



CONFESSION AS VIEWED BY MR. COPPÉE THE FRENCH WRITER AND BY THE EDITOR OF ONE OF OUR LOCAL NEWS-PAPERS.

One who calls himself an ex-Romish priest, but whom instead we have found to be an ex-convict from the Erie County Penitentiary, has of late been lecturing in the city of Winnipeg on the topic so cherished by birds of his own feather, viz.: "the priest, the woman and the confessional."

While this foaming slanderer of all that is most sacred in our Church is trying, in the vilest and most profane of language, to show the confessional box as a sink of iniquity and the Catholic priest as a monster of immorality, it may be refreshing for those who are still open to honest convictions to read the beautiful page written by Mr. Coppée, on this important subject of confession.

We give on another page a translation of the French writer's eulogy of the saving sacrament, and we invite the readers of the Review to show the article to their Protestant friends. Mr. Coppée, although one of the remarkable writers of our times, has not always been the practical Catholic that we find him today. But the grace of God made its way into his diseased heart and soon after was the penitent sinner found at the feet of a priest to unload the burdensome weight of his poor suffering soul. Behold what a contrast between the convert and the pervert! The one, Mr. Coppée, rising by the grace of God from the ditch of his iniquity to cast himself into the purifying laver of penance, has nothing too noble, too beautiful, to write in praise of sacramental confession; the other, on the contrary, from the loathsome prison of his depravity, where he still breathes hatred against every thing Catholic, has nothing but the vile and stinking twaddle of a most lewd heart to vomit forth before an audience of disgusted hearers.

This brings back to our mind what we had heard some months ago on the subject of the morality of the City of Winnipeg. Being a member of a committee of citizens called together to stay, if possible, the swelling threatening wave of immorality which is daily spreading destruction in the ranks of a certain class of our community, we had occasion to call upon the editor-in-chief of one of our leading local newspapers. As he was asked the granting of his endorsement of and hearty cooperation in the noble work just undertaken, here is the remark which he made to us: "Father, he said, you may be surprised at what I am going to tell you, but I have no hesitation to make the statement. Among the many things I admire in your Church, none commands my respect more than the practice of con-

fession. There the priest exercises over women in particular that holy and beneficent influence that will ensure to husbands loving and dutiful wives. Were that saving religious control more generally exercised, we would not have nearly so much to deplore that social evil which threatens the ruin of our community." The gentleman referred to, I need not say, is a staunch Protestant, but he is not loath to open his eyes to the amount of moral good accomplished by the priest in the sacred ministry of confession. And we defy any man of common sense and religious feeling to think otherwise. Unfortunately sacramental confession has been abolished amongst Protestants as being too much of a stumbling block in the free love way of such pious reformers as Luther, Henry VIII. and the like; so long as these shall have their followers so long shall the Catholic priest and the confessional have their bitter assailants.

POWER AND GRANDEUR OF THE CONFESSIONAL BY FRANÇOIS COPPÉE.

Translated for the Northwest Review.

Wretched one, who art staggering under the weight of a conscience burdened with impure and wicked remembrances, come and lay down all human respect. Thou hast not to fear that thou mayst inspire with horror or disgust the unknown, the anonymous one whom thou art to choose for a confidant. Moreover, to keep thy secret his lips are closed under the sacramental seal. He who listens to thee, from that little cell, will not even recognize thy countenance; he will not see thee blush. Speak! Confess to him all thy shameful deeds. He will answer thee only with paternal indulgence, to thee he will speak but words of mercy and forgiveness.

He will of course, exact that thou make amends for the evil thou hast done; but, if it be no longer possible to do so, he will be content with an outpouring of the heart, with a sincere repentance. Then will he enjoin upon thee as the sole and sweet punishment of thy crimes the perfuming of thy soul with beautiful prayers, and raising up his hand towards thy forehead, he will utter some few Latin words, and thou shalt depart from him consoled, absolved and feeling thy soul as light as if angelic wings were being added to it. "But, to enjoy all that," dost thou answer with a cry of anguish, "one must entertain no doubts as to the virtue of the sacrament, one must have faith." — "Aged child of the civilized world, is that after all so difficult? Dost thou not feel, seething in thee one single drop of the Christian blood which, for so many centuries back, has been flowing through the veins of thy people? Hearest thou not still

