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Current Comment

The Liverpool "Catholic Times" of May 11 gives the following specimens of horrible impiety winked at by the British non-Catholic press.

M. de Lanessan, whom the English press treats as a serious person, in one of his speeches, delivered on the 18th June, 1905, M. Huysmans point, declared that the "danger is not clericalism, but God Himself, Who is absolutely infamous." M. Aristide Briand, in a speech delivered at Poitiers in the beginning of the present year said, "We have driven God (Nous avons chassé Dieu) out of the army, the navy, the schools, the hospitals, the madhouses, the asylums, the law-courts, the wayside, and now we must kick Him out of the State altogether. He is infamous; even more so than Christ." These are a few samples of what is going on in France at the hands of a Government which the "Times" constantly praises as one of the strongest France has ever known. The "Times" ought, of all papers, to be consistent in accordance with its traditions. Surely it is ridiculous to claim to be a sincere friend of Christianity, and at the same time to praise such anti-Christians as M. Combes and M. Sarrien. The British public should at least be informed of the real sentiments of the men who are assailing the Catholic Church in France.

What our Liverpool contemporary says of the British press may be said also of most of the secular journals in Canada and the United States. They praise the French government and call its wholesale robbery and persecution an enlightened manifestation of true liberty. Whatever injures Catholicism is admirable in their eyes.

An indirect but very telling proof that the "Catholic Times" is right when it says in a vigorous editorial, which we reproduce elsewhere: "Anglicans, Catholics, Jews,—we are of one mind, and all moving in opposition" to Mr. Birrell's Education Bill, is afforded in a letter written by the Rev. Herbert Hensley Henson to the "Spectator" of April 28. Canon Henson is well known as one of those latitudinarian freethinkers whose continuation in office as Canon of Westminster Abbey and Rector of an Anglican church is a standing reproach to a supposedly Christian body. His testimony is, therefore, all the more valuable, since it is that of an enemy within the beleaguered city. Writing to the "Spectator," he expresses his surprise that the Church of England has assumed an attitude of "organised, impassioned, indiscriminating, unhesitating opposition to the Education Bill root and branch."

Alarm is the attitude of Canon Henson and the other opponents of denominational schools in view of the increasing opposition to Mr. Birrell's bill. "And they are showing their alarm," says the "Catholic Times," "by threats and bluster. Mr. John Morley, whom we regret to find among the Philistines, tells us that if we will not accept the facilities offered by the Bill we must face the secularisation of all schools. Well, we will face it, but before we do, the members of Parliament who pass such a law will have to face the electors with consequences more serious to them than to us. So far as Catholics are concerned, we would rather have secular schools than Nonconformist schools. For if in the former our children would be taught no religious truths, they would not be taught religious error. Nor, in that case, should we have to pay rates for the endowment of Nonconformity. Nor would the Nonconformists be privileged to have their religion taught at the ratepayers' expense. If there is no other choice, let us by all means have secular schools. But that is not likely. The Nonconformists have got the pie in their hands and their fingers itch to take out the plum. But they are not

going to satisfy us with the crust. We have rights, as well as they, and we can fight for them. Before this battle finishes, Mr. Morley and the whole Ministry will have regretted their surrender to Dr. Clifford and Mr. Lloyd George."

Canon Henson's main contention in his letter to the "Spectator" was that the Church of England, by opposing the Bill, would seem to be animated by a desire for a Conservative party success rather than by sincere anxiety for the preservation of denominational education. To this specimen of the ordinary political tactics of the British Liberal papers, the "Catholic Times" replies "that as a party the Conservatives must feel in championing this cause that they are acting in accordance with the wishes of masses of the electors. Whatever the organs of the Government may say of the speech in which Mr. Wyndham opened the debate, it was a powerful indictment of the unjust, illogical and one-sided policy of the Bill. He sounded a keynote to which the utterances of the other Conservative speakers have been attuned. The Catholic cause was put forward with skill by Mr. T. P. O'Connor and the arguments used were forcible and convincing. Mr. Belloc's speech was not equally satisfactory. Whilst demanding concessions for the Catholics, he declared that he accepted the Bill as 'just and liberal' and stated that he would vote for the second reading. We have received several letters commenting unfavorably on the course pursued by Mr. Belloc. The writer had hoped for something better from his ability and his firm adhesion to Catholic principles. So far as the Catholic position is concerned, it is one of uncompromising opposition to the Bill and we are happy to say that this attitude will be made clear by the vote as well as by the speeches of the members of the Irish party."

Of these Irish speeches perhaps the most interesting to us Canadians is that which the Hon. Edward Blake delivered on May 9, too late to be noticed by our Liverpool contemporary's issue of the 11th. We quote freely from this eloquent discourse those passages which plead for fair treatment of minorities as against Mr. Birrell's brutal consignment of them to inevitable suffering.

I may excuse myself for addressing the House by saying that I happen to have a somewhat prolonged experience upon this subject. For forty sessions, in three Legislatures, in different countries, I have witnessed and taken some part in the discussion of problems which arise in their concrete form by the association of a Protestant majority with a Roman Catholic minority. Long ago I found and took my ground upon general principles, and having adhered to that ground I was rather pained when I heard from the lips of the Minister of Education the other day a statement with reference to

The Rights of Minorities,

which I am afraid was susceptible to another, and what seemed to me in the connection in which he used it, the natural and obvious interpretation. Speaking of the question between Roman Catholics and Jews, as the case might be, and the various Protestant denominations, he said: "all minorities must suffer, it is the badge of their tribe." Well, sir, some suffering may sometimes be inevitable in the carrying out of some measures of a great public policy, which the majority of the nation believes to be essential to its progress or its existence. That suffering ought as far as possible to be avoided, but for my part my belief is, as I expressed it twenty years ago in a Protestant community, somewhat different from the tone and sentiment of the Right Hon. gentleman. I may venture to quote it, because it represents the ground I took long before, and which I maintained ever

(Continued on page 5)

WEDDING AT SACRED HEART

Nuptials of Miss Lauzon and J. H. J. Murphy Solemnized

(Free Press, Corrected)

The church of the Sacred Heart was the scene of a very pretty wedding at 8.30 Tuesday morning, when Miss Albina Lauzon, daughter of Mr. and Mrs. J. B. Lauzon, Athol avenue, became the wife of Mr. J. H. J. Murphy, of the Royal Crown Co., Ltd. The ceremony was performed by the Rev. Father Portelance, assisted by Fathers Cahill and O'Dwyer. The full choral service was used. The church was beautifully decorated with palms and flowers for the occasion. The bride, who was given away by her father, looked very lovely in a beautiful gown of white silk organdie and chiffon over silk. The skirt was ornamented with bowknots of tiny pearls, the yoke being trimmed in the same way and finished by a real lace bertha studded with pearls. The long tulle veil was caught with orange blossoms, and instead of the conventional bride's bouquet she carried a prayer book bound in white, from which fell streamers of white ribbon caught here and there with clusters of lilies of the valley. The bridesmaid, Miss Emma Lauzon, wore a becoming gown of champagne silk with hat to match and carried pink roses. Two little maidens, Miss Florentine Parelit, cousin of the bride, and Miss Kathleen Murphy, niece of the groom, wore dainty white organdie frocks, with quaint poke bonnets trimmed with pink roses and carried baskets of flowers. Master Ambrose Parent made a smart little page. Mr. T. J. Coyle acted as best man and Messrs A. Donnelly, F. E. Cantwell, W. J. Donovan and H. H. Cottingham were the ushers.

The bride's mother wore a handsome gown of blue silk, trimmed with point d'esprit, and a hat to match. Miss Adeline Lauzon, a sister of the bride, was prettily gowned in pale green. The groom's gift to the bride was a ring set with rubies and diamonds, to the bridesmaid a pearl brooch, to the flower girls fleur de lis pins and to the best man and ushers, heart-shaped scarf pins set with pearls. After the ceremony the wedding party consisting of the immediate relatives returned to the residence of the bride's parents for breakfast. In the afternoon from 2 to 4 o'clock a reception was held, the house being beautifully decorated with bride's roses and other lovely flowers, and an orchestra discoursed sweet music. Mr. and Mrs. Murphy left on the St. Paul flyer for the south and are visiting New York and other eastern points before returning. It is expected that they will be in New Haven, Conn., to attend the international convention of the Knights of Columbus, to be held there next week. The bride wore a becoming travelling dress of navy blue silk, with a handsome long coat and smart hat.

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It is not by regretting what is irremediable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are and where we are is God's providential arrangement—God's doing, though it may be man's misdoing; and the manly and wise way is to look your failures in the face, and see what can be made out of them.

Persons and Facts

The stone and brick gateway to St. Boniface College grounds is now being built.

The walls of the vestry at the east end of the new cathedral are now twelve feet above ground.

The Sacred College at present numbers 57 members. Twelve Cardinals have died within the past three years and only six have been created.

