

Northwest Review.

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

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CURRENT COMMENT

Referring to Dr. J. K. Barrett's letters to the daily papers, reproduced lately in these columns, one of our occasional correspondents writes: "The Doctor's letters in the Northwest Review were splendid. Say, Dr. Barrett is better than an LL.D. He is what we used to call in school a 'Jim Dandy'."

Mr. Ludwig Erk's trenchant letter on the Masonic ceremony at Melita was sent to this journal and also to the Tribune, Telegram, Nordwesten, and Germania, of this city, besides the Catholic Record, of London, and the Catholic Register, of Toronto. The Tribune promptly published it in its issue of the 10th inst., under the heading, "A Charge of Bigotry," and also inserted the following introductory letter from Mr. Erk:

To the Editor of The Tribune:

Sir,—In the spirit of fair play I believe you will not be afraid to publish the following correspondence from a German reader, and admirer of the independence of The Tribune. It has deteriorated lately, but it is felt the lapse will be of short duration. More than enough latitude has been permitted to one writer on The Tribune in publishing daily noxious and insulting doses to Catholics in the name of provincial rights. Those who preach and trumpet so loudly the provincial rights cry do so to conceal their practices of provincial wrongs. There have been many crimes committed in the name of liberty, and provincial rights appears to be another good name to cajole and juggle with in the West.

Of course the Tribune replies, with a studied moderation that shows how the onslaughts of its Catholic correspondents have chastened it, to the charge of bigotry in a plausible editorial. Its plea is that it calls for equal treatment and no special privileges for the "Hierarchy of the Roman Catholic Church." It is too purblind to see that the public school system grants, at its best, special privileges to a spineless, shadowy apology for Christianity, bereft of the distinctive characteristics of Christ's teaching, and that at the worst—which is its constant tendency—the public school system grants special privileges to the absence of all religious influence, with the results so forcefully described by Judge Ryan on our editorial page.

After considerable delay the Tribune published, on Thursday of last week, Dr. Barrett's letter of the 29th ult., which we printed in our issue of last week. In the course of a long but lame editorial reply thereto, the Tribune concocted the following audacious fiction:

"It was not until 1852, when a Roman Catholic council was held in Baltimore, that the attitude of the bishops of Ontario changed. On their return from that council they demanded separate schools throughout the province as a 'conscientious necessity,' and also demanded that the textbooks in these schools be such as the bishops would select."

The historical fact is that the First Plenary Council of Baltimore being composed exclusively of United States Bishops, no Canadian bishop took part in it, just as no United States Bishop is present at any Canadian council of bishops. None of the bishops of Ontario—in 1852 there were only two, Toronto & Kingston—went to the Baltimore council, and therefore none returned therefrom.

The Tribune's historical fiction in this case, uttered with its usual cocksureness, shows how unreliable are its other quotations of laws purporting to have been passed in 1840 and 1843, but for which it refrains from that explicit reference so wisely demanded, though in vain, by Dr. Barrett.

What hypocrites these fellows are. They prate about equal treatment and they grant special privileges to Freemasons to lay the corner stone of public schools. Freemasonry is the incarnation of special privilege. It lives and moves and has its being in special privilege. Men become Masons because they think they cannot thrive on equal treatment, and because they long for special privileges. Not being able to stand on their own merits, they get a whole lot of irresponsible secret friends to bolster them up secretly.

The fact is, equal treatment in the administration of public affairs is a gigantic myth, exactly on a par with the first sentence of the American Declaration of Independence proclaiming that "all men are born equal." Everybody knows they are not equal in anything except the naked and obvious fact of their belonging to the human race. In everything else—physical and mental gifts, natural and acquired rights, they are as unequal as they can possibly be. No, the aim of human government, should be just treatment, varied to suit various circumstances, but never equal treatment. This justice implies fair treatment of minorities and respect for the convictions of the larger half of Christendom.

The Rev. R. G. MacBeth, into whose dense and silly pate no such conception of justice can penetrate, returns to the charge with a serene unconsciousness of the spanking meted out to his first letter by the quietly humorous Free Press. To that same journal, with thanks for its courtesy, the irrepressible "Roddie" contributes another letter which is, as might be expected, a farrago of false principles and imaginary facts. Two instances only, belonging to the latter category, are worth mentioning. He says that: "Protestants object to purely ecclesiastical schools on the ground that such schools are historically known to be failures from the educational standpoint." This is absurdly false. Whenever Catholic schools have a fair chance in competition with Protestant schools, the uniform experience of Canada, and in particular Manitoba, of the United States, of the United Kingdom, shows that Catholic pupils are the most successful. The other false statement of Roddie's, to which we refer, is this: "Historically the Presbyterian Church and the Church of England have claims in the west prior to the Roman Catholics." Have they? Let us see. If he alludes to the clergy, the first resident clergyman in the west was Father Provencher, who came here in 1818 and remained here till his death, as Bishop Provencher, in 1853. No Protestant clergyman appeared here till the Rev. Mr. West, of the Church of England, came in 1820. No Presbyterian clergyman ventured here till 1851. If he alludes to the laity the discoverers of the west in 1738 were Catholics, and from that time onward, for a century and a quarter, the majority of white men and half breeds in the west were Catholics. What, then, becomes of Roddie's imaginary claim?

Of that platitudinous letter the Free Press, in its issue of Oct. 6, says:

Mr. MacBeth returns to the attack in a letter on the school question which appears in this issue. But it is simply going round and round in a circle to declare that the Protestant idea of education—non-sectarian common schools—is the right one and that this would be a happier country if all parties would agree to support it. We agree unreservedly with Mr. MacBeth's theory; but it is a condition not a theory that has to be faced. That condition is that our Roman Catholic fellow-citizens refuse to agree with Mr. MacBeth; and they are too considerable a political factor to be ignored.

On the other hand, Dr. Barrett, with his breezy Irish humor, handles the ineffable Roddie in fine style. See his letter of October 4 to the Free Press. It begins with real Canadian

history, continues with a humorous "reductio ad absurdum," sets Roddie right on Magna Charta, and winds up with the enunciation of sound philosophical first principles. By the way Dr. Barrett himself is a splendid specimen of that Catholic training which Roddie, in his self complacent ignorance, brands as a failure. Confronted with his logic, his clarity and force of style, what a sorry figure Roderick Dearg cuts! Well might the red modern call upon his ancient black namesake, Roderick Dhu, in the words of Sir Walter Scott: "Where, where was Roderick then? One blast upon his bugle horn, 'Twere worth a thousand men." Roderick Dearg needs them badly.

Clerical News

His Grace the Archbishop of St. Boniface completed his round of summer visitations at Portage la Prairie last Sunday, where Father Viens received His Grace with that perfection of detail in liturgical functions for which the Pastor of St. Cuthbert's is so justly famous. On the previous evening, Saturday, Mr. Justice Ryan read the truly remarkable address which we reproduce on our editorial page. Mgr. Langevin warmly commended the sentiments so nobly expressed therein, and proceeded to enlarge with more than his customary eloquence upon the Catholic doctrines about education. On Sunday morning His Grace preached on the sacrament of confirmation and after High Mass, conferred this holy sacrament on 24 candidates. Some of these being Galicians, Father Boronie, Superior of the Brandon Redemptorists, who had come a few days before to prepare the Polish-speaking candidates, was present. At the evening service His Grace preached on Purgatory and prayers for the dead.

