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Current Comment

The "Free Press Evening Bulletin" of the 1st inst. published an abstract of an interview with Mr. H. Cleroux, of Aubigny, Man., who maintained his version of the expulsion of Mrs. Pelland, and questioned the value of the signatures appended to the protest which we printed last week. Reverend Father Desrosiers will doubtless explain this matter. Meanwhile, Mr. Cleroux himself states that twenty-one of the signatures represent heads of families and this means a decided majority in a parish which numbers less than forty families. But Mr. Cleroux observes a significant and ominous silence with regard to the chief gravamen of the Aubigny parishioners' protest, namely, the indignation of the parish against the man who stirs up strife through revenge, because he has been convicted and heavily fined for selling liquor without licence on Sundays. Evidently on this, the most important statement of the protest, Mr. Cleroux had nothing to say and said it.

The question whether Sunday should or should not be the Lord's Day has been recently discussed in the "Free Press" by two Protestant ministers. One, a seventh day Adventist, held that the change from Saturday, the seventh day of the week, to Sunday, the first day of the week, was nowhere mentioned in the Bible. The other, an "evangelist," in a rambling, unconvincing reply, refers to Acts, xx, 7, and 1 Cor. xvi, 2, where the first day of the week is mentioned as a day for the "breaking of bread" and "collections;" but, as these texts do not breathe a word of the abrogation of that most important Old Testament law of the observance of the Sabbath, he rests his main defence upon a passage from St. Ignatius, who, he says, "lived in the days of the apostles, for in the year 70 he was made bishop of Antioch, and was martyred for the faith of Jesus in the year 107." This passage by the way, while containing these words: "let them no longer observe the Jewish Sabbath, but live according to the resurrection of the Lord," does not explicitly mention the first day of the week. And yet the writer maintains that it plainly "shows the first day was kept in the days of the apostles." Whether or not this passage is conclusive does not matter, for there are many other quite convincing passages in St. Ignatius and the other early fathers, showing that the observance of the first day as the Lord's Day dates from apostolic times. But it is curious to note that these evangelical Protestants, who stoutly maintain that all their beliefs and practices are explicitly contained in the Bible, have to appeal to tradition to explain the obscure texts of that same Bible.

How vigorously the English Catholics are fighting for recognition of their educational rights may be seen by the following article from the Liverpool "Catholic Times," of Jan. 12, taking to task its great contemporary, "The Tablet," for a leader which is published the preceding week on "The Elections and the Catholic Schools." Premising that the "Catholic Times" represents Popular Catholic feeling even better than "The Tablet," we subjoin the strictures of the former.

A Mischievous Article

We feel impelled by the imperative sense of duty to repudiate in the strongest terms and with all the emphasis at our command on behalf of the Catholic body in this country the suggestions contained in an article on the education question which appeared in the last issue of our Catholic contemporary, the "Tablet." In a summary paragraph descriptive of the contents of the article, they are referred to by the "Tablet" as embodying "the essentials of the Catholic demand." With deliberation we say it is simply intolerable that the editor, without having consulted either the Bishops or the rank and file

of the Catholic body, should assert that in that article are to be found the essentials of the Catholic demand. It does not contain the essentials of the Catholic demand. In this matter the editor of the "Tablet" has daringly, and we will add, considering the present circumstances, perniciously misrepresented Catholic feeling. Father Pinnington, of Liverpool, on behalf of a large number of managers, denounces the article as an abandonment of the key-stone of the position, and the indignant protests we have received from those of our readers who have perused the article, are entirely in accord with this view. When we read it we could only rub our eyes in astonishment and ask ourselves what had become of the editor's sanity. On the eve of a General Election when a large number of candidates are searching for plausible pretexts to offer as excuses for refusing to fully satisfy the Catholic educational requirements, he tells them that the Catholics will be content with a demand which would be a renunciation of all our claims and strivings hitherto, and which, we feel confident, would find acceptance neither with Bishops nor with priests nor with people. The Catholics are, forsooth, to have two managers out of six in their own schools, and to hand over to the Local Authorities the right to appoint the teachers absolutely, the power to object to a teacher on religious grounds being reserved to the trustee. And for this crude system of recognition of the elementary right of the child to be taught in the creed of its parents the Catholics are to give up every vestige of authority in the schools upon which they have spent three millions of pounds.

The able editor of the "Catholic Times" does not stop at criticism of his contemporary; he sets forth his own view of the "Hopeful Signs" in a long and well thought out editorial. Writing on or immediately before January 12, he says that, "as the days go on, and the addresses of political candidates are published, evidence increases that Catholics have succeeded in making a deep impression upon most of the men who solicit the favors of the electorate. All talk of a purely secular system of national education has been abandoned." He then goes on to remark that Mr. Birrell, President of the Board of Education, who "holds in his hands the fate of our schools," has "been sobered by the responsibilities of office. He now sees that the wishes of parents in regard to the religious education of their children must be considered. And we shall not be in the least surprised, if, when he comes to frame his Bill, he recognises that those wishes are deeper and stronger on the part of Catholics than of any other religious section of the community." Then, after showing that the Anglicans have much reason to fear, because they are "neither bold, determined, nor united," he continues:—

The position, then, is clear for the Catholic voter. Everything bids fair to give him success. The Liberal party recognise that our situation is exceptional, as our sacrifices have been exceptionally great. They would gladly find some compromise which would satisfy our claims and do justice to our demands. They should not have much difficulty in finding such compromise. Our claims are clear: Catholic schools, with Catholic teachers, for Catholic children, and under Catholic management. We say management, not control. The public authority may exercise its control in the direction of seeing that it gets an adequate educational return for the money it expends. That is but just. But the management, with all that it connotes, must be Catholic. We demand to have our religion taught,

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PRESENTATION TO MR. F. W. RUSSELL AT THE CATHOLIC CLUB

The Executive and members of the Catholic Club are to be congratulated on the brilliant success of the open meeting they held in their rooms on Tuesday evening. A very large and representative gathering of the Catholics of the city, a splendid programme of vocal and instrumental music and elocution, and a presentation to the retiring president, Mr. F. W. Russell were the special features of the occasion, and the whole affair passed off in a manner that fully maintained the well established reputation of the Club in such matters.

The programme was opened with a grand march by the St. Mary's Lyceum orchestra. "Old Dartmouth," which was



MR. F. W. RUSSELL

splendidly given and elicited loud applause. A song by Mr. Frank Flanagan "Forgotten" (Maedowell), received a well merited encore, as did also a piano solo ably played by Miss Dutton, "Prelude in C Minor" (Racurhoff). "The Death of Gaudentius," by Miss Barry was a grand elocutionary effort, and the talented young lady showed her versatility by responding to the encore she received with a humorous selection, "The Bootblack." The final item of the first part of the programme was a vocal solo, "Swallows," (Cowan), by Miss Rose Braniff, whose sweet voice and artistic methods captivated the audience. She responded to a vociferous encore with "The Merry Month of May," another piece of delightful vocalization. An overture by the Lyceum orchestra, "Lustspiel," (Keler-Bela) opened the second part, and was encored, and then Mr. H. Cottingham charmed the audience with an excellent violin solo, "La Zingara," (A. Moffatt), and was heartily recalled. Mrs. Donald McKenty next gave, with her inimitable skill, a thrilling recitation, "Nell Latour," (Sir Gilbert Parker) and in response to one of the heartiest recalls of the evening, delighted the audience with her quaint and humorous rendition of "The School Marm's Courtship."

The presentation took place at an interval in the programme and was made by the new president, Mr. J. E. O'Connor, who, in graceful terms and eloquent language spoke of the obligations the Club is under to Mr. Russell for the ability, zeal and energy with which he had filled the office of president for the past three years. It was a matter of deep regret to all the members when the late president announced that he could not see his way clear to accept the office for another year, and they now wished in the presence of that large and representative audience to tender him an expression of their appreciation of what he had done, and to ask him to accept a slight token of their feelings. He then presented Mr. Russell, amidst loud cheering, with a most elegant and costly decanter, glasses and stand.

Mr. Russell, on taking the platform, was loudly cheered. In a speech of considerable feeling and effective elo-

(Continued on page 2)

Persons and Facts

Fifty thousand people migrated from Ireland last year.

Right Rev. James Duhig, recently appointed to the See of Rockhampton, Queensland, is probably the youngest bishop in the world. He was born in County Limerick, Ireland, thirty-four years ago.

Toronto, January 29—At a meeting of the committee appointed by the Protestant denominations to discuss the question of religious instruction in schools, a resolution was adopted to ask the Minister of Education for legislation to set aside two periods a week in the public and high school curriculums, where possible, to be devoted to instruction in Biblical knowledge and the memorization of passages of Scripture. This resolution will be presented for their approval to the ministerial committee and to the Ontario Teacher's Association, after which, both parties being agreeable, it will be brought before the Government.