Mother Julia Billart, declared Venerable by Leo XIII. seventeen years ago, was solemnly beatified in St. Peter's, Rome, on May 13. She was foundress of the Congregation of the Sisters of Notre Dame, and was born in France. The characteristic virtue of Blessed Julia was her boundless charity.

A novel work of Catholic literature has just been completed by Father Robert H. Benson, in the shape of a collection of the prayers and hymns of our forefathers, rendered in modern form and spelling from the archaic style of the originals. Father Benson began the work, called "A Book of the Love of Jesus," while still in the Anglican fold.

The Catholic population of Milwaukee is 105,000, or one-third of the entire population, 315,000.

Cardinal Logue, in opening a Carnegie library at Drogheda, Ireland, stated that the proposals tending towards the banishment of God from the schools in England was the first sign of material decay in the country. "What has happened in France will happen elsewhere," he said. The town corporation, in its address of welcome, made reference to his declaration that the Irish people would defend the denominational principle in the schools with all their might.

John Murphy, millionaire banker and philanthropist of Pittsburgh, Pa., invites 1,000 families, who are homeless in San Francisco, to the Pennsylvania metropolis. The families will be given houses free of rent for one year, employment will be furnished and even their railway fare will be defrayed. Mr. Murphy in a recent statement said that there would be plenty of work in Pittsburgh for the refugees, as buildings to the value of \$20,000,000 would be erected during the summer.

The exact site of the martyrdom of the first Jesuit missionary killed in either Wisconsin or Michigan, Pere Rene Mennard, has been established. After long researches Father J. J. Holzknicht, of Pulaski, Wis., has announced that the martyrdom took place at or near the site of present Crystal Falls, Mich. He says: "Careful study of historical records has revealed that the place of the martyrdom of Pere Rene Mennard, who departed this life, August 10, 1661, was at or near the site of the present city of Crystal Falls. Apparently it was here that Pere Andre had his St. Michael's mission, which, together with his home was burned, as referred to in the history compiled by J. G. Shea. Pere Mennard reached the mission from St. Theresa Bay, Keweenaw, Lake Superior, via the Sturgeon river, entering the Menominee river, after making a portage of the iron range."

The membership of the 86 councils of Knights of Columbus in the state of Pennsylvania totals 13,000, according to the reports received at the recent state convention.

The Vatican has definitely settled the question of the division of the money—\$7,000,000—paid by the United State for the friars' lands in the Philippines, having decided that the interest of the

amount shall be divided into three separate sums and be distributed yearly by the Vatican, one to the Philippine dioceses, according to their need; another to the institutions erected by the religious orders in the Philippines, and the third to the orders, largely for their missions in the Far East, and also to support the aged friars who were in the Philippines.

Paul Tardivel was recently appointed manager of La Verite, Quebec, to succeed to the vacancy made a year ago by the death of Jules Paul Tardivel, its founder. Wm. Omer Heroux will continue to edit the paper.

Rev. Joseph F. Hanselman, S.J., has just been notified from Rome of his appointment as provincial of the Jesuit Order of the eastern province of the United States, succeeding Rev. Thomas J. Gannon, S.J. The position carries with it the control of all the colleges, schools, churches and other institutions east of the Alleghenies, the most important of which are Georgetown and Frodham Universities. Father Hanselman will make his headquarters at St. Francis Xavier's College. He lately resigned the presidency of Holy Cross College.

Bishop Ludden, of Syracuse, issued positive orders directed towards the Syracuse Lodge of Elks, forbidding the members of that body from entering the Cathedral of the Immaculate Conception recently in a body to attend the funeral of one of their members, Robert Emmet Drake. The Bishop also ordered that under no circumstances must the Elks conduct any funeral ritual at St. Agnes cemetery. He said that the Elks could assemble at the Cathedral but they were not to wear the badge of their order or enter the church in a body. They would have to enter it and leave it as individuals. The Bishop's orders were obeyed to the letter.

Archbishop Bruchesi of Montreal, has started a crusade with a view of stopping the sale and exposure of indecent postal cards in the stores of his episcopal city. Two priests represented him in court recently in an action against two shopkeepers. The offensive cards were displayed, and were admitted to be samples of nudity and vulgarity. The case was continued. The Archbishop of Montreal is taking an active and vigorous part in every movement for civic betterment. He not only protests; he acts. This sending of two of his priests into court for the sake of public purity and decency is a characteristic sample of his methods.

Irish history is now an elective study in the High schools of Boston, and has been appointed for supplementary reading in the grammar schools, through the efforts of the Ancient Order of Hibernians.

Cardinal Richelmy, Archbishop of Turin, Italy, has accepted the presidency of an international committee which is being formed in Italy for the commemoration of the fourth centennial of the death of Christopher Columbus, on May 20, 1906, by the erection of a monument in the Vatican to the great discoverer of America.

Since the census of 1900 was taken nearly 200,000 Irish emigrants have settled in the United States, the year ending with July, 1905, showing a larger number than any year since 1895. A new impetus has been given to Irish immigration within the past two years, a turn which is quite perplexing to those native Irish societies which have been unsuccessfully attempting to stop the great national leak for so many years. The unrest among the young native Irish element is still wonderfully strong.

(Continued on page 3)

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PELEE AGAIN BEAUTIFUL

Volcano Has Entered Upon Another
Period of Repose

(Special corr. N.Y. Evening Post)

Fort-de-France, Martinique. —The better part of three years has elapsed since I last visited the great mountain whose name is still in the mouth of every inhabitant of this beautiful, even if desolate, isle of France. Eh bien, le volcan? It is the old enquiry which has now become almost sympathetic with the people, but which has lost none of its significance in consequence of the recent earthquake disturbance. On February 16 the capital city of the island saw thirty of its loosely constructed habitations marked out for repairs, heaps of debris stood in the place of former walls and the affrighted people were camped in the savane which surrounds the noble statue of Josephine. Some two dozen or more earthquake tremors have been registered since that date, and nightfall still sees many of the less courageous departing for the campagne, where low wooden buildings, perched on breezy hilltops, place one, if not necessarily outside of the field of the seismic movements, at least beyond reach of the much dreaded raz de maree. Naturally enough, Pelee is held largely responsible for the recent happenings, and the observations on the volcano that are at frequent intervals sent down from the observatory of Morne des Cadets are eagerly scanned and studied. But these observations tell only that the mountain is calm, or is covered, or that it disengages much vapor. Mont Pelee has, in fact, entered upon a period of repose, and not since June last has it given signs of a recrudescence of activity. It is true that its smoldering dome is still far from being a picture of quiet nature, but the luminous points have entirely disappeared, and one hears no more of that ominous rumbling and roaring which is so happily expressed by the French word "gronde-ment."

Pelee has again taken its place among the beautiful objects of nature. Vegetation is slowly but steadily creeping up its deeply rifted slopes, the desert sands have already largely disappeared beneath the new growth of tree-fern, grass and moss; and even on the smouldering dome diminutive oases of green are being wrapped about the fuming fumeroles. It would be difficult to find a more enchanting view than that which overlooks this mountain from the Morne des Cadets. It is the Bay of Naples over again, both in mountain form and color—lacking, of course, nearly every thing that is indicative of man's activities, but exuberant in all that a bountiful tropical nature offers. The grand bois of Martinique, with their giant tree-ferns, bamboos, and broad-leaved cannas as the distinctive physiognomic vegetable types in a wilderness of melastomes, magnolias, cecropias, and figs still cover the rugged mountain slopes, and only here and there in the deep valleys have they yielded place to fields of cane or to plantations of cacao and coffee. The forests are silent, perhaps more silent than they were before the cataclysm of Pelee, and only at rare intervals is the life within made known through the exquisite piping tones of the little bird that is here called the siffleur de la montagne.

Three years ago Pelee was a mountain of almost exactly the height in its normal summit of Vesuvius, but it was then capped by a giant obelisk of rock which carried its apex a full thousand feet higher. To-day this obelisk, except in jagged teeth that mark where it was implanted on top of the volcano, no longer exists, and with its destruction, the geologist has noted the disappearance of one of the most remarkable features of the earth's surface. Vast blocks of rocks, some of them at least as large as the houses of the villagers who at one time looked up with awe to this stupendous monument of nature, lie scattered about in the wilderness of debris that helps to fill in the former crater-basin and they read well the story of disruption and fall. I made the ascent of the volcano on the 27th of February, with the hope of being able to descend into the crater-basin and of studying these rock debris

close at hand. Until now the Pelee tower had repelled direct scientific investigation, and the constitution of its rockmass remained necessarily within the domains of hypothesis. To-day the fires of the mountain have been drawn, and approach is made possible.

