

# Northwest Review

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## CURRENT COMMENT

The appropriation of the name "American" by the United States advances apace. Not long ago consuls of the great republic were advised from Washington to use in their communication, wherever they could, "the American language". It is now the fashion to call Mr. Choate, not the Ambassador of the United States to the Court of St. James, but "the American Ambassador". And — what we have never seen noticed before — on the banknotes, technically called "Silver Certificate, United States of America", is the seal of the Treasurer of the United States bearing this inscription: "Thesaur. Amer. Septent. Sigill." i.e. "Seal of the Treasury of North America." Inasmuch as this seal must have been officially approved, it constitutes a most audacious encroachment on the rights of Mexico, Central America, and all the British possessions in North America (Canada, Newfoundland, Barbadoes, Bermuda, Jamaica, Honduras, etc.). Assuredly this ought to be made the subject of a question in Ottawa and at Westminster.

The Brandon "Catholic Annual for 1905" is full of interesting local information. The lists of baptisms, marriages and burials from Dec. 1, 1903 to Dec. 1, 1904, show that two-thirds of the children born in that period were Slav or German, and that almost the same proportion holds for the burials. Of the 19 marriages recorded nine are distinctly surnames, one is between an Englishman and a Slav woman, and another between a German man and a Scotch woman. The parochial information contained in this annual is limited to Brandon and the Manitoba missions attended by the Redemptorist Fathers. Thus Yorkton, Assa., is mentioned incidentally only as the present residence of Very Rev. Father Girard, Rev. Fathers Delaere and Vrydaegs, and Brother Idesbald, all formerly stationed at Brandon. The new arrivals at the Brandon monastery during 1904 are Rev. Fathers Decoene and Billiau and Brother Vitis. Besides good views of the Catholic churches of Brandon, Austin, Souris, and Rapid City, the Brandon House of the Redemptorists and St. Michael's Convent, there is an excellent likeness of the late lamented Father Godts, the organizer of the Redemptorist work in the west, and another of Pope Pius X.

In the February "Catholic World", Father Bertrand L. Conway, C.S.P., writes a learned and deeply interesting article on "The Mass in the Time of Justin Martyr." Making good his ground at every step by copious footnotes with exact references, he clearly establishes the broad historical fact that, as early as 166 A.D., the principal parts of the Eucharistic Sacrifice were substantially the same as they are now both in western and eastern liturgies. His principal authorities are St. Justin's Apology and the eighth book of the Apostolic Constitutions. Father Conway mentions the modifications introduced into the liturgy, for the sake of clearness, by St. Gregory the Great, after whose time (590-604) but very few unimportant verbal changes have been made in the Canon of the Mass. "It would be good", says the learned Paulist in conclusion, "for the modern non-Catholic, who has lost entirely the liturgical idea of Christian worship, to go back to the writers and liturgies of the first days of Christianity, and compare them with the Mass as celebrated to-day in every corner of the globe. Many by so doing have been led to acknowledge the Catholic Church as the only true guardian of the living Eucharistic Christ." And we venture to add that, for the multitude who cannot have access to these ancient writings, Father Con-

way's own article, read alone or in connection with the article, "Liturgy" in the "Catholic Dictionary", is enough to convince any fairminded reader that the many changes in ceremonies and prayers during the course of ages in the East and in the West have affected merely the externals of the liturgy and left its essence unchanged.

In the same number of the "Catholic World" the compiler of the department headed "Columbian Reading Union" ought not to have left unchallenged or uncorrected Mr. J. Holland Rose's assertion, quoted from his "Napoleonic Studies", that "the inmost (religious) convictions of Hannibal, Caesar and Charlemagne are almost unknown." Surely, whatever may be our ignorance of Hannibal and Caesar's religious convictions, there can be no doubt about Charlemagne, who is honored in many places as one of the Saints of the Catholic Church. Although he has not been canonized by the infallible voice of the Holy See, his entire history bears witness to the fervor of his belief in all Catholic doctrines and to the earnestness with which he propagated them.

That universal genius, charming writer and devout Catholic who is known all over the States as James J. Walsh, Doctor in three faculties, medicine, philosophy and law, discourses most entertainingly, in the Feb. "Messenger" on "Vesalius as a Horrible Example." Mr. John Hay, the bigoted author of "Castilian Days," Mr. Andrew D. White, lately Ambassador to Germany, formerly President of Cornell University, and always a certain Mrs. Edith Wharton, who seems to have been simply the dupe of Professor Foster's fanaticism in his "History of Physiology", are the three distorters of history whom Dr. Walsh quietly but irresistibly refutes. With variations in language they agree in saying that Vesalius, the father of modern anatomy, was persecuted by the church and especially by the Spanish Inquisition. Dr. Walsh proves that the opposition of the Church and the Inquisition is nothing but a myth. There was opposition; Vesalius was persecuted; but his opponents and persecutors were not ecclesiastics; they were rival anatomists and brother physicians.

In giving the following sample of Dr. Walsh's style, we have only to add that his own counter-assertions are proved up to the hilt in the course of his article.

In his sketch of Reuchlin, the German savant of the Reformation period, Mr. W. S. Lilly has called attention, in his "Renaissance Types", to a notorious passage of supposed history written by that wonderful master of historic romance, James Anthony Froude. This passage of some twenty lines contains more than that many errors of history. In this, it is far ahead even of the passage we have just quoted from Mrs. Wharton. There are, we believe some twenty-two places in which the insertion of a "not" before the verb in the Froude passage gives the truth, though Froude has omitted the "not". There are at least eleven places in Mrs. Wharton's note in which the insertion of a "not" before the verb will give the exact historical truth, while without the "not" — well, you have the proposition just contradictory to the truth. It is a lady that is in question, and that seems to be as far as it is desirable to go in designating just what the propositions are without the "not". Let us give an example: "This closed his life of free inquiry, for the Inquisition forbade all scientific research and the dissection of corpses was prohibited in Spain." "Not" can be

inserted before each one of the verbs in this sentence and then you have the truth.

In the latest issue of the "Catholic Columbian" Col. James R. Randall's weekly letter — an unusually interesting one — contains this capital story, racy of our Manitoba province, which boasts the buffalo as its crest, about Dr. John C. MacEvitt, "one of the most eminent physicians and surgeons, not only of Brooklyn and New York, but of the whole country," and also — Randall adds, perhaps by way of warning — "a genial wag."

In the Spanish-American war, Dr. MacEvitt volunteered as a surgeon in the Navy and his services had national recognition. He is very fond of manly sports, hunting, yachting, etc., when he can spare the time for their enjoyment. On his parlor floor is the hide of a large buffalo. "I will tell you", he said "how that was captured, but you will not believe me. Some years ago, when buffaloes were plentiful in Nebraska, I joined a hunting party and attacked it. On horse-back, there. We soon found a small herd armed with a short rifle, I charged a bull and, when alongside, prepared to discharge my gun, but my horse stumbled, my rifle flew from my hands and I was precipitated on the buffalo's back. Being strong and active, I bestrode the beast, clung to his shaggy mane and had a most uncomfortable gallop. Keeping my head and nerve, I reflected that the safest place for me was on the animal's back as long as I could cling there, because, if I dropped off, the on-rushing herd would trample me to death. Presently, my medical training came to my aid. I had a hypodermic syringe with me, charged with morphine. I drew it forth and began piercing the creature's neck. As the 'dope' became more and more effective, the monster became less and less strenuous, gradually yielding to the poison and at last sinking under it. My companions in the chase came up, after a while, and were amazed at my adventure. They would not credit it, though perfectly true. You are the first man to whom I have told it, who believed it."

One unsurmountable obstacle to the correctness of this story is that no hypodermic syringe known to the medical faculty could hold one-fourth of the quantity of morphine necessary to disable a buffalo. A minor objection arises from the improbability of a doctor going out on a hunting expedition with a hypodermic syringe fully charged.

A Canadian girl who has been confined to her bed in Rome, writes: "This rest cure—fever and violent coughing over—is getting quite perilously pleasant, even in Rome, with some four hundred churches, not to speak of other monuments, waiting to be visited. Perhaps it is precisely because of them that it is pleasant on the principle, 'I have so much to do that I'm going to bed'. There is plenty of time to read, and, thank God, to think, the last thing one does in this helter-skelter travelling. In that way it has been to me something like a retreat, very lame certainly, but I hope good for the soul. Then there is the pleasure of hearing the bells twice and occasionally three times a day. That glorious chorus of bells! More than anything here it tells me what Rome really is—the spot where preached those 'who spoke with the Lord,' and which holds within itself the proof of their teaching of the Incarnation. Then I wonder and wonder how those who are not of the Household can so love Rome. Surely, mere art cannot really satisfy them, and how can they bear to be reminded at every moment, loudly, triumphantly, of a Faith in which they do not believe?"

I have just finished the "Shelburne Essays", by Paul Elmer More, well written, clever, thoughtful. They had previously appeared in the foremost American periodicals, Evening Post,

Atlantic Monthly, etc. I thought them thought and criticism, and the groupings of one well meaning, scholarly, earnest, blind leader of the blind. I awfully interesting and awfully sad (I mean just that misused adverb), as showing the trend of modern have also re-read in part Marion Crawford's 'Ave Roma', which in Rome turns out eminently unsatisfactory and aggravating. Pilgrim Walks in Rome by Father Chandlery, S.J., has delighted us more than any other book of the kind. It tells everything about the Rome of the Saints, which is, after all, the most true and most interesting of the varying aspects of Rome."

