

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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PROTESTANTS AID CATHOLICS.

The Former Raise Funds to Build a Church for the Latter.

From the Catholic News.

Manchester, Vt., Aug. 12.—Tucked away in a lovely valley among the Green Mountains lies a little village full of natural beauty, repose, and quaint charm. Its houses are white and old-fashioned, reminiscent of the past rather than suggestive of the present century. It has a long, wide street, elm and maple shaded, with stretches of green lawn between the road and marble sidewalks. The whole pretty scene is inclosed by a cincture of green hills, which form the Taconic and Green Mountain range. Year after year, many summer visitors are attracted to this happy valley, for it offers three essentials to tired town-dwellers, namely, good water, good climate, and good accommodation. Until now there has been wanting one need to make Manchester complete—a Catholic Church. If all is well, by next year Our Lord's Presence will find permanent abode in a place so fitted for His earthly habitation. The work is already under way for the completion of a little church.

Money is greatly needed for this sacred enterprise, and on the evening of Aug. 10th a concert was given for the benefit of the building fund. This entertainment was not only remarkable from an artistic point of view, but it has a higher and a unique value, inasmuch as it was the voluntary and unaided undertaking of non-Catholics. All the artists who contributed their talents, headed by Mr. George H. Thacher, of Albany, N. Y., who spared neither time, trouble nor expense to carry out his generous project, belong to various Protestant denominations, with but one exception. Signor Miglionico, leader of the Equinox House Orchestra. It was such a concert as one enjoys in mid-winter in Carnegie Hall; a musician has but to glance at the programme in order to understand its excellence:

Plano—Etudes Symphoniques, Schumann
Dr. J. Albert Jeffery.
Voice—Romance: O thou Sublime, Sweet Evening Star, Wagner
Mr. D. J. Griffith.
Violin—Fantasie Suedoise, Leonard
Sig. Francesco Miglionico.
Voice—Recit and Air: Lend Me Your Aid Gounod
Mr. J. H. McKinley.
Piano—a: Barcarolle, Jeffery
b: Hunting Song, Dr. J. Albert Jeffery.
Voice—a: Allerseelen, Lassen
b: Wintertied, von Koss
Mr. D. J. Griffith.
Violin—Gypsies, Sarasate
Sig. Francesco Miglionico.
Voice—a: Oh Fair, Oh Sweet, and Holy, Cantor
b: Ken's Lullaby, Thacher
(By Request)
Piano—a: Nocturne, Mr. J. H. McKinley.
b: Polish Dance, Jeffery
Dr. J. Albert Jeffery.

Despite the warm weather, which will make the early August of 1896 memorable, the admirable work done by these artists roused the audience to enthusiasm. Dr. J. Albert Jeffery, the well-known composer and professional, invited to Manchester for this occasion as the guest of Mr. Thacher, began the programme brilliantly with his interpretation of Schumann. Dr. Jeffery's fine technique requires a virtuoso to describe it as it deserves. Mr. Griffith's beautiful baritone by its richness and compass reveals the years of thorough training under the famous Lamperti of Dresden.

After the encore insisted upon, Signor Miglionico delighted the audience with his violin playing so suggestive of the peculiar charm of Sarasate. Then came a vocalist familiar to New Yorkers, Mr. J. H. McKinley, who sang Gounod's splendid air, "Lend Me Your Aid," in his triumphant tenor, a voice and style which thrilled those who listened, as later it touched their hearts in his rendering of that lovely song, "Ken's Lullaby." The words and music are Mr. Thacher's composition. This melody is such as the Blessed Mother herself might have sung to the Divine Babe of Bethlehem as she pressed Him to her bosom and watched His sweet eyes close in restful sleep. The words suit the music, as may be seen by the second verse:

"Who maketh the shadows and maketh the leaves,
Setteth fast mountains, stilleth the waves;
Who maketh the stars and the birds and the trees,
His holy love to little ones gave;
And surely His goodness and mercy shall be
Forever deep treasured by you and by me
And mother shall rock now her darling to rest;
Twilight is fading, night draweth nigh,
Oh, dear little baby held close to my breast,
Sleep, Lullaby."

The Father of us all is never outdone in generosity; and certainly those who are His children and who have contributed to the honor of His Holy Church will receive a blessing as a reward for their good work. Archbishop Ryan said, in his fine address to the veterans of the army upon patriotism, that before men could join in the accomplishment of Christ's ardent desire and last prayer (St. John, xvii.) for the unity of His Household, there must be a unity in charity before there can be unity in religious belief. In this entertainment towards the building fund of a little Catholic Church in Manchester, all the services were owing to the cheerful charity of non-Catholics who were the promoters and participators, including the young men who acted as ushers and door-keepers, as well as those who brought from the woods a cartload of ferns for the decoration of the stage in the concert hall. Such acts of good will enhearten one, and make one feel that the day must come when Christ's children will not be separated by the unfortunate differences which are caused by the existence of three hundred and sixty-five contradictory sects, but when all whom He loves will be gathered into one fold, acknowledging one Lord, one baptism, one Faith.

A CONVERT.

A New Protestant View of the Church.

From the Catholic News.

Quite frequently of late have we heard of Protestant ministers who have preached to their congregations on the beauties of the Catholic Church. This is a welcome sign of the gradual passing away of the intense bigotry that at one time was so generally manifested in Protestant pulpits. To the misrepresentations of a minister may be traced much of the intolerance that exists to-day in many a community in this land. It is, therefore, very pleasing to Catholics to note that when a minister has something to say to his congregation about the Catholic Church he discusses his subject with fairness. On a recent Sunday the Rev. Joseph Zweifel, pastor of Grace Methodist church in Troy, N. Y., preached on the Catholic Church.

Perhaps his hearers were startled as they listened to his words of praise. He told them that splendid lives had been lived in the Catholic Church, devout, earnest, God-fearing. He remembered his maternal grandmother, whose crucifix was on the mantel of the room he occupied as a boy. At five o'clock in the morning she would rise and kneel before the crucifix, spending a time in prayer. He described her as a "sweet, gentle old woman." "I ask you," he went on, "to notice the influence, the control the clergy exercise over their members and note how the members respect and revere their priests. I am not attempting to discuss how this influence is gained and retained. I am only stating a fact; and I do not hesitate to say it is a good thing. Some of you perhaps remember the draft riots during the Civil war. Who was it that controlled the mob of this city at that time? Am I correctly informed? Then it was Father Havermans, priest of St. Mary's Roman Catholic Church, younger than than now by thirty years, but he by his strong power held back the rioters and prevented further destruction."

