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Current Comment

The end of last week witnessed a very unusual commotion in our generally quiet city. The street car employees went out on strike at three o'clock in the morning of March 29. Their chief grievances were insufficient wages and the non-recognition of the Union. Mr. William Mackenzie, president of the Winnipeg Electric Street Railway, had previously attempted through his chosen representatives here, to settle the dispute amicably; but foreseeing a rupture, he had sent on from the east a force of experienced men, who manned the cars as soon as the strike was declared. However, the service was so irregular on Thursday, the 29th, that many travellers who had relied on the street cars to catch an early train, missed it. The few street cars that did venture into the open were greeted with hisses and hooting. This manifestation soon became more threatening. By noon nine cars had been forcibly stopped and left standing empty on the rails. A few hours later three other cars were burned. No cars were run at night. But the turmoil lasted till the afternoon of Friday, the 30th. The storm centre was between Portage Avenue and James Street. There were several broken heads. About 2 p.m. the crowd of five or six thousand people near the C.P.R. subway became so menacing that Mayor Sharpe, standing up in his carriage, read the Riot Act, and as the mob did not seem to realize the gravity of this solemn warning, His Worship ordered out the troops. The sight of the soldiers, armed and ready to fire, effectually quelled the mob. A general rush for side streets and shelter of any kind followed. The street was cleared as if by magic. The troops returned to Fort Osborne barracks about five in the afternoon. In the evening they paraded the streets and remained under arms all night. But there was happily no necessity for further show of military possibilities. From that time forth during the ensuing week there have been daily rumors that the strike was about to end, coupled on Wednesday of this week with a rumor that there might be a sympathetic strike of many other labor unions. And all the time cars continue to run without any interference since the 30th ult. The company state that they have thirty-five cars in operation. But they do not attempt to run on Higgins or Dufferin Avenues. At first few passengers ventured to try the irregular and insufficient service, but on Wednesday, before nightfall, several cars were comfortably full. Meanwhile most of our fellow citizens, and especially the tired laborer after his heavy day's work, have had to walk.

Another setback came to Mackenzie & Mann just when the strike was hottest. A freight train collided with a shunting engine and a few empty cars on the Canadian Northern bridge at the St. Boniface end. One of the empties tumbled into the river and the bridge was damaged to the tune of several thousand dollars. Fortunately no one was seriously injured. But traffic on the bridge was stopped for three days while the repairs were going on, and C.N.R. trains had to enter Winnipeg by the C.P.R. bridge.

Lately in the police court here the Humane Society scored a noble victory. One of its members, a well known lady, got a man fined five dollars for urging his horse to rise by prodding him with his foot. Those who knew the brute well testified that it was lazy and often lay down in the road through sheer cussedness. Father Portelance, O.M.I., who saw the occurrence, said there had been no cruelty. But the lady was shocked and the Humane Society is fashionable, so the just judge condemned the poor driver to pay a comparatively heavy fine for having urged the balky brute to do its work and for thereby having inflicted on the horse less suffering than a man feels when stung by a mosquito. The best psychologists are agreed that animals do not feel pain in anything like the way human beings

do; but the women of the Humane Society are not supposed to know any psychology, they sentimentalize, they do not reason.

The famous Dr. William Osler, Regius Professor of Medicine in the University of Oxford, has lately published a collection of lectures delivered by him last summer during a visit to the Johns Hopkins University of Baltimore, where he won his greatest laurels, and on leaving which he startled the world by his joke about the forty-year limit. This attractive volume is called "Aequanimitas," from the title of the first lecture. The book fairly sparkles with brilliant ideas daintily expressed. In the lecture

NEW CHURCH AT RAINY RIVER

Rainy River is a town of two thousand inhabitants on the right bank of the Rainy River (Riviere a la Pluie), in western Ontario, 153 miles east of Winnipeg. Some four years ago, when the place was not yet a town, Rev. Father St. Amand, who was then in charge, opened the first church near the river bank. Later on, when the townsite was centred a quarter of a mile inland on higher ground, the frame building was moved up to a more central location. About two years ago Rev. Father Meleux was appointed pastor of the fast growing town and soon set about preparing to build a new church more in keeping with the development of the place. The new Church of Our Lady of Good Counsel, situated on one of the finest and most central sites, was completed last Saturday, and is by far the best church edifice in Rainy River. It consists of a basement in concrete.