I selected for my descent into the crater a position on the northwestern borders where the bounding-wall had been reduced to a height of perhaps not more than a hundred feet, and where the angle of slope hardly exceeded 65 or 70 degrees. A sharp wind swept over the knife edge, which we were obliged to estraddle, but with some caution we passed the line of first offences and before long reached the crater floor. Here we were placed directly in face of the giant dome, which still carries at its summit the jagged remains of the former obelisk. The day, unfortunately, was not so favorable as one might have wished for. Clouds passed and repassed in seemingly endless masses, and only once did the dome disclose itself in its entirety. But that one occasion revealed a splendid spectacle—the giant mound of rock-debris, here and there scarred by lines or ridges of solid lava, rising to a height of about 500 feet, and from its sides puffing out noiseless streams of heated and sulphurous vapors. Carefully measuring the stability of the loose-lying debris, we slowly, crawled up the steep slope of the dome; my associate, at whose habitation I had passed the fateful night of August 30, 1902, giving me the advantage of his personal guidance. He had attempted this same ascent a few weeks earlier. We reached a position on the dome which clearly overlooked the bounding-wall of the crater, and beyond which only bad counsel would have dictated further progress. This was the limit of our journey.

I had attained the object of my mission—the determination of the structure of the rock-mass which formed the great tower of the volcano. A vast andesitic block, as solid and compact as the more ancient masses which constitute the core of the island of Martinique, it gives evidence of having been heaved up from the deep interior in its present condition, firm and rigid—a monument of the Titanic force of the awakening volcano.

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BLUE SCHOONER A HOODOO

(New York Press)

When the weather is contrary and ugly and a fog blanket hangs closely over the water the old salts of the Maine coast look around to see if there is a blue schooner in sight. Should a vessel painted any shade of blue be in the harbor the old-timers grunt in a satisfied way and remark that it is no wonder the weather is bad. The blue schooner is considered a rank hoodoo every time she puts in an appearance. The schooner Donna T. Briggs is regarded as a sure-enough herald of bad weather, for not only is she painted blue, but she is also a three-master, and when she appeared in Portland harbor lately, on passage from Bangor to New York, all hands in the fleet anchored there, concluded that they might as well turn in and have a good sleep. They knew what was coming, and it came—easterly winds, snow and fog. Said Capt. Baker of the little schooner Wild Pigeon, when he made out the color of the Donna T. Briggs:

"There's a blue schooner! That's what's making of this weather, and you won't see no change till she gets out here. A blue schooner is a hoodoo, any way, and you won't find one cap'n in a hundred that'll paint a vessel that color. Once in a while you will see some blue hatch coamings or a little blue striping, but it ain't pop'lar.



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"I 'member once that Cap'n Eben Lewis, of Boothbay Harbor, was going to take a new schooner built somewhere Down East, and when he went aboard he found they had painted the hatches blue.

"'Here,' he says to the managing owner, 'you turn 'to and paint some other color to them hatches, or you'll get another man to go in this vessel.'

"They painted them hatches a good brilliant Fourth' o' July red, and the vessel allers had good luck. 'Nother cap'n was stanndin' on the poop of his vessel, watchin' a crew come over the side. The last man to show his head over the rail had a blue chest, and when the cap'n see it he yelled;

"'Here you, leave that blue box on the wharf, or get back there yourself; blue don' go on this vessel!'

"The man had to go ashore ag'in and shift his dunnage to a bag, and then he was all right.

The Conquest of Hydrophobia

The name, hydrophobia, given to the madness consequent upon the bite of an animal, usually a dog, infected with the disease is, according to the most recent declarations of science, an erroneous one. Hydrophobia means "a dread of water"; but the sufferer from this disease, more properly called rabies, does not fear water; on the contrary, he intensely desires it, as he is devoured with thirst; but he cannot swallow it, or even go through the motions of swallowing.

The great French Catholic scientist Pasteur, was the first who could validly claim that he had conquered this dreadful malady. Briefly, his method consisted in inoculating the patient with virus obtained from the brain of a rabid animal, the hypodermic injections being made stronger and stronger during twenty-one days. The success of such treatment has been fully demonstrated. Of 21,631 patients treated at the Institute Pasteur in Paris from 1886, through 1899, only ninety-nine died—less than the half of one per cent.

There are at present at least thirty five Pasteur Institutes in the world. France has eight; Russia, six; Italy, five; Austria, two; and there is one each in New York, Chicago, Baltimore, Havana, Rio Janeiro, Buenos Ayres, Saragossa, Malta, Bucharest, Constantinople, Aleppo, Tiflis, Algiers and Athens—Ave Maria.

Maudlin Sentimentality Toward Crime.

Andrew D. White, addressing the students of Cornell university recently, on the problem of "High Crime in the United States," said.

"Simply as a matter of fact, the United States is, among all civilized nations of the world, the country in which the crime of murder is most frequently committed and least frequently punished.

"There is too much overwrought sentimentality in favor of the criminal. The young ward toughs look up with admiration to local politicians who have spent a part of their lives in state prison. Germs of maudlin sentimentality are widespread. On every hand we hear slimy, mushy, gushy, expressions of sympathy; the criminal called 'plucky, nervy, fighting against fearful odds for his life.'

"It is said that society has no right

to put murderers to death. In my opinion, society must fall back on the law of self-preservation. It should cut through, and make war, in my opinion, for its life. Life imprisonment is not possible, because there is no life imprisonment.

"In the next year 9,000 people will be murdered. As I stand here to-day I tell you that 9,000 people are doomed to death with all the criminal heart and with no regard for home and families, and two-thirds will be due to the maudlin sentiment sometimes called mercy. I have no sympathy for the criminal. My sympathy is for those who will be murdered for their families and for their children. This sham humanitarianism has become a stench. The cry now is for righteousness. The past generation has abolished human slavery. It is for the present to deal with the problems of the future, and, among them, this problem of crime."

—Catholic Citizen, Milwaukee.

Christianity in Language and Customs

A writer in the London National Review, showing the way in which Christian traditions are interwoven in the language and customs of the people of European countries, says that this is the origin (as given by them) of the golden head-dress of the Friesland peasant women. The heathen king, on hearing that his daughter was a Christian, compelled her to wear a crown of spikes in mockery of the Crown of Thorns; and on his own conversion, as he could not efface the scars upon her brow, he covered them with a golden helmet, which was immediately adopted as their head-dress by all Christian women in the land. In Old England the child learned his alphabet from a horn book in which a cross was prefixed to the first line of letters, which for this reason was called the "Christ-Cross row." At the head of the old horn book the rhyme was often placed:

Christ Cross be my spear,
In all virtues to proceed.

For the same reason "Cristus" is a name given in Spain to the alphabet for children, which in France becomes "Croix de Jesus" or "Croix de bon Dieu."

Frank explanations with friends in case of affronts sometimes save a perishing friendship, and even place it on a firmer basis than at first; but secret discontentment always ends badly.

Talent is frequently mistaken for genius—by the fellow who has it.

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Persons and Facts

(Continued from page 1)

The following is the official statement of losses, as given out by Archbishop Montgomery of San Francisco:

"In the city twelve churches burnt and the parishes absolutely wiped out of existence. In the burnt district we lost along with the churches, every institution within it—the parish schools, academies, hospitals, homes for aged and abandoned children, including the large church and college of St. Ignatius and the Sacred Heart college of the Christian Brothers. Four churches in the city lost by earthquake and several others seriously shaken, and several schools likewise in the same district more or less seriously injured. The Cathedral is seriously damaged. The altar was ruined by earthquake. The Archbishop's residence, the residence of the clergy are within the district saved. Outside the city two or three churches were lost by earthquake, and several others and schools as well, seriously shaken. The St. Patrick's seminary at Menlo Park, was badly damaged, the extent of which is not yet known. There was no loss of life among the priests, sisters and children under their charge."

The students of St. Boniface College took part in a most enjoyable pilgrimage to St. Norbert on the steamer Alexandra last Sunday. Those who took part had to rise at 4.30 o'clock and heard Mass before leaving the College. The Alexandra had been handsomely decorated with flags and bunting and the weather was all that could be desired. The steamer reached St. Norbert in time to enable the pilgrims to attend the Pontifical High Mass celebrated by Trappist Fathers in their chapel, after which there was a splendid lunch on the grounds of the monastery. In the afternoon there was vespers and some sports. The students were back at their quarters shortly after 8, all delighted with the day.—Free Press.

The Great Northern "Flyer" of Tuesday carried an extra coach chartered by the Knights of Columbus who attended the conferring of degrees upon brother members of the Council at Fargo, N.D. on Wednesday. The Winnipeg car was well filled and its party was representative of the leading Catholics of the Canadian metropolis.

Clerical News

On May 29th His Grace the Archbishop of St. Boniface administered confirmation at Touchwood Hills; June 2, at Montmartre; on June 3, Pentecost, he will confirm candidates at Wolseley, on the 4th at Whitewood, on the 5th at St. Hubert, on the 6th at Moosomin, on the 7th at St. Andrews, on the 10th at Crooked Lake, on the 11th at Maria-hilf and Lemberg (Neudorf), on the 12th at Stockholm and Kaposvar, on the 13th at Esterhazy, on the 14th at Landshut, whence His Grace returns to St. Boniface, where he will remain until the 29th.