Mr. Zweifel spoke of the "many good things" in Catholic theology, and showed how the Catholic Church is one everywhere, while the Protestant denomination is split up into numerous parts. He also noted the fact that in charitable institutions and works the Catholic Church has been very prolific, and he quoted as follows from an address delivered at the World's Congress of Religions at Chicago: "There is no form of human misery for which the Church does not provide some remedy or alleviation. She pro-

vides homes for those on the threshold of life and secures retreats for those on the threshold of death. She has asylums in which the aged men and women find at one and the same time a refuge in their old age and from the storm of life and a novitiate to prepare them for eternity; thus from the cradle to the grave she is a nursing mother. She rocks her children in the cradle of infancy and she soothes them to rest on the couch of death. The Little Sisters of the Poor, founded in 1840, have now charge of 250 establishments in different parts of the world, the inmates of which in 1890 numbered 30,000 souls."

The preacher also spoke in terms of commendation of the Catholic Church's method of training children and the attitude of the Church in reference to marriage and divorce. All this must have been a new view of the Catholic Church for the majority of that Methodist congregation. How much better it was that they should hear the truth about the faith of many of their fellow-citizens than that their minds should be filled with ridiculous, but nevertheless startling, calumnies.

Spiritual Retreats.

The general intention of the League of the Sacred Heart for September is the work of spiritual retreats—that they may become more common and more fruitful. The Pilgrim of Our Lady of Martyrs says: "Most people know what a retreat is by what they hear during a mission. Some judge of it by seeing priests and religious going off every year to make or to give retreats. Others, finally, imagine that it is only for very spiritual people and that ordinary Christians never need such an experience, unless they are going to decide a vocation or attempt a reform of life. All agree that it is something unusual, and, unfortunately, this is too truly the case. What ought to be a common practice in every Christian's life is regarded as suited only for the select few, and for them only when they are thrown into peculiar circumstances. This is why so many have not only vague but erroneous notions of a spiritual retreat, looking upon it as a time for idleness, monotony, or as a series of religious readings, instructions or sermons, or, what is worse, as a thing to be on one's guard against, as if the exercises were designed to entrap the soul into some unpleasant vocation, or into some dangerous system of sanctification. The only way to know the nature of a spiritual retreat is to make one under an experienced Director. By an experienced director we mean one who knows not only how to guide the conscience, but to train every power of soul and body to live and act for God. It is very easy to give spiritual readings and instructions, but it is the hardest of all things to make people think and act for themselves, and take so much interest in the great truths of our holy religion as to meditate on them with earnest application of mind and make their own of them by practice." That more lay persons may regularly go in retreat, that they may be wisely directed therein, and that they may derive an abundance of light and grace through the performance of the spiritual exercises—are the purposes of the intention to be sought this month by the members of the Apostleship of Prayer.—Catholic Review.

RELIGIOUS NOTES.

Items of Interest to Catholic Readers Gathered (by the Church News) From Many Sources.

It is rumored that the Holy Father intends establishing an "Apostolic" delegation at St. Petersburg.

During next month St. Vincent's Benedictine Abbey, Beatty, Pa., will celebrate its golden jubilee.

The second Sicilian Catholic Congress meets this year on the 9th of October at Girgenti and continues until the 11th.

Queen Victoria was much affected by the kindly sentiments expressed in the letter from Pope Leo XIII., which accompanied the massive gold bracelet sent by His Holiness to Princess Mary upon the occasion of her wedding.

Paris papers report that another Catholic congress is planned by the leading churchmen of the chief centres of the Church in Europe.

The decree proclaiming the heroic virtues of the venerable Cure of Ars has been granted by the Pope and placarded in all the Roman Churches.

A ministerial decree in Bavaria disapproving of new Redemptorist convents has aroused a good deal of indignation amongst the Catholics of that state.

The Catholic Cadets of the United States Military Academy at West Point have been organized into two bands of the League of the Sacred Heart.

A congress of members of the Third Order of St. Francis will be convened some time next year, in all probability during the next session of the Summer School.

Rev. Thomas J. Campbell, S. J., a former Provincial of the Maryland-New York province of the Jesuits, has been appointed president of St. John's College, Fordham, N. Y.

Lightning struck the Bohemian Catholic Church at Omaha, August 5th just at the close of Mass, instantly killing Mrs. Joseph Zephyra, a widow, and injuring three other women.

The death of Cardinal Monaco La Valletta has reduced the number of members in the Sacred College to sixty-one, of whom thirty-three are Italians and twenty-eight foreigners.

The Papal College Josephinum, in Columbus, Ohio, has more endowments than any other Catholic educational institution in this country. It has no less than twenty-five scholarships, founded at a cost of \$5,000 each.

Star of the Sea Church, Beverley, Mass., was almost totally destroyed by fire recently. The vestments and the sacred vessels were the only things saved. The loss is fully \$30,000 with insurance amounting to about \$9,600.

M. Francis de Pressense the well-known writer on international politics and one of the most distinguished of French journalists, has almost ready a volume on Cardinal Manning. M. de Pressense is a quite recent convert to Catholicism.

Few are aware, says an exchange, that D. O'Kelly Brandon, a name well known in our Catholic literature, is the pseudonym of Father Dominic Brennan, a member of the Passionist Order, at present stationed at the monastery of his order in Newark, N. J.

Diplomatic relations are about to be established with Russia by the Holy See. Monsignor Tarnassi, who formed part of Monsignor Agliardi's embassy to Moscow during the late coronation, is at present at St. Petersburg and is continuing the negotiations.

Dean Farrar, of Canterbury, England, now imposes a fee of three pence ahead on persons visiting the tomb of St. Thomas a Becket. Roman Catholic pilgrims heretofore were allowed to worship at the shrine without hindrance, but now they are hurried away with other visitors. In Westminster Abbey devotions at the shrine of St. Edward the Confessor are not interfered with.

Bishop McDonnell, of Brooklyn, and his secretary, the Rev. John I. Barrett, were in Quebec recently, and called on Cardinal Taschereau. The Cardinal, who has been ill for sometime, was in a very low condition, and consequently their stay was of short duration. Bishop McDonnell attended the services at the shrine of St. Anne de Beaupre, Canada, which were celebrated on the festival of the saint.

The Holy Father, by a recent brief, has accorded to all the members of the Third Order of St. Francis for five years the right to all indulgences and spiritual favors enjoyed by the members of the First and Second Orders on the performance of the requisite conditions. He also bestows participation both in life and after death in all the merits of the good works of the First and Second Orders, upon the Third Order.

The Eucharistic Conference of the Priests of the League will be held at St. Aloysius' Church, Covington, Ky., in October. At the last Eucharistic Conference held in Washington, D. C., it was decided that instead of having a congress yearly it would be better to

have a diocesan conference in October, 1896, a provincial conference in 1897, and one grand conference for both priests and laity in 1898. The membership of the Priests' Eucharistic League in the diocese of Covington is about twenty-five.