Persons and Facts

Baroness Monteiro has been received into the Church by Rev. C. E. Rivers, M. A., at the church of Our Lady of Lourdes, London.

A colossal statue in honor of the Blessed Virgin Mary, Mother of God, is to be erected in Portugal. The state will defray half the expense, the Apostolate of Prayer the other half. It will be a national memorial in honor of her Immaculate Conception. Under this title she is the Patroness of the Lusitanian kingdom.

Whatever else he left undone, one act of kindness to Catholics can be recorded of King Christian of Denmark,

the nefarious Combes regime. She then went to serve among the lepers in the mountains of Zanzibar among the Mussulmans. Mother Donatelle was sister to Brother Leo O'Donnell, superior of Cummes monastery, County Galway, and to Sister Angelo, also of the order of St. Joseph, now in Spain.

The Calendar of the Paulist Church, New York, commenting on the Young Men's Christian Association, declares it is no organization for Catholic boys and young men to belong to, but it furthermore declares that an organization somewhat similar is needed among Catholics. As to the answer that it is impossible to establish and build up such an association, the Calendar says: "Impossible! That exclamation is heard! That exclamation of every great work. Not many years ago, when the Knights of Columbus were organized there were those who said that such a society is impossible; nevertheless it was established. Again, in 1893, when it was suggested that priests give missions to non-Catholics, there were those who said that such a plan was impossible of execution, and, at the very least, imprudent and untimely; yet the missions to non-Catholics are succeeding. So it is with this work; a Catholic Y. M. C. A. is not impossible; it needs but the man to organize it. The time is at hand, the boys are waiting, and they are suffering while they wait. It will cost effort; it will cost worry; it will cost money. But it will save boys, it will build up characters; it will preserve religion; in no small measure it will help to fill our country with men of intellect and conscience. The hour is here. The need is pressing."

Dr. Francis J. Quinlan, president of the Catholic Club, New York, has been elected as the recipient of the Laetare medal, which is awarded each year by the University of Notre Dame, Ind., to a Catholic who has distinguished himself in some line of good work. Dr. Quinlan is president of the New York County Medical Association, and is a professor of laryngology in the New York Polyclinic.

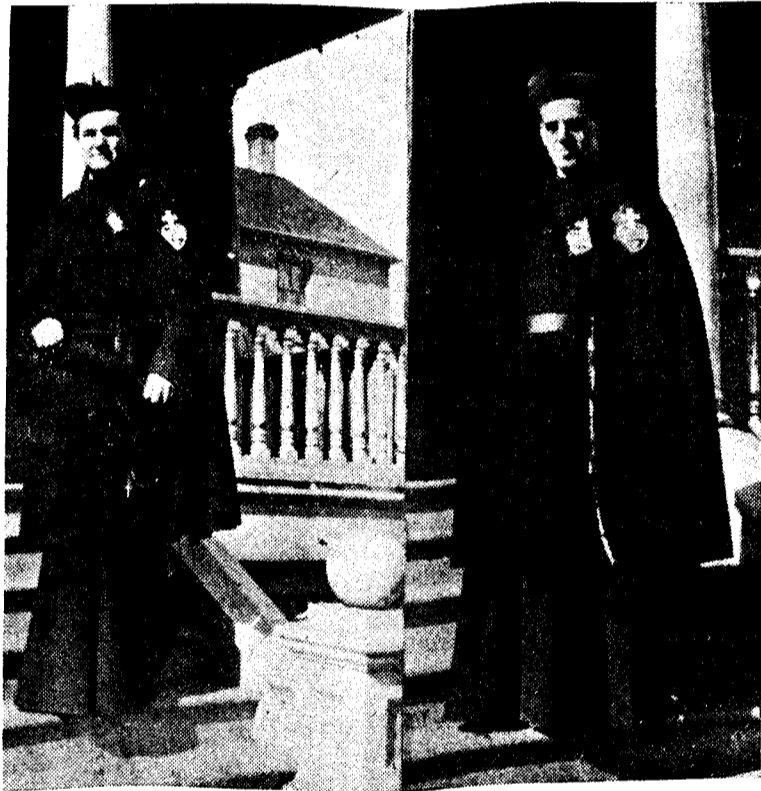
Lord Brampton, once better known as Judge Hawkins, and a recent convert to the Catholic Church, has made the handsome contribution of £1,000 to the building fund of the new Catholic Cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because he has also presented a side chapel at a cost of \$25,000.

