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CURRENT COMMENT

No one but Mr. John Brisben Walker could have written "A Dinner at Delmonico's" in the August "Cosmopolitan." To be at once so outspoken and so familiar with celebrities one must have been a millionaire before founding a magazine and then making it such a financial success as to warrant the inaugurating of the ten-cent rate. Others, like Mr. Frank Munsey, may be still more successful in financing a magazine, but in this case there was equivalence of reaction, the magazine made the man, whose ideas do not rise above the secrets of profitable advertising or the different makes of automobiles. Mr. John Brisben Walker has ideas of his own on a variety of subjects, and as he has unlimited faith in himself and the fearlessness that comes of an independent social position, he says what he thinks. The result is often exhilarating.

Mr. Walker was one of the guests at a dinner given by the New York Chamber of Commerce to the forty-six Filipino Commissioners, who have since spent a month at the World's Fair and will spend two more months in studying American institutions. These Commissioners are mostly natives of the Philippine Islands, men whose educational groundwork is due to the labors of the much-maligned Friars and Jesuits. The banquet "had been arranged on diplomatic lines," says Mr. Walker, which means that the Filipinos were to be patting the back in a patronizing way and told to be good boys and admire American civilization. But things turned out quite otherwise. Mr. Jacob G. Schurman, the Canadian President of Cornell University and late head of the Philippine Civil Commission, threw a bomb among the diplomatic diners by making an impassioned appeal for Filipino independence, which was unexpectedly applauded to the echo. Then the gentlemen who support the present policy of imperialism as against the popular American preference for Filipino freedom took up the cudgels in favor of the Washington government. Mr. Taft, ex-governor of the Philippine Islands, criticized Mr. Schurman "and looked surprised and even pained when the applause was feeble. His argument was, that while there were present at that dinner 'a great number of intelligent men from the Philippines, who by the way, were nearly all doctors of law, doctors of philosophy or masters or bachelors of arts, and while a great number of men of like character remained at home, we could not safely trust the Filipinos with independence, because there were in the Islands a great number of ignorant people,' as if the same could not be said of the United States. Mr. Whitelaw Reid, chairman of the banquet and editor of the New York Tribune, began in his polished way, softly, almost cooingly. But pretty soon the adjectives began to fly. With fine scorn, looking at President Schurman, he said it was the practical men who accomplished things in government, never the 'cheap sentimentalists,' and as he spoke the wonder grew that the successor of Horace Greeley could so talk."

"The great treat of the evening" according to Mr. Walker, was the closing speech by Senor de Taveia, President of the Philippine Commissioners. In describing it Mr. John Brisben Walker waxes truly eloquent. He is a Catholic, although one would never suspect it from the complexion of his magazine, except perhaps from the

exclusion therefrom of certain wild theories that find lodgment in other magazines uninfluenced by that mental equipoise which a Catholic, however worldly, never loses completely. In such men the latent admiration for the old faith and its manifold fruits freshens up and glows again at the sight of Catholic reasonableness capturing a prejudiced audience suddenly made aware of its hitherto unsuspected, because pretentious ignorance. "The audience expected phrases of thanks for the entertainment. They were woefully disappointed. For nearly three-fourths of an hour they sat listening with the utmost attention to what was notably THE speech of the evening. There were polite phrases of thanks—of appreciation for individuals, of admiration for our country; but they took up no more than one-tenth of one per cent. of Senor de Taveia's speech. He proceeded straight to the point. We believe ourselves amply able to administer a republic; give us the direct assurance that we shall have our independence. So far from such assurance doing harm, it will serve to pacify every dissension, voiced and armed.

He quoted Mr. McKinley's promises and Congressional action, to show how much reason the Filipino people had to hope that his statement was most reasonable. "What object could a people have to rebel who had an assurance that within a certain number of years they would have their independence with the approval of the entire American people."

So long as Mr. Walker quotes the Filipino orator, he is on solid ground, but when he goes on to belaud the principle on which he says the United States is founded, namely, "that all government derives its just powers from the consent of the governed," he unwittingly steps into a quivering quagmire. Few principles can so easily be proved false. In practice, even in the neighboring republic it has been proved that not one sixteenth of the entire population in the thirteen original States signified their consent to the Declaration of Independence. In theory the principle is utterly untenable. As Father T. J. Campbell, S.J., says in the current "Messenger,"

The police force, the prisons, the scaffold, the electric chairs, are so many denials of such a pretence. In one sense it may be true, viz., that when the people recognize that the will of the ruler is not the unwarranted, unauthorized and baseless claim of an individual who in one way or another has achieved power, but is the concrete expression of the will of the Supreme Ruler of the universe Who declares that all governments should proceed along the lines of right and justice, then they willingly consent to be governed; but such consent is the assurance of peace and not the foundation of any right to rule.

These words are taken from a comprehensive and convincing article, entitled "Socialism," in which Father Campbell reviews the history of socialism, its doctrines and its progress or failure in all the principal countries of the world. He shows clearly from quotations of leading socialists that their theory aims at the ruin of all morality in the individual, at the destruction of all family life, all patriotism and all liberty. If Socialism, which is already a menacing power in Germany, France and Italy, ever gets the upper hand, what will be the result? "One of three things: universal anarchy, the advent of some military leviathan, or the in-

vention of a third power to avert both calamities." Father Campbell points out that anarchy will array against itself every man who loves his home, his family, and his country, or in whom there remains any sense of duty to God, and therefore anarchy cannot last. "The remorseless tyranny of some military ruler will restore tranquillity, if not peace, through oppression and bloodshed." But even this cannot last, as the example of Napoleon I. proves. Therefore the State must intervene. But the State is powerless without religion. What religion then? "The only opponent of socialism, according to the English socialist, Hyndman, is the Catholic Church, and Vandervelde, the spokesman of Belgian socialism, writes in the Independent, Feb. 25, 1904, as follows:

On the one hand are all those who hold that authority should descend from above, and who find in the Roman Catholic Church the most perfect expression of their ideal. On the other those who insist that authority shall come from the people, and who by the logic of circumstances can find their hopes in nothing but Social Democracy. One may welcome or deplore the fact of this coming concentration about the Roman Catholic Church on the one side and the Social Democracy on the other, but no one can deny that this concentration is inevitable; and the future struggle will have to be fought out between these two armies. To those therefore, who are interested in the social movement of Europe, we say: 'Observe above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism.'