resounding the miraculous word which has healed the ancient world of its corruption and has overcome the ferocity of the barbarians? Hast thou not read and meditated upon the Gospel, the only book wherein there is an answer to all the pangs of the soul! Poor fellow! Heed not those who say to thee that faith is dead and that humanity got rid of all its past a century ago, that is, yesterday. In order to promulgate the new faith—granting that it be a well meant effort at improvement—France had to be covered with gibbets and Europe soaked with blood in long wars, and yet all this did not still the groans of those that suffer. Jesus Christ, on the contrary, in order to secure the triumph of his divine plan, has shed but his own blood, has willed to die the death of a criminal; and his work is still intact after nineteen hundred years; and wherever thou meetest men less wicked and less miserable, wherever hearts are beating for justice and goodness, lift up thine eyes, and thou shalt see outstretched above thee the memento which the Man-God has left of his passage amongst us, thou shalt see his sacred gibbet raised aloft.

For a long time had I been a poor sinner with a troubled soul, like thee, my brother! No more than thee was I a great culprit. But alone the hypocrite Pharisee has the impudence to say: "I am pure." And Joseph de Maistre is right: even the conscience of an honest man is something abominable. Like thee, therefore, was I most wretched and did I instinctively seek for a confidant full of clemency and tenderness. I have found him.

Do as I did. Open thy Gospel again and come back to the Cross. Divested of all pride, present thyself before the tribunal established by Jesus, wherein is seated a mercy that surpasseth even our most sublime dreams of justice. It was but yesterday that we stood amazed at the pity of those magistrates who excused a poor mother for having stolen a piece of bread for her child. The minister of God who waits for thee in the Confessional requires of thee on his part only a few tears to wash away all the stains of thy soul; for he holds his power of the Master of infinite goodness, of Him who on Calvary forgave the penitent thief and opened to him, over and above, the splendid path to heaven and to life everlasting.

#### UNFAMILIAR FACTS.

Spain produces more lead than all the other European countries put together. Its quicksilver mines at Almaden are remarkably rich, and, for many centuries supplied the whole world with mercury, but now those of New Almaden, in California, enter into successful competition with them. Spain was formerly the leading industrial country

of Europe, but long wars, violent revolutions and misgovernment by secret society emissaries have robbed the nation of most of its industrial energy and trading capital.

In the face of the general breakdown of the Spanish gunnery in the recent war it is curious to note that swords are still made at Toledo, in Spain, of as good quality as they were in the days when "a Toledo blade" was second only to "a Damascus Blade;" but the present Toledo manufacture employs less than a hundred hands.

It is a mistake to suppose that what are commonly called "The Great Lakes," i. e., Superior, Huron, Michigan, Erie and Ontario, are, each and all, the largest bodies of fresh water in the world. Lake Superior has, of course, an undisputed right to the first place; but, as will be seen from the subjoined table, the great African lake comes in between Superior and Huron; two African, one Russian and two Northern Canadian lakes intervene between Michigan and Erie, and one Northern Canadian lake between Erie and Ontario.

Lake Superior	32,000 square mis.
" Victoria Nyanza	26,500 " "
" Huron	23,000 " "
" Michigan	23,000 " "
" Tanganyika	15,000 " "
" Baikal	14,000 " "
" Nyassa	12,000 " "
" Winnipeg	8,500 " "
" Great Slave Lake	8,000 " "
" Erie	7,800 " "
" Great Bear Lake	7,500 " "
" Ontario	6,900 " "

The areas for Great Slave Lake and Great Bear Lake are an approximate but conservative estimate, which an accurate survey would probably increase. Lake Tanganyika is the longest lake in the world. In the rainy season Lake Chad, in the Soudan, has an area of perhaps 20,000 square miles; but in the dry season it is four or five times less and was therefore omitted from the foregoing table. The deepest lake in the world is Baikal, in Siberia; it is four thousand feet deep.

Few people seem to be aware that special newspaper and periodical stamps, for the exclusive use of postmasters, were current in the United States from 1874 to July 1st, 1898. On this latter date they were discontinued. The series comprised the one, two, five, ten, twenty-five and fifty cent, and the two, five, ten, twenty, fifty and one hundred dollar stamps. The figures are: for the denominations from 1 to 10, the statue of America by Crawford (father of F. Marion Crawford); for the 25 and 50 cent stamps, Astræa; \$2, Victory; \$5, Clio; \$10, Vesta; \$20, Peace; \$50, Commerce; and \$100, the Indian. Their discontinuance is great news for the stamp collectors.

