

Northwest



Review.

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CURRENT COMMENT

The much cut up human appendix is at length vindicated.

Sir William McEwen, the eminent English surgeon, has announced his conclusion that the vermiform appendix has a very important function in assisting digestion. He thinks, too, that it is the chief habitat of a certain micro-organism which is industriously effective in attacking imperfectly assimilated nourishment.

This discovery of Sir William McEwen's also helps to explain why persons who have had their appendix removed suffer so often from poorness of blood, the result of imperfectly assimilated food. Should this discovery be confirmed by other eminent physicians, we shall probably hear less of the vermiform appendix as a rudimentary organ, useless now, and merely a relic of some of our supposed brute ancestors. Evolutionists are too prone to jump at conclusions favorable to their theory as soon as they meet with anything difficult to explain otherwise. A little patience would be more scientific and philosophical. Not to pretend to know it all, but to admit that we are often groping after truth, is the part of wisdom.

A recent bulletin issued by the government health department directs attention to the lack of moisture in our overheated houses. We venture to say that few of our readers have any adequate idea of the abnormal dryness of the air in most of our offices and living rooms. A hygrometer of the latest make—"made in Germany"—tells us that we are writing in an atmosphere which contains only 15 per cent of humidity, while the thermometer marks 68. This extreme dryness is not unusual; we know of many much drier rooms, where you cannot touch any metal without receiving an electric shock, where you can light the gas with your finger by simply rubbing your feet on the floor to charge yourself like a Leyden jar. Now this same hygrometer indicates "indoor fluctuations" as ranging between 50 and 80 per cent, of moisture, and "outdoor fluctuations" between 40 and 90 per cent., the normal for both being 65 per cent. Thus the air we are breathing is 50 per cent. below normal in moisture. If we open the window, as soon as we hold the hygrometer in the open air with the mercury 20 below zero, the sensitive needle backs to 0, i. e. "absolutely dry". But one can stand this absolute dryness very well with great cold; in fact the drier the cold, the less it is felt. On the contrary the higher the temperature, the more moisture we need within the limits indicated above. A low humidity such as prevails in most of our residences and public buildings, produces discomfort, headache, irritation of the throat and bronchial tubes. Our effort, should, therefore, be to bridge the gap between the temperature and the humidity, in other words, to introduce more moisture and less artificial heat. A room in which the temperature is 65 and the humidity 50 per cent., is much healthier and more comfortable than a room at 75 with 20 or 30 per cent. of moisture. This result can be partially realized, in houses where stoves are used, by keeping a vessel, as large and as shallow as possible, filled with water, on top of the stove, so as to have a continual diffusion of watery vapor through the room. With radiators the diffusion of moisture is not so satisfactory. One would have to keep constantly renewing wet cloths on the heated iron. We have found by actual experiment that this simple expedient raises the percentage of humidity twelve degrees in as many minutes. A vessel of water resting on the radiator is less effective, though better than nothing. In fact, so long as we have not, as the new St. Boniface Hospital wing is to have, a regular system of heated air artificially charged with moisture, the best place in the house to live in is the kitchen just before meals, when

steam is issuing from kettles, cauldrons and ovens. One of the reasons why our Chinese fellow citizens escape most of the diseases now rampant is the fact that they live in the humid atmosphere of laundries.

Mr. Anthony M. Keiley, who was run over the other day and killed in the Place de la Concorde, Paris, was a famous Virginian who suffered for the manliness with which he stood up for his Catholic faith. A Southerner of Irish extraction, he entered the Confederate army on April 19th 1861, and was the only member of his regiment, the Twelfth Virginia, who voted against secession; but in obedience to State Right principles he volunteered in defence of his state the day after casting his vote against its withdrawal from the Union.

Gen. Butler took him prisoner in 1864, and Mr. Keiley has written a book, "In Vinculis," describing his experience in a Federal prison.

During the 70's and up to 1885 A. M. Keiley was president of the organization known as the "Irish Catholic Benevolent Union," which had a membership varying from 10,000 to 30,000 in the Atlantic states. With Martin I. J. Griffin, the efficient and outspoken secretary of the I. C. B. U., he gave the organization its strength and footing. The citizens of Richmond, Va., elected him their mayor for several terms, and his administration was always efficient. Mr. Keiley founded and for a time edited the Norfolk "Virginian" and "The Index" and "News" of Petersburg. He first came into national prominence through his nomination by President Cleveland in 1883, as minister to Italy. Mr. Keiley was backed by the endorsement of the leading Democrats of Virginia, and was also said to have the recommendation of Cardinal Gibbons. In some way the radical politicians of Italy were informed who Mr. Keiley was, and the result was that they intimated that a man who had presided at a public meeting in Richmond called to protest against the destruction of the Pope's temporal power would not be 'persona grata' to them.

This objection to Mr. Keiley came about through the following circumstance: It seems that in 1871, when Victor Emmanuel I. occupied Rome, Mr. Keiley was prominent at a meeting of Catholics held at Richmond to protest against the action of the new King of Italy. Resolutions were adopted at the meeting, declaring that

"The Catholics of the diocese have witnessed with profoundest concern the cruel and causeless invasion of the papal states by a neighboring sovereign, and the sacrilegious violence with which the Holy Father was driven from his home and bereft of his lawful authority."

Mr. Keiley was chairman of the committee which formulated these resolutions, and is said to have been their author. In supporting them Mr. Keiley made a strong speech in which he denounced Victor Emmanuel, and said that "the cause that triumphed when King Victor crossed the Rome frontier was the cause of the Socialists and infidels of Geneva—no more or less." The local papers at that time reported these resolutions and Mr. Keiley's speech very fully. It is said that copies of these papers were sent to Rome and thus brought the attention of the Italian government to the matter.

At first Mr. Keiley announced that he would insist on going to Rome, but later withdrew his name to relieve the Cleveland administration from an embarrassing position. Next Mr. Keiley was appointed minister to Austria, but Catholic Austria also would not take a man whom Italy had rejected for his friendship towards the Pope's temporal power. It is true that Francis Joseph did not place his objection on that ground. He had some little favors to ask of the Pope; so his objection to Keiley was alleged to be that Keiley's wife was born a Jewess! Court etiquette in Vienna could not stand that.

Secretary Bayard addressed a note to the Austrian government in which

he commented on the unreasonableness of race and religious distinctions, and said: "The Republic not only does not recognize, but regards with contempt, race or religious distinctions." The secretary even went so far as to say that the appointment would be allowed to stand, even if it resulted in a cessation of diplomatic relations between the United States and Austria. To relieve the administration of President Cleveland of further embarrassment Mr. Keiley resigned and later was appointed Chief Justice of the International Court of Appeals in Cairo, Egypt. This high post, so fitting a reward for a man of his ability and courage, he resigned in 1902, owing, it was understood to the death of his wife, and he was residing in London when his last trip to Paris ended so tragically in his seventieth year. Chief Justice Keiley's brother, the Bishop of Savannah, is famed for that same outspoken fearlessness which Catholics all over the world will admire in the late illustrious soldier, editor, mayor and judge.

One danger that besets young men and women who frequent non-Catholic high schools and universities is the laxity which tolerates occasional immoral passages in prescribed textbooks. In a Catholic institution expurgated editions would be provided, or, if that could not be done, other faultless text-books would be selected. Nothing that is immoral can be good literature. Unfortunately, outside the Church, where there is no fixed standard of morality, where the practice of other great universities overrides every scruple, this great principle—that the best literature is always pure—is not recognized, or, if it is acknowledged in theory, as it must be by every sane mind, it is cowardly forsaken in practice. Framers of college courses are afraid to appear prudish. Some of them, however, are honest enough to admit their mistake after a bitter experience. When Anthon, that dear old friend of lazy students who revel in his copious notes, first began his classical series, he printed the most objectionable Latin passages, merely omitting all notes thereto. But after a few years' experience of the harm thus done to young students, he admitted to a Catholic teacher that he had been in the wrong, and ever afterwards cut out from his sub-note so thorough as a Catholic would of those dangerous and unliturgical passages, although his expurgation was not so thorough as a Catholic would desire.