According to the annual report of New York's Commissioner of Education, 1,234,680 pupils were registered last year in the public elementary schools of the state, 172,518 in the Catholic elementary schools and 27,828 in all other parish and parochial schools. The entire amount of money expended by the State in the year for elementary schools was \$41,064,842.89. According to these figures, as the "Catholic News" points out, it costs the State \$33.50 per annum to educate every child in the public elementary schools. The Catholic elementary schools, therefore, by educating, at the expense of the Catholic parents, 172,518 children, saves the taxpayers of New York State \$5,779,353 every year. But that does not represent all the saving to the State by Catholics. The cost and maintenance of the school buildings should be added.

George Poell, the newly elected County Clerk of Hall county, Nebraska, to whom has been awarded the first medal of honor given under the act of Congress approved February 23, 1905, for conspicuous bravery in saving the life of a child at the risk of his own, is a member of St. Mary's congregation at Grand Island, Neb., and his fellow-Catholics are proud of the honor that has come to so deserving a man. Mr. Poell, who was a locomotive fireman crept along the side of his engine to the pilot and snatched a child from the track, saving it from harm, but he himself fell under the engine, losing a leg and being otherwise badly injured.

Rev. Louis Lalande, S.J., disavows certain statements attributed to him by eastern dailies in an interview on the relations between the Irish and the French-Canadians in New England states.

Archbishop Bourne, of London, recently paid a visit to the central offices of the Gramophone company, where a record of his voice was taken for preservation in the British Museum. He also delivered a message as to the Catholic position on the education question which will be available for reproduction through the gramophone at public meetings. The Archbishop had the satisfaction of listening to a "rough proof" of this record within one minute of making it.

Justice Tierney, of Brooklyn, N.Y., has abolished the use of the Bible in his court. He says it was desecrated too often by lying mouths. He now takes the affirmation of witnesses and does his best towards ascertaining the truth.

Pope Pius, who will celebrate in 1908 the jubilee of his ordination to the priesthood, when asked if he desired that the festivities be similar to those witnessed on the occasion of the priesthood jubilee of the late Pope Leo, when

an international exhibition was held in the Vatican, said: "No. I wish the celebration to maintain a strictly religious character."

The Reverend Mother Superior General of the Congregation de Notre Dame Montreal, and her secretary, have just returned from their visit to the Eternal City, whither they had been summoned by His Holiness Pope Pius X., in connection with the process of canonization of their foundress, the Venerable Margaret Bourgeois.

We notice that of late months the majority of our exchanges in all parts of the world, from the "Examiner," of Bombay, to the "Record," of Ontario, have been commenting on the Young Men's Christian Association. The consensus of Catholic opinion appears to be that the society is an excellent one for Protestant young men to join—and Catholic young men to keep out of.

Briefly, the association founded by the late Sir George Williams is a distinctly non-Catholic organization, productive no doubt of excellent results among Protestant young men, but decidedly inimical in its whole tone, atmosphere and influence, to the robust Catholicity, by which the young men of our faith should be characterized. There are nowadays abundant Catholic associations for social, benevolent and even recreative purposes to gratify the legitimate aspirations of any member of the Church; and young members more especially should eschew Protestant societies.—Ave Maria.

A census of Cincinnati recently showed that 60 per cent. of the population is Catholic, which proved a surprise to the parish priests.

The Father General of the Society of the Missionary Sons of Mary, Rt. Rev. Clemente Serrat, died recently at the mother-house of the society at Aranda, in the province of Burgos, Spain. The deceased was 74 years of age and had occupied the exalted office of General for the past seven years. He was a man of great learning and piety and the third General of the Society, which was founded in 1849.

A press cable despatch from Seville, Spain, announces the death on January 19 of Cardinal Spinola, Archbishop of that See. Hewas created a Cardinal on December 11.

It is proposed to erect a monument to the late Canon O'Hanlon, author of that monumental work in eleven volumes, "Lives of the Irish Saints." His great task prevented much history of great value from passing into oblivion.

The first volume of the Catholic Encyclopedia will soon leave the hands of the publishers. It will contain 2,500 titles of letter A. The editors hope to complete two volumes in 1906, and the remaining 13 within the specified time of five years. Every country and every Catholic interest will be represented in the work.

Lent will begin early this year. Ash Wednesday will fall on February 28 and the period of sackcloth and ashes will close on April 15. The following are dates of movable Holy Days and special Sundays of 1906: Septuagesima Sunday, February 11; Sexagesima Sunday, February 18; Quinquagesima Sunday, February 25; Shrove Tuesday, February 27; Ash Wednesday, February 28; Quadragesima Sunday, March 4; Palm Sunday, April 8; Good Friday, April 13; Easter Sunday, April 15; Low Sunday, April 22; Rogation Sunday, May 20; Ascension Day, May 24; Whit Sunday, June 3; Trinity Sunday, June 10; Corpus Christi, June 14; Advent Sunday, December 2.

Catholic education at Alexandria, Dumbartonshire, Scotland, is reported as making very satisfactory headway.

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quence he thanked the members for their gift, acknowledging the kindly feeling that had prompted them. He spoke with fervor of his interest in the Club, and whilst not claiming any great ability, admitted that he had put energy into his work as president, and he asked where was there an institution in Winnipeg more worthy of a Catholic's energy and zeal than the Catholic Club. He looked upon the Club both on account of its present achievement and its future promise as one of the most important of the Catholic institutions of the city, and therefore one that any man might be proud to work for. In choice language he expressed his deep obligations to the executive and members for the loyalty and good-will with which they had ever supported him, and he bespoke the same support for his successor. Again thanking them for their handsome gift, he resumed his seat amid tumultuous applause.

A hearty vote of thanks was then tendered the ladies and gentlemen who had taken part in the programme, and the most enjoyable evening was brought to a close by another selection by the orchestra.

Mr. F. W. Russell, the ex-president of the Club, is an Englishman by birth and came to Canada in July, 1885. Of a prominent Protestant family, he was brought up a member of the Church of England, but six months before leaving the old country he was received into the Catholic Church, by Rev. Father Arkell, P.S.M., at the church of St. Mary-Star-of-the-Sea, Hastings. Although a newspaper man by training, he entered the service of the C.P.R. almost immediately on his arrival here, and now fills the position of Chief Clerk in the important Land Department of that company. During the whole period of his residence in Winnipeg he has taken a most active interest in Catholic affairs. In the fall of 1885 he contributed to the columns of the first issue of the Review and from that time has been a staunch friend of the paper and a prominent contributor, often doing important editorial work. The various offices he has held in Catholic organizations in Winnipeg are almost too many to enumerate, but amongst them may be mentioned:—Financial Secretary, Recording Secretary and President of St. Mary's Branch, No. 52, C.M.B.A.; President of Immaculate Conception Branch No. 163; representative at the Ottawa convention of the Grand Council in 1896; Chief Ranger of St. Mary's Court, No. 176, of the Catholic Foresters; representative at the Foresters' convention at Minneapolis and Stillwater; Recording Secretary for several years of St. Vincent de Paul conference; President for two years of St. Joseph's Union; President and active member of the Catholic Truth Society; President of the Newman Literary Guild. The St. Joseph's Union, Truth Society, and Literary Guild all flourished for a time and did good work, but they had accomplished their main purpose when the Catholic Club was formed, and therefore ceased to exist. Mr. Russell was one of the founders of the Club and from its inception has been constant and active in working for its interests. He was the first Secretary, holding that office for three years, and was then elected President in 1903, and was unanimously re-elected President in 1904 and 1905, retiring this year, much to the regret of the members, who have, however, made him an ex-officio member of the Executive. Three years ago he was one of the two delegates elected by the Catholics of the city to wait on the Federal Government at Ottawa re the School Question. He still holds several offices, notably Secretary of St. Mary's School Committee and Chairman of the general Catholic committee representing the parishes of the city. Mr. Russell was married in 1887 at St. Mary's church in this city, and Mrs. Russell is also very active in Church work, being at present President of the Altar Society, and a Vice-President of the Ladies Aid.

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(Signed)
H. MARCHESSAULT,
High Constable.

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THE CONQUERING HEROES

The St. Boniface College team, still highly elated over their victory against St. John's, went down into the Arena to join issue with the Medicals on Thursday, February 1st. What with the boisterous cheering of a determined crowd of backers from each college, and the unmistakable shouts of "Hit him, hit him," the scene was worthy of the arenas of old. The doctors started into the game as if they had some notion of preparing their opponents for the dissecting table. The very sight of those tall figures in sable sweaters and gruesome emblems was probably more than even Saints could bear, for during the first half the boys from across the river seemed satisfied with standing on the defensive. They barely held their ground, and at half-time the score was 2 to 2. It is but right to mention that an incident had just occurred which certainly told powerfully on the result of the game. One of the Medicals went off the ice limping; after all they were only flesh and blood. With this encouraging assurance the St. Boniface players resumed the game with a will which kept the puck spinning around the enemy's headquarters. This time they had it all their own way and victory was not for one moment doubtful. At the end of the game the score stood 6 to 2 in favor of St. Boniface College. May a like success attend them in their game against the Pharmacists on Thursday, February 8.