The most popular saint of our age, the great wonder-worker

who is known everywhere else in Christendom as St. Anthony of Padua, is called in his own native Portugal either Anthony of Lisbon, his birthplace, or Anthony of Coimbra, where he first became a novice in a religious order.

The amusing blunder of the Free Press and other papers mistaking Mr. Curzon, the present Viceroy of India, for a commoner when he is, as everybody in England knows, the son of a lord and a bona fide descendant of the Norman conquerors, recalls the fact that there was in the thirteenth century a Cardinal Curzon who led the sixth crusade and who was probably connected with Mr. Curzon's ancestors. Curzon is an old French name represented in our own day by the celebrated painter Paul de Curzon.

A Catholic missionary in China, writing in the February of this year of a visit to Peking, says that the imperial astronomers, who draw up the rather complicated calendar every year, are still using and living up on the tables drawn up by the Jesuit Father Verbiest almost three centuries ago. Father Verbiest worked out his calculation of calendar phenomena, eclipses, etc. as far ahead as the twenty-first century. What will China be then?

#### PROVIDENCE ON THE YANKEE SIDE.

Western Watchman.

There would seem to be a sort of divine interposition in this war. We have won everywhere and all the time, when there was no place and no time when we should not have lost. We were about as ready to invade the Heavenly Jerusalem as we were to invade Cuba; but fortunately there was nothing to stop us. We caught Spain in swimming in Cuban waters and all her arms on the other side of the bay. We were presented with Santiago when we were packing up for retreat. We were presented with Cervera's navy when we were discussing the question of trying a less vulnerable point. We are now masters of Eastern Cuba and we are fighting with Toral's surrendered troops for the possession of the first ships to bring us out of the country. If Toral had held out just ten days longer we would have relieved him of the necessity of driving us from the island. Yes; the finger of God is in this war. It will redound to the benefit of His Church. We will not free the Cubans, nor the Philippines; but we shall free the Catholic Church. For this service God may bless us, and forgive us the hypocrisy and deceit of our humanitarian pretensions. We pray that it may be so.

Shall there be a God to swear by and none to pray to?—Hooker.

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**Northwest Review.**

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**CURRENT COMMENT.**

We do not know whether or not the proprietors of Selkirk Hall got their rent from Ruthven. Rumour says they did not, and we sincerely hope that rumour is right. Anyone who would grant such a scoundrel the use of a hall after the vile speech he made on his first appearance deserves the strongest censure, and respectable citizens will rejoice if these people have been given a lesson which will make them a little more particular in the future as to the persons to whom they rent their premises.

Emile Zola is beginning to find out that it does not pay to insult the Blessed Virgin and her faithful clients. To some friends who recently asked him to what he attributed his present unpopularity, he replied: "I attribute it to my book on Lourdes and have no doubt whatever on the subject. Before writing that book I could publish what I liked; nothing took from my reputation. But what I wrote about Notre Dame de Lourdes turned the tide of fortune against me and now my popularity is so damaged that I doubt whether anything will remain of it."

Let us pray that the Mother of Mercy may, after humiliating this literary malefactor, bring about his conversion.

It looks very much as if Colonel Sir Casimir Stanislaus Gzowski, who died the week before last in Toronto, ought to have been a Catholic. True, Morgan in his "Canadian Men and Women of the Time," says that his father, Stanislaus, Count Gzowski, at the time of the late Colonel's birth, was an officer of the Imperial Guard in St. Petersburg; but there were some Catholic officers, and certainly no Anglican officers, in the Russian army in 1813. Besides, who ever heard of any one but a Catholic Pole being christened with two such names as Casimir and Stanislaus, the names of the two great patron saints of Poland? No wonder a Catholic Polish nobleman said to us many years ago

that Gzowski was a renegade from the faith. In Morgan's book we read: "In religious faith he is a member of the Church of England." If he really died professing Anglicanism after being brought up a Catholic, what a failure his life has been before God, though before men it is a wonderful record of success from poverty and exile to wealth and the highest honors in Canada! Alas! what doth it profit him now that his was the grandest military figure at the Governor General's receptions and that he died a K. C. M. G. at the ripe old age of 85!

