

Agitation About Over; Laurier's Majority will be Large

INTERESTING REVIEW OF THE POLITICAL SITUATION—VIEWS AND OPINIONS OF MR. E. W. THOMPSON, THE WELL-KNOWN OTTAWA CORRESPONDENT.

(Free Press, April 25)

Ottawa, April 19.—The House of Commons rises to-day for a fortnight of Easter vacation, which seems likely to be employed by Deepest Orange and Deepest Green in showing how these Christians love one another. They appear more inveterately ranged each against each, and both against Sir Wilfrid Laurier's proposed compromise on the Alberta Saskatchewan schools matter than they were when the continuous and weariful House debate began a month ago.

Deepest Orange now desires parliament to specifically forbid separate schools in the new provinces. This meek proposal goes on two presumptions: (1) that parliament has power to settle the business; (2) that if it be left to the courts they will (a) maintain such separate state-controlled schools as the Territorial legislature has established; or (b) may possibly maintain that Catholics have, in the new provinces, a legal right to control their own schools, free of state inspection.

Deepest Green desires school clauses that will clearly give the Catholics complete control of their separate schools. This request presumes that, if parliament did not act, but left the matter to the courts, these would maintain the existing state-controlled Protestant and Catholic separate schools, just as Sir Wilfrid Laurier proposes to do.

He holds that parliament is constitutionally bound to stand by the acts of previous parliaments and governments, from which acts the existing state-controlled separate schools have arisen; that those schools would be maintained by the courts if parliament did not specifically maintain them; and that it is Parliament's duty to so maintain them, in order to save the people of the new provinces from the expense and turmoil of prolonged litigation. To this it is replied that Parliament cannot settle the matter, because its action may be questioned as ultra vires in court. The rejoinder as made by Mr. Sifton is that Parliament having once resolved to maintain the existing system, can settle the imaginary doubt as to its powers by procuring an ample enabling act from the Imperial Parliament, as was done in a similar previous care.

Mr. Borden, the Opposition leader, holds that Parliament should not act regarding the schools, but leave the question of Catholic rights to the courts which might give Catholics all that Deepest Orange fears they could thus get, and which could not give them less, it seems generally agreed, than Sir Wilfrid proposes. Thus Mr. Borden ignores the opinion that Parliament is constitutionally required to stand by the acts of previous Parliaments, when these have created a vested right. It may be said that he also ignores the idea that there is a moral obligation on a government to save the country from prolonged turmoil. To this his adherents reply that the turmoil cannot be prevented by Sir Wilfrid's course, as they will keep on agitating. The answer is that the country will spew them out a fourth time, if they persist in trying to bedevil it by a race and creed row for years long, or till the time of the next general election.

Ordinary light yellow Orange is with Mr. Borden. Some Orange supports Sir Wilfrid—this variety coming from the West and knowing the schools there. Green of almost all shades is true to the premier, who thus gets important Tory support away from Mr. Borden. But Mr. Bourassa, with his friend and follower, Mr. Lavergne, an eloquent boy of twenty-three years, both extremely nationalistic, are ranged on this occa-

sion with the Blue or Tory bishops, the Deep Greens who desire confessional schools in the West.

Complicated as the factors of the situation are, Sir Wilfrid's majority on the reading will probably be 90, his party majority being less than 70. The present writer ventures to say that the enlarged majority will accurately represent public opinion. That opinion is not made by fanatics, but by moderate Protestants and Catholics in proportion to their numbers. The central truth around which public opinion forms is that the existing schools, proposed to be maintained in the new provinces, are on an ideal system, which provides at once for thorough state control, and for both Protestant and Catholic religious instruction.

One argument for confessional schools, an argument heard rather in private than in Parliament, must possess great interest at a time when so much is heard about race suicide. The argument springs from the procreative achievements of French Canadians. They were 65,000 in 1759. They are now, counting those in the States, 3,000,000. They have doubled every twenty years. At the same rate, they will number 24,000,000 in 1975. What has kept them in such remarkable fecundity? The priests know, or think they do. They reply, "The confessional, and more particularly the confessional school." It examines, warns, instructs, threatens the boy and the girl at the age of puberty, it keeps them clean, it implants in them a strong repugnance of all practices tending against large families, it inculcates pride in fatherhood and motherhood, it contemns the fear of poverty coming by sharing bread with children.

The hidden meaning of "race suicide" is not known to many French Canadians. One of their members of Parliament was recently bent on finding out what was meant by a term he saw so often in papers printed in the English tongue. On it being explained he could not credit that sane and healthy married people could wish to deny themselves children. "What for?" That they might enjoy more luxury, more excitement, more pleasure, more "life." Incredible to him. "Why," he said, "those people are insane. They value the little, mean, passing pleasures above the great, enduring joys and interests and happiness of life. Race suicide—Yes, but they kill their own lives first. What else is it but to refuse themselves children. It is through our children we keep on living. What is it to be poor? A trial—yes, of course. But not loneliness, unhappiness, vice, murder, cowardice, blasphemy, self-destruction, family killing, race killing, treachery to country all at once! The poor, crazy, wicked people. Better they were dead than insane that way." He spat and thanked God he was a French Canadian and a Catholic. The story does not relate that he was made aware of the practice of race suicide in old France. Had he been, he would, no doubt, have attributed it to the atheism which his clergy lament in the people of that country.

Messrs. Bourassa, Lavergne and the Bleu Bishops favor confessional schools because they have in common the wish that their people may multiply. If such schools have the peculiar value attributed to them, it would seem that Canada should further instead of hinder them. The country spends vast moneys in attracting immigration of Catholics as well as Protestants. Mr. Rider Haggard was here the other day booming new immigration schemes. Possibly the government may aid them. It would seem the height of folly and inconsistency to obstruct the spread of any school system which may really tend to multiply the native races.

What if the children get a smattering less of the three R's in such schools? The profound system of their directors is to select those youngsters who give indication of unusual intellectual parts and to look to the promotion and education of these bright ones, while the blockheads are not abandoned, but peculiarly encouraged to devote themselves to the manual labors for which they are fitted. It would be the ideal system if it could be administered with perfect fairness, and unaffected by the natural preferences of the clerical mind. That system has given the French Canadian people an extraordinarily well educated, adroit,

capable, bi-lingual lot of public men, real leaders of their people, not drivers, but very democratic and patriotic. In literature, French Canada is, so bi-lingual, people say, much richer than English Canada. In law, medicine, music, art, Quebec bears well a comparison. It may be a deep instinct in the British Protestants of Canada which causes so many of them to view with uneasiness the school system by which their French compatriots are at once kept multiplying and provided with intellectual classes that direct the masses, while evincing a singular solidarity and fraternity with them in sentiment and interest. The ancient church is credited with having carried the germs of learning and civilization across the dark ages. She may be destined to the credit of having borne even more valuable primal truths across the age of glare—and of prudential checks.

Quebec, the most fecund of the older provinces, is the only one that has a dual system of religious schools, one directed by a Protestant council of public instruction, and the other by a similar Catholic council. There the public schools have not been made wholly secular or "Godless" by force of an insensate argument that they should be so in order to be neutral as between children whose parents vary in worship. This dual system is as highly valued by the Protestants as the Catholics. It has been praised in the present debate by every Protestant speaker from Quebec, ministerialists and oppositionists alike. Mr. Fisher, Minister of Agriculture, sketched the religious features thus:

"I have here the report of the superintendent of public instruction of Quebec for the year 1903-4. The last one which I have received. I have here the curricula of the elementary Catholic and the elementary Protestant schools of the province of Quebec. I find in the curriculum for the Catholic elementary schools for the first year, the first morning study is prayers and catechism, taught orally, for the second year prayers and catechism, for the third year catechism, for the fourth year catechism. These are the opening exercises of the regular curriculum in the Catholic elementary schools of the province of Quebec. Now, what do I find in regard to Protestant schools? I find that the first half-hour of each day is to be devoted to the opening exercises, Scripture reading, singing and prayer, instruction in Scripture as below, and in morals, including readings and lessons upon Godliness, truthfulness, honor, respect for others, good manners, temperance, health, kindness to animals, etc., first lesson for the day is Scripture knowledge. In grade I. events connected with the birth of Christ, outlines of chief events to the end of the life of Joseph. Grade II.—as in previous year together with the Circumcision and Presentation of Jesus and outlines of chief events to the death of Joseph. I find in grade III. there is the same thing and in grade IV. studies about the life and words of Christ."

One of the commonest allegations of the opponents of separate schools is that they cause religious animosities by preventing the common education of the children. Precisely the opposite effect is produced in Quebec. There is no province so free of creed disturbances. Mr. Fisher, Liberal, and Mr. Ames, an able young Montreal Tory, testified alike to the good will and liberality of the Catholic majority. In doing so they evinced the responsive Protestant goodwill. If this does not come of separating impulsive children who are very likely to quarrel and revile one another about creed, from what can it arise? Protestants must accept that explanation, or acknowledge that a Catholic majority is more tolerant and kind and liberal than one of Protestants.

Not only have the Quebec Protestants absolute control of their schools, perfect freedom from dictation of or dispute with the Catholic majority, but Protestant representatives state that their people get far more than their share pro rata to population of the common educational funds of the province. All the Protestant taxation for schools goes to the Protestant schools. Of special grants the Protestants never get less than their proportion. Of cer-

tain items they get far more. "There is said Mr. Fisher, "a vote of \$80,000 for superior education. Of this \$4,000 is specifically given to Laval University, and \$2,000 is given as compensation to Protestant higher education. That is to say that the Catholics get two-thirds and the Protestants one-third, but if the division were made according to population the Protestants would get only one-eighth. The remaining \$74,000 is divided strictly according to population. All the money collected or funded from marriage licenses goes to the Protestant council because the Catholic Church marries Catholics, and takes their marriage fees. Of funds voted annually to high schools in Montreal and Quebec city, the Protestants get one-third instead of one-eighth as division according to population would give them. For normal schools the Protestants get one-half as much as the Catholics. For school inspectors the Protestants get one-fourth, instead of only their due share of one-eighth. In respect of travelling expenses the Protestant council of instruction gets first its share and then \$1,500 for which no equivalent is given to the Catholic council. In respect of journals of public instruction the Protestants receive one-fifth instead of one-eighth. The McGill or Protestant normal school gets \$3,000 for which no equivalent is given to the Catholic normal schools. And all these favors come to Protestants solely by the goodwill of a legislature overwhelmingly Catholic, though the Protestants have always more than their pro rata representation in it, because Catholic electors are so liberally inclined.