OUR ENGLISH CATHOLIC PRESS.

FROM THE "KANSAS CITY CATHOLIC."

In another column we give an article by a correspondent, most likely a German priest, in the St. Louis Review, about the need of a Catholic press "in the language of the country," even a daily press. It deserves more than ordinary consideration. He says, and all men must acknowledge its truth, that "it is truly a shame for the English-speaking Catholics of the country that they have not even a daily organ of their own." The English-speaking Catholics not only have no daily Catholic paper in the land, while the German Catholic minority possesses, we believe, two and even the French have one daily Catholic paper; but they have not even a weekly press that is equal to the German Catholic weekly press, because English-speaking Catholics fail to properly support even a weekly Catholic press. There are hardly a dozen English weeklies in the land that are as well supported as the German weekly journals are. This is certainly worthy of some thought. That the fact is strangely discreditable must be acknowledged by all.

The question we ought to busy ourselves with is: What is the cause of this? Mr. Preuss, of The Review, gives us a reason for this strange state of affairs: "The English-speaking Catholics of this country, or at least the majority of them, do not see the necessity of a Catholic daily press. The secular dailies suit their taste. They are spicy and devote a considerable portion of their space to what they call Catholic news. That they inculcate infidelity and encourage immorality most of our simple minded people fail to perceive. The few that know it and have the means to antidote the poison, are sunk in apathy."

Mr. Preuss does not probe deep enough. There are many minor causes, but we will give what we consider the great cause: All organization depends much upon promoters and leaders, and upon steadiness in those promoters and leaders, and without these, our efforts become intermittent and futile. The leaders necessary to the establishment of a Catholic press, the natural leaders, are the clergy, and it is the lack of interest and effort—steady and sustained effort—now existing among the English-speaking clergy that is the cause.

We think we can give an instance that will illustrate this. There is but one diocese in the entire West where the clergy, English-speaking and other, and the bishop who was the soul of the endeavor, made a sustained effort to lead the laity in establishing and maintaining a Catholic journal in their midst, "in the language of the country," so that it could be read by non-Catholics as well as Catholics. That is the Leavenworth Diocese, now the Diocese of Kansas City, Kansas. It is certainly not a diocese with a large Catholic population, and it has no great city within its bounds, and it was too small for a paper of the proportions necessary. Yet notwithstanding some of the strangest vicissitudes and greatest difficulties we ever saw encountered, that steady and sustained assistance of the clergy have given a Catholic exponent to an entire section. This is principally, and in a manner entirely, due to the aid of the Bishop of the Diocese, Bishop Fink. There was no large capital invested, this sustained effort of the clergy in attaching the laity to a Catholic press was better than money, for without this sustained effort on the part of the clergy money would not have established it in that small territory. We venture the assertion that if such sustained efforts were made by all other Bishops and their clergy in the country, it is reasonable to believe that we would have many scores of well supported Catholic weeklies, and several dailies, in the language of the people of this land.

(Continued on page 8).

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The Northwest Review

WEDNESDAY, SEPTEMBER 16.

CURRENT COMMENT.

Luther's Death. Mr. Arthur Preuss's excellent Review has lost none of its pungency or point by moving from Chicago to St. Louis. It always fearlessly states both sides of all moot questions and is ever open to conviction. In one of the recent issues of this strikingly original paper we find a refutation of the story circulated some six years ago that Luther committed suicide by hanging himself, after a night's debauch, on one of the posts of his bed. There is, first, the strong negative proof that Janssen, the greatest of all authorities on the Reformation period, in his "Geschichte des deutschen Volkes," said nothing of Luther's suicide. Secondly, N. Paulus has traced the story to its source and found that it is a legend which originated long after Luther's death and deserves absolutely no credence. The famous hierarch has enough to answer for without that crowning crime.

Albert Pike. The latest issue of the same Review translates from the Cologne "Volkszeitung" an article declaring the Margiotta-Vaughan revelations about Freemasonry to be humbug; we advisedly say "declaring," for this article contains little or no proof of said declaration. Take, for instance, the following passage: "That they [the revelations of Margiotta and Miss Vaughan] are in reality fraudulent is proved in the very first place by the obvious untruth (?) of the chief allegation contained in these revelations... that there is a Masonic papacy and a central direction in Freemasonry. It is a notorious fact (?) that such a central direction does not exist; that Freemasonry is split up into about 150 independent organizations; and that all attempts of the Masons themselves to bring about a unification have been unsuccessful. Albert Pike was never anything else but Grand Commander of the Supreme Council of Charleston, which is (?) one of those 150 organizations." These are mere assertions unsupported by the shadow of a proof. Such phrases as "obvious untruth" and "notorious fact" are samples of the jargon current in Freemason circles, and incline us to suspect that the leading organ of Catholic Germany, the "Volkszeitung," has been deceived by some plausible Mason. On the other hand we have positive proof that Albert Pike was the supreme head of, at least, all American masons. The American Cyclopaedia says, in the biographical notice, probably written by himself, "he has held the highest offices in the Society of Freemasons," the unusual expression 'Society,' coupled with 'the highest,' implying of course that there is one central direction. Moreover, some seven years ago, before the first revelations anent Luciferianism appeared, we happened to meet in Michigan a prominent Mason

who, quite unsolicited, told us that he had received fifteen degrees from Albert Pike, whom he spoke of—as if it was a well-known fact—as the chief of all Masons in America. We had never heard his name before and gave little thought to the matter till we read Dr. Bataille's 'Diable au XIXe siecle,' containing a full account of Albert Pike. The testimony of our casual acquaintance is all the more valuable because he had no interest in deceiving us and laid no special stress upon what he meant merely as a parenthetical remark. Students of history know the cogency of such 'obiter dicta.'

Margiotta. Here is another of the same article's declarations: "The truthfulness of Margiotta and Miss Vaughan appears in a doubtful light, especially when we consider that the alleged election of Lemmi as Masonic Pope, which these writers describe in detail, as taking place on Sept. 20th, '98, did not take place at all." It is proverbially difficult to prove a bare negative, and yet the writer in the Volkszeitung attempts no proof, though the fact of Lemmi's election to the 'Supreme Pontificate' and of Miss Vaughan's secession from the majority vote appeared in the cablesgrams of that period. Just now, however, we are concerned with Mr. Margiotta's veracity. His public withdrawal from Masonry and reconciliation to the Church occurred in the summer of 1894. At that time a young friend, who took no interest in these matters and who was then travelling in Italy, sent us some Italian newspapers, among others a copy of the Tribuna, a recognized sympathizer with Italian Masonry. This copy contained a short paragraph quoting from a Catholic paper the news of the conversion of Margiotta 'one of the leading lights of Freemasonry.' Upon these last words the Tribuna's only comment was three points of exclamation and interrogation, thus, !!!??? Surely, if it had been able to impugn his veracity or trustworthiness, it would have gladly done so, especially as it knew that so prominent a convert would be likely to reveal something. Therefore we have reason to infer that Mr. Margiotta is no impostor.

