

Northwest Review

OTTAWA, ONT.
COMMON R. ROOM

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 9.

WINNIPEG, SATURDAY, DECEMBER 10, 1904

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

One of our most attentive readers has an extraordinary way of directing our attention to important passages in the papers he occasionally sends us. He draws a blue pencil diagonally through the passage, uniting the four corners of it by a cross of blue, which most people use to strike out or delete a passage, and in fact our friend's strange method of "marking copy" does strike out or, at least partially obliterate, a number of the very words he wants to emphasize. If this should meet his eye we wish he would kindly adopt the usual method of making blue pencil marks outside or near or around the marked passage, but not through it.

Father M. P. Dowling, S.J., President of Creighton University, Omaha, speaking on the occasion of the St. Louis University's diamond jubilee, said: "I am the representative of the only free Catholic college that I know of in the United States. With a modest endowment, less than the mere annual revenue of many colleges in this country, we have educated almost an entire generation of Catholic youth and given them reason to bless the honored name of Creighton. Where are the other Creightons?"

There are probably a good many other wealthy Catholics who would like to found a college or other school of learning but who are deterred by the immense sums required by the great universities. The Creighton family were most fortunate in securing as administrators of their charitable investment the members of a religious order which has always scrupulously adhered to the intentions of its benefactors, and which, by the mere fact of being a religious order, cannot expend any of its revenue on salaries for professors. Creighton College, the nucleus of what has since become Creighton University, has some twenty able Jesuit professors who, receiving nothing but their food and raiment, probably do not represent an average expense, for each, of three hundred dollars a year. Professors of the same ability would receive in the "Catholic University of America" or in any Protestant university at least three thousand dollars a year. Thus Creighton College gets excellent results at one-tenth the average annual outlay. Moreover, the direction of a religious order that has a steady stream of new blood flowing in the time-honored channel ensures a unity and stability of training that can hardly be realized with the same perfection elsewhere.

Mr. James R. Randall, in his last weekly letter to the "Catholic Columbian," gives, on the Caldwell episode, new details, one of which confirms our own already recorded impression of the poor lady's "spectacular" portrait. "The Catholic University," writes Mr. Randall, "having been, more or less mortified, if not injured temporarily, by the Waggaman affair, has now to confront the apostasy of a woman once held up by Bishop Spalding as a model and who claims to have founded the institution. She was one of those ladies who I am told, dress in a way, at a public function or dinner, that makes the judicious and prelate grieve. Her portrait, at the University, reclining on a couch, struck me as spectacular. Her engagement with Prince Murat and alliance with a foreign nobleman in Republican France, displayed a kind of worldly vanity that rather contrasted with the seriousness of founding a Divinity department. And now the so-called foundress has become an apostate, listening, she says, to the calling of her Protestant blood, just as her sister is said to have done. Well, there is a kind of chagrin perhaps among her clerical and lay friends, the more so as she appears to intimate that a portion of her fortune was coaxed from her, and I wish, with The Columbian, that the University

were rich enough to hand back her \$300,000 with interest. The Church, of course, will not suffer from her defection. She is one of the weeds mentioned by Dean Swift. We can only pray that she has not finally hurt herself. The founder of the Caldwell fortune was her grandfather. He was an actor and a theatrical manager; also a shrewd dealer in real estate and a gas promoter. He had two sets of children. Shakespeare Caldwell, the father of the girls, lived in the West. Two sons resided at Mobile and to them he gave a large fortune—\$600,000—in gas properties. The elder brother, James, was a converted Catholic and lived and died a bachelor, honored and beloved in the Faith. The younger brother, Edward, was a Protestant and married a Protestant lady, who is now wedded to another gentleman. I never knew James, but I had some intimacy with Edward. Both passed away prematurely with consumption, inherited from their mother. "Scandals will come, but woe to him—or her—from whom the scandal cometh." I have little doubt that the poor, diseased Marquise is partially demented, and, as you say, let us pray for her return to reason and the Fold.

"The Viatorian" is to be congratulated on its denunciation of Jean Jacques Rousseau in its November issue. The article of our college contemporary on "Rousseau and our Normal Schools" ought to open the eyes of a certain Catholic writer of the Liberal school who, whenever he lectures on education before Protestant audiences, thinks it good policy to praise Rousseau and to ignore all Catholic educators. It appears that Rousseau's "Emile" is used as a classic in the normal schools of Illinois. Against this unwholesome doctrine a writer in the Chicago Tribune has entered a much needed protest, which the college journal of Bourbonnais, Ill., supports in this vigorous style:—"The animadversions of the Tribune are timely, because it is needful that we seek by all means to avert socialistic propagandism: and of a certainty, those normal schools of the nation, those fecund centres which bring forth the educators of the childhood and youth of America, should not be nests of socialism and schools of revolution and anarchy. Rousseau and Voltaire and a score of other brilliant Frenchmen were, as the Tribune calls them, the 'Makers of the French Revolution,' the parents of the 'sans-culottes' and Jacobins of their day, and the grandparents of the modern dynamiters and of all obstreperous rebels against all lawfully constituted authority, human or divine, parental, ecclesiastical or civil. What inspiration for the rearing up of God-fearing and law-abiding generation of young Americans can our teachers derive from the works of men whose brilliant genius was ever employed in attacking, in decrying, in ridiculing all institutions human and divine? And in particular what profit can be gained from reading 'Emile,' the work of a man who lacked the first requisite of a good teacher, viz: the love of children, 'a work,' says the Tribune, 'telling parents how to rear their children, by a father who had sent his own five children to the hospital for foundlings, a man who was immoral, ungrateful to his friends, and who exhibited a detestable deficiency of parental affection. . . . That book teaches teachers to teach children that all authority is tyranny, and that consequently insubordination, insurrection, rebellion are marks of healthy independence. It teaches teachers to teach children a supreme disregard of religion, to ignore it absolutely.' Then, applying Rousseau's doctrines to the present condition of France, 'Has our college contemporary says: "Has she progressed so wonderfully along the pathways of higher civilization since her multitudes have carried in their pockets the gospel of Rousseau? What political instability is evidenced in her many changes of government! With two-penny pettifogging and loud-mouthed infidels ubiquitous socialistic demagogues to hoodwink the gullible

crowd from the hustlings and especially in the press, France is rapidly sinking to the rank of a third-class power. France is becoming a babel of confusion. Atheism is rampant; religion, the inspirer of those valiant Franks who did the deeds of God, is persecuted; schools are conducted much on the Rousseau plan, with the consequent lowering of national ideals, the dampening of patriotism, the increase of juvenile crime and the threatened extinction of the nation through race suicide. The absurd social teachings and the demoralizing pedagogical doctrines of Rousseau, even though presented with all the attractive finish of a literary artist, will ultimately land those who feed upon them in a state not far removed from the original sylvan bestiality of the race supposed by Rousseau himself. Is it not about time that our normal schools select another book than the "Emile" as a vade mecum of American school teachers?" This question applies, in a measure, to some of our Canadian Protestant normal school teachers who have been known, innocently, let us hope, to praise 'Emile,' which they had never read, and its author, Jean Jacques Rousseau, of whose wretched life they were profoundly ignorant.

Clerical News.

The local vicariate of the Oblates has been raised to the dignity of a province, so that the Very Rev. P. Magnan, O. M. I., is now Provincial of the Province of Manitoba.

Rev. Father de Corby, O. M. I., came in from Fort Pelly last Tuesday and remained at St. Mary's Presbytery till Thursday.

Rev. Z. Lacasse, O. M. I., preached a triduum of preparation for the feast of the Immaculate Conception in the Grey Nun Mother House.

Rev. Dr. Trudel preached a triduum to the young ladies of St. Mary's Academy in preparation for the 8th inst.

Rev. John McDonald, S. J., left on Wednesday for Pembina to sing High Mass and preach there on the feast of the Immaculate Conception.

The cathedral triduum was apportioned in this way: first sermon, Monday, His Grace the Archbishop; second sermon, Tuesday, Rev. Dr. Beliveau; third sermon, Wednesday, Very Rev. F. A. Dugas; fourth sermon, Thursday, Mgr. Langevin.

The Right Rev. Dr. Miller, O. M. I., was consecrated Bishop of Euenia and Vicar Apostolic of the Transvaal on November 13 at Tower Hill, London by the Archbishop of Westminster, assisted by Right Rev. Dr. Dostenville, O. M. I., Bishop of New Westminster.

