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CURRENT COMMENT

When Charles Dickens first visited the United States sixty years ago one of the peculiarities of American speech that puzzled him on his arrival was "right away" for "directly" or "immediately." Unlike many other Americanisms, which are eagerly adopted in England, this one, in spite of the notoriety Dickens gave it and its almost universal adoption in Canada, does not seem to have won favor from the British public. Else "Punch," in a recent cartoon, would not have made Chamberlain, using Balfour as a ventriloquist's puppet, say: "You see, ladies and gentlemen, he talks just as well even when I go right away," meaning "completely away from him."

It has been said of one gifted writer, whose poems are not appreciated by the general public, that he is a "poets' poet," in the sense that poets alone can realize all that his verses contain. Similarly we might say that Mr. Arthur Preuss' Review is a "Catholic journalists' journal," full of suggestions the value of which a Catholic editor alone can estimate. Hence it happens that he is not always as quotable as many of the more commonplace editors. For it is a curious fact that popular journalism, even among Catholics, implies mediocrity, the most widely circulated Catholic papers in America being editorially among the weakest. One of these latter is credited, in the American Newspaper Directory, with a circulation of over forty thousand, while less than 7,500 subscribers are granted to such admirably edited papers as the N. Y. Freeman's Journal and the Sacred Heart Review, while no rating at all is vouchsafed to "The Review" of St. Louis.

We are not, of course, implying that nothing in Preuss' "Review" can safely be clipped; we mean simply that many of its best articles are too recondite or too contentious for the common run of readers. For instance our St. Louis contemporary lately published several most important articles on fraternal societies that insure their members on the assessment plan. Were we to reproduce these eminently suggestive articles, we should unsettle the minds of many thoughtful members of the C.M.B.A. and C.O.F., who might not see their way out of the difficulty. Hence we prefer to recommend these articles to the careful perusal of the well informed editor of the "Canadian," the official organ of the C.M.B.A., so that he may answer them with facts and figures. If he does not exchange with "The Review" he might write to 13 North Third Street, St. Louis, Mo., U.S., for No. 31 ("The C. M. B. A. once more"), No. 32 ("The Reorganization Plan of the Catholic Order of Foresters"), No. 35, p. 559, No. 37 ("The Achilles' Heel of Fraternal Life Insurance"), No. 38 ("The Only Remedy").

The Rev. Dr. Montague Greer's letter on Godless education, from which we quoted a few short but telling sentences in a recent issue, is so weighty a warning that we reprint it entire in another column. Thanks to the generally religious tone of our non-Catholic population, the danger may not be so imminent here as it undoubtedly is in the United States, where religious indifference is rampant; but similar causes are sure ultimately to bring about similar effects, and it is well to be warned in time.

Had the Free Press man who made up the paper last Monday been in touch with what happened here six short years ago, he would

not have allowed that unrecognizable portrait of Mgr. Merry del Val to appear in his columns, nor would he have allowed the accompanying letter-press to pass without some editorial comment giving local experience. The picture is a horrible caricature of the original, whom many Winnipeggers found the handsomest man that ever visited our city, and is probably due to some New York draughtsman who sketched Mgr. Merry del Val as he landed from the transatlantic steamer. This may be the same reporter who described the distinguished visitor as "undersized," when his height is really about six feet. Then, how utterly incongruous is the absence of all proportion in the thirteen-line sketch that accompanies the atrocious profile! A little more than one line gravely informs the public that Mgr. Merry del Val "also has travelled in Can-

I am emphatically opposed to divorces, no matter what the pretext for such action."

Let us hope that Bishop Scarborough may have many imitators.

There are evidences here and there in the United States of a desire to mitigate at least the evils of divorce. The "Ave Maria" directs attention to a lion in the path of the would-be reformers. "One wonders," says our thoughtful contemporary, "why the American Bar Association does not take up the infamous traffic in divorce and speedily end it. It is well known that the essential immorality in this matter rests with the bar, unprincipled members of which have hitherto nullified all efforts at reform in nearly all the States."

We regret that we cannot often agree with the Rev. J. B. Silcox;

their poetic figures, cannot be as real as creeds. And, what an inconceivable entity is that "church of Christ" which never "departs from the true faith," although it is divided by creeds! Jargon, hopeless jargon, and yet this is just the sort of thing that takes with non-Catholic multitudes unaccustomed to reason and to weigh the value of words.

An unfortunate substitution of "copy" last week accounts for the fact that the first part of the report of the Consecration at Rat Portage was not credited, as it should have been, to the Free Press. We had clipped it from our morning contemporary, had inserted the acknowledgement, had corrected the text and reference of the sermon according to the Catholic version, and had also made some minor corrections; but this original clip-

so-called missionary institution wasting its subscribers' money on a task as hopeless as baling out the Zuyder Zee.

Aunt the practice of coming late to High Mass, the monthly bulletin of St. Francis Xavier's Church, New York, has the following:—

"The story is told of the way in which an eminent Jesuit Father, now dead, corrected this 'late' habit in a certain lady of the congregation. She was accustomed to stroll in leisurely at High Mass, usually during the sermon, and go to her pew near the altar. Having endured it patiently a long time, the Father one Sunday, seeing her enter late as usual, stopped short in his sermon and did not resume until she was seated, when he greeted her with a 'Good morning, madam.' The eyes of all were upon her and she realized her indiscretion. She did not risk getting a second rebuke, but made a point of being on time."

"Our Parish Calendar," of Lawrence, Mass., gives the following eloquent figures showing the growth of Catholicism in New England during the past century:—

September, 1803—	
Catholics in New England,	estimated 2,000
Priests	2
Churches	1
Archbishops	0
Bishops	0
September, 1903—	
Catholics in New England,	1,608,500
Priests	1,491
Churches	893
Archbishops	1
Bishops	7

One of our Catholic exchanges recalls a characteristic reply of the late Father Fulton, famous in Boston for his gift of unexpected repartee. As we were the first to give publicity to this 'bon mot' shortly after its author's death, and as these things are soon forgotten and will therefore bear repeating, we give it in the words of our esteemed contemporary.

The late Father Fulton, one-time president of Boston College, once effectually silenced a grumbler who declared in his hearing that instead of building expensive churches, Catholics had better give the money to the poor. "I think," observed Father Fulton, "that I have heard that remarked before." "By whom?" he was asked. "By one Judas Iscariot," replied the caustic Jesuit.

The Vatican has just published the official diary of Papal events, beginning with the first intimation of Pope Leo's illness and extending to Pius X's coronation day. This diary is of great importance. Amongst other things, it admits and relates the circumstances attending Austria's exercise of the veto against the election of Cardinal Rampolla, acknowledging that Cardinal Puzyna delivered the same in full Conclave and in the name of the Emperor Francis Joseph. In our issue of Sept. 12 we suggested his name as one of the Austrian cardinals who might have pronounced the veto, since the Tablet correspondent denied that either Cardinal Kopp or Cardinal Gruscha had done so.

Mr. W. T. Stead had not yet caught on to this fact in his novel of current events ("To be continued in our Next"—September, 1903). He still thought the veto has been uttered by Cardinal Kopp. Fantastic and absurdly untrue as is the chapter on "The Keys of Heaven and Hell," it contains nevertheless some beautiful passages about the present Pope. "Cardinal Sarto," we are told, "sat (in the Conclave) with his head bowed and thrown a little to one side, so that the wandering lights showed its fine outline and benevolent, humorous



MGR. SBARRETTI, Apostolic Delegate to Canada, who is now the Guest of the Archbishop of St. Boniface. See Page 2.

ada on an educational mission." Not a word about his being appointed the first Apostolic Delegate to Canada, with authority to deal with Archbishops, though he was himself only in priest's orders. Not a word—and this is strangest of all—about the impression his fascinating personality left on people of all denominations who met him during the few days he spent here.

The Right Rev. John Scarborough, Protestant Episcopal Bishop of New Jersey, is to be congratulated on the firm stand he has taken against divorce. He has refused to approve the call to a church within his jurisdiction of a clergyman who was married to a woman that had been granted a divorce from her first husband—also an Episcopal clergyman. The parishioners of the church in question appealed to the Bishop to reconsider his decision, and his reply is worth recording.

"I have made my decision in the matter as my duty as a Bishop prompts me, and I shall make no further move. The divorce question is the most grievous that the church has to deal with. It is too bad when it reaches even into the ranks of the clergy. The law against divorce is the law of God,

but, in the course of his Thanksgiving sermon, he made some excellent remarks about church singing. He condemned the irreligious singer as being deplorably out of place in a church choir. He did not want music to be made a cat's paw, a means of attracting thoughtless and irreligious crowds to church. "The service of song," he said, "is one of the most spiritual in the house of God. Song must be sung in the soul, God's word sung with God's meaning. Singing and preaching that is mere acting is damnable, is hideously ugly in the house of God." There is much in all this that the directors of Catholic choirs should take to heart. An unbeliever singing the "O Salutaris Hostia" is a shocking anomaly. But Mr. Silcox is only spasmodically correct; he lapses into un-Catholic mistiness and error when he goes on to say: "Our religious belief is greatly determined by our hymns. Hymns are more real than creed. The church of Christ is divided by creeds, but is united by hymns. This is the hope of the church. So long as it sings the gospel it will never depart from the true faith." Of course religious belief is not determined by hymns, it is merely expressed in them. Hymns, with

ping was mislaid and another uncorrected and uncredited one substituted for it. The indication of the point where our own report began was also overlooked. That point is the beginning of the last paragraph on the first page.