Palladism. Finally, for we have no time to dissect the whole article, we would call attention to the weakness of this threefold attempt at proof: "That the revelations both of M. Margiotta and Miss Vaughan regarding Palladism in particular are fraudulent, is proved not only by the fact that hitherto no one knew anything of this rite; not only by the intrinsic improbability, aye, impossibility of the things and occurrences alleged by them; but particularly by the express testimony of the 'Bundesblatt,' the official organ of the German mother lodge (1896, No. 2), of Findel in his book 'Katholischer Schwindel,' and of other prominent Masons, (Lemmi in Rome, Goblet d'Aviella in Brussels, etc.)." First, it is not true that before Margiotta and Miss Vaughan's revelations "no one knew anything of" the Palladic rite. Archbishop Meurin, in his book, 'La Synagogue de Satan,' published several years before these later revelations, speaks of it as long known to him from his experience in India. Then, Dr. Bataille described it at length two or three years before either Margiotta or Miss Vaughan; and, though Mr. Preuss's Review justly calls 'Le Diable au XIXe Siecle' a lurid and exaggerated book, we have excellent authority for believing that his main contention, viz., the existence of Palladism, is correct. After reading the work, we wrote to a clear-headed, shrewd friend in France, asking him what he thought of Bataille's revelations. He answered that, having known the author from boyhood, he believed his story to be in the main true, but that Bataille had had the misfortune to employ as his collaborator "that queer fish," Leo Taxil. Perhaps the luridness and exaggerations are due to the latter. The book may be full of obvious inaccur-

acies and yet on the whole true. At any rate its principal disclosures have been since confirmed by revelations which bear no trace of collusion or mere plagiarism. As to the second attempt at proof by the Volkszeitung, most of the facts related by Margiotta and Miss Vaughan are not intrinsically impossible, indeed we know of none that are impossible. Supernatural no doubt many are, but not more wonderful than well authenticated facts in the history of mysticism, especially in the Lives of the Saints. This plea of improbability and impossibility has a strong materialistic flavor, it is not an argument that would appeal to a learned Catholic. The third proof attempted by the Volkszeitung is still more unfortunate. It distinctly betrays Masonic inspiration. How very childlike and bland a proceeding it is to quote Masonic authority in disproof of an accusation against Masonry. Why, it is the business of a criminal like Lemmi to plead "not guilty." A secret society is, by its very charter, committed to mendaciousness in its own defence. In conclusion we would say that we hold no brief for any of the anti-Masonic writers mentioned above, and that if proof be forthcoming that they are either dupes or deceivers, we shall gladly accept it; but, so far at least, the case against Mr. Margiotta and Miss Vaughan seems to us deplorably weak.

JUDGE ROUTHIER'S LECTURE.

Great as were our expectations, they were more than realized in Mr. Justice Routhier's lecture at St. Boniface College last Friday. The cultured audience, composed of the best people in St. Boniface and a fair sprinkling of friends from Winnipeg able to understand French, showed their appreciation of the lecturer's eloquence by repeated bursts of applause. The Hon. J. E. P. Prendergast, as Mayor of St. Boniface, introduced the Judge in a neat little address, briefly summarizing his many claims to fame as a jurist, a critic, a literary traveller and a poet. The learned judge began by begging his hearers not to believe all the fine things his friend Mr. Prendergast had said about him, for they must remember that Mr. Prendergast was a poet and all poets were allowed considerable licence. Then he dealt with the importance of religion in education, handling his subject in a series of tableaux and climaxes with great tact and skill. He was especially happy in his word-painting of the part played by water and light in the economy of the natural world and in the way he applied the double allegory to the needs of the human soul watered by Divine grace and illumined by supernatural light. The great mystery of the tomb, the Hereafter, 'l'au-dela' as he called it, was brought home to his hearers with a wealth of imagery and quotation and an earnestness which many a preacher might advantageously imitate. Though the Judge's voice was never loud, its quality was so penetrating as to reach every corner of the college hall. He excels in delicate touches of refined "esprit." Nothing of quite so exalted a literary flavor has ever been heard in Manitoba before, and it speaks well for the audience last Friday that they were able to take it all in.

THE C. M. B. A.

The Ninth Convention a Great Success.

The western delegates to the ninth biennial convention of the Catholic Mutual Benefit Association held at Ottawa last month were as follows: St. Mary's Branch, Winnipeg, F. W. Russell; Immaculate Conception Branch, Winnipeg, P. Klinkhammer; Rat Portage, J. E. Rice; Fort William, J. Murphy; Port Arthur, W. F. Fortune; St. Boniface, L. J. Collin; Somerset, J. A. Decosse; Battleford, L. O. P. Noel; Prince Albert, C. Lagorgendiere; Calgary, Dr. Rouleau; Edmonton, N. D. Beck. Most of them spent a few days in the east after their labors at the convention and some of them have not yet returned. Mr. Russell arrived in the city on Thursday last and gives the following account of the proceedings. The delegates to the number of about three hundred assembled