Curiously enough, Vandervelde's own country presents the only example of a government acting under the inspiration of the Church, but it is a striking proof of the power of Catholic principles as against the inhuman efforts of Socialism. "Belgium, whose great manufacturing interests and dense population seemed to afford a most promising field for a Socialist propaganda," and where with the exception of Liege, that hotbed of anarchical doctrines, socialism has assumed the possible and practical form of co-operation, has checkmated aggressive socialism by anticipating its legitimate reforms, and the consequence is that "the country has been for over twenty years in the enjoyment of a prosperity unparalleled in its history."

There is, however, another and a more striking example of the Church's influence as a preventive of socialism, not by governmental decrees, but in the teeth of them. "Centuries of misrule would naturally have hurled the entire Irish people into the hands of the Socialists, but the Irish reverence for parental, civil, and ecclesiastical authority ingrained in them by the Catholic training and tradition of long centuries, has, to the amazement of the Revolutionists, kept them as a body solid as a wall of brass on the side of order. There is no more faithful father of a family and no more self-sacrificing patriot in his native or his adopted country than an Irishman. There are some, unfortunately, on the wrong side, but an Irish anarchist or out-and-out socialist is a recreant to his race and religion."

The great mistake of socialists, says Father Campbell, is to think that the Church is their enemy. "She is not. She will conquer, but conquer as a friend. Under

the wild demands of socialism she detects many a glimmer of truth and many a just cause for complaint, while she also sees unfortunately bound up and mingled with them many outrageous and destructive errors which can only bring disaster on their adherents. To eliminate the evil and secure the good is her only purpose. She is not unprepared for the fight, she expects it. She may be beaten at first, but she will ultimately triumph. She has had the experience before."

Doubtless this masterly article will soon appear as a booklet, one of that invaluable series bearing for general title "The Catholic Mind," and to be had at 20 West 16th street, New York, for five cents each, or the whole series, so far numbering 22, for 75 cents.

La Croix, of Paris, under date of July 30, confirms the good news that Mgr. Le Nordez, Bishop of Dijon, reached Rome a little before that date and was then the guest of the Sulpician Fathers. He left France so quietly that Combes was not aware of his departure until it had taken place. The premier is furious at the repentant prelate. The radical journals storm at Mgr. Le Nordez and call upon the government to cut off his salary. "The contrast," says the Croix between their attitude now and what it was two days ago is a most extraordinary sight." All officialdom is astounded at the Bishop's change. Meanwhile he has chosen, to plead his case, one of the lawyers who attend the ecclesiastical courts, and he has asked for an audience with the Holy Father.

Writing under date of July 24, the Rome correspondent of the Tablet says: "It seems to be quite clear that the Bishop of Laval is now under sentence of excommunication, though no formal publication of the sentence has yet been made; the French Embassy to the Holy See is still represented here in Rome; the Papal Nuncio has not left the environs of Paris; and the Concordat continues to hang by a thread. How much longer it will hang nobody in Rome pretends to know, but its fall will be due to the fact that M. Combes and his government choose to consider that the Concordat prevents the Head of the Church from exercising his spiritual authority over a rebellious bishop accused of flagrant immorality." The letters which purport to have been addressed by the Holy See to the Bishop of Laval, Mgr. Geay, and which have been widely printed on both sides of the Atlantic are, according to the Tablet correspondent, "simple forgeries." The same writer says: "The Anti-clerical press endeavors to depict Pius X. as a truculent Pontiff bent on outraging the tender feelings of the French lawmakers—which shows that the anti-clericals have studied the fable of the Wolf and the Lamb with great profit."

Later information in La Croix July 30, is: "Several papers say that Mgr. Geay has written to Rome that he submits to the Holy Office, but this news lacks confirmation. However, there seems some hope of an amiable solution that would put an end to these painful incidents."

Last week's True Witness had this timely reference to our noble Canadian river, the finest, taking it from source to mouth, though not the longest nor the widest, in the world.

Wednesday last, the 10th August, was a double commemoration for the people of Canada. While it was the feast of the

Great St. Lawrence, the martyr, the model of Christian fortitude, it was equally the day on which Canada was discovered. After hazarding upon unknown seas, Jacques Cartier, the intrepid sailor, of St. Malo, entered the majestic river that flows by our city, on the 10th of August. Surprised at the immensity of the giant stream, the marvellous beauty of the surrounding panorama, and the vast horizons of a new land that spread out before, the pious mariner named the giant river after the great Saint on whose festival he first sailed its waters—and it became the river St. Lawrence. No more magnificent tribute could be paid to the Saint by a layman and an explorer than the naming of such a glorious stream in honor of the day of that Saint's passage to heaven. Millions on millions have since travelled up and down that grand river and hundreds of millions of times has the name of St. Lawrence been pronounced, not always in a spirit of religious devotion, but certainly always associated with admiration for the wondrous work of God that bears his name.

Persons and Facts

The cost of Westminster Cathedral up to last October was \$1,000,000. This does not include the 11 side chapels, which are the gifts of private donors. In massiveness, symmetry and completeness of ecclesiastical architecture nothing comparable to it has appeared in England since the days of the so-called "Reformation."

Bishop Hoban, of Scranton, Pa., has inaugurated a war against the dance hall dives, low theatres and back parlor saloons in his home city. In his efforts he is backed by the Protestant organizations and the Municipal League. The Bishop called a meeting of all the male Catholic societies of Scranton, the delegates present responding to his enthusiasm and expressed themselves as willing to do all in their power to suppress these dangers to the morality of the city.

The splendid work of the parochial schools of Boston has at last been recognized by the school authorities, which have decreed that henceforth graduates of the grammar schools will not be obliged to take a special examination in order to enter public high schools. This is a deserved but tardy acknowledgment that pupils of Catholic educational institutions are receiving a training equal to that given in our public schools.

"A Polish priest who spoke French very fluently and who was collecting at the Church door for the building of a Catholic Church in Tashkand, told me," writes Mr. Michael Davitt from St. Petersburg to the Dublin Freeman's Journal, "that he did not know any Irish Catholics in Russia. There were a few English, he thought, living at St. Petersburg, who were employed in banks. He informed me that there were about 20,000 Catholics in St. Petersburg, that the new Metropolitan, who had just come from Rome, was a Polish count; that the Emperor had received him kindly two days ago (before Sunday), and that the present emperor was a very good man who gave every liberty to Catholics. My reverend friend knew absolutely nothing about a country called—Ireland! But it is only fair to add that he has lived in Tashkand for many years."