William Regan, of the Irish Cloth House, Ballinrobe, has received an order from the private secretary to King Alfonso of Spain, ordering a supply of Irish tweed.

A colony of Little Sisters of the Poor was lately established in Bucharest, Armenia, although Catholics are few in that vicinity.

The Catholics of Cincinnati, corresponding with the wishes of Archbishop Moeller, are planning a permanent organization of the Catholic officers who have in charge the work in connection with the Juvenile Court.

In view of the somewhat preposterous decisions of the New York courts as to the legality of a Catholic Sister's wearing her religious costume while teaching in the public schools, it is gratifying to learn, from the Freeman's Journal, that the Supreme Court of Pennsylvania, a State which has a constitutional clause similar to that of New York, expressly refused to recognize the doctrine that the garb violated the law. It expressly declared: "In the sixty years of our present school system this is the first time this court has been asked to decide as a matter of law that it is sectarian teaching for a devout woman to appear in a schoolroom in a



Rev. Fr. GREGORY O'BRIEN, C.P. of St. Louis. Rev. Fr. RICHARD BARRET, C.P. of Pittsburg. The eloquent Passionist Fathers who have been conducting the missions at St. Mary's Church, Winnipeg, for the past three weeks.

on "Doctor and Nurse," he says: "Nowhere in ancient history, sacred or profane, do we find pictures of heroic women such as dot the annals of the Catholic Church, or such as can be paralleled in our century." And again: "Here" (in a hospital) "we learn to scan gently our brother man, judging not, asking no questions, but meeting out to all alike a hospitality worthy of the 'Hotel Dieu' and deeming ourselves honored in being allowed to act as its dispensers." Scattered through these fascinating lectures are many such gems, witnessing to the great man's appreciation of Catholic charity. And yet these lectures, on the whole, are very disappointing. They distinctly do not produce the impression of a well-balanced, deep-probing, far-grasping intellect. They are redolent of a refined literary atmosphere, they abound in delicate allusion to the stores of a widely read mind. But they leave no definite impress on the reader. One cannot help thinking that Oxford must be finding him superficially coruscating, but hardly up to his American-made reputation.

Some time ago Archbishop Riordon of San Francisco ordered prayers for rain to be said in all the churches of his diocese. Last week the bishop made the following official announcement: "In thanks to God, who has blessed our fields with abundant rain, the prayer 'Deus cujus misericordia' is hereby ordered in all the Masses wherever it is permitted by the rubrics, and the prayers for rain are hereby ordered discontinued."

13 ft. 6 in. high, thoroughly drained above which is the church, 28 ft. 6 in. high, 32 feet wide and 83 ft. 6 in. long. The graceful steeple is 76 ft. to the top of the cross. Everything is complete and well finished, even to the Bell organ and the neat altar. The pews, which can seat 180 persons, are very comfortable. The painting of the walls is in very good taste. Some of it is stencil work but not overcharged; however, the gem of the decoration is the R. mance arabesque gilding of the Sanctuary vaulted ceiling. "Here the lines are extremely graceful. This is all freehand (not stencil) work, thoroughly artistic, and reflects great credit on Mr. Louis Langlamet, a young French artist, lately arrived from France. The scheme of decoration was entrusted to Mr. F. D. Pambrun, the well known St. Boniface painter, who was assisted by Mr. Langlamet and Mr. Amedee Levasseur, and who did his work to the perfect satisfaction of Father Meleux and all visitors to the beautiful edifice. The floor and part of the walls are painted to imitate granite blocks, and the effect is quite pleasing. The architect and contractor for the entire structure was Mr. J. A. Cusson, of St. Boniface. He and his efficient forman, Mr. H. Savaria, deserve the highest praise. But Father Meleux himself has spared no pains during the past six months in daily superintending the labors of the builders and decorators, saying his Mass at four o'clock in the morning so as to be able to act as Clerk of the works all day.