The Bishop of Middlesbrough addressed a large meeting of Catholics in the Middlesbrough Town Hall on the occasion of St. Mary's annual concert, the Mayor and Mayoress being present. He contrasted the irritability of the "Passive Resisters" conscience when Catholics received fair play with the ease of their same conscience when our enlightened rulers provided universal education for the Hindoo. His Lordship spoke of the surprise felt by the Catholic community at the curt refusal of the Local Authority to recognize the Newlands Convent as a pupil teachers' centre, and said there was no course open to the friends of the Convent but to appeal to a higher authority. The Bishop appealed to the Education Committee to put an end to the senseless hostility to Catholic education that existed. He advised the Catholics to vote for no man who would deprive their children of a Catholic education.—Catholic Times (England), Nov. 18.

Rev. Father Messier preached a tri-

duum to the Sisters of St. Mary's Academy, ending on Thursday, the 8th.

Rev. Father Dorais, O. M. I., who was here this week, a guest of his brethren of St. Mary's, reports that the new boarding house for Indian children at Sandy Bay is nearing completion, in fact he already lives in it.

Rev. Father Poitras, O. M. I., returned on Wednesday from St. Charles, where he made his annual retreat.

Persons and Facts.

The Paris Municipal Council favors a project for introducing a law compelling the observance of the Sunday as a day of rest.

Reports from the West of Ireland state that there is much distress owing to the failure of the potato crop.

His Holiness the Pope has granted the Cross "pro Ecclesia et Pontifice" to the Lord Mayor of Cork in attestation of approval of devotion and fidelity shown to the Church and its Supreme Head.

Mgr. Carebotani, the inventor of a new wireless telegraphy system and geodesic apparatus, will shortly leave Munich for London, to submit his inventions to the Admiralty.

Miss Maria Charpentier, of Grafton, N. D., has been accepted as a pupil in the Nurses' Training School of St. Boniface Hospital.

The results of the second ballots in Italy show that the Socialists have lost seats, but that their revolutionary leaders have been unsuccessful. As a result of the elections, moreover, the hands of Conservative representatives in Parliament have been greatly strengthened.

The Rev. John Lloyd Keating, M.A., formerly rector of Maperton, Somerset, has been received into the Catholic Church at St. Leonard-on-Sea.

Sir Stephen Edward de Vere, fourth baronet, who died on Thursday, Nov. 17 at his residence, Foynes, County Limerick, in his 93rd year, was the second son of the elder Sir Aubrey de Vere, (author of "Mary Tudor"), an brother of the younger Aubrey de Vere, the tender Catholic poet, whose life has lately been written by Mr. Wilfrid Ward. Between Sir Stephen and his brother there existed to the end the very closest affection. Both were brought up as Protestants. While Aubrey reached Catholicism through the philosophy of Coleridge, the writings of Newman and the other Teactarians, and the influences of the city of Rome itself, Stephen joined the Church from simple admiration of the religion of the Irish peasantry, and from a desire to be in harmony with them. His intense feeling for the people among whom his lot was cast was the most notable element of his character. For a few years, 1854-59, he sat in Parliament for the County of Limerick as a Liberal. Sir Stephen de Vere, like his brother Aubrey, was unmarried, and by his death the baronetcy becomes extinct.

In a late number of the "Catholic Watchman" we find an account of the reception of a choir novice at the Presentation Convent in Black Town, the Commercial quarter of the city of Madras. The mere fact of such a ceremony is, of course, too common to be notable, but one circumstance in connection therewith is distinctly worth mentioning. Miss Anna Murphy—or, as she is now called, Sister M. Dominic—is the eighth daughter of Mrs. Murphy to consecrate herself to the religious life. As the "Watchman" comments: "A record surely, even in so Catholic a land as Ireland, which is so prolific in vocations to the cloister!" Of what abundant suffrages is not that good mother assured when she will have passed from earth to purgatory!—Ave Maria.

The sermons in St. Boniface College chapel in honor of the Immaculate Conception jubilee were as follows: Monday, Father John McDonald, S.J., in English; Tuesday, Father Chossegros, S.J., in French; Wednesday, Father Lawrence Drummond, S.J., in English; Thursday, Father Chossegros, S.J., in French.

St. Pie Letellier Notes.

On Sunday the 20th, a pleasant evening was spent in the Municipal Hall, the proceeds of which were in aid of the church. Mr. Benard now from the Archbishop's palace, but formerly a journalist of Montreal, read a very interesting paper on "Catholic journalism." He explained very clearly what a good newspaper should be, and what it should not be. Good or Catholic journalism was compared to a stream, which, flowing gently down the hill-side, spread itself abroad in the plain fertilizing the land which would then bring forth good fruit; whereas on the contrary bad or sensational press matter, was like a turbulent stream flowing also down into the plain but upsetting and shaking to their foundations all that came in its way.

The simple fact of newspapers multiplying did not prove that civilization was at its highest, for many thousands of suicides and other crimes could be traced directly to the bad influence of newspapers; particularly was it remarkable that in the States where papers had multiplied exceedingly in the last few years, suicides even among minors had correspondingly increased. Parents were urged to exercise care in selecting reading matter for their homes and were advised to contribute to some good Catholic papers. The Northwest Review was much praised for those who read English. Les Cloches de St. Boniface for our French Canadian brethren and if able to subscribe to more than one Catholic paper La Croix of Montreal was cited as being quite Catholic, in fact some had objected that it was "too Catholic" but this was perhaps a fault on the right side, for had the papers before mentioned been "too Catholic," no crimes would have originated in their perusal.

After the reading, Father Camirand sang several songs in English and French and M. Dugais accompanied him. Mr. L'Heureux of St. Pierre and some local talent then favored the audience.

Afterwards those present took supper, which had been provided by the ladies of the parish, and all passed an enjoyable evening, the proceeds of which amounted close on \$45.

The following week a box social was held in connection with the raffle for which tickets have been sold for some time.

A pleasant evening was passed. Mr. Potvin of St. Boniface sang several songs most acceptably. Mr. Z. Lemire jr. also sang as did one or two others. Some young ladies must have felt highly pleased to see their boxes sell for about \$5.00. Altogether the box social made a profit of over \$60, and tickets on the lamp and chair raffle had been sold for \$130. Mr. O. Bellavance presented Father Jutras with a carriage robe which will be raffled off in a couple of weeks or so. As the church ornaments for which the raffle was first organized amounted to \$125 there is a nice little balance over towards any further improvement for the church. Before long it will be necessary to enlarge or rebuild the church.

Father Jutras profited by the fine weather last week, to make his pastoral visits, instead of waiting till the New Year, when the weather is often exceedingly severe.

On the 22nd Mr. D. L'Oiselle led to the altar Miss Dumautier. They will reside on a farm about eight miles from Winnipeg.

Two Grey Sisters from St. Boniface are collecting here for the Orphanage, we hope they will be well supported.

PRIEST VS. PARSON.

Catholic Missionary Speaks in Protestant Pulpit and Puzzles Preacher.

Glemons, I.A., is a typical western town, Protestant in sentiment and population. It has been a fruitful field for intolerance, and lectures on the abominations of Rome.

To dispel this bigotry, Rev. Denis Lundo, pastor of St. Anthony's for whom Rev. Father Angelo, of the Passionate Order, Cincinnati, Ohio, was conducting a mission, recently conceived the idea of having a lecture in Glemons in order to let the truth shine there, for the good of souls. As Father Angelo had made a favorable impression at Zearing, Iowa, the pastor thought that a lecture would remove much prejudice at Glemons. Through influence Father Lundo succeeded in procuring the Christian of Campbellite church for the lecture.

That night the beautiful and spacious church was crowded and among the audience was the Campbellite, or as he is called, the Christian minister, the Rev. D. H. Helfinstine, late president of the Palmer College, Le Grand, Iowa. Father Angelo in his brilliant lecture, proved here, by the minister's own bible, that Christ gave power to the apostles, and that this power has been transmitted to their successors; that this power has always been exercised from the early ages in the Catholic Church. Then the preacher answered many objections. The lecture was interspersed with anecdotes, which rendered it very spicy.

Minister and Priest.