With reference to the woeful waste of Bibles distributed in Catholic countries by the American Bible Society, the "Catholic Standard and Times," of Philadelphia, says:

Now, while it has been abundantly demonstrated that there is more need for Bibles among the non-Catholic population of the United States than in any other part of the known globe, we are face to face with the startling fact that the spiritual condition of such people is of no consequence to this Bible Society, and that the chief concern which occupies them is how to dump their product on Catholic peoples who stand in no need of and are in no way solicitous for their interested help. While there are, according to the last census, upwards of fifty millions of people in the United States who belong to no church, and are therefore practically pagans, atheists and agnostics, here is this ridiculous

mouth. The kindly eyes were hidden, but the whole face was one that commanded confidence, respect and love. He belonged to a type now almost obsolete in the Church of Rome, that type which considers that in the end nothing can matter but the soul, which lives wholly with a view to its salvation, which knows no ambitions beyond the happiness of his flock, and is ignorant of all intrigue save those innocent ones that reconcile enemies or re-unite parted friends or lovers; holy, simple, unlettered, such a man as the Master might have called from the shore of Galilee, and said, "Follow me!" He sat beneath the splendid canopy with a sense of discomfort, and let a cheap, brown rosary fall through his fingers as his thoughts rose, pious and humble, and his aspirations for knowledge of the right. And, further on the same writer closes his imaginative account of the Conclave with these words: "And thus it was that the Sacred College . . . in some mysterious manner were impelled to set upon that throne just such another as that Fisherman whom the Master turned back upon the Appian Way, to suffer and die for his sake. Deposit potentes de sede, et exaltavit humiles!"

Sir Louis Jetté and Mr. Aylesworth deserve the thanks of all Canada for their refusal to sign the Alaskan award. If they, who were there and heard all the discussions, cannot understand the reasons for such a decision, how can we? To be sure, when we speak of "understanding" we mean, on the hypothesis that the British commissioners aimed at justice, not at placating a powerful rival.

One good feature in Mr. Chamberlain's protectionist plans is that, if carried out, they will probably benefit Ireland and largely diminish that flow of emigration which is draining the nation's best blood. "There is no doubt," says the San Francisco "Leader," "that the adoption of Free Trade hastened the ruin of Ireland. She was brought into competition with the machinery of America, her fertile prairies and her limitless resources. A small island with a treacherous climate could not compete with the San Joaquin or the Red River. The first duty of a nation is to herself, and it would in the long run pay the Irish people to increase their living expenses if thereby they could give employment to the thousands of young men and women who are leaving the island every year."

We promised to give some account of the case of the Ladies of the Sacred Heart and their lawsuit in London, Ont. In doing so we counted upon some account of the latter appearing in the Catholic Record, of London, but two issues of that paper have since appeared without a single word about the trial. The Record is evidently not a newspaper.

In reply to a letter from Mr. Angus O. McDonald, who asks if Rev. Father McCarthy, and not Rev. Father Beaudin (as was mentioned at Rat Portage) was not the first parish priest of St. Mary's we beg to state that Mr. McDonald is quite right. Father McCarthy, O.M.I., who is still at St. Mary's, was its first founder. He was there three years as pastor before Rev. Father Beaudin came. It would have been more correct to say that the latter was one of the founders of St. Mary's Church. Not only did Father McCarthy star, the first Catholic church in Winnipeg, but he also started the first school there, buying the land for that purpose. All honor to our "Sogarth Aroon."

We find it difficult adequately to thank venerable Father Allard, of Fort Francis, for sending us twelve paid-up subscriptions. May God bless him for his practical support of our humble endeavors.

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Mgr. Sbarretti

Visits St. Boniface and Winnipeg.

ENTHUSIASTIC GREETING TO THE DELEGATE.

Mgr. Donato Sbarretti, the Apostolic Delegate for Canada, arrived on Thursday morning, with his secretary, Rev. Father Stickney, by the delayed train from the west. The Very Rev. A. Dugas, Vicar-General, accompanied by the clergy from the city, from St. Boniface and neighboring parishes and a representative body of laymen, met His Excellency at the C.P.R. station, and, after presenting their respectful and most cordial greeting, escorted him to the Archbishop's palace. The party, which filled a dozen carriages, drove to St. Boniface, where His Grace the Archbishop received the Holy Father's representative with marked pleasure. Although the train was an hour late and the clock was speeding towards eleven, Mgr. Sbarretti was still fasting and said Mass. Shortly before noon, about forty of the clergy assembled in the drawing-room, where Mgr. Langevin, in a few well chosen words, welcomed the Papal Delegate, presenting to him his clergy, of whom he was happy to say that they were all devoted and zealous, all united in the bonds of priestly charity, and all remarkable for their spirit of obedience. His Excellency briefly expressed his delight at this happy meeting. Commenting on the Most Rev. Archbishop's commendation of the clergy of St. Boniface, he congratulated them on their faithful correspondence to the wishes of their Ordinary, and exhorted them to continue to maintain that Church discipline which is an essential element of success in priestly ministrations. He blessed the assembled clergy and afterwards wished to be introduced to each one with a kind word for each, showing by his questions how deep is the interest he takes in their individual work. Then the distinguished guest with all the attending clergy followed His Grace into the large dining-room, where a suitable repast was served by young gentlemen from the college. During dinner His Excellency spoke most entertainingly of his journey in the West. He was evidently favorably impressed with the extent and importance of Western Canada. His experiences with the Indians of British Columbia were particularly interesting. After dinner Mgr. Sbarretti entered into conversation with all who approached him and by his affability won all hearts.

CHILDREN IN CATHEDRAL.

At 3 p.m. the cathedral of St. Boniface presented a pretty spectacle. All the children of the parish, to the number of 550, filled the nave. They came from the boys' school, the girls' school, the Indian Industrial School, the Hospice Tache and the Mother House of the Grey Nuns. They welcomed His Excellency with short addresses, songs and bouquets. Mgr. Sbarretti responded with evident delight. He was so glad to bless the little ones whom Our Lord so dearly loved. The venerable church was tastily decorated and the scene was one of especial charm.

THE COLLEGE.

The Rector of St. Boniface College having invited His Excellency, His Grace and all the clergy to tea at the college, the guests assembled at 6, and twenty minutes later were invited to the college parlor, where the Rev. James Dugas, S.J., Rector of St. Boniface College, gave a brief extempore address in Ciceronian Latin. He said it was difficult to express the joy which His Excellency's presence, as the representative of the Vicar of Christ, brought to all the Faculty and students of the college. For it was not only His Excellency's well known kindness, nor his personal dignity, nor his learning and charity that they were privileged to admire, but they seemed to behold in him the image of that most honored and beloved Father of Christendom, Pius X., now beginning so gloriously his reign. His Excellency was aware that the sons of Ignatius were bound by a special vow to that Papal throne. They would therefore give thanks to His Excellency and those thanks would be still warmer, if their illustrious guest would deign to im-

part to them, unworthy indeed, but most devoted and affectionate, his apostolic benediction.

After His Excellency had blessed the Fathers present, he replied in equally Ciceronian Latin that he was delighted to be among the Fathers of the Society of Jesus, who were so justly esteemed. Their devotion to the Church, the zeal with which they defend her, are known to all. The Vicar of Christ, himself, by the work he intrusted to them and by the letters he wrote them, solemnly declared their merits. Therefore, as a friend of the Society of Jesus, he, a humble representative of the Sovereign Pontiff, congratulated them from the bottom of his heart, on their fruitful labors for the education of youth, and he also congratulated the young people who were confined to their care.

At 6.30 the guests assembled in the Fathers' refectory for the evening meal, which was followed by the Jesuits night prayer, the Litany of Loretto and the Litany of the Saints.

A little after eight o'clock the two Archbishops, the clergy and some prominent laymen who had been presented to His Excellency in the parlor, repaired to the college hall, which was already well filled with ladies and gentlemen from Winnipeg and St. Boniface and with the students of the college.

The program opened with a piano overture by H. Mauseau. Then an address in French was read by P. Beaubien, also the following address in English was read by J. Walsh.

To His Excellency the Most Reverend Donato Sbarretti, Apostolic Delegate for Canada, Archbishop of Ephesus.

May it please Your Excellency,

The advent of one who represents the highest and most beloved authority on earth is, of itself, an occasion for unusual rejoicing to the faculty and students of St. Boniface College, who pride themselves on being the standard bearers of that Divine authority. Appointed to your high office by the great and glorious Leo XIII., Your Excellency comes to us with the added charm of the delegate from Pius X., the pontiff of the warm heart. Thus, even were your personal qualifications unknown to us, this twofold delegation from knowledge and love would insure to your Excellency a glad and reverential welcome. But there are special personal motives for our present joy. We have heard of Your Excellency's wide experience through the length and breadth of this continent, from Cuba to Canada, from the Atlantic to the Pacific; we have heard of your openness of mind to any suggestion that might add to that knowledge of local conditions which is so indispensable to a judge of appellate jurisdiction; we have heard of that urbanity which ever greets the suppliant at your tribunal; and, although we have no grievance to urge for Your Excellency's arbitration, we are glad to pay loving homage to your exalted personality and office.

This college, begun as it was eighty-five years ago, is the fourth in order of seniority among the Catholic colleges of Canada. In 1818 the first seeds of academic education were sown in heroic poverty and toil by Father Provencher, the first missionary permanently resident in the Red River country. He continued to foster the precious germ when he became the first bishop of the Northwest. Shortly after the illustrious Bishop Tache had succeeded Mgr. Provencher he erected, in 1855, for St. Boniface college, a building that remained for many years the largest educational edifice in Northwestern Canada. During thirty subsequent years the classical studies of this institution, already famous throughout the west, were directed alternately by the Oblate Fathers and by secular priests. When the University of Manitoba was founded in 1877 this Catholic college became one of the essential components of that republican colleges, and its students soon won high honors.

The central part of the present building was completed in 1881, and in 1885, when the Society of Jesus was called by Mgr. Tache to assume the direction of this

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colleges, the Jesuit Fathers found it well equipped, and attended by a body of students whose numbers and success increased every year. True, there was some ten or twelve years ago, a period of hard times, when the universal financial depression seriously diminished our numbers; but in the past five years our increase has been steady and, of late, phenomenal, while our success at the university has been still more remarkable. This prosperity, for which we are so grateful, is largely due to the generosity of His Grace our beloved Archbishop, who has ever been a zealous and munificent patron of this college. We also owe a debt of gratitude to the clergy of this diocese, both secular and regular, for their hearty co-operation in this important educational work, and we need hardly add that the laity in its most distinguished members have ever been eminently practical supporters of St. Boniface College. Thus have we truly experienced "how good and how pleasant it is for brethren to dwell together in unity."