(Continued on page 5.)

who has just died. When the disgraceful Associations' law drove the Catholic nuns out of France three years ago he willingly gave those of several orders a welcome refuge in his little country.

On Sunday, September 10, Archbishop Ridolfi, Apostolic Delegate to Mexico, received into the Catholic Church, Mrs. Elizabeth Maria de Lavoire a young American lady, highly related by family ties, and heretofore a member of the Lutheran Church. After abjuring all heretical beliefs, she received Baptism, Confirmation and the Holy Eucharist. The ceremonial was imposing and made an impression on all present. The church of the Salesians, where this took place, was full of friends and acquaintances of the neophyte.—The Mexican Herald.

As a result of the Paulist mission conducted at the Boston cathedral, 2,500 temperance pledges were signed.

A telegram from St. Petersburg to the "Univers" says that the Government has authorized the Redemptorists to give missions to the working men in Poland.

From Zanzibar comes news of the death of a heroic Irish missionary sister, Rev. Mother Maria Donatelle O'Donnell, of the Order of St. Joseph of Cluny. Mother Donatelle was a native of County Limerick, Ireland. Close on thirty years of her religious life she passed in France, until the spoliation of her order by the government under

(Continued on page 4)

KINDNESS

When we look at a root and know its kind we easily know what should be its development, since it follows as a natural consequence. In this same way when we go to the root of a word, there is a logical development in the application that belongs to it. This is easily seen in the word which describes or defines the virtue which we term kindness. As we are all children of God the Creator, we are kind to one another in the spiritual order, and as offspring of the same first parents, Adam and Eve, we are equally kin to the natural order.

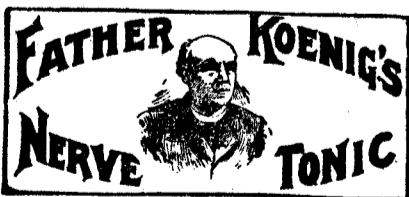
Kindness is the acknowledgment of this kinship among men and the expression of the goodness and the benignity which it suggests. When it includes all men, then only is kindness complete and perfect. It is this virtue which our Lord inculcated when He said we are to love our neighbors as ourselves, and which St. Paul exemplified when he said he became all things to all men—the sameness of origin, the sameness of consideration and kindness to one another, during our sojourning in life and our way to eternity.

But how different is the practice from the rule! Some are faithful to their duty in this respect, many are not, and these last are by far the larger number. Why is this? It is because men lose sight of their common origin or are unfaithful to the uniform kindness which it suggests. We see men very inconsiderate and unkind towards one another. By word and act they make life bitter and sorrowful for their fellow men, so that we hear the poet's complaint, "Man's inhumanity to man make countless thousands mourn."

Against this evil we have the command of God as given us through the injunction of the apostle, wherein he says, "Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience, bearing with one another and forgiving one another," which is all comprised under the generic term, kindness. The source of kindness is the heart, the centre of feeling, the organ of affection; and so it is to the heart that God appeals when He asks us to receive His words in a good and perfect heart and bear fruit in patience, and the burden of His words are summed up in the law of love—love for God and love for our neighbor.

"Kind hearts are coronets," as someone has poetically said, for they add a royal dignity to those who possess them. In such a heart there is no guile, all is simplicity and candor, because it is united with the perfect spirit of God, as exemplified in the Heart of Christ His Son, and draws its inspiration and life from His grace. Such was David's heart, the Royal Psalmist, of whom Holy writ says: "He was a man after God's own heart," and such were the hearts of all His saints, because one in heart and mind with their Lord and Master.

Kind words are the outcome of kind hearts, for "Out of the fullness of the heart the mouth speaketh." If any man offend not in word the same is a perfect man, says Holy Writ; and St. James bids us bridle the tongue, lest it become a universe of evils. Kind words are like ministering angels, quietly doing their work of love and mercy, such as comforting the sorrowful, guiding the doubting, recalling the erring, restraining the violent, pacifying the quarrelsome and re-uniting those apart. Speak gently, speak kindly, "for the good that it may do, eternity alone will tell."