On October 4, at the Archbishop's palace, St. Boniface, before the Auxiliary Bishop of Montreal, Mgr. Racicot, and a concourse of high ecclesiastical dignitaries, the Archbishop made an announcement to the effect that the Pope had been pleased to confer upon the Very Rev. Father Dugas, parish priest of St. Boniface, and vicar-general of the diocese, the dignity of apostolical prothonotary. On the 27th of August the Pope named Vicar-General Dugas for this important office, but it was not until the Feast of St. Francis that the official appointment was made.

Monsignor F. A. Dugas, V.G., P.A., and parish priest of St. Boniface was born at St. Jacques L'Achigan, province of Quebec. He pursued his classical studies at L'Assomption, at which college after obtaining his degree, he taught, then became curate of Chambly, serving in that office for some time.

He proceeded west and was named director of St. Boniface College, and afterwards parish priest under the late Archbishop Tache. After spending four years in charge of the parish, he returned to his native province, and assumed pastoral charge of the parish of St. Andre D'Argenteuil. Upon the elevation of Mgr. Langevin to the see of St. Boniface, the Rev. Father Dugas was recalled and was appointed by him Vicar-General and parish priest. The Review heartily congratulates Monsignor Dugas on his well merited promotion.

MASONIC UNSECTARIANISM

To the Editor, North West Review

Dear Sir:

Here is the milestone the unsectarian schools of Manitoba have now reached, as witness the following report of laying the corner stone of the new public school in Melita published in the Morning Telegram of Winnipeg, Oct. 4, 1905.

CORNER STONE IS LAID AT MELITA

Masons Officiate at Founding of New School—Large Audience Attends Ceremony

"MELITA, Man., Oct. 3.—(Special) The ceremony of laying the corner stone of the new school here was performed today by J. A. Ovas, past grand

master, assisted by other grand lodge officers and brethren. After the stone was well and truly laid, the grand master made a very appropriate and instructive address on the occasion which drew such a large crowd together, and beautifully illustrated the symbolic significance of the ceremony, which was that of character building, which was the principal object in the life of every person who endeavored to leave some lasting monument of his being, of value to the world.

The choir, under the leadership of Miss Smith, received well deserved praise for the numerous selections. The trustee board presented the grand master with a silver trowel."

Done with the consent of the trustee board, as the after act of presenting the Grand Master Mason with a silver trowel goes to show. Well, what do the bigots of the Rev. MacBeth and McMillan stripe say? There is no religion in the act? There was only an address from the Grand Master Mason in which he orated on the principal object in life of every person being that of character building, and leaving some lasting monument of value to the world. People may conscientiously differ in what they consider of value to the world, but a Catholic is taught that his principal object in life is to know God, to love and serve him in this world, and that he must take more care of his soul than of his body, because in losing his soul he loses God and everlasting happiness. That is his faith. When will the bigots recognize the Catholic position? For Catholics to be expected to trust the spiritual lives of their children to teachers of such schools is practically impossible. To force them, as some would do, is tyranny in the truest and broadest meaning of the word, a tyranny that gloats over its power in its hands that compels the ratepayers to pay taxes for the support of Godless schools, and at the same time has no compunction in handing over the ceremonies attending the laying of a corner stone, to the auspices of a secret society of Free Masons.

This is the crop growing from the feed trough of the disgustingly coarse caricatures on the Catholic hierarchy, and the educational clause in the autonomy bill of the new Provinces of Alberta and Saskatchewan, so predominant in the pages of Toronto News, Winnipeg Telegram and Tribune.

LUDWIG ERK.

Gretna, Man., Oct. 9, 1905.

MR. MACBETH'S SCHOOL QUESTION

To the Editor of the Free Press:

Sir, My attention has been called to a letter in your issue of the 28th ult., in which the Rev. Mr. MacBeth of Paris, Ont., charges me with "mixing up facts, either wilfully or otherwise," when I stated that the province of Quebec granted separate schools to the Protestant minority. Here are his reasons for saying so:

"Dr. Barrett knows, or ought to know that the cases are not in any sense parallel. The Roman Catholic majority in Quebec established a system of ecclesiastical schools in that province and these schools have always been and are to-day under the control of the Roman Catholic Church. In the other provinces the Protestant majority established a non-sectarian system of national schools not controlled by the Church. If this non-sectarian system of national schools had existed in Quebec the Protestant minority would have accepted them, just as they have established them of their own accord in the other provinces."

Now, Sir, do the above reasons justify my reverend friend in the charge he makes against me? The Protestant minority asked for a system of schools separate from those of the majority. They got them in exactly the form in which they asked them. Had they asked for church schools they would have received them. I will go farther and say if the Protestant minority of to-day, through their representatives, spiritual and temporal, ask for distinctly church schools, the majority of Quebec

will grant them. But, Sir, they do not want them. And why? Because our separated brethren are divided into so many sects, each differing from the other as to the amount and quality of the religion to be taught in their schools. They, therefore, compromised upon what they call a "non-sectarian" system. This system may be called "non-sectarian" as between the parties immediately concerned, but it is, as far as Catholics are concerned, purely and simply a sectarian system. It is fragmentary in its methods, but distinctly Protestant in its atmosphere and in its ideals. It is not the fault of the majority in Quebec that the minority are divided into so many sects differing so widely in their opinions. We are not divided in our views as to what we want, and as we have first granted to our Protestant friends all they asked, surely they may allow us to enjoy what we ourselves want. One cannot help admiring the simplicity of heart of my reverend friend when he says: "If this non-sectarian system of national schools had existed in Quebec the Protestant minority would have accepted them just as they have established them of their own accord in the other provinces." Such magnanimity on the part of a Presbyterian divine should make those benighted French Canadian Catholics hide their heads in shame. Just think of it! If the Quebec majority only established a system of schools for themselves, which, while non-sectarian, as between the various Protestant sects, was purely Protestant as far as the majority are concerned, there would be the greatest satisfaction on the part of the minority to accept them. Who could withhold his admiration from the simple and yet ingenious Mr. MacBeth! I have, up to the present had a genuine respect for the broad spirit of toleration of the French Canadians in their treatment of minorities, but, alas! after this I must say that that spirit of toleration is not broad enough. They should go one step farther, and—well, become Presbyterians. If they would only do this what fine fellows they would be. There would be no school question and no "Papists." What a paradise Canada would be. But then, I am afraid, if the French Canadians would do this the language grievance would yet remain and they would find that the fable of "The Man and The Ass" would apply to them.

After exhausting his philosophical genius on the school question, Mr. MacBeth, with characteristic animus, turns on the floodgates of his historic lore on the doings of the Catholic Church and the Popes in the dim ages when they had not the enlightenment of Mr. MacBeth to guide and direct them. Catholics are charged with believing "that all governments and states should be subject to the Pope." No Catholic ever believed anything of the kind, nor does the Catholic Church propose any such belief for his acceptance. Mr. MacBeth instances the history of Britain as an evidence of this. In this he is most unhappy. The intelligent reader of Britain's history knows that the interference of the Popes in her affairs was the result of direct appeals of the people to him against the tyranny of King John and other treacherous monsters. The liberties we now enjoy were won for us by the resistance of the barons of Britain against the aggression of the kings. And those barons invited the assistance of the Popes in their struggles. Does Mr. MacBeth forget that the Magna Charta, that bulwark of Britain's liberty was won for us by the barons of England led on by an archbishop of the Catholic Church? It is the glory of the Popes and the Church that they stood firm in defence of the masses against the tyranny and oppression of kings and emperors.