in the Opera House in the capital city on the morning of Tuesday the 25th August, and accompanied by the members of the local branches proceeded in procession to the Basilica. Nearly one thousand members were in line and they presented a fine appearance, in fact, it was stated by the Ottawa press that no better shewing had ever been made on the streets of the city. Grand High Mass was celebrated by Bishop Emard, of Valleyfield, P. Q., a member of the association, and eloquent sermons were given in French and English. After services the procession was reformed and on arrival at the Opera House the convention was called to order by Grand President O. K. Fraser. Addresses of welcome were then delivered by Mr. F. R. Latchford on behalf of the advisory board of the C. M. B. A. in Ottawa; by his worship Mayor Borthwick and by His Grace Archbishop Duhamel. These were appropriately replied to by the grand president, and then the convention settled down to business. The first item on the programme was the Grand President's report. Among other things he said that the progress of the association had been most satisfactory. During the term 3,000 members had been added. He directed attention to the satisfactory condition of the reserve fund which now amounts to \$56,000 and he advocated resistance to any reduction of this fund. He pointed to Dominion Government returns as shewing that no other association in Canada was managing its affairs so economically as the C. M. B. A. Following the instructions of the last grand council he had communicated with the Archbishops and Bishops of the Dominion for the purpose of procuring their opinion as to the desirability of introducing signs and passwords, and it was found that without exception they were strongly opposed to any such action. This announcement was received with cheering by the delegates. The president's report having been received and adopted, the report of the committee on Laws was read. Upwards of one hundred and fifty proposed amendments to the constitution had been submitted by branches to the committee, most of which were laid before the convention for consideration. It was soon apparent that the delegates were not inclined to make many changes, the prevailing opinion evidently being that the constitution of the association is a model one and that nothing would be gained by tinkering with it. The questions which created the most discussion were amendments proposed regarding the grand council conventions. The first was that branches should pay the expenses of delegates. This was voted down. After lengthy discussion a motion to provide for triennial instead of biennial conventions was also defeated, and a proposition by a Toronto branch to have branches formed into districts and elect a representative for every two hundred members met with a like fate. It was resolved that the executive be empowered to employ organizers if they see fit; that contracts for printing be let by tender; that district deputies be abolished and there be only one class of deputies to be known as "Grand deputies." A proposition for the abolition of the present finance committee and the appointment of chartered accountants to audit the books was defeated, as was also a proposed amendment that a clause be inserted in member's certificates providing that if the member commits suicide within two years after initiation the certificate should be null and void. Other motions passed will give the financial secretary power to accept arrears and reinstate members between meetings of branches; the grand secretary will publish in the official organ the date when all branches pay their accounts; and several other minor amendments to the constitution were adopted. The report of the committee on laws having been thus disposed of, the reports of the trustees, the financial committee, the solicitor and the Medical Examiner were taken up and adopted. They were all of a very satisfactory nature and shewed that the past two years had been the most successful in the history of the association in Canada. Next came the selection of a place for the 1898 convention. Invitations were received from many eastern cities and by a close vote Quebec was selected. This having been settled the delegates proceeded to elect officers for the coming year. Hon. M. F. Hackett was unanimously elected grand president and on rising to acknowledge the compliment was given a great ovation by the delegates, being cheered for several minutes. In thanking the convention he made a speech which the Ottawa papers declared was the most eloquent address ever delivered in the opera house, and probably the most eloquent ever heard in Ottawa. The other officers elected were as follows: First-vice president, Dr. Bellevue, of Shediac, N. B.; second-vice president, Bernard O'Connell, of Dublin, Ont.; sec-

retary, S. R. Brown, London, Ont.; treasurer, W. J. McKee, Windsor, Ont.; marshal, P. J. Montreuil, Lewis, P. Q.; guard, J. J. Weinert, Newstadt, Ont.; trustees, Father Tiernan, London, Ont.; P. J. O'Keefe, St. John, N. B.; J. J. Mahan, Kingston, Ont.; W. P. Killackey, Chatham, Ont.; P. J. Rooney, Toronto, Ont.; committee on laws, T. P. Coffee, Guelph, Ont.; Judge Rouleau, Calgary, N. W. T.; J. L. Carleton, St. John, N. B.; committee on finance, John Ronan, Hamilton, Ont.; G. W. Cooke, Amherst, N. S.; C. D. Hebert, Three Rivers, P. Q. Everybody who knows anything about the C. M. B. A. will agree that in these officers the association has a most able executive for the coming two years. The customary votes of thanks were then passed and the convention was brought to a close about 4 o'clock in the morning by the singing of the national anthem. The Ottawa papers declared that a more industrious body of delegates never attended a convention in that city. They devoted all forenoon, afternoon and most of the night to business, the only recreation being a garden party at the Governor-General's residence to which an hour was given. Regarding this it may be noted that although many other associations and organizations held conventions at Ottawa this summer, the C. M. B. A. delegates were the only body honored by the Governor-General in this way. Summing up the whole affair Mr. Russell says there can be no doubt this convention was a grand and striking success and augurs well for the future of the association in Canada. It created a great stir in Ottawa. The streets of the city were lined during the procession to the Basilica and it was the verdict of all that no such shewing had ever before been made there by any organization. During the deliberations of the convention the opera house was crowded. The delegates occupied the bottom floor, and the galleries were thronged with interested spectators. The papers of Ottawa each devoted several columns every day to reports of the proceedings and were highly complimentary in their comments. They declared that no convention of benevolent societies ever surpassed the C. M. B. A. for able men or for orators, and that the management is in the hands of some of the most reliable and capable men of the Dominion. Every member should be proud of belonging to an organization which can make such a grand shewing, and should shew that he appreciates his membership by doing his best to extend the scope of the association and add to its members.

OUR OTTAWA AGENCY.

Mr. F. Kehoe, Bookseller and Stationer, of 142 Rideau street, Ottawa, has kindly consented to act as agent for the Northwest Review, and is hereby empowered to give receipts for subscriptions.

20 YEARS A DRUNKARD.

BEN. H. SWAFFIELD, Esq.

Better Known as "Catch 'em Alive," Pronounces the "Evans Cure" a Godsend and Strongly Commends it to all Victims of Alcoholism.

42 Arthur street, City.

To the Evans Gold Cure Co.,
628 Balmoral street.

GENTLEMEN,
Prompted through the sincerest feelings of gratitude, I deem it due to you, to let you know what a Godsend your cure has proved to me. It is now within a few days of twelve months since I left your institute, and am delighted to say that I have not tasted, nor have I had the smallest desire to do so, anything in the way of alcoholic liquor since. I can even yet scarcely realize the wondrous change in my condition; and meet with old friends every day who scarcely know me. After having experienced over twenty years of privations and sufferings, through my addiction to drinking, I can't find language to express the gratitude I feel towards you. I am to-day feeling stronger than I ever did in my life; my appetite is wonderfully good, and I have never known the prosperity heretofore I am enjoying at the present time. For a fact, where a year ago I felt weary of life, now I don't envy any one on earth. That God will direct any poor unfortunate to you who may be afflicted as I was is my heartfelt wish.

Trusting that your Institute is meeting with all the success such a one is worthy of, and with sincerest possible thanks, I am,
Yours truly grateful,
BEN. H. SWAFFIELD.

Mr. Swaffield's reputation as user of alcoholic stimulants was as established and well known in England as in Manitoba, where not to know "Benny" argues one's self unknown. Scores of letters fully as strong and convincing as the above one are on file at the Evans Institute, 628 Balmoral street, where Mr. Swaffield was so successfully treated. Address the Evans Institute, 628 Balmoral street.

Catholic Press. (continued from page 1).