Was In Untold Misery. 3

ANTIGONISH, N.S. I should have written before now about that precious Pastor Koenig's Nerve Tonic, but I thought I would first see what effect it would have. I have used only one bottle this time and am happy to state that I have improved wonderfully. I was not able to leave my bed and could not sleep nor eat, and was in untold misery. Now I can sleep the whole night and am feeling better, and getting stronger every day. Had it not been for my faith in Pastor Koenig's Nerve Tonic my life would be too much to bear for the last while, but having used it before I knew its value too well to doubt the God-sent relief it brings. Would that the world knew more about it, for it is just wonderful.

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Kind deeds are the fruit of kind hearts and the proof of the sincerity of kind words as far as it lies in one to act out his words in deeds. One often hears professions of sympathy for the poor and suffering, but often the insincerity and hollowness of these professions are seen in the neglecting to relieve the same when it is in one's power. "Deeds speak louder than words," and should be done by those who have it in their power to perform them. There are many opportunities given every one for performing deeds of kindness, and these should be embraced and profited by to the good of one's own soul and the souls of his brethren.

It will be easy to be kind if one remembers and strives to live up to the golden rule, for charity includes kindness of every kind. Our interests are interdependent. No man can say he is self sufficient and that he can stand by himself alone, and in this view we see how the practice of the virtue of kindness is necessary to the happiness and well-being of all.

It is the poorer and humbler classes that most need kindness, and yet the rich and affluent have need of it too. It is a human need and man alone can supply it, outside of the goodness and kindness that comes from God. The exercise of kindness helps to make the rich and poor contented. It equalizes and makes tolerable all stations.

The latter are only temporary and transitory. If they are trying there remains the hope and the possibility that through the mercy of God and the aid of the better off, they will soon pass away. Let the virtue of kindness, then, fill every Christian heart. It is the golden link that can bind men together and hold them in peace and union with one another. It is the mighty chain that unites man to his God and brings down upon him His choicest favors and blessings. Let us cultivate the virtue of kindness and practise it to all, for kindness will show that we are preparing to go to the one Father of all in heaven, since as brothers we love His faithful children on earth.—Bishop Colton in "Catholic Union and Times."

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Little Tommy was very quiet during the first courses, and every one forgot he was there. As the dessert was being served, however, the host told a funny story.

When he had finished and the laughter had died away, his little son exclaimed delightedly, "Now, papa, tell the other one."

STAINED GLASS WORK

The 20th century American stained glass maker follows without important variation the simple methods of the French monk of eight centuries ago. The first requisite is the design. The artist makes a small water color sketch to show the general design and color scheme, accompanying it with detailed studies. From this two large drawings or cartoons are made, the exact size of the desired window. One cartoon shows where the leads will be placed, the thin strips of lead, hollowed on both sides and looking in a transverse section like the letter H, which form the framework to bind the pieces of glass together. Another drawing gives the size and shape of each piece of glass. This cartoon is cut into its component pieces by a pair (or triplet) of three bladed scissors, which leave between their parallel blades a space sufficient for the leads. These cut out patterns are put together again on a large glass easel to which they are attached by wax, and the spaces between are blocked in to give the effect of the leads. The easel is then placed against a window where the light can stream through it. The artist or his substitute replaces each paper pattern on the easel by a piece of glass of exactly the same size cut from a sheet of glass of the color called for by the color sketch. The sketch is not followed exactly; experiment with the actual glass will suggest improvements. To a greater or less extent this stained glass is supplemented by painted glass, on which the colors are fired as in china painting. When all the pieces have been cut they are transferred to the "leading" drawing, the flexible leads are twisted into shape and soldered at the joints and a special cement applied to make the whole water tight. The window is now complete, ready to be put in position where it is made secure by copper wires, fastened to the transverse bars of iron.—Home Journal and News.