Mr. MacBeth says that the Catholic conscience is of very little account and should not be taken into consideration by the state. I suppose he thinks with another Presbyterian divine, that the Catholic conscience "is mere perverted sentiment." He makes the broad statement that "the state has the right to fit the young for citizenship." Who conferred that right on the state? The state is an aggregation of

families and its right rests on the powers delegated to it by these families. The family is of divine origin. The state is the creation of man. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." The state has the right to require from the citizen loyalty to all just laws. It has also the right to see that its citizens are intelligently prepared to perform all the duties of good citizenship, and are therefore, properly educated. Beyond this it has no just right to go. It must not interfere with the conscience of the citizen or in any way curtail the right of parents to bring up their children in accordance with their conscientious convictions. But if the parents fail in their duty of properly educating their children and providing for their needs, then the state may step in and ensure the proper education and protection of the young. But these children were given to the parents by God, not by the state. Therefore, parents must render an account not to the state, but to God for the moral and religious training of their children. For the state to assume authority over these children, contrary to the wish of their parents, is nothing short of rank tyranny.

J. K. BARRETT.
Winnipeg, Oct. 4.

RADIANT WOMANHOOD

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COLLIER'S WEEKLY WEEKLY

To the Editor of the Northwest Review.
Winnipeg, Man.

Dear Sir,

Here are a couple of editorial notes appearing in "Collier's," the National Weekly (Canadian Edition), Oct. 7, 1905.

It is an undermining, cowardly attack against anything Catholic or of Catholic origin that is fair or leans towards the slightest measure of justice to Catholic separate schools. It does not hesitate to resort to contemptible false statements in support of such methods:

"It is now an established fact that Hudson's Bay is to play an important part in the intercolonial trade as a sea of commerce. It is no more an ice-locked sea than the Baltic, upon which both Sweden and Russia have for centuries depended largely for the development of their international trade. The Hudson's Bay route will bring the newly developed West at least a thousand miles nearer the European mart. The world is just waking to a realization of the remarkable potency of the Dominion's Western half. The Province of Manitoba, was the first section of the great Wheat Empire to develop, and the first to show the possibilities that lay beyond. It has been and is the gateway to what will be Canada's greatest, wealthiest, and most populous section. It is not only important but highly appropriate that this first Province of the new empire should have a water front on the great inland sea of the North. Yet it is denied by the Ottawa Government because Manitoba will not yield to the "expediency" intimidation which whipped the Northwest Territories' politicians into line. Assiniboia and Athabasca were both absorbed by the new Provinces of Alberta and Saskatchewan only because the partisans gaining power consented to distribute public funds to parochial patronage according to the pleasure of the Eastern Provinces' partisans. Over thirty years ago the Territory of Keewatin was placed under the jurisdiction of Manitoba. Now it has been taken away and placed under the protectorate of Saskatchewan for obvious reasons. This is the price which Manitoba pays for her integrity, candor, and fearless declaration for public money to public schools. Manitoba has earned the territorial extension she has asked, but so long as Sir Wilfrid Laurier demands a medieval educational policy, Manitoba must submit to her present lamentable limitations. This policy,

fortunately, however, can not long live on the world's most progressive continent. The equities of time will extend Manitoba's eastern boundary north to Knee Lake, and then by the Hill and Hayes Rivers, northeast to Port Nelson on Hudson's Bay. All of Keewatin lying north and west of that division will go to Manitoba, and the southeast section of the territory will be granted to northern Ontario. Manitoba's great day is yet to come, and her victory will be the greater because she refused to trade her democracy for a slice of Keewatin land.

The high-handed and underhanded methods of Sir Wilfrid Laurier in fastening upon the two Provinces an educational clause emphatically distasteful to an overwhelming majority of the Western voters, will yet prove to be bad and shortsighted statesmanship, even if it may possess the elements of cleverness. A country always develops faster under its own legislative prerogatives, and to gain this advantage Alberta and Saskatchewan bartered and sold their birthright to the Ottawa Government for a miserable mess of pottage. In the long measure of time history must ever be written aright and nations ultimately must undo their wrongs. The time will yet come when the Laurier folly known as the educational clause in the Autonomy Bill will shake the very foundations of Canadian stability. Alberta and Saskatchewan won their generous provincial proportions through the sacrifice of some of their law-making powers. They have dwarfed their initial greatness by that compromise. Better far be of meager measure, as is Manitoba than to expand through the contraction or total sacrifice of a fundamental democratic principle."

In justice to Canadian readers, "Collier's" has been requested to publish the following letter in rebuttal.

Gretna, Man. Oct. 7, 1905.

To the Editor of Collier's Weekly,
Canadian Edition,
New York.

Dear Sir,

Where ignorance is bliss, it is folly to be wise, and your articles on Canadian politics in your Weekly of date October 7, 1905, show a really sublime as well as blissful ignorance on the part of the author. But what a joke on the poor fellow, for a paper of such standing as Collier's Weekly, to commit the folly of publishing his article on "Absorb Keewatin."

There is no Act of the Dominion Parliament placing Keewatin under the jurisdiction of Manitoba. There is no Act taking Keewatin away from Manitoba and placing it under the protectorate of Saskatchewan.

The spleen of the author comes out in the second article "Contracted Principles" and he probably hails from Toronto. The name of that city has become a byword in the West for narrow minded bigotry and suspicion. A law enforced that all public schools in the Territories have their foundation stones laid with Masonic honors and the Grand Master of the Lodge presented with a silver trowel, as they have been recently doing in the Province of Manitoba, would, no doubt, meet the sanction of the fundamental democratic principles of the author. There would also be more equanimity in the new Provinces of Alberta and Saskatchewan if the Catholic ratepayers were compelled to pay their share of the expense, on account of their contracted principles, so emphatically distasteful to an overwhelming majority of the Western voters (as the author puts it), and yet so recently illustrated to the contrary in the Edmonton election held in Alberta, when the Hon. Mr. Oliver was elected unanimously in support of that so called shortsighted statesman, Sir Wilfrid Laurier and his high handed and underhanded methods. Lord have mercy upon us and incline our hearts to keep thy ways is the prayer of

Your humble servant,
CATHOLIC CITIZEN.

Gretna, Oct. 7.

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HOW UNCOUNTED PEOPLES OF THE WORLD ARE COUNTED

How the One Billion, Six Hundred Million People of this Planet are Enumerated—A Large Amount of Scientific Estimating Has to be Done—Nine Hundred and Fifty Millions of People Counted by Censuses—The Remaining Two-fifths are Estimated—How China's 423,900,000 People are estimated.

(Henry Gannett in Washington Star)

Of the population of the world which is commonly estimated at about 1,600,000,000, 950,000,000, or three-fifths of all, are known from censuses, while the remaining two fifths have been estimated by methods more or less approximate.

What parts of the earth have been enumerated and what have not? North America, with the exception, of the states of Central America and a few of the West India Islands, has been enumerated. Of its total population known

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A FEW POINTERS

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has been and perhaps is now made for purposes of taxation and for draft into the military service, both of which would naturally induce concealment. It may easily be conceived, moreover, that many and perhaps great omissions are due to carelessness on the part of the people and of the officials. These considerations seem to indicate that the figures of population in China are not likely to be too great, but if in error, they are in all probability too small.

Selecting from among the many published statements of population in China certain ones which have not been tampered with, the following table is presented, showing the population at a few dates during the past two centuries:

Year	Population	Rate of increase per year
1711	28.6 millions	7.....
1753	103.0 millions	3.1 per cent'
1792	307.5 millions	2.9 per cent.
1812	362.5 millions	0.8 per cent.
1881	380.0 millions	0.1 per cent.
1902	407.3 millions	0.2 per cent.