This is the only Catholic college in America which constantly competes for university honors on a footing of equality with non-Catholic colleges. This competition, while producing a healthy emulation and a consequent amount of sustained application such as is very rare even in our best colleges in the eastern parts of the Dominion, does not in any way detract from the religious spirit of the students, as is proved by the fact that more than one-third of our graduates have entered the ranks of the clergy, mostly the diocesan clergy, and that the lay graduates, some of whom date their graduation almost twenty years ago, have remained faithful to the practice of our holy religion.

Hoping that this sketch of our past and present may please Your Excellency (as an earnest of future usefulness for the glory of God), we beg to renew the expression of our unalterable attachment to the Holy See, of which you, my Lord Archbishop, are the immediate representative.

A "Song of the West" was sung by M. Gelly; and a Latin ode was read by L. Breidenbach, both of these were composed specially for the occasion. Then followed a poem in English well recited by H. Corway on "The Triumph of the Church, Foreshadowed by Leo XIII." A violin solo, Berceau de Jocelyn, by Godard, was well played by P. Beau, son of a former mayor of St. Boniface. A French ode to Pius X., composed by Father Tamisier, S.J., and published in the "Messager Canadien du Sacre Coeur," was read by N. Bellavance with remarkable earnestness and taste.

The most captivating feature of the evening was a dialogue in French, the "Arrival of the Delegate." Three lads, of the first, second and third Latin years, A. Lambert, J. Prensiergast and J. Bertrand, are discussing what they should say when they meet the Delegate. What is he like? one says. Another replies, He is pretty much

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like our Archbishop, easy to get on with. A third says, He is like Pius X. Why did the Pope send him so far since he is so fond of him? To be a sort of telephone between the Vatican and St. Boniface. What has the Delegate done? Well, first of all, he finished all his classical course, then he became a great professor, then he did wonders in Cuba. These are a few specimens of the happy bits abounding in this dialogue. Almost every sentence was punctuated with discriminating applause. His Excellency especially positively revealed in the brilliant sallies of wit. He was greatly amused and delighted. The lads expressed their readiness to help the Delegate if ever he needed them, and agreed to ask, not only his blessing, but also a half-holiday.

"The Song of the Flag," a French song on the new French-Canadian flag, was feelingly rendered by Mr. Tremblay, who has a fine voice of great range. The chorus was strong and excellent.

Father de Mangeleere accompanied the musical numbers with excellent effect.

THE DELEGATE'S TRI-LINGUAL REPLY.

Of course the great attraction of the evening was His Excellency's reply. He had been addressed in three languages. He replied in three. His Latin was, we need hardly say, perfect. He is less familiar with French than with English, but he is always forceful and attractive.

Speaking in French, Mgr. Sbarretti congratulated the Fathers on getting up on such short notice so charming an entertainment, he especially congratulated the little boys who had played their parts so well. He assured them that they need not be afraid to approach him, as he was very glad to receive them, and his preference was for the young, following the example of the Lord, who said: "Suffer little children to come unto me." He was disposed to grant what they asked, only instead of a half-holiday, he would give them a whole one. He admired their versatility and skill in music, poetry, English, French and even Latin, which it was not easy to write so well. He admired most their religious sentiment, and their devotion to the Pope. He was pleased to hear that he could count on them for help. He hoped they would be good soldiers, since they were under an order which was founded by a soldier and was thoroughly soldierly in its training.

In English the Delegate went on to speak of the great idea and purpose of the order referred to, as inspired by love of literature, science, philosophy and religion. He dwelt upon the necessity of religion to man as an intellectual, rational, social, moral and religious being. The sentiment of religion is found, not only among savages, but among civilized people, the more noble and civilized the greater the development. Our Lord and Saviour Jesus Christ could not leave man to himself, but must show him the way to know and love Him; therefore He elevated him to the supernatural order and gave him double light. The men who teach here are inspired by love of religion, love of the Church. The way to know God and love him is to know religion. The love of religion in our hearts will help to the knowledge of science; because science is the knowledge of things by their ultimate causes. We may know a great many facts, but we want to know the laws that govern these. Our knowledge of the facts is perfect only when knowledge of the supreme cause is there. All other things, apart from the knowledge of God, are only imperfect manifestations of knowledge. This is the reason why we give religious training with scientific teaching.

Another reason why we make religion so important is because we want to impart the most noble, the highest kind of knowledge we can. The truths of religion are truths of supernatural order. The smallest knowledge of a very high order, such as the supernatural order, is far more valuable than a great deal of knowledge of an inferior order. Knowledge of supernatural religion is preferred to natural religion. We cannot conceive of energetic, progressive society without morality. The Roman emperor was an example; when they

had men of strong character, they reached the summit of glory, but when they neglected morality they fell. Morality without religion cannot exist; it is the hypocrisy of morality. Pope Leo XIII. was spoken of as one who in our own time with keenness of mind developed loftiness of ideals; saw the dangers to human society from Socialism and anarchism, and fought against Socialistic teachers, in favor of justice, and of elevating the laboring class. So we want religion to be taught to our children, because we love our religion, we love science. We wish to see religion spread that science may spread also. Catholics do not want to be behind anybody, but to be at the head of every human progress. He trusted that the young men educated here would respond to their teaching, and that their families and their country would be proud of them. They would have to overcome many difficulties; therefore they should be strong and show their energy. He trusted they would respond to the care of the Fathers, keep to the highest ideals of Catholic education and be ready to fight the battles of the Church and sacrifice everything for their religion and their country.

Speaking next in Latin, by request, His Excellency briefly said it was a good thing to mix pleasure with study. The boys had asked for a half-holiday, but he thought they should have a whole one. He would leave the choice of the day to the prudence of the Rector.

His Excellency's replies were applauded again and again. The public even caught on to the gist of his Latin reply and applauded each of its sentences.

"Oremus pro Pontifice" was then admirably sung by the college choir, the audience joining in. The national anthem played by A. Chénier, closed the entertainment, after which a number of prominent ladies and gentlemen were presented to His Excellency. Among these were Chief Justice and Madam Dubuc, Senator and Madam Bernier, the Mayor of St. Boniface, Judge, Mrs. and Miss Prud'homme, Dr. and Mrs. Jones, Mrs. Monchamp, Dr. Devine, who wore his D. S. O. ribbon, Dr. Lambert, Mr. J. S. Ewart.

We have printed a limited additional number of this week's issue of the Review containing a portrait and account of Mgr. Sbarretti, Apostolic Delegate to Canada, visit to St. Boniface and Winnipeg, which can be had at the rate of 5 cents per copy or 6 copies for 25 cents at office of publication, 219 McDermot Avenue.

Home Column.

JUDGE NOT.

Judge not the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace
And cast thee shuddering on thy face!

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!

—Adelaide Anne Procter.

THE METHODICAL HOUSE-KEEPER.

It isn't necessary to be always in a whirl to earn the right to say at twilight time, "I've earned my right to live." In fact, perhaps, the most successful busy people are the ones who have learned the value of real rest times.

Whirling isn't the best kind of work. It lacks method as a rule, and is a sort of rudderless activity. It's more than likely that ten minutes spent in careful planning of work will give an hour's leisure, where the haphazard way of doing things will keep a woman busy from morning till night. I'm convinced that what we need to simplify household problems is not more kitchen machinery, not stronger backs, better purses or more speaking tubes and electric bells, but better working head machinery, and more method. So many of us are "muddlers." We chide our kitchen workers because they forget to set the oven draughts, long enough before dinner to cook the roast, but we calmly leave the ordering of the roast until late because, as we say, we're "so busy." If the kitchen worker says "so busy" we think she's grumbling. One methodical house-keeper will have a good effect upon every one she comes in contact with. A muddler will always seem trying to lift something which is too heavy for her. Every dealer will be more prompt in serving the methodical woman than the woman with slipshod habits. Household machinery will run on oiled wheels if there is some methodical mind at the head of affairs. A man who would try to make a successful business by using the method or lack of method which characterizes many women's home-making, would make a horrible failure.

We wouldn't need to deny ourselves the leisure to go about, to read, to do our mending and to take proper care of our bodies and our clothes, if we paid more attention to the minutes of the day and planned our going up and downstairs and even the simple progress about worn dust-cloth in hand. The most of method is that you must yourself be guided by the rules of the household. And why not? Most of us are very ingenious at finding excuses for breaking rules, but if we would put originality we possess into the making, instead of breaking of them, there would be rest and calm where there is now disorder, and tired, perplexed housekeepers groaning that their muddled up housekeeping is really too much for them.

And when the rest hour has come what a blessing it is. With proper method we can build an invisible wall between ourselves and all the carking cares of the household. We can make right in our own dear, busy times, the restfulness that some people are sent away from home to get. No woman wants to grow narrow-visioned, and she will if she doesn't ascend to the ideal world and rub shoulders with the practical one. She must read. She must mingle with her kind. How her rest hour may be best used, if, book in hand, she is lited away from humdrum or sordid things, or it may be best employed to visit, or to receive visitors, to sleep, to look after her hair, and her teeth, or to baste, clean, turn over collars on her neck bands. Sometimes it's "just lovely" to sit still and do nothing at all, and if you have the consciousness of having earned a lazy hour, it is twice as nice as it could possibly be, if you selfishly stole it from a busy day instead of compelling it to come to you by the cunning of real method in your work. Sometimes, I think, we women take up the habit of an afternoon nap, when what we really need is fresh air, not sleep. The drowsiness which comes to us on Sunday afternoons is not always an indication that sleep is needed. We're drowsy, very often from the combined effects of too much dinner, too little activity and the insidious poisoning of house air. Where little early risers break mother's sleep off short in the morning, or where illness disturbs the rest, the afternoon nap is a good thing, though for the most part sleeping when it is dark and living in the sunshine while it is shining is a more natural, and therefore a better way of living.