An anonymous writer in the ATLANTIC MONTHLY, while bestowing great praise on Gladstone, says that he was never logically strong, and that his most carefully composed argumentative writings betray marked defects of reasoning. This is the view we have always held of Gladstone and all the leading Englishmen who remain Anglicans. Their very persistence in the Church of England shows that, if they are sincere, they cannot be logical. There is no more illogical position in the world than that of an Anglican. The only English non-Catholics that are logical are the agnostics like Spencer and Huxley; but then the groundwork of their reasoning is a gratuitous and unreasonable postulate. With Anglicans the groundwork, viz., the idea of a Church, is in the main true, but the application to their own congeries of contradictions is illogical.

We learn from the Anglican "Church Record," of Vancouver, that the Rev. W. G. Lyon, who was the first Church of England missionary to the Yukon gold fields, was drowned, on the 24th of June, while trying to pick up some packages, in a heavy sea on Lake Labarge. The writer of this note was personally acquainted with this gentle, scholarly and generous man. While at Medicine Hat Mr. Lyon complained to him that his flock did not appreciate Catholic views. He himself seemed to be a most sincere High Churchman, and the writer has often prayed for him that he might see the whole truth. The fact that Walter G. Lyon gave freely of his private means to meet the expenses of what was to him a pious undertaking for the salvation of souls leads us to hope that he may have found mercy at the judgment-seat, and to ask prayers for the repose of his soul. He was about 36 years of age and, we believe, unmarried.

On the first of this month Dr. Orónhyatekha, Supreme Chief Ranger of the Independent Order of Foresters, was voted a bonus of five thousand dollars for his zeal in bulding the Foresters' temple in Toronto: he was also voted a salary of ten thousand dollars a year for the next three years. This astute Iroquois is plucking the Palefaces in grand style. Finding that the surest way to their pockets is the secret society underground path, he has pre-occupied all the points of vantage therein. Besides being the despotic ruler of the Foresters, he is a Freemason of high degree, a Good Templar and an Orangeman. What a strange thing

must be the conscience of such a man, given up body and soul to a system which is the direct opposite of straight-forwardness, openness and fairplay. Evidently the old heathen Indian spirit of craft and cunning is still very much alive in him. But what of his Paleface dupes who pretend to be lovers of simple sincerity and haters of mystery?

**SEPARATION OF CHURCH AND STATE.**

The "Catholic Columbian," of Columbus, Ohio, has so long accustomed us to the solid pabulum of sound Catholic doctrine that an utterance of another kind, in its issue of Aug. 13th, comes upon us with a disagreeable shock.

"While Porto Rico and Cuba were Spanish colonies," says our Columbus contemporary, "there existed in them a union of Church and State by virtue of which the State bore in great part the expenses of the Church, paying the salaries of the bishops and priests and in other ways contributing to the support of religion. That condition of things was not, of course, exceptional in these islands. It obtains in one form or another in all Catholic lands, and even some Protestant countries contribute to the maintenance of the various churches that are represented in them, and to the support of the clergy serving those churches.

The Constitution of the United States, in accordance with which will undoubtedly be framed the government which will prevail in Cuba and Porto Rico in future, forbids such an arrangement, however, between the State and the Church. In consequence of that fact the Catholics of those islands will have to provide for the maintenance of their churches and the support of their prelates and priests themselves. This will put new obligations upon them, and while the changed condition of things may appear strange to them at first, we make no doubt but that these insular Catholics will respond to their obligations.

And in one sense the Church in Cuba and Porto Rico will be the gainer by the change. It will be freed from dependence upon the State, and enjoy larger liberty. The influence of its priests and prelates will be all the greater, and the people will have the satisfaction of knowing that they, not the State, support their churches and clergy.

AMERICAN CATHOLICS WOULD ASSUREDLY NOT EXCHANGE FOR A UNION OF CHURCH AND STATE THE INDEPENDENT RELIGIOUS POSITION THEY NOW ENJOY, and when the Cuban and Porto Rican faithful realize the advantages of that independence, they will gladly, we feel confident, correspond to the obligations consequent upon its establishment in their islands."

We have quoted the foregoing article in full for the sake of fairness, but what we chiefly object to is the passage we have capitalized. This is directly opposed to one of the most momentous and solemn declarations made by the reigning Pontiff, Leo XIII. The "Catholic Columbian" affirms that American Catholics (and the writer of the article impliedly includes himself) prefer separation of Church from State to union of the two. The Holy Father, on the other, hand in his famous encyclical of February 16th, 1892, to the French people, says: "To desire that the State should separate itself from the Church would be to desire, by a

logical consequence, that the Church be reduced to live according to the law common to all citizens. This situation, it is true, obtains in certain countries. It is a condition of affairs which, though it has its numerous and grave disadvantages, presents also some advantages, especially when the legislator, by a happy inconsequence, still follows the inspiration of Christian principles; and albeit these advantages cannot justify the false principle of separation nor authorize one to defend it, yet they render deserving of toleration a state of things which, in practice, is not the worst of all."

