

Northwest Review

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CURRENT COMMENT

Our Kingston contemporary, The Canadian Freeman, remarks:—

"The Toronto News still persists in caricaturing the Apostolic Delegate in the hope of firing the racial and religious passions of the Protestant electors of London and North Oxford. In the case of the editor of the Toronto News, he is the first leopard we've heard of to change his spots. At one time editor Willison was looked upon as a liberal kind of Protestant—but, sometimes people are sadly mistaken."

At bottom, we venture to think, Mr. J. S. Willison has not changed. His articles are still free from all bitterness. But he is a shrewd business man and discounts the stupid prejudices of a large anti-Catholic constituency. The "firing of racial and religious passions," of which our Kingston contemporary speaks, is only a means of increasing the circulation of his paper. So long as it does, he will keep up the firing process. Not much harm is done except to the silly people whose passions burst into flame, the rest of the world rather enjoys the blaze; but, considered as an ultra-Protestant insurance investment, it certainly pays—Mr. Willison, as his circulation figures prove.

The recent elections in London and North Oxford were seized upon by the Opposition as an opportunity for a straight religious test. "Are you going to vote Catholic or Protestant?" was their favorite cry. The "Canadian Freeman," of June 7, when the issue was still, even on its own admission, uncertain, rightly deprecated this unwise attitude.

We have every reason to regret that the Opposition should seek to make this a question of Catholic and Protestant. We thought that with the end of the long debate on the school question we would have been allowed to live in peace and to hear no more of these rotten appeals to religious prejudices. We know that no serious and fair-minded Protestant will pay any attention to such appeals. But, unfortunately, there are numbers more prejudiced and less enlightened, who might be led astray by those tactics. We desire to emphatically disclaim, as a Catholic newspaper, any sympathy with such calls to the people, and we trust that the electors of London and North Oxford will show their great good sense by once for all voting down the phantom of fanaticism and aiding by one grand stroke, in the restoration of peace and harmony throughout Canada.

The electors on the whole did show their good sense, although the number of "more prejudiced and less enlightened electors, the sort that find wit in the News cartoons, proved to be very considerable in North Oxford.

The same paper gives amusing details of that Orange Grand Lodge meeting at Ingersoll, in which Bro. Potts, of Brandon, Manitoba, having objected to Grand Master Sproule's remarks on the Autonomy Bill, and having stated that the West was satisfied, Bro. Sam. Hughes almost ate him up.

Brother Potts objected to the Grand Master's address. If only the abstract principle of separate schools and public schools was objected to he would concur, but the schools provided for in the Autonomy Bills were only a continuation of those already in existence and under the Act of 1875. The Brandon delegate had his troubles in giving his views, for points of order were raised, thick and fast. He braved the interruptions and went on to say that seventy-five per cent. of the people of the territories were absolutely satisfied with the separate school arrangement. This was received with derision and cries of "No, no." "This Grand Lodge has not the weight it ought to have," he concluded amid loud laughter.

"What does this man know about the west when he says seventy-five per cent.

of its people favor separate schools? He comes from Brandon, and who is he?" asked Bro. Hughes. "This man comes from Clifford Sifton—Clifford Sifton owns him," asserted the colonel and the statement was received with cheers of approbation. Col. Hughes took direct issue with the statement that Western Canadians were contented with their old school law of 1875. The choice of it or no other law for western purpose was placed on the statute by a single western vote. Dr. Sproule's patient and gentlemanly defence of the order in the house under the taunts and blackguardisms of some members was worthy of the greatest commendation, the colonel concluded."

Whereupon the Canadian Freeman observes:

"And still people are told that politics have no place in the Orange Order. The Colonel gave the facts away when he gave battle to Bro. Potts and embodied Clifford Sifton in the melee. Walter Scott, one of the Northwest members of the Federal Parliament, who ought to know more about the feeling of the populace out there than Sam. Hughes, says so well are the people satisfied that Premier Haultain is afraid to bring on the seven bye-elections that are pending, knowing that he would be licked out of his boots. Though Bro. Potts was handled rather roughly by the Grand Lodge, he had the pleasure of giving his views and what he knew to be true."

On one point, however, Bro. Potts is decidedly astray. The present Northwest school law is not, in any true sense, a "continuation of the Act of 1875." Would that it were.

However Brother Potts was in no mind to endure tamely the epithet of "traitor" hurled at him by his loving Orange Brethren. So he wrote as follows to the Toronto "Globe":

"The word traitor comes very aptly to the tongue of my brother Orangemen when anything is done in a political way that is not in the interests of the Tory Party. They forget that the Grand Secretary of the Most Worshipful Grand Lodge, Robert Birmingham, for years held the dual position of Secretary and Organizer for the Tory party and that brothers almost without number stood up and supported the Tory party in 1896. We have never yet heard them called traitors, so that I feel my standing will not be very much affected by being called a traitor by such biased individuals. They forget the record of the Tory party in the past, which has on almost every occasion taken a stand in favor of the Roman Catholics and against the principle of national schools. It is a most extraordinary fact, sir, that Hon. Mr. McFadden, Provincial Secretary for Manitoba, and Mr. James Argue, M.P.P. for Elgin, were both on the floor of the Grand Lodge and had not one word to say in contradiction of that statement. They may have felt that it required a man of great valor, like the doughty Col. Hughes, who has fought so many imaginary battles."

The chief sting of this letter is in its tail, that sarcastic conclusion about the blustering and swaggering Colonel's numerous "imaginary battles."

When a sworn foe turns round and helps you, you are slow to question his motives, however little you may dare to hope that he has experienced a change of heart. Hence our reproduction of the following paragraph from the "Casket" of June 8:

Dr. George Bryce, ex-Professor of Manitoba University, and ex-Moderator of the General Assembly, was foremost among the defenders of the abolition of Separate schools in the prairie province. To-day he admits that Manitoba made a mistake, and believes it wise that the Federal Government should put it out of the power of Alberta and Saskatchewan to repeat the blunder. "In Winnipeg city to-day," he says, "fifteen years after the passing of our Act, we have the Roman Catholics still dissatisfied. They are paying taxes towards the support of the public schools, and are maintaining parochial schools of their own. This is undesirable. Then,

sixty or seventy of their schools in country places, nominally public schools, are, it is declared, being conducted as separate schools. This, again is undesirable. Thus the Territories have practically a better working system of public schools, in so far as religious parties are concerned, than we have under our Manitoba public school system." Still more notable is Dr. Bryce's admission that a public school system in Canada is impossible, since neither Protestants nor Catholics are satisfied to have thoroughly secular schools, and these are the only kind which have a logical right to exist under the public school system. "It is because I am well acquainted with the Territories and their school system," he continues, "that I am confident that their school system is the best yet devised for approximating to uniformity, and yet giving a certain diversity to allow for religious instruction and religious sentiment." The cry of co-ercion Dr. Bryce calls absurd. He knows all the western provinces, and he asserts that there is no excitement or discontent over the educational clauses in the autonomy bills.