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SATURDAY, OCT. 24, 1903.

OCTOBER.

- 25—Twenty-first Sunday after Pentecost. Feast of the Holy Relics.
26—Monday—Votive office of the Holy Angels.
27—Tuesday—Votive office of the Apostles.
28—Wednesday—Saints Simon and Jude, Apostles.
29—Thursday—Votive office of the Blessed Sacrament.
30—Friday—Votive office of the Passion.
31—Saturday—Vigil of All Saints. Fast Day. Votive office of the Immaculate Conception.

A HIGH SCHOOL SCANDAL.

Under the heading, "Our Public School," the "Messenger," of Lewiston, Maine, says "Le Trilluvien," points out a scandal, the exposure of which is due to the fearlessness of a brave and honorable man.

"About ten days ago," writes "Le Messenger," "the school board held a very interesting meeting. The question under discussion was whether the High School session should be prolonged or the present regulations changed so that classes be held in the afternoon as well as the morning.

Superintendent Philips read a report signed by several persons asking that the existing regulations be not changed. After a brief discussion by the members of the board, a vote was about to be taken when Dr. Garcelon rose and said: "Before voting, I wish to let you know, with proofs in hand, what the pupils of our High School do when they are not in class." And then, like a skilful lawyer ready for thrust and parry, he produced three police officers, who bore witness that they had several times been obliged to call to order and propriety, not to say to a respect for public morality, certain pupils, boys and girls, of our public school. These depositions show that, during the afternoon these youths of both sexes are addicted to other things than study, and that they are fond of meeting in places that are not precisely libraries.

We admire Dr. Garcelon's moral courage. He was well aware that he would lose some of his popularity and that he would incur the displeasure of certain blindly indulgent parents, the anger of the incriminated pupils and perhaps the vengeance of their unscrupulous defenders. But, leaving none of these things, he obeyed the voice of his conscience, he denounced a scandal, he opened the eyes of parents, and he demanded that these young libertines be made to respect the well behaved citizens of our town. Dr. Garcelon has nobly done his duty; he is an honest man in the true sense of the word, and the paltry pleasantries of some American journals will not silence him. In point of dignified conduct, they are not fit to hold a candle to him, they are not even worthy of his contempt."

We endorse all that "Le Messenger" editor writes on this incident. Had there been one man of Dr. Garcelon's stamp on the Winnipeg school board less than a year ago, similar scandals would have been investigated properly instead of being hushed up to the lasting detriment of public morality.

HOW TO MAKE A PAPER PAY.

We learn through the "Review" of St. Louis that the "Record," the official organ of the diocese of Louisville, Kentucky, lately communicated to the public the secret of its own success, expressing, at the same time, its wonder that so few bishops in the United States have tried publishing diocesan organs of their own.

The "Record" shows that this can be done easily and with profit, instancing its own experience. "It (the "Record") is published as a channel of official communication between the Bishop of the Diocese and his diocesan; as a means for the maintenance of the orphanages of the diocese, and as a safe Catholic journal for the people of the diocese. It is published by the diocese; its editorial and general management is assigned to a priest of the diocese, approved by the Bishop. It is, and has been, a success, financially and otherwise. Annually, these several years, it has been able to account to the diocese for the maintenance of its St. Vincent and St. Thomas orphanages, after deducting all expenses, a net sum of about five thousand dollars."

The "Record" is a system. Its system is this: The diocese publishes it. Every pastor once in the year appoints several collectors in his parish who, in the course of only a few days, return to him the monetary contributions of his parishioners for the orphans. Those contributing a sum of at least one dollar (and it is expected they will contribute more, if able), are considered also subscribers for the "Record." They receive, in return, the paper for the current year. By this method and system the families and self-sustaining individuals in his parish, for the most part, receive a safe, instructive and edifying weekly religious journal and newspaper. And more: the many non-Catholics who charitably contribute for the orphans, also receive the paper. In this manner, the paper becomes an instrument of untold good.

We have made our quotations copious, in order to show that the editor's style in no way accounts for his success, that this is, as he repeats so emphatically (repetition being his chief characteristic), due entirely to the system. Mr. Preuss assures us that the "Record" has become one of the best Catholic newspapers in the land. It is a small paper—four pages of medium size; but the editor informs the public that, even if his receipts were doubled or trebled, he would not increase the size or number of pages, because he is convinced "that the larger a Catholic journal, the less it is attentively read and thoroughly enjoyed."

Mr. Preuss calls attention to the fact that "by publishing this paper not only does the diocese of Louisville save annual church collections and fairs for the support of its orphanages, but it also supplies the people with an instructive religious newspaper fully in accord with the expressed mind of the Bishop." Unfortunately, not every diocese can boast of an organizer so skilful as Father Deppen.

A REMARKABLE LETTER.

Rev. Dr. Montague Geer Attacks Godless Education—Charges That the Americans are Bringing Up a Lusty Set of Young Pagans, Who are Likely to Play Havoc With Their Institutions—Catholics Commended.

Below is reproduced in full the remarkable letter to the New York Sun of Rev. Dr. Geer, one of the best known Episcopalian clergymen in New York referred to in a recent issue.

"There is nothing so topsy-turvy in the country to-day as our treatment of the subject of education: yet there is nothing so vital to the safety and perpetuity of our institutions. And the cause is not far to seek.

"In a country like this, with a mixed population, it is not the right and not the duty nor the policy of the State to educate. The State is too big and unwieldy an organization to do such delicate work. To allow the State to carry on this kind of ethical and spiritual warfare is as absurd as to intrust to the Church the duty of managing a military campaign against a foreign foe. It is simply a question

of adaptability and equipment. The well meant usurping of maternal functions by the State reminds one of the tender hearted, motherly elephant that undertook to hatch out the eggs of a disabled hen.

"What is the result of our malpractice? Why, we are bringing up all over this broad land a lusty set of young pagans, who, sooner or later, they or their children, will make havoc of our institutions. Lynchers, labor agitators and law breakers generally are human guide posts, with arms, hands and fingers wide extended and voices at their loudest, pointing us to the ruin which awaits society if we persevere in the road which we are now taking.

"Foreign war would make a unit of as brave as resourceful a people as ever knew existence; but let severe pressure come from within, and we shall see, to our silly surprise, how little the average American cares for his country as a sacred, God-made institution. Pagans, under the best ethical training of old-time paganism, might be made, even in this Christian era, to do good work for society; but may we be delivered from the handiwork of pagans in a Christian country who know little or nothing either of pagan ethics and pagan religion or of Christian ethics and Christian religion. Such as these are already proving a perilous element. The wealth and extent of the country may pay off for a time our evil day, at its worst estate; but if we continue to forge ahead in the darkness at the rate at which we are now moving that evil day may be much nearer than we think. A rolling ball makes history fastest when it is nearest the bottom of the hill, and we are making history at a tremendous pace.

WANT OF CONFIDENCE.

"The writer has been surprised in conversation with intelligent and thoughtful men to find a marked want of confidence in the permanent success of our institutions. Like him, these doubters seem to be peering into the night, questioning of the darkness what is sea and what is land. And the best they dare hope for is that, after a cataclysm, there will follow some sort of rehabilitation of our institutions on firmer foundations; that we will be saved, yet so as by fire.

"Our perils are not old-country perils, but they are just as real, yet we seem to know nothing about them. We are building costly educational breakwaters against storms coming from one direction only. Our national harbor of safety promises, therefore, to be like that of Apia in the famous storm of a few years ago, a harbor in stress of weather to be sailed out from. Dropping metaphor, our moneyed classes, in the not remote future, may be tempted to place their money over the border in Canadian banks, as some of them are said to have done when Bryanism was most threatening.

"We have problems of appalling magnitude before us, and our preparation is wholly insufficient in character. We need powers of assimilation such as no other country ever needed; yet we are making ready for a solution of our difficulties with a sort of spiritual dyspepsia. Nothing ever was so haphazard, happy-go-lucky as our well meant national system of education. It is openly and, I believe, justly charged that this city, for fifty or sixty years past, through its schools, has been corrupting the immigrants, not the immigrants, the city; and the same might be said with equal truth of the country at large. What crass mismanagement! What fatal blundering.

WORST KIND OF FAILURE.

"We pride ourselves on our successful separation of Church and State; but the attempt is the worst kind of failure. No such separation is possible as long as the State has almost a monopoly in educating the children. The truth is, we have an established religion, for the support of which the people are heavily taxed. Our richly endowed established religion (so to call it) is that of agnosticism, running down into atheism. Is not the same true of religion in those families in which the father and mother never speak on the subject to the children? And if things are wrong in the nursery, what need is there to look elsewhere?

"Protestants, Roman Catholics and Hebrews have struck a compromise by which God and Christ



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—yes, and with them pagan ethics at their best—are eliminated from the education of the child-life of the nation. What is the result? Why, surely, the virtual enthronement of forces that disbelieve in God and Christ and are antagonistic to them. How can those who know what Christianity is and what the nature and needs of children are believe otherwise? There can be no education in these days without religion, or its negation or opposite. What an atmosphere to bring up our children in! Small wonder that atheists and agnostics love to have it so; because in a most pitiful sense of the word the lamb is inside the lion.

"Rome allowed each conquered nation to retain its own religion, and even placed their gods in her Pantheon; and all were contented, or at least gratefully accepted the wisely offered consolation. But we are dishonoring every form of religion known to our people by our colossal and well meant but wholly stupid meddling with the nursery of the nation. And the inevitable result, which is becoming more and more evident, is that no one is satisfied. Witness the want of confidence so abundantly attested in the many letters which have recently appeared in your columns and from time to time, in other newspapers and periodicals. The schools are overcrowded and very popular, of course, but these facts are of little weight for the purpose of this and similar protests.

"We are over educating our people, unfitting them for what they can do, and not offering them the opportunities for which we are fitting them. What deplorable folly! Small wonder again that farms are being deserted, farm laborers becoming harder and harder to get, cities and larger towns becoming more and more over-crowded and the strife and distrust between capital and labor becoming apparently hopeless and endless—all to the great peril of the body politic!