Dr. Gallagher, of Chicago, is here on a visit to his relatives in Winnipeg.

Mr. Gilbert J. Brady, a student of the St. Louis University, has been appointed to take charge of the Vatican exhibit in the Anthropology building at the world's fair. Mr. Brady has made a study of manuscripts and historic objects and is especially well versed in the traditional and historic significance of the Vatican exhibits.

One of the most pleasing features of McClure's Magazine is the occasional story of New York East Side Jewish school life, by Myra Kelly. The strange lingo of the little Hebrew boys and girls, coupled with their admiration of their Christian teacher make up a picture that is unique and full of curious sidelights. Miss Kelly is the daughter of a well known Catholic physician. Her popular stories will soon appear in book form.

The Rev. John Faber Schofield, whose resignation of St. Michael's Episcopal Church, Hill Square, Edinburgh, Scotland, and forthcoming reception into the Church were announced in the London Times on July 19, is a cousin of the late Father Faber. During the twelve years that he has ministered at St. Michael's, he has, in the teeth of much opposition, consistently held such "High" doctrine and practiced such "High" ritual that the church had become, according to the complaint of the "English Churchman," "a very hotbed of the most extravagant ritualism." In consequence of this he was refused an assistant and placed under episcopal ban. So successfully, however, did he work single-handed that he gathered and kept together a big enthusiastic congregation. Mr. Schofield is a member of the old Yorkshire family, and was educated at Trinity College, Cambridge. For years past he has been a devoted admirer of the works of his kinsman, Father Faber.—The Tablet.

Senator and Mrs. Bernier celebrated the 33rd anniversary of their weddingday on Monday, 15th inst. The day was also the 60th anniversary of the birth of Mr. Bernier. On this occasion a large number of friends went in the day or in the evening to offer them their hearty congratulations. One may rest assured that if any attentions are more appreciated than others, it is those which spring spontaneously from the heart, as they did on this occasion.—Le Manitoba.

The Telegram of the 19th inst., describes as "a romantic story, one of the most romantic incidents in the history of the Northwest" the scandalous weakness of a nun who secretly ran away and got married. Since when has the betrayal of trust, the breaking of one's solemnly pledged promise, since when has constructive perjury become romantic?

The three greatest estimators of the world's wheat crop for 1904 though differing by more than 130 million bushels (twice the probable Manitoba crop) agree in forecasting a crop smaller by at least 41 million bushels, than last year. The highest estimate, Dornbusch's, is 3,056 million bushels; the lowest, Bromhall's, is 2,926 million bushels. Thus Manitoba is expected to provide about one-fiftieth of the world's wheat crop.

Colonel Sanderson, on Wednesday, Aug. 3, in the House of Commons, raised a discussion on the case of Constable Anderson, and made an attack on Sir Anthony McDonnell. He acknowledged in almost as many words that the little Orange minority are highly indignant because even a subordinate Government position has been given in Ireland to a gentleman whose religion is that professed by the vast majority of the people. The Orangemen should, as hitherto have all the loaves and fishes.—Catholic Times.

Mr. John Redmond went to Belgium on Friday, July 29, to be present at the reception of his niece, Miss Dora Howard, into the Irish Benedictine Convent at Ypres.

Sir William Butler, when the jingo war fever was at its highest, was prevented from taking command of the troops on the occasion of Queen Victoria's visit to Bristol, but at Swansea in the last week of July there was no one with the exception of their majesties who was so lustily cheered through the streets as the man who would not allow Lord Milnor either to bend or break him. The General rode in the Royal saloon to the docks, and as he left the King was heard to remark to the Queen, "what a charming fellow Butler is."

A correspondent of the "Freeman's Journal" calls attention to the fact that the 31st of next December will be the centenary of the birth of Francis Sylvester Mahony, better known as "Father Prout." It was on the Feast of St. Sylvester (December 31st) of the year 1804 that the author of the "Bells of Shannon" first saw the light in Cork. He entered Clongowes Wood College on February 23rd, 1815, and studied there for four years, to which college he returned in July 1825, as a Jesuit novice. In September, 1827, after giving up the notion of being a Jesuit, he entered the Irish College in Rome, and he was ordained a secular priest for his native diocese in 1832, at Lucca. From 1832 to the autumn of 1833 he was chaplain to the Cholera Hospital in Cork, and he then went to London, where he became associated with "Fraser's Magazine."

Next Thursday at 8 p.m. in the town hall of Selkirk there will be a Lecture and Concert in aid of the local Catholic Church. Father Drummond will lecture on "Irish Orators;" Miss Madge Barrett has kindly consented to sing. Train leaves Winnipeg daily at 5.15 p.m.

Clerical News.

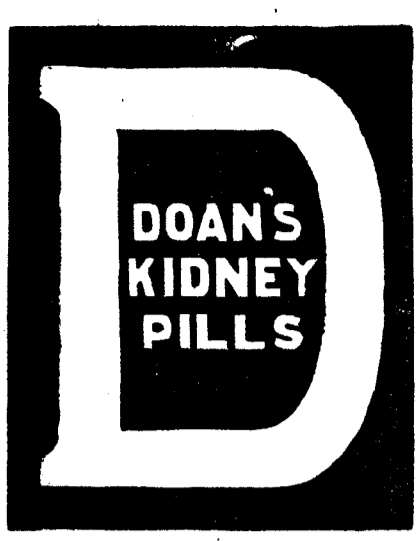
In the death of Rev. Father Brennan, which occurred recently at St. Michael's College, the Catholic community of Toronto suffered the loss of one of the most pious, energetic and highly esteemed priests in the diocese. From his relatives in Ireland he had on two or three occasions inherited considerable sums of money. These he expended for the benefit of the poor of his parish, and from the time he came to Toronto until his death he lived within the yearly income permitted by the Order of St. Basil.

The venerable convert, Father B. F. de Costa, whose life was in danger about the time of his ordination last year in Rome, is now in New York and celebrated recently his 74th birthday at St. Vincent's hospital, where he received the congratulations of many clerical and lay friends. His health has greatly improved.