Mr. John Emerson, Mayor of Calgary, is a shrewd, sensible man. Interviewed by a Telegram representative on his way through the city last Sunday, he said:

"About the school question? We have none and we desire none, and we do not take kindly to the effort made by eastern papers to create one. The Territories have the best school system in Canada, and all are satisfied, Catholics and Protestants alike, with existing conditions. Why should we create any disturbance now?"

Calgary boasts a population of 12,000, growing rapidly. Edmonton is forging up to the 9,000 mark. Meanwhile Regina, safe in her royal prerogative of undisputed Assiniboian supremacy, loftily looks down upon the rivalry of the two Albertan bailiwicks, which, she says, will never be more than distributing points.

There is, however, going to be a lively tussle between the two embryo provinces on the question of the boundary line. Alberta wants all that part of Assiniboia which lies west of Swift Current, so as to place all the ranching country in the same province. Perhaps all these conflicting interests may lead to the creation of only one new province instead of two.

A new phrase comes to us this week in a cablegram from England: "editorialize away," meaning "to explain away in an editorial." We are told that "the speech of Arthur Hamilton Lee, civil lord of the admiralty, at Eastleigh, Hampshire, on Feb. 2, has created such a storm in Germany that government organs in London this morning (Feb. 6) are busily endeavoring to editorialize it away." The new coinage is felicitous, for it is in keeping with that thoroughly English idiom which projects the special force of a verb into the following adverb. Note the radical difference between "to explain" and "to explain away". The former means to make a previous statement plainer; the latter means to utterly destroy its obvious meaning. A learned and clever Italian learning English in advanced middle age, once said to us: "English is a queer language; you say 'blot' when you mean a stain, you add 'out—blot out,' and away goes the stain." One practical consequence of this peculiarity, and one which is never, to the best of our knowledge, insisted upon in treatises on pronunciation, is that the chief accent should fall, not on the monosyllabic verb, but on the following adverb, not on 'blot,' but on 'out'. Of course, those who have always spoken English observe this proclitic tendency unconsciously and throw the accent forward on the adverb. But teachers in the primary schools, who have just now to teach the elements of the English language to so many foreign immigrants, are continually confronted with this difficulty. So are all of us, who constantly meet with foreigners learning English. Accustomed as they are to consider the verb as one of the most important words in the sentence, they emphasize it and slur over the following adverb, thus making their reading unintelligible to English ears. How often do we hear 'come on', 'sit up', 'sit down', accented on the verb instead of on the adverb. Take such a sentence as this: "The hammer broke in the head of the barrel." If

you accent "broke", you mean that the hammer was broken as it struck the head of the barrel. If you accent "in", you mean that it was not the hammer but the head of the barrel that was broken.

The Liverpool "Catholic Times" of Jan. 20 reveals a terrible state of destitution in some parts of England. "The extent to which distress prevails at present in some of our towns is only too painfully clear from a report made by the secretary of the Central Free Breakfast Fund at Sunderland, Mr. J. McMann. His investigation into the condition of the school children has convinced him that at least three thousand out of the thirty thousand scholars in the borough elementary schools go to school each morning without having broken their fast. Day by day children faint in their seats through want of food. What does this mean? That in Sunderland quite a multitude of families are starving. Fathers, mothers and guardians would not allow children to go to school breakfastless if they had any food whatsoever in their houses. There is only too much reason to fear that of the deaths that occur at this time a far larger percentage than people are aware of is due to destitution. Sufferers bear up heroically for a time, and then they are carried off by what appears to be a slight illness, so that their demise is not publicly set down to want." And this happens in great and wealthy England. Prosperity with such a reproach at its doors is not real prosperity. Such dire and widespread want was unknown in the days when England was Catholic. It is still unknown in any Catholic country. Yet we are taunted with the backwardness of Catholic countries and the prosperity of Protestant ones. God save us from such prosperity!

La Verite, of the 4th inst., calls attention to the following extract from the Free Press of January 13, last page, under the heading "Oddfellows Celebrate", a report of the 22nd anniversary of Minnehaha Lodge No. 7, I.O.O.F.

"The closing address was delivered by Bro. Horace Chevrier, M.P.P., in response to the toast of "Our Own Members," and although the hour was getting late when the eloquent member for St. Boniface rose to his feet no one present thought of leaving until the address was concluded. Odd-fellowship in general received an able advocacy at the hands of Mr. Chevrier whilst the claims of lodge No. 7 received a particular meed of praise."

This clearly proves that Mr. Chevrier is a member of that secret society. Now he still professes, as far as we know, the Catholic religion; but he cannot practise it, nor can he hope to receive Catholic burial after death, so long as he remains a member of a secret society condemned by the Church, as the I.O.O.F. undoubtedly is. This is a very anomalous position for the representative of a Catholic constituency. Apart from all religious convictions, we consider this a most injudicious move on his part, and one that will bring a feeling of disappointment to the many Catholic admirers of Mr. Horace Chevrier's ability and energy. We certainly thought that the member for St. Boniface, who hangs to that honor by the slender thread of one vote, was too shrewd ever to put his sturdy neck in the secret society yoke. Has he elected to antagonize all his Catholic brethren for the sorry pleasure of enjoying the cheap applause of a set of organized tomfools? We can hardly understand how so shrewd a business man does not realize that he will lose more by the withdrawal of Catholic custom than he can possibly gain by catering to that horde of oath-bound slaves who think they cannot succeed without the support of some lodge or other.

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Clerical News

Rev. Charles Poirier, in charge of St. George de Chateauguay, near Fort Alexander, arrived here last Saturday and drove back eighty miles to his mission, starting homeward last Tuesday.

Very Rev. H. Leduc, O.M.I., Administrator of the St. Albert diocese, arrived here on Sunday morning and continued on to Montreal on Monday, there to meet His Lordship Bishop Legal returning from Europe. Father Leduc's many friends will be glad to hear that his health is now very good. He reports great rivalry between Calgary and Edmonton as to which town will be the capital of the projected province of Alberta.

Last Sunday Cardinal Satolli, who had been ill for some time with an attack of influenza, was reported as improving.

On Sunday evening Father Cherrier was sent for in great haste from St. Norbert to attend Mgr. Ritchot who had a bad turn. However the trouble proved less serious than was at first feared.

On Feb. 3, the Rt. Rev. Edward Fitzgerald, Bishop of Little Rock, completed his 38th year as bishop. He comes next to Archbishop Williams of Boston in episcopal seniority.

His Grace the Archbishop of St. Boniface, the Very Rev. Vicar General Dugas, Rev. Fathers Cherrier, Joly and Cloutier, Rev. Dr. Beliveau and Rev. T. Pare, left on Wednesday morning for St. Anne, where the people are celebrating Rev. Father Raymond Giroux's name day, by a musical and dramatic entertainment at the convent.

The Archbishop of Santiago has, according to a telegram from Rome, asked authority of the Pope to communicate in solemn form the President of the Chilean Republic in consequence of the closing of the Church schools.

A party of missionaries started from Mill Hill on Monday for the Belgian Congo. They are the first English-speaking missionaries who will labour in that region. The party consists of seven priests and is in charge of the Rev. Father O'Grady. The departure ceremony at the college was private. Father Henry, the Superior-General, accompanied the Fathers to Brussels, where a solemn departure ceremony took place on Wednesday in the Church of St. Gudule.—Catholic Times (Eng.), Jan. 20.

The Right Rev. Dr. Miller, O.M.I., the newly-consecrated Bishop of the Transvaal, was presented on Sunday evening with an address by the people of Inchicore, where he was stationed for several years as a member of the Oblate community.—Id.

Friday next, February 17, will be the 79th anniversary of the approbation of the Rules of the Oblates of Mary Immaculate by Pope Leo XII, in 1826. This anniversary is always observed as a special feast of thanksgiving in the houses of the Oblate order.

Rev. D. Plante, S.J., left on Thursday for Oakwood to take the place there for the Sunday services, of Rev. Father Lee, who goes to Duluth for the blessing of the New French church in that city.

Rev. Fathers Gladu and Thibaudeau, O.M.I., left on Wednesday morning by train for St. Anne. Rev. J. Dugas, S.J., rector of St. Boniface drove out there the same afternoon.

His Grace, the Archbishop of St. Boniface, accompanied by Rev. Fr. Lacasse, O.M.I., leaves on Friday for Duluth, to assist in the blessing of Rev. Father Guillet's new church the following Sunday.

Persons and Facts

The annual meeting of the Canadian Association for the prevention of Consumption will be held in Ottawa on the 15th March next. The afternoon will be devoted to the routine business of the Association. In the evening a

lecture will be delivered by Dr. Adami of Montreal on some phase of the crusade against consumption. His Excellency the Governor-General will preside on the occasion.

The latter half of January has been extremely cold in Rome. One of the best Roman doctors said that one-third of the Eternal City had influenza. The cold has been disastrous on the eastern coast of the United States, while in Southern California the rains have been unprecedented. Meanwhile here we have had steady, dry, electric cold with dazzling sunshine for one solid month.

The sixth annual meeting of the Canadian Forestry Association, which will be held at Quebec on the 9th and 10th March, 1905, will recommend the formation of a body of forest guardians to protect our forests from fire.

The cost of the railways commission last year was \$79,640, of which \$21,700 went for private cars, which shows that one of the chief duties of a railway commission is comfortable travelling.

Mr. Albert Prefontaine, member for Carillon, is confined to St. Boniface hospital with a severe attack of la grippe.

