priests anywhere." The remark made at the time of Father Damien's death, recurs to one on looking through the pages of a German missionary journal which chronicles the work of the Church amongst lepers the world over.

India is the country most troubled with leprosy, and the most important of missionary leper asylums is at Mangalore in charge of Italian Jesuits. In August, 1883, two pagan young men came to the seminary, entreating the missionaries to take care of their mother who was afflicted with leprosy. Two months later another leper appeared for help, and was taken in; and thus began the leper hospital of St. Joseph. The leper asylum in the Poonan district is in charge of German Jesuits.

It is estimated that there are about 3,000 lepers in Egypt; the Sisters of the African Missions receive cases into

their hospitals there. There are leper asylums in the missions of the Upper and Lower Niger; the Hospital of St. Raphael, in French Congo, under the management of Father Deroust; a leper asylum in Upper Guinea, under the Sisters of St. Joseph of Cluny, while the White Fathers, who in 1901-1902 attended 596,818 cases of sickness, have three leper asylums, one in French Sedan and two in North Nyanza; also the Fathers of the Holy Ghost in North Zanzibar, and the Italian Capuchins have each a leper asylum. In Funchal the Azores and Las Palmas are similar asylums under the management of Catholic nuns. Mauritius has 700 lepers; the asylum is in charge of the Sisters of Notre Dame de Bon Secours.

The dreaded disease is prevalent in Madagascar. In former times the unfortunate sufferers were put out of their homes and driven away from the villages; they lived in holes and corners and begged for a livelihood, until in 1860 a Catholic priest, Father De la Bassiere, S.J., took an interest in them and an asylum was opened. In 1883 the Jesuits were driven out and non-Catholics took possession of the hospital. However, nearly all the inmates stood true to the faith, and chose one of themselves to instruct, catechise and do for them all that a layman could. He died in 1891, but by that time the Jesuits were back again. Since 1898 a priest belonging to an old noble Tartar family has lived at the institution with 150 lepers. Near Ananatarivo is the asylum of St. Lawrence, with rooms for sixty lepers. In 1900 the Franciscan Sisters of Mercy took charge of the asylum at Ambohitrarimo, with its 500 lepers.

In Cuba there was a leper hospital, in charge of the Sisters of Charity, until the Americans took possession and sent the lepers to a small island. In the West Indies Catholic missionaries and Sisters carry on the same work of mercy. At Cocorita is a leper asylum which was formerly in charge of Negro nurses, male and female; the Government doctor, after his first visit, refused to go back again. Then the Governor applied to the Catholic Bishop of Port-of-Spain, and as a result the management was undertaken by six Dominican Sisters.

In South America, Brazil from old time has had leper asylums, managed by confraternities. In Peru similar care is taken of the afflicted. In 1889 Dom Michael Unia went to reside permanently in the leper asylum at Agua di Dios. Demerara has two leper colonies attended by Catholic missionaries. There is (or was, for no one knows what France has done since) a leper asylum in Cayenne managed by the Sisters of St. Joseph. In North Caledonia nearly ten per cent. of the inhabitants are lepers. To save the population the Government removed the lepers to the island of Belep; an Irish priest offered himself for their spiritual care, and has since gone to his reward. Two Marist Sisters and a native nun look after the lepers. The place of the dead priest has been taken by another, who had already been fifty years a missionary.

"Martyrs of charity issue from her sanctuary, and over the whole earth is her network of love and mercy spread." How different sounds the record to that of the "large sales" of books amongst people who can't read the Bible.