Thus, according to Leo XIII. the best that can be said in favor of the supposed situation of the Church in the United States is that it presents "SOME advantages" as against "NUMEROUS AND GRAVE disadvantages," and that it is "not the worst of all" possible situations. How does that square with the "Catholic Columbian's" preference for separation as opposed to union, a preference for what the Pope calls a false principle which no one is authorized to defend?

We feel sure that our usually orthodox contemporary has not intentionally set itself against the plain teaching of the Holy Father, and that this is but one more instance of the unconscious liberalism with which the American Catholic atmosphere is surcharged. Only, we cannot help expressing our surprise that a Catholic organ, in which the healthy influence of Germain Catholic thought is so manifest, should have, even inadvertently, dropped into the phraseology of that blatant but shallow school which, unsupported as it is by a single eminent theologian, is ever hovering on the brink of heresy.

So much for the principle at stake; now for the practical application. In point of fact there is no country in the world where the State is really and completely separate from some church or other. In the United States in particular the government generally favors some Protestant denomination. Has the Chaplain of Congress ever been a Catholic priest? Did we not hear lately of a regiment, seven eighths of which were Catholic, going to the war without any Catholic chaplain but with a Protestant chaplain? How does the U. S. government treat the Catholic Indian schools? Is there one instance out of a hundred wherein Catholics have been fairly treated by the legislature of Ohio? And yet they kiss the hand that smites them and fail to remember the wisdom of Rome.

Although the advantages of the union of Church and State in Cuba and Porto Rico were continually countermined by Spanish and American Freemasonry conspiring to rob and ruin these fair islands, still the net result is that the Cubans and Porto Ricans have generally kept the faith, that the number of "hickory" or non-practical Catholics there is not greater than in the United States and that there is far more piety among the good ones in the former countries than in the latter, whereas in the United States millions of Catholics have lost the faith because of the prevalent heretical or freethinking atmosphere, and because the Federal

and States governments have systematically discouraged those ministrations of the clergy without which the usual channels of grace run dry.

But perhaps the best fruits of the union of Church and State are visible in the Philippine Islands, though there, too, Freemasonry has considerably thwarted the Church's work. The Spanish religious orders, supported and encouraged by the government, have labored so successfully among the natives that the latter, being prosperous and happy, have increased and multiplied, and seven out of the total eight millions have been baptized; whereas, during the same period, the United States, supposedly separate from any and every denomination, have steadily and ruthlessly exterminated several millions of heathen Indians.

It is all very well for editors in large cities, where Catholics have wealth and numbers, to talk glibly of the blessings of separation; but let them go into those country districts where Catholics are few and poor, as for instance in many parts of the Southern and Northwestern States and of Manitoba and Ontario, and they will realize by contrast what an incalculable blessing it is to live in a land where "society" bends the knee before the Blessed Sacrament, where the true faith is a life-element encompassing every man, woman and child.

The Separation system exposes all the weak-willed, that is, the vast majority, to probable perdition, and turns out a few lusty fighters for the faith, whose virtue, however, is not generally of an heroic stamp. The Union system saves the masses of mankind and produces marvels of sanctity such as are not even dreamt of in non-Catholic countries. We are still waiting for the candidate for canonization that was born and bred under the much-lauded system of separation between Church and State.

**GLEANED FROM THE**

WESTERN WATCHMAN

We were dying to get into Cuba three months ago. We are now getting out of it as fast as we can to keep from dying.

Prince Henry spent an afternoon with the Jesuits at Shanghai, and next day sent them his photograph with the words "in friendly remembrance." In this connection it occurs to us to remark that the Centrist majority in the Reichstag is very healthy and strong, thank you.

We are gently breaking the news to the insurgents of the Philippines that if they do not abjure once and forever thievery and barbaric warfare, they will be shot by order of Uncle Sam. Sam is a past grand master in the management of savages; as witness the bones of a hundred extinct tribes scattered between the Mississippi and the Pacific.

It is fortunate for the Reconcentrados that they have had journals to publish their wrongs. If our poor Indians had been similarly favored in the past; had the history of the Reservations been published to the world, our Reservados would be immortalized in song and story as the victims of the cruellest

race of white men that ever cursed this continent with their presence. Lo! The poor American Reservado is gone and has left no memorial of his wrongs behind him.