The attention of the public, who may be reading Dr. Bryce's weekly instalments of Winnipeg's early history, having been directed to one of his unacknowledged sources of information, Mr. J. J. Hargrave's "Red River", published in 1871, and now not only out of print but very rare, we were privileged to see a copy of this most valuable work, and are pleased to find in it a striking confirmation of the stand taken by our correspondent, "Catholic Parent", whose letter appears in our editorial page. Mr. Hargrave is a very different stamp of man from either Dr. Bryce or R. M. Ballantyne. He has neither the showy inaccuracy and blind partisanship of the former nor the studied fanaticism of the latter. He is an honest historian, striving to be impartial. So, instead of deliberately suppressing the truth, as Ballantyne does, he devotes one whole chapter to the history of Catholic missions in the Canadian Northwest. No doubt his preceding chapter on the "History of the Protestant Church in the Red River Settlement" is almost twice as long; but this is only natural in a Protestant, whom his own people supplied with more details, and, moreover, his Catholic chapter based chiefly on Mgr. Tache's "Twenty Years of Missions in the Northwest," is thoroughly sympathetic, and contains words of sincere praise and glimpses of heroic virtue which are conspicuously absent from the Protestant chapter. For instance, after naming Fathers Pro-

vencher, Dumoulin, Belcourt, Thibault, Lafleche, Tache and several other celebrated Catholic missionaries, Joseph James Hargrave, F. R. G. S., writes: "To obtain anything like a correct view of the extent of the field of labor occupied in Rupert's Land by the Catholic priesthood, Red River settlement must sink far into the background, and the attention be turned towards the vast uninhabited wastes of the interior, where the savages, whose only homes are in their tents, lead a migratory life, wandering in search of wild animals. To the object of gaining a hearing from these people have the exertions of the members of the Society of Mary" (a slight inaccuracy; elsewhere he calls them the order of "Oblats") "been turned undeviatingly since the arrival, in 1845, of the two pioneers of what has since become a well organized corps. In various parts of the territory have comfortable mission stations been erected after the expenditure of much trouble and hard labor; but the enthusiastic builders of these houses are ever on the move, and must be described as belonging to a class of men who at the first intimation of expediency in prosecution of their designs, are quite as willing to take up their abode for a longer or shorter time in the vermin-haunted wigwam, as in the comfortable residences their persevering exertions have raised for them."

Mr. Hargrave next describes in detail the life of these truly apostolic missionaries. "Their success in gaining the Indian ear has so far apparently been very considerable. The standard of knowledge requisite in a savage candidate for baptism, except in the cases of dying people and infants, includes an acquaintance with the decalogue, the Lord's Prayer and the Apostles' Creed, along with the Ave Maria and other prayers more commonly used in the church. The attainment of a satisfactory perception of the meaning of these forms usually requires a space of two years in the case of roving Indians. When the candidate is in constant communication with a priest, however, the necessary knowledge can of course be obtained in a much shorter time. The missionaries, scattered up and down the country, from year to year appoint places of rendez-vous with their proselytes, who seem punctually to attend as agreed on, and receive renewed instruction with docility. When occasion calls for such a step, the priest also travels with his flock and mixes with them in their unsettled mode of life. The sacerdotal influence is exercised only in a secondary manner in trying to persuade the Indian to relinquish his roving life and settle down to agricultural pursuits, and the migratory life is largely accepted as the one best suited to the genius of the race, and yet not inconsistent with the practice of the Christian virtues. The existing state of matters gives the pastor more trouble, and loads him with more serious inconveniences than might fall to his lot under another regime; but privations are very immaterial in the eyes of the men whose efforts I am endeavoring to trace."

Although Mr. Hargrave is too polite to his Protestant brethren to point the contrast explicitly, there is, in the words last quoted, an implicit reproach to the Protestant missionaries, for whom in his preceding chapter he has no such words of praise. Nowhere does he speak of them as going to any great inconvenience for the care of souls, nor as making themselves all things to all men to win them to Christ, as he distinctly says the Catholic missionaries do. On reading his account of the Protestant missions in this country one gets a general impression of considerable activity in building churches and comfortable homes for the missionaries; one reads of thirteen missions maintained at an annual cost, to the Church Missionary Society in England, of \$30,000 a year, besides a gross sum of \$250,000 expended on the Society's operations in Rupert's Land between the years 1822 and 1857; one marvels at the

ease with which (according to Mr. Hargrave) the successive Anglican clergymen who ministered to Scottish settlers, most of whom abhorred the Church of England, "made such concessions to what they saw to be the conscientious prejudices of the Presbyterian members of their flock, as might perhaps have drawn on them the censure of 'Churchmen' strictly so called"; one marvels still more at the religious apathy of the Presbyterian body in Scotland which turned a deaf ear to the piteous calls of their Red River brethren during almost forty years, from 1812 to 1851, and could find no missionary who, as Hargrave slyly quotes from Dr. Bonar, convener of the General Assembly's Colonial Committee, "had seen it his duty to gocept"; but nowhere do we catch a glimpse of the real missionary spirit. Indeed, the sentence with which Mr. Hargrave concludes his chapter on the work of the Protestant church closes with a broad and plain hint at the unspiritual nature of the entire work. "On the whole", he writes, "within the bounds of the colony, and in many places beyond them, the labors of a material character which have been undertaken by the first missionaries, will form a groundwork for their successors, who may naturally expect, in benefitting by establishments built for them by the former, to have greater leisure to attend to the more purely spiritual part of their duty than their predecessors possibly could have." Which, in the mouth of a Protestant, writing for Protestants, clearly implies that "their predecessors" did not attend "to the more purely spiritual part of their duty."

The contrast between these two kinds of missionaries as deduced from Mr. Hargrave's book is remarkable. An understanding had been arrived at between Lord Selkirk and the original Scotch settlers that a Presbyterian minister, speaking the Gaelic language, should be sent out to the settlement for their benefit. **St. George Ave.**

have seen no... \$1 00
came for 39 years... 2 00
years to get a Protestant... 1 50
any kind, and the first who... 2 00
came as chaplain to the Hudson's Bay Company, a very comfortable... 1 00
berth indeed, as all who have ever lived with the well fed and well housed officers of that company know. All these officers belonged, in a sort of way, to his flock, as did also many of the already well-to-do settlers; so that his position was, from a financial point of view, an enviable one. From 1820 to 1849 a comparatively large number of Anglican clergymen ministered to the Protestants of the Settlement, and yet, during all those years not one was found worthy of the mitre, although the need of episcopal visitation was so keen that the Right Rev. Dr. Mountain, Anglican Bishop of Montreal made a voyage to the Red River in 1844. In fact, no bishop could be found till, thanks to a legacy of £12,000 from James Leith, a chief factor in the service of the Hudson's Bay Company, and to an annual grant from the company of three hundred pounds sterling, an income of £700 per annum was assured to the first Bishop of Rupert's Land. On the other hand, as soon as Lord Selkirk asked the Catholic Bishop of Quebec for a Catholic missionary, the zealous prelate had no difficulty in finding a man of great mental and physical gifts and of extraordinary virtue, Father Provencher, who, giving up a rich parish in an old-established district of Quebec, came immediately, in 1818, to the poor Catholic settlement of St. Boniface, where not only he had no assured income of any kind, but where he often depended, for the necessities of life, on the charity of his flock, composed as it was chiefly of servants in the Hudson's Bay Company's employ. So fruitful were his labors, so commanding his influence throughout the whole colony that when, after four year's experience of the Northwest, he wrote to headquarters urging the appointment of a bishop for the Red River, he himself was immediately chosen, much against

Rev. D. Plante, S.J., returned from Oakwood on Tuesday.

At the celebration of Rev. Fr. Giroux's name day last week at St. Anne there were present: His Grace the Archbishop of St. Boniface, Very Rev. F. A. Dugas, V.G., Rev. J. Dugas, S.J., Rev. Fathers Beliveau, Cherrier, Cloutier, Defoy, Deshaies, Dufresne, Ferland, A. Giroux, Gladu, O.M.I., Jolys, Mireault, Noret, Thibeau, O.M.I., and Rev. T. Pare. The dramatic and musical entertainment at the convent was varied and tasteful, the most pleasing feature being the charming operette, "Le Moulin des Oiseaux", in which the young ladies reflected great credit on the training given them by the Grey Nuns.

Father Bernard Vaughan, who is giving the Oxford Conferences to the Catholic Undergraduates this term, is taking for his theme a subject suggested by the Pope: "Christ and Him Crucified."

The Latin Patriarch of Jerusalem, Mgr. Piavi, has died of pneumonia.

A telegram from Zurich, in Switzerland, says that Father Adamer, a Catholic priest, has been found on the Wetleberg-road, shot through the head. He was summoned to a sick call in the night, and was murdered and robbed by the man who accompanied him.

OBITUARY

Last Saturday afternoon the remains of the late A. F. Martin, M.P.P., whose life we sketched last week, were laid to rest in the Cathedral churchyard at St. Boniface, beside the graves of six of his ten children, who died a few years ago, within a few weeks of each other. The funeral cortege left the family residence in Roslyn place, Fort Rouge, at half-past 9 o'clock, and proceeded to St. Mary's church, where Requiem High Mass was celebrated. There was a large attendance of citizens of Winnipeg and St. Boniface present, among them being a goodly sprinkling of those who located in the country in the early days. The services were most impressive. Rev. Father McCarthy was the celebrant, and was assisted by Rev. Father Portelance as deacon and Rev. Father Gladu as sub-deacon. A male choir rendered the musical service, which was full Gregorian, next effectively, and Miss Madge Barrett sang "Some Sweet Day" with tender pathos. At the conclusion of the services the cortege proceeded to the cemetery where interment took place, Rev. Father Portelance officiating at the graveside. The casket was covered with a number of floral tributes from sorrowing relatives and friends, among them being a beautiful one from the "old timers". The pall bearers were Messrs. W. P. Martin, W. S. Beecher, Pentland, W. F. Luxton, H. Chevrier, M.P.P., Sheriff Inkster, Major Nash, and Dr. Hodd, early settlers or personal friends of the deceased.