The last, that for 1902, has recently been published and has renewed popular interest in the matter. The figures like those of earlier dates, refer to the population of China proper only. The Chinese Empire is given in 1902 as 423,900,000.

The above table shows a rapid growth during the eighteenth century, resulting about the end of the century in filling the country to a high density of population. During the nineteenth century the population has, on the whole, increased very slowly indeed, and since 1812 it has been almost at a standstill. These phenomena were to have been expected since they conform to the experience of other countries, and they increase one's faith in the substantial correctness of the figures. It may be that the population in 1711, and to a less degree in 1753 was under-

stated, a possible error which, if corrected would diminish the rather rapid rate of increase in the two earliest periods.

It is stated by the Chinese authorities in explanation of the method of making this registration, that early in each year schedules are distributed to each household by the magistrates of the district to be filled out and returned

(To be continued.)

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The above statements may be summarized in tabular form, thus:

Census	No Census
Millions	Millions
North America	108 4
South America	20 19
Europe	397 6
Africa	20 120
Asia	400 500
Australia & Ocean.	5 1

Of the enumerated countries, China is by far the most important, since it is supposed to contain fully three-fifths of the uncounted people of the earth. Many widely different statements of the population of this country have been published at different times. The figures have been derived from registrations of the people, these registrations having been made at irregular intervals—sometimes annually and then after long intervals, from time immemorial. Many, perhaps most of the results of these registrations have been tinkered by foreigners to suit their own notions of what the population should be, and hence are valueless. Those which have not been changed are however of much value as they give the minimum number of the people, if nothing more.

The Work in China

No reason can be conceived why China should pad its population, and publish a number in excess of the truth. The motives which induce this in American cities are absent in China. On the other hand there are cogent reasons why the returns of this registration may be less than the truth. It

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SATURDAY, OCTOBER 14, 1905.

Calendar for Next Week.

OCTOBER

- 15—Eighteenth Sunday after Pentecost. St. Theresa, Virgin.
- 16—Monday—Votive office of the Holy Angels.
- 17—Tuesday—Blessed Margaret Mary, Virgin.
- 18—Wednesday—St. Luke, Evangelist.
- 19—Thursday—St. Peter of Alcantara, Confessor.
- 20—Friday—St. John of Kenty, Confessor.
- 21—Saturday—St. Hedwige, Widow.
(Transferred from the 17th inst.)

A TERRIBLE ARRAIGNMENT

Last Saturday, when His Grace the Archbishop of St. Boniface made his episcopal visitation of Portage la Prairie, Mr. Justice Ryan read the very remarkable address we give below. It were faint praise of this lay pronouncement to say that it is far removed from the commonplace. Never before have we read so terrible an arraignment of the purely secular school, so valiant a defence of our valiant Archbishop's stand on the school question. What a splendid answer to the bigot howl that the Catholic laity are driven by their clergy to clamor for Catholic schools! Here is a shrewd layman, a learned and eminently practical judge, who mingles freely with all classes in the wide circuit of his judicial district, who is looked upon by the overwhelmingly Protestant population of that district as fair-minded and tolerant, and yet who thunders against the evils of godless education as no priest or bishop has yet thundered. We feel in reading him that he speaks of what he knows, of what he sees around him. The intensity of the faith which he puts so fervently into practice gives to his bright mind a prophetic insight into the future of "a people, selfish, cold and heartless, as corrupt, lustful and madly devoted to pleasure" as the pagan throngs of the Colosseum gloating over the sufferings of the Christian martyrs.

To the Most Reverend Adelard Langevin
Archbishop of St. Boniface.

In the name of the parishioners of St. Cuthbert's, we welcome you most heartily to Portage la Prairie.

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You come to administer the august Sacrament of Confirmation to the candidates sufficiently prepared and intelligent and instructed in Christian doctrines. In every properly organized Christian community, the Church is founded on the school. Our poverty and numerical weakness have made it impossible for us to have a school, a want manifesting itself in many ways, and rendering extremely arduous and difficult the undertaking of our most devoted and self-sacrificing priest, Father Viens, to prepare our children for Confirmation. Nominally the whole Canadian people are Christian, and desire to have their children Christians. Practically, the number is inconsiderable whose knowledge of Christian doctrine is sufficiently thorough, whose lives are sufficiently pure, who can spare the necessary time, and are willing to make the necessary efforts and sacrifices, to inculcate actual and vigorous Christianity to the children in the home. The number of children who can be reached by the Sunday School is so small, the opportunities for teaching so restricted, the difficulty of procuring attendance for the necessary length of time so great, that the instruction obtainable there, even when added to that given at the home, is wholly inadequate to lay the foundations of a healthy Christian faith or to mould the characteristics of a truly earnest follower of the Saviour. The combined action of home school and Church are necessary—never more, frequently less, than sufficient to produce the truly Christian man.

The Christian doctrines are positive and supernatural, and must necessarily be taught. The child, left uninstructed, will not grow up a Christian or a Jew, but will be without positive belief—an unbeliever or an agnostic. To exclude religion from the school is to abandon the children to unbelief, to inaugurate the dominion of agnosticism. It is easy to anticipate the results of the godless school. Already it has produced a generation wanting in respect for parents and the aged, devoid of reverence for sacred places or persons, impatient of all restraint, blindly devoted to amusement, and, saddest of all, frequently seeking, even in childish years, relief from some fancied or trifling ill in a suicide's grave. In a few generations the perfected results will be—a nation without anything sacred and without a God,—a people selfish, cold and heartless, as corrupt, lustful and madly devoted to pleasure as those who thronged the Colosseum to gloat over the mutual slaughter of striving

gladiators, or the rending of the unarmed Christian martyrs by the lions and tigers of imperial Rome. In a Christian country, what a strange misnomer to call such schools national schools, where the whole Christian heritage, the sacred acquisitions of ages of Christian striving, suffering and triumph, are foolishly and wantonly discarded. By what a strange perversion of terms are the advocates of such schools called patriotic, and those unpatriotic who, like yourself, most Reverend Sir, are championing the right of the parent to educate his child, and the right of the Christian child to be taught his religion.—the most perfect revelation of God to humanity, the only beacon light shining across the waters of time to guide erring and sinful man to the shores of everlasting peace.

The inexorable logic of events must, it seems to me, before many years, convince every man who studies the subject without prejudice that the continued existence of schools without religion is incompatible with the continued existence of Christianity in the pupils of such schools. When such a conclusion is reached, all who desire the Canadian nation to remain Christian, must unite with you in contending for the cause which the majority of Canadian Protestants now oppose. But whether the sacred banner, which you so bravely bear aloft, shall, while in your hands, expand its sacred folds in victory, or whether the heroic struggle must continue beyond your days, and the banner be borne aloft by other hands, no foe can rob you of the glory of the strife—the battle for God and his little ones, so chivalrously fought and against such fearful odds.

You have with you, to cheer you in the conflict, the prayers of your little flock, and the love and the admiration of every true Catholic, who breathes the free air of Canada, or who, in that great land further south, catches from afar the echoes of the war and girds himself for the dawn of the surely coming morning, when he too must win or fall in battle for the same noble cause. You have the approving voice of our Holy Father, Pope Pius the Tenth, the most lovable and beloved successor of St. Peter, proclaiming to the Catholic world, across all the oceans, that you have fought valiantly in the good cause.