WORLD'S FAIR AT DUBLIN

Ireland is to hold a World's Fair in 1907. It will embody the results of the industrial revival which has swept over that island during the past decade. A large plot of ground in Dublin has been purchased. Work will be begun on the buildings in a few weeks, and in the summer of next year the Emerald Isle will invite the world to come and visit it.

Plans for this undertaking have been maturing for some years. There have been many obstacles to over-

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come, but the movement has been led by indomitable men, and they have at last raised the necessary guarantee fund and the enterprise is on a most promising basis.

The main feature of the exposition will be the exhibition of home manufactures. Everything will be done, by the erection of suitable buildings and facilities for display, to make the Irish section a show worth going any distance to see.

The untravelled Irishman will have his first opportunity in many years to see the newest things of foreign manufacture. Furthermore, Ireland's greatest need just now is for markets for the wares which are the first fruits of the industrial revival now in progress. The promoters believe that these markets can be found in no better way than by the holding of a "world's fair." All these things show why Ireland is looking forward eagerly to the beginning of work upon her greatest exhibition.

Incidentally hundreds of thousands of visitors will be drawn to Ireland by the exhibition for the first time. It is expected, too, that this exposition will form a magnet which will draw thousands of Irish Americans back for a visit to their old homes. It is no wonder, then, that Ireland is looking forward to great things in 1907.

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Dr. J. R. JONES, M.D. &
Dr. WM. ROGERS, M.D.

Consulting Staff Surgeons:

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Dr. J. H. MCARTHUR, M.D.
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Dr. J. W. GOOD, M.D.

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Isolated Ward Physicians:

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Dr. G. BELL, M.D.
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There is in St. Boniface Hospital a Ward for C. N. E. patients, who are attended by physicians appointed by the C. N. E. Co. They are: Dr. C. A. Mackenzie, Dr. E. MacKenzie, and Dr. Wm. Rogers. And a second Ward for C. P. E. patients, attended by Dr. Moorehead, who is appointed by the C. P. E. Co.

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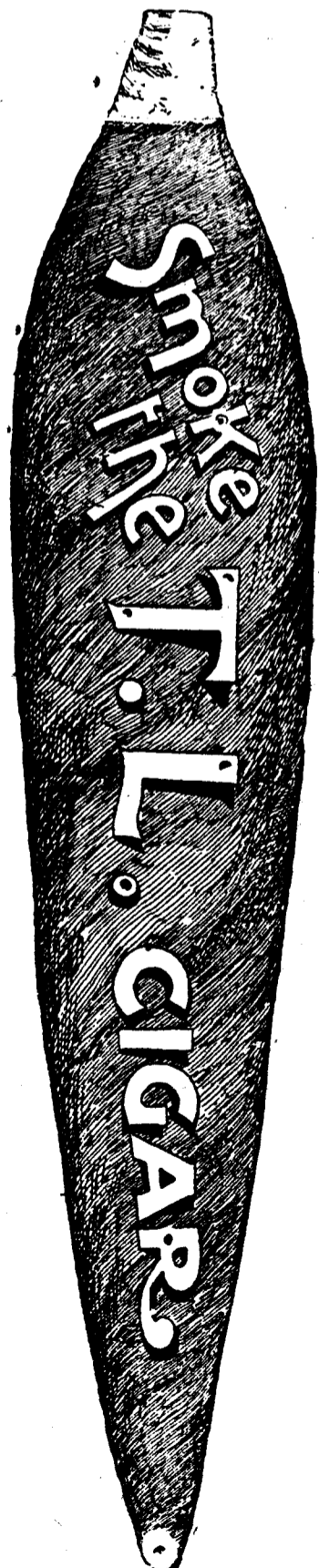
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LYCEUM NOTES

Rah! Rah! L-y-e-e-u-m! Such a game! Score, 5-3 in favor of the Vics. and six minutes to play. Never did the old rafters of the Auditorium re-echo such frienzied yells as greeted the two goals that tied the score. The Vics. on Wednesday night played wonderful hockey—but, well, the Lyceum played like tigers during that last six minutes. The tie will be played off later.

The Literary Committee has a rather disappointing announcement. It will be impossible to secure the Winnipeg Theatre for the presentation of the drama "The Malediction" before Lent. Manager Walker had assured the Committee several weeks ago that there would be an open date, but arrangements by the New York agent made this impossible. Mr. Walker has guaranteed a date for the Easter holidays.

The Lyceum pins, ordered several weeks ago have not yet arrived, owing to a misunderstanding with the manufacturers. The die is cut however.

The next game of the hockey team will be played against the Kennedy's at the Auditorium on Friday night Feb. 16th.

AN AMBITIOUS ENTERPRISE

Five million dollars will be spent on the most ambitious Catholic enterprise undertaken in the West for many years; it is the work of which Archbishop Quigley has set his heart and to which he will devote his highest attention during the next few years.

On the tract of land embracing 50 acres in the suburb of Austin, seven miles from the Cook county court house, there is to be erected the most beautiful and costly Cathedral in the West. With it there will be built a seminary for the education of priests, an arch-episcopal residence, several minor schools and other institutions contributing to the upbuilding of the Church in this part of the country.

Archbishop Quigley will leave in a few days for Rome, to lay the whole project before the Pope, and it is expected that the first ground will be broken in April. While the ultimate expenditures will amount to \$5,000,000, it is the intention to spend only \$2,000,000 this year.

Thousands Die of Constipation

No condition causes so many incurable diseases as constipation. It not only prevents the kidneys from eliminating the poisonous wastes, but causes anaemia, stomach trouble and indigestion. Why don't you use Dr. Hamilton's Pills and get cured? This excellent medicine restores normal bowel action in one night. Thousands say so. Your system will be pure and clean, you'll be free from headaches, no more scur stomach—in short you'll have jovial spirits and perfect good health. Dr. Hamilton's Pills are sold everywhere, 25c. a box. Get the genuine.

THREE MOCKS AND A MOCKERY

There is a saddening flippancy apparent in the attitude of many people toward the state of matrimony, and perhaps there is no subject of discussion which has permitted the perpetration of so much wit that is stale and unprofitable. Even the ceremony by which the sacred relationship is entered has been turned into a burlesque by the unfitting and often-times absurd, if not positively degrading accompaniments. Those who have chosen to be married in coal-shafts, balloons and shop-windows, have, to say the least, shown themselves sufficiently childish and inane to shame sane members of their race. Others have exhibited a recklessness and disregard of consequences that have seldom failed of bitter penalty. Many have ignored the absolute necessity of the ruling passion which alone will enable two to dwell together in harmony and increasing happiness. Of this latter class, and perhaps with characteristics of all these classes is a case recently reported from Richmond, Va. In that vicinity, a farmer's daughter, Nellie Depass by name, called together her friends, among whom were three brothers, John, William and Henry Mock, and to the assembled company she announced, that being unable to choose between the three brothers, they were to draw straws for her. Henry lost and had to take her with her bigamistic love or lack of love. Doubtless she caused a fleeting sensation in her community and was dubbed clever by a few of the unthinking. As for Henry, married in chance, he may repent in experience the mockery to which he seems to have been a willing party. The love that was not sufficient to make her cleave unto one, and unto one only, will hardly stand well the tests of the life-long co-worker-ship.—Northwest Baptist.

A WOMAN'S BACK IS THE MAINSPRING OF HER PHYSICAL SYSTEM. The Slightest Back-ache, if Neglected, is Liable to Cause Years of Terrible Suffering.

No woman can be strong and healthy unless the kidneys are well, and regular in their action. When the kidneys are ill, the whole body is ill, for the poisons which the kidneys ought to have filtered out of the blood are left in the system.

The female constitution is naturally more subject to kidney disease than a man's; and what is more, a woman's work is never done—her whole life is one continuous strain.

How many women have you heard say: "My, how my back aches!" Do you know that backache is one of the first signs of kidney trouble? It is, and should be attended to immediately. Other symptoms are frequent thirst, scanty, thick, cloudy or highly colored urine, burning sensation when urinating, frequent urination, puffing under the eyes, swelling of the feet and ankles, floating specks before the eyes, etc.

These symptoms if not taken in time and cured at once, will cause years of terrible kidney suffering. All these symptoms, and in fact, these diseases may be cured by the use of

DOAN'S KIDNEY PILLS

They act directly on the kidneys, and make them strong and healthy. Mrs. Mary Galley, Auburn, N.S., writes: "For over four months I was troubled with a lame back and was unable to turn in bed without help. I was induced by a friend to try Doan's Kidney Pills. After using two-thirds of a box my back was as well as ever." Price 50 cents per box or three boxes for \$1.25 at all dealers, or sent direct on receipt of price. The Doan Kidney Pill Co., Toronto, Ont.