At the closing meeting of the Toronto Association of Baptist churches, held at York Mills on June 9, the Rev. J. B. Kennedy, a Toronto Baptist minister, had the noble hardihood to hold up the Catholic system of church appointments as a model for his brethren, and to reproach many of his fellow ministers with sordid aims. He said the Baptists would find that the situation in the down town churches would improve if the Roman Catholic system were copied in certain features. "Theirs is a co-operative system, not a competitive system," said Mr. Kennedy. "The Catholic Church is spoken of as one Church, not a number of churches. Practically the same service is received in the up-town church. The prayers are laid down by the laws of the Church, and the priests undergo exactly the same training, so any little advantage that one priest has over another lies in his own personal gifts. The priests obey the call of the Bishop in regard to the Church over which they must preside. The Protestant ministers say they obey the call of God as heard, but it is noticed that the call of God as heard by them never calls a good preacher to the poor, despised, down-town church. He said the situation in the down-town church is becoming more and more acute as the years go on. The rich class are moving to the outskirts, and contribute their support to the larger churches, leaving the congregation of the down-town church comprised of working and laboring men."

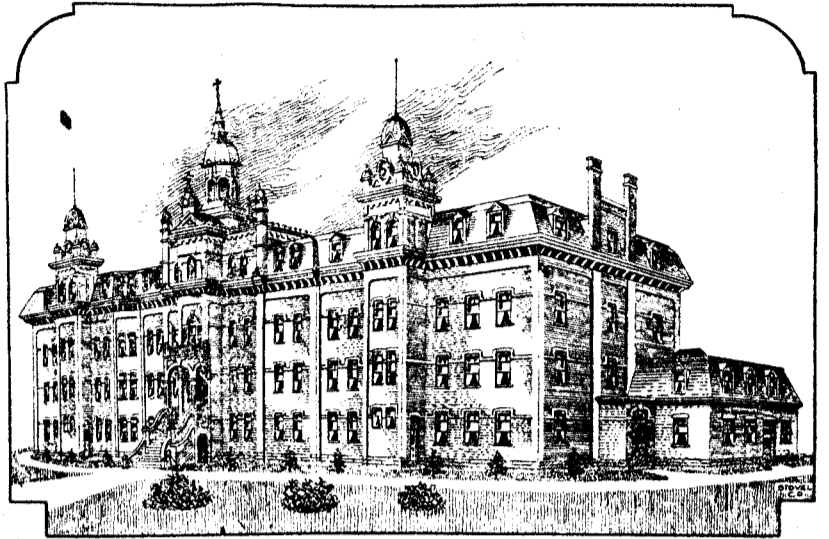
This year, thanks to the admirable organization which has pushed the Propagation of the Faith in the Boston Archdiocese of late years, this diocese gives more than any other diocese in the world, Lyons, the home of the Propagation, not excepted. The offerings of the archdiocese of Boston for 1904 amounted to \$83,029.25, while Lyons was only a good second, contributing \$80,383.64. Some idea of what this Boston achievement means may be gathered from the fact that all the other dioceses in the United States combined did not give as much as Archbishop Williams' diocese did, the total for all the United States being \$156,942.92.

Boston archdiocese alone gave one-fourth more than all the dioceses in Italy, two-thirds more than all the dioceses in Spain, nearly one-fourth more than all the dioceses in Germany.

The next highest so far as the United States is concerned is New York, which gave \$16,648.71, and the lowest on the list is Salt Lake with one dollar. Cincinnati is credited with \$778.15, Cleveland with \$1,999.73, and Columbus with \$204.60.

The Northwest Review, which calls itself a Catholic publication, says the last lineal descendant of John Knox became a Catholic and entered the priesthood at Notre Dame University, Indiana. The Review's conclusion is that the last of the Knox blood in this world is not likely to meet the dour apostate in the next. This

Enlarged St. Boniface College



The above cut shows St. Boniface college as it will appear when the extension and improvements now under way shall have been completed. The foundations are being laid for the octagonal wing which appears on the left hand side of the picture, at the east end of the building. This addition will be 90 x 95 feet and its four storeys will nearly double the present capacity of the college. When it is completed the institution will be able to receive more than two hundred boarding pupils. That will be at the opening of the classes next fall. The cost of the addition will be about \$50,000. This does not include the new entrance and towers, the construction of which will be deferred for another year.

St. Boniface College, which traces its origin back 87 years, had a rather precarious existence till about the time of the organization of the University of

Manitoba 28 years ago. When the central part of the present building was opened in 1881 under Rev. Father Cherrier, and in 1884, when the present Very Rev. Vicar General Dugas had the management of it, the prosperity of the college steadily increased. This prosperity, permanently guaranteed in 1885 when the Jesuit Fathers took charge, has been very remarkable of late years. The number of students grew so rapidly that in 1902 an addition was built to the college which increased its capacity by two-thirds, but last year this already had become inadequate and it became necessary to request the pupils whose family was in the neighborhood to board at home. The students of St. Boniface college have a brilliant record in the annals of Manitoba university, and as their number increases they will, no doubt, become even more prominent.

means that in the Review writer's mind John Knox has been consigned to eternal perdition. Knox was a hard man, developed in hard times, and said and did hard things. The Review's statement of to-day is proof that the race of hard, cruel and malignant sectaries did not die with the hard times but has been propagated even to this day of broader faith and tolerance.

So speaks the gentlemanly and cultivated editor of the Montreal "Gazette" in his issue of the 15th inst. Now a gentleman should be accurate, should not misrepresent even his adversaries. We never consigned Knox to eternal perdition. To consign to eternal perdition is to assert that somebody is in hell. This we dare not do of any one, for we do not pretend to know the conscience of any one, and we shall all be judged according to our consciences. But we certainly implied that it was likely that Knox was eternally lost. We do indeed think it highly probable that the dour apostate is being punished for the enormous sins which apparently he never regretted in this life. Dr. Littledale, the learned Anglican, stamps him as belonging to that "set of unredeemed villains," as he calls the early reformers. John Knox deliberately apostatized from the clergy of the Catholic Church and persevered until death in his heresy and apostasy. Now, whatever the Gazette may think about "broader tolerance," the Catholic Church still holds that wilful heresy and apostasy are amongst the most enormous sins, far worse than murder, because they impugn the veracity of God Himself. Assuredly if such sins do not deserve hell, nothing does.