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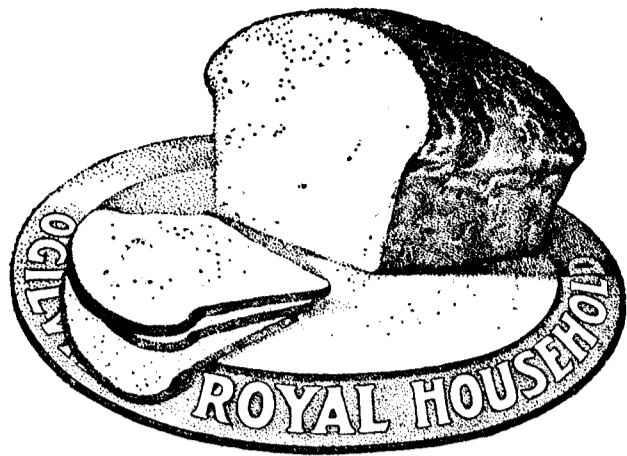
OLD HOUSES I HAVE KNOWN

By M. Tucker, Ste. Rose Correspondent

(Continued)

LES VIGIERS

Come with me to sunny France, far away down in Guienne, that lovely land that once belonged to the English; come to the Perigord, famous for good living, where you eat truffles and pates de foie gras, where there are no corn fields but only vineyards and verdant meadows, where you make your own claret. Here I stayed a winter in an old chateau—could it have been winter? All the time 'twas glowing sunshine, and when February came it was quite spring. I was visiting a marquise, the mother of one of my school-fellows. The house is so vast that there were rooms upon rooms unoccupied, although the family was pretty large. First the present marquis, father of my friend, quite one of the old 'noblesse'—when I say this I describe a perfect gentleman, of such courtly manners as you will rarely find nowadays. I can only begin to tell you how good and sweet was his wife—I have still a bracelet she gave me in parting, with her hair in a large carbuncle pendant from it. She prettily said, as the hair in the bracelet would retain its color when hers should be gray, so also should she cherish an unchangeable affection for me. If you want to know really nice people—graceful in speech, distingues in sentiment, brave in misfortune—you will find them amongst the old French families. Besides Suzanne, my friend, there were two boys, younger, at college; her grandmamma, the old marquise, and her sister, Mlle. Claire, a dear old lady. We played "Boston" nearly every evening when the gentlemen came in from shooting—they seemed to have little else to do; and we ladies loitered through the day in a delightful manner, occasionally receiving friends at home and dining out at neighboring chateaux. My little friend was deformed, and her dear father used to carry her upstairs every night to her bed-room. The one they had given me was large enough to put a Canadian settler's house in. It would have pleased you to have seen its sofas and arm-chairs in amber, with shepherdesses and their little lovers embroidered on the backs—sofas as large as beds, arm-chairs big enough to swallow one. Down stairs whole suites of rooms were hung with tapestry, principally representing battle-scenes, great warriors with staring eyes hewing one another. The house faced south—they all do in this land of sunshine. At the back was a Charmille (a grove of slender trees intersected with paths). We had a young artist staying here for a long time; he came to paint the family portraits. Don't suppose I fell in love with him, and lost my heart to his Vandyke beard and melting eyes; oh, no! He bowed and languished and threw kisses from his window overlooking the Charmille whilst I was gathering flowers and listening to the nightingales; this made me run away laughing. I don't like a man that is ashamed to go to church because it is considered not fashionable for men to go. When he met me on the stairs one night and my candle had blown out (I won't say I did not let it out on purpose to see what he would do,) he held his toward me with a most bewitching bow, and his left hand pressed to his heart, murmured: "Voulez vous de ma flamme, mademoiselle?" "Non, monsieur, mais je veux bien de votre lumiere," I replied. The old marquise was very strict and would not, if she knew it, allow me to speak to any gentleman; they seem to think girls are not to be trusted; they don't know English ones. She lent me a book to read entitled "L'Amour dans le Marriage," and what tickled me immensely was, the two instances given in the book were of English people, well known in history. They appear to be unacquainted with the fact that it is an Englishman's daily bread to love and be loved in marriage. However, I was not thinking of any Englishman, and in spite of restrictions, Roger and I settled matters pretty straight between us. Roger is the only son of the Baron de Briancon, whose land lies over the fence from Les Vigiers.