No; Mr. Preuss will find that the cause lies deeper than his search has extended to, and in a somewhat different direction. That "it is truly a shame for the English-speaking Catholics," is to mildly term the condition we find. To remedy it the clergy must work as the entire clergy of the Kansas City, Kansas, Diocese labored, under their Bishop. If they would do so they would fulfil the mission of establishing a numerous and efficient press "in the language of the people "of the country" we live in. Then, and not until then, the English-speaking majority may hope to rank with the German and French speaking minorities.

Lack of support on the part of the hierarchy and lowerarchy is certainly one reason why we have not in this country an English Catholic daily press, though we cannot agree with the Kansas City Catholic that it is the chief reason. The principal cause, we still believe, is to be sought for in the direction indicated in our recent article: ignorance of the importance of a daily press, and apathy.

Our contemporary, by the way, underestimates the number of Catholic dailies in the U. S. We exchange with four German and three French diurnal newspapers published and edited in a Catholic spirit by Catholics; and there are several more.—The Review, St. Louis.

AN OLD CHURCH CUSTOM

HAS BEEN RECALLED BY THE DRUMMOND CASTLE WRECK.

What Catholics of Long Ago Did to Put an End to the Wickedness of the Wreckers in the British Isles — Survival of the Guild They Founded.

From the Catholic News.

It is pleasant to chronicle the fact that the British Government has approved a recommendation that a commemorative medal should be bestowed on all the clergy and laity of Ushant and Molene in Brittany, France, who displayed true Christian charity and abounding generosity in connection with the loss of the steamship Drummond Castle off the Isle of Ushant on the night of June 16. The Master of the Royal Mint in London has accordingly designed a medal die from which several hundred medals will be struck off. The Abbe Le Jeune, cure of Molene, whose name will be blessed through life by the survivors and the kinsfolk of the people lost at the wreck of the Drummond Castle, has been invited to go to England and receive several sets of vestments and ecclesiastical ornaments contributed for the little church at Molene wherein the priest celebrated a Requiem Mass for the souls of the passengers on the Drummond Castle, and whose mortal remains are in the churchyard that overlooks the light house of Ushant.

In connection with this matter, it may be of general interest to note the historical fact that in the early days of Christianity in the British Isles and on the coast of France, it was exceedingly hard for the clergy to restrain the fishermen from plundering vessels and seamen cast ashore by storms. The Danes and descendants therefrom were especially given not only to robbing the vessels, but they found delight in showing false beacons on headlands to compass the destruction of ships. In time the evil doings of the wreckers waxed so bold in Cornwall, that it is recorded that the children of the wreckers were mistaught by their wicked parents to say before going to bed on stormy nights "Heaven send a wreck ashore afore morning." Stephen Langton, the noble Archbishop of Canterbury, who demanded and obtained from tyrannical King John the Magna Charta, or great charter of liberties, the forerunner of our great Declaration of Independence and United States Constitution, in the third year of his incumbency of the See of St. Augustine, resolved to put an end to the wickedness of the wreckers, and to that end on a certain Trinity Sunday, he organized in London a corporation of "Godly men who for the effectual suppression of evil disposed men bringing ships to destruction by the showing forth of false beacons, do bind themselves together in the love of our Lord Christ, in the name of the Masters and Followers of Trinity Guild, to succor from the dangers of the sea all who are beset upon the coast of England; to feed them when abungered and athirst, to bind up their wounds and to build and light proper beacons for the guidance of mariners."

For several hundred years this guild flourished, and dotted the coasts with land marks and beacons. Its funds provided decent Christian burial for all persons cast ashore and drowned in Eng-

land. It built chapels and headlands and placed therein bells which were rung when fogs possessed the sea. In the evil days of Henry VIII., Edward VI., and Elizabeth, when the hands of the spoilers ravaged God's temples, the funds of the Masters and Followers of Trinity House were stolen, and the beacons went to decay, but for some reason the business of lighting the coast, resumed in the reign of Elizabeth, was committed to Trinity House Guild, and from that day to this the building, care and maintenance of all light-houses, light-ships, beacons and buoys in Great Britain have been and are committed to the Masters of Trinity House. It is remarkable that a Church institution founded by pious Catholics of the olden times, after sustaining rude shocks and assaults from iconoclasts, should live and retain its name and perform its functions when all other Church institutions directly connected with the Civil Government of England have been relegated to the Church or prostituted to the ignoble purposes of hereditary law givers descended from the men who parted Christ's whole garment, and spread the Pandora's box of evils that have afflicted the worldly minded from that time until to-day when mankind is yearning for unity—"that all may be one."

G. WILFRED PEARCE.

SAVING THE BISON.

Mr. Menier Will Try to Breed the Animal on a Large Scale on Anticosti Island.

From the N. Y. Sun.

Quebec, Aug. 19.—The reproduction on a large scale of the all but extinct American bison or buffalo of the plains has been decided upon by Mr. Henri Menier, the millionaire chocolate manufacturer of Paris and now proprietor of the Island of Anticosti. He has purchased a young buffalo cow, which was for some time kept in captivity by a Quebec dealer in furs, and his agents are now in correspondence with the proprietors of the few remaining private herds of this noble animal, with a view to the purchase of as many as possible of them for breeding purposes. The intention is to ship them this autumn to Anticosti, where they will be turned loose upon the island, and be permitted to roam at will throughout its 140 miles of length and 35 of width. Mr. Menier foresees the time when the only remaining herd of wild buffaloes—that in the Yellowstone National Park—will have disappeared through the lack of protection on the part of the State authorities of Idaho, and believes that the only practical means of preserving their race to posterity is to reproduce them in their natural condition and upon as large a scale as possible, on an island like Anticosti, where their slaughter is impossible, since no body but its proprietor can shoot or hunt upon the island.

Not only for the purpose of stocking his island park with the grandest of big game and of being eventually in a position to dispose of stock for other preserves has Mr. Menier undertaken his new scheme for the wholesale breeding of buffalo. He has not overlooked the commercial promise of the undertaking, having found that dealers are now asking \$80 to \$100 each for buffalo skins that twenty years ago could be had in abundance for \$8 and \$10 a piece. Moose are also to be carefully nurtured on Anticosti. These animals are rather difficult to obtain, and only two or three are so far ready for shipment to their island home. By next spring it is hoped that the herd will have been increased to fifteen or twenty, and that the caribou upon Anticosti will be in excess of a hundred head.

But by no means the entire island is to be given up to wild animals. Fifteen model farms, with barns, stables, mills, butter factories, &c., each destined to be the centre of a large agricultural settlement, have already been established at various points around the coast, and others are to follow next year. A thousand head of improved cattle are to be imported next spring. Mr. Menier has just gone back to France in his steam yacht, but will return next summer, and will in all probability spend most of the following winter upon the island. Before that time several important works now in progress at Anticosti will have been completed. Drainages and water-works systems, and electric motor power for mills and factories and lighting purposes will have been introduced at the principal centres, and a church will have been constructed. A priest and a doctor brought from France, are already upon the island, and divine services is celebrated in a school house.