A GRACEFUL COURTESY.

The Ogilvie Flour Mills Company Limited certainly do things in the right way. Since their advertisements of Royal Household Flour have appeared in the newspapers, they have received thousands of testimonials from women all over Canada who have used Royal Household in their home baking. These kind expressions of the superiority of this Flour have been entirely voluntary on the part of the senders. In order to show their appreciation of this courtesy, the Ogilvie Company have had a very fine painting reproduced in all the original colors and copies suitable for framing are being mailed to each one who has sent in a testimonial.

It was a graceful way of saying "thank you" and cannot fail to keep Royal Household Flour in pleasant remembrance.

ST. PIE LETELLIER

We are very sorry to learn of the sad bereavement to Mr. and Mrs. Jacques Parent, of their little son Hector and desire to extend to them our heartfelt sympathy. Mr. and Mrs. Parent with their children had gone to California for a three months holiday but instead it will be indeed a sad time to them. It appears that one or more of the children were indisposed when they left home, this indisposition developed into measles and was followed in the second boy, Hector's case by diphtheria, which was

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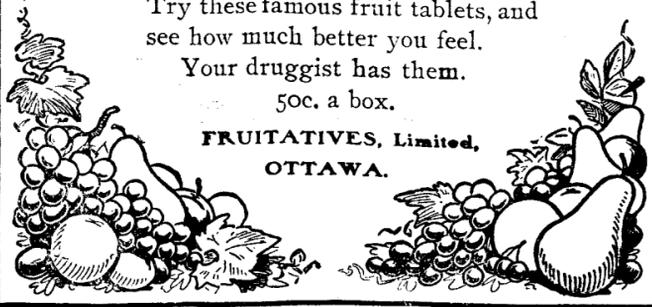
make dull, aching heads as clear as a bell. They act as a tonic on the liver—increase the flow of bile—cure Constipation—prevent Indigestion and Dyspepsia—and keep the kidneys strong and well.

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not at first recognized by the attending physicians.

Wedding bells continued to peal forth joyously on the 24 January, Miss Ida Boiteau, of Letellier was married to Mr. D. Marcell, barber of St. Jean Baptiste. The bride who wore a cream gown, was given away by her father, Mr. Alex. Boiteau. The festivities were kept up several days, both at Letellier and St. Jean Baptiste.

Two even more interesting events took place on Tuesday the seventh inst. When Albert and Laura, eldest son and daughter of Adolphe Fortier Esq., were united in the bonds of holy matrimony to Regina and Israel Bessette, daughter and son of Cyril Bessette, Esq., of Mariapolis. Each young ladies was married in her parish church, immediately after the mass, at Mariapolis, Mr. and Mrs. Albert Fortier accompanied by the bride's father and mother, took the train to join the other bridal pair at St. Pie. Mr. Saurette stood for Mr. I. Bessette's father at the mass and Mr. Fortier gave his daughter away. Mr. Hector Fortier had the honor of accompanying Miss D'Eschambault, who was bridesmaid.

After the arrival of the four o'clock express a goodly number of friends assembled at Mr. Fortier's, where ample justice was done the good things provided for the wedding supper and a pleasant evening was passed.

Mr. and Mrs. Albert Fortier take up their residence at St. Pie in Mr. Fortier's old home. This makes the third young couple to swell the population of St. Pie since the beginning of 1905.

On the 24th of Jan., Mrs. A. Parent gave birth to a third daughter. On the same date a son was born to Mr. and Mrs. Pierre Saurette.

The following week another little daughter came to Mr. and Mrs. Lemire but we regret to say that this little one made but a short visit to this earth, being received among the angels before it was two weeks old.

The roads are good this winter but the whole of January was very cold.

"Flourfax" Fables

The Honest Flour Barrel and the Farmer's Wife

Once upon a time an honest flour barrel was sent out to a farmer's house, full of flour—the wise wife looked the barrel over carefully and then said to her husband—

"I don't think this is the flour I wanted—I don't see 'Royal Household' on it."

"No; it ain't 'Royal Household' said the farmer,

—but it is just as good

—for the grocer said so.

—"when I asked for 'Royal Household' he recommended this kind saying

it was just as good, but didn't cost as much, so I said I'd try it."

"I wish you had done as I said, — I don't think much of these "just as good" grocers any way—I want the flour that is purified by electricity for I believe it is healthier. However, since we have got this, I suppose we might as well use it," and she had the barrel rolled into the pantry and opened up.

"Looks pretty good", she said to herself.

"Madam" spoke up the Honest Flour Barrel "even flour experts can't tell about flour just by looking at it. Any flour, if there is no other flour to compare it with, looks white and nice—but if you bake it into bread and then bake "Royal Household" into bread you can see the difference.

"Now, the truth about this flour is, it is made of cheap wheat, in a cheap mill by a cheap process. Flour that is not highly purified contains a lot of stuff that isn't flour and the process of taking "all of it" out is expensive—that's why pure flour costs more.

"Pure flour is worth all its costs and more too. If you knew the whole truth about flour, you'd send me back and get 'Royal Household'."

And the Honest Flour Barrel having said its say subsided, but after the first baking, back went the barrel to the grocer and "Royal Household" Flour was sent in its stead

—now the Farmer's Wife uses "Royal Household" and nothing else

—and the grocer don't sell the "just as good" flour any more.

Any reader may have the "Royal Household" recipes free by sending name and address to the OGILVIE FLOUR MILLS CO., LTD., Montreal.

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Last In
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SATURDAY, FEBRUARY 18, 1905.

Calendar for Next Week.

FEBRUARY.

- 19—Septuagesima Sunday.
- 20—Monday—Votive office of the Holy Angels.
- 21—Tuesday—The Prayer of Our Lord in the Garden.
- 22—Wednesday—The Chair of St. Peter at Antioch.
- 23—Thursday—St. Peter Oamian, Bishop, Doctor, Vigil.
- 24—Friday—St. Matthias, Apostle.
- 25—Saturday—Votive office of the Immaculate Conception.

WANTON BIGOTRY.

To the Editor of the
North West Review,
Dear Sir,

The Gretna public school, like others in Manitoba, has a circulating library among its scholars. Attention was recently drawn to a book from this library, in which the scenes are laid in Red River and the North West Territories of earlier days. The book highly commends Presbyterian, Episcopal, and others Protestant missionaries for their labours in a wild country to convert and civilize the natives. Deservedly so. The history of the Hudson Bay Territory is such, however, as to lead us to expect that one would hear of Catholic Missionaries; yet not a word is mentioned of the many heroic pioneer missionaries of that faith, whose names are so closely woven in the history of this country, and whose lives were a daily sacrifice to the service of God in the Great Lone Land.

It is a suppression of truth and fact, at which no umbrage is shown, but an emphatic protest is made, when the author goes out of his way to malign and calumniate the Catholic faith, when he makes the hero of his story say in a defence of truth, so-called, as explained to one of the characters in the story: "Papist Jacques being a man who has sold his liberty in religious matters to the Pope, and a Protestant being one who protests against such an infernally silly, and unmanly state of slavery."

See page 136, of the "Young Fur Traders", by R. M. Ballantyne.

Why should Catholics be taxed to circulate such slander against their faith?

Catholic Parent.

Gretna, Feb. 8, 1905.

Editorial Note.—Of course they should not. Our correspondent's point is well taken. Although Protestant missionaries have been more successful in the Canadian Northwest than in almost any other part of the world in converting the heathen to a fragmentary and outwardly respectable form of Christianity, still their success, both as to quantity and quality, is as nothing compared to the achievements of Catholic Missionaries in the same region. R. M. Ballantyne's stupid bigotry is as unpardonable as it is unscriptural. *Matth. XVIII. 17*: "If he will not hear the Church, let him be to thee as the heathen and the publican". *1 Tim. III. 15*: "The Church of the living God, the pillar and ground of the truth."

THE SCHOOL SYSTEM OF NEWFOUNDLAND.