M. Combes, the French Premier, on Saturday submitted to President Loubet for signature a decree suppressing the Congregation of the Sulpicians. As the Sulpicians are not in any sense a religious order, but only a community of secular priests, this move is one further step in the march of Church persecution.

Rev. Father Gandos, professor of theology in the Trappist Monastery of St. Norbert, was run over last week by a wagon containing five persons which passed over his abdomen, causing a temporary paralysis of the lower part of the body. He is now in St. Boniface hospital, recovering slowly.

The Holy Father received Mgr. Le Nordez, Bishop of Dijon, very affably. The bishop, who showed great emotion, presented his defence to his Holiness. The Holy Father then exhorted him to rely on the justice of the Holy Office, and expressed his regret at the publicity given to the disciplinary measures adopted by the Holy See. His Holiness added: "Reason is on our side, and we are confident that God will assist His Church in the mad struggle which sectaries have begun against her."—Liverpool Catholic Times, Aug 5.



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The Franciscan province of the Sacred Heart, which recently celebrated its silver jubilee at St. Louis, consists of nine monasteries, three colleges, and twenty-eight residences, with a total membership of 480 friars, of whom 201 are priests, 92 clerics and 187 lay brothers. The sphere of activity of the province has been vastly extended in the past 25 years.

After the final interview between Cardinal Merry del Val and M. de Courcel, French Charge d'Affaires at the Vatican, the Holy Father summoned Cardinal Merry del Val in order to receive his report of what had taken place. His Holiness dined as usual with the Prelates, who are his intimates, and gave no sign of concern at the turn which events had taken. There is absolute calm in official circles at the Vatican.—Ibid.

The celebration of the 89th anniversary of the birth of his Grace Archbishop Murphy, of Hobart, Tasmania, was fittingly celebrated on Saturday, June 18, at Hobart. A large gathering, which included the State Premier, other legislators, priests, leading Catholic laymen and representatives of the Hibernian and other societies assembled at the Palace and tendered their hearty felicitations to the aged Prelate, which his Grace acknowledged in an eloquent speech. His Grace was born on the day upon which the battle of Waterloo was fought, June 15, 1815. His native place is Belmont, Crookstown, Kilmurphy parish, County Cork, Ireland. He was consecrated Vicar-Apostolic of Hyderabad in 1846. During Bishop, Murphy's stay in Rome he performed the obsequies connected with the death of Daniel O'Connell. Dr. Murphy was in India throughout the Mutiny, and had many extraordinary experiences. Meeting Dr. Willson, Bishop of Hobart, in Rome, Dr. Murphy's thoughts were turned to Hobart, and he was appointed to the See in 1866.

Rev. D. Plante, S.J., went to Rainy River for last Sunday service.

Rev. Father Polaska went last week to Dauphin to visit the Catholic Slavs in that district.

Rev. Father Blain, S.J., was operated for appendicitis on the 12th inst., and is now steadily improving in St. Boniface hospital.

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SATURDAY, AUG. 20, 1904.

Calendar for Next Week.

AUGUST.

- 21—Thirteenth Sunday after Pentecost. St. Joachim, Father of the Blessed Virgin. Solemnity of the Assumption.
- 22—Monday—Octave of the Assumption.
- 23—Tuesday—Vigil. St. Philip Beniti, Confessor.
- 24—Wednesday—St. Bartholomew, Apostle.
- 25—Thursday—St. Louis, King of France.
- 26—Friday—Votive Office of the Passion.
- 27—Saturday—St. Joseph Calasactius, Confessor.

WHAT THE MONKS ACHIEVED

At the present time when our secular press, taking its cue from European anti-Catholic journals, is attempting to belittle the social work of the religious orders in order to palliate the cowardly persecution of these benefactors of humanity, we deem it opportune to place before our readers the impartial testimony of one who can have no motive but the love of truth in bearing witness in incontrovertible facts. Henry Mayers Hyndman is an ardent socialist and, what is less common, a man of varied learning and wide experience. He is no half-educated, self-made demagogue, but a graduate of Cambridge. On leaving Trinity College in that great University he first studied law, and later on was a special correspondent to the Pall Mall Gazette during the war between Prussia and Austria in 1866. Some twenty-three years ago he began publishing a series of socialistic works, among which are: England for All, The Social Reconstruction of England, Socialism and Slavery, Will Socialism Benefit the English People? The most learned of his works is the Historic Basis of Socialism in England, published in 1883. Therein occurs a passage which might almost be styled the classical defence of religious orders, a defence all the more remarkable in that it proceeds not from an honest Protestant like Maitland or Ranke, but from an unbeliever, a freethinker, a socialist leader, one of the champions of the Social Democratic Federation. It will be seen that Mr. Hyndman, in the fulness of his knowledge and the sincerity of his purpose, is indignant at the travesty of history palmed off on the Protestant world.

At pages 14 and 15 of "The Historic Basis of Socialism in England," he writes: "The relations of the Church, the monasteries and the clergy to the people were most important from every point of view. There is nothing more noteworthy in the history of the human mind than the manner in which this essential portion of English society in the middle ages has been handled by our ordinary economists, chroniclers and revisionists. Even sober and, in the main, tolerably conscientious writers, seems to lose their heads or become afraid to tell the truth on this matter. Just as the modern capitalist can see nothing but anarchy and oppression in the connection between the people and the feudal noble, so the authors who represent the middle

class economy of our time, the Protestant divines, whose creed is, the devil take the hindmost here and hereafter fail to discover anything but luxury, debauchery, and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts, should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent it. . . It is not true that the great revenues of the celibate clergy and the celibate recluses were squandered, as a rule, in riotous living. As a mere question of religion, Catholicism was as good as any creed which has ever found acceptance among men. Abuses, doubtless, there were, and most of them were bitterly attacked by members of the Church themselves; but the Church, as all know, was the one body in which equality of conditions was the rule from the start. There, at least, the man of ability, who, outside her pale, was forced to bow down before some Norman baron, whose ruffianly ancestor had formed part of William's gang of marauders, could rise to a position in which this rough, unlettered, swashbuckler grovelled before him. Sixtus V. was picked up out of the gutter; our Englishman, Nicholas Breakspear, Adrian IV., was a poor laborer's son; and these are but two instances out of thousands of distinguished ecclesiastics of humble birth."