The Gazette writer seeks to excuse Knox by throwing the blame of his hardness on the times in which he lived. But much of the hardness of the times in Scotland came from Knox himself. Notoriously he was one of the most cruel men of the sixteenth century. He was distinctly the apostle of murder—a point which we emphasized in our first paragraph on Knox, and which the Gazette carefully avoided. Knox was a ruthless hypocrite, whose only merit was the coining of sanctimonious phrases. Learning from Luther what audacity could accomplish, he carved out for himself a spiritual empire, the fundamental tenet of which was the

infallibility of John Knox. To him justice and mercy were equally unknown; arbitrary despotism, in other words, self-worship, was his only rule of conduct, of course properly disguised in pious phraseology. The Gazette man, having been brought up in an atmosphere of false history and false traditions, cannot realize what a monster of cruelty Knox was, and doubtless imagines that we rank all Presbyterians in the same category as their founder. But we do not; most Presbyterians are infinitely better than their founder. The generation that apostatizes is the guilty one; the next generation may be far better. So long as a Presbyterian, or any other non-Catholic, has no doubts about his position, he may be on the road to heaven, if, moreover, he leads a pure life or has obtained pardon of the deadly sins he may have committed. But Knox had no such excuse as generations of slander against the Catholic Church can create. He was a deliberate founder of an heretical sect, and the proverbial Satanic pride of the heresiarch only intensified the malice of his whole life.

To our last week's remarks about the Scott fire it is objected that there was a stand-pipe and other fire-fighting appliances, but that the lightning just struck that pipe, thereby branched off into each storey by means of the electric wires, and thus started a blaze in many places at once; but Mr. W. Frank Lynn, writing to the Free Press, points out that that stand-pipe should have been connected, and was not, with a body of water or with moist earth, and that this absence of electrical connection with the earth was a standing invitation to the thunderbolt. It is, indeed, a fundamental principle of practical electricity that a satisfactory connection with the earth can be obtained by attaching the system of lightning conductors to the water pipes, and that all considerable masses of metal, such as the sheathing of roofs and systems of pipes not connected metallically with the earth, should be so connected by attaching them to lightning rods, except in the case of gas-pipes, which, if connected with lightning-rods so as to form part of the path to the earth, are likely to cause fires by the ignition of their contents at any point where there is a leak.

(Continued on Page 4.)

GRANDSON OF A KING

Personality and Character of the New Secretary of the Navy

(Catholic Columbian, June 10.)

It is an odd conceit of Fate that places the grandson of a king and descendant of the Napoleons at the helm of the United States Navy, in the person of Charles Joseph Bonaparte of Baltimore; but the Rooseveltian instinct for honor and steadfastness was never more rightly manifested than in the selection of Mr. Bonaparte as a member of the Cabinet. As the Citizen's Bulletin of Cincinnati says: "There is no position in the President's cabinet that Mr. Bonaparte is not eminently qualified to fill."

Mr. Bonaparte has always been known as a reformer, and he has always been without political ambition. Though he is primarily a Republican, both parties have felt the sting of his sharp attacks, and his work has always been for purity in politics, as against grafting and other evils. For years he was the leading spirit in the Baltimore Reform League, and it was while engaged in municipal reform work in neighboring cities—Roosevelt in New York and Bonaparte in Baltimore—that the President made the acquaintance of the man he has now honored with the secretaryship of the Navy. It was this knowledge of his ability that led the President to select Mr. Bonaparte for the special postal inquiry which resulted in the conviction of Machen, Miller and others, and a general cleaning up of the department. At the meeting in New York recently of the National Municipal League of good government, Mr. Bonaparte was made president of the League.

Mr. Bonaparte is a grandson of Jerome Bonaparte, King of Westphalia, who was a brother of Napoleon I. He is not given to speaking of his ancestry, and he is perhaps prouder of his grandmother Betsy Patterson of Baltimore, than he is of his connection with the Napoleons. Mr. Bonaparte is an American through and through. He cares little for foreign travel, and the places made famous by the deeds of his ancestors have no charm for him.

Mr. Bonaparte was born in Baltimore, June 9, 1851. His mother was Miss Susan May Williams of Roxbury, Mass. He was graduated at Harvard College in 1871 and at the Harvard Law School three years later. Admitted to the bar of Maryland 1874, he has since then practised his profession in Baltimore. He was married at Newport, R.I., 1875, to Miss Ellen Channing Day, of Boston.

Aside from the interest that would naturally attach to a man of such distinguished ancestry, Mr. Bonaparte has a very distinct personality of his own that in any event would have attracted attention to him. He is a speaker of great force, and his telling smile is a fitting accompaniment to his piercing sarcasm and punctuates his epigrams.

Mr. Bonaparte has an extensive law practice, and his annual income from this source is large. He owns much real estate and is thought to be worth probably a million dollars.

He is of refined, simple tastes. His city home at the corner of Park avenue and Centre street is comfortably, but not lavishly or expensively furnished. He possesses many rare relics, the greater part of which are at his country home Belle Vista, in the Long Green Valley, between Towson and Belair.

Mr. Bonaparte is a member of the Cathedral congregation at Baltimore. He has always been prominent in Catholic affairs and is a warm friend of Cardinal Gibbons. Two years ago he was the recipient of the Laetare Medal from Notre Dame University.

Mrs. Bonaparte is not a Catholic. She is a woman of quiet, refined tastes and a fine musician. She is never robust in health and does not entertain lavishly. As a lady of the Cabinet she will occupy a prominent position in society and one which she is well qualified to adorn.

KEEWATIN—ST. LOUIS' CHURCH

On Sunday, June 11, His Grace Monseigneur Langevin, Archbishop of St. Boniface, conferred the Sacrament of Confirmation on thirty-six children.

At half-past five in the afternoon, the church bell announced the arrival of His Grace at Keewatin. The Archbishop who had given Confirmation at Kenora and Norman, was met at the latter place by the Revd. Pastor and the principal gentlemen of the parish, who escorted him to Keewatin.

On his arrival Monseigneur and the priests who accompanied him viz., the Parish Priest of Keewatin, Rev. Father

Dumoulin, Rev. Father Trudel, D.D., of St. Boniface, Rev. Father Guerin, O.M.I., of Winnipeg, Rev. Father De L'Eglise, O.M.I., of Kenora, and Rev. Josaphat Magnan, of St. Boniface, went first to the church.