The problem which the legislators of Newfoundland had to solve when a system of schools became necessary did not admit of easy solution. A small population scattered along an immense length of coast, accessible in many places by water only, is not easily organized for any purpose. Today the population of two hundred and twenty thousand occupies a coast line of two thousand miles or more. The legislators were wise in not attempting to construct a completely new system. They made use of such elements of organization as already

existed. Such were the Churches of different denominations and the schools previously founded and supported by them. There were clergymen in all places of any importance, often the only educated men in their respective districts. They had a direct interest in schools. In a letter dated August 15th 1836 Bishop Fleming of St. John's says incidentally: "At my own expense I have established and maintained an institution for the education of the poor, at which a thousand children are daily receiving gratuitous education". And in a letter written two years later he remarks that in other harbors he had purchased sites for similar schools. The Protestant Pastors had also been active in school work. In 1830 the Newfoundland School Society in connection with the Church of England had twenty-four schools in different parts of the Colony with an attendance of 1500 children. It would have been folly on the part of the Legislature to ignore such efforts, and especially to ignore the social force which produced such results. There was in truth no thought of ignoring either the work or the motive. The subsequent legislation resulted in the establishment of a State-supported system of parochial schools. For convenience we may use the word "parish" to indicate the district assigned to a pastor of any denomination. Every parish in Newfoundland is a school district for the people in the parish of the same religious denomination as its pastor. In St. John's, however, there is but one such district for each denomination. In each district a school board is appointed by the Government, consisting of five or seven members, one of whom must be the pastor, and all the other members must be of the same religious denomination as the pastor. The pastor is usually elected chairman of the board, and he it is who performs most of the duties devolving by law upon the board. The board buys sites, builds school houses, appoints teachers, pays salaries, and sends an annual statement of receipts and expenditures to the Superintendent. The school district may be five, twenty, or a hundred miles in extent. The board must decide when and where schools are needed within the districts, and must supply furniture, apparatus, and whatever is needed in a school.

If you meet a Newfoundlander and do not know what religion he professes, you are pretty safe in saying that he is a Catholic or an Anglican or a Methodist. Those not included under this division are less than five per cent. of the population. In 1901, when the last census was taken, the three principal denominations stood thus:

Catholics	75,989
Anglicans	73,008
Methodists	61,388

The schools of each of these bodies have their own Superintendent, who also acts as inspector, visiting and examining the schools under his jurisdiction. These officials are appointed by the Government. They are usually clergymen in the case of Protestant schools, and laymen for Catholic schools. The Anglican and the Methodist Superintendents attend to the general needs of schools belonging to other Protestant bodies.

Teachers are prepared for their work in the colleges belonging to the various religious bodies, which are subsidized by the Legislative grant. In addition to the subsidies for colleges the Government pays the college expenses (including board) of a certain number of young people selected by the Boards and approved by the Superintendent, who, in return, undertake to teach during one year and a half for every year their expenses are thus paid at college. They receive the salaries paid to teachers during this time. The Government aid is simply an inducement to become teachers. In the case of Catholic female teachers the training is received in a convent academy which, in this respect, is regarded as a college. The supply of teachers is increased by advanced pupils in convent and other good schools throughout the Colony without any special assistance. Annual examinations are held for the purpose of licensing and classifying the teachers. Convent schools receive certain fixed grants, ranging from \$200 in outlying districts to \$1000 in the city, and in addition receive amounts depending on the grade of license held by Sisters who have passed the examination for teachers. They may teach without such license, but in that case the fixed grant is all the Convent receives.

There is one part of the system strictly non-denominational. It is a

written annual examination designed to bring the different denominations into comparison and competition. The questions are formulated and the papers are examined in England, in order to avoid local jealousies. It is an examination in various grades of advancement, from country school pupils to college students. No school is obliged to prepare candidates for it, but ambitious teachers everywhere do it voluntarily, when their pupils show intelligence and a desire to learn. A board of competent men in St. John's arrange for the conducting of this examination wherever called for, under very strict rules.

There is no direct taxation in Newfoundland. The revenue is derived chiefly from import duties. The school boards have no power of taxing ratable property. Each board receives a portion of the general school grant determined by its population according to the last census. Of the total grant for education, part is devoted to general purposes, such as salaries of Superintendents, subsidies to colleges and high schools, training of teachers, examinations, etc. About \$31,000 is paid directly to teachers in sums varying according to grade of license. The rest is divided among the school boards. From the amount accruing to Catholic boards are taken the fixed grants paid to the twenty convent schools. The larger part of other teachers' salaries is paid by the school board.

This system, amended from time to time in detail, has been in operation for sixty-one years. It gives general satisfaction. There is no agitation looking to a change of system. No political party would venture to advocate such change as part of its policy. The census of 1901 showed that seventy-five per cent. of the people could read. Anyone who realizes the way the people are scattered along the shore, fixing habitations wherever fish is abundant, the absence of roads and bridges in many places, and the fact that the old treaties between England and France prevented the civil organization of the West Coast until recent years, will at once see that no other system could have produced a better showing. In 1902 the total grant for education was \$152,692. In that year there were 735 schools in operation with 40,769 pupils in attendance. The cost to the Government was therefore only \$3.75 per pupil. The grant was increased to \$187,824 the following year, and will be again increased; but the system is economical as compared with the non-denominational system. A comparison with Nova Scotia and New Brunswick, which have the non-denominational system, will make this evident. Newfoundland now spends 85 cents of public money per head of population for education and has one child for every 4.95 of population in school. Nova Scotia spends \$2.03 per head of population and has one child for every 4.65 in school. New Brunswick spends \$1.90 per head of population and has one child for every 5.59 attending school. This means that the influence of religious interests underlying the Newfoundland system is equivalent to a large grant in itself. Pastors often erect school houses by means of free labor and special collections or even out of parish funds. The Anglicans claim that they voluntarily contribute over thirty thousand dollars a year for school purposes, and other denominations are not less interested. One of the motives which impel Catholics to supplement the public grant by voluntary contributions of time and money is the desire to have their children prepare at school for first Communion. The people very often

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supply fuel free in winter. In a word, religion brings the people into living contact with the schools, and services obtained in this way are less onerous as well as more valuable than the same services paid for by public money.

Each school is a public school. No child is excluded on the score of religion. Where people of one denomination are too few to have a school, their children attend the school of another, and the Law provides that "no teacher in any college, academy, or school aided by moneys granted under this Act shall impart to any child attending the same any religious instruction which may be objected to by

the parent or guardian of such child". Of course, children so situated are deprived of religious instruction in school; but these are few compared with those who are made to feel at school that a knowledge of religion is more important than a knowledge of grammar or arithmetic.

TERRA NOVA.

PASTORAL LETTER
of the
RIGHT REVEREND BISHOP OF
PETERBOROUGH
on the

Erection of the Diocese of Sault Ste. Marie, and the Appointment of the Right Reverend David Joseph Scollard to the new Episcopal See.

Richard Alphonsus O'Connor, by the grace of God and the favor of the Holy See, Bishop of Peterborough.

To the Clergy, Religious Communities and Laity of our Diocese, health, peace and benediction in the Lord:

Dearly Beloved Brethren:

The Apostolic See, ever watchful over the interests of the Catholic Church, and solicitous for the spiritual needs of her members in every portion of the Christian Commonwealth, places Bishops to rule the Church of God, and dispense the mysteries of religion to the faithful. As a country becomes more populous, and the wants of the people are multiplied, new Dioceses are created and Bishops are appointed to direct and govern them.

On account of the large influx of settlers of late years into New Ontario, which embraces the northern and western part of the Diocese of Peterborough, the Holy See has been petitioned to establish a new Diocese in that district.

Our Holy Father Pius X, has been graciously pleased to grant our request, and has erected the new Diocese of Sault Ste. Marie, which comprises the western part of Nipissing District, the Districts of Algoma and Thunder Bay, including Manitoulin and St. Joseph Islands. This new Diocese will extend from North Bay west about 800 miles to the eastern limit of the Rainy River District, whilst the Diocese of Peterborough will comprise the Counties of Northumberland, Durham, Peterborough and Victoria, with the Districts of Muskoka and Parry Sound.

A glance at what has been accomplished in the western portion of the Diocese during the fifteen years of our administration will, no doubt, be interesting, as well as showing the rapid growth of the Catholic population in that district. During that time 72 churches have been built, 49 of which are within the limits of the new Diocese of Sault Ste. Marie. In addition 22 other churches have been enlarged or improved. To provide suitable dwellings for the clergy, 19 Presbyteries have been erected, and of these, 13 are in the new Diocese. Four hospitals have been constructed, and three of these are located in important towns of the new Diocese, viz.: Sault Ste. Marie, Port Arthur and Sudbury—suitable centres to afford relief and consolation to the sick and injured that are brought from the surrounding districts. In most of the parishes and missions Catholic schools are established, where the children receive religious and moral training. Moreover, there are about 6000 Catholic Indians, or 82 per cent. of the total Indian population in the Diocese. These are provided with three boarding schools, where the children are educated and trained by devoted and self-sacrificing Sisters, under the direction of the Jesuit Fathers. Besides there are several day schools where the rudiments of a religious and literary education are imparted to these aborigines.

The Catholic population of the Diocese of Sault Ste. Marie is about 27,000, with 35 priests and 64 churches, whilst the Catholic population of what will henceforth constitute the Diocese of Peterborough, is about 24,000, with 29 priests and 45 churches. Thus, the new Diocese will contain a larger extent of territory and also a greater number of priests to attend to the spiritual welfare of the people.