The principal features of this summer's work upon Anticosti have been the erection of buildings and the development of the fisheries around the island. Hereto-

fore the few families inhabiting Anticosti left to rot all the fish that they caught and were unable to use. This season hundreds of fishermen from both shores of the St. Lawrence, as well as those upon Anticosti, were engaged by Mr. Menier's agent in the codfisheries. An enormous quantity of fish has been cured, and this will be brought up to the Quebec market, during the winter by the steamship Savoy. Mr. Menier and his captains ridicule the idea that the lower St. Lawrence cannot be navigated in winter, and they propose to demonstrate the contrary, and thus to confer a greater boon upon the country than that involved in the colonization of Anticosti. For the purpose of obtaining a better market and higher prices for the fish of Anticosti, Mr. Menier will after this year ship them to Brazil. With a view to the opening up of an advantageous trade between south America and his island, the chocolate king is about to build a suitable steamship, and is making the plans himself. Outside of his immense chocolate works and his Anticosti property, he has breweries in Germany, a fertilizer manufactory in Belgium, and rubber and other factories in other parts of Europe, from all of which he receives weekly reports and returns.

St. Ann's Academy. (KAMLOOPS, B. C.)

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy. For terms apply to the SISTER SUPERIOR.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus. The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface. There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS:

TUITION, BOARD AND..... WASHING.....Per month, \$15.50 TUITION ALONE \$ 3.00 For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to THE REVEREND THE Rector of St. Boniface College, St. Boniface, Manitoba.

SUMMER has come

at last.

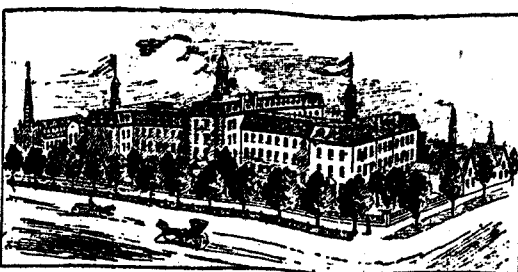
And so has Deegan's stock of SUMMER CLOTHING and Furnishings.

Our \$5.00 suit cannot be beat. Irish serge suits in navy blue \$10.50. Boys' suits at all prices.

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Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man.

District Deputies for Manitoba.

F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Guillet; Pres., L. O. Gendry; First Vice, R. Briscol; second Vice, E. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allan; Marshall, E. Laporte; Guard, C. J. McNerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and E. Murphy. Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; first Vice, M. Buck; second Vice, J. Picard; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., J. A. McHut; Marshall, J. Wellnitz; Guard, L. Huot; Trustees, J. Markowski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 123 Water Street.

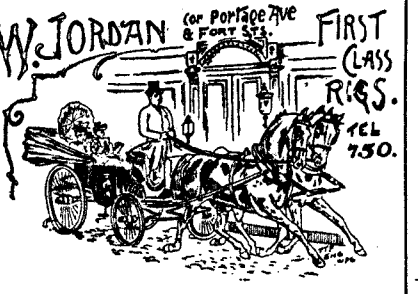
Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block.

Charlman, Rev. Father Guillet, O. M. I.; Chief Rank, L. O. Gendry; Vice Chief Rank, R. Murphy; Rec. Sec., G. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.



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MAIN LINE.

Table with columns for North Bound, South Bound, Stations, and Freight rates. Includes stations like Winnipeg, Portage Jct., St. Norbert, etc.

MORRIS-BRANDON BRANCH.

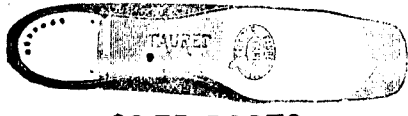
Table with columns for East Bound, West Bound, Stations, and Freight rates. Includes stations like Winnipeg, Morris, Low Farm, etc.

PORTAGE LA PRAIRIE BRANCH.

Table with columns for West Bound, East Bound, Stations, and Freight rates. Includes stations like Winnipeg, Portage Junction, St. Charles, etc.

Stations marked * have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.A., St. Paul, Gen. Agt., Winnipeg, CITY TICKET OFFICE, 488 Main Street, Winnipeg.

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CALENDAR FOR NEXT WEEK.

SEPTEMBER.
20 Eventeenth Sunday after Pentecost. Feast of the Seven Dolours of the Blessed Virgin. Commemoration of St. Eustachius and companions, Martyrs.
21 Monday—St. Matthew, Apostle and Evangelist.
22 Tuesday—St. Thomas of Villanova, Bishop.
23 Wednesday—St. Linus, Pope and Martyr.
24 Thursday—Our Lady of Mercy.
25 Friday—Votive office of the Passion.
26 Saturday—Votive office of the Immaculate Conception.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th. Christmas.
II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of:
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils:
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays
Thursday
Saturday { in Holy week
The Ember Days.
The Vigils above mentioned.

CITY AND ELSEWHERE.

Rev. Father O'Dwyer, of St. Mary's spent a few days last week at Rat Portage.
Mr. N. Chevrier and Mr. Gareau were amongst the arrivals from the east last week.
We had a visit from Mr. Fortunat Letourneau, teacher of St. Eustache's Catholic school, last week.
Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall, McIntyre Block this evening.
His Grace Archbishop Langevin arrived in Montreal on Sunday. He is expected here on Saturday.
The Rev. Father Campeau, of St. Joseph, returned on Thursday last after a two months' stay in the east.

NOTE FOR INTENDING TRAVELLERS.
After September 1st all Northern Pacific passenger trains will arrive at and depart from the C. M. & St. P. passenger station, corner Washington and 4th avenues, south Minneapolis.

The alterations at St. Mary's Church are rapidly nearing completion and a good idea can now be formed of the extent of the work. It is expected that it will be completed by the middle of October when special services will be held to mark the occasion.

The Catholic Truth Society held a re-organization meeting at St. Mary's school house on Monday evening. The officers hope that all the members will make a point of being present at the meeting on Monday evening next when it is intended to outline a programme for the winter.

Messrs. F. W. Russell and P. Klinkhammer have returned from the east where they represented the two local branches of the C. M. B. A. at the Grand Council convention. Mr. Russell kindly furnishes the Review with a very interesting description of the proceedings there which will be found on second page of this issue.

Ste Rose du Lac.