Well might Messrs. Fisher and Ames rebuke the intolerant spirit of the faction which seeks to deny the Catholics their just and legal rights in the West of Canada. No wonder the French and Catholics feel like good fellows wronged. Having lived long in Quebec province I have long known that a people more free of the persecuting spirit than French Canadians are cannot be found on the continent. That the truth should have been told about them by Protestants in Parliament will surely have happy effects. It may not shame the bigots who revile them, but it will assuredly endue the French Canadians with a new, warm sense that their truly Christian conduct is appreciated by those Protestants who know them best. The whole debate will make the Canadian races better acquainted with one another, draw them newly together and promote the progress of that mutual esteem which furthers the cause of Canadian nationality. That is what some of the Tories hope to destroy by seeking to create grave dissensions between the races and creeds of the Dominion. Fortunately a very wise, patient, far-sighted, firm statesman has been in charge of public affairs during the turmoil. It will soon end, despite all agitators, and Sir Wilfrid will be revered as Pater Patriae even more than before. The agitators, rave as they may during the Easter recess, have had their brief excited attention. They imagined Ontario with them because Toronto seemed to be. But Ontario members who have recently visited their constituencies to ascertain public sentiment declare that Ontario is weary of the rampant Toronto element. This was peculiarly testified by Mr. Geo. D. Grant, a very courteous and statesman-like young Presbyterian, born in a manse who ended his excellent speech with these healing words:

"In conclusion, Mr. Speaker, I support this measure believing it necessary to keep good faith; I support it because I recognize it as based on the sure foundations of equity and fair dealing; because it honors the religious convictions of the minority without trespassing at all upon the rights of the majority, and because it appeals to me as in the true interest of all Canada, inasmuch as it makes for unity, for conciliation and for peace. Let me close by quoting words of the late Principal Grant used by him in paying a tribute to the memory of Archbishop Connolly, a reverend prelate of the Roman Catholic Church in Nova Scotia, who died during Principal Grant's term as pastor of a Presbyterian church in that province. Said Principal Grant of Archbishop

Connolly: 'He was a man of peace, ever seeking to build bridges rather than to dig ditches between men of different creeds.'

CURRENT COMMENT

We gladly give precedence to Mr. E. W. Thompson's masterly letter on the school situation, and in doing so we beg to direct special attention to what the writer says of the Quebec system. "Not only have the Quebec Protestants absolute control of their schools, perfect freedom from dictation of or dispute with the Catholic majority"—a blessed condition in striking contrast with the ever-recurring petty tyranny of the Protestant majority in Ontario, which devotes a great part of its energy to hampering the Catholic Separate Schools and dictating to the teachers therein—but Protestant representatives state that their people get far more than their share, pro rata to population, of the common educational funds of the province." The interesting details of this injustice or unfairness on the side of charity to poor benighted misbelievers may and should be read at the end of Mr. Thompson's letter. These facts, as he truly says, "may not shame the bigots who revile Catholics, but they will assuredly endue the latter with a new, warm sense that their truly Christian conduct is appreciated by those Protestants who know them best."

Rev. Dr. Bryce committed a grave tactical error when, in his "Illustrated History of Winnipeg" he attacked men who are still alive. He would have shown more cunning had he imitated the practice of the late Charles Chiniquy who never published the names of the priests he slandered till they were reduced to silence by death. Fortunately Father Lestanc is still hale and hearty, and his reply to Dr. Bryce's foul and inexcusable slander is magnificent in its heroic simplicity. Far from having "spent the winter of '70-71 in Pembina, Dakota, planning mischief, plotting against the British crown," as Dr. Bryce writes, Father Lestanc began that cold season in such heroic devotion to half-breeds infected with the small-pox that he caught the dread disease himself, and, in spite of the weakness attendant on convalescence, spent that whole winter amid the hardships and privations inseparable from mission work at the primitive half-breed settlement of Wood Mountain, 450 miles from Pembina. The whole story, with Father McCarthy's pointed reflections, makes one understand the otherwise inexplicable purpose subserved in the scheme of Divine Providence by such unreliable writers as Dr. Bryce. Their historical errors, whether deliberate or involuntary, provoke triumphant replies which greatly contribute to the knowledge of facts. Father McCarthy is to be congratulated on his success in obtaining from Father Lestanc so crushing a refutation of a mean calumny. The witty Irish priest makes a happy hit when he says "I recollect that the mirages of the prairies in those days were marvellous, but (unless intensified by a liberal use of the 'H.B.Co's 7 years old') I never knew they could transplant a man from Qu'Appelle to Pembina." However, we must remember that one of the effects of usquebaugh is to make a man see double. Dr. Bryce's informant really saw O'Donoghue alone, but imagined that he saw another person with him, and his bigotry gave the imaginary double a name.

In a cablegram of April 20, we read:

Roderick Campbell writes to the Times challenging the statement made in Mgr. Richot's obituary notice that he did what he could to restrain his flock taking part in Riel's insurrection in 1870. It was his flock which barred McDougall's progress to enter British territory, compelling his family to return to Ottawa in the depth of a very severe winter.

Not knowing to which one of many obituary notices Mr. Roderick Campbell refers, we shall not waste our powder in

A FRIEND OF GREAT MEN.

The following chat between the late Father Fox, O.M.I., and a Boston interviewer, will be read with mournful interest by the many Manitoban friends of the dear departed priest. There are, however, a couple of points in this report which stand in need of gentle rectification. The interviewer must, surely, have misunderstood Father Fox when he makes him say that O'Connell was "inclined to be short and stout." The immortal Dan's commanding height is dwelt upon by all who knew him well. The recently published "Irish Literature" says: "His was a massive and imposing figure." Moreover, with all due respect to Father Fox's memory, we who conversed with him and heard him preach very often, cannot help thinking that he was not a good judge of the presence or absence of the brogue in others, for the simple reason that he had unconsciously acquired a decided touch of it himself and had completely lost the English accent of his early years—a fact which endeared him to the Irish people, since it showed how completely he had become one of them. This explains how he may very well have imagined that Father Tom Burke "had not a trace" of the brogue, a very startling statement for the New Yorkers of 1873 who revelled in his delightful brogue.

Says the Boston interviewer:—

Friend of Newman and Manning, Wiseman and Faber, an intimate or an acquaintance of half the great Englishmen of the nineteenth century the venerable Oblate, Father Fox, now in his eighty-fifth year, is living his last years on memories and hopes in a sunny little room at the novitiate of his order at Tewksbury, Mass. His wide acquaintanceship with famous men and his stirring memories of days which are historic in this generation, make this old priest one of the most interesting characters one could journey to see in this country. He is a cheerful octogenarian, nimble-witted and active, and the little room in which he spends most of his days makes a fitting frame for his bright personality. It is filled with singing canaries and brilliant mounted butterflies, curios gathered from all the odd corners of the earth, books, flowers, and a rustic shrine to the Blessed Virgin made with his own hands. He sits in the midst of them, the young twinkle in his eyes belying the wrinkles and the thick white beard.

Father Fox is a convert from the Society of Friends. He is a native of Devon, England, and in his boyhood's home was a friend and companion of Charles Dickens, then just growing into manhood and carving his way to fame.

"The pet name Dickens first used, by the way," said Father Fox, in a recent chat with a Boston interviewer, "was the pet name he gave the younger fellow. He always called him 'Boz.'"

"He was very fond of his younger brother and one day as he was leaving for the city said to him: 'Boz, I'm going to publish a book, and I'm going to put your name on it. I shall call it 'Sketches by Boz' and the people will think it you.'"

"The little fellow told him not to be foolish, but a short time later a beautifully bound book came to him from London. It bore the title 'Sketches by Boz,' and the lad was delighted.

Dickens told me to look him up when I went to London, and on my locating there as a dentist, I called early one morning for breakfast unannounced. He had quarters near Regent Park, and a delightful meal we had. Many times after that I called; usually others were there, and those meals were brilliant, and perhaps more enjoyable than the great banquets we sometimes read about. Some great people used to call there, such as the Landseers, artists then beginning to be known, and their sister, also very talented with the brush; Dan Maclise, the Irish artist, was another of the set. He, poor fellow, was a marvel with his pencil.

"Personally Dickens was a lovable man and Mrs. Dickens was a fine woman. A finer pair you'll never meet, kind, amiable, bright, but somehow they couldn't get along, so they just agreed to live

apart. They were always friends, though, and each respected the other. I never knew what it was, for Dickens was a good living man. I suppose you'd call it incompatibility of temper. I always regretted his American book, for I am afraid it gave Americans a wrong idea of the man.

"In those days I was a member of the Society of Friends, or Quakers, as you may call them. My parents were very devout, and the bringing up of the children you may believe was very strict. A wave of unrest was going over religious England, and, coming much in contact with Catholic clergymen at the home of a relative, I decided to embrace that faith, into which many of the clergy of the established church had but recently been received, some of them enduring bitter poverty for their change. I, too, had a bit of trouble, for my professional hopes went with my change of faith, and I was very unsettled and unhappy. Father Faber, the great historian, and his works, settled me, however, and I soon after decided to enter this order. I afterwards saw much of this great man, my last talk with him being shortly before his death.

Others of the oratorians I knew well, including Cardinal Newman. He was a wonderful man, a great talker and leader. I last saw him after His Holiness had bestowed the red hat upon him, at the home of the Duke of Norfolk, where he greeted me most kindly. Later he helped me in my labors as a missionary.

Retiring from London, I went back to my home country of Devon, settling at a watering place called Torquay. There I met the Duc de Bordeaux, claimant to the throne of France, whom the Legitimists always called Henry V. He was a poor king then. In Torquay he worked hard as a geologist, and I helped him in getting together a good collection.

"Soon after this I was ordained, and my first Mass was said at Abbotsford, the historic home of Scott where, because John Hope Scott, a great manufacturer, who had married Sir Walter's granddaughter, had given the order at home, one of our number said Mass once a week for the family. The old home of Scott, you know, he sold to pay the creditors of his publishing firm, and the Scottish people bought it back for him on certain conditions, one of which was that whoever should come into it through marrying the heiress of the family, should take the name of Scott. That is how the manufacturer took that name.

"John Hope Scott was a fine man and very devout. He once told me that the great Gladstone at one time seriously thought of becoming a Catholic; so seriously that, with some others, he arranged a meeting with Father Newman, later Cardinal Newman. All of the party but Gladstone called and were converted. His sister, an eccentric woman, had earlier been converted, and it was said her eccentricity in dressing in colors according to the feast days, bright red one day, purple or white the next, and so on, caused him to hold back.

"About this time I got to know Doctor, afterwards Cardinal Wiseman, very well. His great characteristic, aside from his piety, was his love for children and animal pets. They were always with him, especially in later years. Truly, he took the Master's injunction as to children very much to himself.

"In Ireland I met the most lovable and the finest man I ever met—Father 'Tom' Burke. Laughter and wit just bubbled out of him, he could no more help radiating good nature and good cheer than he could breathe. He would joke from morn to night, save when he was at the altar or in the pulpit, though for many years he suffered intensely from cancer of the stomach, which finally killed him. He hid his sufferings behind a smiling face.

"I heard Parnell many times, but I did not know him. He was an able man, a great leader, but no orator, I did know his great predecessor, Daniel O'Connell, inclined to be short and stout, he had a great voice and great power of language. Somehow he would seem to hurl his voice at you like a brick and in the next breath

talk in a whisper hearable in the farther ends of an immense hall. The carrying power of his voice was equalled by that of but one other man I ever heard, Father 'Tom' Burke. Like Burke, he was magnetic. But how he did like to use the brogue. Father Burke, unlike him, hadn't a trace of it.

"I enjoy life here. In the summer I have my little garden and my flowers—some of these here—the birds and the butterflies. The butterflies in that case I caught in the garden. In winter I stay indoors, of course.

"The mornings I am able to, I celebrate mass at 4 o'clock.

"I am not the oldest of my family, though, by any means. My brother, two years older than I, walks ten miles a day at his home in England for exercise."

"You have many treasures here, Father," said the interviewer.

"Lots, lots of them. There is a cable from Cardinal Merry del Val, extending the late Holy Father's blessing and congratulation at the time of my golden jubilee. In this tiny case are relics of one of our fathers who died in sanctity, but who has not yet been beatified. Then this rosary. That was sent me by Pope Gregory XVI. before I was converted, a friend in audience with him telling of my case. Some of my friends rallied me about it, asking what use I could have for the rosary, as I wasn't a Catholic, but I told them the Pope, being infallible, knew what was going to happen. At any rate, I was a Catholic six months later."