Rev. J. Adam, S.J., preached at the blessing of the new Oakwood church on Wednesday. Rev. James Dugas, S.J., Rector of St. Boniface College, accompanied him as Rev. Father Lee's guest for the occasion. The Right Rev. Bishop of Fargo and many priests from the northern North Dakota parishes were present. A report of this great celebration will appear in our next.

Rev. Father Campeau, of St. Eustache, and Rev. Father Houle, of Makinak, were here this week.

A BAD CASE OF KIDNEY TROUBLE CURED BY DOAN'S KIDNEY PILLS.

Kidney troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.

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Rev. Father Drummond is one of the four presiding officers at the matriculation examinations in the University building this week and next. Rev. L. de G. Belanger is in sole charge of the Selkirk candidates.

Broken Sleep—Tired next Morning

Sleep not only rests but builds up the body. Cut down the hours of sleep, and you cut down health in the same proportion. Rebuilding then ceases, nerves go to smash, you grow tired, weak and wretched.

To restore sleep you must get more bodily strength, more nutritious blood, healthier nerves. Ferrozone solves the whole problem, makes you sleep soundly gives endurance, vim, ambition. No more morning weakness—instead the fire of youth will run in your veins, supplying abundance of energy and vigor. Witchery expresses the instant effect of Ferrozone: try it.

We know when we are in a hard place if we do the duty that is before us and keep steadily at work as well as we can that the hard problem will get worked through in some way. We know that this is true, but how many realize that it is because the Lord meant what he said when He bid us "take no thought for the morrow, for the morrow will take thought for the things of itself."

An eccentric person is simply a crank who has money.

THE EARTHQUAKE SHOCK

Destruction of St. Mary's Hospital, San Francisco—Mother M. Euphrasia's vivid Description. Scenes and Incidents.

(Pittsburgh Catholic)

Through the kindness of Mother Sebastian Gillespie, Superior of St. Mary's convent, Mother House and Novitiate of the Sisters of Mercy, 700 Webster avenue, Pittsburgh, the Catholic is privileged to give its readers this partial transcript of letters received at their convent this week from Mother Mary Euphrasia Sullivan, Superior of St. Mary's hospital and Training School for Nurses and Mother House of the Sisters of Mercy in San Francisco, describing the horrors of the recent earthquake and the loss of their grand and superb institution. Sister M. Euphrasia writes in part as follows:

Convent of Our Lady of Lourdes, East Oakland, May 9, 1906.
My Dear Mother M. Sebastian:
At 5.15 a.m., Wednesday, April 18, a fearful earthquake shook the hospital. Never before had San Francisco experienced anything so severe. The Sisters hastened—some to the chapel, those on hospital duty to reassure the patients and calm the excited; others to the old people. Immediately after the shock, fires started in different localities, a new blaze appearing every minute. Before our beloved Tabernacle, as many as could be spared from sick and aged, knelt with outstretched arms, imploring the Divine Clemency. At about 10 o'clock, 17 Sisters of Charity from St. Vincent's mission, near Third, came to breakfast with us, their home having been totally demolished. Later on, Dr. Hopper, formerly resident physician, came to advise us to abandon the hospital. He said that, with our authority, he would charter an old vessel lying in the harbor and secure ambulances and wagons to convey the sick and infirm on board; moreover, that he would watch the progress of the flames and send us timely warning to start. This word

(Continued on page 8)

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SETTING THE RIVER ON FIRE

Sometimes when a person wants to make an unpleasant remark in a pleasant sort of way about a dull boy, he will say, "That boy will never set the river on fire." Now, that is all very true, for the smartest man in the world could never set a stream of water on fire, and so, perhaps many of you who have heard this expression have wondered what is meant by setting the river on fire.

In England many years ago, before the millers had machinery for sifting flour, each family was obliged to sift its own flour. For doing this it was necessary to use a sieve called a temse, which was so fixed that it could be turned round and round in the top of a barrel. If it was turned too fast the friction would sometimes cause it to catch fire, and as it was only the smart, hardworking boys who could make it go so fast the people got into the way of pointing out a lazy boy by saying that he would never set the temse on fire. After a while these sieves went out of use, but as there were still plenty of stupid boys in the world, people kept on saying that they would never set the temse on fire.

Now, the name of the river Thames is pronounced exactly like the word temse, and so, after many years, those persons who had never seen or heard of the old fashioned sieve thought that "setting the river Thames on fire" meant setting the river Thames on fire. This expression became very popular and travelled far and wide until the people living near other streams did not see why it was any harder for a slothful boy to set the Thames on fire than any other river, and so the name of the river was dropped, and everybody after that simply said "the river," meaning the river of his particular city or town, and that is how it is that people to-day talk of setting the river on fire.—Ex.

Lost Their Homes

Through the gambling instinct. They let their insurance run out. They bought things they did not need, because they were cheap. They did not use good judgment or right proportion in their expenditures. They brought home everything they could pay for on the instalment plan. They did not realize how easy it is to get into debt, and how hard it is to get out.

They tried to do what others expected of them rather than what they could afford.

They could not say "No" and could not tell their friends "I cannot afford it."

They drew their money out of the savings bank to put into some "wildcat" scheme and lost it.

They did not do business in a business way because they were dealing with relatives or friends.

The extravagance of children who had not been trained to economize or to take care of the pennies swamped the home.

The mania to make an appearance beyond their means caused them to mortgage their property and ended in bankruptcy.

When the shoe began to pinch they "really did not see where they could retrench." Habit had made luxuries seem necessities.

They entertained too extensively and a great deal more than they could afford, because they wanted people to

WAITING FOR DEATH, BUT NOT WITHOUT HOPE

"There is a poor woman in this parish apparently just waiting for death to come through consumption. She has not the means to go to a Sanatorium, or she would probably be at one before this. She is still comparatively strong, walks about quite a lot—drives sometimes, too—but every day, of course, is growing worse. Would there be any possibility of her being taken into your Home for Consumptives? It would be a mercy if she could be permitted to enter it. I would much appreciate an early reply, as every day means so much."—REV. HAROLD SURTON, Incumbent, Belmont, Ont.

LOST TWO DAUGHTERS

"I am advised by Dr. J. D. Wilson to write you concerning how soon I could get my wife admitted to Consumptive Hospital at Gravenhurst, also please send me pamphlet re terms while there. I have been told that it is free, so please let me hear from you soon as possible. I have lost two daughters, and my wife contracted the disease from our eldest one, who died ten months ago. I am a working man and not able to pay a high rate, but still anxious to do what I can."—A. CAMPBELL, London, Ont.

The above are typical of scores, indeed hundreds, of appeals constantly coming before the trustees of the

Muskoka Free Hospital for Consumptives

No effort is being spared to meet every call. . . .

Not a single applicant has ever been refused admission to the Free Hospital because of his or her poverty,



NEW PATIENTS ON WAY TO HOSPITAL

and the anxiety of the trustees to keep none waiting is shown in the decision reached a few weeks ago to increase the accommodation by twenty-five beds.

—This increase in patients will add heavily to the burden of maintenance and can only be covered by increased generosity on the part of friends in all parts of Canada. Patients have been admitted from every Province in the Dominion, and it is with confidence in the response to our appeals, that the trustees believe will come from Canadians everywhere, that these additional burdens have been assumed.

Where a cause more urgent? Where a greater call to help suffering Canadians? Where will your money do more good?

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think they were in good circumstances.

Their efforts to force their daughters into the society of those above them, in the hope that they might make "brilliant matches," involved them hopelessly in debt.

Children's Sleep

One of the greatest mistakes of parents and those who have charge of children is that they are likely to allow the young ones to try little to sleep. With one excuse or another the young-

sters are up later at night than they should be, and as they must be off to school betimes in the morning, and there may be duties to perform, they are called before they have finished their morning nap. Children, as a rule, ought to sleep ten or eleven hours. And to do this they must be put to bed early enough at night, so that they may get this amount of uninterrupted rest.

Let each day show some deed of kindness done, some word of love spoken to one who needs it.

Northwest Review

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SATURDAY, JUNE 2, 1906.

Calendar for Next Week.

- 3—Whitsunday or Pentecost.
- 4—Whitmonday.
- 5—Whitsun.
- 5—Whitsun Tuesday.
- 6—Wednesday—Of the octave. Com-
memoration of St. Norbert. Ember
day fast.
- 7—Thursday—Of the octave.
- 8—Friday—Of the octave. Ember
day fast.
- 9—Saturday—Of the octave. Ember
day fast.

THE "TIMES" ON THE EDUCATION BILL

Although events have since occurred which make certain parts of the following article appear antiquated, still, as it is an editorial from "The Times," which has no special love for Catholics, its opinions reflect the general opposition of the most influential English people to this bill, and are valuable as a record of that opposition. We are not aware that any of our non-Catholic papers in Canada have reproduced this weighty leader from the "Times" of April 27. They are generally full of quotations from papers praising the bill, but they observe a discreet silence when such articles as this come in their way. No honest reader of this article can henceforth pretend that the present Education Bill finds favor with an overwhelming majority of the English people or that the majority which perhaps does favor it represents the saner elements of the nation.