"What, then, is the right, the duty and the policy of the State in this vitally important matter? The situation calls loudly for an answer, which is easily given, hard indeed, though it be to put it into practice. The State, for its own protection, is to see that the children are educated, and only to take action where it is necessary to do so, by providing the simplest, most elementary kind of an education for those children who would otherwise be neglected. If private enterprise carries education further than this, it will be on so small a scale, comparatively, that no serious harm is likely to be done.

"In this way an open field and no favor would be given to every religious body to provide proper education for its own children or take the consequences of its neglect of duty. Private schools, large and small, differing widely in dogmatic teaching, but identical in ethics and patriotism, would again spring up and multiply all over the land, and education would again be on a proper and safe basis. The children, or most of them, would be Christianized as well as Americanized. Pagans might be instructed in pagan ethics; Jews would be instructed in Jewish ethics; Protestants and Roman Catholics in Christian ethics. Every religious body would provide for the education of its own children; and the exception to this salutary rule would see their children State educated and made thereby the easy prey of some stronger form of religion, or the victim of agnosticism, indifferentism or atheism and consequent immorality.

"This means division in part, at least, of the school moneys, and troublesome enough it is likely to prove, but it is Sailors' Snug Harbor in comparison with the stormy seas, which we are now steering the ship of State for.

The introduction of religion into State schools in any form commensurate with the needs of the children is out of the question. Herein lies the hopelessness of the present situation; and the sooner this point is understood and conceded by all parties interested the sooner this most important of all subjects before Church and State to-day can be argued to a finish. No Protestant, Roman Catholic, Jew, agnostic or atheist is willing to be taxed or help some one else choose the religion which shall be taught his child. According to our theory of government, and we might say in the sight of God and man, this

would not be fair; and, therefore, it cannot, and will not be done.

A CATHOLIC MONOPOLY.
"Here is the opportunity for Protestants of all kinds to cry aloud. This would be playing into the hands of the Roman Catholics. It is what they have been demanding and working for, for many years past. Granted, but it would not be playing into their hands nearly as much as we are now doing by allowing them a substantial monopoly of the whole field of Christian education, and of all the blessings which are sure to flow from the noble self-sacrifice they are making rather than wantonly expose their children to the inroads of unbelief. If the writer is not greatly mistaken, unless our affairs take a turn for the better in the sight of Him whose parting commission to His Church was "Feed my lambs!" (evidently the proper place for the lambs is not inside the lion, after all), for the rehabilitation of our institutions, we will be flying, as frightened doves to the windows, to the Roman Catholic Church as the greatest power which, in troublesome days, will stand for law and order and for the highest morality.

"It was the Rev. Dr. A. A. Hodge, a celebrated Presbyterian divine and educator of Princeton Theological Seminary, who used these none too strong words in an article entitled Religion in the Public Schools.

"Under these problems there lurks the most tremendous and most imminent danger to which the interests of our people will ever be exposed, in comparison with which the issues of slavery and of intemperance shrink into insignificance.

"And for a Presbyterian divine, he is certainly bold to say that:

"In view of the entire situation, shall we not all of us who really believe in God, give thanks to Him that He has preserved the Roman Catholic Church in America to-day true to that theory of education upon which our fathers founded the public schools of this nation, and from which they have been so madly perverted."

"In common, doubtless, with many others who want the children of this country to receive good American fair play, he the creed of their parents what it may, I should be glad to see at least the attempt made to argue this question to a finish by the highest authorities on the various different sides, and in The Sun newspaper, which has of late shown so much interest in the subject."

W. Montague Geer,
Vicar of St. Paul's Chapel,
New York, Sept. 29.

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review—CCLXX.

On p. 166 Dr. Foster surprises us by giving Calvin's doctrine of the Eucharist as the original Lutheran doctrine. He gives Luther's doctrine as being this, "that the body of Christ is really, though spiritually, present in the sacrament." Now this is Calvin's distinctive teaching as opposed to Luther's.

In truth, there were three original Protestant doctrines of the Eucharist. The Zwinglians taught that the Supper is simply a "sign" of the Lord's Passion. The Calvinists taught that in the Eucharist Christ is efficaciously, though not corporally, present. The Lutherans taught that He is corporally present, but together with the still subsisting substances of the elements. And here Foster substitutes Calvin's doctrine outright for Luther's! Really, before he undertakes to expound Roman Catholic doctrine, he will do well to give a little distinct proof of his knowledge of original Protestant doctrine. True, Luther allowed that Christ is present incomprehensibly, but he none the less maintained that He is present corporally.

His language is as coarsely clear as possible, although horrifying to Catholic piety. Says he: "In the sacrament, at least in the reception, the Lord is given to be chewed with our teeth." I believe that he afterwards recoiled from this cannibalistic phraseology, and so far reaccepted the Catholic teaching, namely, that although the Saviour is corporally present in the Supper, He is present as glorified, and

therefore no longer subject to the affections of humanity, no longer liable to be bitten, or broken, or bruised, or divided in any way, or to remain with the accidents—as we say, the elements—after the processes of disintegration set in.

Has Foster ever heard of the Lutheran doctrine of Ubiquity? The Calvinists urged that Christ's humanity is essentially circumscribed in space, although widely present in power. The Catholics, allowing this of His ascended Presence, distinguished from this His sacramental locality. The Lutherans devised, perhaps revived, the doctrine of the "communication of properties"—"communicatio idiomatum"—whereby the glorified humanity of the Lord partakes of all the divine attributes, including the divine omnipresence.

Of course, this theory makes no distinction between sacramental presence and universal presence, and renders the words of consecration unmeaning. Nevertheless, for generations the Lutherans, or their prevailing schools, fought fiercely for it, and denounced the Calvinists as no Christians at all, because they would not receive it. The Calvinists retorted on them, though not quite so ferociously. Even the mild and moderate Hooker, while allowing that Catholics after the Reformation can not be saved, contends that at least they are not quite so far from the substance of the gospel as the Lutherans. Down beyond 1700 Lutheran language about Calvinists, even in public catechisms, was often not less outrageous than that of the early Wesleyans towards the Whitefieldians. Why should Dr. Foster attempt to disguise the Babel of strife that long raged within early Protestantism?

Foster says that very few now hold Luther's original doctrine, apparently not knowing what that doctrine is. Even this is not true. The Missourians, and a great many more High Lutherans, still hold Consubstantiation pure and simple, although they do not receive this convenient term. Of course any doctrine may be presented in a gross or in a refined way.

As to the rest of the modern Lutherans, they seem to have virtually slid into Calvin's doctrine, that Christ is efficaciously, though only virtually, in the Eucharist. I do not believe that one Lutheran in twenty would, as Foster seems to suppose, admit that the Supper is merely a "sign."

On the other hand, he might have good reason to say, that most modern Calvinists and Arminians, at least of English speech, have reverted to Zwinglianism, and hold the Supper to be merely a representation, and in no way specifically a "vehicle" of the fruits of the Passion. They would probably assent to the contemptuous language of an American clergyman, who says: "I reject totally the Real Presence, whether in the form of Transubstantiation, Consubstantiation, or vague Mystification."

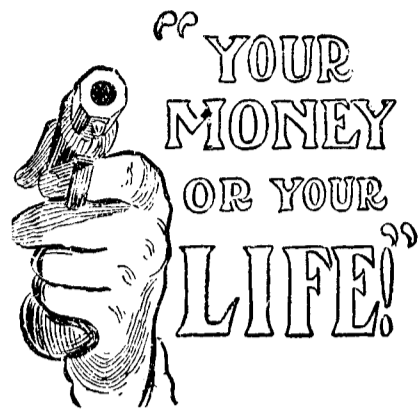
The three original differences, therefore, still subsist, and so far as I can see as irreconcilably as ever, though more courteously expressed. Especially is there still a gulf not easy to bridge between those who sympathize with the contemptuous language quoted above, who believe in no gospel but one digested into formulas as easily apprehensible as the nine digits, and those who believe that God and Christ convey themselves to the soul in a great many more ways than the smart self-conceited acuteness of the every-day Yankee understanding condescends to allow.

I have already remarked that on this very page Dr. Foster speaks of the claim to "immediate inspiration" as one made by the Roman Church, in spite of the express, I might even say vehement language of the "Pastor aeternus," reprobat- ing utterly the doctrine that anything can ever be defined as of faith on the ground of any revelation made since the Apostles. The possibility of such later revelations is not denied, but they are emphatically disowned as a ground of dogma. Yet Foster actually compares the Church of Rome—on this side only—to Mormonism, which receives a fresh revelation whenever its leaders have occasion for one.

Foster highly resents the inclusion of Mormonism among Protestant sects. Here he is right. Yet

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we can not deny that its founders were vagabond Protestants, living among Protestants only, and that its proselytes are drawn wholly from Protestant countries. Catholicism, anywhere and everywhere, is an impassable barrier to the advance of this evil thing.
On page 170 Dr. Foster declares that the whole elaborate system of

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Rome will pass away as Luther's doctrine of Justification by Faith is better understood in the Catholic world. It seems that after four centuries of consideration the Catholics don't understand it yet. I suspect the question is, whether Foster himself understands it. Let us see. I am not much of a metaphysician, but like Beatrice of Messina I can see a church by daylight.

Professor Foster explains Luther's doctrine as lying in "the conception that salvation is to be sought within the soul itself, consisting in what a man by grace is."

An excellent doctrine. The trouble with it is, that it is the doctrine of Rome, and exactly opposite to Luther.

Luther's teaching is: God, in Christ, forgives my sins, and justification results as soon as I say this to myself, and abide as long as I say this to myself. Faith, therefore, means confidence of justification, and nothing that does not destroy confidence can destroy justification. Therefore, says he, if adultery and murder throw a man out of grace, as they commonly do, it is only because they disturb his conscience so much as to overthrow his confidence. Intrinsically they would do him no harm in God's sight. And, says he, unchastity, or anything else, that leaves a man's confidence of justification unshaken, leaves his justification unshaken.