A CITY SHOE TAX AND CATHOLICS

W. P. in the Catholic Home.

If there were a city shoe tax that supported a city shoe shop that turned out shoes for the city taxpayers—two pairs of shoes a year, gratis; and if that city shoe shop should turn out nothing but No. 10's year after year, and your measure was 11, what would you do for shoes? Would you hobble about in 10's? Or would you, even after being forced to pay your shoe tax, go and pay a second price for a pair that would fit you? We think you would do the latter. This is just what the Catholics are doing for an education. They pay the education tax, but the education they get for it is not good enough for them. So they pay a second price to have what is good enough for them. The tax they pay and do not profit by goes to diminish the expenses of those who are satisfied with the common education. And yet we hear some of these people whose school bills the Catholics are helping to pay, we hear them abusing the Catholics as the great enemies of education. If a man paid your shoe bill as well as his own, would you say he hated shoes? Would you say that he went barefooted himself and was trying to force everybody else to do the same? And yet this charge would have as much truth, reason and gratitude in it as there is in the charge some people make against the Catholics as being the enemies of education.

WHY INGERSOLL GOT IN

From the Argonaut.

Some years ago Phillips Brooks was recovering from an illness, and was denying himself to all visitors, when Robert G. Ingersoll called. The Bishop received him at once. "I appreciate this very much," said Mr. Ingersoll, "but why do you see me when you deny yourself to your friends?"

"It is in this way," said the Bishop, "I feel confident of seeing my friends in the next world, but this may be my last chance of seeing you."

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FATHER McCARTHY PUBLISHES
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WITH COMMENTS

To the Editor of the Northwest Review
Dear Sir:—

I received a reply, Feb. 27 last, from Rev. Dr. Bryce to my letter of a few days previous in the Free Press. I had made up my mind not to write an answer, considering it useless and hopeless. But since then I sent a copy of my letter to Rev. Fr. Lestanc, at Calgary, on the occasion of the golden jubilee of his priesthood. He in return sent me some notes of incidents of the Red River insurrection of '69 and '70 of which I was not aware.

I beg of you to be good enough to publish these notes, which I gladly translated from the French, and which I am sure will interest your readers. They will also rectify false impressions, injurious to Fr. Lestanc, created by some of Dr. Bryce's numbers of "Illustrated History." I think it only just to so worthy and devoted a member of the clergy as Fr. Lestanc is, that his voice should be heard in his own defence. I enclose these notes in quotation marks, and add some remarks of my own.

Notes of Rev. Fr. Lestanc on the Red River troubles of 69 and '70

"After being about ten months among the Indians at Fort Alexander and thereabouts, I returned in the fall of 1869 to St. Boniface only to find Bishop Tache gone to Rome and to find our half-breeds in armed insurrection. I being senior priest, every one looked to me as 'locum tenens' or administrator for the Bishop and to take care of the poor people in this crisis.

"I made up my mind to keep aloof and take no part whatever in the movement. In the middle of the night, on one occasion, I was sent for as parish priest to restore order and union among the men at the Fort, and I went subsequently two or three times to counsel peace.

"It was then I saw Riel, whom I advised, as well as the other men, to maintain strict order, and above all to prevent bloodshed. So far was I from being a 'familiar' of Riel that HE NEVER SPOKE TO ME OF HIS PLANS, NOR CONSULTED ME prior to nor during the whole time of the provisional government.

"Every time I went to the Fort I impressed upon Riel that nothing would justify or compensate the loss of a single life. When I heard of the three men—an English half-breed of Portage, Major Boulton and Thos. Scott—being sentenced to be shot, I redoubled my injunction, and pleadings on behalf of men who were complete strangers to me.

"As we succeeded in saving the first two, I felt quite sure that Scott's sentence would not be carried out. Even when Riel refused my earnest supplication, as well as that of Mr. Smith, I still retired with the conviction that it would not take place.

"ODONOHUE—Mr. William O'Donohue was an American from St. Paul, Minn., who came here in 1868 to study for the ecclesiastical state. When Riel was in Fort Garry he went to see Riel several times. At last I notified him, as his superior, that he would have to relinquish his communications with Riel, or leave the house, and his studies for the church. Mr. O'Donohue chose the latter alternative, and threw his fortunes in with Riel and the insurrection. I had no more relations with Mr. O'Donohue, nor did he write or speak to me of their plans during provisional government, nor after he left us for the U.S., where he died some years later. He being a Yankee, it was not improbable that he was an 'annexationist.' But I have yet to learn that I had any political leaning for the U.S. As to Mr. O'Donohue's subsequent acts I have no knowledge, except from hearsay, and still less responsibility."

Dr. Bryce in his answer to me of Feb. 27, says: "Pere Lestanc and O'Donohue both fled to the United States on the arrival of the troops. They spent the winter (1870-71) at Pembina Dakota, planning mischief."

"A member of the 1st expedition, well known in Winnipeg, informs me that he saw them during that winter in constant company in Pembina."

Now here is how Fr. Lestanc accounts for himself: "I did not go to the United States after the arrival of the troops, but I left for Qu'Appelle mission. Bishop Tache desired me to go to that mission as it was afflicted with small-pox. In fact the scourge spread its ravages along the Saskatche-

wan, over the prairies and threatening Red River.

I started on horseback in the beginning of September, 1870, for Qu'Appelle. When I got to Portage la Prairie I found a poor half-breed dying of small-pox, on the banks of Little Rat River, entirely abandoned. His name was Pierre Pepin. I attended to his wants and prepared him for death, which came a few minutes afterwards. As it was a dark night, I had to wait till morning to bury him. Next day I got some half-breeds to dig a grave. For fear of these married men catching the disease I reserved for myself the task of laying out the body, and performing the burial. Before leaving the grave, I felt I had caught the disease; the poor deceased had nothing to leave me but his disease. But I had to continue my voyage to Qu'Appelle, over 200 miles, in a Red River cart, slow and jolting, and I in an agony of fever all the way. At last I got there, and, heated by a good fire the small-pox came out, my face and hands covered with scabs. By precautionary measures none caught the disease, which left me shortly afterwards. After a few days, before being quite convalescent, a sick call came from Wood Mountain, over a hundred miles south of Qu'Appelle. I was the only available priest, and I started out with my half breed guide, in a cold season, and terrible roads, only to find my sick man already dead. However, as there were then about a hundred families who had not had a priest for several years, I yielded to their earnest supplications, and decided to pass the winter with them. It was then at Wood Mountain I passed the winter (of 1870-71) in instructing the ignorant, in curing and caring for the sick of soul and body."

Mr. Editor, I and others are living witnesses of these facts and thus the public can appreciate "the mischief Fr. Lestanc was planning in Pembina during that winter, in constant company with O'Donohue,—plotting against the British Crown." And people will see that the "Illustrated History of Winnipeg," though very interesting, is not quite reliable, so far as the truth is concerned.

Truth is a very nice thing in a history, but it is insipid and rather commonplace for an historian who has something else in view, if it be not to pander to the bigotry, born of ignorance, of his present readers, by ignoring and falsifying known facts.

That "well known citizen" "member of the 1st expedition," (whose name is discreetly withheld) who informed the Rev. Dr. Bryce, may be to blame. I recollect that the mirages on the prairies in those years were marvellous, but (unless intensified by a liberal use of the H.B.Co. 7 year old") I never knew they could transplant a man from Qu'Appelle to Pembina to be there seen "during that winter, and in constant company with O'Donohue." I would like to find a loophole for the slimy serpent, the "father of lies," to hide his head in this part of the "Illustrated" but I cannot. "Tell me your company and I will tell you what you are." I would advise the Revd. Historian to keep company with that great and good man, Archbishop Tache (whom I am pleased to see he appreciates), who gives the truth and fair play to all in his "Amnesty" pamphlet; with the eminent non-Catholic lawyer, Mr. Ewart; with Fr. Dugast, in his lately published history of the "Metis Movement;" with the official documents of the Imperial and Dominion governments,—and I guarantee that no present or future reader will call him a liar. This is the "considerable literature" with which I refresh my memory on the events of those times. Adulterated history, like adulterated food, is neither healthful nor useful.

Father Lestanc and Mr. D. Smith

Dr. Bryce says in his reply of Feb. 27: "At the mass meeting Jan 18, and 20, 1870, Mr. Smith says: 'Threats were used to myself in the presence and hearing of the chairman, the secretary, Judge Black, and others, more especially by Mr Riel and Rev. Mr. Lestanc.'"

Father Lestanc says: "Before the meeting I saw Mr. Smith at Mr. Mactavish's, and, knowing the dissensions among the half-breeds, and the racial animosity between them and the English people, I notified him that this meeting would be bringing fire and powder together, and that his life, as well as many others, was in jeopardy. Mr. Mactavish was also of my opinion. The night before, I was called out of my bed to quell or prevent a collision. I did not take any part in the assembly and left before it terminated. How then in justice and common sense, could Mr. Smith, especially in his official report, construe my words or conduct

into a 'threat' on his life?" (Evidently Mr. D. Smith was not a "noble" lord in those days, when he officially reports "a threat," whereas it was merely a well meant warning that his own precious life was in danger.)

Although Riel acted entirely on his own initiative, and quite independent of Fr. Lestanc, or of any priest, the Rev. Father has words of praise for him: "Riel never had the idea of ceding the country to the United States. His plan was to force Canada to offer advantageous conditions to the people of the Red River, before they would enter into Confederation. Her Majesty's Government, through Lord Granville, warned the Ottawa cabinet, that they had no right to force the people of Red River into Confederation, and the Colonial Secretary requested them to avoid any collision with the insurgents and to exhaust all means of explanation and conciliation before having recourse to force. 'The Queen,' he says, 'does not distrust her subjects' loyalty in these settlements. She relies on your government for taking every care to explain where there is a misunderstanding, and to ascertain the wants and conciliate the good-will of all the settlers of Red River.' (Lord Granville to Sir John Young, Nov. 25, 1869). In another dispatch to the Governor General (Jan. 26, 1870) Lord Granville says: 'I much more seriously regret the proclamation put forth by Mr. McDougall, and the commission issued by him to Col. Dennis; these have certainly enhanced the responsibility of the Canadian government.'"

Allow me, Mr. Editor, to quote Archbishop Tache, whom even Dr. Bryce does not dub a "rebel." His Grace says: "If deplorable acts can have an atonement, I find it in the very conduct of the leaders of the insurrectionary movement of Red River. The movement was never intended to be against allegiance to Great Britain, the British flag was never taken down, and the Fenian banner was never hoisted, notwithstanding the assertion to the contrary in the newspapers." (N.B.—I cannot, Mr. Editor, positively say, but it may be, that on Patrick's Day, 1870, when Riel gave a cosmopolitan dinner at the Fort, the Green flag along with the Union Jack, was flying. But the Queen herself was in favor of the wearing of the green on the 17th of Ireland.) "The Fenians as a body met only refusal or silence, when they offered their co-operation. The provisional government of Red River has repudiated offers that might have seduced its members, had not the sentiment of allegiance prevailed. Sums of money, amounting to more than four millions of dollars, men and arms, had been offered, and the whole was refused by those 'rebels' whom it is proposed to get hanged by the Expedition, after they had refused the help offered to attack it." (Amnesty Question, page 17.)