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In those lovely February mornings I used to go out with my book or work and sit on a piled-up heap of stones at the end of the nearest vineyard before grandmamma left her room (we breakfasted late). Roger was a sportsman and generally found his way round there when out shooting; he was fond of beating that cover, he said. You would never have taken him for a young Frenchman, but a sturdy English squire; I suppose that is why I fancied him first of all. He and his father lived in their chateau, Les Rochers. I have since known it is a very pretty place, though in those days one of mystery to me. He used to come out of the morning blue across the shimmering "fils de vierge," like cobwebs on all the vines, in gaiters and knickerbockers; son of the gods, divinely tall though not divinely fair. Grandmamma said to me one day: "Mees Monica, why do you always wear that grey gown?" I did not reply, "because, chere madame, I don't want the servants to see me sitting on the gray stones talking to Roger," but the pretty young marquise said, caressing my cheek: "Our little Monica is always gentille, bonne maman, whatever she puts on." In the end there was no objection to the match—because why? I had a nice little fortune. Frenchmen are not supposed to marry for love, but when they do they make delightful husbands. I ought to know; we have been married some years now. We did enjoy those meetings; I suppose the spice of wickedness, being contrary to custom, made them delicious. Like a cynic said about eating a peach, it only wanted to be a sin to be perfect. Roger is not great at learning; when he was in philosophy at college they asked him, "Qu'est ce que la force agissant selon la loi?" he replied he guessed it was a policeman. He did not go up in class for this as some of his comrades thought he should have done. He has since said he shows his philosophy by making the best of a foolish little thing like me, being contented to bask in the smiles of his wife, and not caring to sit in the shadow of a very learned one; he is not the only man of this opinion I am acquainted with. Roger's father tells the biggest stories I have ever heard; but then you know, it is said, "See the waters of the Garonne and you will never speak truth

afterwards." He is also a great boaster and terribly vain of his country, as are all other Frenchmen I have known (except one). "The French," he says, "are the bravest the most honorable, noblest, truest, most heroic nation—they never fight for gain, only for honor." "You have forgotten one of their good qualities, monsieur," said I—"their modesty." This puts me in mind of some old savants who were composing another French dictionary. They had got as far as Bataille, and were considering how to spell and pronounce it, when one of them remarked: "Gentlemen, we write Bataille, and pronounce Victory" this was before Sedan, but after Waterloo. I believe it is their little weaknesses that make Frenchmen so amiable, but I don't think, with all their appreciation of women, there is any one of them capable of writing such dainty, exquisite, things about them as our Mr. Coventry Patmore and John Ruskin have done. Every woman who reads what they say of her must, it seems to me, endeavor to become better so as to merit such praise; like a sweet little wife I know who once told me her dear husband thought she had so many virtues

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she did not possess, that she was always trying to acquire them so as not to wrong his judgment. I am sure of one thing that it takes a lavish supply of the oil of mutual kindness to keep the domestic machine running sweetly. It would seem almost better to strike some dear women than for those they love to speak harshly to them. They and children and flowers are alike in this, they cannot blossom out into beauty and sweetness under cloudy skies.

A dear old cure used to dine periodically at the chateau. He was awfully afraid of this young English girl; he heard she knew so much that she could speak English almost as well as French, and "Is it true, mademoiselle? Oh! but it seems so natural to me, you know to speak in French," he said naively. "And have you learned Italian! Latin too, and German!—tiens! tiens! tiens!"

On Sundays we went to his poor, humble little church, which had a touching beauty of its own, however. We drove in a carriage and pair through a delicious country.