Harvesting is going on at full speed round here. The late frosts have done some damage to grain and garden produce in certain spots.
Some of the grain is very fine, in particular a patch of oats belonging to Mr. Dick Robinson.
Mr. de la Salmoniere, a French gentleman, who has resided here for the last few years, starts on the 16th with his wife and children for France, leaving his farm on shares to Mr. Cyril Tucker.
There will be a grand entertainment here on Friday evening, the 29th of September, in aid of the Church. Preparations are being made to ensure its success.
Every one is delighted at the new line of railway and many are the propositions about what we shall do when the trains actually start running.

Father Sherman's Final Vows.

Detroit, Mich., Aug. 16.—During the six o'clock Mass at Sts. Peter and Paul's Church yesterday morning, in the presence of a large congregation, the Rev. Thomas Ewing Sherman, son of the late General William Tecumseh Sherman, made his final vows of poverty, chastity and obedience, and was for ever joined to the Jesuit Order, which he entered in Maryland in 1878.

A Distinguished Priest.

Rev. Father Elliott, the well-known Paulist Father, of New York, has arranged to visit Ontario, and conduct a series of missions, from September 13 to November 1. He will begin in Thorold, where he will give one week to the Catholics of the parish, followed by one week devoted to the non-Catholics. He will in Thorold be the guest of Rev. Father Sullivan. He will then go to Brechin, where he will remain for two weeks more, from October 4, giving the first week to Catholics and the second to non-Catholics; he will there be the guest of Rev. Father McKee. His final stay will be in Uxbridge, where he will remain from October 20 to November 1. He will be the guest of Father O'Malley while there. Father Elliott is well known, having met with great success in the conduct of missions, for which his powerful and personal eloquence admirably fits him.—Catholic Register.

Father Yorke.

That the Catholic people of San Francisco, and in fact the people of the whole country, are indebted to the Rev. Peter C. Yorke no one will doubt who has watched his magnificent battle against the A. P. A. slander army on the Pacific Coast. A gang of ministerial calumniators began the attack on the Catholic Church a few years ago. They were armed with the usual weapons. For a time they had everything their own way, and no doubt they were sure they would put an end to "Popery" in a short time. But Father Yorke, able and fearless, went out to meet them, and now every one of them wishes he had never misrepresented the Catholic Church. Father Yorke in a series of articles printed in his own and other San Francisco papers has refuted every slander. A result of his splendid work is a book of 300 pages, entitled "The Yorke-Wendte Discussion," in which are answered many calumnies current to-day against the Church.—Catholic News.

Not Recognizing Orders.

The London Daily Telegraph prints this good story, which deserves to be pushed along. New light on an important ecclesiastical subject, it says, was unconsciously shed by a Sunday scholar at a highly Ritualistic church in Holborn. The teacher, who is also a curate, was explaining the orders of the clergy and their apostolic origin, and incidentally referring to a recent discussion on papal versus Anglican orders he asked his class whether they did not think it wrong for one party to refuse to recognize the "orders" of the other? "Certainly not," replied a smart boy, who seemed to have caught a very hazy notion of what the lesson was about; "they're quite right not to." The amazed teacher asked him what he meant. "Father always says," continued the youth, "that no body's 'orders' should be recognized 'cept the man who runs the show. He says he once lost all he had by recognizing other people's 'orders.'" Subsequent questions by the teacher brought out the fact that the scholar was the son of the manager of a place of entertainment in Islington. The only "orders" he had ever heard of were associated with unprofitable paper, and he had unfortunately confounded theatrical "dead-heads" with the ecclesiastical variety.

The President of France.

President Faure's harmless little episode with the lunatic the other day was hardly a twenty-four hours' sensation, for the next day, at Rheims, he uttered a word which has attracted attention all over France to the exclusion of all else. When the venerable Archbishop of Rheims, Cardinal Lange-nieux, received him in front of the new statue of Jeanne d'Arc with an address, the President replied with the phrase: "I know that in your teachings you never separate the paramount interests of the France of the republic and the France of religion." This does not seem to be an especially striking remark, but it borrows great interest from the fact that it is the first time in eighteen years that the President of the Republic has dared publicly to mention the word "religion."—Irish World.

MYSTERY OF A GRAVESTONE

The Image of a Dead Woman Appears Upon the Marble Surface.

The good people of Seabrooke, N. H., are much interested in a mystery connected with their village graveyard. One of the best known citizens of the village for many years was Jonathan Walters. Rich and influential, he was turned to in life for advice and help in all matters of not only public but private concern. When he died he was followed to the grave by sorrowing hundreds, and his resting place in the cemetery has been ever since one of the spots best known and most generally visited. Mr. Walters was married twice. His first wife died some years ago. She, too, was immensely popular in the village, and her death was genuinely mourned. Some time after her death Mr. Walters took to himself a second wife and died a little later, in 1894.

The second wife erected a plain stone of white marble over the grass, simply marked with his name and date of birth and death. Nothing strange was noted about the stone at the time, nor, indeed, for some months afterward. It looked like the rest of the sombre ensigns of death's ravages.

On Memorial Day Mrs. William Eaton, a resident of Seabrooke, was looking at the Walters headstone, when suddenly she discovered the picture of a woman engraved on the stone. She examined it in amazement and called others, who corroborated her story. Those who had known the first Mrs. Walters declared it was a good picture of her. Those who claim to have seen the face describe it as perfect in lines, the eyes, nose, mouth and ears, and even the brows appearing plainly. The hair is also said to be very distinct, falling loosely on the woman's shoulders. The man who carved the stone declares there is nothing cut in it but the lettering, and the surface of the marble is apparently untouched. It is only at a distance of a few feet that the image can be seen. More than a thousand people from the village and surrounding country have seen the grave in the last few days.

Agnosticism.

President Schurmann, of Cornell University, has written an obituary notice of Agnosticism, in which he correctly characterizes it as "a passing fever of juvenile freethinking, a transitional and temporary phase of thought." His reference to it as "blindness from excess of light" is witty but misleading. It was the result of a monstrous one-sidedness of knowledge, in which the relatively ignoble specialty of empiric science predominated to the exclusion of the higher branches of learning. Agnosticism was compounded of ignorance and indolence. On its worst side it was simply the negation of thought; on its best it was a middle ground over which the crass materialist might feel his way back to the path of right reason without a direct acknowledgement of his impiety.—Church Progress.

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You may break a block of ice into pieces, but each fragment is cold and hard. But let the sun shine on that block of ice, and it is quickly melted into running water. Human efforts may, as it were, break the sinner's heart, but it is a hard and sinful heart still. But let the love of Jesus, the Sun of Righteousness, shine upon that hard heart, and it is melted in penitence, becomes capable of receiving into itself true righteousness.—Selected.

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