BEFORE AND AFTER TAKING

(From the Catholic Transcript)

Professor Pollard, of University College, London, in his "Life of Henry VIII," gives this singular answer to the question as to whether the Church in England was the same after as before the so-called Reformation: "It is, of course, the same Church. A man may be described as the same man before and after death, and the business of Coroner's jury is to establish the identity, but it does not ignore the vital difference." Catholics, of course, realize that a Church which has lost the apostolic succession is dead; but we should hardly expect an Anglican writer to admit the fact or the cause. Mr. Pollard describes the dissolution of the monasteries by Henry as a gigantic bribe to the laity, adding that the monastic ideal "is abhorrent to a busy, industrial age, and every principle is hated most at the time when it is most needed." The application of these words to recent governmental action in the miscalled Republic is obvious.

CATHOLICS IN THE BRITISH EMPIRE

(From the Freeman's Journal)

The English Catholic Directory for the present year gives ten and a half millions as the number of Catholics in the British Empire, Ireland, of course, included. It is interesting to learn that there are in the United Kingdom 40 Catholic peers, or members of the House of Lords, 16 Catholic lords, not peers, 49 Catholic baronets, 64 Catholic knights, 20 Catholic Privy Councillors, 77 Catholic members of the House of Commons, and 16 Catholics chaplains in the Army.

Needless to say, the Catholic members of the House of Commons are almost all from Ireland. Only four of them sit for constituencies in Great Britain, which means that in all England and Scotland, with 567 members in the House of Commons, there is only so much of liberality as to allow four of them to be Catholics. Not a great deal to boast of in the way of religious tolerance in the twentieth century. How different is the spirit of the Catholic people of Ireland may be seen from the fact that in the Irish Nationalist

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"There is a poor woman in this parish apparently just waiting for death to come through consumption. She has not the means to go to a Sanatorium, or she would probably be at one before this. She is still comparatively strong, walks about quite a lot—drives sometimes, too—but every day, of course, is growing worse. Would there be any possibility of her being taken into your Home for Consumptives? It would be a mercy if she could be permitted to enter it. I would much appreciate an early reply, as every day means so much."—REV. HAROLD SUTTON, Incumbent, Belmont, Ont.

LOST TWO DAUGHTERS

"I am advised by Dr. J. D. Wilson to write you concerning how soon I could get my wife admitted to Consumptive Hospital at Gravenhurst, also please send me pamphlet re terms while there. I have been told that it is free, so please let me hear from you soon as possible. I have lost two daughters, and my wife contracted the disease from our eldest one, who died ten months ago. I am a working man and not able to pay a high rate, but still anxious to do what I can."—A. CAMPBELL, London, Ont.

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Parliamentary party there are nearly a dozen Protestant members, all of them elected in districts in which Catholics are the overwhelming majority both of the electorate and the population. We hear of Protestant objections to Home Rule for Ireland on the ground that an Irish Parliament, having, as it would naturally have, a large Catholic majority—the country being by a large majority Catholic—would persecute Protestants. Of course, those who put forward that argument know it to be grossly dishonest, unsustained by a single example in all Irish history of persecution of Protestants by Catholics.

All saloons are closed in Norway on pay days, and the savings banks are kept open until midnight.

An orange hit in the exact centre by a rifle ball will vanish at once from sight scattered into infinitesimal pieces.

Splzbergen is one of the few countries as yet unclaimed by any nation. Anyone can dig the coal found in the cliffs there.

The above are typical of scores, indeed hundreds, of appeals constantly coming before the trustees of the

Muskoka Free Hospital for Consumptives

No effort is being spared to meet every call. . . .

Not a single applicant has ever been refused admission to the Free Hospital because of his or her poverty.

NEW PATIENTS ON WAY TO HOSPITAL

and the anxiety of the trustees to keep none waiting is shown in the decision reached a few weeks ago to increase the accommodation by twenty-five beds.

This increase in patients will add heavily to the burden of maintenance and can only be covered by increased generosity on the part of friends in all parts of Canada. Patients have been admitted from every Province in the Dominion, and it is with confidence in the response to our appeals, that the trustees believe will come from the Canadians everywhere, that these additional burdens have been assumed.

Where a cause more urgent? Where a greater call to help suffering Canadians? Where will your money do more good?

Contributions may be sent to SIR WM. R. MEREDITH, Kt., Chief Justice, Osgoode Hall, Toronto, or W. J. GAGE, Esq., 54 Front St. W.

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SATURDAY, FEBRUARY 10, 1906.

Calendar for Next Week.

- 11—Septuagesima Sunday.
- 12—Monday—St. Raymond of Pennafort, Confessor.
- 13—Tuesday—The Prayer of Our Lord in the Garden.
- 14—Wednesday—The Flight into Egypt.
- 15—Thursday—The Apparition of Our Lady at Lourdes.
- 16—Friday—The Seven Fathers of the Order of Servites.
- 17—Saturday—Votive Office of the Immaculate Conception.

DR. J. K. BARRETT'S DEFENCE

"Equal Righter"—an enemy who had not the pluck to sign his name—built better than he knew when he constructed his insidious attack on Dr. J. K. Barrett. This gave our fearless champion just the opportunity he wanted to defend the Catholic position, and he does so in the masterly letter we print below. That letter, first handed to the "Telegram," which had opened its columns to the cowardly charges of "Equal Righter," was indeed published by the Conservative organ, but so mutilated that it was unrecognizable. All the arraignment of the Federal Conservatives and all the praise of Sir Wilfred Laurier were cut out carefully, while the praise of the Conservative governments of Manitoba and Ontario was just as carefully preserved. In the complete text, which we borrow from the "Free Press," it will be noticed that Dr. Barrett is at much less pains to defend himself—although he does so to the satisfaction of all impartial readers—than to defend the Catholic position by branding the fomenters of racial

and religious strife. "Equal Righter" had insinuated that Dr. Barrett, though an officer in the civil service and therefore a servant of the entire people of Canada, behaved as the servant "of a mere section of them." To this the Doctor replies by showing that the sectionalism is all on the other side, that the cry of "equal rights" is a lying shibboleth, and that what it really means is the tyrannical right to Protestantize Catholics. The manliness of Dr. Barrett's feeling reference to his former teachers, the Jesuits, forms a striking contrast to the wily charges made against him and them by one who evidently fathers upon others his own besetting sin. "Wily doctor" is a correct fit for "Equal Righter," but an absurd misfit for the plain-speaking and dauntless "J. K."

We print the letters and their headings as they appeared in last Saturday's "Free Press."

DR. BARRETT COMPLAINS OF SHABBY TREATMENT

To the Editor of the Free Press:

Sr,—On the 30th January the Telegram published a letter by "Equal Righter." In this letter I am charged with many things, both large and small.

Yesterday I sent the Telegram a reply which was promised a place in that journal. I find that a portion, the most important portion of it, has been omitted. This unfair treatment of my letter makes of the whole a senseless puerile farce. I would, therefore, ask you to reproduce in your paper "Equal Righter's" letter and my reply. I have no desire to enter into any controversy on these matters, but when forced to do so, I want to be fairly treated.

J. K. BARRETT.

The Letter of Criticism

To the Editor of the Telegram:

Sr, In spite of the strenuous efforts of the Equal Righters, the Coercionists have apparently won out in the new provinces. It is of some little interest to examine some of the methods adopted to insure the success. The Archbishop of St. Boniface came in for sharp criticism because he honestly stated his opinion before all men. There was another person who stepped into this contest who was equally interested in maintaining separate schools and the privileges of the Church, but who has escaped scot-free because he adopted less honest if more effective methods. I refer to Dr. Barrett. It is stated that the wily doctor is a pupil of the Jesuits. I can well believe it. If all that is said of them be true, I should say that their pupil has done them honor. I have followed Dr. Barrett's career since 1890 and I believe that with him the end justifies the means. He would like to see his cause triumph and he will always use the weapons best calculated

to get there. When the Tribune pointed out that the autonomy bills were the result of a conspiracy between Sir Wilfrid Laurier, Sbarretti and the hierarchy of Quebec, Dr. Barrett saw that this was the weak point in the armour of the coercionists and he took the first opportunity to draw a red herring across the path of the Equal Righters. He patiently awaited his opportunity. It came when Mr. Joseph Martin appeared in Winnipeg. Dr. Barrett at once rushed into the Free Press, denounced Mr. Martin and championed the Quebec hierarchy and Quebec toleration, but, at the same time, carefully abstained from saying anything about the conspiracy to fasten separate schools on the new provinces. The Tribune helped him out by giving his letters editorial answers. This gave him an opportunity of reply which he was not slow in taking. In all those letters he avoided the real issue, but tried to make the people of the West believe in a most ingenious manner that separate schools were first established in Quebec to meet the views of the Protestant minority, and that wherever they were afterwards established his own coercionists were at the time in the majority. This was carefully put forward as a reason why these schools should be perpetuated. These letters were very plausible and from the way they were put had a certain quieting tendency. Meanwhile the real issue, that of giving in perpetuity special privileges to his Church, went untouched. This may appear smart, but it was not honest. What a contrast between this and the outspoken honesty of the Archbishop. Before 1896 Dr. Barrett was a strong Conservative, but as soon as the road for promotion was barred, he quietly removed the bars and became an ardent follower of Sir Wilfrid Laurier. I suppose he would tell us that Sir Wilfrid Laurier is an honorable man and pure statesman? The loaves and fishes have a drawing tendency on all champions of Quebec domination, and the doctor is not an exception. He has always posed as a champion of his Church, and no doubt the Archbishop of St. Boniface, who is deeply in earnest in his desire to see his Church triumph, believes in his sincerity. The doctor could give his grace valuable pointers how to circumvent those enemies of "Holy Church." The civil service is too narrow a field for his diverse talents and genius for intrigue, but while he continues in it, it would be well to remember that he is the servant of the people of Canada, and not a mere section of them. If he wants to take a part in the political battles for his Church and French domination let him retire from his present position and come out in the open. That would be manly and honest.