At the end of the lecture Rev. D. M. Helfinstine arose and confessed that the speaker in his discourse had been very fair to Protestants, but he remarked that he would like to ask Father Angelo a question.

The following is a brief resume of the discussion which ensued.

The Christian Minister—Brother, I would like to ask you a question.

Father Angelo—It would afford me much pleasure to answer it. Here the reverend missionary approached to the front of the rostrum.

Minister—Is there no power to pardon sins, outside of the Catholic Church?

The Missionary—The Catholic Church alone possesses the power to forgive sin. She alone has always claimed and exercised this power, which as I proved in my lecture, has been transmitted to their lawful successors.

The minister seemed distressed and embarrassed.

The Missionary—As a minister of the Christian church, do you claim the power of forgiving sin?

The Minister—No, but I go to God Himself, and I confess my sins to Him and I believe that I will be pardoned and saved.

The Missionary—If, as you say, you go to God Himself to receive pardon for your sins, what meaning do you attach to these words which I have read out of your Bible: "Whosoever sins ye remitted unto them, and whosoever sins ye retain they are retained."

The minister, after an ominous silence, says: I prefer not to enter into controversy.

The missionary then gave in detail the scriptural proofs of confession.

The Missionary: Brother, tell me, do you not think that we should confess our sins to a lawfully ordained minister?

The minister remains silent.

Preacher in Silence.

The Missionary: Brother will you kindly tell me the name of your denomination?

The Minister: I am a christian minister.

The Missionary: The founder of your church is Alexander Campbell. Is he not?

The Minister: No; he is not the founder of our church.

The Missionary: It is very strange that you deny it, for the reason, that history proves that Alexander Campbell has founded the christian or Campbellite church.

The Minister: He is not the founder.

The Missionary: Brother, please tell me, who has founded your church?

The minister is silent and does not answer.

The Missionary: I repeat, history proves that Alexander Campbell has established the Campbellite, or as it is now called, the Christian church. Before Alexander Campbell, there were no Campbellites or "Christians" so called.

The Minister: Well, will we not be saved?

The Missionary: Brother, you will be saved and you will enter heaven as well as myself, if you think you are in the right, that is if you are in good faith and keep the commandments and lead a good life, and follow the dictates of your conscience.

Amen, Brother.

The Minister. Amen.

The Missionary: But you must be in good faith; if you doubt that your religion is the true one, you must make inquiries and find the true Church. Now, I maintain that the Roman Catholic Church is the only true Church of Christ. The old Church whose origin goes back to the first century. We claim a line of Pontiffs going back to St. Peter, the prince of the apostles. At no time has the succession been broken. From the present Pontiff, Pius X., we go back to Leo XIII., and from him to Pius IX., and from him to Gregory XVI., and thus we go back from one Pontiff to another till we come to St. Peter himself. No other Church can lay claim to this long line of Pontiffs. Therefore the Roman Catholic Church alone is the old Church founded in the first century by Christ. Am I right or am I wrong? Here Father Angelo turned to the minister and looked right into his face. But he sat in silence with his eyes cast down.

When Father Angelo perceived the embarrassment of the Rev. Mr. D. M. Helfinstine, he smilingly remarked: I am immensely pleased to have met you, brother, and I hope that if we meet here below no more, we shall meet in heaven above.

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Brother Helfinstine; Amen, brother. Here the discussion ended. The people regardless of creed, even the Campbellites, immediately crowded around Father Angelo, grasped his hand warmly, and congratulated him upon his success. The debate was wholly unsought and unexpected, and afforded the able and eloquent missionary a splendid opportunity of expounding some of the vital doctrines of the Catholic Church.

THE DECISIVE SINGLE VOTES.

About this time one may expect to see many dissertations on the importance of a single vote. The statement that Marcus Morton defeated Edward Everett for governor of Massachusetts by a single vote in a total poll of 100,622 appears in the newspapers in every political campaign. A very good one-vote story, attributed to the late Tom Corwin, United States senator from Ohio, about an election in Rhode Island and recalled by the St. Louis Republic, may not be familiar to the reader:

"In the spring of 1811, at the annual election in Rhode Island, there was a town precinct closely contested by the Federal and Republican (the peace and war) parties. A Federal farmer, hurrying down to vote just before closing time, was stopped on his way by finding one of his valuable pigs fast caught in a fence. He tried to pull the pig out and failed. Then with some difficulty he pried away one of the planks, released the pig and started on a run for the polling place. Just as he got within a hundred feet of it the town clock struck 6. The polls closed without his vote. The result

was that a war representative from that town was elected by one vote. When the general assembly met a few weeks afterwards a war senator was chosen by one majority on joint ballot. In 1812 the declaration of war with England was carried into the Congress by one vote. General Jackson was nominated as a major general and confirmed by one vote. He commanded the army at the battle of New Orleans, won a great victory, became a popular military hero, was elected and re-elected president, turned all the Whigs out of office, removed all the deposits from national banks, and played havoc generally, and all because that pig was up in Rhode Island got fast in a plank fence."

SEEKS NO COADJUTOR.

A rumor, starting in The Herald, of Rochester, N. Y., that the Right Rev. Bishop McQuaid was to be supplied with a coadjutor—indeed, that his diocesan consultors and permanent rectors had actually met and chosen three names to send to Rome—is denied by the Bishop himself, thus emphatically: "Bosh! When I want a coadjutor I'll tell the public myself. The meeting on Tuesday was to transact business of interest only to ourselves and of no interest to the public at all."

Within the past year Bishop McQuaid has personally superintended the building of the Homes for the Aged and the new Preparatory seminary, for which a large sum of money was raised by the people and donated by the priests. He has made his usual confirmation tours, written and preached much as heretofore, and, in short, given full evidence of continued strength for the burden of the day. He has governed his diocese with vast success for thirty-six years, and his priests and people pray that his rule may be unto the days of Leo XIII.

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Northwest Review

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SATURDAY, DEC. 10, 1904.

Calendar for Next Week.

DECEMBER.

- 11—Third Sunday in Advent. Com-
memoration of St. Damasus.
- 12—Monday—Of the octave of the Im-
maculate Conception.
- 13—Tuesday—St. Lucy, Virgin, Martyr.
- 14—Wednesday—Of the octave. Em-
ber Day Fast.
- 17—Thursday—Octave of the Imma-
culate Conception.
- 16—Friday—St. Eusebius, Bishop, Mar-
tyr, Ember Day Fast.
- 07—Saturday—Ferial office. Ember
Day Fast.

AN INTERESTING DEBATE

The first public debate ever held in the English language in St. Boniface College deserves more than the extremely brief mention we might have made of it last week as we were going to press. The hall of our Catholic College has often witnessed French debates carried on with spirit and success, but this new departure shows how the English speaking element is beginning to assert itself in the sphere of higher Catholic education.

Rev. Dr. Sparling, principal of Wesley College, and chairman of the judges—the two other judges being Rev. Canon Murray, of St. John's College, and Mr. J. K. Barret, LL.D.—remarked upon the splendid gathering of friends, and, in announcing the decision of the judges, he said it was a little difficult to believe that this was the first English debate ever given in St. Boniface College, and in fact he would not have believed it, had not the fact been asserted by Father Drummond, whom he knew to be a truthful man. Judging both by the matter and the manner, he would have supposed the debaters old-timers.

The Free Press reporter called it "a thoroughly instructive and entertaining debate." Careful preparation of arguments and even of expressions was much more evident than in most college inter-collegiate debates.

After the college orchestra had rendered the "St. Boniface college Grand March," composed by Father de Mangleere, S.J., of the college faculty. Harold Conway recited with considerable feeling "England's Heroes," a poem composed for the occasion and extolling those who died for the faith in the persecution of Queen Elizabeth.

Rev. Lewis Drummond, S.J., as chairman of the debate, explained why the St. Boniface College English Association was called the "Campion Literary Society." Edmund Campion, a Jesuit priest martyred at Tyburn in 1581, was its patron. He was beatified by Leo XIII. in 1886. The feast of Blessed Edmund and his companions occurs on December 1, the day on which the debate took place. Father Drummond showed by reading the two passages, that Gardiner's sketch of Wolsey in Shakespeare's Henry VIII., a passage which Dr. Johnson considered the finest in all the tragedies of Shakespeare, was based on Campion's prose character sketch of the famous Cardinal in Campion's Abridged History of Ireland. So great was Edmund Campion's reputation as a writer and an orator that Elizabeth did all in her power to win him to Protestantism, but in vain. Father Drummond then explained the scope of the debate, the subject of which was expressed thus: "Resolved that the abolition of universal or manhood suffrage is desirable in the interests of political honesty and of more efficient government."