A NEW YORK MIRACLE.

True Witness.

The New York World devotes a great deal of space to the establishing of the authenticity of a miracle which was recently wrought at the grotto of the Blessed Virgin in the Church of Notre Dame de Lourdes, Brooklyn. Amongst the details that it publishes is an affidavit sworn to by a witness of the cure. To Catholics the occurrence of miraculous cures at such shrines as those of Lourdes, in France, our own famous Ste. Anne de Beaupré, and the Church of Notre Dame de Lourdes, Brooklyn, is so frequent as so present no cause for surprise. Thankfulness to the Almighty is the only sentiment these miracles evoke, besides an increase of faith in Divine mercy.

Miracles, both of grace and of a physical nature, have been occurring constantly since the creation of the world; and they have been frequent amongst the faithful since the foundation of the Church. They excite, of course, much wonder amongst non-Catholics. They are, however, simply tangible witnesses of the truth of the Catholic Church to a cynical and an unbelieving generation.

BISMARCK SIZED UP.

Church News (Washington.)

Bismarck, the man of blood and iron, has gone the way of all flesh after a career that made him at one time the foremost figure in all the world. Audacious, arbitrary, aggressive and unbending, this warrior, statesman and diplomat, was the giant of the century. Emperors, kings, states, armies bowed before his iron will and submissively did his bidding, all save one, the weakest materially of them all, the Pope. Against the Church in the insolence of his power he waged a fruitless war which failed of all its objects, and in his old age, shorn of his power, Bismarck frankly acknowledged his defeat and said that it was an unwise and impolitic move. And this is how he summed it all up to a friend visiting him at Friederick-sruhe in his retirement: "I have seldom been a happy man. If I reckon up the rare minutes of real happiness in my life I do not believe they would make twenty-four hours in all." A more impressive sermon on the futility of human greatness was never uttered.

ANGLICANISM.

Read the following pungent article from the Catholic Record:

Rev. Dyson Hague has published his work in which he expatiates on the subject of Anglicanism being from the beginning. The reverend gentleman has a perfect right to publish anything that may please his fancy, but we think that his energies have, this time, been misdirected. The little work is simple a rehash of articles by Anglican clergymen. It has nothing original about it except the reverend author's name. The theory of

Continuity has long since been discarded by Anglican controversialists. Cold facts of history are against it and no effort even of a professor can galvanize it into life.

"It is difficult," says A.F. Marshall, "to be grave about such sophistry. I cannot turn my intellect upside down. I cannot trace Continuity from exact opposites. Continuity of disobedience from obedience; of personal, individual infallibility from the infallibility of the undivided Catholic Church; of spiritual headship of Queen Victoria, of her parliaments and privy councils, from that of the supreme Pontificate of St. Peter; of a parliamentary form of divine service from the sacrifice of the Mass; of irreverence to the Blessed Virgin from devotion to her; of a married clergy from an unmarried priesthood; of one incessant roar of doctrinal strife and newspaper theologies from the still small voice of the holy Spirit of God, directing all intellects to know and believe the same truth," etc.

The Rev. Mr. Hague can derive much valuable information from a pamphlet written by Mr. Pope of Ottawa, and published by the Catholic Truth Society.

A PROTESTANT DEFENDS NUNS.

N. Y. Freeman's Journal.

The so-called ex-nun, Margaret Shepherd, gave recently one of her filthy lectures in Duluth, Minn. The indignant editor of the Mirror of that town, who calls himself a "Protestant of the most avowed type," read the ex-nun and her hearers piece of his mind. Among other things he said:

"My knowledge of priests, convents and such things is very limited, but I do know that the land is filled with Catholic churches, schools, hospitals, benevolent and charitable institutions that radiate with a constant love and good feeling toward all mankind, that there is not a Protestant or heathen revolving beneath the stars who could suffer, sicken or die within the reach of any one of these institutions and cry in vain for help. When I am told that these same Sisters of Mercy who go upon the shell-riven fields of battle or into the plague-stricken districts of the tropics to care for the dead and succor the wounded, sick or dying, are a sin-soaked association of bad women, then it is I feel like exhausting some accomplished ox-driver's vocabulary in the feeble expression of my opinions and emotions. Moreover, the average man of to-day is fair a judge of human nature and usually knows a good woman when he sees her, and the real honest man is very scarce in this world who can look into the face of a Sister of Mercy without feeling impelled to take of his hat. Unless he is a brainless bat-like bigot he can't get away from it. It is the one thing from which no honest, manly heart can escape."