But, above all, you have to sustain you in the unequal struggle the approval of your own conscience, the final individual test of right and wrong, and the conscious indwelling in your breast of the Almighty Spirit, whose pentecostal glow converted the timid

fishermen into prodigies of valor and fortitude and heroism, without a parallel in the records of humanity.

To such a champion, in such a cause, with such approval, what counts the issue of the fight?

Signed on behalf of the congregation,
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EDUCATION AND RELIGION

Rev. William O'Brien Pardow

Always cogent and convincing the address of the eminent Jesuit, Father Pardow at the Recent Catholic Education Convention in New York, was marked by a candid reasoning that commends its conclusions to all thoughtful people. He spoke as follows:

It is nearly two thousand years since our Lord and Saviour Jesus Christ, gave expression to these startling words: "Call no man Rabbi," that is, teacher—"For One only is ever Master, God." In thus addressing all mankind even unto the end of time, Christ was enunciating an educational principle, the truest, deepest and most far reaching that the world has ever heard.

And yet, to the unthinking multitude, this strong language might seem anything but luminous and only iconoclastic in its calm severity. Do not these words in fact, by one fell blow, destroy nine-tenths of the acquired knowledge which we all value so highly? The world is full of men and women who claim to be teachers. The greatest minds of all ages have given of their best to this most noble of themes. The shelves of our libraries actually groan under the tons of books which have the mighty word, Education, printed in red on the title page, and in large letters, in gold on the covers and on the backs. And yet above all the din of the loud voices, too often, alas! conflicting voices of men and books, sounds clear and

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sharp, the mandate of the Great Educator—"Call no man teacher, for One is ever Teacher, God."

Of course no one has ever denied that capable tutors, men and women, may convey and have conveyed the knowledge of many facts and many principles to others less learned or less skillful than themselves; but all whose paedagogical studies have kept pace with the educational strides made by our country in recent years, must have gained a far deeper insight into the teacher's duty than that which was once had. Time was when, to many minds, drill in what has been pointedly styled, "the American educational trinity," reading, writing and arithmetic, was supposed to be the sum total of a teacher's obligations towards his pupils. But now, thank God! a whole avalanche of protests is rushing in upon us from the four winds. Educators are indignantly raising their voices against any unworthy appreciation of their noble profession and of their divine vocation. They wish it to be distinctly understood that they are by no means devoting their untiring energies to the mere editing of human encyclopaedias with gilt edges, or to the manufacture of walking bureaus of information, more or less accurate. Education, they loudly proclaim, is not mechanics, it is dynamics. It is not the transferring of certain dry facts from books to brains: education is not drill, it is fertilization, it is the stimulating and the evolving of the mighty forces dormant in the human soul—in a word, education is life.

From the higher educational plateau now reached, the words of Our Lord, "Call no man teacher," do not sound as startling as they did at first. And in fact the Great Educator, with more than scientific exactness, followed up His first declaration with these still mightier words: "I have come that they may have life, and may have it more abundantly." Yes, life in its fullest and deepest meaning; with the various grades of life, physical, mental and spiritual, rightly developed and co-ordinated in proportion to their relative values, this, and this only, is true education.

Instructors in the arts and sciences are indeed of incalculable value in developing physicians, orators, soldiers, accountants, chemists, etc., etc., but to develop men, the educator must be able to reach down to the deepest depths of the human heart, and cause to vibrate its noblest chords. It was in this sense that Christ said: "Call no man teacher!" The only One Who can educate man up to his true level is his Creator.

We have heard a good deal lately in military circles, of the "man behind the gun." Generals of armies insist again and again on the all-important fact that rapid-firing cannon and all the other modern improvements in the fine art of killing our fellow-beings will be of little avail in sustaining the glory of a nation's flag unless the men who wield the weapons are what they ought to be. Educationists of every hue are accentuating more and more the necessity of a somewhat similar principle in the less gory tactics of the mind. "Of what use is it?" asked, not long ago, the president of a famous non-Catholic College, "of what use is it to instruct our boys and girls in the art of reading, if their desire to read seldom or never gets beyond the sensational accounts of crime, or the worse than trashy novel?" He was evidently insisting on the man or woman behind the book.

A recent writer in the Nineteenth Century and After, in an article entitled: "The Blunders of Modern Education," makes the following serious charges: "It should be remembered," he writes, "that the first 'R,' reading, is all too apt to supply a substitute for one's own reflection, while writing and arithmetic are more or less mechanical exercises of hand and brain. The whole science of life," he continues, "consists practically, as we see it, in using substitutes for thought. Novelists save us the trouble of philosophizing on our own account about human nature, while the newspaper furnishes us with manufactured opinions on all topics of the day."

Thus, in the great majority of cases, our thinking is being done for us by proxy at greatly reduced rates, and with a correspondingly reduced degree of efficiency. Many men and women are actually paying far less for their thinking, done for them by the daily press, than for their washing done for them by the "heathen Chinese."

Remember also that the art of writing, which has enabled men to hand down through the ages the Gospel of Jesus Christ, with its mighty power to uplift the whole human race, has also enabled the man who is not worthy

of the name to forge a check which may ruin hundreds, to destroy a reputation more valuable than life itself, and by obscene literature, to lower the morality of an entire nation. Evidently we need a true man behind the pen, and a true man behind the printed page, if instruction in reading or writing is to be a blessing instead of a curse.

Now, if we are really to educate the man, we must impart to him a clear, definite and full knowledge of his immortal destiny. Without this knowledge it is impossible for a human being to develop along right lines, as it is impossible for a pilot to guide his vessel successfully to its destination without knowing the location of the port whither he is to tend, or without possessing the ability to read aright the mariner's compass, by his side. Nor will mere natural ethics be a sufficient guide, for since the Incarnation of the Son of God we can fully know man's eternal destiny and the means of reaching it only by listening to the teaching of Christ. The literature of Greece and of Rome will not do the work. We are no longer pagans, though the age does indeed seem to be drifting back to paganism.

"I know nothing but Jesus Christ and Him crucified," exclaimed the great apostle of the nations. "This is eternal life," proclaimed the great Educator, "to know Thee, the One True God, and Him whom thou hast sent, Christ Jesus." When the Catholic Church hands on what Christ taught, she is not teaching in her own name. She calls no man teacher, for One only is her teacher, God.

Religion, then being necessary for all true education, the question still remains: Where shall this religion be taught? I answer, wherever, and whenever the human being is being educated, and as long as he is being educated. He is being educated in the home, let religion enter here; he is being educated in the class room, let religion enter there; he is being educated in social life, let religion enter there. But at this great assembly of educators, our interest must needs centre in the school time, when the boy, the father to the man, is being prepared for the battle of life, and when the human soul is as the wax to receive impressions, but even as the hardest granite to retain them.

At this stage of my argument it affords me great pleasure to be able to quote, with full endorsement, the bold language of a distinguished lecturer in Princeton Theological Seminary. "Secular education," he writes, referring to the class room, "is a cramped, maimed, palsied education. It can never render to the state the service of impressing upon the young that reverence for the public order and the established authority which are the first lessons in good citizenship. . . . The secularization of instruction is cutting off the children of the nation from contact with the deepest springs of its moral and intellectual life. It is isolating all the sciences from that fundamental science which gives them unity and perennial interest, the knowledge of God. It is robbing history of its significance as the divine educator of the race. . . . It is depriving ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is depriving national order of the supreme sanction which invests it with the dignity of divine authority. And this process is going on in every part of our country. . . . The instruction in moral philosophy, where room is still left for any, is given a thoroughly agnostic tone. It really looks as though we were coming to the French regulation which forbids the use of the name of God by the teacher during school hours." Thus writes the brave Princeton professor. (The Divine Order of Human Society, Thompson, Lecture VI. "The School and its Problems.")