The two sisters of the Pope, Rosa and Maria Sarto, have been obliged to leave their apartments on the ground floor in the Corso Vittorio at Rome (says the correspondent of the "Kolnische Volkzeitung") owing to the crowds of idlers and beggars who hung about the house, staring or throwing begging letters in at the window. They are now living near the Vatican, in the Palazzo Rusticucci, which belongs to the Pope's private chaplain, Monsignor Marzolini. The sisters, one of whom is about fifty and the other some years older, live with great simplicity, their furniture and dress being alike of the plainest. "We live like nuns," said one of them; "we go to Mass and sometimes visit the Holy Father, but otherwise we go out very seldom, and see no one." In reply to a question whether they would not prefer to live in Venice, they replied: "Indeed no. Here we are quite close to the Holy Father. At any moment we can have news of him, either through his secretaries or over the telephone."

Protestants in the workhouses throughout the Catholic parts of Ireland are very generously cared for. In the course of a letter to the "Southampton Times" the Rev. D. O'Mahony says: "There are in Ireland 49 workhouses in which there is usually no Protestant inmate. In 8 of these the Protestant minister gets no salary. The Protestant chaplain of each of the other 41 receives on an average £13 ls. a year. There are 23 workhouses with only one Protestant pauper in each on an average. The Protestant chaplain of each of these on an average receives £18 2s. a year.

The tercentenary of "Don Quixote" was celebrated by the British Academy at a special meeting held at the rooms of the Society of Antiquaries, Burlington House, on Wednesday, the 25th of January, at five o'clock. Mr. James Fitzmaurice-Kelly, corresponding member of the Royal Academy of Madrid, delivered an address on "Cervantes in England."

A well-known Protestant clergyman of Berlin, Dr. Fischer, of the Marcus Church, having publicly denied the divinity of Christ, the Chief Consistor, in that city has written to him, "hoping he will see it is his duty to resign his charge." "It is feared," says the "Daily Telegraph" that the action of the Consistory is the beginning of an embittered religious controversy which will divide the Protestant Church of Prussia into two warring camps."

The mission entrusted to the Jesuit Fathers by Leo XIII in 1879, to bring about in Upper Egypt a reconciliation with the Coptic Churches, is being successfully carried out under the direction of the Rev. Pere Neurrit. Two large colleges have been opened at Cairo and at Alexandria, and the number of Copts now reconciled is estimated at over 20,000.

On the death of Bishop Phelan, of Pittsburg, his successor, Bishop Cane-

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead. There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession. There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured. The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land. For information regarding homesteads apply at the Dominion Land Office. For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings. For C. P. R. or C. N. R. lands apply at the land offices of said railway companies. For lands owned by private individuals apply to the various real estate agents in the city. For situations as farm laborers apply to: J. J. GOLDEN PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

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turbing influences will reach their greatest force Feb. 7 to 9." There was a decided rise in temperature on Feb. 7 and from that date to the 9th the sky, which had been cloudless for a fortnight, became overcast, the wind was fairly strong and there were some slight falls of snow. Foster spoke of "severe storms" during those three days, but such forecasts have always to be discounted in this country owing to the rarity of severe snow storms in this northern latitude. The average depth of the snow at this moment is hardly six inches. Thus Foster's forecast of the weather three days ahead is, on this occasion, fairly good.

The vast majority of our fellow citizens, that is, almost all the men and women who work with their brains and their muscles, find the newspapers very dreary just now with the curling craze filling so much valuable space and thereby intensifying the intolerable monotony of so-called sport carried to extremes.

FATHER B. VAUGHAN  
on  
POPE PIUS X.  
An Appreciation.

In his address on Sunday evening, before a very large congregation, at SS. Mary and Michael's, Commercial-road, London, E., Father Vaughan said that on his return from his last visit to Italy the late Cardinal Archbishop of Westminster being asked who, in his opinion, was the most likely Cardinal to be Pope Leo's successor, said that he had heard many names mentioned as "papabili", but he added, "if you want to know what I think, it is this, that Leo's successor lies outside that group of names. I feel certain the present Patriarch of Venice will be our next Pope". Well, Cardinal Vaughan had studied the life and labours of Cardinal Sarto, had seen him and had studied his character, and so he was not without good reason for coming to the conclusion he did. But the present Pope was one of the least known in the College of Cardinals. He seldom left his Patriarchate, and went to Rome only when duty summoned him thither.

From 1835 to 1850.

Pope Pius X was of humble origin. Born on June 2, 1835, he was baptized in the chapel of his native village of Riese and given the name of Joseph. "Beppo", as the child was familiarly called, grew to be a strong quick, energetic lad, full of generous instincts. He was as ready to help his father to till the land, as he was to run to school, swinging his shoes over his shoulders that he might get over the ground more rapidly. Often in these days did he know what it was to be hungry, but there were other lads more hungry still, so Beppo would share with them his "polenta" and any such dainties as his mother might chance to drop into the lad's satchel for his modest meal. Such aptitude for learning did young Sarto show that he was sent later to Castelpiano, a better school; and later again, as the pious youth had expressed an earnest desire to become a priest, he became a student of the Bishop's Seminary at Padua. The family could ill afford to spare this helpful, active brother, but so marked was his call from God that they gladly made the sacrifice for which now they were being so handsomely recompensed.

1850 to 1858.

Those eight years of preparation, remote and proximate for the priesthood, were for the young divine eight years of beatitude. During them the aspirant to the priesthood formed in himself habits which had stood him in good stead ever since. Young Sarto, they were told, was a model seminarian. Like St. Paul he took "Christ and Him crucified" to be his all in all. His supreme resolve was to imitate Christ as closely as possible, that so he might in his priestly life do more Christlike work in the souls among whom he would be called to spend himself and be spent.

1858 to 1885.

Father Joseph Sarto was ordained priest on September 18th, 1858. It was a day to which he and his family had long looked forward, and the day for which he himself had prepared by years of hard incessant work—by prayer, by study, and by self-discipline. "Lord teach me goodness, discipline, and knowledge" had been the aspiration of his life, and the young priest's prayer had been heard. He

had the ineffable joy of offering the Great Sacrifice in the presence of his mother and his family, and of feeding them for the first time with his own hands as the Bread came down from Heaven. Before the newly-ordained priest had been many days at home he received his first appointment to the cure of souls. His joy knew no bounds when he learned from the Bishop's letter that his work was to be among the poorest of the poor at Tombolo on the Brento. Off he started next morning so as to waste no moment of the precious hours in a priest's life. It would be impossible in a brief sketch such as this to give the story of Father Sarto's life at Tombolo. Suffice it to say, "He was an eye to the blind, a foot to the lame, and a father to the poor." He simply revealed in his work—making the poor happy—for that seemed to be his special mission. And God gave to him "wisdom and understanding, exceeding great and largeness of heart, as in the sand on the sea shore, that so he might understand every case that was brought before him, and possess a heart to sympathize with all, young and old, rich and poor, learned and ignorant alike. He spent his time, his money, and his mind and his heart upon his people. "He went about doing good." The only thing he neglected was his own ill-fed, ill-clothed body. To prevent his giving away what was really needed for his own support and maintenance, his sister, who was his housekeeper and only servant, had to hide away his things under lock and key; and when the dinner was being prepared she dared not leave the kitchen lest the scanty meal would be spirited away to meet some case of poverty sorely needing help. When Anna would complain of the way one thing and another disappeared from the house her brother's only answer was, "Well, sister, they need it more than we do." It was a sad day for his parishioners when Father Sarto announced to them that the Bishop was tearing him away from Tombolo, having appointed him to be parish priest of Salzano. But Don Sarto knew that it was God's will he should go, "and that must be done," as he said, "at all costs." Salzano offered him a wider field for his energies and his enterprise, but it brought no change in his method of living.

From 1885 to 1903.

After becoming Canon of Treviso in 1876 Don Sarto was appointed by Leo XIII to fill the See of Mantua, which in consequence of difficulties that had arisen with the Italian Government had been vacant for ten years. With more than 300 priests and 53 parish churches, not to mention 400 public and private chapels in the diocese, the newly-consecrated Bishop found much work pressing upon him. But it was work according to his heart—promoting God's best interests in souls redeemed by His Precious Blood. He made a visitation of the whole diocese, preaching often three times a day, and always with that beauty of diction, sweetness of voice, and dignity of manner which distinguished his homilies to-day. The Bishop was not permitted to stay beyond 1893 in Mantua. Leo XIII was again so much struck by the work, the tact, the personality, and character of the Bishop that he appointed him to the Patriarchal See of Venice. The newly-made Patriarch was received by the entire population with enthusiasm, his fame as a man of God—as a man of frugality and hospitality, of humility and tenacity, as well as of a sublime simplicity—having gone before him to the city of lagoons. The Cardinal's journey from Mantua to Venice was a triumphal progress among his people, and the more those sturdy Venetians came to know that sweetest and kindest, dearest and best of Fathers, the more passionately did they love him.

1903 to 1905.