For instance, says he, if a priest values his salvation, he must respect other men's wives. Such a sin would shock his conscience so much as to overthrow his assurance of salvation. Yet, says he, if he takes a concubine, or two concubines, or three concubines, all his life, this need not disturb his justification. Only, if he gives up his paramours and takes a lawful wife by the Pope's leave, then he is damned.

Here, we see, justification is a purely external thing, having nothing whatever to do with the state of the soul, implying no rejections of sins, except the most heinous. "Faith," says he, "justifies before love and without love." He jeers at Melancthon because he is concerned about sin in his soul, and adjures him the rather to exercise his faith by sinning still, and "sinning bravely." He is to leave Sanctification alone until the Resurrection, except, of course, so far as it is a spontaneous fruit of thanksgiving.

And as Luther began, so Lutheranism went on. A century later, George Calixtus reluctantly owns that while Lutheranism highly commends love and good works, it does not absolutely insist upon them, "in life or death," as indispensable to justification.

I fully agree with Professor Foster that the prevalence over these abominations of the true Pauline, and Roman, and Tridentine doctrine that the faith which justifies is the faith that is made operative by love is infinitely to be desired.

Charles C. Starbuck,
Andover, Mass.

Persons and Facts

Owing to the arrival of His Excellency the Apostolic Delegate, the solemn blessing of a new bell at St. Cuthbert's, Portage la Prairie, is put off till November the 6th.

His Excellency Mgr. Sbarretti arrived at 9.30 on Thursday, the train being an hour late. His Grace said Mass and afterwards dined with a large body of clergy at the Archbishop's house. A musical and literary entertainment in His Excellency's honor took place at 8 p.m. on Thursday. A detailed report appears in another column.

The latest number of "Missions Catholiques" report that 15,000 schismatic Greeks recently made their submission to Bishop Donnani of Tripoli. These people live in the districts around Acra, Hom and Safita in Syria; and for some years have shown marked hostility to the Catholic Church, but of late they have been won over by the preaching and example of devoted Catholic priests.

The "Italic" says that Archbishops Bourne, Walsh and Stonor will be created cardinals in the near future.

The Catholics of Boston have just concluded the celebration of the centenary of the dedication of the first Catholic church in that city. To-day they number 600,000, and are masters of the Hub. Fifty years ago the average non-Catholic of Boston did not know when Christmas Day fell. To-day Pilgrims' Day goes by unnoticed. In a hundred years more historians will speak of Boston as the city built by the Exiles of Erin.—Western Watchman.

Mgr. Merry del Val, it was called last Monday, has been appointed Secretary of State to the Sovereign Pontiff. He has been pro-Secretary of State since Pius X.'s accession, and will soon be created cardinal.

Earl Denbigh, the Catholic Colonel of the Honorable Artillery Company of London, after the festivities in Boston, left with Lady Denbigh for a tour through Mexico.

Mrs. Harrison, whose pen-name is Lucas Malet, was received into the Church lately. She is the daughter of Newman's old antagonist, Canon Charles Kingsley, the author of those fiercely anti-Catholic books, "Hypatia" and "Westward Ho!"

It is rumored that the son of one of the leading non-Catholic ministers of Montreal, and head of one of the richest congregations in this city, was recently received into the ranks of Catholicity by a well known member of the Society of Jesus.—True Witness, Oct. 17.

With an ordinary spy-glass or opera glass one can see, provided the eye-piece be properly smoked, a large spot on the sun's face a little above and near the centre. On Monday this spot, which is said to be over 100,000 miles in diameter, appeared perfectly round, but the next day its outline was somewhat irregular. The irregularity would, of course, be more apparent in a telescope of high magnifying power. Viewed through a common land telescope, the spot appears to be about one sixteenth of an inch in diameter and intensely black among the surrounding yellow glare.

The leaves of the willows on both sides of the private road leading up to St. Boniface College were still green on the 20th of this month.

Tomatoes have ripened splendidly this year.

The smallest of all republics is that of Tavalora, established in the island of that name, off the coast of Sardinia. It has a population of fewer than sixty, including the President and his Congress of six.

The remains of Hernando Cortez, the famous Spanish conqueror of Mexico, whose resting place has hitherto been unknown, have at last been discovered by Senor Sebastian Aleman, who is a lineal descendant of Cortez. They were buried in the chapel adjoining the Jesus Hospital, in Mexico, which was founded by him in 1528. In the year 1629 the remains were unearthed and removed to Texcoco, where they remained until 1786, when they were taken to Italy by the third Duke of Montecorone. Eight years later the bones were returned to Mexico and deposited in the Church of Jesus, where they remained until 1824.

One of the Fathers at the Franciscan Monastery at Erith—Father Edwin—has, says the London Daily Chronicle, just been appointed mathematical and scientific instructor of the chief works of the well known gunmaking firm of the Vickers, Son & Maxim, in that town. He will pursue his ordinary work as priest as well.

"Le Naturaliste Canidien" for September, which came to hand this week, relates how successful has been so far the war of extermination against mosquitoes waged by the Suez Canal Company, according to an article in the "Cosmos" for August 1. All cisterns received a thin coating of crude petroleum, and all holes with stagnant water were filled up. The consequence was that mosquito netting was found unnecessary in

the warmest days of the summer. Malarial fever, which is propagated by mosquitoes, also diminished.

Another curious fact chronicled in the same issue of "Le Naturaliste" is the stranding of a Humpback Whale at St. Roch des Aulnaies (Islet). The whale was 53 feet long, 9 feet thick and seven feet wide. Some of the inhabitants of this village on the south shore of the St. Lawrence cooked the flesh of the whale and found it better than beef. Seven hundred gallons of oil were taken from the carcass, and twice this quantity might have been secured had there been anybody there that understood the process of "trying out."

The Sisters of the Holy Names at St. Boniface hope to be able to conduct all their classes in the new convent by the 15th of next month. The heating apparatus is now being installed.

Clerical News.

His Excellency the Delegate Apostolic arrives from the west on Thursday, the 22nd inst. On that day he dines with His Grace the Archbishop and the local clergy, and the same evening Mgr. Sbarretti is tendered a reception at St. Boniface College.

Rev. Father Ducharme, Provincial of the Clerics of St. Viateur, accompanied by his procurator-general, Rev. Brother Gendreau, arrived last Saturday at the Archbishop's Palace and visited St. Norbert with His Grace the following day. On Monday Father Ducharme and Brother Gendreau dined with the Jesuit Fathers. They will visit St. Jean Baptiste with a view of possibly opening a boys' school there.

Rev. Father Besson, the new curate at the cathedral, took high rank as a preacher by his first sermon last Sunday.

Rev. Father Cherrier being at St. Norbert for the close of the convent girls' retreat, Rev. Father Plante, S.J., took the principal services at the Immaculate Conception last Sunday. Rev. Father Sauve preached in English.

Rev. Edward Proulx, S.J., returned last Monday morning from St. Anne, where he concluded the previous day a retreat to more than 120 young ladies, and, after dining at the college, he left by the Atlantic express for Port Arthur, where he will take the place of Rev. Father Neault, S.J., who will make his annual retreat at Fort William Mission. As Father Proulx has three retreats to preach to the Little Sisters of the Poor in Chicago during November and the first week of December, he will not return here till the middle of the latter month.

Mgr. Guidi has been recalled from Manila, probably because Governor Taft having also been recalled, the negotiations for the sale of the Friars' lands must be transferred from Manila to Washington.

It is said that a new diocese, called Des Moines, will be formed out of the present diocese of Davignon, in the ecclesiastical province of Dubuque. The cable says this announcement will be made in a consistory to be held in November.

Rev. Father Desmarais, O. M. I., of Lesser Slave Lake, and Rev. Father Laganiere, colonizing missionary of the St. Albert diocese, were here this week on their way east. Father Desmarais hopes to get settlers for the fertile regions near Lesser Slave Lake, which will soon be accessible by rail.

Rev. Father St. Amand, of Pine Wood, was here last Monday, returning on Tuesday.

Rev. Louis Cote, S.J., arrived at St. Boniface College last Tuesday morning. He will reside on the college farm, with several lay brothers.

Rev. Fathers Filion, Giroux, Joly and Lemieux came in on Wednesday.

IMMACULATE CONCEPTION.

Austin St., near C.P.R. Station.
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SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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Rev. A. A. Chierrier, Winnipeg, Man.
Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
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MR. DOOLEY AS VIEWED BY AN ENGLISH REVIEW

When the present writer considers that this is Mr. Dooley's fifth collection of moral and satirical fantasies (as these monologues might be called), he remembers with peculiar satisfaction his indignant denial two or three years ago of the statement—made even by many of Mr. Dooley's admirers—that the philosopher could not keep it up. Yet the foundation of shrewdness and fun is bubbling as merrily and copiously as ever, and we (who dip our cups there), see no reason why it should be choked or its streams cease to refresh. For though his method is always the same, to anticipate the great man is impossible. No one, it may be said, can ever tire, who needs to be constantly watched, whether he be a criminal, a politician or a wit; and Mr. Dooley must be watched very closely. Skip a sentence, and you may lose one of his most endearing audacities; skip half a sentence, and you may run the same risk, as when he says of Prince Henry of Prussia, "ivry-where he goes he makes a frind or an inimy," and adds, "which is th' same thing to the Germans." Mr. Dooley is possibly as surprised at Mr. Dooley's vitality as those critics of whom we spoke. But that is unimportant; it is the privilege of genius to build stronger than it knows. Mr. Dooley may have been invented (as the story runs), to fill a column of a Chicago paper an hour before going to press; but he is now as established an institution on both sides of the Atlantic as, say, Signor Marconi. The greatest men have often had the least auspicious beginnings.