His Grace makes it clear to anyone but ignorant bigots, that the epithets "rebel" and "rebellion" are libellous, and out of place. The term is not historical nor official. It is never used in regard to Riel and his adherents by the Imperial government (Lord Granville), nor by the Dominion government (Hon. J. Howe), nor the Privy Council of Ottawa, which in its report of Dec. 16, 1869, says: "The resistance of these people is evidently not against the sovereignty of Her Majesty, or the Government of the Hudson's Bay Company but against the assumption of government by Canada."

People with their eyes open can appreciate the "Illustrated History" by these criticisms.

Mr. Editor, I beg to say that I am quite certain, that if things were reversed, and that if Dr. Schultz and his English following had started out to prevent the unconditional absorption of the country, and with as little bloodshed, secured the "Bill of Rights," which in the "Mantoba Act" is the "Magna Charta" of this Province, the French Catholic half-breeds would have ever since proclaimed their gratitude to the Schultz party, and would have never been so ignorant and ungentlemanly as to dub them "rebels," etc., It reminds me of the "dog in the manger;" the other fellow got the bone, and hence the snarling and growling ever since, and, shame to say, it is to this day heard and relished.

If there can be any palliation for the murder of Goulet, a loyal half-breed pelted to death by the soldiers of the Queen, it would be in Colonel Wolsley's proclamation to them before leaving the fort, in which proclamation he was dishonorable and indiscreet enough to stigmatize the half-breed population, in their leaders as "Banditti." Naturally these men felt emboldened by the

(Continued on page 6)

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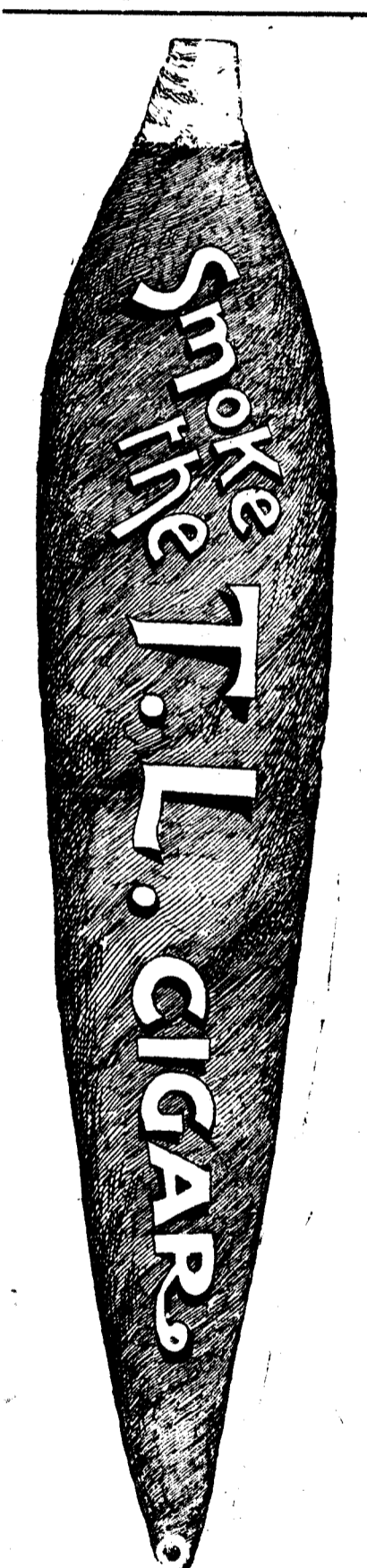
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SATURDAY, APRIL, 29, 1905.

Calendar for Next Week.

APRIL;

30—Low Sunday. First Sunday after
Easter. Commemoration of St.
Catherine of Sienna.

MAY

- 1—Monday—Saints Philip and James,
Apostles.
- 2—Tuesday—St. Athanasius, Bishop,
Doctor.
- 3—Wednesday—Finding of the Holy
Cross. Commemoration of St.
Alexander L. Pope, and his com-
panions, Martyrs, and of St. Juvenal,
Bishop.
- 4—Thursday—St. Monica, Widow.
- 5—Friday—St. Pius V., Pope.
- 6—Saturday—St. John before the
Latin Gate.

CURRENT COMMENTS

(Continued from page 1)

defending an unknown position; but we take direct issue with the wording of that cablegram. The hypothesis underlying it, viz., that the Riel Provisional Government was an insurrection, is historically false. Insurrection is an organized and armed resistance to established government. Now the resistance of Riel and his followers was not, as Father McCarthy clearly shows by his quotation from the Ottawa Order-in-Council of Dec. 16, 1869, "against the sovereignty of Her Majesty, or the government of the Hudson's Bay Company, but against the assumption of government by Canada." The word "assumption" here evidently means "pretension to an authority which Canada did not yet possess." for Lord Granville warned the Ottawa cabinet that they had no right to force the people of the Red River into Confederation, which was at that time confessedly not the established government here. The only government established here at the moment when Governor McDougall's progress was barred by Mgr. Ritchot's flock was the Riel Provisional Government, then a healthy embryo. The date, be it remembered, was the latter end of 1869. Now here is what Mr. J. S. Ewart, no mean or unreliable authority, says in his "Manitoba School Question," at page 316: "Until the 15th July, 1870, the Canadian Government had no more right to exercise jurisdiction at Red River than the President of the United States. Let this clearly be borne in mind—there could be no possibility of a rebellion against Canada prior to July, 1870. There might be an invasion by Canada and an usurpation by it of power; but the Tasmanian government could have acted in the same way, and with the same right, and probably have met with the same resistance! Canada was, no doubt, in treaty for the acquisition of the territory, but she had not got it, and every act of her government, in anticipation of the grant, was entirely illegal." We commend the perusal of Mr. Ewart's volume, Part III, to all who really wish to have a dispassionate and thoroughly lawyer-like view of the facts. He proves clearly "that the whole movement found its sufficient causes (1) in the attempt to transfer the people of Red River, and their territory, to the Dominion of Canada 'like so many head of cattle' (in Col. Wolsley's phrase), without a word of communication with the settlers upon the subject) without a hint as to the form of government to be imposed upon them, without a suggestion as to policy with reference to the ownership of lands, and without the slightest evidence of good-will; (2) in the 'anticipation by the Canadian Government of the transfer,' by undertaking certain operations in respect to land," thus 'giving occasion to an outburst of violence'; (3) in the overbearing and insulting conduct of representatives and Agents of the Dominion Government, and in their open threats, and endeavors to possess themselves of lands claimed by the Metis; (4) in the utterly illegal and criminally reckless efforts

on the part of the agents of the Dominion Government and others, to establish authority over the settlers; and (5) in the turbulence and absurd agitation and resistance, of the Canadian party, after the great majority of the settlers had concurred in the necessity for the establishment of a Provincial Government, and after every part of the settlement had elected representatives in its Assembly" (page 312). Mr. Ewart furthermore proves "that the only object of the Metis was to obtain assurances as to the form of government proposed, as to their titles to lands, and other matters, about which it was reasonable that their rights, interests and desires, should have been consulted; that the object of the Metis was attained, and large and important benefits procured by their action," (Ibid.) whereas if the Canadian Government had been allowed to pursue, unchecked, its illegal and premature usurpation, Red River might have become a Crown Colony, under the military rule of a despotic and cruel oligarchy, which would have retarded immigration for a number of years. Mr. Ewart concludes his historical survey of the Provisional Government with the remark "that, upon the whole, the conduct of the Metis throughout the movement was characterized not only by great moderation and self-control, but by a regard for legal forms, and constitutional action, which, remembering the character and education of the people, must be regarded as striking and surprising." (Ibid.) All this effectually disposes of any possible complaint against Mgr. Ritchot, who did all he could to restrain his flock, not from "taking part in" an insurrection which did not exist, but from imitating the "overbearing and insulting conduct" of the Canadian party and of Canadian officials like McDougall with his operabouffe performances, such as issuing, in the Queen's name, a proclamation appointing himself Lieutenant Governor, when he had "no more right to do so than to call himself Czar of Russia." (Ewart, p. 337). It was no doubt unfortunate that his family was compelled "to return to Ottawa in the depth of a very severe winter," but the blame therefor falls on the gubernatorial mountebank alone.

The death of Mr. J. P. Tardivel will bring grief to the best Catholics in Canada. He was emphatically a valiant soldier of Christ, and we may truly say that he sacrificed his whole life to the sacred cause of uncompromising Catholic journalism. He founded "La Verite" a weekly journal which has done more to spread sound Catholic principles throughout Canada and the United States than any other influence whatever. For years he not only edited that fearless paper single-handed, but he set up the type himself with the help of his children. His remarkable talents might have won him a comfortable situation, had he wished to barter his journalistic independence; but he remained poor for the sake of the undiluted truth. The good seed sown by him with unflagging toil during so many years has developed into a magnificent harvest, transforming the arid waste of the liberalistic wilderness that environed and at first anathematized him into a smiling growth of vigorous Catholic fruitage unconsciously witnessing to his fostering care. Before the good and faithful servant, who ever wore "the white flower of a blameless life," went to receive the reward of his unselfish devotion, he was consoled by the comforting assurance that his mantle had fallen on a successor worthy of him, who will, we feel sure, continue the good work.

This week's "Le Manitoba" has a leaderette on the "Northwest Review" that is a congeries of blunders. Our St. Boniface contemporary first takes us to task for our enthusiastic admiration of Sir Wilfrid Laurier's courage. We expressed no enthusiasm at all. We simply endorsed (Northwest Review, April 15, p. 4) the Casket's editorial remarks which were far from enthusiastic. Our Antigonish friend began by saying that it had first referred to Sir Wilfrid's policy as "niggardly and precarious," and that it was now happy to say its fears were not justified. Is that enthusiasm? The Casket, edited under the supervision of one of the pillars of the Conservative party, but placing the pressing, present needs of religion above the interests of party, and confining its remarks to the sphere of practical politics, proved that "the only hope of Northwestern Catholics in the future was to forestall any attempts to deprive them of their rights. This is exactly what the courageous statesmanship of Sir Wilfrid Laurier has now done for them." Is this enthusiasm? No; mere honesty. To refuse to recognize an action as good because it is performed by

the agents of the Dominion Government and others, to establish authority over the settlers; and (5) in the turbulence and absurd agitation and resistance, of the Canadian party, after the great majority of the settlers had concurred in the necessity for the establishment of a Provincial Government, and after every part of the settlement had elected representatives in its Assembly" (page 312). Mr. Ewart furthermore proves "that the only object of the Metis was to obtain assurances as to the form of government proposed, as to their titles to lands, and other matters, about which it was reasonable that their rights, interests and desires, should have been consulted; that the object of the Metis was attained, and large and important benefits procured by their action," (Ibid.) whereas if the Canadian Government had been allowed to pursue, unchecked, its illegal and premature usurpation, Red River might have become a Crown Colony, under the military rule of a despotic and cruel oligarchy, which would have retarded immigration for a number of years. Mr. Ewart concludes his historical survey of the Provisional Government with the remark "that, upon the whole, the conduct of the Metis throughout the movement was characterized not only by great moderation and self-control, but by a regard for legal forms, and constitutional action, which, remembering the character and education of the people, must be regarded as striking and surprising." (Ibid.) All this effectually disposes of any possible complaint against Mgr. Ritchot, who did all he could to restrain his flock, not from "taking part in" an insurrection which did not exist, but from imitating the "overbearing and insulting conduct" of the Canadian party and of Canadian officials like McDougall with his operabouffe performances, such as issuing, in the Queen's name, a proclamation appointing himself Lieutenant Governor, when he had "no more right to do so than to call himself Czar of Russia." (Ewart, p. 337). It was no doubt unfortunate that his family was compelled "to return to Ottawa in the depth of a very severe winter," but the blame therefor falls on the gubernatorial mountebank alone.