Religion forming so vital a part of education, as all true educators admit, I could never understand how anyone could accept the compromise some times proposed, viz., that religion should indeed be taught in the class-room, but only after the regular school hours. Surely the man who proposed that could never have been a boy. How indeed, could any educator who had come in contact, not with paper boys and girls, but with the real thing, flesh, blood and bones, have invented such an educational rick. We all know the joy of hearing the bell ring for the end of class, but at this supreme moment the educational executioner created by this plan, appears on the scene, and while the young indifferentist of our American schools and the bright little agnostic and the budding Buddhist rush out into God's playground,

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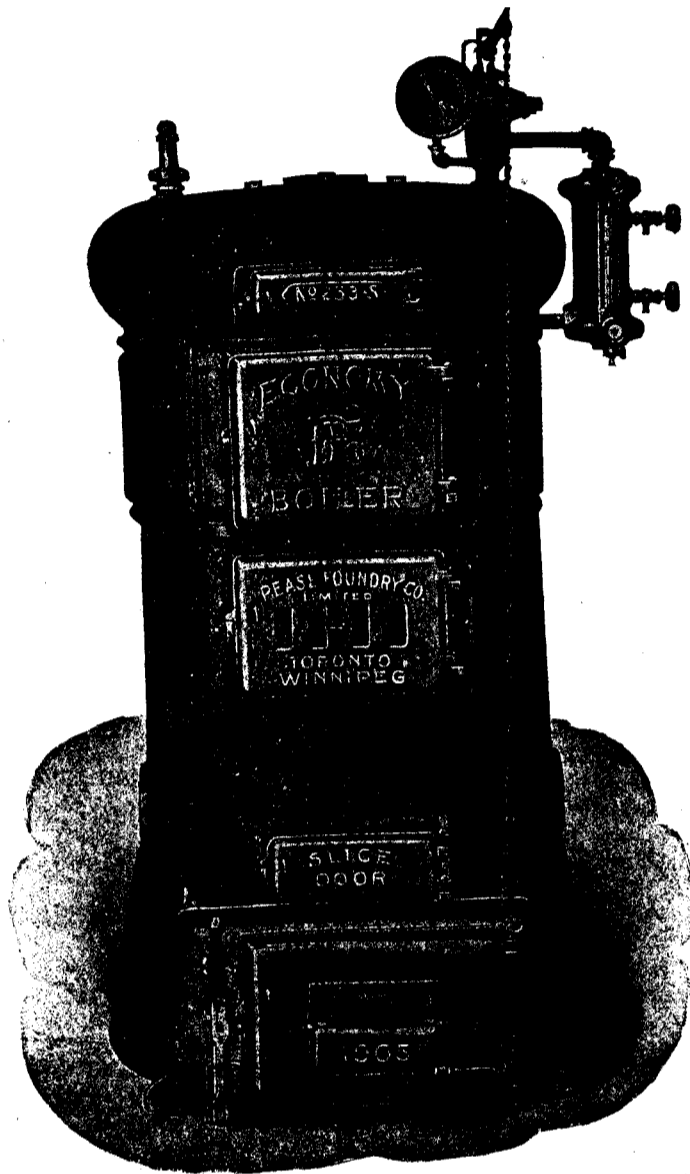
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the Catholic boy and girl must be driven back and penalized for being Christians. No glorious fresh air and fun for them until the dose of Christianity has been forced down their little throats!

Let us suppose for a moment that some un-American American, hearing that the teachers in the public school were giving quite a good deal of time during class hours to the instilling of principles of patriotism and of love of the flag, would insist that he sent his boy to school to learn the three R's, and that those who wished to learn patriotism and all about the flag might do so after class. What a howl of indignation would go up to heaven from millions of true American throats! "What!" the country would cry out, "connect in the child's mind patriotism and punishment!" Strange inconsistency! The after-class hours, when the child is fagged out, body and mind, are not good enough for the study of patriotism, but they are all sufficient for the study of Christianity!

The Catholic Church has ever taught that Christ and His doctrine have at least as good a right to enter the classroom during regular class hours as the copy book, the reader and the multiplication table. The study of religion during class hours has never been an obstacle to success in all secular branches. It is not the mere number of minutes given to any subject, that counts, as every teacher knows: it is the disposition of mind and will. Innumerable facts, too, bear me out in this statement; pupils who have given the allotted time to the study of religion have easily and repeatedly beaten on their own ground the secularist students. Theory and practice combine to prove that the only road to true and lasting success in educational matters is to listen sincerely to the One Teacher—God.

**JUSTICE TO THE FRIARS AT
LAST**

The friars in the Philippines have had many a hard knock since a short time before our war with Spain. First the Filipinos drove them from their parishes. The Friars were too Spanish to suit the followers of Aguinaldo. Next, when the Americans took possession of the Philippines, the friars were made the victims of all sorts of calumnies. Anything was not bad enough to say about a friar. Preachers, here who prior to the war with Spain, had an idea that the Philippines were some sort of canned goods, launched out Sunday after Sunday for quite a while against the poor friars. They were, in the preacher's notion, responsible for every thing that went wrong in the islands. If you asked a preacher where was the evidence on which he based his charges against the friars he would flash before you a newspaper interview with some colporteur who once upon a time saw Manila from a passing steamer, and if that did not convince you why here was a magazine article by a Protestant Episcopal Bishop, who, after the war, spent as long as six whole days in the

Philippines. Strange to say, some individuals declined to accept such testimony when their own investigations had proved to them that the Spanish friars had labored heroically and zealously for three centuries in the Philippines, and that the advancement of the natives in Christian civilization was to be credited solely to the work of the friars. Those who advanced this view were at first very much in the minority in this country. Slanders against the friars were carefully manufactured and circulated, and they were bound to have an effect upon the American people. But time has wrought a change in the American view of the Spanish friars. We no longer hear the cry, "The friars must go!" Instead honest Americans who have spent any considerable time in the Philippines do not hesitate to speak out in praise of what the Friars have done in the islands. Thus Major General Leonard Wood, military commander of the southern province, on the eve of his return to the Philippines, had this to say to a reporter of the Boston Transcript:

"The ease with which we have solved the Philippine colonization problem was due to our predecessors there. The Spanish had so done the preliminary work that it should not be difficult for us to take it up and complete it. Indeed, the Spanish did more for the Filipinos than any other colonizing nation has ever done for an Oriental people. Spain actually impressed her ideas and principles upon them. She gave them her religion and language and civilization. She did not merely scratch the surface. She really affected and influenced the lives of the natives. Malays they are, yet they are like no other Malays. In place of pure barbarism, cannibalism and idolatry, Spain implanted the Roman Catholic religion, which is today the religion of nine-tenths of the people. Spain also elevated the status of the Filipino woman. In other Oriental countries the woman is little better than a slave. In the Philippines, on the contrary, the woman is the 'business man' of the couple. She it is who really manages the estate or household, and it is almost more important that we get her good will and friendship than the man's. The work done by the Roman Catholic Friars in the three centuries Spain held the islands was wonderful, and cannot fail to excite our admiration. And in spite of her many troubles there Spain was continuing the work of Christianizing the islands when our war came on. She was, for example, just at that time, beginning to carry the work into the interior of Mindanao, and had introduced there light-draught gunboats to explore the inlets and rivers. Her officers sank these when war was declared, and I am just now engaged in raising some of them. Our people do not appreciate our debt to Spain. Suppose we had had to begin on an absolutely savage people, such as they were when Spain took them. Then our problem would have been many times more difficult. But with a Christian people to work on we had a basis upon which to build. You can see why I accord such a high place to Spain as a colonizing power."