From these few details it can be easily perceived why the Holy Father was pleased to establish a new Diocese and appoint a Bishop, who will build upon the foundations already laid, and continue more effectually the works of religion in that section of the Province. In the action taken to urge the partition of our Diocese, we sought not to avoid the burden of personal labor in God's vineyard, but were actuated by the desire of providing for the increasing demands of religion and of promoting the expansion of the church. Experience has taught us that many of the descendants of the early Catholic settlers of Ontario have been lost to the Faith, owing to a scarcity of priests, who would seek

them in their isolated homes, and to the want of churches in which they might assist at the Holy Sacrifice of the Mass, receive the Sacraments and secure a knowledge of their religion.

Our Holy Father Pius X has selected as Bishop of the new Diocese, the Rt. Rev. David Joseph Scollard, Pastor of the flourishing parish of North Bay. For several years he was our secretary and chancellor, and discharged the duties of these offices with marked ability and fidelity. During the past nine years he has proved himself a pious, zealous and energetic pastor, whose labors have been blessed with much fruit and great success. The faithful of the diocese of Sault Ste. Marie will find in their new Bishop a kind and loving father, who will be ever ready to encourage them in their undertakings and sympathize with them in their trials. We part with one of our devoted and gifted priests, a true friend who has ever been loyal to his Church and obedient to his Bishop.

For many years past the opportunities for the development of New Ontario in agriculture, commerce, mining, manufacturing and other industries, have been recognized, thereby causing a large increase in population.

It has been our consistent desire that religion should keep pace with the material advancement of the country. Hence our motive for building churches and schools wherever possible. The establishing of an Episcopal See in the midst of this extensive district will carry out our designs in regard to religious progress, and will encourage Catholics to flock to the vacant and fertile lands of these regions and to the centres of industrial enterprises.

The severing of the happy and intimate ties that bound us to the faithful of the new Diocese causes a pang of regret, and our heart is deeply moved at the thought of bidding farewell to this part of our beloved flock. However, as the separation is for the greater advancement of God's Church and the promotion of religion, we willingly make the sacrifice of our personal feelings.

We cannot forget the many sacrifices made by the new settlers to preserve the traditions of their fathers, and build up the works of religion and education in their new homes. With pleasure, we recall the many pastoral visitations to the distant missions of our Diocese, when we witnessed the strong faith of the people and their attachment to the practices of their religion, as well as their reverence and expressions of joy in receiving their Bishop into their humble dwellings. Our purpose was to bring them the blessings of Heaven and offer them words of encouragement and advice for their spiritual and temporal progress.

How edifying and consoling, on visiting the Indian missions, to behold the fervent faith and reverential conduct of those beloved children whose simple piety and fervor might well be imitated by those who enjoy a larger share of the benefits of civilization and learning.

We shall ever remember the noble and zealous Jesuit Fathers who have proved themselves worthy disciples of St. Ignatius in training the Indians to follow in the path of religion and infusing into them habits of morality, sobriety and industry. To these fellow-laborers who have charge also of the parishes and missions in the new Diocese, must be attributed the glorious success attained by God's Church in this extensive district. They have borne the heat of summer and endured the hardships of winter, in bringing the Bread of Life and announcing the word of God to the faithful of the sparse missions of early years and the more populous parishes of recent times. Like the Good Shepherd, they have labored in season and out of season, searching after the scattered sheep, guiding them into the true fold and to the fountain of living waters. Nor can we fail to extol the zeal and self sacrifice of our secular clergy who have likewise labored energetically in building up religion in the missions entrusted to them.

We cannot praise too highly the Religious Communities whose members are devoted to forming the moral and intellectual character of the youth, or consecrated by their life of charity to alleviate the sufferings of the sick and helpless members of our Divine Lord. Their life of self-denial in promoting works of education, and charity have won for them the love and reverence of the members of the Church, as well as the admiration and esteem of those who do not share our

faith. Truly they are the spotless virgins, who, after saving and relieving the afflicted of God's children will be amongst those who in Heaven "sing a new canticle before the throne and follow the Lamb whithersoever He goeth, . . . for they are without spot before the throne of God."—Apoc. XIV. 3, 4, 5.

We bid a paternal and affectionate farewell to all our beloved priests, devoted Sisters and faithful people of the Diocese of Sault Ste. Marie. Though no longer their Bishop, we shall ever retain a pleasant memento of the many visitations we made to the parishes and missions, when we were amply repaid for the inconveniences attendant upon travel in a new country, by the ardent faith and fervent piety we witnessed in these pioneers of religion.

In conclusion, Dearly Beloved, we earnestly exhort you to pray Almighty God to bestow upon the new Bishop, in abundance, the graces of the Holy Spirit, that he may be spared for many years to zealously labor for the advancement of religion and the salvation of souls: that the Holy Ghost may enlighten, protect and guide him in all his ways: that the flock entrusted to his charge may afford him joy and consolation: that the priests and faithful co-operating with him, the Diocese of Sault Ste. Marie may become one of the most flourishing in the Province.

The Consecration will take place in our Cathedral, Peterborough, on Friday February 24th, Feast of the Apostle St. Mathias.

This letter shall be read in all the churches and chapels of the Diocese as soon as convenient after its reception.
RICHARD ALPHONSUS O'CONNOR,
Bishop of Peterborough.
M. J. O'BRIEN, D. D.,
Secretary.

Peterborough, February 9th, 1905.

SCOTCH LOGIC.

One of our exchanges tells the following story illustrating how a High Church divine in Scotland vindicated himself for preaching the doctrine of the Immaculate Conception in the Episcopal Church. "Cited before the Bishop to explain, the priest (sic), with a book of the Church service in one hand and a pinch of snuff between the thumb and forefinger of the other, argued as follows:

"My Lord, I point out to your Lordship in this Calendar, under date of December 8, the direction, 'Conception B. V. M.' I presume that this direction follows the custom of the Church Universal. As your Lordship is doubtless aware, the Church Universal has never celebrated the entrance of a soul into a state of sin, either original or actual. This is illustrated in the fact that the feast of every saint, excepting the Blessed Virgin, St. John the Baptist, St. Elias, is observed upon the anniversary of departure from this life, not upon the anniversary of the saint's birth according to the flesh. Therefore, since the Church does not direct us to celebrate the Conception of the Blessed Virgin in the state of original sin, I respectfully submit that the feast here appointed in the Calendar must be that of her entrance into physical human existence without original sin, and this is what I understand by the feast of the Immaculate Conception of the Blessed Virgin Mary. Therefore, I stand justified in celebrating this feast, as charged in the indictment."

"The accused then took his pinch of snuff and awaited judgement. The Bishop pondered and postponed the matter sine die. Also—just to finish the story—the accused, whose name was Thomas Humphrey had previously been a Scottish advocate, subsequently became a Jesuit and has since written a number of standard Catholic books—circumstances which suggest that the compound of Scotch logic with Christian theology may be dangerous.

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Regina Notes.

Miss Jennie Regan and Mr. Joseph Bonneau were married in St. Mary's Church on Monday morning, Feb. 6. Miss Regan is one of Regina's popular young ladies. She was previously received into the Catholic Church by Rev. Father Sufia. Mr. Bonneau is also well and favorably known in the city. His parents having been pioneer residents of Regina. The first Mass your correspondent ever heard in Regina, thirteen years ago was served by Mr. Bonneau's father. We wish the young couple very much happiness and prosperity in their journey through life. We enclose an account of the marriage clipped from Daily Standard.

PRETTY WEDDING

Miss Jennie Regan and Joseph Bonneau Wedded at St. Mary's Church.

One of the prettiest weddings that has ever taken place in St. Mary's Roman Catholic Church here was performed on Monday morning last at 7 o'clock, by the Rev. Father Sufia, O.M.I., when Miss Jennie Regan, daughter of Mr. and Mrs. Wm. Regan, of this city, was united in marriage to Mr. Joseph Bonneau, also of Regina.

Promptly at the appointed hour the bridal party entered the church amid the sweet strains of the wedding march, which was creditably played by Miss O'Connor. The bride looked charming in a beautiful costume of cream Persian silk, with draped bodice and yoke of pointe d'esprit, edged with Yetta lace; while the skirt, prettily shirred, fell in graceful folds to a flowing train. Attending the bride was her sister, Miss Marguerite Regan, attired in a very dainty white silk dress with black picture hat; while the duties of groomsmen devolved upon Mr. Herman Golnick, of this city. The sanctuary was nicely decorated for the occasion, particularly the altar, ablaze as it seemed to be, with lighted candles, intersected with small colored lamps and flowers, presenting an artistic and impressive appearance.

After the service the happy couple drove to the residence of the bride's mother, on Osler street, where a sumptuous wedding breakfast was partaken of.

The groom's gift to the bride was a handsome gold crescent with pearl setting, and to the bridesmaid a gold bracelet. The number of handsome and useful presents of which the bride was the recipient testified in no small degree to the esteem and affection entertained for her by her friends.