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a political opponent, may be good politics, but it is moral dishonesty, and we are not politicians.

The "Le Manitoba" finds us inconsistent when, the following week, we "reproduced a circular of His Grace the Archbishop of St. Boniface, absolutely condemning the amendments that contain the new policy of Mr. (sic) Laurier." We reproduced no circular, we merely took an extract therefrom, which occupies about one-sixtieth of the entire document: inaccuracy No. 1. Neither the entire circular nor the extract we translated and thus first brought to the knowledge of the editor of "Le Manitoba," although the circular seems to have been printed by its own press, "absolutely condemns" Sir Wilfrid Laurier's amendments. His Grace deplors that these amendments ignore "the school rights which the Constitution of our country gives us," but he nowhere "absolutely condemns" these amendments. To condemn them absolutely would be tantamount to saying: Strike them out completely; give us either all our school rights or none. And this would be contrary to the late Pope Leo's encyclical "Affari vos," which Mgr. Langevin has so often quoted and the burden of which is: Take what you can get and then go on demanding more. Inaccuracy No. 2.—Another inaccuracy, which we may as well immediately ticket as No. 3, arises from the editor's imperfect knowledge of the English language and of English methods of obedience. He says that "in publishing that circular we carefully refrained from expressing our agreement with it, and that we merely said it was an important document." This is not true. We said it was a "momentous pronouncement," which is a very different thing. A pronouncement is far more than a "document;" it is a formal declaration. To translate "momentous" by "important" is a piece of ignorance. "Momentous" is translated by Bellows "de la derniere importance," and is explained by the Standard English Dictionary as "of vast moment or impor-

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To those connoisseurs who evince great pride in their collection of Dresden china it will come as a great shock to learn that to-day there is no such product under this name although sold as such. In the course of a prosecution in London, where a firm was prosecuted for selling ware as Dresden and marking the goods as such, it was stated that no china is manufactured at Dresden. The name is applied to the royal factory at Meissen. Furthermore, many pottery decorators at Dresden work upon china that is manufactured at different places is transferred to that city, receives its imprint, and is then disposed of as Dresden China.—Scientific American.

Clerical News.

His Grace, the Archbishop of St. Boniface, accompanied by Very Rev. Vicar General Dugas, left on Wednesday for Montreal to assist at the consecration, next Wednesday, of Monseigneur Racicot, coadjutor-elect of Montreal, who is uncle to Mgr. Langevin.

Father Dandurand is very much alive here in spite of the inexplicable rumor that he was dead. This rumor was so fully credited in Ottawa that Mgr. Routhier, the Vicar General, was making ready for a solemn Requiem Mass for the lamented Father Dandurand, sometime Vicar General and Administrator of the diocese of Ottawa, when he received a letter from the venerable Father himself, assuring him that he had not been at all unwell. Nevertheless, although our own Father Dandurand is undoubtedly the priest who has been longest ordained in Canada and the United States, we beg to inform him that he must lift his biretta to Father James Crickard, parish priest of Loughinisland, County Down, Ireland, who lately celebrated his ninety-fifth birthday and the seventieth year of his priesthood, whereas Father Dandurand lately celebrated his eighty-sixth birthday and has not yet completed the sixty-fourth of his priesthood. Father Crickard, with one assistant, continues to administer the affairs of his parish with great ability. Every Sunday he celebrates Mass, and every alternate Sunday he preaches the sermon, which is always full of instruction and often eloquent, his voice reaching every member of the congregation.

The latest news from Rome about the health of the General of the Jesuits is not at all encouraging. At first the X-ray treatment Father Luis Martin was undergoing at Pisa seemed very promising; it seemed as if the tumor was being slowly but surely killed by the powerful rays. On March 30, however, Dr. Capello, the great Roman surgeon, called to Pisa, had little hope of the treatment. On April 1, a new tumor, the fourth since January, was discovered higher up the arm near the shoulder. On April 4 all human hope seemed lost. Nothing but a miracle will now save the saintly patient. The Fathers of St. Boniface began, on the 26th inst. a triduum of devotions to the Sacred Heart of Jesus to obtain the cure of their Superior General.

At the same time news comes that the Superior of all the Canadian Jesuits, Father Edouard Lecompte, is suffering from a second attack of appendicitis—the first one occurred last autumn and was relieved by treatment—and will probably have to submit to the knife. Father Lecompte was forty-nine last February. Later news points to recovery without operation.

Curiously enough, another Superior General of a religious order, modelled, to a great extent, on the Constitutions of the Society of Jesus, bore the same family name as the General of the latter. Father Antoine Martin, for the past twenty years Superior General of the Marists, or Society of Mary, died recently at the age of eighty-three. He took an active part in the remarkable development of his Society in France, Ireland, England, Canada, New Zealand and Oceania, after the congregation had been approved by Rome in the brief "Omnium Gentium Salus." in April, 1836. "The Society of Mary," says a French writer, "owes, to a large extent, its expansion in English speaking countries to Father Martin, and it is to be hoped that this expansion will enable it to weather present storms, and to continue to furnish its contingent of missionaries to Oceania."

Rev. Father Garaix, S.J., who returned from Oakwood, N.D., last Monday, says that Father Lee's new church is rapidly going up. The parishioners have been very generous in their contributions.

Rev. Fathers Kistorz and Yunker were here this week.

On Easter Sunday Rev. Father McDonald, S.J., preached at the Immaculate Conception Church during High Mass. In the evening Rev. Lewis Drummond, S.J., preached the closing sermon of his mission at St. Mary's church and imparted the Papal blessing and plenary indulgence.

Since writing a note on the health of the General of the Jesuits we learn, from the Catholic Times of April 14,

that his right arm has really been amputated. The Montreal Star of the 20th inst. adds that latest advices from Rome represent the sacrifice as probably fruitless. Father Martin cannot live many weeks.

Persons and Facts.

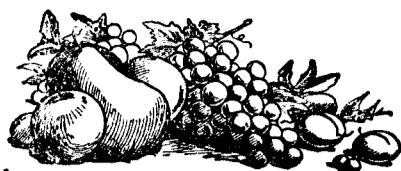
Monsignor Count Vay de Vaya, who is travelling in the west, visiting Hungarian settlements, writes that he hopes to be back in Winnipeg in time to deliver his promised lecture on Thursday evening next, the 4th of May. The Catholic Club, under the leadership of their energetic President, tried to secure the Y.M.C.A. auditorium, but found that date already engaged. Arrangements are being made to have the lecture in St. Mary's School hall, with admission free and collection to be taken up. Those who can be present will be sure of a very special treat. The Australian papers gave long and laudatory reports of the many lectures the noble Monsignor delivered all over Australia to very large audiences; on one occasion an immense hall was packed with five thousand people. Some idea may be formed of the value of Mgr. Vay de Vaya's experiences, as related by himself, from the fact that the manager of Pearson's Magazine paid him the highest price ever given in England for his two articles—one hundred pounds each—which appeared in April and May, 1904.

Last Saturday Chevalier Alfred Larocque died in Montreal in his sixtieth year. After graduating from St. Mary's College, he was one of the first to join the noble army of the Pontifical Zouaves and was seriously wounded at the battle of Mentana in 1867. In those days he was the chosen hero of Canadian Catholic youth. After the unjust seizure of Rome by the Italian usurpers he returned to Canada and went to the front in the rebellion of 1885, for which he received the Northwest medal. He was decorated with the Cross of Mentana, was made a commander of the Order of Pius IX., and received from the Holy Father the 'Bene Merenti' medal. Chevalier Larocque likewise did good journalistic work on the France-Parleur and Opinion Publique, and was closely connected with the great St. Jean Baptiste celebration in 1874. He leaves a son and two daughters, Capt. Larocque, C.E., and the Misses Minnie and Therese Larocque.

On the 20th inst, Mr. Alexandre D. de St. Ours, the last one to bear the name of the oldest noble family in Canada, died suddenly at the Manor House of the village of St. Ours, aged three and thirty. He had been ailing for some days but the attending physician foresaw no danger, especially as the patient had a strong constitution and a very athletic frame. But he passed away in his sleep. On January 14 he had been elected Mayor of his native village, but the election was contested and annulled, and another election, in which he again presented himself, was going on when he died. The historic name of St. Ours really ceased with the death, some years ago of his aunt, Miss Hermine de St. Ours, but Mr. Alexandre Dorion, whose mother was nee Amelie de St. Ours, obtained by act of Parliament the permission to add "de St. Ours" to his father's name. This was eminently fitting, as Mr. Dorion lived in the manorial grounds which his mother's ancestors had occupied for 240 years. As he was not married, the title again remains in abeyance. Mr. A. D. de St. Ours was a whole-souled, hearty man, ever loyal to his friends. He had received Holy Communion on the 19th of March.

In spite of Foster's forecast that we were to have all sorts of weather in April—a very obvious forecast by the way, where April, the proverbially changeable month, is concerned—we have had only one kind of weather and that very fine. Most of the month has been bright and cool, splendid weather for the University examinations just completed; but early this week the temperature began to rise, and on Tuesday the mercury reached 80 degrees in the shade. Of course, the longer the fine weather lasts, the more likely it is to change soon. Hence Foster may very well be right in expecting what he calls "radical features" between April 29 and May 5. He could not always blunder even if he tried.

Most Rev. Dr. O'Donnell, Bishop of Raphoe, who has lately been received by the Pope, informed His Holiness that the Irish Bishops and the Irish National



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party were more closely drawn together now than at any former time. Pope Pius expressed keen interest in the general affairs of Ireland.

The beautiful new Cathedral which has been erected by Bishop Grimes, of Christchurch, New Zealand, at the cost of £50,000 was solemnly opened on Sunday, February, 12, when the sermon in the morning was preached by Archbishop Kelly, Coadjutor of Sidney, and in the evening by Archbishop Carr, of Melbourne. The Architect was Mr. F. W. Petre, whose father was the second son of the Right Hon. Lord Petre, of Thorndon Hall. Bishop Grimes, it may be stated, is a native of the archdiocese of Westminster, and he was for a time a Professor at the Marist College, Dundalk.

A concert will be held on the 9th of May, in St. Mary's school the proceeds to be devoted to the purchasing of a new piano for the school.

This concert is under the auspices of the young men of the Parish.

The following have very kindly volunteered their services: Misses Madge Barrett, M. Dubuc, A. Doyle, Rheo White, Edna Landers and C. Couture, E. Madigan, S. Barre, A. Donnelly. There can be no doubt with such talented people on the programme the concert will be an artistic success.

Regina Notes.