The Spanish Friars have waited a long time for such a vindication. But truth is bound to triumph in the end. The anti-Catholic parson has long since given up abusing the friars, as too many Americans, who, like General Wood, have had a chance to learn for themselves of the wonders accomplished by the Spanish missionaries in the Philippines, are ready to confound the slanderer of the friars these days.—N.Y. "Catholic News."



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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

About two hours later, while it was still dark, Sejanus, in obedience to a sudden and imperiously-worded summons, had left his bed, and was standing in the presence of Tiberius Caesar.

"To the world at large," said Tiberius "I am entirely ignorant of what may have befallen a certain damsel, ignorant where she is, disdainful of all that concerns her or hers. But you have been my confidant; you have been in all my secrets. How comes, then, this inexplicable and monstrous account which has reached me, on such authority that, perforce, I must believe it. Have you, or have you not delivered a certain damsel from a certain most respectable and noble house?"

"My sovereign, I have."

"And in this most extraordinary proceeding, have you or have you not, used the armed public force under your command?"

"Caesar, I have."

"And pray, why am I not, from this moment to cast you off as an enemy and traitor, dangerous to me; treacherous and audacious beyond all conception, and certainly ungrateful beyond forgiveness?"

"My Caesar, I merely obeyed the express orders of Augustus, who sent me as my warrant, his own signet ring."

Tiberius sank upon a couch, and visions of Rhodes, to which he had once before been banished for years by Augustus rose before his mind.

"Augustus then, knows all," he exclaimed. "Who brought his signet-ring to you?"

"Dionysius the Athenian."

After a few minutes of reflection, Tiberius resumed:

"The conclusion of this whole business is, that Cneius Piso has been guilty of a flagitious offence. So have you, if any participation of it can be traced to you. You must between you, bear the blame and the penalties (if any come); he chiefly, you partly; and I will enable you both to bear them. As for Lygdus, he must be put to death sooner or later; it would not be amiss if it were now; but we need him still for Germanicus at least, I of course need him not; but Plancina and Cneius Piso say that he is necessary to them for their plans about that pernicious pretender. Observe this: he must have a round sum of money, this Lygdus and disappear for a time. With regard to young Paulus Lepidus Aemilius and his mother and sister, I will load them with favors; everything which has occurred to them is entirely forgotten; in fact, nothing whatever has occurred to them so far as I am concerned. I admire them extremely; I like them very much. I have not had, I say, any share in, and I have not even had so much as any knowledge of their troubles. None whatever. I am completely and absolutely ignorant of everything which has aggrieved them. But this I will say that Augustus has been rather ungrateful and unjust to the only son of the brave officer who served him so well at Philippi; as he was indeed to that officer himself. So far from taking away the property of the family, Augustus ought to have bestowed a new estate upon them."

"I understand," replied Sejanus.

"With this understanding," concluded Tiberius, "that is with the understanding that I condemn and reprobate the conduct of Cneius Piso, and yours too, if it can be proved you are still my trusty Sejanus. Go! Farewell!"

Sejanus took his leave respectfully and gravely, but rode back through the streets grinning all the way.

CHAPTER XXI.

One morning, about a week later, when Paulus showed his mother and sister the signet ring remitted to him by Sejanus, adding that it was wonderful it had not been reclaimed by Augustus, and that he now would ask Dionysius or some one to give it back to the emperor, the ladies laughed and told him the history of the ring presented by the triumvir Lepidus to Agatha. But this could not quite explain what had occurred. Agatha mentioned that Esther Maccabaeus was to have shown the locket to Velleius Paterculus. Ultimately, by carefully piecing together various circumstances, they understood that Velleius Paterculus himself must have contrived the rescue; and that Augustus never wrote a certain remarkable letter to Sejanus at all. But, as Dionysius, and indeed Germanicus Caesar, were known to have appealed to the

emperor, both Tiberius and Sejanus would naturally believe that the emperor had really intervened. Hence the impunity of Thellus and of the gladiators; hence the absolute abstention not only from all other molestation of the family, but from all inquiry into the circumstances of Agatha's romantic deliverance.

The family were not only at peace for the reasons just stated but they were now wealthy. We have already mentioned that Augustus had given them the estate of Posilippo (which Vedius Pollio, the eater of slave-fed lamprays, had bequeathed to the emperor), instead of the Aemilian property on the Liris. But surprise followed surprise. Some relatives of Tiberius and of Germanicus, as the reader knows, were in possession of the Liris estates; and (finding Germanicus willing) Tiberius sent word to Paulus that, as he might naturally prefer the inheritance of his forefathers to a strange property, and as the value of each was nearly the same, he would exchange with Paulus if he wished. The offer was eagerly accepted; the lawyers drew the necessary reciprocal conveyances; and the wanderers, as soon as they could complete their preparations and purchases, went to settle in that great castle upon the Liris, which had attracted their admiration the very first evening of their arrival in Latium, and within sight of which (as the reader remembers, at the opening of the narrative) they had been all arrested by order of no other than the man who now, liberally and considerately, put them in possession of the mansion where the ever-burning brazier had cast its glimmer upon the Lares of so many generations of their own ancient and famous Aemilian line.

(To be Continued.)

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FATHER GREEN, THE DEVOTED JESUIT SUCCUMBS TO YELLOW FEVER

(New Orleans Times-Democrat, Sept. 11)

Father Louis Edward Green, S.J., beloved Jesuit priest, a leader in the college and religious work of that order in New Orleans, died at Hotel Dieu at 3:50 o'clock Sunday afternoon of yellow fever.

He was only 38 years of age, in the prime of life, and was entering upon even more active duties than those which he had performed in the settlement, it being often said that Father Green could do two men's work. At the time of his death he was in charge of the St. Philip's parochial school, was Director of the League of the Sacred Heart, was second in command to President Maring at the Jesuits' College, was minister and prefect of the church, and was chaplain of the Auxiliary of the Good Shepherd.

The death of Father Green makes the third invasion of fever in the ranks of the Catholic religious leaders, claiming those that were especially loved. The first was Archbishop Chapelle, then a revered Sister of the Order of Perpetual Adoration, and now Father Green falls a victim.

The illness and death of Father Green provides one of the most lamentable chapters in this visitation. He was stricken last Sunday night. Strange to say, he had just preached a sermon at the Jesuits' Sunday evening, at the services of the League of the Sacred Heart, referring to the fever situation. The special prayer prepared for the times and the litany in behalf of fever sufferers had been repeated by Father Green and his congregation. In his discourse he had referred to the obligations of the hour, and how everyone should be prepared both temporarily and spiritually to meet whatever came. He drew some beautiful lessons from the fever situation, saying that in the hour of sorrow, comfort could be had from the words of the Saviour.

Father Green had hardly stepped from the pulpit, after delivering this sermon, when he was seized with a severe chill. He went to his room, thinking nothing of it. The next morning he got up, but had a headache. Later in the day he was forced to return to his room, and that evening he was reported to the officers of the institution as very ill. The physician diagnosed the case as a suspicious fever.