On each side of the steps leading to the principal entrance of the church pine trees were planted, which formed a kind of triumphal archway, flags floated gaily from the belfry, and over the entrance door was the word "Welcome." The interior of the church was adorned with banners and scrolls.

Arrived at the presbytery Monseigneur and the Priests who attended him partook of a sumptuous supper prepared for the Reverend visitors by the Ladies of the Altar and Aid Society.

At a quarter to seven those to be confirmed assembled in the Sacristy. At seven o'clock the ceremonies began by a solemn and public procession around the church. First came the Aspirants for Confirmation, the Crossbearer with two Altar-Boys leading, then the Ladies of the Parish, followed by the Priests and His Grace, and lastly, the men.

After the procession and when all were seated in the church the Archbishop preached in English on the following text, taken from St. Paul, "One Faith, One Lord, One Baptism." There were many Protestants in church on this occasion and, consequently, the sermon was most appropriate. The Archbishop then preached in French "On Confirmation." At the opening of the sermon His Grace complimented the people of Keewatin on the vast and marked improvement that had taken place since January last.

After these sermons, the Confirmation took place, two of the parishioners, Mr. Bisson and Madame Gasse, acting as Godparents.

After the Confirmation Monseigneur blessed a beautiful statue of the Immaculate Conception, after which His Grace imparted to those who had communicated that morning the Plenary Indulgence accorded on the occasion of the Pastoral Visit. Solemn Benediction of the Most Blessed Sacrament closed a day so rich in graces and blessings to many.

At nine p.m. amid the ringing of the church bell and the good-wishes of his faithful children of Keewatin our beloved Archbishop departed.

REPORT OF GRATTON SCHOOL

Inspector Rothwell Found Everything Shipshape in the Separate School.

(Regina Standard, June 8)

At the request of the trustees, we are publishing the report of the annual inspection of Gratton Separate School. It is as follows:

Department 1—Your grounds, out-houses and buildings are satisfactory.

In Department 1 there are enrolled 55, attending 55, and present 50. When it is considered that these 50 are quite young, one can see that your teacher, Miss Mahar, has a busy time. She has, however, good-natured aptitude for managing young children, and governs them in a proper manner. Her special efforts are directed to controlling and teaching the pupils self-control. They are learning to speak English. On the whole, Miss Mahar is succeeding well with her 50 little ones.

Inspection made March 16.

Department 2—The room is kept clean and comfortable. The children render willing obedience. At times they are too noisy in their movements, but are being restrained and trained into habits of obedience and good order. The teacher's manner and influence are excellent. Miss Lenhard can give you good satisfaction.

There are enrolled in this department 35, attending 35 and present 35. They are all in Standard 1. They are learning to use English words in speaking and writing. To train the pupils into habits of obedience, self-restraint and correct deportment is the earnest work of the teacher.

Date of Inspection, March 16.

Department 3—There are enrolled in this department 60, attending 56, and present 48. These are in Standards 1 and 2. They are arranged in three classes. The attendance is both regular and punctual. This shows that the parents appreciate the advantage of a good school for their children. The children are respectful and obedient. At times the noise is rather disturbing, but when reminded the pupils become quiet again. They are advancing in reading, speaking and writing English. I hope they are also advancing in reading and writing German, though these lessons were not heard. In ordinary rules of arithmetic progress is being made. This department is in a satisfactory condition.

Date of inspection, March 16.

Department 4—The grounds are too small and confined for the number attending. Hence at recess and noon the pupils resort to the streets and vacant lots. This is not best, but can not be avoided just now. The school-rooms are kept clean, when one considers the small and muddy yard. The janitor's work is fairly well done, or in fact well done, considering the various ways mud is brought into the rooms.

There are enrolled in department 4, 46, attending 42, and present 37. The attendance is regular and punctual. The pupils are orderly and respectful. The teaching is eminently practical. Arithmetic is the strong point. Composition pleased me most of all. It was eminently practical. The pupils are learning to appreciate their opportunities. This is a progressive school, a credit to the teacher, Mr. Kramer, and to the parents.

Inspection made March 17.

WILLIAM ROTHWELL.

ST. BONIFACE TUTORS AND STUDENTS PART

Distribution of Medals and Prizes—
Brisk Elocution Contest—Home for Holidays

Last night a large gathering of students and their friends took place at St. Boniface College, to share in and witness the distribution of prizes and to listen to a keen elocution contest. The Rev. James Dugas, S.J., rector of the college, presided. The proceedings opened with a selection played by the college orchestra under the leadership of the Rev. P. de Mangeleere, S.J., their gifted musical director.

This contest elicited much interest and great credit is due to all the contestants for the part they took in the proceedings. The gold medal for French recitation was given to J. Trudel for his fine delivery of "Je ne change pas," honorable mention being awarded A. Chenier for "Le lapin et la sarcelle." H. Conway in the "Polish Boy," won the gold medal for English recitation and honorable mention was awarded to L. Kelly for "Sheridan's Ride."

The valedictory address of Albert Laurendeau was listened to with much interest.

The rector, after the presentation of the prizes, invited all those who could do so, to be present to-night, at the cadet competition. At the university grounds the college cadets would take part. He wished the students a pleasant holiday until Sept. 7, when studies would be resumed.

The bronze medal presented by the Earl of Minto for excellence in philosophy was awarded Jacques Mondor; the gold medal by Archbishop Langevin, for excellence in first course of Christian doctrine went to Albert Laurendeau; the gold medal by the Lieutenant Governor for English course in Christian doctrines to Alexander McDonald; silver and bronze medals by the Lieutenant-Governor for rhetoric and commercial courses to Alexander Bernier and Raoul Lajoie, respectively; the bronze medal for Latin elements to E. Collins.

Diplomas for having completed their commercial course and passed satisfactory examinations were awarded Raoul Lajoie, Arthur Prince, William Tennant, J. B. Lauzon and Leo Russell. —Morning Telegram, June 19.