EQUAL RIGHTER.

Winnipeg, Jan. 29, 1906.

Dr. Barrett's Reply

To the Editor of the Telegram:

Sr,—In your issue of yesterday's date I notice a rather personal attack on myself under the above quoted gloomy heading. I have always made it a rule never to notice personalities, but in this instance the personalities are so mixed up with other matters and things of moment that I cannot wholly ignore them. I am accused of stepping into the political contest in the recent elections held in Alberta and Saskatchewan. This is a serious charge to make against a civil servant who is supposed to leave party politics severely alone. And on what evidence does my kind friend rest his charge? Mr. Joseph Martin appeared on a public platform in Winnipeg and tried to stir up racial and religious prejudices and fire the west as he once did the fair plains of Manitoba. Because I wrote a letter to the Free Press, calling attention to the fact that it did not lie in the mouth of Mr. Martin to charge the public men of Canada with violating their pledges, as no public man was ever guilty of as mean a violation of public faith as he was in breaking his pledges to the electors of St. Francois Xavier.

In that address he made an attack on Quebec and its hierarchy. I took him to task for this and showed beyond the possibility of successful contradiction (1) That separate schools were first introduced into Canada by the demands of the Protestant minority of Quebec; (2) That at the time they were introduced into Manitoba the Protestants were in the minority, and (3) in 1875, when the Mackenzie government granted separate schools to the people of the Northwest Territories the Protestants were again in the minority.

These facts remain uncontradicted. Because they are facts that cannot be successfully controverted. But how could the statement of those plain historical facts lay me open to the charge of stepping into a political contest in Alberta and Saskatchewan?

Here are the writer's reasons and I would like your readers to mark them well: "When the Tribune pointed out that the autonomy bills were the result of a conspiracy between Sir Wilfrid Laurier, (Mgr.) Sbarretti and the hierarchy of Quebec, Dr. Barrett saw that this was the weak point in the armour of the coercionists and he took the first opportunity to draw a red herring across the path of the Equal Righters. He patiently awaited his opportunity. It came when Mr. Joseph Martin appeared in Winnipeg." Dr. Barrett at once rushed in to the Free Press, denounced Mr. Martin and championed the Quebec hierarchy and Quebec toleration, but at the same time carefully avoided saying anything about the conspiracy to fasten separate schools on the new provinces."

What nonsense has been written on this alleged conspiracy! This conspiracy cry was so transparently false that I did not want to insult my readers by even noticing it. It was the hallucination of a diseased brain or the product of a malicious imagination. Separate schools were fastened upon the provinces of Alberta and Saskatchewan in 1875 when our Protestant friends were in a minority there. There never was any conspiracy between the government of Canada, the apostolic delegate or any member of the Quebec hierarchy except in the fertile imaginations of a few enemies of public peace and Christian toleration. Why then should I be charged with carefully avoiding to say anything about a conspiracy that never existed except in a few diseased minds? Why should I or any other sane person imagine that a mere myth could be "the weak point in the armour of the coercionists?" Verily, there are a lot of illogical fools in this world.

I am charged with being a pupil of the Jesuits. I plead guilty to the flattering impeachment, but rebel on their behalf and mine the stale slander and falsehood that "the end justifies the means." All I have to say about the Jesuits is that I bless the day that brought me under their influence. The memory of these saintly teachers of my youth clings as a sweet fragrance around me. Most of them have gone to their reward, but their memory is held by me in deepest reverence and gratitude. My only regret is that I have too often failed to live up to the high ideals which my Jesuit professors taught me both by example and precept.

Your correspondent further charges me with having been a strong Conservative before 1896 and with being a Liberal now, and all this for "the loaves and fishes." A party is what its leaders make it. I was proud to follow leaders like Sir John A. Macdonald, Sir John Thompson, Sir Mackenzie Bowell, etc., but where is the party they once led?



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Where the principles they once enunciated? Where the broad statesmanship founded on justice, fair play, toleration and conciliation that once guided the policy of the great Conservative party? Alas! Where? Torn into several contending and irreconcilable factions, each one claiming to be the Simon Pure article. The only uniting link between them seems to be a determination to hold up to contempt and ridicule the most sacred convictions of Catholics. To gain a temporary political advantage these factions are ready to build up their party triumphs on appeals to racial and religious hatreds. And the leaders of these factions are not only warring against the peace and harmony of the people, but they are warring among themselves for precedence and place. How can any self-respecting Catholic endorse or support such an outfit? And what do they expect to gain by such tactics? In all these attacks on Catholics and their rights and privileges those little leaders centre all their heavy artillery on Quebec. The Montreal Star, commenting on Mr. Martin's meteoric appearance on a Winnipeg platform, said editorially:

"Mr. Martin is in danger of making the fatal mistake of tanning Quebec into a political target. That may split the ears of the groundlings and get him a lot of public-meeting enthusiasm; but it absolutely prevents any movement he may inaugurate from being taken seriously. Quebec is a part of the Dominion and the government of the Dominion cannot be carried on without reference to its opinion. No Dominion government has ever ignored Quebec and lived. No political leader ever succeeded in consolidating a tolerant and common sense Protestantism against Quebec. When a politician begins business by mouthing against this province as if it were the camp of the enemy he condemns himself to nothing more than a superficial local notoriety until he learns better. Sectionalism of any kind can never be a national policy in Canada." These are the wise words of a Conservative journal.

Mr. Ames, one of the Conservative members of parliament for the city of Montreal, and an English-speaking Protestant, in discussing the position of the English minority in Quebec, said:

"The English-speaking minority of Quebec are the cement which binds together the two great races of the Dominion. As an important part of the one race, and the next door neighbors of the other, this is a role for which the English of Quebec are peculiarly fitted; and with whatever success they may play it, the simple display of the will to do so must go a long way.

"It is a perpetual disappointment to certain agitators in Ontario that the minority of Quebec have no grievances which can be exploited in the political arena. If we would only pose as "martyrs," we would oblige some of the finest Confederation smashers in the business. The Protestant garrison in darkest Quebec would be a cry to stir the passions of honest people who would mistake the track laid down for them by self-seeking politicians for the path of duty.

OUR FEBRUARY FURNITURE SALE

THE February furniture rush that we made preparation for is now on. Many residents of Winnipeg and many living beyond the confines of the city have made material savings already, and values are such that we expect trade to grow day by day by its own impetus.

All who visited our furniture department were of one opinion regarding values; they were all agreed that the sale offered unprecedented opportunities of saving money in furniture.

And the best of it is that the opportunities are not confined to the citizens of Winnipeg. For the benefit of our mail order friends we have issued a February Furniture Sale Catalogue, which is sent free on request. And we want to inform our regular customers that it is only sent on request. All who desire a copy must write for it.

We want also to remind our out-of-town friends that the January and February sale is still in full swing. Those who have not yet profited have still time to do so, and those who have already saved money can yet make further profitable investments. We have some catalogues remaining which will be sent free for the asking.

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"But nothing would be more ignoble than to thus trade upon the race loyalty and the generous feeling of worthy but misinformed men; and nothing is more unlikely than that the English people of Quebec will ever be seduced into such a national crime. If we had a genuine grievance, we would fight for our rights in a manly fashion; and all the world would know exactly where we stood. But our good friends in Ontario may take it for granted that any whisperings with regard to our position are to be safely and sanely disregarded."

This leaven of common sense comes from a Conservative journal and a Conservative member of parliament, resident in the much abused province of Quebec.

These Protestant leaders of thought are daily witnesses of the toleration shown to them and their people by the Catholic province of Quebec. These men are the best friends of the Conservative party in Canada. They realize the fact that it is not only a crime against their party but also a national crime to make racial and religious appeals. The toleration shown by the leaders of the governments of Manitoba and Ontario (both Conservative) is a standing rebuke to those factionists.

When the multi-leaders of the many factions that now constitute the federal opposition and a certain section of the press of Canada take these lessons deeply to heart and act upon them, that party may hope to become a power in the land. By its present policy it is driving out of its ranks every self-respecting Catholic. One would think that the political history of this ostracism of Catholics would steady these men in their mad career and make them reflect. The political battlefields of Canada for the last sixty years are strewn with the dismal failures of men pursuing such a miserable policy. Under such provocation I can well pass over your correspondent's sneer about "the loaves and fishes."