J. O. Plante opened the debate for the affirmative, insisting on the various abuses and disadvantages of the present electoral system. Corruption had grown to such an extent as to be a constant menace to social stability. The multitude was a spoilt child. We were at the mercy of popular gusts and tor-

nadoes of feeling, and nothing short of Socialism was the probable terminus of present political agitations.

J. F. Walsh followed for the negative and showed that in spite of accidental abuses the present system was the only one feasible at the present day. The principles of "Liberty, Equality and Fraternity" had taken firm hold on men's minds. The lower classes had learned to respect themselves more and the higher classes less. Moreover, the people could never be induced to disenfranchise themselves. Manhood suffrage had come to stay, because it meant nothing less than democracy itself.

The suffrage had been an educator of the poor, and was an outstanding bulwark against oppression. To destroy universal suffrage would be turning the country over to despotism or anarchy, social conditions would become so unsettled that peace and progress would be rendered impossible, and liberty, fraternity and equality would perish from the earth.

Mr. J. B. Tremblay then took up the argument for the affirmative, contending that it was illogical to suppose that popular suffrage was responsible for national prosperity. Under the present system the people were bamboozled by designing political mountebanks. He did not think there would be much difficulty in changing existing conditions. In France, not half the people who had the right exercise the franchise; they feel instinctively that the system is but artificial. He would like to see the mindless multitude eliminated as a factor in national government; and the incapables, the incompetents and the undesirables excluded.

The education the people receive in the exercise of the franchise was only that undesirable education of the demagogue, the political contriver, and the yellow newspaper. It is universal suffrage that has filled the legislatures with representatives of the people who because of the money and political influence are mute. The abolition of universal suffrage would seat intelligent men instead of political tools.

The second speaker on the negative side was Ras A. E. Baribeau. His homely similes were an attractive feature of his address. He disparaged the view of his opponents on the disadvantage of universal suffrage; they were real, he admitted, but they were slight in comparison with the advantages. Would we abolish railroads on this continent because hundreds of lives are lost annually through their operation? Just as well call a man a negro because he had a wart on his nose. He substantiated the advantage of universal suffrage by citing nations wherein it has prevailed, especially the British Empire and the United States.

The leader of the negative, Mr. J. F. Walsh, in rising to reply said that the affirmative had failed to show an important point, namely, "where they should draw the line in case of abolition. He produced extracts from the different speeches of Cardinal Satolli and Peter Curraa, the leader of English workingmen, to prove his statements. A letter was also read from Premier Roblin, expressing his opinion for the negative.

J. O. Plante, the leader of the affirmative, then closed the debate with a very effective speech. He quoted Washington, Adams and Jefferson, and read a letter from Senator Bernier. As he was one of those who had lost his vote in the last elections in St. Boniface, he brought forward his own experience as proof of political corruption.

While the judges were comparing notes in another room the college orchestra played "Estudiantina" and Leo Fretz recited "The Duel" by Tom Hood, a masterpiece in punning.

Rev. Dr. Sparling, whose words we have quoted at the beginning of this report, and who had requested to have the privilege of announcing the decision himself, declared that the judges were unanimous in favor of the negative, although they did not reach their decision without a good deal of discussion due to the acknowledged merits of the other side. Canon Murray concurred with Dr. Sparling in thinking that the St. Boniface debaters would compare favorably with any debaters in the other colleges. Dr. Barret also spoke, hinting that he at first leaned towards a decision in favor of the affirmative.

Nwest Review editorial contd
His Grace Archbishop Langevin thanked the judges for their kind appreciation of the debaters. Without entering into the merits of the question he could say that the affirmative had made out their case very well. It does seem reasonable that those who are better qualified should have more to say in the government of the country, as in Belgium where educated men have more than one vote. He admired the way in which these young debaters had

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spoken. If they were not accustomed to public debates in England, it was at least perfectly evident that they were accustomed to think, to develop an idea to its logical conclusion. This they owed to the training they received through the "Ratio Studiorum" of the Jesuit Fathers. The result is a credit to the young men, of whom His Grace felt proud, and whom he congratulated. It must also be a great pleasure to the learned Fathers of the Society of Jesus. He was glad to see those excellent judges from Winnipeg; he hoped to see them often here, so that he could say there was no longer any river between them.

WHAT A WOMAN DID.

From Our Dumb Animals.


Mr. Editor:—As I was riding in the cars last week I formed the acquaintance of a venerable lady who sat behind me. She was earnest in her defence of dumb animals, and in praise of your Society. She gave me a bit of her experience, which I desire to tell you in her language, as far as my memory serves.

"We were going from A. to S. one day. My nephew, a lad of fourteen, was driver; beside him was a grandchild, and before, a pair of favorite horses. We came round a sharp turn in the road, and at the foot of a steep hill found a quadruped and a biped. The former was a noble-looking horse, the latter an unmistakable brute. The horse was harnessed to a farm wagon, containing perhaps half a ton; the man was beating him, and shouting loud enough to be heard a mile away. I told Eddie to stop, and I said to the man, "Please don't whip that horse any more." He answered churlishly that he thought he knew his own business. I thought he did not, but kept it to myself. I kept talking to him pleasantly, as I wished to gain time for the panting horse. After a few minutes, I said, "You think, probably, that women don't know how to manage balky horses, but I have been accustomed to ride and drive ever since I was twelve years of age. If you'll allow me, I would like to try your horse, and if I fail with him, I will help you up the hill with my team." He looked annoyed, but after a little hesitation said, "All right you can try." I stepped from my carriage and went at once to his horse's head, which I loosened from the vile check. He dropped his head, and, as if he knew I was his friend, he turned his face towards me for a good look. I patted him on the neck and face for a minute, and we soon were on the best of terms. Soon I mounted the wagon, and indicated my wish by slightly pulling one rein, and saying "come." He started promptly, and went straight up the hill to the top, when I stopped him! His owner followed. To his credit be it said, he removed his hat, helped me from the wagon, and said, "I thank you; you have taught me a lesson."

POPE AND LABOR UNIONS

New York labor unions have made public the following letter to the International Society for the protection of Workmen, from the papal secretary of state, Monsignor Merry Del Val: "My master, the Sovereign Pontiff, desires me to express to you that, like his predecessor, Pope Leo XIII., he is in hearty accord with all movements intended to benefit workmen." "The Pontiff, in particular, desires it understood that he favors with all his heart any lightening of the burden of the men and women who work with their hands. Work should be so regulated to permit of the stoppage of all work on Sundays. The workmen should be protected against employment and employers that have no regard for his dignity as a man and a citizen, that endangers his morality and interferes with his family life."

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STARBUCK ON FRENCH EVANGELIZATION.

I have already taken note of a letter in the Presbyterian Witness, from Mr. Murdock Mackinnon, deprecating the efforts of the Canadian Presbyterians to proselytize the Canadian Catholics.

Mr. Mackinnon could hardly dispute the lawfulness, although he might doubt the expediency of such efforts provided they were frankly called what they are, proselytism. The right to hold a set of opinions naturally involves the right to propagate them. The Presbyterians, might, if they would, have a committee for bringing over the Methodists; but assuredly they would not call it a committee for evangelizing them. Then to appoint such a body, as they do, under this title, or its equivalent: Committee for Evangelizing the Romanists," can only be warranted if the Catholics are not Christians. It is against such an assumption that this gentleman protests.

In a rather angry answer to Mr Mackinnon, Dr. Ross, chairman of the committee in question, allows that if the Canadian Catholics had the Gospel it would not be right to talk about evangelizing them, but, says he, as they have not the Gospel, they are as much objects of evangelization as anybody else.

This rather puzzles me. What is the Gospel? We shall all allow that it is this message: "God hath given unto us eternal life, and this life is in His Son." Now Rome has never wavered from enforcing this truth since there was a Christian Rome. Then surely all under her care have had the Gospel unless they have been astonishingly neglected by their pastors, which can hardly be assumed of Canada.