ANOTHER EXHIBITION OF NARROWNESS

(Sacred Heart Review)

The Protestant Alliance of great Britain has been having one of its periodic spasms of anti-Catholic virulence. It held its annual meeting in Loudon the other day, and among other things passed alarmist resolutions about the ever-increasing number of convents "where youthful minds are imbued with Roman superstitions." One preacher defended the Royal Declaration which the British Monarch is compelled by law to make, and said that the attacks upon this Declaration—this relic of by-gone religious hatred, this gratuitous insult to the King's loyal Catholic subjects—should make Protestants more than ever determined to maintain the Protestant constitution of the country! Another preacher said that while the Declaration stood it was impossible for the King, "who was dear to them as man and monarch," to play with Romanism as others did. But still another preacher arose to doubt whether effusive compliments should be paid to a King who in Ireland had passed under a banner inscribed, "Welcome to the friends of the Pope," and who at Marienbad had attended the Mass which at his accession he had



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MR. GEO. H. SOMERVILLE,

of Stewarton, N.B., writes: "I was so troubled with a sore back I could not get out of bed in the mornings for over a year. I got a box of Doan's Kidney Pills and before I had them half taken I could see I was deriving some benefit from them, and before I had taken them all my back was O.K. and I have not been troubled since."

declared superstitious and idolatrous. This preacher thought that the Protestant Alliance had a right to ask whether the sovereign and other members of the royal family should pay visits to anti-Christ, and to ask whether the King was observing the conditions under which he wore the crown. On the whole this annual gathering of the Protestant Alliance was in every way worthy of the traditions of the organization. "The thoughts of men are widened by the process of the suns," sang Tennyson, but he couldn't have had the members of the Alliance in mind. The resolutions passed, as the New York "Evening Post" dryly expresses it, indicate that "age does not temper or broaden the principles" of the Protestant Alliance.

This exhibition of narrowness, we are glad to say, need not be taken as indicative of the attitude of the great majority of enlightened and influential English Protestants toward the Catholic Church. The old-time horror of "Romanism" is dying out among all sensible people in England, the Protestant Alliance to the contrary notwithstanding. English historians and students of the Reformation period are to-day discovering and disclosing facts which prove that English history, as it has been written for the past four centuries, has been if not indeed a conspiracy against the truth, then at least a badly blundering record, so far as the Catholic Church is concerned. The fear of "Italian domination," of "Roman machinations," of "Papal pretensions," and of all the other ghosts with which Protestantism threatened the British nation, are losing their power to stampede the British mind. And such sentiments as those expressed by the Protestant Alliance are only interesting as relics of "old, unhappy, far-off days, and battles long ago."

Winnipeg is a centre readily accessible being as it is the gateway of the Great West and people from all parts can visit the Fair at great convenience and little cost. The railways will again provide low passenger rates and cheap excursions from all points in the Province, and no doubt greater numbers than usual will avail themselves of the opportunities afforded.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Halls' Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price 75c. per bottle. Take Hall's Family Pills for constipation.

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D. T. DEEGAN

Obituary

DEATH OF MRS. JOHN DOWDALL

Mother of Rev. Father Dowdall, P.P. and her Burial at Perth

At the presbytery, Eganville, at 8.30 o'clock on Wednesday evening, May 31, Catherine Dowdall, for fifty years the loving helpmeet of Mr. John Dowdall, of Drummond, Lanark Co., entered life eternal after an earthly sojourn of seventy years and two months. For weeks the struggle for life was courageously maintained and at intervals bright hopes were entertained she would emerge victorious and regain health and strength and be restored to her devoted ones. It was otherwise decreed and she answered the summons on the day and at the hour mentioned. Her husband and all the members of the family—including Mr. E. R. Dowdall, who hurried from Winnipeg—were at her bed-side during the last days of her illness. In the preparation for death it was her great consolation to have the spiritual ministrations of her son, Rev. Father Dowdall, P.P.

On March 21st, the deceased lady submitted to an operation in Water street hospital, Ottawa, Dr. Minnes being the operating surgeon. She came through the ordeal with strength very little impaired, and a month later, she came to the presbytery, Eganville, to be near medical attendance during convalescence. On April 27th, in the midst of good progress she received a stroke of paralysis which grew until terminating in death.

On Friday morning at 5.30 o'clock solemn Requiem Mass was chanted for her soul in St. James' church. The celebrant was Rev. Father Dowdall, P.P., assisted by Rev. Fathers Duquette, of Renfrew, and Michaud, of Eganville, as deacon and sub-deacon, respectively. Rev. F. L. French, P.P., of Brudenell, and Rev. J. J. Quilty of Whitney, were in the sanctuary. After Mass the body was borne to the C.P.R. station. Preceding the carriage conveying the remains were the Separate School children and the members of the C.M.B.A., and C.O.F. Following were the mourners and a large number of the parishioners who evinced every desire to honor in death the mother of their pastor. The pallbearers were Messrs. J. Foley, H. Gallagher, T. D. Galligan, M.D.; M. J. McCann, P. McHugh, Sr., D. McIntomny, John O'Brien and E. J. Glancey. Mr. James Carmody, undertaker, had charge of the arrangements. The body was conveyed to Perth via the C.P.R., and accompanying the remains, besides members of the family, were Rev. F. L. French, P.P. Brudenell; Rev. J. J. Quilty, P.P., Whitney, Rev. Sisters Ernestine and Anthony of the Eganville convent; Miss Donovan, Mr. and Mrs. W. Lawson, Messrs. P. Bulger, R. T. Conlon, Chas. Foy, T. D. Galligan, M.D., H. Goulette, Thomas Maher, T. J. Queally and P. McHugh, Jr. Rev. F. M. Devine, P.P. of Osceola, and Rev. P. T. Ryan, of Renfrew, also journeyed to Perth for the obsequies.

The remains were received by friends at Perth and conveyed to the bereaved husband's home in Drummond. On Saturday morning the funeral took place to St. John's church, Perth, and the assemblage of friends and sympathizers made a cortege extending a mile. The pall-bearers were deceased's three sons, Messrs. Peter, John and James Dowdall, two sons-in-law, Messrs. B. Rodden, and B. Byrnes, and Mr. Richard Dowdall. At 9.30 o'clock a.m. solemn Requiem Mass was chanted by Rev. Father Hogan, P.P., as assisted by Rev. Father Devine, P.P., of Osceola, as deacon, and Rev. Father McDonough, P.P., of Stanleyville, as sub-deacon. An impressive sermon was delivered by Rev. Father French of Brudenell. The Libera being chanted over the body, the funeral proceeded on its way towards the cemetery, where the last offices were recited and the body reverently laid at rest. In the widespread sympathy for the pastor of St. James' church and other sorrowing ones, The Review sincerely joins.

The following spiritual offerings were made:

- Masses and Prayers—Sisters and Pupils of Sacred Heart Convent, Eganville.
- Masses—Mr. and Mrs. John Brady, Eganville.
- Masses and Rosary—Mr. J. Casey and Family, Eganville.
- Masses—Mrs. Margaret Foy, Eganville.
- Masses—Mrs. W. George, Eganville.
- Masses—Mrs. W. Gorman, Eganville.
- Masses—Mrs. J. A. Kincaid, Eganville.
- Masses—Mrs. W. Lawson, Eganville.
- Masses—Mrs. J. A. Lambertus, Eganville.