From page 16 to 19 of the same work Mr. Hyndman points out that the Church not only spent half her revenue on the poor, but did still more. "The books of the conventual establishments also show that a large portion of the income derived from their lands was spent by the monks in entertaining strangers, in relieving beggars, in attending the sick, and in other good works. Granting that other good works. Granting that large sums were wasted on the useless ceremonies of masses and candles, that some of the monasteries had a well managed refectory, and an admirable cellar of wine and beer, it is certain, nevertheless, that the abbots and priors were the best landlords in England, and that so long as the Church held its lands and its power, permanent pauperism was unknown. The general employment, which, as landlords resident among the people, they afforded, the improvements of the farms and of their own buildings which they carried out, the excellent work in road-making which they did—a task specially necessary in those times—in addition to their action as public alms-givers, teachers, doctors, and nurses, show what useful people many of these much abused monks and nuns really were. The monkish ignorance of which we hear so much, the 'drones' who slept away their lives in comfort and ease at the cost of other men's labor, were no more ignorant and superstitious than a Church of England parson, or a Wesleyan preacher and were less dependent on the labor of their fellows than Baptist orators or radical capitalists of today."

When, in the foregoing passage, Mr. Hyndman indulges in his little fling at "useless ceremonies of masses," he overlooks the sequence, as between cause and effect, between that lavish expenditure and charity to the poor. It is passing strange that, with his analytic mind, he never asked himself how it has invariably come to pass in the history of the world that those who spend most on the worship of God are always the most practical lovers of their neighbor. The New Testament, which makes charity to brother man the test of love of God would have answered that question. But a freethinking socialist cannot be expected to follow the laws of logic in all things, and these very blemishes in his testimony enhance its value.

Finally, according to Mr. Hyndman again, what was the effect of the suppression of the monasteries, begun under Henry VIII. and consummated under Elizabeth? "The poor," he writes at page 32, "who had ever obtained ready relief from the Church; the wayfarers, who could always find food and shelter

in the religious houses; the children of the people; who repaired to the convent for guidance and teaching, were deprived at one fell swoop of alms, shelter, and school. This great and powerful estate, which naturally sided with the people against the monarch and the aristocracy, now became a means of oppression in the hands of the aristocracy and the middle class. Rack-renting and usury were henceforth sanctioned instead of being denounced, and the Protestant Reformation became a direct cause of the increasing misery of the mass of Englishmen."

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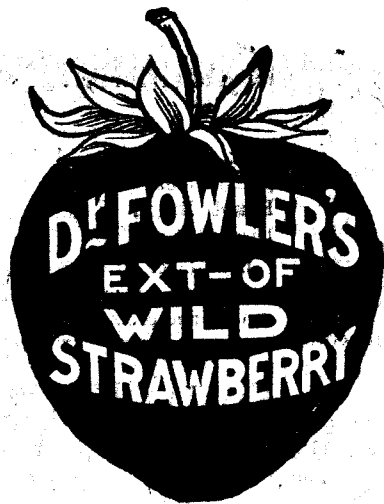
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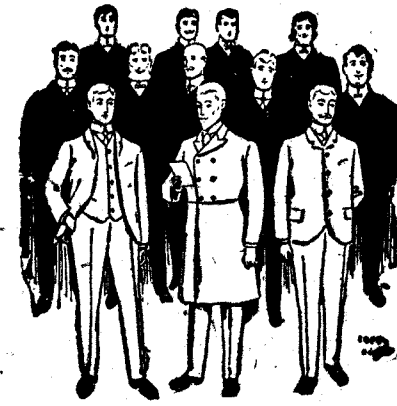
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FATHER DUFRESNE'S SILVER JUBILEE.

The benighted multitudes who imagine that this country is all English speaking and Protestant would have changed their minds had they witnessed Father Dufresne's silver jubilee last Tuesday and Wednesday in the hamlet of Lorette, barely sixteen miles from Winnipeg. There everything is French Canadian and Catholic. No other state of things seems to be dreamt of there. Although several distinguished French (from France) priests were present, not one word was breathed in all the speeches and addresses about France and still less about any other country in Europe. Of course not a word of English was spoken in public. For these good people, the pioneers of civilization in eastern and western Canada, there were only two places in the world, their forefathers' home for at least two hundred years in Lower Canada and their present home in Manitoba. And withal they are thoroughly up-to-date in farming and dairy methods, and in machinery. All the younger generations speak English fluently; they have by far the most artistic church in the Northwest; the population has an air of brightness and intelligence that is quite above the ordinary, without, however, any of that aggressive smartness which is so irritating south of the line; our French Canadians are too well bred for that.

From Winnipeg, St. Boniface and the neighboring parishes friends had foregathered to honor the silver jubilee of him who, after God, is responsible for this idyllic simplicity and charm of manner. Joseph Dufresne, after completing his theological course, was ordained in the Cathedral of St. Hyacinth on Aug. 17, 1879. A few weeks later he emigrated to Manitoba, where he acted as pastor of St. Boniface Cathedral and Professor at St. Boniface College. In 1884 he was placed in charge of the parish of Notre Dame de Lorette which he has administered ever since. He lately completed a beautiful church in which the mural paintings are remarkably fine specimens of effective drawing and coloring, the work of a well known artist, Mr. Monty, who decorated the cathedral. Three fine bells have also come lately to Lorette, and two of them were hoisted into the Church steeple in presence of the assembled guests last Wednesday.

These guests arrived on Tuesday afternoon. The train leaving Winnipeg at 4.50 p.m. was crowded. The railway people, influenced by owners of property unfriendly to French Canadians, have placed the station of Lorette almost four miles from the village. This seeming hardship is in other ways a blessing, for it keeps Lorette sweet "far from the madding crowd." The weather being delightful and thirty smart rigs being in readiness for the guests, the drive over the smiling prairie gave an additional zest to the pleasant jaunt. Here, we may as well remark that in horseflesh, as in everything else, Lorette is fully abreast of the times. That long procession of thirty vehicles rattled over the country road at a great rate.

The village of Lorette is pleasingly rural, the fine church emerges from a bower of trees, which line the front of all the houses. And the people all seemed so glad to see us. Their faces were a picture of intelligent, not bucolic contentment. It would be difficult to find anywhere else handsomer types among the men, women and children.