Moreover, it is involved in the Gospel, that every one is partaker of its benefits who is controlled by Faith that is actuated by Love, as St. Paul declares. Now this proposition is of the very essence of the teachings of Rome. Here was the irreconcilable breach between her and the Lutheran Reformation. "The Lutherans were willing to reaccept the Papacy, as being at least of historical right. They were willing to continue the Episcopal rite, as in our time, its civil authority were abated. They were strenuous against the intercession of the Saints, or against Purgatory. As they strongly affirmed the Real Presence, they would hardly have refused to revert to Transubstantiation, other matters in dispute had been adjusted.

The one thing which the Lutheran would not give up, which Luther called "the article of the standing or falling Church," was this doctrine: "Man is justified by Faith, before Love, and without Love. Love and Good Works are a natural and desirable sequel of Justification, but they are not absolutely of its essence either in life or in death." Nor was this a hasty extravagance. It was the reluctant testimony as to Lutheranism given by the eminent Lutheran, George Calixtus some five generations after the publishing of the famous Theses.

Although this disparagement of Love and Good Works, as of the essence of Justifying Faith, is against the words of Christ, of St. Paul, the Apostles generally, against reason and Christian feeling and against the immemorial testimony of the Church, being an assumption of filial confidence, but carried into lawless extravagance, yet Luther declared that he would rather see the course of the world overturned, and Germany particular destroyed (as she near was) and the Church torn utterly in pieces, than to surrender one tittle of this strange caricature of the Gospel the effect of which, as he himself allowed, had been to ruin the morality of the nation. Then as Rome held her self obliged to stand by Christ and St. Paul, rather than to nail her colors to Wittenberg, she was plainly entitled to send apostles into Germany to re-evangelize the Lutherans, as indeed she did recover nearly half those between the North Sea and the Adriatic, partly by preaching, partly by teaching, partly by princely compulsion, meeting Lutheran princely compulsion.

On the other hand, it is hard to see how the Lutherans could claim that they were evangelizing the Catholics, by encouraging them to look down upon Love, and Good Works proceeding from it, as mere secondary accidents of Justification. He who has a genuine Faith in the Redeemer, actuated by a Love which issues in works of righteousness and benevolence, assuredly has the Gospel, whatever

truths he may yet lack, or whatever secondary errors he may yet hold. Assume then that the Canadian Catholics were as much in error as Dr. Ross supposes, they yet certainly have the Gospel, if they knew their obligation to love God and Christ, and to abound in works of mercy to their fellowmen.

But, says Dr. Ross, they are kept out of the Word of God. Sad if true. If any clergy offend in this way, Dr. Ross would certainly do well to appeal to their bishops, and if their bishops are negligent, to the Pope. We know how the Holy See has urged the reading of the vernacular Scriptures by the laity, especially the late Pope and the present. But, is Dr. Ross quite sure that by the Word of God he does not mean the French Calvinistic Testament? If Dr. Ross should discourage the circulation of the Douai Bible among his people, it surely would not prove that he was opposed to their having the Word of God. It would only prove that he wished them to have it in a translation of a Protestant color. Then certainly the Catholic clergy can not be blamed for wishing their people to read the Scriptures in a translation colored by the Vulgate, whose extreme faithfulness to the original the great Protestant scholar Bishop Westcott extolls.

However, if Dr. Ross can stir up any of the negligent clergy to come nearer meeting the wishes of the Pope and of the Church this will certainly be a most praiseworthy evangelizing endeavor in which I wish him all good success.

Dr. Ross, quoting another Presbyterian clergyman, speaks of delivering the Catholics "from the gloomy caverns of Purgatory." Now it is certainly a most praiseworthy thing to help in delivering Christian souls from Purgatory, although we should hardly call it a work of evangelization. However, where did Dr. Ross discover these "gloomy caverns?" He knows a good deal more, apparently, about the topography of this state than the Catholic Church, for, as Weissmann remarks, the Church has never defined the place, the form, or the duration of purgatorial pains. I know only one description of Purgatory in detail, that of Dante, and certainly there are no gloomy caverns there. The whole Mount is bathed with the radiance of sunshine in the day, and lies under the cloudless beauty of the moon and stars at night. True, the Church has never confirmed this description, nor yet has she condemned it. In its details it is not obligatory on faith, nor yet contradictory to faith.

However, in the Catholic apprehensions of Purgatory, although there is pain, of sense and yet more of longing, there is no gloom. The holy souls rejoice in being finally delivered from sin and from temptation, and in the certainty that, sooner or later, they will be received to the Beatific Vision. Luther did, indeed, add a deep element of gloom to Purgatory by maintaining that its inhabitants are continually in terror of falling into hell; but Catholic theology allows no such thing. Certainty of salvation is an essential element of the purgatorial state.

However, it seems that the Presbyterians propose to deliver the Catholics from Purgatory, only by persuading them there is no such condition. They would do well to remember Michael Faraday's words: "How can opinions alter facts?" As a Congregational clergyman, who had been trained for the Catholic priesthood, once said to me: "What a ridiculous thing this common Protestant assumption is, that all redeemed at death go straight to glory!" And indeed the ridiculousness of this opinion, as death were the great purifying sacrament, and there were no discipline after death, even for the most imperfect souls, is making its way more and more into universal Protestant consciousness. That intensest of Protestants, Richard Rothe, maintains that many elect souls will probably have to pass through literal fire, to purify away the elements of material corruption from their being.

Then when Dr. Ross and his comrades have reasoned the Canadian Catholics out of the belief in Purgatory—which is likely to be the next day after Never—they will have to begin again on their fellow-Protestants. They had better confine themselves to them, and avoid hopeless works of supererogation.—Charles C. Starbuck, in Sacred Heart Review.

STE. ROSE DU LAC NOTES.

We see in the paper that His Grace of St. Boniface passed last week at Ste. Rose but we had the happiness

of his presence only for one night, the purer air of the hills won him for a brief few days, he was nigher to heaven and more free from care on the blue mountain-tops with not even any leaf on the trees to obscure the beautiful sunshine that departing Autumn has folded in her serene mantle and kept stored up to brighten for us the days of November and astonish our dear exiles from France with the unexpected charms of our climate. We hear the mountain was a fairy-land that week, "in tents abiding," sunshine by day and moon and stars by night, and here in later years may arise a little sanctuary dedicated to "Our Lady of the Moose," to be a hunter's shrine, and she may deign perhaps to bless there springs with healing waters, and in the years to come pilgrimages may be made there when we shall have finished our journey.

As St. Catherine's drew near (the same as usual) we were all on the quiver to get married. I suppose because she is the patron saint of Old Maids and our young girls think they don't want to braid St. Catherine's tresses, and yet, how much better and sweeter was her destiny to be borne by angels to her long home than help to establish an earthly one, often alas! far from the company of angels. And so wedding bells have been ringing, and our belles have been ringed, thus the world wags.

These notes begun in such happy weather will flutter away in the midst of the storm to their nest in a corner of the Review, for Winter, so long delayed is upon us coming in with Ad- vey to spread the white carpet which Milton found meet for Our Saviour's birth, poor, old earth hiding her crevasses and furrows with this new innocence dropped from the skies.

TESTING THE FRESHNESS OF EGGS.

The National Rural gives directions for testing the freshness of eggs. Take a deep dish and partly fill with water, then place the eggs in the water a few at a time, giving them room enough to turn. If they are fresh they will lie quietly on their side. If they are a week old they will turn to stand on the small end, and the older they are the higher they will stand up, because the air space in the large end grows larger as it grows older, by the evaporation of the moisture in it. This may prove of assistance in selecting eggs for cooking, and also for setting, if they have not been chilled at any time.

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I cordially indorse Rev. A. B. O'Neill's article in the Catholic World on "The Keeley Treatment." That dipsomania should be recognized as a disease, whether inherited or acquired, it matters not, is a great step towards the rational treatment of the inebriate.