Mr. and Mrs. Bonneau purpose leaving for the north in the spring, but in the meantime will occupy a comfortable suite of rooms in the Windsor Hotel. The Standard joins with the many friends in the wish that the newly married pair may be blessed with many years of happiness and prosperity.—Regina Standard.

The weather continues very cold but not stormy. Building operations during the coming season bid fair to be very active. Real estate men seem to be already doing great business and lots are daily changing hands at very good prices.

A late issue of the "Catholic Record" contains an incident where a grateful gentleman showed his appreciation of kindness received from Sisters of Charity by having a sumptuous meal prepared for a Sister whom he met in traveling. In Regina not very long ago, one of those saintly women, Sisters of Providence who attended our High School, was passing towards the school building when a gentleman stopped in the street and asked her to allow him show his gratitude towards Sisters from whom he had received so much kindness and he placed a banknote in her hands. This gentleman had been an inmate of an Hospital presided over by Sisters and he said he never could express the gratitude he felt for the holy women who had there shown him such great care.

We much regret that Mr. D. McCusker is seriously ill in Regina Hospital. Last accounts are, he was resting comfortably as well as could be expected. To the family we tender sympathy and trust he may be restored to health.

Yeast—"Do you know the difference between working and playing?"
Crimsonbeak—"I certainly do. The man who gets music out of a violin plays; the fellow who gets noise out of the bass fiddle works."—Yonkers Statesman.

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Business in force Dec. 31, 1904	\$20,611,399
Business in force Dec. 31, 1903	18, 23,639
INCREASE 14%	\$2,587,760
Interest received, 1904	\$133,262
Interest received, 1903	93,035
INCREASE OVER 40%	\$40,227
Interest earned averaged seven per cent	
Total Assets, Dec. 31, 1904	\$2,557,983
Liabilities, Dec. 31, 1904	2,017,291
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DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Ah!" said Caligula, "you are the person, are you not, who are to be first thrown off that horse, next to be danced upon by him, and finally to have your head crunched between his grinders, and that fine wavy hair of yours will not protect your head?"

"That is a graphic description," said Paulus; "but I trust it will not be realized."

"Are you not very frightened? Do not you feel very unhappy?"

Paulus seemed to experience some repugnance to converse with this child; but guessing him to belong to the imperial family, he answered with a calm smile,

"Well I do not feel the grinders yet."

"I will fix my eyes fast upon you," returned the child, "from the moment you mount."

"May they be blinded before they witness what they wish to behold!" muttered Philip.

During this short conversation, Lygdu noticed something white gleaming from a fold of Paulus's tunic at the side, and picked it, unperceived by any one, out of the species of pocket where it lay. Caligula, after scrutinizing Paulus's face, turned away, and ran rapidly up the stable, passing behind the horse.

He skipped and danced a few moments on the other side, gazing at the animal, and exclaiming, "Good horse! fine horse! beautiful horse!"

Lygdu immediately called out to him not to come back till he had closed the door of the box, the leaf of which was on the hither side, and could be flung to, and the slave proceeded to do this. But Caligula, with a sort of skipping run, still uttering his exclamations and looking sideways into the stall as he passed, had already begun to return, giving Sejanus's heels as wide an offering as the place allowed. A short, ferocious whinny, more like the cry of some wild beast than the neigh of a horse, was heard, and Sejanus lashed out his hind-legs.

Caligula would probably have crossed, beyond range of harm, the line of this acknowledgment which the brute was making to him, in return for his ejaculatory compliments, only for the very precaution which Lygdu had taken, and which actually furnished the animal with a projectile, and transmitted to a further distance, by means of the door-leaf, nearly the full force of the blow. As the door was swinging home, the powerful hoofs met it, and, shivering it from top to bottom, dashed it open again, and sent the outer edge of it and a large detached splinter against the middle of Caligula's forehead and face, from the hair down along the whole line of the nose; for, as we have remarked, his face happened to be turned sideways to receive the blow just when it was delivered. He fell insensible; but having been already in motion, the united effect of the two forces was to cast him beyond the reach of any further usage on the part of the Sejan steed. Lygdu immediately lifted him up, and he, with Herod Agrippa, carried Caligula into the open air. Paulus and Philip followed; but ascertaining that the injury was superficial, they returned to the stable, where they were now left alone.

"I heard him tell you, my master," said Philip to Paulus, "that he would fasten his eyes upon you, when you mounted yonder brute; now, he will not open those eyes for a week, and whatever happens to you, he is not going to see it. He is not seriously hurt; he'll be as well as ever in ten days; but for the present his beauty is spoilt, and he's as blind as the dead."

Paulus now in a low tone related to the freedman, whose services would be necessary in the matter, the visit of Charicles, and the gift to him by that learned man of an unguent which, if rubbed into the horse's nostrils, would render him sleepy, and, therefore, quiet. The old servant expressed great wonder and admiration at such a device, and Paulus felt with his hand for the little porcelain pot where he remembered to have placed it. Needless to say, it was gone.

"Well," said the youth, after a few questions and answers had been exchanged, "I must even take my chance without it. Charicles, I hear, has just been summoned to Rome, so that I cannot get anymore of the

compound. Farewell; I must now return to Crispus's inn."

CHAPTER 111.

The day when the singular struggle was to occur, the expectation of which had excited such curiosity, arose bright, breezeless, and sultry, and so continued till long past noon; but the sun was now sinking toward the Tyrrhenian Sea, and a cool, soft air had begun to blow as the hour approached when the nephew of the triumvir was to mount the horse Sejanus, in the presence of such a multitude as the fields of Formia had never before beheld, whether in times of peace or times of war.

At a distance of a few miles on every side, the fair vales and slopes of Italy presented the appearance of a deserted land, over which no sound was heard save the drowsy hum of insects, the occasional sough of the rising breeze in the tops of the woods, and, predominant over all, far and near, the piercing ring of the cicada, with its musical rise and fall and its measured intervals. The fire of the wayside forge lay under its ashes; and its anger taking rest, its hoarse roar asleep, till the breath of the bellows should once more awaken it to resistance and torment it into fury. All the labors of tillage were suspended; the plough wearied no team of oxen; little girls were watching the flocks and herds. Their fathers and mothers and brothers had all gone away since early morning, and would not return till nightfall. A lonely traveller from the south, whose horse had cast a shoe and fallen lame, had no alternative but to take off his bridle and housings, leave them under a tree in charge of a little damsel five or six years old, turn his steed loose in a soft field of clover, and continue his own journey on foot along the silent highway, amid the silent land.

The seats of the temporary amphitheatre were all filled; while within and beneath them, standing, but standing on three several elevations contrived by means of planks, (the rearmost being the highest,) were six ranks of soldiers from the camp; the two inner ranks consisting exclusively of Aelius Sejanus's praetorians. Immediately behind the centre of the amphitheatre, where Augustus with his court sat upon a strongly-built, lofty, and somewhat projecting wooden platform, canopied from the glare, a grove of tall and shady trees offered in their branches an accommodation of which the fullest advantage had been taken by a vast miscellaneous multitude, chiefly youths and boys; but among them soldiers who had received a holiday, and had found no room for themselves in the amphitheatre, were also numerous, their costumes rendering them easily distinguishable. On each side of the large canopied platform of the emperor and the Caesars, with their court, were several seats of honor lined with purple and scarlet cloths, and connected with the estrade in question by continuous pavilion roofs, but having their own benches. Here many ladies and some boys and girls sat. It is in one of these we are ourselves going to take post, invisible but watchful, unheard but hearing.

On the seat immediately in front of ours, and of course a little below it, is a group of three persons, attended by a slave. With these persons, and even with their slave, we have already made more or less acquaintance. One of them the doctor had forbidden to go forth; but he had come. He is a mere child; his pretty face is shockingly disfigured; both his eyes are closed and blackened; all the flesh round them is a discolored and contused mass, his head is bandaged, and every nerve in his countenance is twitching with the furious eagerness and curiosity of one whose organs of sight, if he could only see with them, would ravenously devour the spectacle which all the rest of that mighty multitude were to enjoy, and from which he alone was to be debarred. Amid the immense murmur of so many human voices, we have to listen with attention, in order to catch distinctly what the child says in his shrill treble tones.

"Now mark you, good Cneius Piso, and you, Herod Agrippa, I am as blind as a stone; and I have brought

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you here in no other character than as my eyes, my left and my right eye. If a single iota of what passes escapes me, may all the gods destroy you both, worse than any Roman or Jew was ever destroyed before! Has that beast of a horse (if it was mine, I'd tether it by all four legs to the ground, and make a squadron of cavalry back their horses against it, and kick it into shreds and little bits)—has that beast of a horse come forth yet?"

Not yet, orator," answered Piso. "I see that your father, the illustrious Germanicus, has not taken his place in the emperor's pavilion; he is riding about yonder in the arena, and so is Tiberius Caesar. I dare say they will prefer to remain on horseback; for they can thus see quite as well, while the scene continues to be enacted in this place, and if the Sejan horse should break away through the opening in the amphitheatre opposite to us, they could follow and still assist at the issue, whereas we could not."