Masses—Mrs. James Dowdall and Miss B. Dowdall, Ottawa.
Masses—Mr. and Mrs. J. P. Dunne, Ottawa.

[The subject of this obituary, Catherine McComisky, was born in Utica, N.Y. in April 1835, the daughter of Peter McComisky and Margaret O'Connor. As a child she came with her parents to Drummond, Lanark Co., Ont. On January 8th, 1855, she married John Dowdall who survives. Eight children five sons and three daughters—blessed the union, namely: Rev. P. S. Dowdall, P.P., and Miss B. Dowdall of Eganville; Mr. E. R. Dowdall, Manager of the Great West Saddlery Co., of Winnipeg; Mrs. B. Rodden, of Mattawa; Mrs. B. Byrne, and Messrs. Peter, John and James Dowdall, of Drummond Lanark Co. Last January the parents surrounded by all their children, had the happiness to celebrate their golden wedding.]

KNOWLEDGE THAT IS A CURSE

(Catholic News)

At a recent meeting of the Brooklyn Sunday Union in the Hanson Place Methodist Church, the Rev. Dr. John Wesley Hill, pastor of James M.E. church, made a strong appeal for the spiritual training of the child mind. Here is part of his address as we find it reported in the Brooklyn Times of May 9:

"Knowledge without religion is a curse! It is a wild horse without a rider—an escaped engine flying to destruction, because there is no hand at the lever.

"Public schools, colleges and universities deal with the mind, not with the spirit. The unconverted student knows nothing of spiritual life. This accounts for scepticism in the high places of learning. Hence the necessity of spiritual training. This is the unshakable foundation upon which the superstructure of intellectual culture must be erected. Secular education is valueless without the knowledge of God. The school and college are centres of power in the intellectual progress of the race, but behind them are the two white thrones of the home and Sunday school—the seats of the mighty—whose sceptres must sway the heart of the race, or the world, Christless and hopeless, will roll on to certain ruin."

"Knowledge without religion is a curse!" It is not a priest, but a Methodist minister, who says this. There was a time when Catholics were severely scored for making such an assertion. But serious-minded non-Catholics do not criticize Catholics who say that to-day. They know growth of irreligion is to be found in the fact that so many children receive mental and not religious training. The Rev. Dr. Hill would make up for this deficiency by strengthening religious teaching in the home and the Sunday school. But experience has already shown that there is only one practical way to impart secular and religious education, and that is the Catholic way of teaching them both in school. Half an hour's weekly attendance at Sunday school under indifferent teachers and a home religious training that is likely to be neglected by parents will not furnish to the average children the true education that is calculated to make them exemplary Christian men and women.

CALVINISM OUTGROWN

The action taken by the First Presbyterian church of Jamaica, L. I., is significant of the radical change going on in the Presbyterian Church. The Rev. Dr. Samuel Carter recently renounced certain fundamental dogmas of the Westminster Confession. For a Presbyterian minister who would have done that a quarter of a century ago there would have been only one course left. He would have had to resign from the ministry. What has happened in Dr. Carter's case? By a unanimous vote in his congregation, the Presbytery of Nassau has invited him to remain in the church. He will, therefore, continue to officiate. Although he has virtually renounced Presbyterianism by rejecting its fundamental dogmas, he will not be tried for heresy unless the Synod, taking cognizance of his utterances, orders a trial. In that case the Presbytery of Nassau which has refused either to remove Dr. Carter, or try him, will probably be included in the charges.

Dr. Carter, in his own defense, before the Presbytery, said: "There is no such God as the God of the Confession. There is no such world as the world of the Confession. There is no such eternity as the eternity of the Confession. It is all rash, exaggerated and bitterly

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untrue. The hard, cold and severe God of the Confession, with the love left out, is not our God; there is no such God as the God of the Confession." We Catholics can thoroughly understand Dr. Carter's indignation. The God he describes as the God of the Westminster Confession is certainly not our God. The Catholic Church has always laid stress on the fatherhood of God and all that it implies. Her teaching in that respect moulded the civilization of Europe centuries before Calvin was born. Its effects in its highest manifestation can be seen in the lives of the saints, whose ardent love for their fellow men had its source in the profound conviction that all are brothers, because they are all children of a Father of infinite love. We cannot conceive of dear St. Francis of Assisi entertaining for a moment the Calvinistic view of God. It would have been impossible for him to have been the ardent apostle of love that he was if he had been influenced by teachings such as are set forth in the Confession of Westminster. It was inevitable that a revolt against these teachings should come. The Rev. Dr. Carter in denouncing them does not use the language of exaggeration when he says "the hard, cold, severe God of the Confession, with the love left out, is not our God; there is no such God as the God of the Westminster Confession."

The Rev. Dr. Carter, while holding the opinion embodied in the words we have just quoted, desires to remain a member of the Presbyterian Church. He is in the position a Catholic would occupy if, after openly repudiating the principal articles of the Catholic faith, he would still wish to be considered in communion with the Church. If our supposititious Catholic happened to be a priest, he certainly would not have long to wait before he would have his clerical functions suspended. The Rev. Dr. Carter, however, not only is not deprived of his ministerial functions, but is indorsed by the Presbytery. In his plea before the Presbytery he used this language:

"Do not condemn me; do not cast me out of your ministry; welcome me again to my place in the Presbytery with the beautiful understanding that there shall be greater theological freedom in the Presbyterian Church than has been allowed heretofore, and permit me to make a motion in the Presbytery that the Brief Statement of the Reformed Faith be adopted as the living, working creed of our Church, and that the Westminster Confession be declared to be the creed and the testimony of our honored Fathers."

In this way Dr. Carter would draw a line of cleavage between Calvinism and what may be designated latter-day Presbyterianism. The former, we are given to understand, was based on false doctrines, while the latter is the true Church of God. If the Westminster Confession, which is to be rejected as wholly erroneous and untenable, was, to quote Dr. Carter's words, "the creed and testimony of our honored fathers," then, it follows, that the said "honored fathers" lived and died believing in and worshipping a God who, according to Dr. Carter does not exist and never did exist. It must be acknowledged that this is hard on the "honored fathers."

We make this criticism in all charity. We can understand and appreciate the situation in which Dr. Carter and other Presbyterians who cannot accept the Westminster Confession, and who still wish to remain Presbyterians find themselves. They see the foundations of Calvinism crumbling around them, as the foundation of every church that is founded on mere human authority must eventually crumble. What are they to do? They are not prepared to enter the church founded by Christ, and so they set themselves to the work of patching up the old religious edifice in which the "honored fathers" had unquestioning faith, but which they have come to mistrust. The work of patching, as it goes on, may cause many of them seriously to investigate whether Christ founded a church which has come down through the ages unaffected by the changes that leave their mark upon all human institutions, Presbyterianism included.—N. Y. Freeman's Journal.