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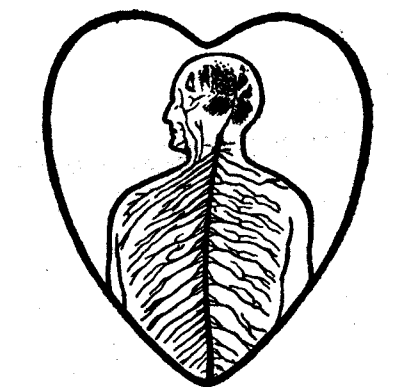
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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 00
Tr'ns Pass.	Tr'ns Pass.	Tr'ns Pass.
20 00	Tr'ns Pass.	8 30
WEST		
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun. Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily	17 00
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	15 20
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	12 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily	5 55
NORTH		
16 00	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
18 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendoye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat. Mon., Wed., Fri.....	9 45
17 15	Winnipeg Beach.....Mon., Wed., Fri. Tues., Thurs., Sat.....	8 45
SOUTH		
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 4
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.....	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.....	21 05
SOUTH		
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
WEST		
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.....	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri. Tues., Thurs., Sat.....	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.....	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thur., Sat. Mon., Wed., Fri.....	16 15
10 45	Bowman, Birch River, Erwood and intermediate points Mon.....Wed.	16 15
10 45	Fork River, Winnipegosis Fri., Sat.....Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed., Fri.....	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.....	16 30

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

headache; and when I wanted to go and tend her, Crispina hindered me, saying she had lain down and was trying to sleep."

"What about the lover?" inquired Paulus—"the slave Claudius?"

"He has gone away all of a sudden, though his holiday has not expired. I really suspect that Benigna and he must have had a quarrel, and that this is why he has left the place, and why Benigna is so ill."

The clepsydra, or water-clock, on the floor in a corner, showed that it was now past the time when their evening repast was usually prepared. They were wondering at the delay, when Crispus, first knocking at the door which led from the passage, entered. He seemed alarmed. They put various questions to him which the circumstances rendered natural, showing him the paper that had been dropped on the landing. He said that he thought he could make a pretty good surmise about that matter but inasmuch as Benigna, who had been crying out her little heart, was much better, and had declared she would come herself when they had supped, and tell them every thing, he would prefer to leave the recital to her, if they would permit him.

Meantime he confirmed the news that the emperor had arrived at the neighboring town, that the festivities had begun at the Mamuran palace, and that in a day or two the public part of the entertainments, the shows and battles of the circus, which would last for several successive mornings and evenings, would be opened. He said it was usual to publish a sort of promissory plan of these entertainments; and he expected to receive, through the kindness of a friend at court, (a slave,) some copies of the document early next morning, when he would hasten to place it in their hands. While thus speaking to them with an air of affected cheerfulness, he laid the table for supper. Actuated by a curiosity in which a good deal of uneasiness was mingled, since he would not himself tell them all they desired to know, they requested him to go and send Benigna as soon as possible; and when at last he retired with this injunction, they took their supper in unbroken silence.

Benigna came. The secret was disclosed, and it turned slow-growing apprehension into present and serious alarm.

"What! Claudius a spy! The spy of Tiberius set as a sort of secret sentry over us! Who would have thought it?"

Benigna, turning very red and very pale by turns, had related what she had learnt, and how she had acted. Little knowing either the secret ties between her mother and this half-Greek family, or the interest and affection she had herself conceived for them, her lover had told her that she might help most materially in a business of moment entrusted to him by his master; adding that, if he gave the Caesar satisfaction in this, he should at once obtain his liberty, and then they might be married. She answered that he must know how ready she was to further his plans, and bade him explain himself, in order that she might learn how to afford him immediately the service which he required. But no sooner had she understood what were his master's commands, than she was filled with consternation. She informed him that her father and mother would submit to death rather than betray the last scions of the Aemilian race, and that she herself would spurn all the orders of Tiberius before she would hurt a hair of their heads. She mentioned with a little sob, that she had further informed Claudius that she never would espouse a man capable of plotting mischief against them. Upon this announcement Claudius had behaved in a way "worthy of any thing." He there and then took an oath to renounce the mission he had undertaken. He had neither known its objects nor suspected its villainy. But Benigna, whose mind he thus relieved, he

filled with a new anxiety by expressing his conviction that Tiberius Caesar would forthwith destroy him. However, of this he had now gone to take his chance.

"Did Claudius," asked Paulus, "intend to tell the Caesar that he disapproved of the service upon which he had been sent, and would not help to execute it?"

"No, sir," said Benigna. "We were a long time consulting what he should, what he could say. He is very timid; it is his only fault. He is going to throw all the blame upon me, and thus he will mention that I, that he, that we, were going to be married, and that, in order the more effectually to watch the movements of ladies to whom he personally could get no access under this roof, the bright notion had occurred to him to enlist my services, so as to render it impossible that these ladies should escape him; or that their movements should remain unknown, when lo! unfortunately for his plan, he finds I love these ladies too well to play the spy upon them; that I refused, and even threatened, if he did not retire from his sentry-box forthwith, not only to break off my nuptial engagement with him, but to divulge to the family that they were the objects of espial."

"Which you have done," said Aglais, "even though he has complied with your demands."

Poor Benigna smiled. "Yes," said she, "I was bent upon that the instant I knew; but what my dear, unfortunate Claudius had to say to Tiberius Caesar was the point. The Caesar is not to be told every thing. My head is bursting to think what will happen."

Here she broke into a fit of crying. They all, except Paulus, tried to comfort her. He had started to his feet when he first understood the one fact, that this young girl had sacrificed not only her matrimonial hopes, but the very safety of her lover himself, to the claims of honor and the laws of friendship. He was now pacing the width of the room in long strides with an abstracted air, from which he awaked every now and then to contemplate with a thoughtful look the anguish and terror depicted in the innocent face of the innkeeper's little daughter.

At last he stopped and said to her:

"Of what are you afraid?"

"The anger of that dreadful man."

"What dreadful man?"

She answered with a couple of sobs:

"The august, red-faced, big, divine beast."

"But neither you nor your lover have done any thing unlawful, any thing wrong."

"That is no security," said poor Benigna, shaking her head and wringing her hands.

"That ought to be a security," said Aglais; adding in a mutter, "but often is a danger."

"It is not even allowed by people that it ought to be a security," returned the girl.

"Until it is so allowed, and so practised too, the earth will resemble Tartarus rather than the Elysian Fields," said Aglais with energy.

Benigna began to cry amid her sympathetic audience, and said:

"It was so like the Elysian Fields yesterday, and now it is like Tartarus! They will kill him."

"For supper, do you mean?" asked Paulus, laying his powerful, white, long-fingered hand upon Benigna's head, while Agatha embraced her. "But then, how will they cook him? How ought a Claudius to be cooked?"

The young girl looked up wistfully through her tears, and said:

"You do not know that awful divine man."

"I think I half suspect him," answered Paulus. "But the red-faced, big, divine beast, as you call him, will reward Claudius, instead of being angry with him, and this I will show you clearly. Was it not

a proof both of zeal and of prudence, on Claudius's part, in the service of his master, to endeavor to enlist your assistance? And again, upon finding, contrary to all likelihood—as Tiberius himself will admit, and would be the first to contend—that you preferred virtue, and truth, and honor, and good faith, to your own manifest and immediate interests, and to success in love—upon finding this extraordinary and unlikely fact occurring, was it not clearly the duty of Claudius to his master to hasten away at once and tell him the precise turn which events had taken? Now, what else has been his conduct, young damsel? What, except exactly all this, has Claudius done? Will he not, then, be rewarded by his master, instead of being eaten for supper?"

"Ah noble sir!" cried Benigna with clasped hands, "what wisdom and what beautiful language the gods have given you! This must be what people call Greek philosophy, expounded with Attic taste."

CHAPTER XIII.

Next morning at breakfast, Paulus announced that he had resolved to go to Formiae and seek an audience of the emperor himself.

"How will you get one?" asked Aglais; "and if you get one, what good will it do you?"

"It will depend upon circumstances," he replied; "for, whether I fail to get speech of the emperor, or, succeeding in that, fail to get justice from him, process of law remains equally open, and so does process of interest. Both means are, I suppose, always doubtful, and generally dilatory. I spoil no chance by trying a sudden and direct method of recovering our family rights; while if I succeed, which is just possible, I shall save a world of trouble and suspense."

After some discussion his mother yielded to her son's impetuous representations, more with the view of undeceiving him, and reconciling him to other proceedings, than with any hope of a good result.

Paulus had taken his broad-brimmed hat, saying that in three or four hours he expected to be back again at the inn; but that if he did not reappear, they were to conclude that he had found a lodging at Formiae, and that he was remaining there for some good reason; when the door was flung open, and breathless, radiant, holding an unfolded letter in her hand, Benigna rushed into the room.