It was not often that Cardinal Sarto could be persuaded to leave his diocese, and when duty did call him away, he pined for the hour of his return to his own people, who were the very children of his household. Rome had few attractions for him. He did not relish the etiquette of the Vatican, nor did he like the restrictions of those unwritten laws that regulated the life and action of a Cardinal in Rome. He loved to be a father among his people, accessible to all at all times. When told that he should spare himself and keep more time for his own many important occupations, he would say, "What did the Divine Master say: Come to Me



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all ye that labour and are burdened. Mourn, I have not the heart to send any of my people away." Of all the members of the College of Cardinals the Patriarch was perhaps the least known, so that when he went to Rome to take part in the election of a successor to Leo XIII there was little talk beyond Venice of his being the next Pope. Cardinals Rampolla and Gotti were the two of whom all Christendom were speaking as being most likely to be elected. When in the sixth ballot Cardinal Sarto's election looked inevitable the good Patriarch became broken with dismay and grief, and with out-stretched arms and streaming eyes he pleaded eloquently and resolutely to be spared that heavy cross which, he declared, he was too weak to bear even for his Master's sake. However, the seventh ballot showed that the Papal electors had been in nothing moved by their venerable brother's entreaties. He received fifty votes, that is eight votes more than was needed to make a two-thirds majority. When the Cardinal Camerlengo approached the Patriarch and asked him in the name of the venerable College of Cardinals if he would accept the Divine burden to which he had been duly elected, the Patriarch, pale and worn and trembling with emotion, while tears kept rolling down his cheeks, replied in words broken with sobs: "If this chalice may not pass, but I must drink it, Thy Will, O God, be done—I accept." And that chalice had been held to his lips ever since. How pathetic it was, said Father Vaughan, to watch the countenance of the Sovereign Pontiff as he sat on his throne during any great function in St. Peter's surrounded by the College of Cardinals, and countless Bishops and the Prelates. The sight was truly pathetic. There was a fixed look of bowed resignation to a burden which

Continued on page 6.

**EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.**

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SATURDAY, FEBRUARY 11, 1905

### Calendar for Next Week.

FEBRUARY.

- 12—Sixth Sunday after Epiphany.  
Commemoration of St. Raymond  
of Pennafort, Confessor.  
13—Monday—The Flight of Our Lord  
into Egypt (transferred from the  
third Sunday after Epiphany.)  
14—Tuesday—Votive office of the  
Apostles. Commemoration of St.  
Valentine.  
Martyr.  
15—Wednesday—Votive office of St.  
Joseph. Commemoration of Saints  
Faustinus and Jovita, Martyrs.  
16—Thursday—The Seven Holy Founders  
of the Servite Order (transferred  
from the 11th inst.)  
17—Friday—Votive office of the Pas-  
sion.  
18—Saturday—Votive office of the im-  
maculate Conception. Commemora-  
tion of St. Simeon, Bishop,  
Martyr.

### SAVE THE TREE.

The first number of the "Canadian Forestry Journal", published by the Canadian Forestry Association, contains a sketch of the history of the Association by the Editor; "Canada as a Field for Intelligent Forestry," by E. Stewart, Dominion Superintendent of Forestry; "Forest Influences," Professor J. B. Reynolds, Ontario Agricultural College; "A Glance at Forest Conditions in New Brunswick," G. U. Hay, D. Sc., St. John; "The Forest Resources of the Labrador Peninsula," A. H. D. Ross, M.A., Yale Forest School.

From sketch of the Canadian Forestry Association in Canadian Forestry Journal:—

"At the present moment the forestry situation in the world can be summed up in these words:

"The consumption of wood is greater than the normal production of the accessible forests; there is in this production a deficit which is for the moment supplied by the destruction of the forests."

"This situation is very grave. It merits the attention not only of foresters by profession, but of economists and statesmen. Forestry questions which to-day encounter so much indifference, are destined to take, before many years, a capital importance in the consideration of civilized people. May it not then be too late!

E. Stewart, Dominion Superintendent of Forestry in Canadian Forestry Journal:—

Permit the destruction of this forest covering by fire or otherwise, and what will be the result? To say nothing of the evil effects on the climate of the fertile lands farther south that would result from the destruction of this barrier against the northern air currents, the severe winter of those high northern latitudes will be made almost intolerable by the winds that will then blow uninterruptedly over the denuded land; the streams bereft of the present natural reservoirs which the forest covering at their sources affords, will then be torrents in the spring time, and dry during the summer and winter months, causing destruction to the fish and to navigation; the fur-bearing animals and other game will practically disappear, and instead of having a land with many possibilities, we shall have an arctic desert.

Professor J. B. Reynolds in Canadian Forestry Journal:—

The cold, dry winds of winter, sweeping unchecked over the vast treeless plains of the North-West, make it exceedingly difficult to rear fruit trees. Still more destructive to tree life is the warm dry wind known

as the Chinook. The Chinook, in Northern America, has been known to consume entirely in twelve hours a snow cover of 2½ feet deep, and to raise the temperature 57 degrees in 24 hours, while the humidity fell in the same time from 100 to 21 per cent. It is probable that the treeless state of the North-West is the result of these sudden and extreme changes of temperature and humidity. If a forest could be interposed in the path of the Chinook, its well-known action in checking the velocity of the wind, and in preventing extremes of temperature and humidity, would result in self-preservation.

At any rate, the beneficial effects of shelter belts, clumps of trees, or wooded areas, upon orchards and crops that lie to the leeward is unquestioned. The high winds are checked, and the fruit trees are not subjected to winter drought. The snow is allowed to lie evenly, and to remain longer. The general effect, summer and winter, of the forest in reducing evaporation is most beneficial.

Dr. G. U. Hay in Canadian Forestry Journal:—

There is scarcely a mountain or hill in New Brunswick from whose top one may not look down upon some scene of desolation where the ravages of fire are only too evident. And what is true of New Brunswick is true of the other provinces of Canada. Fortunately a bountiful Nature soon clothes these blackened wastes with fresh foliage. But the best parts of the forest are gone; and with them often the accumulation of leaf mould, the product of successive centuries of growth and decay.

The white pine as a timber tree has almost totally disappeared from our forests. The butternut or white walnut is becoming so scarce that it is now almost impossible to be obtained at any price. The same is true of the basswood. Thousand of noble hemlocks have been sacrificed for their bark. Large timber trees of the black spruce, which has been New Brunswick's greatest source of forest wealth, are becoming scarce.

A. H. D. Ross, M. A., Yale Forest School, in Canadian Forestry Journal:—

The Crown Lands Department of the Province of Quebec estimates that in the Lake St. John district alone (3,100 square miles) there are a "hundred million cords of" pulpwood. This figure is based on the extremely low estimate of five cords per acre. If the true average per acre were used, and a calculation made for the total forested area of the peninsula, the result would be beyond all belief. The available raw material is sufficient to provide for an annual output of millions of tons of pulp for an indefinite period.

Most unfortunately, however, this immense forest has suffered dreadfully from fire, and in many places the vegetable part of the soil has been completely burned out that a couple of centuries must elapse before it is fully restocked. Mr. Low states that these fires are of annual occurrence, and occasionally burn throughout the entire summer, destroying thousands of square miles of valuable timber to the south of the central watershed.

When Canadians begin to look upon the forest as belonging to the nation—as an extremely valuable national asset—they will insist upon having it better protected from fire.

### THE TAXATION OF CHURCH PROPERTY

Important and Far-Reaching Decision of an Ohio Court

WHAT IS A PUBLIC CHARITY?

Rectories, Cemeteries, Convent Homes Declared Exempt—Exhaustive Review of the Subject Citations of Eminent Jurists

A Charitable Organization.

(Continued from last week)

[As in last week's instalment of this very important article the end of it became mixed up with the middle, we resume the paragraph in which the mistake occurred.—Ed. N. R.]

It is also claimed that said Roman Catholic Church is an institution of purely public charity.

That all of said schools are open for the admission of children of parents of all denominations, and the instruction afforded them is substantially gratuitous, no compensation being exacted and no

conditions imposed" except those of good behavior and the observance of the rules of discipline of the school. Small contributions of twenty-five or fifty cents per month are expected from parents who are able to contribute, but the aggregate amount of these contributions is small; that the schools are substantially supported out of the revenues of the Church, and are not carried on with a view to profit; that the number of children attending said schools in Columbus average about 3,000. That the public at large is freely admitted to all said places of public worship upon equal terms and without distinction or discrimination. That the priests of said Church are celibates and their houses where they lodge are not the residences of families, but are public places where they freely and gratuitously teach and do teach many persons in the knowledge of the doctrine and principles of the religion of said Catholic Church; where alms are given to the poor and needy; where family or neighborhood disputes are settled; where charitable, temperance and other worthy societies are originated, organized fostered and directed. That said houses are also the public offices or places where the ministers are and expect to be called upon at any hour of the day or night by all who may be in distress or requiring their ministerial or other charitable services, to which said ministers are bound to respond by their vows and the rules of the Church; that they hold themselves ready and do respond willingly to all such calls, free of charge. That such buildings are also used as places where other affairs of the parish are conducted, accounts kept; that baptisms, marriages and burials are there conducted, pew rents paid and that they are houses of, and belonging to, institutions of purely public charity and learning; that all of said real estate was donated or paid for by voluntary contributions and offerings of the members of said Church, and others interested in said religious, educational and charitable purposes of said Church. That in the year 1890, all or nearly all of said real estate was duly entered on a separate list or duplicate as exempt from taxation, and the same was duly exempted by the predecessor in office of said defendant, and by said defendant from October, 1894, until 1896, when a large portion of the same was entered upon the tax duplicates of said county and taxes and penalties charged against the same as far back as the decennial appraisalment of 1890.

It is not claimed that any portion of the premises occupied by the church proper and its appurtenances is sought to be taxed and such is placed on the tax duplicate as exempt property.

The same is true of property used in part as parochial schools and in part as a church, and such is marked on the duplicate as exempt property. As to the findings of fact by the master, in most of which I concur, I shall first direct attention to and discuss what I regard as the most essential and controlling question presented by the record, and that is—the Roman Catholic Church as an institution of purely public charity.

Is Religion to be Taxed? The master found that said Church is an institution which has for its chief and primary object and purpose the teaching and extending of the recognized form of religious belief and worship into all

parts of the world. Charity is included in its teachings, purpose and practice, but rather as an incident than as its primary and essential purpose. For this reason he finds and concludes that under the authorities, said Church is not an institution of purely public charity. Upon a determination of this question will depend largely the issues here made by the record.