RECONSTRUCTION IN THE TRANSVAAL

Make a good fight against an Englishman, but finally acknowledge yourself beaten, and he is your friend for the rest of your life. Make no fight at all, and he despises you. Never acknowledge defeat, and he remains your enemy. The last is the case of Ireland, the first, the case of the Transvaal. It is not quite three years since the Boers laid down their arms and already they have been accorded a representative government. The new Constitution provides for a Legislative Assembly consisting of the Lieutenant-Governor, from thirty to thirty-five elected Members, and from six to nine appointed members. The debates and proceedings are to be conducted in English, but any Member may speak in Dutch by leave of the President. The salaries of the Lieutenant-Governor, of the Judges of the Supreme Court, and of the Members of the Executive Council, together with the sums payable by the Transvaal to the Inter-Colonial Council, will be provided out of the Civil List, which has been reserved, and is exempt from the control of the new Assembly. Measures for the appropriation of revenue and the imposition of taxes can only be initiated by the Lieutenant-Governor, but all ordinary legislation will be controlled by the majority of elected representatives. The franchise is conferred on every burgher of the late Republic entitled to vote for the First Volkraad, and on every white subject occupying premises of the annual value of £10 or capital value of £100, or earning £100 a year. The electoral districts will be framed upon the basis of the number of voters, and not of the white inhabitants, as was the case under the Republic. The constituencies will be redistributed every four years in accordance with the fluctuations in the number of voters as established by the biennial registration lists. This Constitution will of course as time goes on, give place to entire self-government.—The Casket.

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WILLIAM E. CRAMER

There died, early Sunday morning, at Milwaukee, a man remarkable in more than one respect, William E. Cramer, for fifty-eight years editor of The Evening Wisconsin, and for thirty years of that service, blind and deaf, yet doing his appointed task on his paper every day up to within a month of his decease. There has been no longer service in the history of journalism. Horace Greeley, Joseph Medill and the elder Bennett, all were less than forty years at the editorial desk, and Henry Watterson, the most famous living American editor, was but eight years of age when William E. Cramer had entered upon his newspaper career in the then territory of Wisconsin.

Ten years ago on the occasion of the presentation of a marble bust of Mr. Cramer to the Historical Society of Wisconsin, the Chief Justice of the state said in accepting the same:

"He is entitled to the highest honor in that his newspaper has always been clean and pure, without the least taint of immorality, and its influence has always been salutary and for the best interests of society."

In these days of sensational and yellow journalism this characterization is praise indeed. In this respect The Evening Wisconsin only mirrored the upright and pure life of the man at the helm.

The veteran editor, about a month before his death, was received into the Catholic Church, towards which he was always kindly disposed, and of whose charities he and his estimable wife were liberal patrons. Our last interview with him was when at his request, we came to his office to hear a felicitously written dispatch which he was about to send to Archbishop Messmer on the latter's appointment to the Milwaukee archdiocese. It was the archbishop who gave him the last sacraments. —Milwaukee Catholic Citizen, May 27.

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SATURDAY, JUNE 24, 1905.

Calendar for Next Week.

- 25—Second Sunday after Pentecost, Commemoration of St. William, Abbot. Solemnity of Corpus Christi.
26—Monday—Of the octave. Commemoration of Saints Paul and John, Martyrs.
27—Tuesday—Of the octave.
28—Wednesday—Vigil. Of the octave. Commemoration of St. Leo II, Pope.
29—Thursday—Saints Peter and Paul, Apostles. Commemoration of the Octave of Corpus Christi.
30—Friday—Feast of the Sacred Heart of Jesus.

JULY

- 1—Saturday—Octave of St. John the Baptist.

NEWMAN'S VOICE

On those who were privileged to hear John Henry Newman in his prime, his sermons exercised an incomparable fascination. But it seems not to have been easy to put one's finger on the secret spring of that fascination. No doubt there was the clean-cut beauty of his thoughts couched in matchless language, there was the saintly earnestness of his manner, there were even wonderful pauses, never suggesting any hesitancy, but simply awesome meditation, on his part; but some people missed the compelling power of the typical orator, although all admitted that his was a constraining influence. Perhaps the true outward manifestation of his reserve force was the magic of his voice. The writer of 'Et Cetera' in 'The Tablet' hints at this, and his testimony is very valuable as coming from one who heard and knew intimately, when he says that, though Newman himself was enraptured with the music he was unexpectedly treated to on the occasion of his first address, as Cardinal, to the Little Oratory in London, "yet his own voice during his address must remain in many a memory as the greater musical treat of the two."

A similar witness is borne by a great poet and shrewd observer. "It is related of Aubrey de Vere," says the Sacred Heart Review, "that he once went to hear John Henry Newman preach, and being a little late he took a remote seat and thought he should hear nothing. On the contrary, however, he heard every syllable; Newman's voice was musical and though very low every word told. But De Vere said, afterwards, that Newman's thought was so clear that it was impossible not to perceive the impression of it; you seemed less to be hearing him speak than think." This second remark only accentuates the first, for the clear penetrating voice is generally the index and transparent medium of the luminous and keen intellect, whereas the booming but indistinct voice is as often the noisy vehicle of shallow thoughts. As Louis Tracy says, "If the eyes are the windows of the soul, surely the voice is its subtle gauge. The more transparently simple and clean-minded the hearer, the more accurate is the resonant impression."

But even those who were certainly not transparently simple could feel the charm of Newman's spoken word. James Anthony Froude wrote of "that voice, so keen, so preternaturally sweet, its every whisper used to thrill through crowded churches, where every breath was held to hear." And Matthew Arnold, in his famous lecture on Emerson, says: "The name of Cardinal Newman is a great name to the imagination still; his genius and his style are still things of power." (This lecture was delivered in Boston in 1884, when Newman had still six years to live.) "Forty years ago he was in the very prime of life; he was preaching in St. Mary's pulpit every Sunday; he seemed about to transform and to renew what was for us the most national and natural institution in the world, the Church of England. Who could resist the charm of that spiritual apparition, gliding in the dim afternoon

light through the aisles of St. Mary's, rising into the pulpit, and then, in the most entrancing of voices, breaking the silence with words and thoughts which were a religious music,—subtle, sweet, mournful? I seem to hear him still, saying: 'After the fever of life, after weariness and sicknesses, fightings and despondings, languor and fretfulness, struggling and succeeding; after all the changes and chances of this troubled, unhealthy state,—at length comes death, at length the white throne of God, at length the beatific vision.'