Supper was served in the Convent. At 7.45 p.m. a musical, literary and dramatic entertainment was given by the convent pupils in the parish church. The address was read in a very pure French accent, with great distinctness and without any exaggeration, by Miss Gendron. Another address was read by Dr. Royal, and a third by Rev. Father R. Giroux, of St. Anne. To all these Father Dufresne read written replies, a precaution which speaks highly for his foresight, although, even when unprepared, he is a fluent and impressive speaker, but this careful preparation gave

to the whole ceremony a finish and completeness rarely witnessed. The only sound to remind the ear that we were still in the British Empire was the playing of God Save the King at the end. All the rest was French, spoken rather better than in the majority of the rural parishes of France. The pupils of the Convent presented Father Dufresne with a little tree on the many branches of which hung a glistening shower of silver coins. By the way the Sisters of St. Joseph of (the town of) St. Hyacinth, Que., who so ably conduct this convent, were founded by a sister of Father Dufresne. Two of his brothers reside in the parish. A third, who had come expressly for this occasion from Montreal, and who is extremely well off, made a graceful speech in which he promised to send his reverend brother a fine monstrance for Benediction of the Blessed Sacrament. The clergy presented a richly enamelled gold chalice, and the parishioners a costly set of vestments in cloth of gold.

The lodging of 24 priests and three ecclesiastics was successfully managed, thanks to the hospitality of the pastor and his flock. Next morning Low Masses began at three altars, one in the convent, one in the church, and a third in the sacristy, from sunrise and continued till eight o'clock. At 9.30 the Solemn High Mass, celebrated by Father Dufresne himself, assisted by Father Cloutier, as deacon, and Father Beliveau as subdeacon, was attended by a large and fervent congregation. Father Filion, of St. Jean Baptiste preached most acceptably on the eternal priesthood, congratulating the jubilarian on the great and good work he had accomplished in the parish of Lorette. After the Mass and the singing of the "Oremus pro Pontifice Nostro Pio," the Te Deum, intoned by Father Dufresne, was chanted with a great volume of harmoniously blended voices.

At noon a large company of priests and ladies and gentlemen assembled for dinner in a roomy hall of the convent building. At the conclusion of a hearty meal Father Dufresne rose to thank his guests for their manifold congratulations and tributes of esteem and affection. He spoke extempore and was most happy in his remarks, introducing the Very Rev. Administrator, Father F. A. Dugas, V.G., with the hope that the Archbishop's worthy representative would make up for his own shortcomings in the speaking line. Whereupon the Hon. A. A. C. LaRiviere, who had come to the festival with a special gift of his own, remarked in a generally audible aside: "The mending process will be an easy one (Le raccommodage sera facile)." The Administrator said that His Grace the Archbishop would never have forgiven him if he had failed, in the latter's absence to represent the diocese in this feast of joy, in this welcome to one who had so nobly rounded out twenty-five years of priestly labor. Father Dugas then called on Chief Justice Duhac, who spoke with deep feeling of his long friendship for Father Dufresne. The learned judge put his finger on the jubilarian's strong point when he said that Father Dufresne never was happier than when spending himself for the good of others. This explains how it has come to pass that all his parishioners love him and strive to be worthy of him. Mr. La Riviere being then asked to say a few words, did so in his brilliant, decisive way. After seeing the variety of gifts so spontaneously offered to his old and valued friend, Father Dufresne, he wondered what remained for his admirers to do 25 years hence, when the golden jubilee will come around. All he could think of was that they should present him with a cathedral!

Thus closed an ever memorable day of heartfelt rejoicing. Most of the guests returned by the mixed train at 5.30 p.m.

Among the clergy present were noticed: Very Rev. F. A. Dugas, Administrator of the diocese of St. Boniface; Rev. Fathers R. Giroux, Cloutier, Filion, Beliveau, Jutras, Joly, Bourret, Heila, Campeare, Gendron, Rocan, Defoy, Beauregard, A. Giroux, Lalonde, Camper, Lacasse and Gendreau, O.M.I.; Louis, Prior of the Trapp-

ists; Dugas and Drummond, S.J., Lorieau, E.M.I.; Dom Antoine, deacon C.R.I.C.; and Messrs. Joubert, Magnan and Pare, ecclesiastics.

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Obituary

MRS. J. A. GREEN.

Shortly after the death, on the 14th of last March, of Mr. James A. Green vice-Consul for Norway and Sweden, his widow, nee Katherine H. Murphy, was prostrated by the same illness which had carried off her husband. From the very beginning of the malady the doctors held out little hope of recovery, but Mrs. Green's strong constitution battled with the bronchitis and heart trouble for five long months, during which she bravely prepared for the dread passage. Her foresight and thoughtfulness, her calm farewell to the family she loved so dearly, will long remain as a stimulating memory to her nearest and dearest. Being a woman of strong faith and stirring virtue she received the last sacraments as soon as she became aware of her dangerous condition, and thereafter frequently purified her noble soul more and more by confession and communion.

Mrs. Green came of a well-to-do Irish family who emigrated to the neighborhood of Quebec city in 1825. There her relatives prospered and attained positions of social eminence. There she married Mr. Green and brought up her large family, till some twenty years ago, her husband, having been entrusted with important interests in Winnipeg, the whole family settled here. The youngest child, Sadie, died in this city in 1887. The following children remain: Mrs. Archibald Sharples, Quebec, Mrs. H. G. Marquis, Mrs. J. Harold Smith, Mr. J. Arthur Green and Mr. Harry Green.

Mrs. James A. Green breathed her last at the age of seventy, on the morning of Sunday, the 14th inst. On Tuesday afternoon the funeral took place from her late residence 121 Cauchon street, Fort Rouge, to St. Mary's Church, where the Rev. Father Cahill officiated, with the Rev. Fathers O'Dwyer as deacon and Thibaudeau as sub-deacon respectively, assisted by the Rev. Father Drummond, S.J. The choir sang the "Libera," and Miss Madge Barrett sang in a most sympathetic manner "Some Sweet Day." At the conclusion of the solemn service Mr. Evans played the Dead March in "Saul" and the cortege proceeded to St. Boniface Cemetery, where the interment took place. The floral tributes were very numerous. The pall bearers were: Mr. Justice Killam, H. M. Howell, K.C., A. Bain, R. J. Whitla, T. A. Anderson, and F. E. Gautier.