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Advertisement for Stained Glass -FOR- Churches and Public Buildings. Designs furnished on application. Allward & McCormick 259 SMITH ST. - WINNIPEG Phone 2111

Advertisement for WINDING YOUR WATCH, The old superstitious belief that you will change your luck if you stop winding your watch at night and wind it in the morning may have some slight basis in fact, according to a jeweller, who says that the morning is the proper time to do the winding. This is not only because the hour of rising is for the average man much more regular than that for retiring, but even the soberest and most orderly of men are apt to relax and prone to carelessness at bedtime, when more or less worn by the wear and tear of the day. In this condition the winding is apt to be done in a jerky, irregular sort of way, or too far or not enough. "Nine people out of ten wind their watches on going to bed," said the jeweller, "but if they would do it when they get up, at some regular point in the process of making their toilet, they would do it much better."—Exchange.

Advertisement for IT SATISFIES, 20 Loaves \$1.00, MILTON'S 524 Main Street, Phone 2623

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Regina Notes.

A change in the weather has taken place. Today (Monday) it rained till about 9 a.m. and then a heavy wind with sleet continued throughout the day.

Mr. C. W. Peters, of the government offices staff, arrived last week from Montreal in the city with his bride. Mrs. Peters, mother of Mr. C. W. Peters, has also returned with her two daughters. Mrs. Peters formerly resided in Regina leaving here about ten years ago. Her husband, the late Mr. Peters, was architect for several of Regina's public buildings, built previous to that time.

Mr. C. J. McCusker spent several days of last week on a business trip to Winnipeg, where he visited his daughters, pupils of St. Mary's Academy.

There is such a tide of immigration already, that on many occasions last week it was impossible to find lodgings for the strangers; a great many of these people are going north. The land office is the busiest place in our city, and each morning crowds may be seen standing at the door waiting for 9 o'clock when the office opens.

The work on the new city hall has already commenced, and excavations have been made for other buildings in the city. This promises to be a very busy summer for our builders. Regina's future is certainly assured beyond a doubt even to the most cynical.

A mission was preached last week to the German congregation by Rev. Father Laufer, O.M.I. It was well attended and vast numbers approached the Sacraments. The Rev. Missionary preached at 8 o'clock Mass, and again in the evening at 7.30 p.m. each day. On Thursday evening a special service in honor of the Queen of Heaven was held; the Altar was one blaze of light and the pupils of Gratton school were all in attendance. The little girls neatly dressed in white, wearing wreaths and carrying a rose, while the little boys were dressed in black, and all formed in procession. On Sunday night the mission cross was blessed; at the door of the church were thirty young men wearing red sashes, one carried the cross, four bore blue and white banners, while the others walked in procession up the aisle followed by the little girls of Gratton school attired in white, and the little boys of that same institution. The Altar was beautifully decorated. From the Altar to the Communion railing nine rows of candles, fifteen in each row, were placed, while the statue of Our Lord, to be placed on the cross, rested directly in front of the railing. Hymns were sung and eloquent addresses, in German by the Missionary and in English by our zealous parish priest, Rev. Father Suffa, were given. After the blessing of the Cross during the singing of the "Stabat Mater" by a well trained choir, directed by Rev. Father Kim, O.M.I., those taking part in the ceremonies of the blessing of the cross, kissed the feet of the statue. The church was crowded to the sidewalk outside, many could not gain admittance; the sight was a never to be forgotten one. Both speakers told those present that this Mission Cross to be placed in the Sanctuary was to be a reminder to the faithful of the good resolutions made and many graces received during the missions. The ceremony was in German and to those understanding that language it was doubly impressive, to one and all it was a grand sight, to picture it in cold type is beyond our capacity. Like all the grand ceremonies of our dear Church it seems incongruous to try to describe them—we see them, we almost catch the glow, but here the pen must cease—they are memories we carry through life but not a recollection to describe. Father Laufer endeared himself to the many who heard him and proved himself a most pious, zealous, and painstaking missionary. We wish him Heaven's choicest graces and a long life in the work of the Divine Master. The vestments used in our church were the most magnificent your correspondent ever saw. Surely our new church is a grand tribute to the devoted parish priest who late and early toils for his flock.

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