And what an example of Irish improvidence we have in Mr. Dunne—pouring out these amazing improvisations week after week, each of them containing enough wit and sense to set up an ordinary journalist for life, carefully husbanded, as they probably would be. One of the joys of being an improvisator (as Lamb has shown), is that he enjoys his good things as they come as heartily as his readers or listeners do. Mr. Dunne must have stopped to delight to the full in some of the happy thoughts that we have picked out:

"I have th' joodicval temperament. I hate wurruk."

"I won't dhrag th' joodicval ermine in th' mud, though I haven't noticed that many iv thim lit it immodestly whin they takes th' political crossing."

"I have a little money put away, an' ivry American that has learned to make wan dollar shtick to another is ex-officio, as Hogan says, a British subjick."

"Anyhow, no matter how bad a painter he is, anywan that can get money out iv an American millionaire is an artist an' deserves it."

"Matschoosetts, where human life is held so cheap that na wan thinks iv takin' it."

"Hogan says, all januses was unhappily married. I guess that's thre iv their wives, too."

"Ye niver heard iv a man rayformin' himself. He'll rayform other people gladly. He likes to do it. But a healthy man'll niver rayform while he has th' strength. A man doesn't rayform till his will has been impaired so he hasn't power to resist what the papers calls th' blandishments iv th' tinter."

"Be news ye name misfortune. I suppose near ivry wan does."

"No, sir, masheems ain't done much fr man. I can't get up anny kind iv fam'ly inthrest fr a steam dredge or a hydraulic hist. I want to see sky-scrapin' men. But I won't."

"If we wasn't so anxious to see our names among those prisin, at th' hall, we wudden't get into th' papers so often as among those that ought to be prisint in th' dock."

"I'd give all th' rights I read about fr wan privilege. If I cud go to sleep th' mainyit I go to bed I wudden't care who done me votin'."

"It needs an Irishman to be witty in this way, where audacity jostles audacity like mischievous boys crowding out of school at the full run."

And what an example of Irish impudence we have also in Mr. Dunne,—placing the chastisement of Kings and correction of peoples in the mouth of a Chicago saloon-keeper in conversation with a laborer in the rolling-mills. Yet in what pretentious periodical or book or by what publicist of European fame, has the German Emperor been analyzed as by the Archev Road publican, in the whiles of serving whiskey to his countrymen? The fun of it! Here is William II.:

"What do I think iv him? Well, sir, I think he's not a fighter, but a fight-lover. Did ye iver see wan iv thim young men that always has a front seat at a scrap so near th' ring that whin th' second blows th' wather he get what's left on his shirt front? Well, that's me frind Willum. He is a pathron of spoort an' not a spoort. His ideal is war, but he's a practical man. He has a season ticket to th' matches, but he niver will put on th' gloves. He's in th' spoortin' goods business an' he usully gets a percantage iv th' gate receipts. If he sees two nations bellowin' at each other th' assurances iv their distinguished consideration, he says: 'Boys, get together. 'Tis a good match. Ye're both afraid. Go in, uncle; go in, Boer.' He is all around th' ring-side, encouragin' both sides. 'Stand up again' him there, Paul; rassle him to th' flure. Good fr ye, uncle. A trifle low, that wan, but all's fair in war. Defind ye'er indipindance, noble sons iv Teutonic blood. Exercise ye'er sov'reign rights, me English frinds.' If wan or th' other begins to weaken th' first bottle through th' ropes is Willum's. Whin annybody suggests a dhraw he demands his money back. Nawthin' but a fight to a finish will do him. If ayether iv th' contestants is alive in th' ring at th' end, he congratulates him an' asks him if he heard that German cheer in th' las' round. . . . He's had no fights. He niver will have anny fights. He'll go to his grave with th' reputation iv nayether winnin' nor losin' a battle, but iv takin' down more forefeits thim anny impror puglist iv our time."

It is time to take seriously a man who can so discriminate.—time to recognize that Mr. Dunne is a profound and far-sighted critic. No man who cannot write good sense can ever get a reputation as a humorist, and it is not until he writes inspired sense that he is considered a great one. Mr. Dunne is a great humorist: his books are picked with true words spoken in jest. And he has the great humorist's instinct for what is universal, elemental. Whatever his subject, he strikes his finger on its essentials.

Finally, as an illustration of sheer irresponsible fun and joyous farcical humor, we quote from the remarks on Arctic exploration:—

"An' aven if ye get up near th' pole, what's it goor fr? Th' climate is disagreeable, an' th' society is monotonous. Ivrybody dresses alike. Th' wan tailor makes th' clothes fr pah, mah' Lucille an' th' Polar bear out iv th' same patter. If ye go to coort a girl, ye don't know befare she speaks whether 'tis herself or her Uncle Mike. I heard iv an Arctic explorer wanst that held hands with a Swede second mate fr over an hour before he realized his mistake."

Here are now several extracts quoted, and yet we have not done justice to this rich, various and robust work. We have said nothing of Mr. Dunne's tenderness, as in the memories of the old courting days in the Irish quarter in "Money and Matrimony." It is such passages more perhaps than any other that convince us of Mr. Dooley's reality, for though now and then the temptation to make Mr. Dooley over clever has been too much for Mr. Dunne, in the main that figure is wonderfully consistent and a superb feat of dramatic creation; few of our intimate friends are more alive than this mythical bar-tender. And we have said nothing of Mr. Dooley's astonishing comprehensiveness. He misses nothing. The whole pot of civilization, so to speak, boils in his pages all the time.—an additional reason for esteeming his utterances. Americans and ourselves should indeed be very grateful for this genial laughter-maker, this caustic yet smiling exhibitor of our frailities.—The London Spectator.

MORE ABOUT GEORGE MOORE

Catholic Standard and Times.

Mr. George Moore, the Irish imitator of dirty Zola, proclaims to the world that he has gone over to Protestantism. That is just where he, and others like him, naturally gravitate. There is no room in the Catholic Church for people who strive to befoul the public mind and think they can continue Catholics. Filth and purity cannot associate. It is well that Mr. Moore's father, who was a good Catholic, is not alive to behold the degeneracy of his son. The reason offered by the turncoat for his apostasy is worth noting. I, is not religious, but political and it is only within the past couple of years that the world had any reason to suspect that Mr. Moore had any political convictions whatever. He writes: "I decided to leave the Church of Rome when I read the announcement that the Roman Catholic Archbishop had attended the King's Levee, and Maynooth was preparing to receive the King in spite of the opinion of Irish Nationalists." It is to the "Irish Times," a bitter Orange sheet, that Mr. Moore sends this curious piece of news; and it is this paper which the Bishop of Ardagh has just had to castigate publicly for its indecent language regarding the nuns who serve as nurses in Granard workhouse. The "Irish Times" is fit for Mr. Moore and he for it. Before his conversion to patriotism Mr. Moore wrote a book called "Parnell and His Island"—borrowing an idea from Max O'Rell, for lack of any of his own—in which he painted priests, patriots and people generally with foul smelling pigment. Here is a specimen scrap:

"Father Tom is a compromise between the priest of the past generation—the benign old man who loved his Horace and prepared his favorite landlord's son for a public school in England, and the drunken demagogue of the present day who preaches assassination from the altar.

"Father Tom knows that the Land League is Socialism and that Socialism is atheism, but the need of the moment is the greatest need of all, and he goes to the meeting striving to adapt murder to his cloth."

The "Irish People" does good service in giving copious extract from Mr. Moore's work just now, when he is at emptying to pose, like some other converts to Gaelicism, as a patriot of a far loftier type than any of those who are serving their country in the only practical way that seems at present open to them.

THE CATHOLIC COLONEL OF THE LONDON HONORABLES.

"Blood was thicker than water" in Boston last week. The hands across the sea sentiment got a great fillip, and even the Irish Ninth followed the British flag. The Union Jack waved over Bunker Hill, and the Lion and Unicorn on the old State House grinned broadly. It was a great time for the Anglo-Saxon brotherhood idea. But we fear there was one drawback in all this jubilation for some of our British-American friends. The leader of the London Honorables, Earl Denbigh, and Lady Denbigh, his wife, are Catholics—Catholics just like the Irish—and they attended Mass at the Cathedral of the Holy Cross instead of going to Trinity. The commander of the Honorables is Rudolph Robert Basil Aloysius Augustine Feilding, 9th Earl of Denbigh (England); Viscount and Baron Feilding, Baron St. Liz., (England); Earl of Desmond, Viscount Callan, and Baron Feilding, Ireland; and Count of Hapsburg, Rheinelden and Lauffenburg in the Holy Roman Empire. He was born in 1859 and succeeded to the earldom in 1892. He married in 1884 the Hon. Cecilia Mary, daughter of the Catholic house of the Cliffords of Chudleigh. He was educated at Oscott College, Birmingham, joined the Royal Artillery in 1878, and served in Egypt and India. He resigned from the army in 1888. He is known not only as a good soldier, but as a model landlord. He owns about eight thousand acres of land. An English paper tells us he has a beet plantation for the manufacture of sugar, owns a great fish hatchery, from which he has stocked the King's lake at Buckingham



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through it any considerable number of fresh recruits. And the worst feature of the movement is that it has given to lawlessness a sort of sanction which must tend to produce disastrous results.

Welsh Non-conformist Conscience.

—As everybody knows, the Welsh Non-conformists are the most determined opponents of the Education compromise of 1902. In many parts of the principality whole county councils are refusing to give assistance, which under the terms of the new Act they are empowered to give, to voluntary schools within the area of their jurisdiction. Thus the Carmarthen county council decided not to allocate any of the rates to the Voluntary schools, and, as was only fair therefore, to omit collecting rates in districts where there was a Voluntary school only. But in other districts it wished to impose rates on all Churchmen and Non-conformists alike, for the maintenance of schools to which the Churchmen naturally objected. This is an excellent sample of the Non-conformist conscience, which considers it wicked to pay rates for schools it dislikes, but considers it quite virtuous to force other people to pay rates for schools which they dislike. Non-conformists in Carmarthenshire shall not be obliged to support church schools; but Churchmen there shall be forced to support Non-conformist schools! Such is the Non-conformists' idea of equity. However, the clerk of the council raised legal objection to the proposals of these Carmarthen Non-conformists, who, so far, have found no way out of their legal difficulty.