The women here wear bright-hued handkerchiefs on their heads instead of caps, knotted knowingly by the left ear; little shawls crossed on the bosom, leaving the neck slightly bare but always adorned with a gold cross attached with narrow black velvet; their red petticoats do not reach to their ankles. How gaily they all chat and laugh, these peasants, as if they had no cares! When the carriage drives up they all turn and stare; they are not so respectful as the poor in England who lived so long under feudal laws and who have naturally more deference for superiors. It did one good to hear the cure preach; what he said does not matter—he was himself the sermon. How his face shone! How through all his words and actions you felt he loved his Master, and you too longed to love and serve Him better! I don't know where they spring from, these bons cures de campagne, they are so unlike all the other men one sees; perhaps it is their special training or the grace of vocation; there are hundreds and thousands of them scattered up and down the length and breadth of fair France. God is very merciful to give the people such humble and faithful shepherds.

Before I left Les Vigiers, I went to call upon our good cure and take him a girdle I had made for him with a great deal of help and hindrance from Roger. A young lady may not go out alone in this or any other part of France so Malie, foster-sister (sœur de lait, they call it) to the marquis, went with me; her mother had been his nurse, and the two children were brought up under the same roof. Malie had never lived away from the chateau; when she was old enough she married Pierre, foreman on the property; they had one pretty boy of twelve, who was beginning to wait at table. Malie only spoke in French when addressing me, in patois to every one else, as did all the other servants.

This was the first time I had ever walked to the church. At one side of it, just before you came to the cure's little garden was a Calvary—a large cross with a Divine Saviour, nearly life size. Before this we saw the cure kneeling, and we walked very gently so as not to disturb him at his devotions. I fancy I can see him now; his breviary lay beside him as he knelt, hands clasped, head uncovered, his long gray hair stirred by the wind; his eyes were raised to heaven, tears streaming down

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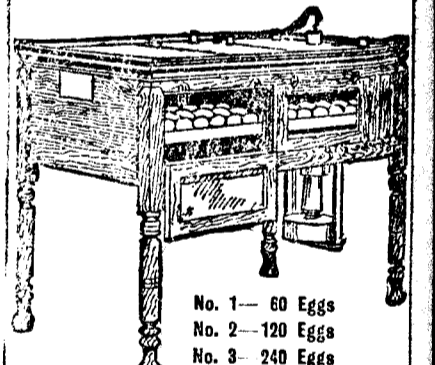
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his cheeks. He seemed to say: "Are these thy hands and feet, is this thy pierced side, sweet Saviour, and didst thou, in thy mortal life endure such suffering, and all for me?" Mlle. Mathilde, his sister, kept house for him. She was little and thin, and no longer young, but so good, such a joyous creature, so full of charity, a life devoted to benevolence, so that she was never dull. She told me that morning a poor woman I had been able to help, through her, had been to see her, and that, thanks to the kindness done her, she had been rescued from misery and set on the road to prosperity. This made me feel happy.

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IT PAYS TO DO RIGHT

The kingdom of God stands for all that is morally right; honesty, justice, purity, truth, fidelity, honor, and the promise of Christ is that if we make these virtues our first concern, material prosperity will follow inevitably. Does anyone doubt this. It is popular to decry our age as illustrating the triumph of unrighteousness. And there is not a little that gives color to such a suggestion. We even hear it asserted occasionally that strict integrity is not a good business asset, that the man whose single aim is to be right, to do right, is out classed and sure to fall when he comes into competition with men who construe the moral law to suit themselves.

But it is a significant fact that, as a rule, this assertion is made by those who have been left behind in the race and who feel that they must account for their defeat. It is easy to throw the blame of our own failures upon the conditions under which we are living; and surely it is comforting, but the wise man thinks twice before he accepts such a plea.

No one will deny that there is corruption enough in the world to-day and that iniquity scores many seeming successes, but the fact remains that godliness is profitable for this world as well as for the world to come. The foundations of all stable prosperity are laid in righteousness. Honest hands are doing the world's work. Honor, truth, good faith, lie at the base of the whole commercial and social system. If it were not so the fabric of our civilization would fall at once.