"Read, read," she cried, "and give me joy! I was unjust to the noble prince."

She handed the letter to Aglais, who read aloud what follows:

"Formiae.

"Aelius Sejanus, the praetorian prefect, greets Crispus, keeper of the inn at 100 Milestone. Our Caesar is so pleased with the slave Claudius, that he has resolved to give him his freedom and the sum of fifty thousand sesterces, upon which to take a wife and to begin any calling he may prefer. And understanding that he is engaged, whenever he becomes a free man, to marry your daughter Benigna, and knowing not only that good news is doubly agreeable when it comes from the mouth of a person beloved, but that to the person who loves it is agreeable also to be the bearer of it, he desires that your daughter, whose qualities and disposition he admires, should be the first to tell her intended husband Claudius of his happy fortune. Let her, therefore, come to-morrow to Formiae, where, at the Mamuran palace, Caesar will give her a message which is to be at once communicated to the slave Claudius. Farewell."

"I want to go at once to Formiae," cried Benigna.

"Well, I am even now going," said Paulus; "and if you intend to walk, I will guard you from any annoyance either on the way or at Formiae, a town which you know is at present swarming with soldiers."

This offer was, of course, too valuable not to be cheerfully accepted.

A few moments after the foregoing conversation, Paulus and Benigna left the inn of Crispus together. The roads were full of groups of persons of all ranks, in carriages, on horseback, and on

continued on page 7.

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One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

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Northwest Review

DION AND THE SIBYLS
(Continued from page 6)

foot. Some of these were bound countryward, but not one for every score of those who were bound in their own direction. No adventure befell them, and in less than two hours they arrived at their destination. It was easy to find the Mamurran palace, to the principal door of which, guarded by a Praetorian sentry on either hand, Paulus forthwith escorted Benigna.

There was no footway on either side of the street, and as they approached the door they heard the clang of the metal knocker resound upon the inside. At the same moment the sentinel nearest to them shouted "linita," (by your leave.) Two or three persons at this warning shrank hurriedly into the middle of the road; a Numidian rider made his horse bound aside, and the large folding doors were simultaneously flung open outward.

Immediately appeared the very man in the dark-dyed purple robe of whom the little damsel was in quest, and upon whose personal aspect, already minutely described in a former place, we need not here dwell. A handsome gentleman, in middle life, with an acute and thoughtful face, who wore the Greek mantle called Xhaiva, (laena,) but differently shaped from an angur's, followed. Both these persons moved with that half-stoop which seems like a continued though very faint bow; and when in the street, they turned, stood still and waited. Then came forth, leaning on a knight's arm, and walking somewhat feebly, a white-haired, ancient, and majestic man, around whose person, in striking contrast with the many new fashions of dress lately become prevalent, a snowy woollen toga, with broad violet borders, flowed. Under this toga, indeed, was a tunic richly embroidered with gold, and having painted upon it the head of the idol called the Capitoline Jove, half hidden by a wide double stripe of scarlet silk.

When this personage had come into the street, all those who chanced to be there uncovered. Tiberius, the gentleman in the Greek mantle, and the knight himself upon whose arm the object of all this reverence continued to lean, did the same; and it was thus that Paulus, who had already guessed from frequent descriptions formerly received, knew for certain that he beheld for the first time Augustus Caesar, sovereign of three hundred million human beings, and absolute master of the known world. In a moment those who formed the personal company of the emperor resumed their head-gear; some soldiers who happened to be passing did the same, and proceeded upon their respective errands; but the inhabitants remained gazing until the group began to move on foot up the street in the direction of the temporary circus which had been completed by the knight Mamurra in some fields north-west of the town.

Paulus turned to Benigna and said, "You perceive the red-faced—ehem! the great man. He does not know you, though you know him. Shall I tell him who you are? Indeed, I have not come hither merely to stare about me; so wait you here."

He thereupon left her, and quickly overtaking, and then passing before, the group in which was Augustus, turned round and stood directly in their way, hat in hand, but all his sensations were different from what he had expected. He grew very red and shame-faced, and felt a sudden confusion that was new to his experience. As it was impossible to walk over him, they, on their part, halted for a moment, and looked at him with an expression of surprise which was common to them all, though indeed not in the same degree. The person who seemed the least astonished was the emperor; and the person who seemed more so than any of the rest was Tiberius. Some displeasure, too, seemed to flash in the glance which he bent upon the youth.

But Paulus, though abashed, did not lose presence of mind to such an extent as to behave stupidly. He said:

"I ask our august emperor's pardon for interrupting his promenade, in order to report to Tiberius Caesar the execution of an order.

Yonder is Crispus's daughter, illustrious sir," he added, turning toward Tiberius; "she has come hither according to your own commands."

"True," said Tiberius; "let her at once seek the prefect Sejanus, who will give the necessary instructions."

Paulus's natural courage and enterprising temper had carried him thus far; but his design of accosting and directly addressing Augustus Caesar now seemed, when he had more speedily found an opportunity of doing so than he could have dared to hope, a strange and difficult undertaking. How he should procure access to the emperor had been the problem with him and his family heretofore; but now, when the access was already achieved, and when he had only to speak—now when his voice was sure to reach the ears of the emperor himself—he knew not what to say or how to begin. He had thought of splendid topics, of deductions which he would draw, certain arguments which he would urge—a matter very plain and easy; in fine, a statement simple, brief, and conclusive; but all this had vanished from his mind. There before him, holding back the folds of his toga with one white hand, upon the back of which more than seventy years had brought out a tracery of blue varicose veins—a modern doctor would call them—with the other hand, which was gloved, and grasping the fellow glove, laid upon the arm of the knight already mentioned, stood the person who, under forms, the republican semblance of which he carefully preserved, exercised throughout the whole civilized and nearly the whole known world, over at least two if not three hundred million souls, a power as uncontrolled and as absolute for all practical purposes as any which, before him or after him, ever fell to man's lot; enthusiastically guarded and religiously obeyed by legions before whom mankind trembled, and whose superiors as soldiers had not been seen then and have not been seen since; the perpetual tribune of the people, the prince, senator, perpetual consul, the supreme judge, the arbiter of life and death, the umpire in the greatest concerns between foreign disputants travelling from the ends of the earth to plead before him; the dispenser of prefectures, provinces, proconsulates, tetrarchies, and kingdoms; treated by kings as those kings were themselves treated by the high functionaries whom they had appointed or confirmed, and could in an instant dismiss; the unprincipled, cruel, wicked, but moderate-tempered, cold-humored, cautious, graceful-mannered, elegant-minded, worldly-wise, and politic prince, who paid assiduous court to all the givers and destroyers of reputation—I mean, to the men of letters. There he stood, as we have described him, holding his toga with one hand and leaning upon Mamurra's arm with the other; and Paulus stood before him, and Paulus knew not what to say; hardly, indeed—so quickly the sense of bashfulness, confusion, depression had gained upon him—hardly how to look.

"If you have heard," observed Tiberius at length, "pray stand aside."

Paulus, who, while Tiberius was speaking, had looked at him, now glanced again toward the emperor, and still hesitated, made a shuffling bow, and stood partly aside. "What is it you wish to say?" asked Augustus, in a somewhat feeble voice, not at all ungraciously.

"I wish," said Paulus, becoming very pale, "to say, my sovereign, that my father's property in this very neighborhood was taken away after the battle of Philippi and given to strangers, and to beg of you your justice and clemency to give back that property or an equivalent to me, who am my dead father's only son."

"But," said Augustus, smiling, "half the land in Italy changed hands about the time you mention. Your father fought for Brutus, I suppose?"

"My father fought for you, my lord," said Paulus.

"Singular!" exclaimed Augustus; "but this is not a court of justice—the courts are open to you."

At this moment Sejanus and one

whom Paulus presumed to be in Rome, Cneius Piso, attended by a slave, appeared from a cross street. The slave approached quickly, holding a pigeon; and having caught the eye of Augustus, who beckoned to him, he handed the bird to the emperor.

Paulus withdrew a little, but lingered near the group. Augustus, disengaging a piece of thin paper from the pigeon's neck, said: (To be Continued.)

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GRADUATES OF ST. LOUIS UNIVERSITY.

By Osborne Sullivan, in Donahoe's for November.