"We have this morning," says the "Times" of April 27, "a definitive statement of the Roman Catholic position with regard to the Education Bill, and it is certainly not the least striking utterance that has been called out by Mr. Birrell's measure. Archbishop Bourne fairly claims on behalf of the Roman Catholic hierarchy that they have not been hasty to rush into print on the matter. They have held their peace until the Bill could be deliberately considered, a fact which makes their statement now all the more weighty. There is a further reason why their conclusions should be received with attention, not only by their fellow-denominationalists, but by all who are anxious for a just solution of the religious difficulty. They condemn the Bill, but they have wisely avoided basing their condemnation upon grounds peculiar to their own Church.

The arguments which the Roman Catholic Bishops urge against the Bill are common to all those who believe in denominational teaching. Their objections derive fresh force from this broad presentation, which must make it clearer than ever to the Government what an immense body of opinion they have united in opposition to their Bill. The first objection is that the Bill gives to local authorities that control over religious teaching which ought to belong to the parents of the children. This is a feature of the Bill which the vast majority of Churchmen, we believe, disapprove just as strongly; and it cannot be dismissed as an unfair interpretation. There is nothing more remarkable in the Bill than the omnipotence it gives to the local authority, except in those cases where the authority, not having made an arrangement, chooses to have recourse to the still more omnipotent Commission of Three. The second objection of the Bishops is to what has been broadly called the endowment of undenominationalism to the detriment of those who do not believe in such teaching. This, again, is commonly regarded as a serious injustice of the Bill. The last objection is to the introduction of a system which would divert buildings intended for a definite purpose—the giving of a special form of religious teaching—to quite contrary uses. This, too, is an objection equally felt by Churchmen, and was, in fact, one of the chief points made by the Bishop of London in his recent letter.

"It will be well worth Mr. Birrell's while, in the short interval before the Bill comes on for second reading, to take stock of the general situation. The Roman Catholic pronouncement is only one among many others that have revealed it more and more plainly. There are features in the Bill which we have recognized, though some of our denominational friends would not, as the natural result of the electoral verdict. Such is the unification of the schools, with its corollaries of public control and the abolition of tests for teachers. But the present Bill does not by any means stop there. The Government have stretched their mandate, and, besides placing the present denominational teaching under the most serious disabilities, aim at endowing a particular form of teaching which may be congenial to the militant spirits in their Majority, but is flatly unsatisfactory to hosts of people outside it. In doing this they have shown a most singular miscalculation, which is less excusable now than it would have been four years ago. When the Education Act of 1902 was passed, we did not expect that a section of the Nonconformists would discover such a vital difference between rates and taxes that they would passively resist rather than pay rates under the new system. We fancy that a good many people were no wiser than we, and we know that passive resistance, when it came, was disapproved by not a few, including persons of weight, among the Nonconformists. The Government have been immensely impressed by this demonstration, and yet they have quite lost sight of the far graver opposition which unjust and inconsiderate action might arouse in another quarter. We do not for a moment suggest that the opposition of Churchmen and others to the new Bill, if it became law, should take the form of passive resistance. That has been discountenanced by the Archbishop of Canterbury, and rightly discountenanced, as it must appear to most people

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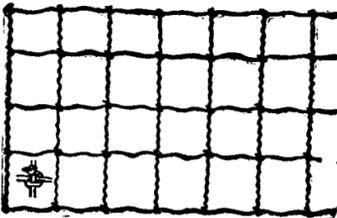
with a sense of citizenship. But the unlikelihood of such a result does not alter the fact that this Bill is faced with far wider and more general antagonism than the Act of 1902. There are, we know, eminent Churchmen here and there who would accept it, like Canon Henson, who argued ably to this effect in our columns the other day; though we gather that even Canon Henson would not accept it without reserve. But to see these isolated expressions of opinion beside the unquestionable preponderance against the Bill would be very shortsighted on the part of the Government. It may be useful to cite so-and-so as being in favor of the measure, but in their heart of hearts they must know that the Churches which value denominational teaching are practically solid against it.

DESTROY THE BILL

The vitally necessary task of destroying the Bill is going on well. Anglicans, Catholics, Jews—we are of one mind, and all moving in opposition to it. The Catholics from the moment of its appearance spoke of it with one voice as intolerable. In parish meetings, at town assemblies, at gatherings of the Bishops and the clergy, they have condemned it. On Saturday last they sent up from the Metropolis one grand cry of reprobation just before the opening of Parliament. The meeting was in every sense a magnificent one. Never did layman or priest address a mass of people more determined to do or to suffer in the cause they had at heart. That immense body of men and women filling the Albert Hall and overflowing in every possible direction within the vicinity came from all parts of London, and represented not only the Catholics of that great centre of the world, but

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Dated this 16th day of May,
A.D. 1906

MAURICE and O'CONNOR

Solicitors for

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paralyse our machinery for secondary education, as well as our elementary schools. In a word, the Ministry of Education has left us no alternative. We must destroy the Bill or the Bill will destroy us and revive the strife of the days, when Catholics had to secure their education on the Continent or by stealth in hedge-schools. In our present issue Prior McNabb makes a further analysis of the proposals contained in the Bill. Every reader must recognize that genuine religious knowledge cannot be obtained under the measure. If the Bible is to be read, is the teacher to give the Catholic interpretation or the Protestant interpretations or some fancy interpretation of his own, when asked by a child the meaning of the text "Thou art Peter, and upon this rock I will build My Church"? What is the teacher to say of the words "This is My Body" and "Teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost"? Is there some special "undenominational" meaning attaching to these texts which lies hidden away in the recesses of the minds of statesmen and teachers who disdain tests? If there is not, how absurd it is to talk of preserving the Bible in the school!

Unjust as the Bill is, we must not disguise from ourselves the significance of Mr. Lloyd George's boast that the Nonconformists have the support of those who are outside the Churches. A large proportion of the people do not frequent any religious service. They regard religion and religious worship as something that is not at all of vital importance—something entirely subordinate to commercial skill, politics, art, philosophy, and the science of temporal success. To tell them that religion is life, inasmuch as it is the bond that connects us with the Author and Sustainer of life, our Sovereign Lord and Judge, is to address to them language which they not understand and which elicits from them only a smile. Editors of newspapers know that men of this type are numerous and that they will

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suit their tastes by saying "A plague on your sectarian disputes. The object of them all is to enable the priests and the parsons to exercise authority and handle money." This is the language of the "Newcastle Daily Chronicle" no less than of the "Sunday Chronicle." We have, then, to bear in mind that we are engaged in a severe and, it may be, a very protracted battle, and that it behooves us all to take a part in it. Every Catholic elector should keep his eye on his M.P. and let us know whether his votes are in accordance with his pledges.—Catholic Times, May 11.

Current Comment

(Continued from page 1)

since, and which I hold to-day—"Being strong, we ought to be what

The Strong Should Always Be generous to the weak. A measure full heaped and running over is the measure to be given by the strong to the weak, and by so acting we will exemplify true Christian principles, we will exemplify true Liberal principles, we will do our best for the promotion of true Christianity, and for the spread of the Gospel." Those are the general views with which I approach all questions of this description. This is an English Bill and we are concerned here mainly for Irish Catholics who have brought with them from the country from which they sprang traditions of those evil days to which I have referred, and who are naturally jealous to the last degree of their religious rights, and suspicious of any interference with them. I say it is a natural jealousy. It is a natural suspicion which you ought to respect, and as far as possible avert in the course of your legislation. They know what interference brought them in the past and

This Feeling is in Their Blood, and you must not quarrel with them, you must not be impatient with them, you must rather be anxious in the future to give them no excuse or pretence for imputing evil motives about what you do to-day (cheers). Do your part, and do it in such a form that you may help to obliterate those sad memories, and create in them a confidence that you will respect their convictions. Those in this country of the Irish race, for whom we speak, are mainly of the poor and lowly. They are of the toilers, whose share of this world's goods is small, and perhaps for that reason they look to joys that are to come (cheers). Now, I will make no attempt to deal exhaustively with, or to touch at all upon, some of the topics which are to be debated on this Bill. I may say with regard to the observations made by the Hon. member who preceded me that he seemed to have somewhat forgotten in his declamation against parental rights to have some voice in the education of their children, that education has been made compulsory by the State. He seemed to have forgotten that, after all, the parent is a member of the State, and has contributed to the taxes of the State (cheers), has contributed to the rates and that it is out of his taxes and his rates that the State is maintaining the system of education, whatever it may be, which is made compulsory upon the parent. He calls not for a subsidy, but claims that he shall be assisted to perform the duty which the State has made compulsory and which the State has undertaken to perform according to its own fashion.