This charge has been made against me before, and by men who should be ashamed to make it. When the Liberals came into power the chief inspectorship of inland revenue was vacant. They did not give it to me, although I am the senior inspector, and in every way qualified for the position. I am not complaining. They were not then, nor are they now, under any obligation to me, beyond that of giving them a faithful and intelligent public service.

I sincerely mention the fact as an answer to the insulting "loaves and fishes" charge.

"Equal Righter" says: "I suppose he would tell us that Sir Wilfrid Laurier is an honorable man and a pure statesman?" Anything I could say of Sir Wilfrid Laurier would be of little interest to the people of Canada. A vast majority of them have, on three different occasions, emphatically proclaimed their faith in his honor and public integrity. That should satisfy "Equal Righter." However, I have no objection to answer his question. I believe Sir Wilfrid Laurier to be not only all he has included in his question, but I also believe that he is a truly patriotic statesman. When the history of his life comes to be written by the impartial historian, he will be described as a statesman who honestly and strenuously labored to make this Canada of ours a united and tolerant and happy people. When the miserable factions who are trying to rend asunder the people of Canada and turn back the hands of progress by their diabolical appeals to racial and religious passions, are things of the past, and happy Canada has forgotten their very names—or if remembering will only hold them in pitying contempt—the honored name of Sir Wilfrid Laurier shall stand out as a bright beacon to guide future generations of Canadians on the only true road to success in building up a united, prosperous and happy nation.

I will close with this remark. I have been a member of the civil service of Canada for near thirty-three years. Every promotion I received was on the ground of merit. In all that time I have never interfered in politics, although I may frankly admit, what all my friends know, that my sympathies were almost continuously with the Conservative party. If that allegiance be

ever withdrawn the reason may be sought for and found in the insane policy and actions of "Equal Righter," and those who follow him in trying to build up in this tolerant Canada of ours a political party's prestige on the narrow and disintegrating lines of racial and religious animosities.

It may have been my misfortune, in defending my rights as a citizen of Canada, to have run counter to some politicians. I do not do this on account of party politics, but on account of the pernicious principles brought into politics by some of its leaders. These principles are not only subversive of the best interests of the country as a whole, but are specially aimed at the rights and liberties which I, in common with 40 per cent. of the law abiding citizens of Canada hold dear. I shall always exercise my rights as a free born British subject to repel with all the power I possess the attempts of "Equal Rights," or any other misnamed party to interfere with my rights and liberties.

J. K. BARRETT.

Winnipeg, Jan. 31, 1906.

CURRENT COMMENT

(Continued from page 1.)

and taught during the times we want—always excepting the hours of secular instruction for which the authorities pay—and taught during those times by teachers, who believe what they teach. We are sure that our demands are just, and we have hopes that they will be conceded. We have no quarrel with Nonconformists. We do not proselytise their children. We ask simply to be allowed to educate our own. How can Liberals refuse to grant us what we ask? It remains, therefore, for every Catholic voter to use his power during the candidature of the politicians, and to ask the question which the Bishops have laid down for the guidance of electors during this contest. And for the convenience of our readers we state it in the exact form: "Will you, if returned to Parliament, resist any interference with the right of Catholic parents, as at present secured by law, to have their children educated in the elementary schools of the country in conformity with their conscientious convictions?" Let every Catholic voter copy out that question on a post card or letter paper, and append to it his name and address, and send it to the candidates who solicit his vote. Thus he will bring our educational claims under their notice, and help to deepen the conviction they already entertain that Catholics are in deadly earnest in their demands to have justice done them in the matter of their schools. There is not a moment to lose. The candidates for almost every constituency are now known, and the sooner they are approached by us the better. The issue is in our own hands. The Liberals see that they need our votes. Let them know at once what we expect from them. On the general lines of their policy the vast majority of Catholics are in agreement with their views. On the education question, they must come into agreement with us. And if we all make it a point of duty to approach the candidates and press our wishes upon them, they will promise to act rightly by us. Never since the act of 1902 was passed has our position seemed so favorable. The Nonconformists feel that we must be won over. The Liberals are anxious to win us over. Let every Catholic voter, then, make known at once the condition of his support, and the victory is gained. On our own acts now depends the treatment which is to be given to the schools we have built at our own cost, maintained with our own money, and kept open that our children may be taught therein the Faith for which their fathers suffered and died. At such a juncture in our fortunes, what Catholic will be slack?

Dimmed, alas! was the brilliancy of these hopeful signs by the astonishing triumph of the British Liberal party. The editor of the "Catholic Times," in his leading article of the following week, published on January 19, says:

"That the Liberals will have a majority over the Conservatives and the Nationalists combined is already a certainty. What, then, is to happen to our schools?"

Will the Liberals, having got the assistance of the Irish Catholics and by means of it made their triumph sure, turn on those who have befriended them and aim a deadly blow at their most vital interests by destroying the religious character of their schools? It is hard to believe that they would be capable of such base ingratitude. On the other hand we must bear in mind that no less than four members of the Ministry have publicly asserted that the first measure of the Liberal Government will be a Bill to amend the Education Act of 1902, and that it will abolish religious tests for teachers and give popular control in the management: in other words that the managers will be chosen by popular election. All we shall say for the present is that the Catholic body will to the last defend the rights of their schools, and, though superior forces should be against them, will not give way to counsels of despair."

And further on, in a leaderette on "The Cause of our Schools," he writes:

When Abbot Gasquet proclaimed at the annual dinner of the Catholic Association, on Monday night that Catholics were ready to go to jail for their schools, and when the Archbishop of Westminster spoke of the possibility of his being imprisoned as a Passive Resister, they sounded a note which every Catholic will sympathetically re-echo. If we have to fight for our schools, fight we will with dogged determination. Nonconformists have known how to do battle for the denominationalism of the School Board and Council School. We shall, if necessary, show that we know how to defend the denominationalism of the Catholic school, since we profess a creed for which many, through centuries of persecution, suffered with joy. We thank Abbot Gasquet for having openly taken up the unflinching attitude which is fully in accord with Catholic feeling and for having so clearly voiced the sentiment of the united Catholic body; and we are delighted to observe with what earnestness and fearlessness Archbishop Bourne approves of this policy and faces the prospect of the worst that can happen. The Catholic colors are nailed to the mast, and the watchword of the Catholic forces is "No surrender of Catholic management and Catholic teaching in our schools. No rates for education if the Government attempt to confiscate and Protestantise our schools." Catholics, whether clerical or lay, prelates or simple priests, men of social influence or working men, will be willing to endure imprisonment in such a good cause, if necessary.

Later on, the editor asks this question:

Will Imprisonment Be Forced on us?—We think not. We publish to-day a strong letter from the Bishop of Limerick criticising severely the course adopted at the elections by Mr. T. P. O'Connor and the United Irish League of Great Britain, of which he is president. That course has been and is, general, unwavering, enthusiastic support of the Liberal and Labor candidates. The Bishop says "You have got nothing like a distinctive promise of Home Rule from the Liberals. Some of the leaders of the party are unwilling to grant it. What claim have they on your support? But though they do not appear to have any claim and what is a cause for most serious alarm—threaten to destroy the Catholic schools, you help them to secure an overwhelming majority! What can you do when they come to deal with Catholic schools?" His Lordship entertains a fear which fills many breasts with anxiety. But whatever may be said either for or against the policy that has been adopted by the United Irish League, we are happy to say that, so far as we can judge, the struggle is having such an issue that our schools are safe. We have several lines of defence. First, if gratitude count for anything in this world, and if the dread of sure retribution have any effect, the Lib-

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erals will do us justice. Catholics cave fought for them all along the line. Even in Conservative Preston they voted for Mr. Cox, who was for years secretary to the Cobden Club, and won most remarkable victories for Liberalism and Labor. Secondly, a large number of Liberal candidates have pledged themselves to fair play. Thirdly, we have for us the Irish party and the bulk of the Labor representatives, who will form, when combined, an irresistible phalanx, and who will use Parliamentary resources with skill. Finally, we have Catholic Passive Resistance. In our opinion Liberals are not likely to drive us to this last resort.

The very interesting debate, on the 1st inst., in the University Council elicited a strong profession of faith from the Rev. Dr. Sparling, principal of Wesley College. Speaking after several members who had discoursed vaguely on high ideals and unattainable endowments for the University, he stoutly defended the religious side of college education. Without religion you have no morality. If you do not form a moral student, all your labor is lost. He would not hear of the colleges becoming mere nursing mothers to the University. The colleges must complete their curriculum, or the denominations would not confide their sons and daughters to them, for religious-minded parents wanted the religious college to watch over their students till the end of their course. The Rev. Dr. Duval, a representative of Manitoba (Presbyterian) College, spoke with even more than his usual vehemence. He quoted the testimonies of distinguished University professors in the United States, who acknowledged the failure of their highly endowed universities to form great men, owing to the absence of a religious atmosphere. This was all very edifying and all very true; but we Catholics cannot help wondering why our good and earnest brethren without the Fold do not apply these principles to the education of children in the schools. If a college or university student needs religion to keep him straight, how much more do the younger pupils of the elementary grades? If the children are not trained in a religious atmosphere, how will they take kindly to its influence when their passions rise and grow?