To those who hear and encourage her he has this to say:

"Those who knowingly and willfully assist in such a work as that by which Mrs. Shepherd hopes to acquire the coin are even worse than she, if that be possible; those who thoughtlessly or ignorantly contribute to her purse are her real victims."

STRAINING OUT GNATS AND SWALLOWING CAMELS.

The following, from the Anglican "Church Record," B. C., looks as if it had been borrowed from some Catholic paper.

It is not dogmatic truth alone which has suffered from the Protestant principle of private judgment: the clear dividing line between moral right and moral wrong has been hopelessly blurred in many of the sects. Divorce is approved and smoking set down as a sin; and at a general church council of the Dunkards, held in Chicago last month, the question of conforming to modern fashions of dress aroused much discussion. Buttons have long been a bone of contention among the Dunkards. It seems almost a caricature upon the council to say it, but it is the plain truth that learned doctors disputed with one another as to whether it is lawful for a Christian man to wear collars and neckties! Belts are an abomination.

A DIVINE CALL.

Eight years ago, Augustin, the 13 year-old son of Senator Bernier, announced to his astonished parents and family that he wanted to accompany Dom Benoit to France and there enter the austere order of the Canons Regular of the Immaculate Conception, a contemporary restoration of the Canons of St. Victor, so renowned in the eleventh century. The child's parents at first demurred to so extraordinarily youthful a call, but, reflecting on their dear boy's manly character and solid piety, and seeing how calm and determined he was, they made a noble act of faith and let the lad go, well knowing that the undertaking was above merely natural powers and that they might never see their dear Augustin again. They simply and bravely gave him up to God.

Last Thursday evening Brother Augustin, clad in the surplice and white robe with the ample black mantle of the Canons Regular,

came back to St. Boniface to tarry a few days with his father, mother, brothers and sisters before going on to the house of his order at Notre Dame de Lourdes, Man., where he is soon to be ordained sub-deacon. He has finished his second year of theology, has been three years under perpetual vows and will shortly pronounce the final confirmation of those vows.

We congratulate his excellent parents and family on this joyous meeting with their most worthy and generous son and brother. He comes to them in the early flower of manhood, with a body inured to grace-winning abstinence and yet quite healthy, with a mind admirably trained, with a soul accustomed to heavenly converse. His very presence amongst us is a sweetly constraining proof of Our Lord's words: "You have not chosen me; but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and that your fruit should remain."

RATS AS HAIR TONIC.

A Chinese gentleman advocates the use of the rat as an article of diet, and makes the following remarks on its properties as a hair restorer: "What the carrot is to a horse's coat a rat is to the human hair. Neither fact can be explained, but every horseman knows that a regimen of carrots will make his stud as smooth and lustrous as velvet, and the Chinese, especially the women, know that rats used as food stop the falling out of hair and make the locks soft, silky, and beautiful. I have seen it tried many times, and every time it succeeded."—MEDICAL RECORD

Did Not Appreciate The Encore.

A little girl who knew nothing about encores, found fault with the audience at a recent children's concert.

"I know we didn't make one mistake," she exclaimed, "and they made us come out and sing it all over again."

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**CALENDAR FOR NEXT WEEK**  
SEPTEMBER.

- 11—Fifteenth Sunday after Pentecost. Feast of the Holy Name of Mary. Solemnity of the Nativity.
- 12—Monday in the octave of the Nativity.
- 13—Tuesday
- 14, Wednesday—Exaltation of the Holy Cross.
- 15, Thursday—Octave of the Nativity.
- 16, Friday—Saints Cornelius and Cyprian, Martyrs.
- 17, Saturday—Feast of the Stigmata of St. Francis of Assisi.

**BRIEFLETS.**

Classes were resumed at St. Mary's Academy this morning. The boarders were to arrive last night.

Monsieur Devolcer, a young and wealthy Frenchman, has gone to settle in Father Gaire's parish, La Grande Clairière.

The Right Rev. Abbot of Bellefontaine, superior of the Trappists, officiated pontifically at the Cathedral last Sunday.

"Will my things be safe here?" asked Bishop Whipple of the Chief at an Indian village. "Perfectly safe," said the Chief, "there is not a white man within a hundred miles."