The Review tenders its warmest sympathy to the much-afflicted family who have had the grief of witnessing for so many long months the sufferings of both father and mother, but whose bereavement must now be assuaged by the trust that their parents will meet one day in their everlasting home.

R. I. P.

THE FUNNY WORLD.

The tadpoles all sat in the river and said:
"How lucky we are to be all tail and head!
Just think how we'd feel if we were as absurd
As a goggle-eyed fish or a feathery bird—
Or worse still!" they cried,
"We would wish we had died,
If, instead of being such nice polly-wogs,
Mother Nature had made us all into green frogs!"

The dignified frogs sat on green lily-pads
And said: "How absurd to say we sprang from tadps!
From the little black tad-poles, all tail and all head!
Why, if it were true, we should wish we were dead!
But it cannot be so!
For how could we grow
So beautiful, if we had been polly-wogs?
No! No! We have always been dignified frogs!"

And the feathery birds high up in the tree
Sang: "The world is as funny as funny can be!"

WORLD'S FAIR IN COMFORT.

A new and very attractive feature of World's Fair travel is now being inaugurated by the Northern Pacific Railway whereby visitors to the Fair can enjoy the comfort of a Pullman sleeping car while in St. Louis, instead of being obliged to find rooms at the crowded hotels. It is the intention to place at the disposal of parties of twenty-five or more a modern first-class Pullman sleeper to run from Winnipeg to St. Louis and return giving sleeping accommodation while at the Fair at a charge of \$2.00 per day for each double berth for an eighteen day trip. This would make a very reasonable outlay and the rate for an eighteen day excursion tickets being \$35.85 brings the great fair within the reach of all who desire to make the trip. A communication to Mr. H. Swinford, General agent of the Northern Pacific Railway, Winnipeg, will bring complete particulars of the trip and as the space in these cars will be limited, immediate application should be made for a reservation.

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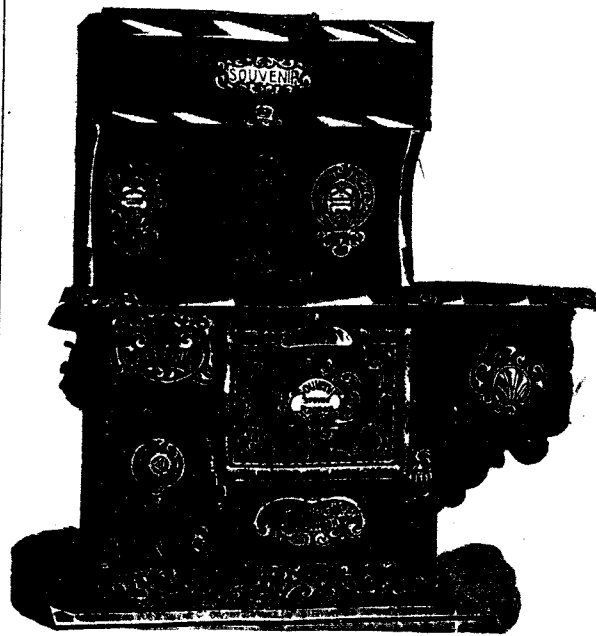
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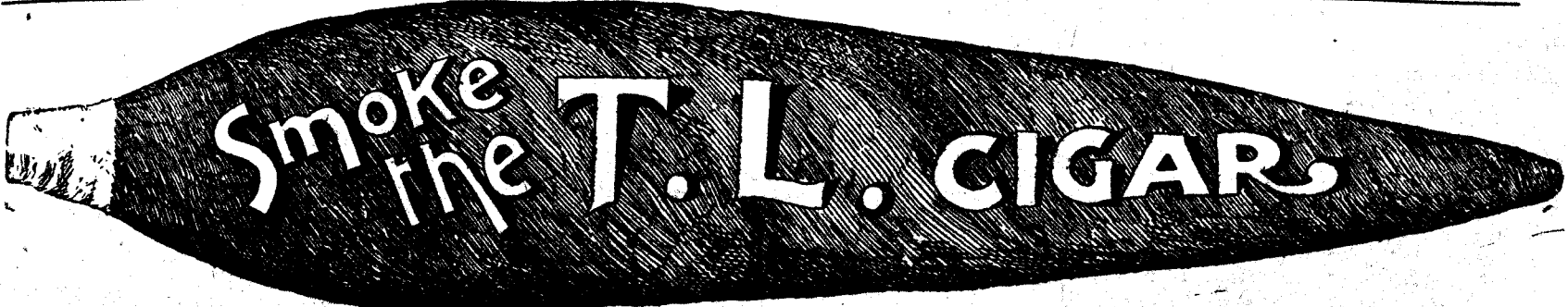
DEPARTMENT OF AGRICULTURE AND IMMIGRATION.

NOTICE TO FARMERS

Harvest Hands

The first excursion of Harvest Hands leaves Ontario, from Kingston west, August 20, 23 and 25; east of Kingston, August 27; Quebec, August 30; Atlantic Division, that is the Maritime Provinces, Sept. 1. Farmers in every district of the province where men are wanted are advised to appoint delegates to meet men at Winnipeg to secure the needed help. Municipalities, towns and districts sending delegates get their full quota of men required. If delegates are not sent and the supply is limited, districts may not secure even a share of those who come. Delegates on arrival in Winnipeg will please call on

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who will give every assistance possible in distributing men.
HUGH McKELLAR
Deputy Minister of Agriculture
Winnipeg, Aug. 8th, 1904



DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER IV.

Sejanus, when left alone motioned to the two troopers. He who had brought Tiberius his horse rode furiously after the Caesar; the other attended the general, who slowly mounted his own steed, and, pursuing the same direction began to trot leisurely toward Formiae. The sun had gone down; the short twilight had passed away; clouds had gathered, and the moon, not having yet risen, the night was very black. In a few seconds Sejanus slackened his horse's pace from a trot to a walk and the orderly, as his military attendant would in modern times be called, nearly rode against him in the dark. The man made some natural excuse, and fell back again about thirty paces.

"At present," he muttered, when again alone "Tiberius, though a Caesar, needs me; Germanicus is Caesar too, and may become emperor. If Germanicus wished it, right or wrong—if per fas et nefas—he would win. He has much of Caius Julius and his defect of over-trustfulness; but none of his many vices. I doubt if he will ever be emperor; he is too Athenian, and also too honorable, too disinterested. Somehow I feel too, as if he were going to be assassinated; he believes readily in men. Tiberius has smaller abilities, worse qualities, and better chances. He will rule the world, and Aelius Sejanus will rule him."