Here, again, a strange and unexpected incident is recalled in the beloved Father's illness. When fever first became serious the Jesuit Fathers, at the suggestion of the Marine Hospital physicians, prepared one screened room in their dormitory, making it ready in case one of their number should fall a victim. This was done in line with the general precautions being taken by all large institutions and the public generally.

On the very Monday when Father Green was evidently suffering from the disease the screened room was finally completed and fitted up ready for use. Father Green and Father Raby, largely under whose direction the place had been prepared, were joking each other that the room was ready, but they were minus a patient, not suspecting that Father Green was then the patient.

As soon as the physician diagnosed his case on Monday evening as probable fever, he was immediately placed in the room which his own hands had helped to prepare.

It is believed he contracted the disease while working among his school-boys down on Dauphine Street.

On Tuesday the final and positive diagnosis was made, and Father Green was removed to Hotel Dieu. It was believed he was getting along all right until late Saturday night there were signs of stomach trouble. He had suffered from a weak stomach all his life. He had to be very careful of his diet and often suffered intensely. It was the stomach that gave way and could not stand the fever strain, although he had not had a morsel to eat during the whole week's sickness and not even a drop of milk. Had he gotten through that day perfectly as was expected he was to have had a small quantity of milk the next day.

A number of his brother priests from the Jesuits surrounded Father Green during his last moments.

Father Green was born in Wigan, Lancaster County, England, thirty-eight years ago this coming 22nd of November. He took his literary studies in the Jesuits' school at Preston, England. Coming to America, he joined the Jesuits' Order in St. Louis, Nov. 4, 1882. After making his novitiate and repeating his literary studies at St. Louis, Father Green went to Woodstock, Md., and made three years of philosophy. In 1889 he came south and spent six years as professor at Spring Hill and at New Orleans, two years at the former and four years in this city.

In 1895 Father Green went to Montreal to make his theological studies, and was ordained there July 3, 1898, by Archbishop Bruchesi. On account of failing health, he came south, and was occupied in teaching literature at Macon, Ga., for two years. After finishing his theological studies, he came to New Orleans and taught rhetoric during the years 1902-03. In 1903 he became attached to the church and took charge of St. Phillip's Parochial School on Dauphine Street. In 1904 he succeeded Father Biever as Director of the League of the Sacred Heart, endearing himself to all. During the last two years he has been engaged in many fields, and performed an enormous amount of work. Popular and loved, Father Green was called upon for almost every sort of work. Minister and Prefect of the Church of the Immaculate Conception, he became second in Command to President Maring, which position he enjoyed at the time of his death. There was almost no end to his charitable work. As Director of the Auxiliary to the Good Shepherd, he took up practically every line of charitable work.

Father Green possessed a rare and most lovable disposition. Children used to run to him in the street. No one was ever turned away. His love and charity knew no bounds.

Rev. Father Joseph A. Raby, S.J., Professor of Sciences in the College, grew up with Father Green. They were like two brothers. Their association began at St. Walburg's Parochial School, in Preston, England, when 6 years of age.

The two were almost inseparable through life. They followed the same studies. What one took the other took. They came to America together; were admitted to the Jesuits' Order at St. Louis together; were ordained at Montreal together; came south at the same time, and have lived in the great Jesuit settlement almost inseparably.

Father Raby was almost prostrated at the death of his boyhood friend and associate. He was with him up to a few minutes before the end.

The beloved brother talked of his life associate in the tenderest terms.

"We were inseparable," said he, "Our experiences were the same, and we enjoyed each other's company most perfectly. We were ordained together at Montreal, Canada, July 3, 1898, just while the battle of Santiago was raging,

and while Admiral Cervera's fleet was being destroyed. We said our first mass while the terrible La Bourgogne steamship disaster was taking place, when 600 lives perished. We often referred to these incidents of our lives."

"The Devotion of the Blessed Virgin" was a keynote of this loyal life. He preached his first sermon on "Devotion to the Blessed Virgin," and he passed away in the same spirit, devoting his last work and words to the Divine Mother.

Father Green served as Acting Moderator of the Jesuits' Alumni Association in the interim between the departure of Father Lawton and the appointment of Father Porta, announced a few days ago. He attended the last meeting of the Board of Directors a short time ago. He was a professor, and knew personally most of the Graduates of the Jesuits' College during the past twelve or fourteen years. For this reason the officers of the Alumni Association urge a large attendance of the Alumni at the solemn High Mass to be said this morning at 10 o'clock.

The Knights of Columbus will turn out to pay tribute to his memory.

The funeral arrangements were completed last night under the special permission and direction of the Marine Hospital Service.

The body was brought to the Jesuits' College, where it will repose until this morning. There will be two ceremonies 40-day. The office of the dead will be held at 9.30 o'clock this morning, with Rev. Father Maring officiating. At 10 o'clock there will be a High Mass and funeral services, at which Very Rev. Father W. Power will officiate. Father Raby will be the deacon, and Father A. Brown the subdeacon.

Every detail will be in line with the Jesuits' custom for the burial of their priests. There will be no eulogy.

The burial will take place at the Jesuits' tomb in the old St. Louis Cemetery. It would be impossible to take the remains to the tomb at Spring Hill, Mobile, because of the quarantine regulations.

Valuable Advice to Mothers

If your child comes in from play coughing or showing evidences of Grippe, Sore Throat, or sickness of any kind, get out your bottle of Nerviline. Rub the chest and neck with Nerviline and give internal doses of ten drops of Nerviline in sweetened water every two hours. This will prevent any serious trouble. No liniment or pain reliever equals Polson's Nerviline, which has been the great family remedy in Canada for the past fifty years. Try a 25c. bottle of Nerviline.

They had just begun their courtship, and they were swinging on the garden gate, beneath the silent stars; and they were silent too, for they were yet in the first dawn of young love, and scarce knew what to say to each other. The silence at last became embarrassing, and she said:—

"I must go in."

"What's your hurry?"

"Oh, we're just like fools, swinging here and saying nothing."

"I don't know what to talk about."

"Well, I must go in."

"Wait a moment. Say you must be awfully troubled by the flies in the summer time."

"I?"

"Yes; they must light on you in swarms."

"Sir?"

"Because you're so awful sweet."

She didn't go in.

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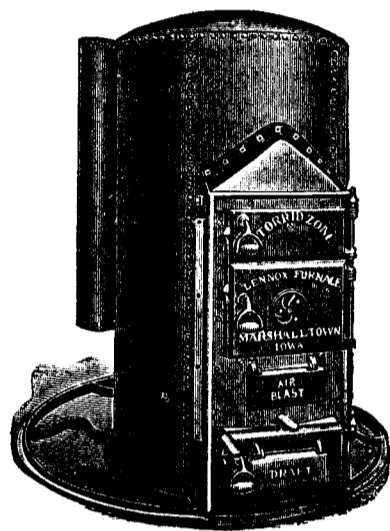
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Cardinal Moran on Home Rule
Australian papers to hand contain glowing accounts of the farewell demonstration given to Mr. W. Redmond before his departure from Sydney for America. Cardinal Moran, who presided, delivered an eloquent speech on the Home Rule question. His Eminence said that from the very outset the Parliamentary Act of Union must be

regarded as null and void, for it was the outcome of corruption and crime. The Irish Parliament, when it came, would be actuated by genuine patriotism, and would represent the whole body of Irish people. The glorious triumph for which the Irish party had so faithfully toiled would not be long deferred.—Irish Correspondence of the "Catholic Times."