Holy Week Services were most impressively carried out in St. Mary's Church. At all the services there were very large congregations, in fact many could not gain admittance. On Good Friday evening Rev. Father Suffa delivered a good sermon on the crucifixion. Easter Sunday was an ideal day. The little church most certainly looked its best. Our church in Regina is small, 'tis true, now far too small for our congregation, but it certainly is a dear little spot. Kneeling there on Saturday evening in the twilight one seemed transported to that heavenly home to which has gone that true servant of God who took such pride in this church and who with his own hands performed so much of the labor of erecting it. To enter the sacred edifice was enough to impress one with the grandeur of the Feast about to be celebrated, little wonder this spot is so dear to many of us. In it we have been participants of functions of joy and of deepest sorrow, here our little ones have received the Sacrament of Baptism, here we have witnessed many of our young friends join hands in the rest of life's journey. And here too we have knelt beside the bier of many of our dear ones, yes, "the dear little church round the corner" will long hold a place particularly its own in the hearts of Regina's pioneers. At early Communion services a great many were present. At half past nine high Mass and a sermon in German and at eleven high Mass was celebrated and an excellent sermon given on the Gospel of the day. Rev. Father Suffa conducted all the services throughout. The Altar was most tastefully arrayed. Beautiful potted plants had been sent by Madame Forget from Government House, Easter lilies were beside the tabernacle, in fact the altar was one bank of flowers interspersed with a

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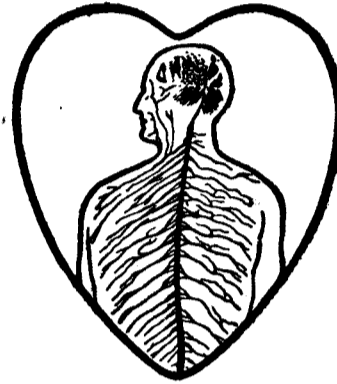
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Mrs. L. Dorey, Hemford, N.S., writes us as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly."

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Mr. N. D. Macdonald, Whycomagh, N.S., writes:—"I think it my duty to let people know what great good Dr. Wood's Norway Pine Syrup did for me. I had a bad cold, which settled in my chest, and I could get nothing to cure it till I tried Dr. Wood's Norway Pine Syrup. The first bottle helped me wonderfully, and the third one cured me. Price 25 cents per bottle."

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great number of lights. The choir sang the Mass very well indeed. Madame Keenan was assisted by a number of children, Miss Lyons sang also but was not heard in a solo as was previously announced. Children have very sweet voices and a mass sung by well trained children's voices is certainly good, but in Regina among the Catholics there are excellent singers.

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No better in any place of its size can be found and it really is time a choir of these well-trained voices should be formed. The city is crowded with strangers, hotels all crowded and many walk the streets not being able to get accommodation. Houses are being built on all sides and Regina is certainly thriving.

—GENA MACFARLANE.

FATHER McCARTHY PUBLISHES FATHER LESTANC'S NOTES WITH COMMENTS

(Continued from Page 5.)

harangue of their superior officer. Those were the same "Banditti" for whom Col. Wolsey expressed so much confidence, in his letter to Archbishop Tache (Thunder Bay, June 30, 1870). I mention this matter to show that opprobrious, undeserved epithets are not only dishonorable, but extremely dangerous, as the "noble" Lord Wolsey must by this time realize, considering the brutal nature of the murder of Goulet which was so cleverly hushed up.

Dr. Bryce says Fr. Lestanc is "my care." Well, any other man whose maligned character I can defend is also my care. If anyone told me that Dr. Bryce was the calumniator of Christian missionaries, a score of years ahead of him in this country, bunching together "Rev. Father Ritchot, Lestanc and Giroux, as thoroughly implicated in the rebellion," I would do all I could to clear the Doctor's good name of such a charge.

I am proud to say that in the early days, I had friends and helpers among the Protestant clergymen such as Dr. Young, who helped me to find out my Roman Catholic people in the starting of Winnipeg; Dr. Black, and Archdeacon McLean, men of brains and common sense. We do not wear the "cassock" to which Dr. Bryce refers, to screen us from just criticism, but it should not cause us to be singled out for calumny and injustice.

Truth, and the Golden Rule, made all classes and denominations good neighbors in the old Red River Colony.

JOSEPH McCARTHY, O.M.I. St. Mary's 17 April, 1905.

St. Pie Letellier Notes.

Last week three of our young ladies received the habit at the noviciate of the Mission Sisters at Ste. Rose du Lac. They were the Misses Delima Manseau, Mary Jane Barnabe and Rosianne Derosiers.

Mr. and Miss Diana Manseau, Mrs. Bouchard and two little daughters, and Mrs. Derosiers went to Ste. Rose du Lac for the occasion.

Father Fillion and his vicar came to help hear confessions for the Easter duties on the 10th, and 11th, Father Juras had arranged this to give his parishioners a chance of approaching the sacraments while the roads were good and also before the busy time of seeding commenced. Nearly all those residing at some distance from the village availed themselves of the opportunity.

Mr. and Mrs. Jacques Parent and children have returned from their trip to California.

Mr. Jos. Parent contemplates erecting himself a thoroughly up-to-date and comfortable house on his farm near Letellier. He has sold his old house, and building operations will begin after seeding.

We welcome an addition to the English speaking part of the congregation of Letellier. A farmer from Ontario, cousin to the Frazers, has come to live among us with his wife and family. At present he is residing on a rented farm rather far from the village, but we hear that he intends buying land when he has had time to look round.

One of our merchants, Mr. Gravelines, is thinking of getting a fresh coat of paint on his store and buildings.

The Sisters are desirous of buying an Altar for their chapel, and tickets are being sold for chances on a gold watch, the proceeds to go for this purpose.

MASONRY

The Editor of the Northwest Review. Winnipeg.

Dear Sir,—Re "Freemasons and the Franciscans"—your most esteemed Review of 8th inst., quoting the "Catholic Times" of London, England, is referring to a pamphlet just issued by R. F. William, O.S.F.C.—being a translation with an introduction and notes of a "Speech made in the Chamber of Deputies (of France) by 'M. Prache, the Grand Master of the French Freemasons,' etc."

Would you have the kindness to allow me, an old journalist, to warn you that there must be some mistake in the "Catholic Times" concerning said M. Prache. This Nationalist member of the Chamber of Deputies, not only is not a Freemason, nor a Grand Master of said Freemasons, but he is the proper author, of

an interpellation in the said Chamber addressed to the Freemasonic government of France (then and there B.B. Emile Combes and tutti quanti) concerning the rule and power of Freemasonry in the government of the Republic.

The "interpellation" was issued and discussed on the 18th of June, 1904, and produced a deep "sensation" in France. It was the real beginning of the further revelations made in the same Chamber by M. de Villeneuve concerning the occult and irresponsible power of the "Grand Orient of France" as real ruler of the French Republic. M. Prache was fully equipped and qualified for such interpellation, which I would call a preliminary investigation. He had in hand secret documents from the Masonic Lodges of France, he quoted such a quantity of said documents, and of such good quality that the majority of the members of the said Chamber all Freemasons, made a terrific noise about their "temple," and occult work being actually and audaciously "uncovered"—or discovered—by an execrable "profane." Some of them yet made in open Chamber the great sign of Masonic alarm and "detresse." (Historic.)

And then, from one of the benches of the Masonic majority the proper Grand Master of the "Grand Orient" of France, one W.B. Lafferre—not Prache, please,—delivered an "oratio pro domo"—or "pro templo"—which speech, full of revelations also, offered a sort of defence of the French Freemasonry. And it is that defence of said Grand Master Lafferre (not Prache please)—which was translated and commented on very ably by R.T. William. In fact said plea was a plea of glorious guilt made in the name of the "Grand Orient of France."

That W. Lafferre is a friend, brother and Master of that famous and infamous B. Vadecart—Grand Secretary of said "Grand Orient" organizer of the vast system of delation worked out by the secret masonic "mouchards" (in French "Casseroles") which conspiracy the Nationalist deputy, M. de Villeneuve, has recently caused to explode in open Parliament—These revelations stirred the French army from top to bottom—and also the cabinet of B. B. Combes et al.—But it did not move enough poor France to pull out of any political power the same Freemasonry—which is always at the top there, alas! with B.B. Rouvier, Bertheaux, Bienvenu-Martin and Co.

Now returning to R. F. William's pamphlet, I may say that, in fact, W. B. Lafferre did really and seriously try to show amidst a real gale of laughter that the Third Order of St. Francis was a real secret Catholic Masonry. Being myself a "tertiaire," I understand quite well the sneers and jokes raining from the benches of the Chamber of Deputies itself upon the sacred head of W. B. Lafferre, owing to such farcical analogy. But we must also acknowledge that such cynical and audacious analogy was truly swallowed by a lot of low or weak-minded Frenchmen. It is a real pity that the said poor people did not meditate very seriously the following public tatements, far more important for the welfare of France, made on the 18th of June 1904, in the same Chamber of Deputies by the same W. B. Lafferre replying to M. Prache: (Literally translated, from the French official stenography.—all the French papers of 1904.)

"Freemasonry has never had anything concealed to the Republican government. . . . In France Freemasonry is free. . . . It escapes any influences. M. Prache is reproaching Freemasonry with being a 'secret association' . . . The French government will not destroy Freemasonry because this would be suicide. . . . Freemasonry is the spirit animating the Republic, the day when the Republic will no more be animated by the Masonic Spirit, the Republic will perish, because the Republic will have no more reason to exist."

I think, Mr. Editor, that such a fine document concerning the Masonic occult power ought to produce not only in France, but also in Canada—owing to the actual orange, masonic agitation re "school question," a very deep stir in the minds of our people at large—I fear that the Canadians sooner than they believe it, will have to struggle for their religious and political liberty against that occult and irresponsible power as well as the poor French people now lying under the tyranny and the cat-nine-tails of W.W. B.B. Rouvier, Lafferre, Vadecart and other "Casseroles."

If the school neutrality or "masonification" succeeds in Canada, our W.W. B.B. of the occult power will try to impose on Canada the compulsory "masonification" of the popular school also. You know, perhaps, that they have yet in France already a long prepared Bill

ready to enforce said compulsory masonification of the youth and children by any means: that is to say: jail, fines, and finally by snatching the children from the proper hands of their parents in the name of the State, under pretence of national education and national unification. Then will follow and be enforced logically the "Separation of State from Church."

Such was the plan of the Freemasonry in Belgium, such it is in France, such it is in Italy, such it is in Germany, such it is in Spain, such it will be in United States—and in Canada—The occult "hierarchy" is only waiting for an occasion to catch the power in proper time owing to the actual partisan divisions of the Canadian people, specially of the French Catholic Canadians. And as the said occult power has now hands and feet in both partisan or political parties it will handle the circumstances and some political men of both parties in such manner to secure stealthily, by a secret, long, and noiseless pull, the real "ascendancy" to which W. T. Stead is alluding, and which that radical writer is so highly and so justly condemning in the March 'Review of Reviews' re Ireland.

Weak characters, weak statesmanship, weak federal policy, will hasten quickly the advent of that occult, secret irresponsible and irrepressible Masonic power in Canada—like in France.

From concession to compromise, from compromise to compression, from compression to submission, from submission to abjection and persecution—that is the real masonic "golden rule." Divide et impera.

I hope John "Canuk" will awake and understand that friendly warning.

AN OLD JOURNALIST.

P.S. I think that no one of the English Protestant "Conservative" or "Liberal" newspapers of Canada will reproduce nor comment on any part of this letter. I know why . . . I bet!

Notes from St. Rose.

Seeding, which began so well a fortnight ago, has been delayed by frost every night and cold winds by day, so we have been getting on with our scrubbing instead whilst living in hopes of a happy Easter to set things straight. All the dormant, beautiful creations, flowers, buds and blossoms seem to wait till the Alleluia of the Resurrection awaken them once more from their long sleep, and so we say it is always Spring at Easter.