Does the fact that said Church has for its chief and primary object the teaching and extending of its recognized religious belief and worship deprive it of equal privileges that in law are accorded institutions that are exclusively devoted to public charity? In other words, is an institution, one of whose missions is the indiscriminate dispensing of public charity, and whose buildings are devoted to that purpose, to be deprived of equal privileges of other charitable institutions, because it has in addition to public charity, another mission, which may be a primary one, of the teaching and dissemination of its religious beliefs?

The master holds that because the chief or primary object of this church is the teaching of religious belief, that, although charity is included in its teachings, purpose and practice, it is but an accident, and hence it is not an institution purely of public charity.

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exempt from taxation 'institutions of purely public charity,' is not necessarily one solely controlled by the State, but extends to private institutions for purposes of purely public charity and not administered for private gain.

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The Court further says: "Next and last we have to consider the force to be given to the word 'purely' in the constitutional phrase 'purely public charity.' In this connection, and in its ordinary sense, the word purely means completely, entirely, unqualifiedly, and this is the meaning we must presume the people to have intended in adopting it in their constitution.

We get a clear and strong light on this subject from the words of the same clause of the Constitution descriptive of burial places which may be exempted, to wit, those 'not used or held for private or corporate profit.'

It is therefore apparent that the word purely in the constitutional phrase "purely public charity," as used and defined in Donahugh's Appeal (supra) is not intended in its definition to qualify the institution that administers the charity, but is intended to qualify the charity. If the charity is completely, unqualifiedly and entirely for the accomplishment of the public purpose, as distinguished from private or individual gain, then it is purely public charity. A church or society that limits its charity to its own members would not be "purely public," and could not come within the definition of such an institution. But if it appears that its object is in fact charitable, and that no profit, reward or remuneration can be derived from it by its members or directors, and that its dispensation of charity is public, and not limited or confined to any class of persons, then it is a purely public charity within the definition of the above cited case.

**Institutions Included.**

Later cases decided in Pennsylvania more explicitly decide to what such institutions extend. In Woman's Home Missionary Society vs. Taylor, 173 Pa. St., 456, the Court says:

"Exemptions under the Pennsylvania Constitution and laws or institutions of purely public charity extend to premises of a missionary society whose objects are the relief of the suffering poor from destitution and their education in temporal and religious matters; the premises being used as a place of residence for the deaconesses who are the agents of the charity, and who perform their duties without any compensation or pension other than their residence therein; as a place where gifts consisting of food, clothing and money to aid the charitable labors of the corporation are received and stored, and from which they are distributed; as a place of free instruction for certain classes of children of both sexes; as a place where books are kept for the use of those for whom the charitable offices are conducted; as a lunch restaurant where light meals are sold to poor working girls at a rate less than the cost of furnishing; and as a place of daily worship which is thoroughly non-sectarian in its character, though the institution is on a Methodist foundation; no objects of private or corporate gain being contemplated or attained by the work."

**Denominational Schools Exempt.**  
In White vs. Smith, 43 W. N. C. Pa., p. 342, which in effect though not expressly overruled Mullen vs. Juenet, 6 Pa. Superior Court, Rep. 1, it was held "that property which is maintained by a Catholic church as a school of such a nature as to be purely public charity within the meaning of the Pennsylvania

Constitution and statutes is exempt from taxation, although the legal title to the property is in an individual, the Bishop, with no declared trust in him for a charitable use, and in consequence the charity may be terminated at any time by the sale of the property."

In Episcopal Academy vs. Philadelphia et al., 150 Pa. St., 565, Mr. Justice Williams in delivering the opinion of the court said: "It may be safely said that whatever is gratuitously done or given in relief of the public burdens or for the advancement of the public is a public charity. In every such case as the public is the beneficiary, the charity is a public charity. As no private or pecuniary return is reserved to the giver or any particular person, but all the benefit resulting from the gift or act goes to the public, it is a 'purely public charity,' the word 'purely' being equivalent to the word 'wholly.'"

"The fact that a school which is conducted as a charity is under the exclusive management and control of a particular religious denomination or sect will not deprive it of its exemption from taxation as a purely public charity if the general public is admitted even though the members of the sect which conducts the school are preferred."

"An institution does not lose its charitable character and consequent exemption from taxation by reason of the fact that those recipients of its benefits who are able to pay are required to do so, where no profit is made by the institution, and the amounts so received are applied in furthering its charitable purposes, and its benefits are refused to none on account of inability to pay therefor." (12 Am. and Eng. Enc. of L, 2 Ed. 342.)

**The Case at Issue.**

Now what are the facts in the case at bar? In the first place none of the houses used by the priests or Bishop are rented and have not been at any time. No profit whatever is derived from them, and none is intended or has ever been attempted.

The priests' houses are also used as places for the distribution of gifts to the worthy poor indiscriminately. Contributions are there received and dispensed, and this has long since been the case because of this system of charity being one of the missions and purposes of the Church. The priests are in charge of these houses and dispense these charities, and they could not well live elsewhere and properly perform these duties. In addition to this, the priests' house is used as a place of instruction for converts and for children preparing for their First Communion. He there maintains a place for inculcating habits of temperance, and there administers the total abstinence pledge; it is a place where family and neighborhood disputes are settled, and the priest is the arbitrator to settle and adjust such controversies and disputes. He is there not only to administer to the poor, but also to the sick, at all hours of the day or night, by all who may be sick and in distress. He goes whenever he is called, without regard to the religious belief of the sick or distressed, and all this is done free of charge.

In the light of Davis vs. Camp Meeting Association (supra), it certainly cannot be successfully controverted, but that any institution which freely and indiscriminately administers such public charity, and derives no rent from its property, is an institution of purely public charity. As heretofore quoted from 150 Pa. St., 565, the Court says: "It may be safely said that whatever is gratuitously done or given in relief of the public burdens or for the advancement of the public good is a public charity. In every such case as the public is the beneficiary, the charity is a public charity. No private or pecuniary return is reserved to the giver or any particular person, but as all the benefit resulting from the gift or act goes to the public, it is a purely public charity."

For the above reasons I am of the opinion that the master erred in holding that said Church is not an institution of purely public charity, so far as the evidence in this case shows as to the particular property in question.

The grounds contiguous to said churches, schools and priests' houses, and which are used for necessary or for ornamental or recreation purposes for such houses, are properly exempt from taxation.

But this will not apply to vacant lots not used for any of the purposes for which the law exempts property from taxation.

The case will probably be appealed to the Circuit Court for review.

**GOSSELIN-PROULX.**

A very important matrimonial event took place last Tuesday morning at 9.30, when Miss Anna Gosselin, daughter of Mr. P. Gosselin, was married to Mr. J. Proulx by the Vicar General, Very Rev. J. A. Dugas, who said the nuptial Mass. Rev. Father Portelance preached the sermon. The ceremony took place in the chapel of the Grey Nun Mother House, where seats were reserved for the invited guests, and the attendance was large and distinguished. The bride was given away by her father, and Mr. H. Chevrier, supported the groom. The bridesmaids Miss Chevrier and Miss E. Keroack, were accompanied by Messrs. X. Gosselin and R. Chenier. The music was very fine. Prof. Couture playing the violin and Miss Pambrun singing an Ave Maria. At 11 a.m. a sumptuous wedding breakfast was served at Mr. P. Gosselin's residence. The happy couple left for the east by 5 o'clock train. The great number of guests admired the costly wedding presents.

**ST. MARY'S CONCERT.**

A successful benefit concert in aid of the Catholic schools was given on Monday evening at St. Mary's school, Hargrave street. The performance opened with a popular selection executed by Messrs. Aldridge, Redfern and Gensie, of Barrowclough's orchestra. The vocal part was entirely in the hands of the ladies. Miss Ida Macdonald sang, "When Celia Sings," and an Irish lullaby, very sweetly and with unusual clear enunciation. Miss A. Claudine Malony sang "Poppies" with very artistic feeling. Mr. Harry Cross gave a popular whistling solo and the audience demanded some more of the same. An encore scarcely satisfied them. The evening was very pleasantly concluded by a pianoforte solo by Master J. Gibson and a recitation by Master Russell.

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**NORA**

I saw her first in New York as she tripped from the Atlantic liner, which had borne her from her Irish home in the shadow of Slieve-namon, to the land of her dreams. As she tripped down the platform that stretched from the tender to the landing place, her face wore a look of amazement as she glanced with eyes that were more wondrous than all the wonders of Manhattan.

And what a sweet face she had—so fresh, so tender and so pure! What music could compare with the voice when the red lips opened, and the words issued forth in the soft brogue of Munster, from between two rows of pearly, glistening teeth? How gracefully she walked, one hand holding up a skirt that smelled of the steerage! What beautiful, jet-black hair, crowned by a little sailor hat, battered by three thousand miles of ocean travelling. And with what a proud, coquettish little air she shook her head and glanced through the corners of her eyes at the newspaper man who had asked her in a joke the moment after she landed for her opinion of America.

She looked around on coming out at the Battery and seemed to be expecting someone to meet her, but in the vast throng of those who awaited the arrival of the steamer she did not recognize a familiar face. So she sat down on her little tin trunk and waited patiently.

# The New Way to make Bread

Send for the "Royal Household" Recipes—they cost nothing—and may mean better bread—better pastry—better baking generally for the rest of your life—think of what that would mean to your family. If you have never used the new Royal Household Flour, there is a delightful surprise for you in the first batch of bread you bake with it—just send a postal card for the recipes.

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(Signed) MRS. ROBT. ADAM.