Where one man lives by fraud, a thousand live by fair means. Where a lie sells one bill of goods the truth sells a thousand. Where one dollar is lost by being honest a thousand are lost by being dishonest. There is no greater folly conceivable than that of imagining that unrighteousness pays more than righteousness. The history of the world is against it, reason is against it; the facts of life all about us are against it. Our minds are filled with some great fortune built up by deceit and cunning, and we forget that it is possible only because most men are honest. Make deceit, robbery, the rule of business life and no fortune will stand for a day. It is the honest dollar that floats the counterfeit for a season. Multiply counterfeits, substitute them for gold and they cannot be made fast enough to buy bread for the starving multitude. It is gold that gives an occasional counterfeit its transient value. It is the righteousness of the world that makes unrighteousness now and then of seeming advantage.

Justice, truth, purity, honor, these are the current coin in the Kingdom of God. The man who has these will never lack any good thing. This is the teaching of Christ, the law of God that obtains always and everywhere, despite the sneers of unbelief. Integrity is sowing the seed, gathering the harvests, building the machinery, running the loom, conducting the business in the world to-day; in a word, answering the question, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?"

One of our modern leaders has said as the result of long observation: "Where one man fails from lack of ability, ten fail from lack of morals." That puts the case clearly before us. Whatever cynics may say, the prosperity of this land is the result, the

reward, of righteousness. Just lawyers, conscientious physicians, honest engineers, upright mechanics, and laborers are doing the work that makes America great and prosperous. —Andrew Raymond.

SECULARIZE EDUCATION

(From the Toronto News)

Quebec, Jan. 31.—The Protestant Committee of the Council of Public Instruction in the Province of Quebec held a meeting yesterday to take into consideration the proposed changes in the school law submitted to them for approval. There are no less than eight amendments proposed, but the one that concerns education the most, and which alarms the Catholics as well as the Protestant Committee of the Council of Public Instruction, is the amendment to article 46, and the words to be added: "The Secretary of the Province of Quebec is, ex-officio, a member of the Council of Public Instruction, and of each of the two committees."

It was decided to ask for a special meeting of the Council to consider the proposed amendment.

At the close of the meeting several representative gentlemen, members of the Protestant Committee, discussing the proposed amendment, said it was the introduction of a dangerous element that apparently sought to secularize education in the Province of Quebec; that would eventually lead to discrimination against the Protestant minority, and also injure the Catholic methods of education.

The cream of society is easily separated from the milk of human kindness. As a balm philosophy seems to be suited to wounds that have healed themselves.

Some men try to raise a \$10 collection on a 10 cent sermon and then proceed to preach on the sins of playing poker.

The most costly tomb in existence is that erected in honor of Mohammed.

A snail crawling without pause would require fourteen days and five hours to cover a mile.

The Bad Cold of To-Day MAY BE PNEUMONIA TO-MORROW.

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INTERESTING FACTS

Algebraic symbols were first used by Vieta, 1590; logarithms by Napier, 1614, and decimal fractions, 1617. A precise measure of length was first suggested by Huygens, the Dutch astronomer, 1658, upon the basis of the length of a pendulum vibrating seconds of mean time. Bacon's Inductive Philosophy appeared in 1616; Harvep discovered the circulation of the blood in 1618; Snellings proved the law of refraction, 1624; Torricelli demonstrated the pressure of the atmosphere, 1645; and Otto Guericke invented the air pump, 1650.

The quadrant for measuring angles was invented in 1600; the pendulum for clocks at about the same time; the telescope, 1610; microscope in Italy, 1619; and Holland, 1621; the thermometer by Drebbel and Sarpil 1609; the barometer, 1626; the micrometer, 1622-40; and the camera obscura in 1650.

In 1635 Richelieu founded the French Academy, and opened that path of distinction to science which hitherto had been reserved only for valor.

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C. M. B. A.

Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney, Dr. J. K. BARRETT, Winnipeg Man. The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

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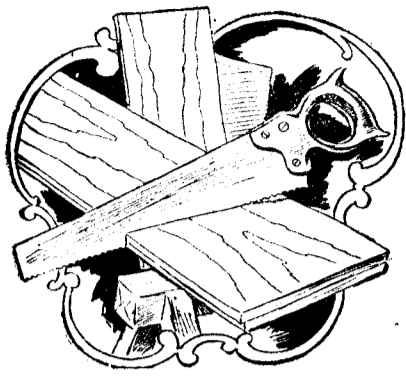
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PRIEST DEFENDS HELPLESS INDIAN GIRLS

Recently Rev. Jean Le Coeur stopped over in Buffalo on his way from the Northwest to Washington. He carried with him a petition signed by some of the most prominent men in the Puget Sound district, requesting President Roosevelt to aid the Canadian government in stamping out the slave traffic carried on by the border traders in young Indian girls.

In a daily paper Father La Coeur is quoted as follows:

"The conditions around Vancouver are indeed startling. In fact, the slave traffic in a small way equals that of the Southern States before the war. The Cape Mudge Indians supply the girls to traders, who make great profits out of this traffic. Many of those Indian maidens are sent to the Klondike and condemned to lives of vileness. Others go to the lonely shores of Vancouver which are frequented by fishermen six months of the year.

These girls are not full blooded Indians, and many of them are nearly white and are great beauties. They are the grandchildren of the squaws who were sold to the white men who settled the country half a century ago. When the white men left or assumed the cloak of respectability they turned the squaws adrift. The children then wandered back to their ancestral grounds, married, and now their children are going through the same degradation as did their grandmothers.

While on missionary work among the Cape Mudge Indians I ran across one of the slave markets in a large camp. It was one of the most pathetic sights I have ever seen.

Standing in the centre of the camp clearing, draped in the graceful native costume, were two dozen girls manacled together. They ranged in age from 12 to 16 years. With wonder in their big innocent eyes, they watched the actions of the gross half-breed auctioneer, who bid them in like sheep, referring to them from time to time, in a manner scarcely human. Nearby stood the children's parents, eagerly waiting for the price their offspring would bring.

By the united effort of an organized band of citizens we managed to break up this slave market, but it was only one of the many.

Another case I know of was that of an Indian girl who, sickened almost to death by the life she was compelled to lead after being sold into slavery, travelled 250 miles through the wildest country to her home. On reaching there her parents immediately prepared to sell her again. She attempted to commit suicide but was prevented. Then she was taken ill, and while in this condition told her story to one of the missionaries who visited the camp. The authorities intervened in this case.

This kind of vice has grown to such proportions that unless both governments make a concerted stand it will be almost impossible to stamp out the traffic."—Exchange.

A PLEA FOR INDEPENDENCE

(Toronto News)

John A. Cooper of the Canadian Magazine, and one of the first presidents of the Canadian Club of Toronto, addressed the Canadian Club of Orillia, a few days ago. He made a strong argument for civil service reform, and instanced one department at Ottawa where the head had declared that it was impossible to institute certain reforms or to carry on its work satisfactorily because he was given nine useless men, where the work could be have been done by three efficient officers. He contended for the adoption of the British system which absolutely removes the civil service from the field of party politics, and suggested that "the principles of government" should receive more attention in the schools and colleges of the country. He deplored the fact that until recently there had been no course in Canadian history in the University of Toronto, and suggested a course in civics, comprising lessons in municipal, provincial and national affairs. He pleaded also for greater independence in politics, and declared that it was a disgrace that any man should have it said of him after the close of a long life that he was a lifelong Liberal or Conservative, and had never voted except for the one party. "Neither party," he said, "should remain in power too long, and every true citizen who realizes the sacred nature of his franchise should vote against his party when it is in the public interest that the party should cease to hold power." Mr. Cooper seems to have delivered a strong and wholesome speech, and the gospel which he preaches cannot be too widely disseminated in Canada.

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