His Grace of St. Boniface, who came here last week for the Reception of four novices (3 of whom are from Letellier) had also another object in view when he honored Ste. Rose with his presence; he took a journey hence to the East of the Lake to investigate a region lying between the two Lakes of Dauphin and Manitoba where he found a large tract of fine land suitable for homesteads; the beginning of a Catholic colony is there already and should more of the household of the Faith bend their steps in that direction their spiritual needs will not be neglected. His Grace was much impressed with what he saw of this country which was quite a revelation to him, he told us, and then he was kind enough to say a few nice things about Ste. Rose which always smiles and beams in his presence.

We had not the privilege of being present at the interesting ceremony which took place in the Convent on Tuesday and we did not hear the beautiful words Mgr. Langevin addressed to these new Sponsae Christi and how he encouraged Christian mothers to instil into the hearts of their daughters a great desire to embrace the religious life, for indeed we have to learn here below, that wondrous canticle that only the white-robed train that follow the Lamb where-soever He goeth know how to sing.

All this we missed, for the carpet of snow that the angels let down to adorn this feast of heavenly brides, so fit and appropriate for them, hindered poor pilgrim feet from the outside world from entering therein.

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TIME TABLES

Canadian Pacific

Table with columns for Lv., EAST, and Ar. listing various train routes and times between cities like Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Buffalo, Montreal, Quebec, New York, Boston, Portland, New York, Halifax, Lac du Bonnet, Selkirk, Molson, Buchan, Milner, Keewatin, Rat Portage, Keewatin, Rat Portage, Port William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.

Canadian Northern

Table with columns for Lv., EAST, and Ar. listing various train routes and times between cities like Winnipeg to Fort Frances, St. Anne, Giroux, Warrado, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, Fort Frances to Port Arthur, Mine Centre, Atikokan, Stanley Jct., Port William, Port Arthur, Mbn., Wed., Fri., Tues., Thurs., Sat., Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, Headingly, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Tues., Thurs., Sat., Mon., Wed., Fri., Headingly, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri., Sifton, Minitonas, Swan River, and all intermediate points, Wed., Thurs., Sat., Mon., Wed., Fri., Bowsman, Birch River, Erwood and intermediate points, Mon., Tues., Wed., Fri., Fork River, Winnipegosis, Fri., Sat., Tues., Thurs., Oak Bluff, Carman, Leary's and intermediate points, Mon., Wed., Fri., St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, daily except Sunday.

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"I speak roughly and plainly. I transfix him with his own principles. He is too honest not to feel the force of what I say. He cannot reply. Mark next: we live but a short while in this world; and if we be immortal, our state here is downright contemptible in importance compared with that which has to come; and yet he tells us that this contemptible point of time, this mere dot of existence, is to determine our lot for everlasting ages, and he that says this proclaims the being whose existence he certainly has demonstrated to be the very principle of love itself. Yet this being who will establish our destinies according as we please him, tells us not how to do it."

Again the Athenian refrained from breaking the expectant silence which ensued.

"Would not one imagine," said Strabo, "that the most particular instructions would be given to us how to regulate a conduct upon which so much depends?"

"Yes," observed Labio; "and not instructions alone, but instructors, to whom occasional reference would be always possible."

All eyes turned toward Dionysius. He blushed, hesitated, and at last said,

"You only echo thoughts long familiar to my mind. I cannot answer; I am not capable of solving these difficulties. Time is not completed. I think, like the Sibyls, that some special light is yet to come down from heaven."

Here the conversation ended.

Half an hour afterward, Dionysius, who had begged to be excused for that night from entering upon the second of the two doctrines which he had been challenged to sustain, was walking part of the way with Paulus toward the Inn of the Hundredth Milestone, along the fretwork of light which was shed upon the Appian Road by the moon and stars through the leaves of the chestnut-trees.

"I feel confident, Paulus," said he, "that Augustus will restore your family estates; and should you accept the liberal offer of Germanicus Caesar, and depart upon this German expedition to-morrow morning, I will watch your interests while you are absent."

"I know it well, generous friend," replied the other youth; "and I do hope my mother will not object to my going. Only think, I may come back a military tribune! Only think!"

"Yes," said Dion, "and enter that great castle which glitters yonder in the moonlight as proprietor."

"If so, will you not," said Paulus, "come and stay with us?"

"That is an engagement," said the Athenian, "provided some day you will all pay me a return visit at Athens."

"We'll exchange the 'tessera hospitalis' on it," exclaimed Paulus.

Thus they parted on the moonlit road, Dionysius returning to Formiae, and Paulus walking onward with long, rapid strides.

PART III.

Chapter I.

Next morning, before the gray of the dawn began to kindle into sunrise, Paulus had completed with swinging strides the distance between Crispus's inn and the camp outside of Formiae, and he stood before the Praetorium of Germanicus Caesar exactly as the commander-in-chief lifted its curtain door, and stepped forth.

"To come with us, or not?" asked Germanicus, smiling.

"To go with you, general," answered Paulus; "but my mother and sister grudge me this one day, and as Tiberius Caesar has made me a present of the horse which I broke the other evening, and as an army travels far more slowly than a well-mounted individual, will you permit me to follow you to-morrow? Before your vanguard reaches Faventia (Faenza now), nay, before you are out of Latium, I hope to report myself."

Germanicus mused.

"Nay," said he, after a moment or two, "wait you at that Hundredth Milestone Post-house till you receive further orders. You shall have them this night."

The commander-in-chief then slightly raised his right hand, over which Paulus, taking it, bowed low.

That evening, in the bower of the veranda overlooking the garden of Crispus's inn, our hero was seated, not smoking as so many generations of modern heroes have smoked, and not whittling as American heroes when at leisure think it necessary to whittle, but sedate and at his ease, listening to the occasional wise and keen observations of the Lady Aglais, and the less sparing conversation, the volatile empty prattle of his sister Agatha. While they were thus occupied, a well-known step came up the staircase from the garden.

"Dionysius!" cried Paulus.

The visitor brought them news for which they had not hoped. Augustus, who had first resolved not to listen to the suit of Paulus, had suddenly appointed a day for its hearing; and, moreover, it was agreed, by a sort of comity and indulgence, that Dionysius, although not a Roman lawyer, should be allowed to plead the case of his friend. Finally, the emperor himself, who, since the death of Maecenas, many years before the date of our tale, had desisted from this practice, was to preside in court for the day (to use modern parlance) as a judge in equity.

The wanderers were exchanging remarks of congratulation upon these important and unexpected tidings, when Crispus himself ran up the stairs holding out a large letter fastened with the usual silken tie, and addressed to Paulus. The handwriting was very delicate, and yet a little careless and easy, the handwriting of a man who, while accustomed to write more than the Romans of high station (except, indeed, the professed men of letters) usually did, could write the despatch of much business with a certain fastidious neatness even in trifles.

Paulus went to the dining-table, and opening the paper, out of which tumbled a gold ring, read as follows by the light of the scallop-shaped lamp at the top of the tapering pole which flanked one of the corners of the board:

"Germanicus Caesar to Paulus Lepidus Aemilius, the centurion, greeting."

"He makes me a centurion already," said Paulus.

The letter continued:

"Do not follow the army directly. Go to Rome. Seek the house of Eleazar the Hebrew, near the lower end of the Suburra. Show him the enclosed ring, which he well knows as my signet, and demand of him the already stipulated sum of twelve millions of 'sestertii' (twelve thousand 'sestercia'), which is the pay of forty thousand of my common legionaries for one month. I mean to issue a fortnight's pay as a bounty, extending it to all (centurions and horse as well as legionaries.) 'Post nummos virtus'."

It would be far more convenient if you could bring this money to me in bronze or copper coin, the 'as'; but this will be utterly impossible; you could not find horses to carry the load, nor a sufficient guard to convoy it. You must therefore make Eleazar pay you as much as possible in gold: for instance, in the gold 'scrupulum', each coin equal to five silver 'denarii'. After receiving and reckoning the treasure, give him a written voucher signed with your name, and sealed with my signet. Pack the gold in strong iron chests or boxes; collect as a guard all the men you can of the fourth 'centuria', to which you are appointed, and hasten, night and day, join me at 'Forum Allieni' (now Ferrara,) on the Adriatic Sea. Farewell."

Paulus determined to start at day-break upon this important and confidential mission, and, in order not to multiply leave-takings, he said adieu to his family and to Dionysius that night.

Chapter II.

It was about sunset in Rome when four persons of splendid stature, a trained martial bearing, and eminently gallant appearance, sauntered along one of the principal streets. They loitered here and there at a portico, or paused under a covered colonnade, to swell the momentary groups who were watching some Sardinian jester

or who listened with wonder to a sophist from the Greek islands as he declaimed. Two of these four men — for whom, as they strode along, the rabble made obsequious room — were still in the physical prime of life, and two in the flower of early youth. They were all plainly but neatly and carefully attired, not in the toga, but in the "sagum"; for there was war in Italy; * and the Germans, everybody knew, were even now to be expelled beyond the sacred frontiers, with carnage, and shame, and a great overthrow. Another impressive lesson was to be taught to all barbarians. The four men who wore the sagum were also armed, and some who noted them wondered why such men were there, and not with Germanicus in Venetia. (News had been whispered, indeed, that the irruption had come much nearer than Illyricum, and that the barbarians, swarming round the top of the Adriatic, had defeated and dispersed the stationary guards, and were well within Italy proper.)

* Whenever there was war in Italy itself, the Romans donned the "sagum."

It soon grew dusk, and one of the four, who, although the youngest, seemed to exercise a species of authority over the rest, said:

"Now let us take a look at our stable, then at our men, after which the 'Suburra.'"

They went into an alley, threaded their way through a dense, motley, seething multitude of roystering idlers, the ebullition of which had once fermented clear into a Julius Caesar, and presently they passed under an archway into a courtyard strewn with sawdust, where all was comparatively quiet—a creek, so to say, running out of a high sea into sheltering cliffs on either hand.

As they peered under a low porch into a stable lighted by lanterns, our old acquaintance, Philip the freedman, came out with a dust-covered and grim face, and saluted respectfully the youngest of the company.

"Twelve fine, strong Tauric horses, master Paulus," he said, pointing to twelve clean, well-littered stalls, "besides the Sejanus," added he, turning toward the stall immediately opposite the door.

"Are these all we can obtain?" inquired Paulus.

"Ah! and lucky too, master Paulus, to obtain these," answered the freedman; "they wanted forty 'nummi aurei' a pair, but I chaffered them down a bit. This Rome is a nasty place, I can tell you, and, between ourselves, a dangerous place too."

"But," said Paulus, with a serious look, "if we cannot mount the soldiers, we must travel at an infantry pace; the vehicles cannot leave the guard behind. However, where are the men, Philip?"

"Hard by, master. I will conduct you to their thermopolia" ('wine-shop; tavern,' curiously enough, meant bookshop or stationer's).

Philip hereupon lead the way, and the four followed till just within the lower end of the Suburra; pushing aside a curtain, he introduced them from the street into what appeared to be a den of raging maniacs.