Rev. Dr. Duval, a man of transparent sincerity, has been won over to the common sense view that Sunday cars will be a great boon to churchgoers and laboring men. What will the Rev. C. W. Gordon say to this? Some time ago he averred that he had not yet heard of any influential and righteous person advocating Sunday cars, although, before he thus loftily expressed himself, Venerable Archdeacon Fortin and Father Drummond had come out strongly in favor of Sunday cars. Lately Father Frigon has forcibly recommended Sunday cars. Ralph Connor, whose books canonize none but Presbyterians, may, of course ignore these non-Presbyterian authorities; but what will he do with the eminent Presbyterian clergyman, the influential, the transparently sincere Dr. Duval?

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THE LOSS OF THE FAITH IN WALES

By Very Rev. Canon Richards

When at the Reformation the old clergy were dispossessed to make way for strangers, the Welsh people clung to the old faith and the old tradition with tenacity like to that with which they still cling to the old language. In their churches they no longer heard the familiar voices of the old pastors speaking to them the old truths in the old tongues; they missed them at the altar, in the pulpit, in the confessional, in their homes, in their schools; and repelled by the cold formality, the want of sympathy, the unintelligible speech of the men who had replaced them, abandoned the churches and held meetings in their homes, reciting the old prayers, singing the old hymns, cherishing the old belief, and thus the earliest form of dissent in Wales was a protest of the people in favor of the old faith against the new; and thus the first dissenters were Roman Catholics. And so they remained for generations, and they would have remained to this day, like their Celtic cousins in Ireland, Roman Catholic, but for one cause, viz., the priesthood were exterminated by the rack and the gibbet till at length the Welsh mountains and valleys knew their footprints no more, and sacrifice ceased from the impoverished altar and there were none to break the Bread of Life and the word of truth to them. And thus the old faith died.

But it lingered long in men's hearts and memories, nor was the chasm that separated the Welsh people from the old Church ever bridged over by the new. When at length, at the beginning of the last century, men of new-born zeal and love for souls came and stirred up the land by the vigor and earnestness of their preaching, they found an ignorant, but a religious-minded people, ready to embrace any doctrine which came on persuasive lips, clothed in their own speech. And yet, even at that date two hundred years after the Reformation, the new preachers found a people that still retained many of the practices of the old religion—a people that sealed on their foreheads the sign of the cross, that still sang the legend in honor of the Virgin Mother of God; that knelt on the fresh sod of a lost one's grave to breathe a prayer for the departed soul, aye, and most touching of all, that bent the knee in the churches in reverence of a Sacred Presence that once had dwelt on the dismantled altars. Review Rept Loss of Faith end in days when they were in very deed the houses of God. These were but empty forms that had lost for the most part their true meaning, but they betokened a religious sentiment which soon passed into new forms and new beliefs, till at length dissent assumed the aspect and grew into the vast proportions of to-day.

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OLD HOUSES I HAVE KNOWN

By M. Tucker, Ste. Rose Correspondent

CHANTMERLE

The name of this place means Song of Blackbird, and in visiting it once more I seem to hear again the morning music of life in happy childhood. The house is of gray stone, very old, very grey, with mullioned windows extremely high up, more picturesque than cosy. On the lawn in front stands a stone statue of St. Peter with a bunch of keys in his hand; he rests on a pile of stones, he and they being some of the debris of the old monastery, of which indeed the house itself is a part. May—she is my eldest sister—told me the hobgoblins come in after night-fall and take the coats and hats in the entrance lobby; that is tall for disembodied spirits. But all the same the place is haunted. We have Lady Ann's chamber, which we kindly keep as a guest room. Every night at twelve o'clock precisely the door of that room mysteriously opens—it makes my blood run cold to think of it,—not the door you enter by, but another at the far end, leading, I can't tell you where, up a steep, dark staircase. I think it was a way to the old chapel now in ruins. If you were in this house at night you would hear awful sounds, as of barrels bursting in the old monks' cellars underneath. We children were just as happy for all this. We had a beautiful garden with two entrances; one covered in the spring time with lilac in flower and the other with laburnum. How we rioted and racketed all summer! not only there, but a little way beyond, where the abbot had his fish ponds, and beyond they had left a stone coffin unfilled, with just a stone pillow for the head; we were always fitting ourselves into this, and in and out of the ruined walls we found grand hiding places. And do you think we slept one whit the less soundly because when the wind was from the west and sighed along the corridors you could hear all night the pitter patter on the priest's walk? That is where Father Francis tells his beads year in, year out. What delightful walks we took over the hills and far away and through the deep woods where grew anemones, blue hyacinths, and primroses. Set in the midst of these was a chapel—much more beautiful than any I have seen since. I never hear rooks cawing or peacocks screaming without thinking of that chapel in the woods. There were statues and pictures there, and my sister, who was very little, said she did not fancy the saints, who were so fine, would think much of her in her cotton gown, but my little brother said: "Why do they put the saints like that? They don't look so in heaven; they have got their bodies on." The same little boy would not go out of doors when the stars were shining because he thought the great bear would eat him. When first he remarked the stars he said he knew heaven was up there all right, for there were little chinks in the floor and the light showed through. We thought our Lord was born again every Christmas night, and that we had presents at Christmas time, because the three kings brought some to the dear Infant Jesus and we had to be like him. Is this the same world that we live in now? The same blue sea and sky? The same sweet flowers and sun? Oh! no! childhood is fairyland and the golden gates are bolted if once you step outside. Our happy little band was a chain with broken links; there were three small green graves which nestled near the old church by the castle; and our fond mother, when her living child-



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ren slept, those who were still left to her, and she had tucked them in and sat beside them in the shadowy room, oh! then, she opened wide her tender arms and gathered to her her angel children, those who had flown heavenward at their early dawn of time, caressed them, wept over them sweetest of good-nights—to those who had no night but day for evermore. She taught us in a hundred ways always to remember them. We used to find their likenesses in pictures of angels: "This is Ally's likeness, mamma; and this one little Willie's; and here is Julie, dear little Julie!" Our mother kept us close together in her heart, and now is gone to see those other little ones; she had not to go with them when they went; they had no fear in going, even in going alone; it was not far, and the road was not dark. Children are so near heaven; but the longer we live the further off, alas! we seem to get. I know that the childhood we had and the childhood we remember are not the same, yet when all is said and done methinks it is the bluest bit in our earthly sky.

TEMPLE MUNGRET

When my sister May was nineteen, and I—Monica—four years younger, we went for a time to Ireland and stayed with her godmother, who lived at Temple Mungret. I shall never forget the first time we rode on an outside car. I said to the coachman, "Don't people ever fall off these things?" "I s'pose they do, miss," he said quaintly. This place is situated on a slight eminence east of the Shannon, which it overlooks two or three miles distant from Limerick. The very spot on which the house stands was once the site of a building used by the Knights Templars as a hospital for their sick, their castle being near at hand. Some few hundred yards south of Temple Mungret stands the ruin of the ancient Abbey of Mungret, at one time said to contain fifteen hundred monks. It is related that Alfred the Great received in part his education in this monastery. There is a funny little story told of the learning of these monks, who were of the Order of St. Augustine. The religious of another monastery, also famed for erudition, were anxious to know if the reports of their science which had reached them were well founded; they therefore sent some of their brethren to visit them to see if their knowledge equalled their own. The monks of Mungret, instructed of their proceedings and not knowing if they should be able to stand the contest with honor, disguised some of their novices as washerwomen and sent them to wash in a stream over which the monks had to pass. When they drew near and saw the women they began inquiring of them the way to the abbey, and asked them many questions to all of which the apparent washerwomen answered in Latin, Greek, Hebrew, old French, etc. Immediately the travellers began to consult among themselves and decided it would be better not to continue their journey, for said they: "If the common people of this country are so learned, what must the monks be?" I almost love that old abbey and the silent dead who sleep so peacefully beneath. It is a beautiful relic of past ages of devotion and very sad and ghostly it looks of evenings. Two tall trees have struggled through the east window where the holy altar once stood. A

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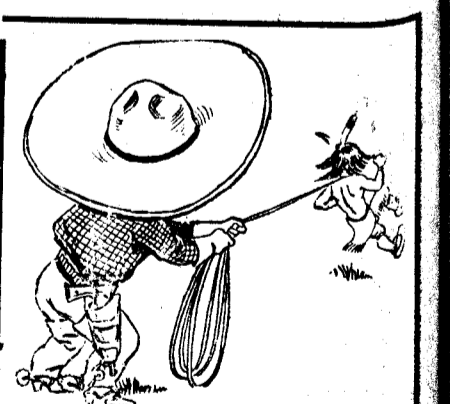
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A Japanese fisherman has caught at Honolulu a new and strange fish, which, so far as is known, is unique. The fish is called the frog fish, because of the fact that besides fins and gills it has four well developed legs and feet, the feet being even provided with toe-nails.

king, the founder, lies below. Does his royal dust shudder from contact with the plebeian bones of these later times? They lay alongside now, but do they sleep, those buried ones? I often look across moonlight nights and ask myself questions as to how they feel and how we shall feel some day—the unseen world is close around us, oh! nearer than we think. This same spring, when May and I were in England, we took a walk one evening; shall we ever forget it? We came by wooded lanes to a time-worn church and thought we would go through the neat, grassy burial ground surrounding it, and if the door were open inspect the building. This we did, and staying over-long so that the moon shone in through the high windows, we felt like going home. It was not dark; the moon comes up in spring before daylight is done. May thought she would go upstairs to the belfry, which she did, whilst I went outside and waited for her in the porch. In a few minutes she came down pale and startled. What had she seen? Oh! she did not know; she had gained a little room at the top of the stairs and entering was attracted towards a door which she thought led to the tower; she opened this door and here some awful presence froze her; she did not wait to become more intimately acquainted with it, but I have since heard that the village maidens share the same terrors and cannot be induced to go there after nightfall. You need not believe in ghosts to feel these things.