Rev. Father Blais, O. M. I., arrived here last week with a party of French Canadian home-seekers who are going to spy out the land in this province, in Assiniboia and Alberta.

Last Sunday afternoon in the cathedral His Grace administered the sacrament of Confirmation to 103 persons, 56 of whom were children who had recently made their First Communion.

Two Oblate Fathers arrived here last week, Rev. Father Heelen, who will reside in this diocese, and Rev. Father Heiss, who will go to live with Mgr. Clut, O. M. I., at Lesser Slave Lake.

Last Sunday afternoon His Grace the Archbishop of St. Boniface blessed the new convent of Jesus and Mary at St. Boniface, and addressed the large concourse of friends from Winnipeg and St. Boniface in an admirable discourse.

Two Sisters of St. Joseph from Port Arthur, Sister Monica, the Superior of the hospital there, and Sister Cecilia, spent a few days at the St. Boniface Hospital on a visit last week, afterwards stayed with the nuns of Jesus and Mary in Winnipeg and returned to Port Arthur yesterday.

Sister Marie de l'Enfant Jésus, of the order of the Holy Names of Jesus and Mary, stopped over at St. Mary's Academy, Winnipeg, last week, on her way back to her convent at Portland, Oregon. She passed through here on her journey to Montreal last June. She is accompanied by Sister Mary Gilbert; Sister M. de l'Enfant Jésus is a sister of Bishop Gravel and

an aunt of Father Gravel of St. Boniface.

A new bell for the parish church will be blessed at St. Charles, Man. on Sunday the 11th inst. It is expected that there will be a large number of sponsors.

The population of Russia, which in 1857 was 67 millions, had increased to 108 millions in 1885 and is now 130 millions. This increase is almost entirely due to the surplus of births over deaths and to the fact that there is practically no emigration from Russia.

The new convent of the Holy Names of Jesus and Mary at St. Boniface was opened for pupils this morning. The names of the Sisters now residing there are: Sister Mary Hortense, Superior; Sisters Mary Odilon, Mary Alexandra, Thomas of Canterbury, Anthony Mary and Mary Emile.

The New London Telegram correspondent writes: "That the government is provided now with such superior hospital facilities at Key West is due to the patriotism and humane sympathies of Sister Mary Florentine," well known and much loved in Winnipeg, "Mother Superior of the Convent of Mary Immaculate at that place."

Rev. Father Gérin, curé of St. Justin in the Three Rivers diocese, formerly a Pontifical Zouave and now well-known as a lecturer on agriculture, accompanies Rev. Father Blais in his visits to the new French Canadian settlements in Manitoba and the Northwest. Rev. Father Carufel, curé of St. Angele in the Nicolet diocese, is also travelling with Father Blais.

**A GOOD REASON.**

Dimpleton—Do you know, old man, I don't spend so much money now as I did before I was married?  
Von Blumer—How's that?  
"Well, I don't have it to spend."—Brooklyn Life.

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If life is worth having it is worth taking care of. Recklessness does not pay, either in our work or our pleasure. When people read of a young man who has been killed while performing some reckless feat on a toboggan or at some other hazardous sport, their sympathy is mixed with surprise that any human being should thus carelessly risk life. There are thousands of men who are recklessly risking their lives while they go about their common every-day avocations. They over-work, they do not take sufficient time from business or labor to eat or sleep or rest, or to care for their health. Outraged nature throws out danger signals, to which they pay no heed. They suffer from bilious or nervous disorders, from sick headache, giddiness, drowsiness, cold chills, flushings of heat, shortness of breath, blotches on the skin, loss of appetite, uncomfortable sensations in the stomach after meals, loss of sleep, lassitude and trembling sensations. These are the advance symptoms of serious and fatal maladies.

All disorders of this nature are cured by Dr. Pierce's Golden Medical Discovery. It restores the lost appetite, gives sound and refreshing sleep, makes the digestion perfect, the liver active. It purifies the blood and makes it rich with the life-giving elements of the food. It is the great blood-maker and flesh-builder. It makes the body active and the brain keen. It is the best of nerve tonics. Thousands have testified to its merits. No honest dealer will urge upon you a substitute for the little extra profit it may afford.

The man or woman who neglects constipation is gathering in the system a store of disorders that will culminate in some serious and possibly fatal malady. Dr. Pierce's Pleasant Pellets are a safe, sure, speedy and permanent cure for constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic.

**A New Boarding-House For Small Boys.**

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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