Ten stalwart men, dressed and armed as soldiers, were seated opposite to one another on benches at each side of a long table, five a side. Earthenware vessels, called "supoe," full of common draught wine ("vinum doliare"), loaded the coarse pine table, and each pair of soldiers appeared to be engaged in a deadly strife across the board. It was who should best "micare digitos," or "flash his fingers". The men were seriously gambling in that ancient traditional way which still survives in Italy under the name of "morra," a wonderful instance of the tenacious capacity which popular customs possess to outlive political changes, the overthrows of dynasties, the revolutions of states and constitutions. The men thus gambling in the reign of Augustus Caesar

(To be Continued.)

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One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

FRANCE AND THE HOLY SEE

Text of the Papal Allocution at the Recent Consistory

We here give the complete text of the important allocution to the Cardinals, delivered by His Holiness Pius X., on the last Sunday in March. Besides the grave pronouncement on the situation in France, this Papal address contains many other matters of practical interest to all Catholics and in fact to all Christendom.

"Venerable Brothers,—In addressing by the duty of our office your great assembly for the third time, it grieves us exceedingly to have once again to treat of questions which do not bring joy, but confirm sadness. It is however, well known to you that this is the will of God, Who providently disposes that they shall never be wanting to the Church, in order that she may be worthy of her Spouse, Who, in order to render her glorious and immaculate, willed that she should be a sign of contradiction.

"We lament with you, Venerable Brethren, that in France questions are in agitation supremely hurtful to religion; we lament the project not only of rescinding that compact, which towards the beginning of the past century the Roman Pontiff and the rulers of the French Republic had contracted for the common benefit of religion and of the State; but also that of sanctioning in perpetuity, by a law designed for that purpose, the separation of the State from the Church. We, indeed, in these last days, with all thought and in every possible way, have striven to remove such a disaster, for it is, indeed, our desire to continue in these efforts, since nothing is further from us than the desire of withdrawing from compacts agreed upon; nevertheless the project has been urged forward with such ardor as to make us seriously fear that it will soon be realized. We are profoundly grieved on account of the injury which the French nation, which we love with all our affection, will suffer from it; for we know from experience that whatsoever injury be done to the Church also turns everywhere to the detriment of public affairs. Let them have that clearly present before them, not only those in France who are of the Catholic party, for whom it should be a sacred thing to take up the defence of the Church, but also all those who are lovers of peace and public tranquility, in order that in the end their common action may spare such ruin to the country.

"Meantime, Venerable Brothers, our soul is saddened also by the horror of the war through which for a long time already the regions of the Extreme East have been afflicted by massacres and conflagrations. What causes for tears! Representing here on earth Him Who is the author and the conciliator of peace, in a spirit of humility, we ardently supplicate God that He may benignantly deign to give to princes and to peoples counsels that may bring concord. So many and so grave are the manifest evils that everywhere torment the human race, that there was no need to disturb it still more with the clash of arms and the conflicts of war.

"How greatly the love of peace should be held in consideration has recently been keenly felt by those who happily hold the supreme government of Brazil, Peru and Bolivia. For controversies having arisen regarding the delimitation and the rule of the confines between the Brazilian Federation and both these nations—namely, the Peruvians and the Bolivians—it seemed that the ancient concord was in danger. But those who preside over public affairs with wise and salutary counsel decreed to resolve the contention by submitting it to the judgment of others. With this object, deeming very prudently that the office of safeguarding peace was, as it were, innate and inherent in the Supreme Pontificate, with common consent they proposed the Nuncio of this Apostolic See to the assembly, whose opinion should resolve the controversy. Whilst with joy of soul we communicate this to you, Venerable Brothers, it is pleasing to us to render public thanks to the rulers of these nations for having desired to procure such an honor to us and to the Chair of Peter.

"May God grant that such union with us, the bringer of very great benefit, may be deservedly appreciated by those who are in the Government of the Republic of Ecuador. Assuredly the Roman Pontiffs, our predecessors, and particularly Pius IX. of holy memory, demonstrated with many and important evidences their affection towards the people of Ecuador. And yet, what happened? We learn that there have emanated there such laws as might be said to be sanctioned not only to thwart the Catholic Church and the ancient

religion of their fathers, but almost to kill it.—We, in order that we may not fail in our duty, not only grieve over the wound inflicted on religion, but publicly protest against it hoping that better pondered counsels may be received by those whose interest it is to provide for the benefit of their people.

"Meanwhile, we inculcate on all the Bishops and Catholics of the people of Ecuador not to lose heart, but energetically to defend religion, and to reaffirm the liberty owing to it, holding themselves, however, from any course which may be forbidden by order and justice. May God, who mortifies and vivifies, Who humiliates and exalts, aid their efforts.

"We trust, however, Venerable Brothers, that the piety of Catholics demonstrated towards the august Mother of God will not remain without reward—that piety demonstrated when, in the month of December last, there was completed the 50th year from the promulgation of the Decree by which she was proclaimed free from original sin. May the Most Sweet Virgin, who manifestly loves the Church which Christ founded with His blood, grant that we may not long have to desire the joys of the desired peace."

CANADA LOYAL

Mr. C. R. Devlin answers an Ottawa Correspondent Re Annexation to the United States

London, April 14.—The Ottawa correspondent of the Chronicle, in a recent cable said the only solution of the racial and religious differences which so often sweep Canada is annexation to the United States.

Mr. C. R. Devlin, formerly member of the Canadian Parliament for Wright, and now member of the British House of Commons for Galway, writing to the Chronicle, says: "There will be no civil or religious war. There is no possible question of annexation for two reasons, first, that the Protestant majority in Canada are British and wish to live under the British flag; and second, the Roman Catholic minority is satisfied with the excellent and wise constitution in force in Canada, and, even from the point of view of educational advantages they are better off than they could possibly be if annexed to the United States."

Obituary

To record a death is always a cause of anguish for loving hearts, but particularly so when it is the death of any one in the prime of life. The Immaculate Conception Parish has within less than a year, lost many, too many, alas! of its aged members, but no one has had his last call at such an early stage of his life as young William Joseph, the ever beloved, but now sorely lamented son of Mr. and Mrs. John Tobin, of 173 Gladstone street of this city.

William Joseph Tobin was born in 1880, and baptized at Bathurst, N.B., but he made his first Communion and was confirmed in the Church of the Immaculate Conception of Winnipeg. The Catholic Faith and principles were so deeply rooted in his soul and heart that they could never be shaken by the storms that assail the young in the midst of a wicked world.

Young Tobin was engaged as a trainman when in March, 1904 he met with an accident, that eventually proved much more serious than thought at first. In November of the same year he took to bed, and kept on gradually sinking, until the Doctor pronounced it necessary that an operation should be performed on the patient. The result, although successful apparently, did not prevent the young man from keeping on his way to the grave.

Some weeks previous to his sad demise, which occurred on the 13th of April, 1905, Willie had considered it wise to prepare for the last journey to Eternity. He made his confession, received the Viaticum and Extreme Unction with great fervor and Christian resignation. His great care after that solemn act of religion was to avoid even the least sign of impatience amidst his increasing pains, so that he might breathe his last with the hope of those for whom God sent his Angels to sing the "Peace to men of Good will."

The funeral took place on the 16th of the same month from the late residence to the Church of the Immaculate Conception, and thence to the St. Mary's Cemetery. The Rev. Father Chierri, the pastor and confessor for the deceased officiated at both places. The sad and impressive ceremony was very

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largely attended by relatives and friends of both the departed one and his beloved parents, brothers and sisters. The Review extends its sincere sympathy to the bereaved family.

R.I.P.

THE LATE MR. JOSEPH POWERS

A young man in the full bloom of health and strength was suddenly cut off by a sad accident which occurred a little before noon on the 19th inst. Joseph Powers, the victim, about 25 years old, was a great favorite with all who knew him. The fatal accident happened in this way.

Thomas Murphy, a teamster, was taking a load of heavy iron girders along Ross avenue; Powers and a man named Wilson were accompanying him. Three of the girders were chained together and on these Powers was sitting, his feet on the inside. The girders suddenly fell over, throwing the unfortunate man backwards; his head struck the curb stone and the girders fell on top of him doubling up both legs over his chest. Death must have been instantaneous as a number of men rushed to the spot and by superhuman efforts succeeded in raising the massive weight. Powers was, however, quite dead, the whole distressing circumstances happening in such a short space, of time that the victim never uttered a word.

His brother Thomas was near the scene of the accident. He had been talking with Joseph but a short time previously and was overcome on hearing the news. Coroner Dr. Inglis was notified and an inquest was held the following day. The verdict held: "That the said Joseph Powers was accidentally killed by being thrown from a wagon loaded with three iron girders which fell on him and crushed him to death. It is the opinion of this jury

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

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

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

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: J. J. GOLDEN

PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

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that the said girders were not loaded in a safe manner, and in the handling of heavy structural iron an experienced foreman should oversee the loading and unloading."

The funeral took place on the afternoon of Good Friday, the 21st inst. at 4 o'clock from Joseph Powers' late residence, 272 Garry street, to St. Mary's church, and thence to St. Boniface cemetery. The remains were laid to rest beside those of his mother. The funeral was one of the largest that ever crossed the bridge. Deceased leaves to mourn his untimely end, three brothers and two sisters, all grown up. The family was bereft of their mother three months ago. The bearers of the casket were: W. C. Cummings, D. T. Coyle, G. Hearn, M. Allman, M. O'Connor and T. F. Coyle.

MISS MARIE CAHILL'S PREDICAMENT

A correspondent of the Boston Pilot writes:

Miss Marie Cahill, probably the best known of the practical Catholic actresses on the stage to-day, delights to tell of an incident of her girlish life on the stage which happened in that city.

It has always been her custom to make the "First Fridays," and she kept it up even in the face of the many inconveniences of theatrical life. It happened while she was appearing in a Boston theatre, in one of the theatrical reviews then in vogue, entitled "The Whirl of the Town," that the ninth in a series of "First Fridays" came around.

Miss Cahill decided not to take any chances with the hotel system of awakening a person but went forth and purchased an alarm clock. She secreted it in one of those magic pockets which every woman who travels much

has in her underskirt, and then went to the Church of Notre Dame des Victoires to confession. It was late in the afternoon, and Miss Cahill was in a hurry. While in the confessional the alarm sounded.

Confusion reigned supreme. The embarrassed young woman darted from the confessional in consternation and dashed down the aisle, with the clock sounding its merry ring in her pocket.

When she reached the street she examined the clock, and realized that in her enthusiasm about getting up the next morning she had already set the clock for six, forgetting that a six had to be passed before the morning hour was reached.

Too much upset to venture in there again she sought the Church of the Holy Trinity for confession.

Bronchitic Asthma a Heavy Burden

Asthma is bad enough but when bronchial symptoms are added the poor sufferer has almost an intolerable existence. An absolute specific is found in fragrant, healing Catarrhzone which cures chronic cases that other remedies won't even relieve. "For years," writes Capt. MacDonald, of Montreal, "I battled with the agonies of bronchitic asthma. Often I couldn't sleep for nights at a time. I spent thousands on doctors and medicines without relief, but one dollar's worth of Catarrhzone cured me." Catarrhzone can't fail; it's guaranteed. Two months' treatment \$1.00; trial 25c.

A MOUNTAIN

"Jimmy," said the teacher, "what is a cape?" "A cape is land extending into water." "Correct. William, define a gulf." "A gulf is water extending into the land." "Good. Christopher," to a small, eager looking boy, "what is a mountain?" Christopher shot up from his seat so suddenly as to startle the visitor and promptly responded, "A mountain is land extending into the air."—Youths' Companion.

Patrons will confer a favor on the publishers of the "Review" by mentioning its name when they call upon the advertisers