How mild and soft the Irish climate is! Almost always there are tears in its eyes and often they fall. I think the Irish character has a gentle haze about it something like the climate, which makes it very attractive and softens angularities. How nicely they put things; even the beggars (at the church doors, there are quantities of them, like there are in Italy) say such 'cute things; if you are walking with a gentleman for instance, "Arrah, thin, give us something for the sake of the purty lady." A man feels like a brute to refuse. We often drove into Limerick along the beautiful banks of the Shannon, especially on Sundays to church, when we always met a solitary individual walking out to attend the Protestant service at Raheen so as to make a quorum of three, that being the number necessary to obtain the government benefice. I think the clergyman's wife and the clerk completed the congregation. This was before disestablishment.

Ireland looks as if it wanted to be drained all over. May pretended she could not understand how Irish landlords were so poor, as they had no drains on their estates; they have been poorer since. One day she and I took a little boat and punted across the river to a place called Essex Lawn, which stands on the other side. During this short excursion we talked of serious subjects as usual when alone; of love, its pains and joys, and then the sin of loving anything earthly too much with these immortal souls, and we concluded that an unfulfilled love might give more happiness than an accomplished one, seeing that familiarity breeds contempt and satiety destroys, and when there is nothing more left to wish for should we not begin to want something else? I have learned since that love is immortal in its essence and consecrates the beloved object; true love, image of God's love for us, never tires; it is all that remains to us of the terrestrial paradise. Adam and Eve brought it with them when they left; the angel with the flaming sword took pity on them and let it pass. We went up a long avenue and called on our friend Agnes, and we three girls together talked of things we prized, music and poetry and school days and touched a little on philosophy in a light girlish way, and piety, which is a woman's crown and makes all her virtues tender and sacred. Woman, the first to fall, should still be the first with many loving wiles and winning ways to bring her hapless partner back once more along the thorny road that leads to the Heaven they forfeited. We sat in the lingering summer in a room looking southward, a ruined castle beyond. Then we spoke of relics, and the little sister fetched a box containing such. "Do you keep relics?" said Agnes, innocent mementoes of her young life and those she had known and loved therein. Amid the relics was an old pocket handkerchief with a faded name that I knew well in the corner. It was never washed since it had been a relic, she said; no doubt she feared to lose the poetry of his last touch upon it. We came back through the changing leaves and low-hanging clouds, rowed over, and thanked God that no vain or idle word had passed our lips created to praise and bless him forever. "Oh, my dears!" said our hostess to us on our return, "what do

you think? Miss R— has run off with her groom; is it not disgraceful? You would not do such a thing, May, would you?" "No, indeed!" replied my sister demurely, "unless—unless it were a bridegroom." There were plenty of would-be bridegrooms about, and so many cages open for May you never knew which she would fly into; but she was a bird not to be easily caught. One of those numerous lovers one day said to her, after a great many pretty speeches, "But you must find our accents wretched." "Nay," she answered, "the accents of friendship are always delightful." It is as natural for an Irishman to make love as for the sun to shine on flowers, and this dear princess accepted all their adorations calmly and with a sweet unconsciousness, as if it were a maiden's daily crown of life to be worshipped. How well I remember one time—it was in September—I was upstairs and leaning out of our room window, which looked down on a lovely archway of white star-like clematis, now in full bloom. Under this May was standing with Will Yarrow; she looked so pretty in her soft pale blue, with her shining fair hair crowning her stately head. I heard him say: "It is a great mortification for me to be forced to love you so, for I do detest your nation" (you might not believe it; they are not over and above fond of us English, but loving and liking are different). Will was rather lame, but he had the sweetest voice; it was like music, hearing him talk. I saw him pick up a clematis spray that fell from her dress; was his love like its bloom, so light and frail? No; he crossed the ocean three times only to look at the outside of the house where she dwelt, because,—oh, well! their paths lay diverse and he for many a year knew in his heart "the constant anguish of patience," but at last, like the blossoming of an aloe, an Indian Summer was granted them; when all hope of good things had vanished the best time came. Don't you remember, May, the odor of mignonette in the flower beds, and in the pleasure garden the roses blooming again like second loves, and the china asters so grave and sweet adorning the gentle evenings, those evenings that climbed up the rosy western ways and slept on night's starry bosom.

(To be continued)

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Clerical News

Monsignor Dugas is rapidly convalescing after the successful operation he underwent last week.

Next Saturday is the eightieth anniversary of the approbation by Leo XII. of the rules of the Oblates of Mary Immaculate.

Rev. J. Paille, O.M.I., of Prince Albert and Saskatoon visited our office this week.

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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.—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.

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Persons and Facts

(Continued from page 1)

The government grant to the local Catholic school for the current year is the highest in the record of the parish. The grant amounted to \$2,255.

There were, by the last enumeration, fewer than 1,200 divorced men in New York, of whom 350 were in Brooklyn, while in Chicago, the number was nearly 2,000, and in Indianapolis, which has less population than the borough of Queens, 600. There were only thirty-five in Queens. San Francisco, which has almost exactly one-tenth of the population of New York, had by the last census 800 divorced men, equivalent in the same ratio to 80,000 in New York, where actually the number is only 1,200.

It will be good news to art lovers throughout the world that the Palace of the Popes, at Avignon, France, one of the most remarkable historic buildings in Europe, which for years has been used as a barracks, will be transformed shortly into a museum of religious art. The papal chapel, conclave hall and private apartments will be restored as they were in the time of Gregory XI.

The famous priest composer, Rev. Dr. Hartmann, O.F.M., has just been elected a resident socio of the Italian Academy, an honor bestowed only on Verdi and Mascagni.

The decree of beatification of the Venerable John Duns Scotus is expected to appear in May.

A Catholic cathedral is to be erected at Tokio on a site given by the Mikado.

Rev. Father Fleming, the Garrison Chaplain at St. John, N.B., has just taken his departure from Halifax. He has been a devout and painstaking chaplain, and his transfer to Bermuda is to enable him to resume his duties as chaplain to the Imperial forces there, a duty which ceases in Halifax on account of the withdrawal of the Imperial troops from that station.

It is stated in Paris, France, that Cardinal Richard has declared that he will resign his position as archbishop of Paris. He is 87 years old.

In Ireland there are 169 conferences of the St. Vincent de Paul Society; England, 196; Scotland, 23; Canada, 134; Brazil, 358; Egypt, 4; Turkey, 31; Africa, about 35; China, 3. In Rome there are 44 conferences; Geneva, 58; Turin, 51; Bologna, 28; Venice, 40; Milan, 76; Naples, 37; Modena, 16; Florence, 39.

A bill that will provide for the regulation of the liquor business along lines radically different from those now in operation will be presented to the legislature of New Jersey by a number of Catholic priests, who have formed an organization for that purpose. Bishop John J. O'Connor, of Newark, and Bishop James McFaul, of Trenton, have given their approval of the plan. The bill will fix the license fee at \$1,000 and will provide for the maximum of one saloon to each 1000 inhabitants. Saloons are to be permitted to do business only between 8 a.m., and 11 p.m., and not at all on Sunday.

Father Elixis Maria Leyicier, Procurator of the Servants of Mary, has brought out an index of the contents of 22 volumes, comprising the acts of Leo XIII. during his long and brilliant pontificate. This vast labor appears as Volume XXIII. of the "Acta Leonis XIII." and is divided into six parts, conforming to the diversified phases of this long pontificate. The three first divisions are topical, the fourth is analytical, especially concerned with the various subjects forming the matter of those famous Encyclicals, as regards the ecclesiastical hierarchy, civil society or principalities. In the sixth division are indexed alphabetically, states, dioceses, cities, parishes, etc., with various appendices, covering sermons or addresses of Leo XIII. and Concordats arranged by him with various governments prior to 1893. It forms 482 quarto pages, printed at the Vatican printing office.

There is under construction at the works of the Billings & Spencer Company, Hartford, Conn., a mammoth 5,000-pound drop hammer, which is believed to be the largest friction board lift drop hammer in the world. It is being constructed for the Bethlehem Steel Company, of South Bethlehem, Pa.

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