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She had expected her brother to meet her; but he had advised her to wait for him if he did not turn up immediately the steamer landed. This bit of information she had given to a lady who had come over to her and handed her some grapes, which she accepted thankfully as she looked up confidently into the other's eyes.

The lady who addressed her was rich and fashionably dressed, and her complexion was such that it was of vital necessity that she should keep cool in order to preserve it. Little Nora Murphy from Tipperary, as she looked up at it from her seat on her little trunk, thought to herself it was beautiful. The newspaper reporter, who watched them both from a little distance, murmured something about a painted land-shark.

"I do not think, my dear, that your brother can come for you," said the lady "so what you should do is to come along with me. My carriage is here waiting"—pointing to a cab in the distance—"and as you have your brother's address, I will get my coachman to drive you to his place.

"You are too kind," exclaimed the young girl; "but I could not dream of trespassing on you.

"Oh, nonsense," exclaimed the lady; "it would only delight me to be of service to you, and I could hardly sleep to-night if I thought of leaving you to go and look for your brother, alone and unprotected as you are."

A little further persuasion and the lady was just helping her to a seat inside, when a hand was peremptorily laid on her own shoulder.

She turned and found herself face to face with a pale-faced and over-worked priest whose face wore a stern and angry look as he withdrew his hands from her garments, as if polluted. His look froze the words of angry bluster that were rising to her lips.

"Come, child," said the priest, taking Nora Murphy by the hand. "I know your brother, and will keep you safe until he arrives." Then, turning to the other woman, he pointed with his finger, and uttered one word—"Go!"

She jumped into the cab and banged the door after her, and as it rattled off, the newspaper man, who had been watching it all, laughed as he saw the look of impotent rage she cast at the long, black-robed figure, tenderly leading by the hand the little Irish emigrant girl to a haven of safety.—Slieve Mish, in the New World.

**Hurried and Worried All Day**

And the worst of it is that you are a little run down and have mighty little chance to catch up. Everything seems like a grindstone, wearing down your nerves. You are irritable and get less sleep than is absolutely necessary. Better stop before things get worse. Your best plan is to use Ferrozone for a while and give your nerves and brain a chance to pick up. Ferrozone is the finest tonic a busy man can take. It makes new blood, nourishes the body, strengthens the nerves, improves the appetite and rehabilitates the whole system. Try Ferrozone. Price 50c.

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"A counter-irritant" replied Smithers "is a woman who makes the shopman pull down everything from the shelves for two hours and then buys two cents' worth of hairpins.



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but for strong help from on High seemed to threaten the Pope's life by its crushing weight. Only the other day he said in a private audience, "Pray for me constantly that I may have strength to endure my life—it is on a cross on Calvary." And yet when one was with the Holy Father alone that look of distressed anxiety changed to an expression of fatherly sweetness, whilst the different emotions that chased each other across his fine countenance revealed the beautiful blend of beautiful virtues that went to make up a character the most Christ-like the preacher had yet met with. The Pope, it was said, was no diplomatist. It was true he was no professional diplomatist, but he was a man of infinite resource and tact—a man who knew his own mind, which when made up on any matter of importance was as fearless as it was resolute. The quiet but firm step, the soft but strong hands, the sweet but clear voice, the kind but keen eyes, the easy but dignified manner, all served to portray a man of dauntless resolution. An infidel Italian paper had not missed the mark when it said of the Pope that he was a politician of the first order, a real statesman, who had known marvellously well how to strengthen the clerical party in Venice, how to help as well as to influence the City Councils; there was no resisting the Patriarch. It was said that the Pope wanted to come to terms with the Quirinal, whatever that might mean. They might be sure the Holy Father would come to no terms that might in any way compromise his unique position. He would always assert his absolute independence, so that no terms whatever could be even considered—that did not undertake to restore to him at least territory enough to give him an independence and a sovereignty sufficiently clearly defined to cause him to be regarded and recognised by all the Powers of Europe as the Sovereign Pontiff. Father Vaughan said the Holy Father had proclaimed to the whole world what was his supreme aim and purpose as Christ's Vicar on earth. "We have declared that our object shall be to restore all things in Christ, and since Christ is the Truth, the teaching and proclaiming of the truth must be the first duty to be undertaken by us." And again: "the interests of God shall be our interests, and for these we are resolved to spend all our strength and our very life." The Holy Father's one and only motto was "to renew all things in Christ." That God would deign and give to His Vicar, Pope Pius X, strength to carry out his lofty and holy mission was the prayer that the children of the Catholic Church were asked to offer daily before the Throne of Grace. God had been indulgent to the Church. He had chosen one to be their Father whom to know was to love—a man after His own heart—one full of goodness and kindness and of human sympathy—one who was so entirely absorbed in Christ and in the interests of Christ that he might be said to have no other interests but "to renew all things in Christ", that so Christ might be all and in all. "Preach, preach," were his last words to me, "Christ; to bring souls to know and love Jesus Christ and His beautiful Mother is the mission of the preacher, and what sublimer vocation can there be? Go; when you return take to England the Child and the Mother, and make them better known and better loved throughout the length and breadth of your island home—once called the Isle of Saints—England."—Catholic Times, Jan. 20.

#### THE OLD SINNER

Said Father Henry: "One fine morning in May I took a ramble through the suburbs of the Southern town of X—, accompanied by the zealous young pastor of the church in which I was then preaching a mission. We were walking through what might be called the garden district of the town, with its quaint wooden cottages, whose gateways and pillared verandahs are trellised with tropical vines and its dormer windows framed in with roses, when a strange sight attracted my attention. At the entrance of a grotto which was situated at the end of a long shady avenue of magnolia trees stood a venerable looking old man. He was tall, thin and straight as an arrow. He might be ninety years of age, and his long, flowing beard was as white as the snow of Mount Blanc. The grotto, which was wholly artificial, was set off with all charming rudeness of grave and rugged stones, imitating in miniature the craggy cliffs and deep ridges and yawning chasms of the Pyrenees. 'Who's that old man?' I asked of my companion.

'Oh, that's the old sinner,' he replied with a shrug of the shoulders.

"The old sinner!" I exclaimed.

"Yes; that's what my parishioners call him. He is an eccentric old Frenchman who came here about sixty years ago. He built that grotto himself, and has lived there the life of a hermit ever since he came here. He spends his whole time gardening, and goes nowhere except to the market early in the morning to get his daily provisions.

"Is he a Catholic?"

"Well, he was baptized one; but he has not set his foot in church once since he came here. His religion consists in a kind of pantheistic worship of the beauties of nature. He is especially fond of violets."

"Have you ever tried to get around him?"

"Only once. I did all I could to inspire him with the fear of the Lord. I spoke to him of judgement, of death and of hell, but all to no purpose. Not only would he not listen to me, but he went so far as to insult me in the most shameless manner."

"Why did you not try kindness?"

"Kindness with an old sinner like that? I do not believe in kindness in such cases. Just think—"

"My dear friend, you do not believe in kindness, and old sinners, as a rule, do not believe in severity. Why, it is just because a man is a great sinner that you should be kind and indulgent towards him. And tell me, who was kinder to sinners than our Lord Himself? Believe me, sermons on the mercy of God have converted more people than the most vivid and terrifying discourses on hell. Such, at least, has been my experience during my thirty years of missionary life. To-morrow I must have an interview with the old man."

"Take care what you do. I am sure he will insult you and perhaps do physical harm. He has already threatened to give a sound thrashing to any priest who should dare invade his premises."

"Never mind, we shall see."

"The next day I said Mass in honor of the Sacred Heart, asking Him in return to help me and give me grace to touch the heart of 'the old sinner.' At 4 p.m. I set out on my difficult mission.

"Where are you going?" asked the parish priest, as he met me at the door of the presbytery.

"Fishing," I replied smiling. "I'm tired of catching minnows in your church; I am now going to fish for a whale."

"Ah, going to see the old sinner. Take care the whale does not swallow you up. What kind of bait are you going to use?"

"Kindness."

"Well, I wish you luck."

"Thank you. Pray for success."

"When I reached the old man's place he was in the garden, watering his flowers. I stood at the gate and watched him intently. He had his back turned to me. After three or four minutes he turned round and saw me. He gave a start, as if he had seen a rattlesnake at his feet. His eyes flashed and his lips quivered.

"Whom are you staring at?" he asked in a hoarse voice.

"At you," I replied calmly.

"Well, you had better go about your business. I don't want to see priests here you understand."

"Well, if you don't want to see priests, for my part I want and I like to see men like you."

"Am I such a curiosity, then? What do you find in me that should make you stop and stare at me in that way?"

"Your beard, my good man. I have travelled a great deal, and have seen many beautiful beards before, but never have I seen one to compare with yours."

"This compliment seemed to please the old man and disperse the dark cloud of anger that had fallen upon him the very instant he had caught sight of my soutane.

"Well now," he said, as his voice softened and assumed a tone of playfulness, "I know you are poking fun at me."

"Not at all my dear friend. I mean what I say. Please excuse my candor and sincerity."

"Well now, I rather like your frankness," he said, as he came up to the gate and gave me his hand cordially. "Hitherto my idea of priests was always associated with deceit, coldness and severity. The mere sight of a cassock used to stir up my bile. I see I was mistaken. Won't you please step into my garden and have a look at my flowers?"

"Most willingly."

"And we walked into the garden chatting like old friends. This was doing pretty well; much better, in fact, than I had anticipated.

"Do you like my garden?" he asked,

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as we stopped before a large and beautiful bed of violets.

"Like it!" I exclaimed; "and who would not like it?" It is simply lovely. And what beautiful violets you have here!"