Further on in his speech Mr. Blake, while acknowledging that there are not in England the same elements for a final settlement of the rights of minorities as were to be found in our own country in the past, holds up as a model to be imitated at least, if it cannot be copied exactly, the generous treatment of the Protestant minority in the Province of Quebec. These are his words:

In my own country of Canada after struggles of the most desperate character, involving the greatest extremity of bitterness between religious denominations and disturbing the general peace and progress of the country and all political combinations, I rejoice that an agreement was made between those provinces, under which

The Overwhelming Catholic Majority of one province agreed to respect the rights and sentiments of the minority by making equal laws for each. It was agreed that that should be made a fundamental element of the Constitution.

Our surmise of last week, that William Sherring, the hero of Marathon, is a Catholic, now proves to be correct.

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Before his victory the Protestants of his home city would have nothing to do with him because he was a Catholic. Now they carefully hide that fact and fall over each other in congratulating him on his Anglo-Saxon endurance. This is how the Montreal "True Witness" of May 24 exposes this characteristic behavior of the self-styled apostles of honesty and fairplay.

William Sherring, the young Irish-Catholic from the city of Hamilton, who returned to his home this week from the victory of Marathon, ought to make rapid progress in the study of practical philosophy. If he has any sense of humor also it should help him along wonderfully.

Sherring told a newspaper reporter in New York that if he had not won the race he would have been compelled to walk home. He was abjectly penniless. His enthusiastic townsmen in Hamilton positively refused to subscribe a dollar towards his expenses until the news of his triumph was telegraphed across the ocean, and it was related how kings and queens had feted him. Sherring was in dire necessity before he left Hamilton, and he could never have gone to Athens had not his fellow-members in St. Patrick's Society come to the rescue. But outside the St. Patrick's Society there was not a man Jack in Hamilton who would lighten his pocket by a quarter of a dollar to help an Irishman or a Catholic ambitious for honor.

The same thing occurred in Toronto, where Irishmen were excluded from the aided list of athletes sent to Athens. Letters were written to the newspapers pointing out the fact that the best chances of success depended upon the selection of Irish-

men who had their records in the athletic field to recommend them. However, no Irishmen were included and the Toronto grant was wasted.

Since his signal victory Sherring has been proclaimed an "Anglo-Saxon," an "American" and what not. But never an Irish Canadian! He was met in Toronto on Tuesday with a military band playing "Rule Britannia," and a procession of hundreds of English flags. One Irish flag only was hung from the rear of his cab, and the victor himself was swathed in a Union Jack.

All this is characteristic. Sherring is not at fault. Whenever he has been correctly reported he has declared his obligations to his Irish friends in Hamilton, whose claims to recognition are drowned in the roar of "Anglo-Saxon" self-laudation. Sherring relates that St. Patrick's Day was selected as the occasion of his send off, but the heralds of "Anglo-Saxon" physical eminence were not in evidence on that occasion.

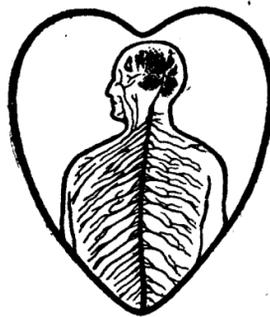
The London "Times" says that William Sherring's father was an Englishman born in London, his mother an Irishwoman born in Roscommon, and he himself in Canada.

Lazy Bill

Bill Winters, of whom the Boston "Herald" tells, is one of the heroes who uses his wit to save his strength. During a camping trip in the Maine Woods Bill was easily the laziest man in the party.

Finally his exasperated comrades told him that if he did not kill something besides time they would pack him off home.

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The next morning Bill borrowed a rifle and went off up the mountain.



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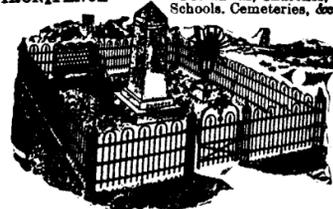
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Two hours later the men in camp saw Bill running down again as fast as he could come, and close behind him was a bear. The men watched the chase with loaded rifles ready. On reaching camp Bill turned and shot the bear.

When the men could stop laughing one of them said, "Bill, what on earth possessed you to run that distance, with the bear so close, when you might have killed him on the hill and saved your breath?"

Bill smiled slowly. "What's the use of killing a bear in the mountains and lugging him in when you can run him in?" he asked.

It is a mere piece of delusion to flatter ourselves that we really desire to lead holy lives and innocent if we begrudge a few minutes a day to prayer and serious thought.

STORY OF SHERRING'S MARATHON RACE

The special correspondent of the London Chronicle wrote what is thus far known as the best story of the Marathon race. In it he says:

The last, and in the eyes of the Greeks, perhaps the most important event of the Olympiad of 1906, has been the race from Marathon to Athens, a course the most classic of the world in the eyes of running men.

The last winner of the race, in 1896, was Spiros Louis, a native of Amoros, a village situated on the slopes of Pentelicus. Louis is a wiry, active-looking man, and three days before his race he was working in the vineyards. A companion mentioning the race, he thought he would make the attempt, and so without any training he started with eighteen men against him. His most formidable opponent was Flack, a well-known British runner, who when within about five miles from Athens gave up.

The Greek Favorite

The Greek favorite this year was in the first instance a young deacon of the Greek Church, who, however, had failed to qualify for the race by entering for the previous Greek trial games, and whose post entry, therefore, was disallowed by the committee. This hero dethroned, (and it must be confessed that his position was simply due to the sentimental enthusiasm of the Athenians), the next popular choice fell upon a young Greek named Koutoulakis, who commended himself to his fellow countrymen not only on account of his athletic prowess, but also because of his having sworn a solemn oath either to reach the Stadium as winner or die! This theatrical statement was probably taken with no real depth of seriousness by the Greeks. It is nevertheless a fact that Koutoulakis actually partook of the Holy Sacrament the night before the race in order to prepare himself for death or a victorious entry into the Stadium. That the gentleman is neither dead nor victorious, and still walks about amongst his admirers will be no surprise to those who have any acquaintance with the modern Greek, who is at heart very much indeed of a child.

The day of the race was very hot, with a breeze blowing full in the faces of those who were to take the road towards Athens. The road which at its best is difficult and rough, with many little ascents and descents, had been repaired, but it was nearly four inches deep in white dust, and many of those who ran, did so with sponges in their mouths. The wind with the dust blown in the faces of the competitors proved a great handicap to all. Along the route at intervals of five miles were stationed hospital tents, with nurses, doctors and ambulances.

At 2 o'clock the roll call took place, and all the competitors were instructed as to the regulations and arrangements that had been made. At five minutes to three the word "Ready!" was called in the Greek and French languages, and at five minutes past three the pistol was fired and the fifty-three competitors started in three lines. Over fifty carriages and conveyances that had prepared to follow were promptly stopped, to the chagrin of their occupants and the tracks of the runners could be distinguished only by columns of flying dust from the roads.

American Tactics

Now it was that the Americans adopted their usual tactics of a definite and well thought out plan of campaign. Over and over again in the

Stadium, in the various games, have these tactics been made clear—two or three men entering to set the pace with one man to win. The Americans set off at a terrific pace. It is stated that they covered the first five miles in a little over half an hour; most of the competitors fell into the trap, and the hospitals en route testified to their folly. One man, at any rate, was not to be affected by his plan. Sherring, the British Canadian, who for over two months had been carefully training on the ground, knew perfectly well the time at his disposal and the importance of maintaining a steady pace. With admirable self-restraint he set off at a little more than a walking pace. On the other hand, Cormack, a Scotchman, and the winner of the thirty-six mile championship of South Africa, tried to keep up the American pace. He suffered from severe pains after covering half the distance. At five miles from Athens he was fifteenth man and running very pluckily and eventually he arrived at the Stadium tenth man.

At nineteen minutes to four the church of Holy Mercurius was reached, and here the American, Franc, was leading, whilst Sherring kept a steady pace up about 200 metres behind. By 4 o'clock most of the Americans had dropped behind and also the Frenchman, Roffi. Blake, Australian, was leading with Sherring not far behind him, walking with great ease and steadiness. Then the hill and village of Pekami was reached. Here most of the runners showed signs of great fatigue, and many dropped out.

Up the hill, going slowly, come first Blake, then Sherring, then Franc. Down hill is taken at a rapid pace, Sherring now leading, Franc 500 yards behind, and behind him again the Swede, Svanberg, and Blake still further behind.

Sherring is in excellent condition, and continues to run steadily and forcibly, turning round from time to time to see where his rivals are, and refreshing himself occasionally with an orange. Holy Friday church, about five miles from Athens, is approached, and at the last hill it is clear to be seen who the winner will be. Putting on speed, Sherring comes down the hill at a stiff pace. At twenty-seven minutes past five he passes the church with his attendant, who occasionally passes a wet cloth over the runner's face. Five minutes later comes Franc, evidently very distressed, but running gamely. Then four minutes later Svanberg, the Swede, and then with another short interval, Wheatley, an Australian, comes walking, suffering from severe cramp; last of all, a few yards behind, Koutoulakis, the Greek favorite, surrounded by a crowd of about 100 men, waving Greek flags and shouting. Many of the Greeks threw pails of water over their man from time to time, until he presented the appearance of being half drowned. Meanwhile, the crowd stirs up the white dust thick on the roads, and it is not to be wondered at that Koutoulakis shortly afterwards collapses and is carried to hospital.