The Irish University Question.—Mr. Shawe-Taylor, with a degree of courage upon which he is to be congratulated, persists in his attempt to bring together a conference of Catholics and Protestants on the Irish University Question. He has now suggested the names of a number of gentlemen for the proposed conference. The list is not large and in the event of the conference being actually summoned it will, no doubt, be added to; but it will be freely admitted by Catholics and Protestants alike that the gentlemen named are representative men. We notice with pleasure that Captain Shawe-Taylor's efforts are sincerely welcomed and encouraged by the Catholics. The attitude they have taken up proves that they only demand that the University problem should be approached in an equitable spirit and that they are not at all opposed to such a settlement as will commend itself to well informed and impartial men of non-Catholic creeds. So far the reception accorded to Captain Shawe-Taylor's appeal by the Protestants has not been as hearty as could be desired, but mayhap they have merely been waiting to discover the opinion of their Catholic fellow-countrymen before giving their adhesion to the project.

Mr. George Moore.—Mr. George Moore is a writer whose imagination is full of the resources of fiction, and since he has not been known to be very strict as to quality in drawing upon them for the public, we have been wondering whether the announcement that he has become a Protestant is a joke or meant to be serious. If he is in earnest, we can only pity him. Never before perhaps was such a flimsy cause given for the renunciation of a religious creed. Mr. Moore is indignant with the Irish Hierarchy for the reception accorded to the King at Maynooth College and he proclaims that the Irish Bishops have at all times been wanting in patriotism and that they would resist the concession of Home Rule. Mr. Moore abandons his faith on political grounds, but he displays a strange ignorance of contemporary affairs. Everybody who knows anything of the Home Rule movement is aware that the chief cause of its defeat in the days of Mr. Gladstone was the conviction of English Protestants, owing to the support it received from the Catholic Hierarchy and clergy, that the granting of self-government to Ireland would mean "Rome Rule." But how is it that Mr. Moore, who is so zealous a patriot, can rush from the Catholic Church, amongst whose children there have been so many martyrs in the cause of Irish

freedom, to Protestantism, which, as a creed, has been so largely responsible for Ireland's calamities?

The Popes and Ireland.—Mr. Victor Collins, writing from Paris to the "Daily Mail," commences on Mr. George Moore's abandonment of his faith. He looks upon Mr. Moore's action as "truly Gilbertian," and expresses regret that so clever a man should be so illogical as to cut off his nose to spite his face. So far so good. Mr. Collins is sound in the doctrinal position he takes up, but he does scant justice to the Popes who befriended Ireland when he writes: "He must long have known that Popes have usually been anti-Irish, and that we Irish have remained Catholic in spite of our contemptuous treatment by Rome. Papal policy has nothing to do with Roman doctrine, as O'Connell very plainly stated when he reminded the Pope of his day that we took our religion from Rome, but our politics from Ireland." History shows that when Ireland was fighting for its existence as a nation it had no better friends than the Popes. It was a Pope who sent Rinuccini to help them. In their direst straits they always turned to Rome, and not in vain, for sympathy and encouragement. And their greatest men, such as Hugh O'Neill and O'Connell, after the burden and heat of the day, sought rest in Rome.

Catholic Interests in France.—M. de Cassagnac may protest as he will against the impeachment by the Bishop of Tarentaise of the conduct of the Catholics of France; but most impartial observers will, we feel sure, agree with Mgr. Lacroix. His charge against his co-religionists is certainly severe. He tells them in the plainest language that they have betrayed the interests of the Catholic religion in France. The instructions of the late Pope were clear and positive. He called upon them to renounce their dynastic views and to prove themselves believers in constitutional principles. The response was far from satisfactory. Many rallied to the Republic nominally, but in reality continued to hate that form of government. Mgr. Lacroix is of opinion that if the great mass of Catholics had accepted the advice of Leo XIII. and acted upon it, the government could not have treated them with the injustice and scorn it has heaped upon them. We believe with the Bishop that if the government saw them strong and united, it would never have adopted the persecuting policy it has been pursuing; and even if it did, it would be unable to continue it long for the Catholics would be in a position to make quick work of the Government's forces.

Church Plundering.—The Russian journals some time ago justly reprobated the conduct of the French Government in despoiling the religious orders. It is now the turn of the French pressmen, and they have seized the occasion to proclaim that they do not deserve to be compared with the Russians. For our part we must say that it is pretty hard to decide which is the more unjust. Six years ago Prince Galitzin, Governor-General of the Caucasus, conceived the idea of laying hands on the funds of the Armenian Church and crippling the autonomous power of the clergy. The ostensible pretext was their "seditious activity." It was proposed that the property should be placed under "a system of control." A special commission to which the proposal was referred found that the measure by inflicting a blow upon the Armenian Church would influence the whole Armenian population within the Russian Empire and beyond its borders, and under the circumstances deemed Prince Galitzin's scheme "inopportune." But the Prince was not to be baffled. He thereupon boldly recommended the confiscation of the property of the Armenian Church. The project was approved of, and now the official Russian journals are sternly condemning the Armenians of the Caucasus for making "unruly demonstrations" by way of protest. M. Combes and Prince Galitzin must have been studying the same ethical treatises.

The Catholic Association of Ireland.—We have carefully read the

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handbook of the Catholic Association of Ireland, as well as the address from that body which appears in our columns to-day. The conviction produced in our minds by the perusal is that the Association is performing a necessary and most useful work. If that work were intended to prevent Protestants or the members of any other denomination in Ireland or elsewhere from having a due share of the emoluments in the public service and in other occupations it would meet with no approval from us. We detest anything like unfair treatment on the ground of religion. It is because the Catholic Association is striving to put an end to the unfair treatment of Irish Catholics in their own land that we support it and think it deserves the support of every Catholic. Such had come to be the condition of affairs in Ireland that when a position of any importance was vacant Catholics felt that it was useless to apply for it. Anti-Catholic feeling of the kind should be vigorously put down and the best way of repressing it is by going to work as the Catholic Association has done. It is now actively organizing, and we feel confident that in the course of some time the fruits of its exertions will be seen not only in improvements from the material point of view, but also in social and intellectual advancement.

CATHOLIC NEWS AGENCY WASHINGTON LETTER.

Monday, Oct. 5, 1903.

From present indications there will be a large increase in the number of students at the Catholic University this year.

The Apostolic Mission house, opposite the Catholic University grounds, is nearly finished, and the Dominican College, the corner stone of which was laid with imposing ceremonies a short time ago, is going up rapidly. It is expected that the Dominicans will be able to occupy it in the beginning of the next year.

It will be remembered that the great Atkinson, who had charge of the Philippine schools for a time, made a report in which he pronounced against any religious teaching in the public schools of those islands, expressing the conviction that these schools should be absolutely non-sectarian. Governor Taft took up this report and the recommendation of Atkinson,

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and "cut it out." In its place he made an arrangement under which religious instruction is permitted, and is made perfectly feasible.

From the editorial rooms of the Catholic Telegraph of Cincinnati, located on the eighth floor of the Blymeyer building, I was able to obtain a most striking demonstration of the growth of Catholicity in the Queen City of the West. On Mount Adams some distance away is the Holy Cross Retreat, a Passionist monastery, built on the site of the old Cincinnati Observatory. At the laying of the corner stone of this observatory President John Quincy Adams was present, and delivered an address in which he expressed the hope that the cross of Rome would never be raised on that hill.

There is also on Mount Adams the famous Immaculate Conception Church, being the first votive church erected in honor of the Blessed Virgin after the definition of the dogma of the Immaculate Conception. Prominently over the church stands a bronze statue of the Blessed Virgin, eleven feet high, and illuminated by electricity every night.

Almost at the foot of the Blymeyer building are St. Francis Xavier's church and the Jesuit College. Close by is the old St. Thomas Church, now in charge of the Jesuits. In this church, which was then a Baptist meeting house, took place the celebrated discussion between Alexander Campbell and Archbishop Purcell of Cincinnati. After that the Baptist congregation disintegrated and the church fell into the possession of the Jesuits.

In another direction may be seen Rookwood pottery, founded by Mrs. Belamy Storer, now the mother house of the Sisters of Notre Dame, and not a great distance from there the Good Samaritan hospital conducted by the Sisters of Charity. Sister Anthony, the angel of the battlefield, was formerly its superior. The old soldiers were deeply devoted to her, and decorate her grave every year.

Another church, St. Ann's, is just visible in the distance. It has the distinction of being the only colored church in the diocese.

A large increase in the Catholic population of the South may be looked for in the near future. This will of course not mean a real increase in the Catholic population of the country, but rather a shifting of the population. Through this immigration the Catholic religion will become better known among the Southern people, with the result that many people will embrace it.

According to a census bulletin dealing with the growth of the population in the United States, the South has for the first time in the history of the nation shown a greater percentage of increase in population than the North, in the decade ended in 1900. The bulletin shows that the population of the nation increased during the decade 20.7 per cent., or 13,000,000 persons, or more than double the average percentage of increase in European countries. Of this marked gain in population the South shows nearly double the percentage of the North, the South and Southwest west of the Mississippi River, recording the greatest gain.

The figures are significant, as they indicate a certain trend of emigration to the Southern States, drawn there by the attractions of cheaper lands, more favorable climate, and advantages in social and industrial conditions over the West and Northwest sections of the country, which have for many years secured the bulk of the home-seeking immigrants. The public lands of the nation have been very generally pre-empted. There are no longer vast areas of arable lands in the Western States that may be had for the asking. With the exhaustion of the public lands the attention of the homeseekers is being directed to the South, where lands are cheaper than in the Central and Western States. Then, with the development of the coal, iron and timber interests of the South, labor of the skilled class has been in demand, and supplied largely from the North.

These are some of the reasons for the marked increase in the population of the South. It is an evidence of the new spirit of the South, an indication and a promise of still greater development of her marvellous resources.

E. L. Scharf, Ph. D.