"Yes, I think they are beautiful. I give most of my time to them, for I am very fond of violets. Won't you accept a little bouquet of them?"

"Certainly, I will place them before my little statue of the Sacred Heart. I am sure He will appreciate them. Don't you think so?"

"I suppose so," he muttered, with the French characteristic shrug of his shoulders. We walked further on and came to a moss-grown stone table that stood in the middle of the garden.

"Won't you sit down and have a glass of wine with me?" he asked, as he moved an armchair towards me.

"By all means," I answered, "but on one condition."

"What is it?" he asked, with a look of apprehension.

"That you will take this chair, and I that camp-stool. You know that I am a mere strapping by your side. A tout seigneur tout honneur."

"It would be impossible to describe the look of surprise on the old man's face; he seemed simply bewildered, but the surprise was by no means of a disagreeable kind. He muttered some excuses but I insisted.

"Well, I never!" he exclaimed "What a big fool I have been all these years. Pray excuse me until I get that bottle of Bordeaux." And he left me muttering to himself all the while, "What a big fool I have been! Que j'ai ete bete!"

"Shortly after his departure he returned, carrying in his arms a tray on which were two tumblers, a bottle of Bordeaux and a plate of cakes. We sat down, and there, among the leaves, gently stirred by a soft whispering breeze, and the warm air laden with the sweet perfume of roses and violets, and over our heads the bright blue sky of the sunny south, we chattered together and sipped our wine. We spoke of flowers, then of French politics, and finally the conversation drifted into religious matters. The old man rehearsed the principal events of his life. He told me how, at the age of thirteen, he had enlisted as a drummer-boy in the army of the great man, 'le grand homme,' as he called Napoleon Bonaparte. He related to me how he had fallen in with some, wicked, impious and dissolute soldiers, and how he had, one day, been induced to take a most solemn oath never to enter a church. "I am now eighty-four years of age," he said at the end of his story, "and I have kept my promise. Seventy years without prayers and without sacraments!" However I showed no surprise at his narrative. In my turn I related to him some of my missionary experiences. I dwelt at length on the mercy and the goodness of God.

"Tell me frankly," he said at last, moving his chair towards me and placing a trembling hand on my knee, "do you believe that all sins can be forgiven?"

"Yes, all," I replied, "with the exception of the sin against the Holy Ghost, which you certainly have not committed. The mercy of God is infinite. Ever ready and eager to enter, it stands at the door of the sinners' heart."

"But what about His anger?" he asked.

"God's anger is terrible," I replied and nothing can resist it save His mercy. God's arms are always open to receive the repentant sinner, and His bountiful hands are ever ready to shower upon

Continued on page 7.

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One of the pictures is called

### "Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

### "Hard to Choose"

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.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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**Northwest Review**

# DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

thing untrustworthy, and almost wicked, characterized the expression of the head altogether. The jaws were wide, and the neck was extraordinarily deep. The shoulders were not so flat or so thin as the Romans liked them to be; the girth round the heart was vast; the chest broad and full; the body barrel-shaped. The limbs were long, (which, says Captain Nolan, "is weakness not power;") but then the bones were everywhere well covered with muscle, the hind-legs being remarkably straight in the drop; in short, they promised an immense stride when the animal should be urged to his fastest gallop.

"Now," said Paulus, after attentively examining these and a great many other points, which it would be too technical for us to detail, "I see he is not muzzled, but tied by the head, and I perceive a curious arrangement—that platform behind his manger, and raised somewhat higher than it. The object is to feed him thence, and approach him there, I suppose? Moreover, I observe you have pulleys in the roof and broad bands depending from them; do you then lift him off his legs when you groom him?"

Lygdu assented. Paulus, after looking attentively at the animal's hoofs, and forming an idea of the state of his feet, inquired,

"Is he savage to all alike, or can you, for instance, approach him?"

"Sir, I always take my precautions," answered the slave.

Paulus went round, and stood some ten minutes in front of the horse on the raised platform, behind the manger, then shook a double handful of corn down before him and watched him eat it. Satisfied at length with this scrutiny, he now made arrangements for Philip to remain constantly in the stable, even sleeping there at night, and quitting it only to accompany the horse when taken out for exercise; and he made it clearly understood that Philip should superintend the feeding and grooming of the animal till he should be led forth for Paulus to ride him at the appointed time. We have said nothing to explain why the youth did not ride him muzzled, as often and as long as possible, during the two days which were still left for preparation; the fact being that he proposed even now to do so; but found that, not having thought of stipulating for this as one of the conditions, when he had his interview with Tiberius, orders had been given to Lygdu that no person whatever was to mount the horse till the hour when Paulus was to attempt his subjugation, in presence of the court, camp, and people. Very much disappointed, and blaming his own want of foresight in not having extorted so important a right, Paulus now left the reedman "on duty" in the stables, Thellus volunteering to revisit him, and to bring plenty of provisions of all sorts, and thus to save the necessity of purveying for him from the distance of Crispus's inn. When our hero and the gladiator had retired, Philip began to make a couch of fresh and fragrant hay for himself on the platform behind the manger, muttering,

"But, if I sleep, it shall be with one eye open and the other not quite closed. If I find that scoundrel, for he looks a scoundrel, playing any tricks, I'll strangle him so surely as I have five fingers on each hand."

As Philip thus muttered, Lygdu drew nigh and addressed him.

"Your young master, I fear," he said, "has not long to live; no one can ride this horse."

"Three circumstances," replied Philip, seating himself deliberately on a roll of hay, "are unknown to you. I will tell you them. The first is, that this is not at all a case for mere horsemanship, although it is not to be denied that horsemanship is necessary. Courage and wit are more needful than any bodily adroitness in reminding brutes that their master is man. That is the first circumstance. The second is, that my young master learnt his riding among the Aetolians, who are not matched in the world."

"Take a sip of wine," said Lygdu, handing him a flask of hide.

"After you," said the wary old freedman.

Lygdu drank a little, wiped the mouth of the flask with a vine leaf,

and tendered it once more to Philip, saying,

"The first and second of your remarks seem to me to be appropriate, although I think the Gaulish riders equal to the Aetolians. I should like to hear the third circumstance."

Philip sipped some of the wine, gave back the vessel to the slave, and proceeded,

The third has relation to your phrase, 'I fear.' My master, Paulus Lepidus Aemilius, has been born and reared to fear death not overmuch."

"Edepol!" cried Lygdu; "what is to be feared more?"

"Well," said Philip, "various things he fancies, and I fancy so too. Considering that all men must die, and can die only once, and that it has become somehow, I suppose, by practice and decree, as natural as to be born, and that we have been doing nothing for thousands of years but making way for each other in that manner, it would be an error to look upon death as the greatest evil. Why, man, I should go mad if that which none can avoid was the greatest evil that any avoid was the greatest evil that any can occur."

"Edepol!" exclaimed the slave again; you are apparently right. Yet what can be conceived worse than death? You mean immense pain long continuing; in which case a wise man would put an end to himself."

"Wise!" returned Philip; "but it would be useless to reason with such as you. You should have heard, as I have heard him, Dionysius the Athenian upon this topic. When you make such reflections, is it your big toe, for example, or your belly, or your elbow, or any part of your body, that makes them? You may put an end to your body, and we know what becomes of it. When it is no longer fit, as the young Athenian says, to be the house of that which thinks and reflects within it, this last departs; for the body, once dead, ceases to think or reflect, and as soon as the thinker does thus depart, the body rots."

"But that other thing which kept the body from rotting, that other thing which thinks and reflects, and which is conscious that it is always the same, that it always has been itself—that other thing which knows its unalterable identity through all the changes of the body, from squalling childhood to stiff-kneed age—how can that other thing, which may easily depart out of the body and leave it to perish, depart out of itself? A thing may leave another thing; but how can anything be left by itself? When this thing, says Dionysius, goes away from the body, the body always dies. It was, therefore, the body's life. But out of its own self this life cannot go (can anything go out of itself?) and if it goes out of the body unbidden, what will it say to him who had put it therein when he asks, Sentinel, why have you quitted your post? Servant, why have you left your charge? What brings you hither? I am angry with you! What will this always conscious, always identical thing, then reply?"

"You frighten me," said Lygdu. "What, then, can be more feared by a reasonable man than death?"

"My young master, for example," replied Philip, "so long, be it always understood, as he is not his own murderer, would prefer to die in honor than to live in shame. His father, the brave Roman tribune, used to say to him as a boy, that a disgraced life was worse than a useless life, and a useless life worse than a noble death. But who comes hither?"

The interesting little child Caius Caligula, and the boy Herod Agrippa, entered the stables as Philip spoke.

"Oh! there is the big wild horse," cried the sweet infant, who had only just arrived at the use of his reason; "but where is the young man that is to be eaten? I want to tell him what will become of him, and then to watch his face."

"He is, I see, even now coming back," said Philip sternly. He stood up as he spoke, and an instant afterward Paulus, who was attended by the slave Claudius, bearing a basket of provisions for old Philip, crossed the threshold.

(To be continued.)

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## TIME TABLES

### Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
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
13 30	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	12 00
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	Tr'ns Pass.
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, Virdean, 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
Tr'ns Pass.	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	Tr'ns Pass.
9 20	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	19 00
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	15 20
16 40	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Claudeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	12 20
Imp. Lim.	Winnipeg Beach.....Mon., Wed., Fri.	Imp. Lim.
22 00	Winnipeg Beach.....Tues., Thurs., Sat.	5 55
	<b>NORTH</b>	
16 00	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Claudeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	10 20
16 15	Winnipeg Beach.....Mon., Wed., Fri.	9 45
17 15	Winnipeg Beach.....Tues., Thurs., Sat.	8 45
	<b>SOUTH</b>	
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 40
15 45	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
	<b>SOUTH</b>	
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	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.	13 30
	<b>WEST</b>	
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat. Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri. Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri. Bowsman, Birch River, Erwood and intermediate points.....Wed.	16 15
10 45	Fork River, Winnipegosis, Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed, Fri.	16 15
7 00	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.	17 50
11 06	.....daily except Sun.	16 30

## GLEANINGS FROM THE ENGLISH "CATHOLIC TIMES."

The fall of M. Combes.