Irishman's Victory Assured

Very few runners passed Holy Friday Hospital tent. Daly, who had run extremely well, was obliged to retire, his feet having given way, and at a great distance off on the white road about twenty runners could be seen, and again behind them about three more solitary figures.

Sherring's victory was now quite assured. From first to last he ran with a courage, self-restraint, and steadiness that reflected the greatest credit upon him.

Meanwhile the roads leading to Marathon and the Athens streets and squares leading to the Stadium were packed with an enormous crowd. From early morning thousands had been pouring into the city from all the neighboring towns, and it is probably no exaggeration to say that Athens had never seen a more tremendous crowd. Quite 50,000 people were in the Stadium itself, where the King and Queen of Greece, and all the members of the royal family awaited the result of the great race.

Presently rumors and questions were passed round the waiting crowd. "It is a Canadian!" people were saying, and "A stranger! a stranger!" "Where are the Greeks?" "Where is Koutoulakis?" Just before six o'clock all surmise and anxiety is set at rest by a commotion at the entrance of the Stadium, and the rising of the whole enormous multitude from the marble seats of the Stadium as Sherring trotted briskly into the ring, showing his teeth, smiling. Pulling a Union Jack flag from his pocket, he waved it triumphantly. Round the ring he ran, and then, in front of the royal tribune, he halted, and smiling, saluted the king.



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At that moment two white doves with the Greek national colors tied to their legs are thrown out and fly into the ring, and presently Sherring is presented, to his evident surprise with a young white kid, symbolical of unweariness.

So, smiling and bowing, and adorned with a garland of flowers out of the glare into the cool of the dressing-rooms walks the Marathon winner of 1906.

About ten minutes afterwards great cheering announces the arrival of Svanberg, the Swede. So exhausted and dizzy is he that as he stumbles along he fails to acknowledge the royal tribune. An excited fellow countryman rushes out of the ring, throws his arms around him, and kisses him on both cheeks, to the great delight of the crowd; and so the second man is led away. Then, only a few minutes later, Franc comes in. The American is tall and thin and looks very ill, but he has fought splendidly for his third place, and is received by his countrymen with yells and shouts of encouragement and approval.

The actual time records are as follows: Sherring, 2 h. 51 min. 23 3-5 sec.; Svanberg, 2 h. 58 min. 20 4-5 sec.; Franc, 3 h. 0 min. 46 4-5 sec.; Sherring beating the previous Marathon winner by some minutes.

W. J. Sherring is an Irish-Canadian. He was sent over by the St. Patrick's Club of Hamilton, Canada, and realizing the absolute importance of acclimatization, had been in Athens, preparing for the race, about two months. He is twenty-eight years of age and slightly built.

It cannot be disguised that the loss of the Marathon race to a foreigner was a very keen disappointment to the Greeks. Throughout the whole of the games all have been struck by the chivalrous and truly "sporting" spirit of the Greeks, but when the winner of the classic Marathon race arrived, it was scarcely possible to disguise the general disappointment of the native population.

It is just a question as to whether it would not be well for the future to confine the Marathon race to the Greeks themselves.

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In The Wilds

Stupendous silence rested on the greater part of the dense forest. For hours at a time there was not even the faintest peep of a bird, the flash of a squirrel or the hum of an insect through the vast somber halls formed by the serried ranks of tree trunks. But in almost every ravine the sweet twitter of the mountain quail was quite certain to welcome us from the green of the salad or the nodding arms of the scarlet huckleberry. And in the more open glades we sometimes find a dozen flocks scudding among the broad, green leaves of the salmon berry or nestled under the dark clusters of the fruit that still hung from the shadbush. So too, with the dusky grouse. Often he bustled from the ferns and lupins on the high



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ridges, but whenever we came into a shady glen we were sure to see some. That pretty little chipmunk, the Douglas squirrel, sometimes trailed his tawny tail up a huge trunk or showed his striped sides along a fallen log; but sometimes a whole day would pass away without sight or sound or anything that could be called an insect. No such impressive solitude can be found upon the sea or desert as in these great shades where you are every minute expecting to meet life. Why they should be so silent is difficult to imagine; there is plenty of food, water and room, with no man to trouble. Yet this is so in the greater part of the Sierra Nevada, still more so in the Cascades, while most of them are noisy compared with the vast forests on the headwaters of the Coquille river, that are so little traversed that the trail of one party disappears before the hoofprints of the next one mar the soil.

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The cause of my trouble was an old and severe case of twenty-nine years standing. My stomach was so deranged that I was completely unable to eat since about a year, my heart first giving out, so that I could hardly turn in the bed without the greatest excitement. I could not sleep and could not bear to see anyone, but Pastor Koenig's Nerve Tonic gave relief and sleep.

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VALUE OF SINCERITY

Empire Day concert held in the St. Philip's church, which is daily used as a school. Mr. Donnelly presiding, Rev. P. Drummond delivered a most interesting address, which is thus fully reported by the enterprising editor of "Norwood Notes." He said:

Mr. Chairman, Ladies and Gentlemen, Ladies and Ladies—My speech in the programme is "Qualities Necessary in a Citizen of the Empire." I will shorten it to one word, and that word is "Sincerity."

I thank Mr. Loftus for having paved the way by emphasizing the idea that the best way to serve the empire is to improve ourselves.

"Sincerity" is derived from a Latin word which implies simplicity—that is to say, the absence of all double-dealing or pretence. To be sincere, then, is to be simple.

In order not to weary you with repeated definitions, I will give a couple of examples of what is not and what is sincerity.

When I was a boy I had a very dear friend, a boy who was strong, handsome, first in all games, very popular, and gifted with most engaging manners. He was my idol; when, at the age of 19—his age also—I made up my mind to follow the divine call and give up all things for Christ, I went to him, and to show him how much I loved him, I made him a present of a valuable gold pencil case, the best thing I had at the time. As he and I professed the same religion, I thought he would understand my motive in separating myself from him, but his only reply was "Louie, you're a d— fool!" Then I found out that his professions of friendship were all a sham. He never did love me. Later on other people came to realize that his charming manners were insincere. The poor fellow, with all his gifts, ended by drinking himself to death. This incident cut deeply into my life and grieved me bitterly at the time, but I thought it a great lesson on the value of sincerity.

My other example occurred when I went to England to study theology. I have the greatest admiration for the English character, although I have not a drop of English blood in my veins. During the five years I remained there, I learned to admire the sincerity of the English. Once I was sent to take the place of another priest for a month in one of the poorest quarters of London. When we met, this priest said to me: "So, Drummond, you are going to work among the poor; I pity you; I hate the poor."

I confess that I was rather shocked at these words, but I suppose as he had been brought up in the lap of luxury he felt keenly the privations of poverty; but when I came to know the poor people he had visited, I found that he really proved his love for them by his deeds. One woman said to me: "What a kind man Father M— is; I believe he would have given to the poor the clothes off his back."

This man pretended to be worse than he really was. This is a phase of the English character that often astonishes strangers. The Englishman hates being praised to his face and does not like to pass for a hero.

This is the extreme of sincerity. It is not necessary to go so far. But what is admirable is the practical heroism of the deeds.

My dear girls and boys, we all want to be sincere, don't we? How are we to go about it?

The first great enemy of sincerity is fear of public opinion.

A boy may be very truthful among his playmates and yet very untruthful in his dealings with his teacher. Boys seem to have two codes of morality. They must tell the truth to each other, but they can lie like the mischief to the teacher.

Now, this is not sincerity; it is slavery to public opinion. Some popular boys who are careless about the truth are much admired while they are at school, but in later years when their school fellows look back and remember the past, they will forget the popular liar and will remember only that brave girl who stood up and confessed her fault, or that brave boy who would not allow another to be punished in his place.

Thus you see that sincerity consists in not pretending to be what we are not.

In your choice of friends, choose those who are sincere. Do not take up readily with those who make affectionate advances. As Shakespeare, our great thinker and wonderful genius, makes Polonius say to Laertes, his son:

"Those friends thou hast and their adoption tried, Grapple them to thy soul with hoops of steel."

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FRUIT-A-TIVES LIMITED - OTTAWA.

Another great enemy to sincerity is passion, such as anger or vanity. On this subject Shakespeare makes Hamlet say to Horatio:

"Give me that man That is not passion's slave and I will wear him
In my heart's core—aye, in my heart of hearts."

The boy that flies into a passion can't be sincere, and if he is too vain, he will not tell the truth about himself.