"But I want to see; I must see; I'll get on my pony too! Ah my sight! I could not ride blind! O that accursed horse!"

"Then," said Piso, "do you wish the youth to conquer the horse, or the horse his rider?"

The child yelled, and struck his forehead furiously with his fists.

"Oh! If I could only see! I ought not to have come! It is worse to be here, knowing what is to happen, and having it all close under my eyes, and not to see it, then if I was far away and without the temptations around me. It is the hell of Tantalus; I cannot, cannot bear it."

After a pause of impotent rage, he asked Piso was the crowd of spectators very large?

"It is the largest I ever beheld," answered Piso; "it would be impossible to count it, or to guess the number."

"I wish every one present was stone blind at this very moment," said the dear child.

"Thanks, orator, on the part of all here present," answered Piso.

"Understand me—only for the moment," hastily returned Caligula; "I would give them their sight again when I recovered my own." A pause, or even when today's show was over, perhaps."

While yet he spoke, the hum and murmur, which had been incessant, died rapidly away.

"What is it?" asked Caligula.

The Sejan horse is being led into the arena; two men as usual, hold two canvassons on opposite sides. He is muzzled; two other grooms are

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

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Northwest Review

now slackening the muzzle, in order to get the bit well back between his teeth by pulling up the reins which are under the muzzle, as the horse opens his mouth.

"They have the bit properly placed now, and have quitted his head. Oh! what a spring! It has jerked the further canvasson-holder clean off his feet. O gods! he has lost the canvasson, and the other man must be destroyed. No, bravo! the fellow has regained the loop of his rein or throng, and hauls the beast handsomely back!"

"How can one man on either side," asked Caligula, "hold him? I have seen two on each side."

"I understand," replied Piso; but before he could finish his explanation or remark, or whatever it was designed to be, a sudden and impressive silence fell upon that vast assembly, and Piso stopped short.

"What has happened now?" whispered the child.

"The rider has come forth," answered Piso, "and is walking toward the horse from the direction of the open space in front of us. By Jupiter! a splendid youth; it is not to be denied."

"How is he dressed? Has he his whip and stimuli (spurs)? He will not need such helps, I surmise."

"He has no spurs, and he carries nothing in his hands. He wears that foreign-looking head-gear, the broad-rimmed petasus, as a shade, no doubt, against the level rays of the sunset; I see he is giving directions to the grooms, and they are contriving to bring the horse round with his head toward the west. Ah! he thus faces the opening; I dare say he will try to push the animal into the excitement of a grand rush, and thus weary him at the outset. In that case we shall not see much of the business; he will be miles away over the country in a few minutes."

"You will find that such an injustice will not be allowed," answered the child. "We must not be cheated out of our rights."

"His tunic," continued Piso, "is belted tight, and I perceive that he wears some kind of greaves, which reach higher than the knee, that will protect him from the brute's teeth. Moreover, I notice a contrivance in the horse's housings to rest the feet—you might call them stapedoe; they seem to be made of plaited hide."

"I don't care for his greaves," returned the child; "the teeth may not wound him, but they will pull him off or make him lose his balance all the same. It is agreed, is it not, that, as soon as he is mounted, the muzzle is to be slipped off the horse?"

"Certainly," said Piso.

"Then the rest is certain," said the other. "How is it contrived, do you know?" added he.

"The muzzle consists of a mere roll of hide," replied Piso; "and it is those long reins alone which keep it folded, being passed in opposite directions round the animal's nose; while therefore both the reins are pulled, or held tight, they bind the muzzle; but when one of them only is pulled, it opens the muzzle. Each groom has the same kind of double rein; and each, acting in concert, will set the beast free as soon as they receive the signal?"

"Who gives the signal?"

"The rider himself, when he is fairly seated; but Tiberius will tell him when to mount."

"Go on with your description of his dress and his looks. Does he seem afraid?"

"He still wears that queer sword; I should have fancied it cumbersome to him. Afraid! I should say not. No sign of it."

"Ver omeas!"

At first, this dialogue was sustained in a whisper; but as the lull of all noise was again gradually replaced by that hoarse hum, which is blent out of a hundred thousand low-toned murmured words, Piso and the child Caligula raised their own voices, and the last exclamation of Piso was as loud as it was sudden.

"Has anything further taken place?"

"Why, yes," said Cneius Piso; "and something which I do not understand. That old freedman the youth, together with Thellus the gladiator, have approached him, and Thellus holds in each hand a sort of truncheon about a yard or more long; the top of which for more than a foot is black; the rest is sheathed or plated in bronze; the black top of the truncheon is thick; the rest, which is sheathed in the metal, is much thinner. The freedman who is by Thellus's side holds a small horn lantern in

one hand, and tenders with the other a pair of large woollen chirothece (gloves) to his young master, who is even now putting them on. As he puts on his gloves, he looks round the benches; he is looking our way now. What can he mean? He has the audacity to wave his hand, and smile, and nod in this direction!"

The slave whom we have mentioned as forming the forth in this group was no other than Claudius, whose part Paulus was now performing.

"By your leave, most honored lords," said Claudius, "I think I am the person whom that valiant youth is saluting."

"True," said Piso; "he has taken your destined office to-day, has he not?"

"Yes, my lord," returned Claudius; "and having caught sight of me, he beckoned to me, doubtless, to bid me have good courage."

"Well!" ejaculated Piso, "that is a good joke. I think it is you who ought to beckon to him to have good courage. He needs it more than you."

A moment after this remark, Cneius Piso suddenly turned to the child Caligula, and informed him that Tiberius was signing to him (Piso) to go down into the arena, and mount one of the spare horses; and, although unwillingly, he must go.

"And how shall I know what occurs?" cried the passionate, voluble boy. "It is like plucking out one of my eyes. Herod Agrippa here speaks Latin with such a dreadful greasy accent, and so slowly; he is but learning the language."

Piso rose and said, "I have no choice but to obey; you have the slave Claudius with you; he not only speaks fluently, but I'll answer for it he will watch all the stages of the struggle with at least as much attention as any person in all this crowd will! His liberty, his wedding, and fifty thousand sesterces are at stake."

Saying this, he descended the steps of the narrow gangway which was (with scores of similar stairs) the means contrived for reaching and quitting the higher seats in the temporary circus. A few moments afterward, he was seen in the arena riding by the side of Tiberius to and fro.

"Now, slave, remember your duty," cried the child Caligula; let nothing escape your eyes or my ears. What next?"

"Those queer-looking staves, my lord, which the illustrious Cneius Piso as mentioned as being in the hands of Thellus, have passed into those of the young knight, who is to conquer the terrible brute."

"What? the two truncheons with black, thick ends, and the rest of their length sheathed in metal? do you say that the knight Paulus has taken them into his hands? What good can they do him?"

"Yes, my lord; he has now passed both of them into his left hand, and holds them by the thin ends Thellus has withdrawn a few paces; the old freedman, Philip, remains still near the youth. Ha!"

"What!"

"Tiberius Caesar has signalled the arena to be cleared. O gods! we shall soon see the issue now. I care not for my freedom; I care for the safety of that brave young knight."

"Does he, then, seem to shrink?" asked the child.

"I do not," replied Claudius, "observe any shrinking, my lord. It is I who shrink. He has drawn slowly near the horse in front, and stands about half a yard from his left shoulder. He is following Tiberius Caesar with his eyes."

"Go on!"

"The arena is now clear of all save on the one hand the two Caesars and their retinues, who have taken their stand very near to us, just opposite to and beneath this platform, my lord; and on the other hand, the group around that horrible animal. Ah! me miserable! Tiberius Caesar lifts his hand, and you hear the trumpet! That is the signal."

(To be continued)

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7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
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Tr'ns Pass.	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	Tr'ns Pass.
20 00	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	8 30
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun.	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily	17 00
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9 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily	12 20
16 40	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	19 00
Imp. Lim.	Middlechurch, Parkdale, Victoria Park, Lower Port Garry, West Selkirk, Clendoye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	Imp. Lim.
22 00	Winnipeg Beach.....Mon., Wed., Fri.	5 55
16 15	Winnipeg Beach.....Tues., Thurs., Sat.	8 45
17 15	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 40
14 00	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Sifton, Mintonas, Swan River, and all intermediate points.....Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points.....Wed.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat., Sun.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed, Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.	16 30

MUCH TIME WASTED IN THE SCHOOLS.

Inspector Clancy Says Fads Are Spoiling New York's Educational System.

New York, January 23. — James Clancy, a lawyer and school inspector of the Twelfth district, and a non-Catholic, has written a letter to the "Sun" in which he seeks to give the causes for the conditions which recently led City Superintendent Maxwell to say in a report that dull children crowded the lower classes and forced others on part time. Superintendent Maxwell in part explanation said:

"I believe that a very considerable portion of such children are of foreign parentage or foreign birth, and are in lower classes because of their lack of knowledge of the English language."