As Sejanus said these things to himself in an indistinct murmur, of which none could have heard the precise words, a voice at his elbow astonished him. Said the voice,

"How far is it, illustrious general to Formiae?"

The Praetorian chief turned with a start, and saw that the speaker was a mounted traveller attended by two servants, also on horseback but there was so little light that he could not distinguish the stranger's features, nor more of his dress and appointments than that they were not, as it seemed, Italian.

"About five thousand paces," he answered. "However, there is no inn at Formiae. Some eight hundred paces from here is a good wayside tavern, (mansio). But you call me general, for I wear the dress. You do not however, know me."

"Not know the distinguished chief of the Praetorians? Not know the happy and unhappy, the fortunate and unfortunate Sejanus?"

"Happy and unhappy," echoed the latter, "fortunate and unfortunate! What means this jargon? You could use that language on every mortal. What you say you unsay."

While thus replying he endeavored to discern the dim features of his new companion.

"Think you so?" said the man. "Then pray, would it be the same if I were to say for example, unhappy and happy, unfortunate and fortunate?"

"Yes."

"Alas! no." "What!" said Sejanus. "The happiness is present, the good fortune is present, but the misfortune and unhappiness are to come. Is this your meaning?"

"As I always say what I mean," rejoined the other, "so I never explain what I say."

"Then at least," observed Sejanus, with great haughtiness of tone and manner, "you will be good enough to say who you are. As the Praetor Peregrinus, especially charged to look after foreigners, I demand your name. Remember friend, that six legions, as well as twenty thousand soldiers obey Sejanus."

"I am the God Hermes," replied the other, riding suddenly ahead, followed by both his attendants.

The movement was so unexpected that the figure of the stranger had become almost indistinguishable in the obscurity before Sejanus

urged his fleet Numidian steed forward at a bound in pursuit.

"Take care," said a voice in his front, "that your horse does not throw you, impious man!"

At the same time, the Praetorian leader heard something roll upon the paved road, and immediately a vivid flash blazed under his horse's eyes, and a sharp report followed. Nearly thrown indeed, he was, as the voice had warned him. When he had recovered his balance and quieted the startled beast he was riding, he halted to listen; but the only sound he could now hear was that of the mounted trooper trotting after him along the Apian Way. He waited for this man to come up, and inquired what he had observed in the three strangers who had previously passed him on the road.

"No stranger," said the man "had passed him, he had seen no one."

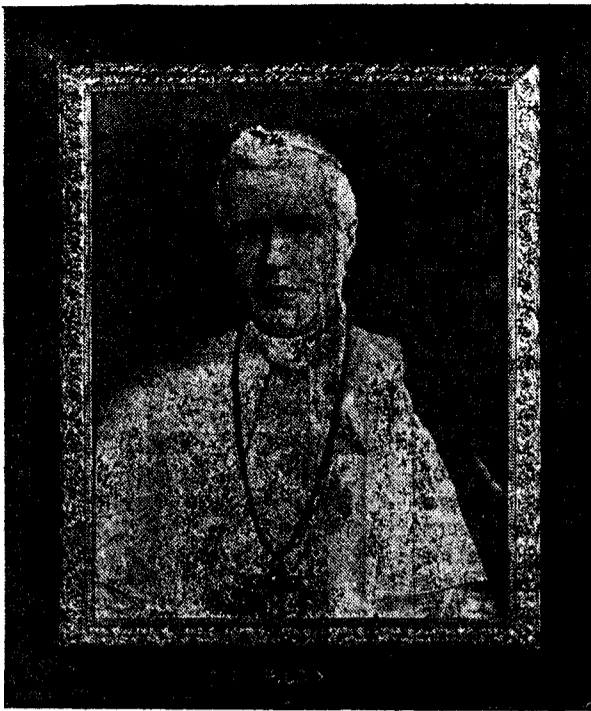
Then Sejanus remembered what he had not at the moment adverted to, that neither when first accosted by the stranger, nor afterward while this person with his two attendants rode by his side, nor finally when they all galloped forward and were lost in the darkness, had any clatter of hoofs been audible.

He resumed his journey in silent thought, and soon arrived, without further adventure, at the large and famous post-house, standing in those days four or five miles south of Formiae.

CHAPTER V.

The post-house, or mansio, to which allusion has been made, situated about four or five miles south of Formiae, on the Apian Road, was a large, rambling, two-storied brick house, capable of accommodating a vast number of travellers. It was not, therefore, merely one of the relay-houses where the Imperial couriers as well as all who could produce a special warrant for the purpose, from a consul, or a praetor, or even a quaestor, were allowed to obtain a change of horses; still less was it one of the low canal-town taverns, whose keepers Horace abused; but it was a regular country inn, where man and beast found shelter for the apparently infinitesimal charge of one "as," (or not quite a penny) and good cheer at proportionately moderate cost. It was well supplied from its own farm-yards, olive-groves, orchards, vineyards, pastures, and tilled fields, with vegetables, beef, mutton, poultry, geese, ducks, attagens, and other meats; eggs, wine, butter, cheese, milk, honey, bread, and fruit; a delicious plate of fish occasionally, an equally delicious array of quail, produced upon table in a state aromatic and frothy with their own fat juices.

This excellent and celebrated house of entertainment for belated or wayworn travellers, as well as for all who desired a change from the monotony of their usual life, was kept by a remarkably worthy old couple, formerly slaves, a freedman and a freedwoman of the illustrious Aemilian family. The reader will have noticed that the youth whom it is necessary, we suppose, to acknowledge in the capacity of our hero, has been called Paulus Aemilius Lepidus; that his father had borne the same style; and likewise that his father's brother, the former sovereign magistrate or triumvir in the second and great triumvirate, was named Marcus Aemilius Lepidus. In all these names that of Aemilius occurs; and Aemilius was the noblest of the patronymics which once this great family boasted. Now, theirs had been the house in which Crispus and Crispina, the good inn-keeper and his wife, at present free and prosperous, had been boy and girl slaves. The wife indeed, had been nurse to a son of Marcus Lepidus, the triumvir. (To be continued.)



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