Polonius says again to Laertes:
"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

These words of Shakespeare, "To thine own self be true," must, I think, be taken as meaning, "To thine own self in the sight of God," because if we relied only on ourselves, we should be very likely to be deceived, whereas if we think of the all-seeing eye of God, we are not inclined to try to deceive Him who cannot be deceived. When, on the last day, we shall all stand before the Most Just Judge, we shall find that many who pass for virtuous were nothing but shams, so the best way is to remember that the eye of that Supreme Judge is always upon us.

One thing that brings out sincerity of boys is their games. In the classroom a boy may appear cleverer than he really is, simply because he has a good memory, but in the ball field nothing counts but real, sincere skill. No boy can make believe that he catches or pitches well; everybody sees whether he does or not. This is sincerity.

There is far more sincerity among children than among grown people. You, my dear boys and girls, will find when you grow up that there are a whole lot of men and women who live on flimsy reputations. The ladies have not the complexions they seem to have; the men have not the broad, square shoulders that the tailor makes for them. There are especially a great number of men who publicly condemn graft and boodle and yet who, whenever they can, steal from their neighbor and defraud him.

We read a great deal just now in the magazines about how grafters and boodlers are being exposed. Do you think that this will cure them? No; it will only make them cover up their tracks more carefully.

If you want a beautiful example of a thoroughly sincere man, I would advise you to read Mr. Lincoln Steffens's sketch of Mark Fagan, mayor of Jersey City, in last January's McClure's.

To sum up: sincerity is the most valuable thing in the world. It is the very touchstone of salvation. Even those who do not profess any form of the Christian religion may be saved if they are sincere and act according to their lights. The most important of all things is to be true—not to pretend to be what we are not. One who has tried all his life to be sincere will find when he grows old how consoling it is to be trusted by all his friends. Try to be dependable in your youth and you will find what happy results that will bring you in your maturer years;

just as nothing is so sweet as the testimony of friends that really trust you, so is there nothing more bitter than the despair of the fraudulent man who is found out and despised in his old age.

This striving after sincerity must be the work of our whole lives, and we can never succeed completely in being perfectly true. We can only hope to be more and more sincere. One great writer, Frederic William Faber, says that no man is free from self-deceit until a quarter of an hour after his death. Let us at least try to reach as high a state of sincerity as possible.

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4. American freight rates average 0.78 cents per mile; German, 1.36 cents per mile.

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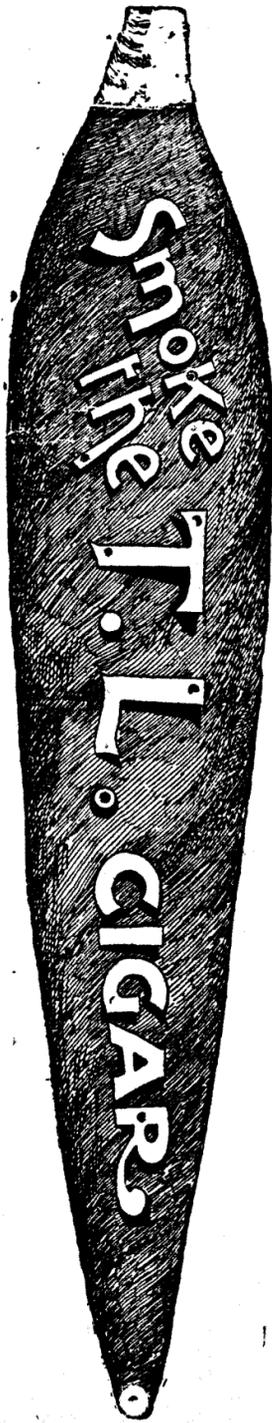
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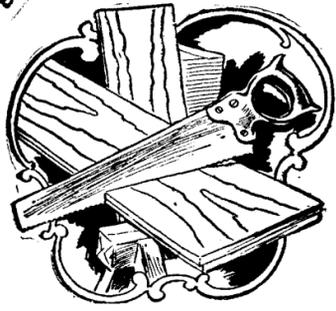
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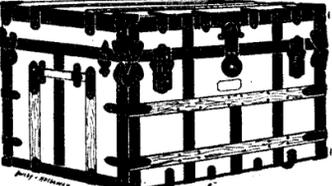
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THE EARTHQUAKE SHOCK

(Continued from page 3)

came about 1.30 p.m., the captain of the "Modoc" saying that he would soon have to pull out, as the wharf was in danger. We then said a sad good-bye to dear old St. Mary's, though nearly all cherished the hope of returning when the danger should have passed. I felt this hope, yet seemed inspired to take with me all the valuable papers and the money. Scarcely anything in the way of clothing was saved. It would seem that all the vehicles of the city had been placed at our disposal. The beautiful stations, many of the sacristy treasures and the entire operating-room equipment were saved, much of this due to the zeal of Dr. MacDonald, a non-Catholic.

The removal of patients and old people from hospital to steamer was accomplished with incredible order and calm. Dr. Hopper directing the march with true military decorum. On board the sick were made as comfortable as possible. From the deck we watched the raging flames all night, curling nearer and nearer to our dear old home. Next morning word came from the mayor of San Francisco that a hall was at our disposal; but in the meantime, through the kindness of Mr. Hugh Hogan, of East Oakland, the Pope mansion had been secured. Accordingly thither we proceeded, stopping at our convent on the way.

There are 54 patients now at "St. Mary's on the Hill," as we have christened it. The very bad cases we sent to the hospital of the Sisters of Divine Providence, in Oakland; others were taken by friends. All our doctors, 42 nurses and 18 Sisters, with most of our employes are in attendance. The wards have been named and all seem cheerful. The parish hall has been fitted up as the nurse's dormitory.

We have about 100 old ladies. Some are accommodated at the Fruitvale house, where years ago the foundation for their proposed new home was laid. The remainder are at a hall secured for the purpose, both places being in charge of a number of Sisters. Kind people have been liberal in sending provisions and bedding for the sick and aged. The "Elks," a benevolent society, offered hospitality for the old men at their place in Alameda.

Father Yorke, a true friend, has brought us news from the modern Sodom. Our Sisters at St. Peter's and St. Catherine's escaped the fire. The Sisters of the Holy Cross, from St. Charles parish, and Helpers of the Holy Souls, took refuge with them. All (31) became alarmed on Friday morning at 12.30, and marched out the Mission road to St. John's parochial residence, where they spent the night, returning when the danger had passed. (We mean St. Peter's nuns.) The St. Catherine Sisters are busy making bandages. Gen. Smith (of Philippine renown) our Sr. M. Raymond's brother-in-law, has made his headquarters there and is doing a great deal of work. Both houses are busy providing food and shelter for the outcasts. All were anxious about us, not knowing where we were.

We had been greatly concerned regarding the welfare of 16 of our Sisters who went to St. Hilary for the Easter vacation. On Saturday we learned of their safety, and on Sunday sent a tug to bring them over here. They had suffered great agony, thinking never to see us again.

The damage to this convent (East Oakland) was but comparatively trifling—broken statues, fallen plaster, overturned chimney—the last named necessitating the cooking for 50 people on a small stove in the yard, up to Friday afternoon. However we cannot be too grateful that no lives among us were lost, and no one injured.

Smallpox, cholera, measles, scarlet and typhoid fevers have broken out amid the ruins and our help has been asked. To-day (Monday) we sent eight Sisters and 12 nurses over with some of the doctors. The government will supply medicines and food. We are also in expectation of the donation of a fine mansion for use, until our own hospital is built. If we get this, other Sisters will go over there. However, we do not mean to abandon the work here. Great numbers of the outcasts are flocking over here, and all are very busy providing shelter and food. The school sheds, even, have been turned into dormitories.

There was wholesale vaccination here yesterday morning—Sisters and children.

It is said that many of the unfortunate people have encamped about the ruins of dear St. Mary's and are cooking in the ovens. It is consolation to think that they can still be of that much use.

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The St. Peter's Sisters, delivered by a friend. They have an emergency hospital at the convent and are doing great work.

Your loving and sympathetic letter, with magnanimous gift received to-day. God bless you and yours a thousand times. It is only in trial and affliction that one can realize the power there is in kindness to console and encourage. I am sending type-written copies describing our doings during those awful days. They will give you only a faint idea of the calamity. No pen could write a true account of it! We cannot expect, nor do we wish you to send more money. Your kind heart has prompted you to be more than generous. God has been good and merciful to us.

Kind friends from all sides are offering assistance. Much has been done for us by the Relief committee. What would have become of us without this aid? Our old people, 100 in number, were in real want, particularly of under-clothing, almost nothing of the kind having been saved from the fire. Our 46 nurses also lost everything, and many of the patients removed from the doomed hospital were likewise in need. We shall always feel greatly indebted to the many kind benefactors who have shown their generosity towards us, and shall ever hold it a sacred obligation to remember them before the God of Charity, Who is never outdone in generosity, and Who will not fail to reward them a hundred-fold.