People outside the Catholic Church may call it a superstition to hold that those who fall foul of Peter's successor never thrive, but the belief is none the less well-grounded. The case of M. Combes is an illustration. Ever since he flouted Pius X his power has been manifestly declining. Saturday's debate when his majority on a vote of confidence was only ten, sealed his fate. On Tuesday he communicated to a meeting of Ministers at the Ministry of the Interior a letter tendering his resignation and next day he took this letter to the Elisee on the return of President Loubet to Paris after his mother's funeral. Exit M. Combes. Most people who love France will say: A good riddance. He has shown unmistakable cleverness. In bringing Ministers into line with his policy, in bridging over serious differences, in feeling the pulse of the people, he has displayed quickness of perception and adroitness. But he over-estimated the power of anticlericalism. Whilst utilising with an air of independence special knowledge of the ecclesiastical condition of France, he allowed himself to become the tool of men, whose chief aim is to dechristianise the country. In plain words, his Ministerial work was atheistic propagandism, but the nation revolted against the despicable arts he employed, especially the Masonic spying system. We cannot hope for a very radical change of tactics, but the new Ministry will be, at least to some extent, an improvement on that of M. Combes.

A Forgotten Quality.

In estimating the weight of public opinion in France in the matter of separation between Church and State, it is well not to omit the parochial clergy in the rural districts. Should the Concordat be abrogated, and the churches taken from their present possessors, a great reaction might not improbably take place in the views of the country electors. Thousands of Frenchmen, who cannot be called practical Catholics, regard baptism and marriage and burial as ecclesiastical rites necessary for their children, and would shrink from being deprived of the Church's services in those important matters. They would never be content to exchange the priest for the mayor or prefect. Whatever else they may think, they think they should have Christian baptism, marriage, and burial. And should the State carry its persecuting policy so far as to make it impossible for the clergy to administer these spiritual helps, they would feel that it had deprived them of a great consolation and a necessary succour. Their sympathy and support would veer round to the clergy, who might find that persecution of themselves had proved a wholesome lesson to their flocks. So at least think acute observers of French affairs, and many believe that M. Combes' Bill, if passed, will lead with startling suddenness to a campaign in the country parts in favour of the Church.

Protestants and Baptism.

Apropos of the discussion on this subject which has been going on in our columns, the "Liverpool Daily Post and Mercury" points out that no record appears to exist of the baptism of the late Queen Victoria, who for more than three-score years was the Supreme Head of the Church of England. It seems that State papers and archives have been examined for documents of this character without success, and what is more, there is no reference to the celebration of any religious ceremony of the kind in the Court intelligence of the newspapers of the period covered by the infancy and youth of her late Majesty. It is, the "Daily Post and Mercury" states, the only instance in English history since the Norman Conquest of any such omission. Whatever be the truth as to the case of Queen Victoria, the evidence that the ceremony of baptism is either negligently performed or altogether omitted in various Protestant denominations is very strong. In their ecclesiastical colleges its importance is not impressed upon the clerical students, and they take on themselves the duties of the ministry without any distinct idea of its necessity or of the way in which it should be carried out.

Great Novelist (dictating): The storm increased in fury, rain fell in torrents and the gale shrieked all night like—like—what shall I say?"

Secretary (father of three): "Like a baby cutting its teeth."

## NON-CATHOLIC MISSION WORK IN ENGLAND.

In England the non-Catholic Mission Work has been undertaken in good earnest by a band of convert ministers. Prominent among these converts are Fathers Filmer, Chase, Evans, Sharpe and Grimes. Some of these fathers have had some years of experience in the priesthood. They have associated themselves together under the title of Our Lady of Compassion and Archbishop Bourne has assigned to them a portion of the Westminster parish and out from this home they go to various parts of London and elsewhere and they give Missions to non-Catholics. It is a part of their policy to avoid all controversy and to content themselves with simply explaining Catholic doctrine to the crowds who come to listen to them. They are securing some very remarkable results. They have a large class of converts under instruction all the time.

One of the English bishops writes sending a contribution of \$50 to the Apostolic Mission House: "I am deeply interested in the work you have in hand of converting the heretics of your country. In our own dearest England I have seen such wonders of conversion and such glorious priests and religious as its effects. So may America share in this great and blessed movement. Here it is still going on, all due to one magnificent man, Cardinal Newman, its originator."

The New York Apostolate received into the Church, during the past year, 240 converts. If they had directed their attention more continuously to the giving of Missions to non-Catholics they might have doubled this number.

## OBITUARY

THE LATE A. F. MARTIN.

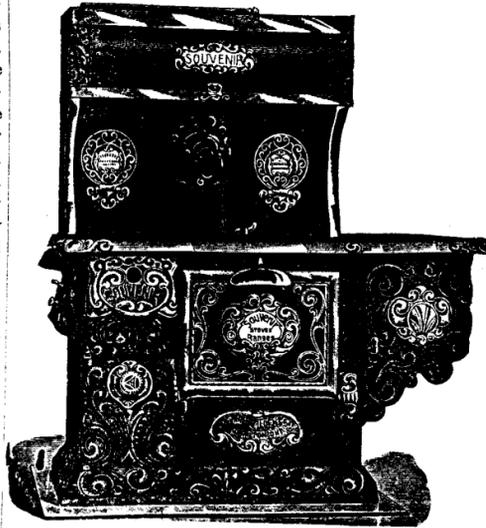
The many friends of Mr. Alphonse Fortunat Martin were grieved to hear of his death last Wednesday morning, of diabetes. A couple of months ago the disease began to leave no hope of recovery, and the brave patient prepared for his last hour, receiving frequent visits from his spiritual adviser, Rev. Father McCarthy, O.M.I., who administered the last sacraments.

Mr. Martin was born at Rimouski, Quebec, on May 14th, 1849, and was the son of the late Henri Martin, merchant, of that place. He was educated at Rimouski college, and after graduating studied surveying and civil engineering in the city of Quebec, and was admitted as a D.L.S. for the province of Quebec in 1871. Mr. Martin was also a graduate of the Royal Military college of that province and had two years experience in active service during the Garibaldi wars in Italy as a member of the Pontifical Zouaves, in which he served from June, 1868, to November, 1870. He was present at the siege of Rome in 1870, and was taken prisoner with 300 of his compatriots and taken to Leghorn, where they suffered the greatest hardships for three weeks. He received the papal medal as a mark of his loyalty to the cause of the Church. In 1871 he was appointed paymaster at the rural battalion of Rimouski. In 1876 he married Louisa, daughter of John Radiger, barrister, of Montreal. They had ten children of whom only four survive. They are Louise (Mrs. Chas. Mabbie), Bertha, Edward and May, all of whom reside in the city.

Mr. Martin came to this province in 1872, and began to practise his profession as civil engineer and land surveyor, being employed in many of the early surveys, one of the most important being the laying out of the parish of Ste. Agathe. Having been elected a member of the legislature in 1874 for the electoral division of Ste. Agathe, he was the following year chosen to lead the opposition in the house. Defeated in 1879, he was elected for Morris in 1886 and again, by acclamation, in 1888. One of the most notable incidents of his parliamentary career occurred during the debate in the house on the school question in 1891 when he spoke for nine hours continuously, which was then the longest continuous speech, with one exception, ever made in a parliament. He was a lifelong Liberal but opposed the Liberal government on the school question with the other French speaking members of the house.

After leaving West Lynne Mr. Martin took up his residence in Emerson and subsequently removed to St. Boniface. A few years ago he built a fine house in Roslyn Place, Fort Rouge. After retiring from politics he again took up the active practice of survey-

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ing and was engaged in laying out large tracts of government lands in the Territories. It is thought that it was while he was employed in this work that the disease from which he died developed.

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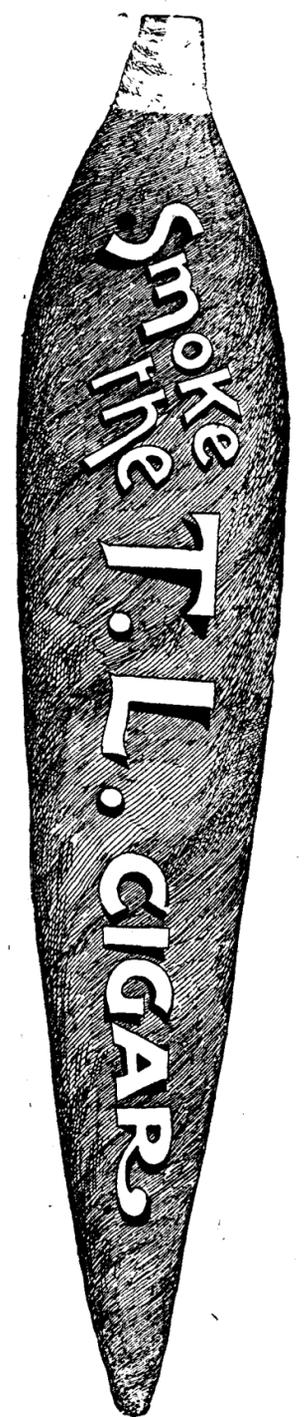
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