In the clergy, St. Louis University may point with some pride to the fact that an archbishop on whom the destinies of a nation hang was lately chosen from among her sons. She gave a general, and two assistant generals to the Society of Jesus. The new vicar general of this diocese, and its secretary and the pastor of the cathedral are her sons, not to mention others noted for their devotion to duty, study and self-sacrifice. In the press, she points out the owner of St. Louis' greatest daily, and its city editor, the editor of the first of Western literary journals, and the manager of the strong German Catholic organ. The many encomiums Father Cronin has just been receiving on the completion of his thirtieth year of Catholic editorial work make it impossible to pass over the editor of the Buffalo Union and Times. In the business life of the city, in every line of manufacture, in banking, shipping, and real estate her graduates are conspicuous. In the great enterprise in which we are all interested at present one of the chief organizers of the Fair, its general architect, and the master of its transportation, claim the St. Louis University as their Alma Mater. In the government of the city, passing over her distinguished judges in various courts, we find at least three products of Jesuit education in the present reform council of the city; they are the President Vice-President and Secretary of the body.

DISTINGUISHED IRISH PHYSICIANS.

By Dr. James J. Walsh, in Donahoe's for October.

There are three great names in the history of Irish medicine recognized by all the world as well deserving of enduring fame. These three names are Robert James Graves, William Stokes, and Denis Corrigan. Graves' name is indelibly attached to the disease known as exophthalmic goitre which he described and separated from other affections before anyone else had realized its individuality. William Stokes was, perhaps, the best authority on diseases of the heart and lungs in his time. His name will be preserved in the designation of the peculiar form of breathing which occurs in certain comatose conditions and has received the name Chyne-Stokes respiration, in honor of the men who first called attention to it. Corrigan was in his time one of the greatest authorities on the heart, and especially on the pulse. His name is preserved in the term Corrigan pulse, which is applied to a peculiar condition which occurs very characteristically in disease of the aortic valves of the heart.

The lives of these men deserve to be better known, for they can scarcely fail to be an inspiration to others to do work of a high order in medicine—work that will represent not alone present success and emolument but will stand for medical progress for all time.

A JAPANESE PRIEST

Serving his time in the army. The authorities show every consideration for his holy office.

From the Sacred Heart Review.

Some months ago we had a letter from Tokio in our columns, quoted from the Lamp (Protestant Episcopalian), telling about a Japanese priest who was also a soldier in the Japanese army. We learn now further from a letter in the Boston Transcript that this priest when called upon to serve his time in the army, was treated by the military authorities with every consideration for his holy office. It was known that he, by his ordination vows, must not take life, and therefore he was not sent into the line, but rather was assigned to the medical branch. Thus every duty could be heartily fulfilled by the reservist, and his native land has the benefit of his service.

"The point of it is, of course," says the writer of the note in the Transcript, "the appreciation of the difficulties of his position by the government and the pains taken to allow for them, while in no way relaxing the duty of military service. This, in a

government not Christian, but frankly and openly 'pagan,' is noteworthy. It by no means indicates that Christianity of any sort is likely to be accepted by the Japanese nation very soon, but it does show that the war with Russia is not intended to be to the detriment of Christianity, although some few influential Japanese Buddhists have at one time or other tried to stir up zealous spirits among their fellows to advance the cause of Buddhism."

This certainly does speak well for Japanese Governmental fairness. This pagan government is far ahead of France in this particular.

Suffered For A Number of Years From Dyspepsia.

That is what Mrs. Mary Parks, Cooper, Ont., says, and there are thousands of others who can say the same thing.

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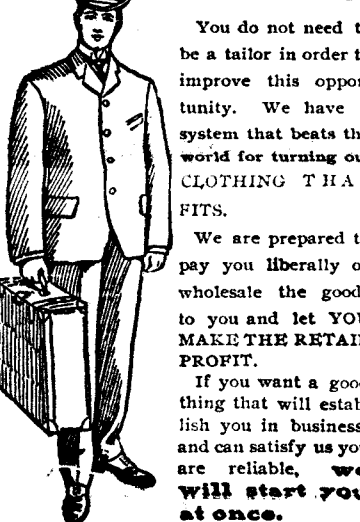
cured her, and will cure anyone and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—

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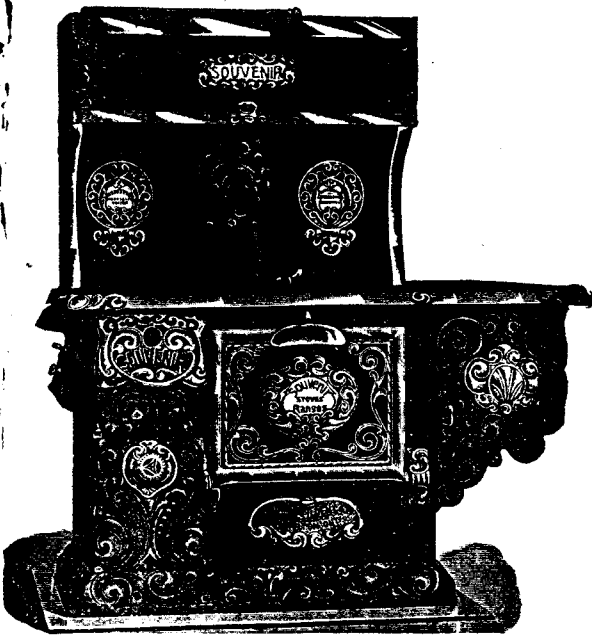
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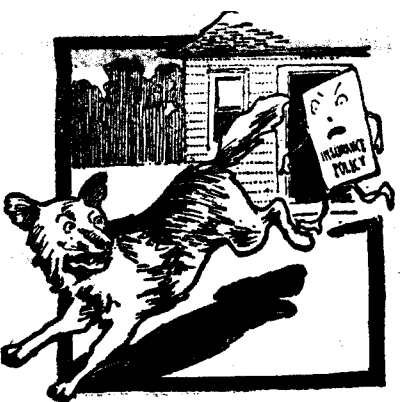
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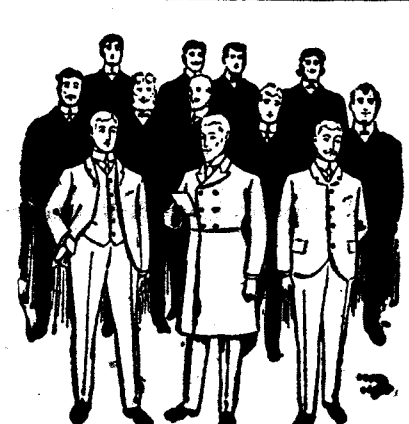
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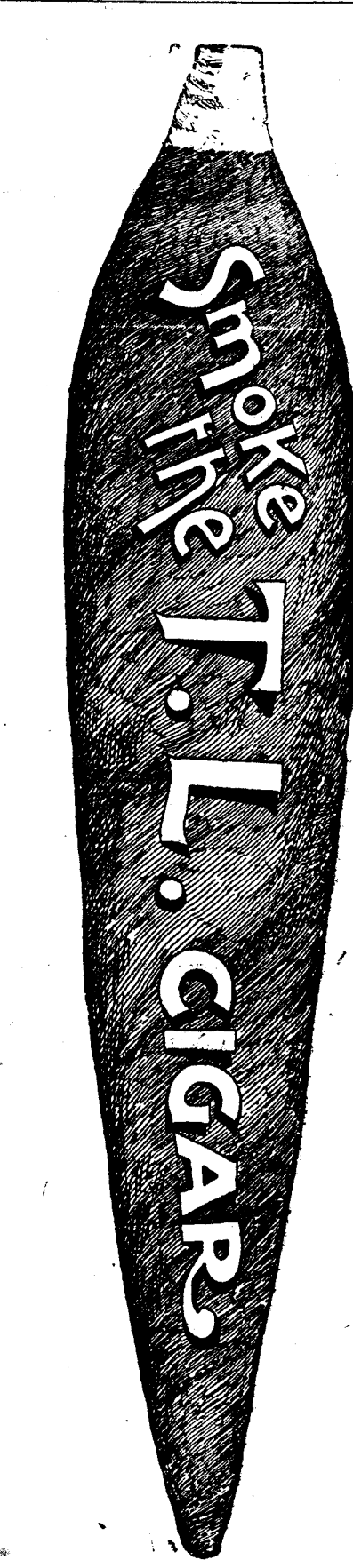
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