To this Mr. Clancy takes exception. He says:

"The whole statement is unintentionally misleading. The reason for the condition said to exist is not because of a very considerable portion of the children being unable to speak English, but in crowding to the wall the essentials to make prominent a multiplicity of fads originally introduced as experiments into the school system by the present school administration."

"Our children are not dull; they are among the brightest in the world. That they are backward in their studies is an entirely different proposition. It is not their fault, but the fault of the system. When, about seven years ago, Mr. Maxwell began to make radical changes, his intentions were commendable. The principals were enthusiastic, and, notwithstanding the extra labor involved, were eager to give the new system a fair trial. That experimental stage has been passed. Result—the business men of this city, the employers of all branches of labor, are crying out against the crudeness of the material the public schools have been turning out."

Praise for the Parochial Schools.

Mr. Clancy says that in his investigation of the Catholic parochial schools he did not find conditions in the remotest degree like those set forth in Mr. Maxwell's report. The teachers in the parochial schools handled larger classes than the teachers in the public schools, he said, and generally obtained better results. This would be impossible were it not for the fact that the ponderous non-essentials of the public schools have no place in the parochial schools. The Catholic schools, he says, have shrewdly adopted what is good in the public schools and rejected what is bad.

"In the parochial schools," he says, "nature study (meaning the waste of fifteen or twenty minutes in telling children that a sparrow has two legs and can fly by means of two wings; that a lion has four legs and can roar, but that a cat cannot roar) is unknown."

"There are no abnormally old children in the parochial school grades, because there is no waste of time in teaching the children how to make toy baskets, paper toys, how to mix colors (as if the intention were to make each child a great painter), or in teaching the boys raffia work or the science of music in its advanced stages."

"The parochial schools recognize the fact that the important school age is from 7 to 12. Hence, reading, writing and arithmetic take the place of the art of composition, crude efforts at representation of the human form divine in the public schools, dissection of cockroaches, flies, etc. They also take the place of instruction in 'the correct way of climbing stairs,' and of manicuring."

"Nor are the little boys and girls of the parochial schools confused by instruction in 'the use, care and protection of bone, ligament, muscle, skin and special senses, and the organs of digestion and respiration.' Nor are they obliged to waste time in the vain endeavor to master the treatment in case of fits, drowning, choking, poisonings, sprains and burns and other surgical and medical things."

"All these abnormally old things, and more, I have encountered in my official tours of the public schools. The energies of the parochial school graduate have not been frittered away upon fads quickly forgotten, but have been concentrated upon the essentials, which they have thoroughly mastered."

A TALK ON FIRES.

Chief Croker, of New York, Gives Eight Sensible Suggestions Which would Save Lives and Property.

Chief Croker advises the following course of action in the case of an outbreak of fire:

1. Keep cool; no matter how hot everything around you gets retain a cool, calm equilibrium and you'll come out all right.
2. Send in the alarm immediately; do not take it for granted that some one has rung up the Fire Department.
3. Fight the fire yourself before the firemen arrive. Very few fires, if discovered at the outset, are beyond the control of the people on the premises, if only quick, intelligent action is taken. Fight the flames with pails of water; smother them with rugs and blankets; beat them out with wet brooms.
4. Block the spread of fire. If the burning room or rooms can be shut off from the rest of the building it will take considerable time for the fire to spread. Shut all doors, transoms and windows opening on shafts, and is possible those to the exterior. By closing up the burning rooms you prevent draughts and cut off a new supply of oxygen. The fire after exhausting the oxygen will only smoulder.
5. Never ascend to the upper stories of a burning building. The upper stories are always the most dangerous. The smoke, superheated air and poisonous fumes, which it is death to inhale, collect first in the top of the house. Fire in spreading through a building burns straight through to the roof usually by way of the halls and stairways, and then, widening its course, eats back to the stories below. The lower floors are the safest in time of fire.
6. Never try to climb up the stairs to the roof, and never open the scuttle. A hole through the roof to the open air would serve as a chimney and magnify the conflagration almost incredibly.
7. Keep out of the halls. The safe way to await the arrival of the firemen is in a room as low down in the building as you can get without running the risk of smoke-laden halls. Shut all doors and transoms in which you stay and open the windows wide to keep the air cool and pure. If smoke breaks in, lean out of the windows. Be careful not to get excited and not to breathe in the hot, smoky atmosphere.
8. Make your way from the building if the fire is dangerous and you can escape without braving too great heat. A wet towel held over the mouth and nostrils will enable you to live in an otherwise deadly atmosphere. But unless the fire spreads into the room you are occupying, it is best to wait for outside help.

These are all common-sense rules, but they are ignored by most persons who have a fire in their premises. People need to learn that in the case of fire they must quiet their nerves, and keep from screaming and rushing madly about.

The wise householder will take the following preventive measures, recommended by Chief Croker:

1. Locate the nearest fire box, and make sure that all the members of the household know of its situation.
2. In retiring for the night close carefully all the doors in the cellar and basement, and all doors and transoms immediately between the halls and sleeping rooms.
3. Place patent fire extinguishers at least in the cellar and kitchen. Most fires originate from the furnace or kitchen range.

There are numbers of safeguards, persons can make use of that will make death and even loss of property by fire well nigh impossible.

If prudent people act upon the sensible advice of Chief Croker, exile the perilous parlor match from their homes, see that their furnaces are not overheated and look well to their kerosene lamps, doubtless there would be fewer big fires.

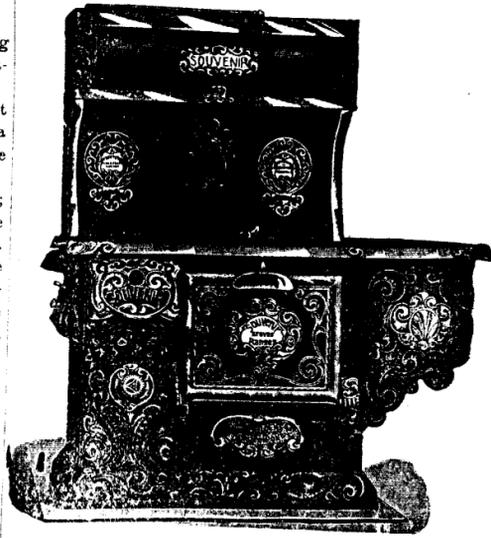
THE OLD SINNER.

(Continued from last week.)

him the gifts of His mercy, with which they are filled. You know, my dear friend, there is more rejoicing in heaven over the conversion of one poor sinner than over the perseverance of a hundred just."

"While I was thus speaking, the old man's countenance looked singularly radiant. His eyes were fixed on me intently, and he kept stroking his long snowy beard, as if to say, 'I owe all this to you.' It was about seven o'clock

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when I arose to leave my host, remarking that it was growing late.

"Won't you come back to-morrow?" he asked with eagerness. "I must have another talk with you."

"I will come back," I said, "but on condition that you do something for me."

"What is it?"

"Promise me to say a little prayer to-night before going to bed."

"Prayer?" he echoed. "But I don't know any prayer. It is seventy years since I prayed last. And I have't any prayer-book."

"You do not need a prayer-book, my dear friend. Kneel down by the side of your bed and say three times 'O Sacred Heart of Jesus, have mercy on me.'"

"Well, that's easy. I'll repeat those words, to please you and have you come to see me to-morrow."

"Thereupon we shook hands and I left, well satisfied with my afternoon's work."

"What passed in the old man's soul during that night; what joy, what pain he experienced in the struggle, for struggle doubtless there was, ever remained a secret between him and God. The next morning the sexton found on the altar of the Sacred Heart a large bouquet of beautiful violets."

"After Mass I returned to the old man's place. He met me at the garden gate. We sat down and talked for nearly two hours. I was about to leave, when he got up suddenly and said, 'I must put an end to this, Father. You must hear my confession.' So saying, he fell on his knees and without more ado, began his confession. And most beautiful and touching were the sentiments of sorrow which that repentant sinner expressed during the sad recital of his many past infidelities."

"The next day he came to church, neatly dressed in a new suit of clothes. As I complimented him on his elegant toilet, he replied, 'That's the way I used to fix up formerly to go and offend God; it is but fair that I should do as much to-day when I come to visit Him for the first time in so many years. I spent a long time in trimming my beard, he replied with a smile, 'for to it I owe the happiness and peace which I now enjoy.'"

"How is that?" I asked.

"Well, it's very simple, Father. If when we first met, you had begun by speaking to me of God, of the Pope or of hell, it is most likely that I would have insulted you. But when you began by praising my beard, I felt so pleased that I was ready to do anything for you."

"Well, you see before setting out on my arduous mission I asked the Sacred Heart to come to my help and to suggest to me some way of ingratiating myself with you, and immediately this thought came: Praise his beard and his violets. And then you must not forget the little prayer you addressed to the Sacred Heart and the beautiful violets you placed on the altar. They, I am sure, had a great deal to do with your conversion."

"He looked at me through the big tears that hung on his long lashes, and said, 'Yes, God is good and merciful.'—Ex.

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