A MISUNDERSTANDING RECTIFIED

In the Free Press of June 12 there appeared what purported to be a report of a meeting held the previous day to consider whether it was advisable to build a new parochial school for the parish of the Immaculate Conception or merely to repair and improve the present building. The members of the committee appointed by the parishioners were indeed correctly reported as: N. J. Keeley, president; Rev. F. Cherrier, Thos. Gellely, P. O'Brien, Jules Lalonde, John J. Kelly, M. Tomley, M. Leduc, Jos. Bernhardt, M. Derocher; but what was deplorably incorrect and ill-natured was the following remark with which the report closed: "In view of the fact that, by the erection of the parish of the Sacred Heart Mgr. Langevin assigned the French Catholics the task of erecting a new church and school, the large proportion of French people on the above committee is considered significant."

Father Cherrier would have let that pass, had it not been taken up and enlarged upon by "L'Echo du Manitoba," which deplored this manifestation of aversion to the new French church. But in view of that article he deemed it necessary to disclaim any connection with that unfortunate report. This he did in the following letter which was published on the 19th inst.

To the Editor of the Free Press.
Sir,—There appeared in the Free Press, last Monday, the 12th inst., what may have been thought by many an accurate report of a meeting held last Sunday evening at the Immaculate Conception. The object of that meeting was to take into consideration the advisability of either building a new parochial school, or of making suitable repairs to the existing ones.

I might have let that report pass unnoticed, but as it has prompted another unpleasant article published yesterday in L'Echo du Manitoba, I now consider it my duty to state that your reporter was unfair and even malicious, inasmuch as he tried to insinuate that the appointment of some French gentlemen on our committee was done in a spirit of opposition to the French church of the Sacred Heart.

Last Sunday, sir, not only did we admit, but we even invited a French architect and a French contractor to lend us the assistance of their knowledge and experience, but what particular significance, other than the aim of insuring a desirable success, anyone could find in that I absolutely fail to see. Besides there are at present some forty children of French origin attending the academy of the Immaculate Conception, there may be as many next year and for years to come. We, therefore, considered it our duty to let the parents of those children be represented on our building committee. Why your reporter should have construed our action as a movement in opposition to the church of the Sacred Heart, it is, under the existing circumstances, difficult to understand.

Kindly allow me, therefore, to use the medium of your extensively circulated paper to inform the public of Winnipeg once for all that neither the pastor nor the parishioners of the Immaculate Conception are in any way opposed to the church of the Sacred Heart. We are rather its wellwishers, although it does not lie within the sphere of our action to interfere with the liberty of individuals who may choose to attend service at the church, and send their children to the school of the Immaculate Conception, whilst possibly by right they may be claimed as parishioners of the Sacred Heart Parish.

A. A. CHERRIER.

Winnipeg, June 16.

Juan Caicedo, king of the high wire, has been secured as the star attraction at the Winnipeg Industrial. The Yoseary troupe of French acrobats, who are the hit of the season in New York, have also been secured. Ye Colonial Septette, consisting of lady and gentlemen musicians, constitute another feature which will make the Winnipeg Industrial of 1905 one long to be remembered.

CURRENT COMMENT

(Continued from page 1)

A reader who scrutinizes our pages with the eye of a lynx expressed his astonishment at our having secured from the Pease-Waldon Company the remarkable advertisement that appears in our pages alone. Our answer was twofold: (1) We now have a wide-awake advertising agent; and (2) Father Joly's testimonial carries great weight with Catholics, who know him to be one of the ablest and most enterprising pastors in the diocese. The Pease-Waldon people being shrewd business men, quickly realized that non-Catholics, who never hear of Father Joly's, because his parish is almost exclusively French, would not appreciate that faithful testimonial at its full value. By the way, what a revelation that letter is of the linguistic attainments of a man who, having little need of using the English language, can yet use it with such telling effect when the occasion offers.

Wonder having been manifested by some of our readers, accustomed to find general Catholic news in our columns, that we had not mentioned the appointment by President Roosevelt of Mr. Charles J. Bonaparte to the responsible cabinet post of Secretary of the U.S. Navy, we beg to state that a special article reciting the past history and exemplary Catholic career of this distinguished grandson of a King was handed in for our last issue long before the secular papers here had got hold of the news, but was unaccountably crowded out in the making-up of our paper. We will do our best to have it inserted this week; but our space is so limited that we have always stacks of interesting articles waiting for insertion.

Clerical News

Rev. Father Yunker left this week for his mission at Maryland, Assa.

Rev. Joseph Poitras, who taught English during the past scholastic year in St. Hyacinthe College, Que., returned here last week. He is now a deacon, and will be ordained priest on July 23 at St. Mary's Academy, where, as a very small boy, he used to serve Mass. His return home was hastened by the serious illness of his brother Jean Baptiste, who is slowly improving at his home in Norwood.

His Grace the Archbishop of St. Boniface made his pastoral visitation of La Salle on the 14th inst. On his arrival he was met at the station by a body of the parishioners, and escorted to the church, where Abbe Trudel delivered a sermon on the significance of the pastoral visit. First communion and confirmation were administered by Mgr. Langevin, who also afterwards delivered a sermon warning the parishioners against the abuse of liquor and other evil habits. His Grace returned to St. Boniface the following day and left on the 16th for Rainy River and Pinewood, whence he returned on the 21st to be present at the St. Boniface celebration of the St. Jean Baptiste Society.

Mgr. Falconio, Apostolic Delegate to the United States, says there is absolutely no truth in the rumor that he had resigned, nor is there any question of his recall now or at any time in the near future. The only change in the Washington Delegation is the return of Mgr. Marchetti, the auditor, to Italy, because he could not stand the trying climate of Washington. A new auditor will succeed him in the ordinary course of events, but this successor has not yet been appointed.

Rt. Rev. John Baptist Scalabrini, bishop of Piacenza, Italy, founder of the Pro-Emigrant Institution for America, died June 9. Mgr. Scalabrini took a very active interest in guarding the welfare of Italian emigrants, and four years ago made a tour of the Italian missions in the United States, to inspect their conditions and to familiarize himself with the needs of his fellow countrymen in America.

Most Rev. Bernard Silvestrilli, C.P., has been re-elected Father General of the Passionist Congregation at the General Chapter which has just concluded in Rome. The Capitular Fathers were received in special audience by the Pope, and they were present when His Holiness declared that the venerable Gabriel Possente, Passionist student, had practised the virtues in a high degree.

With deep regret we announce the death of the Rev. Michael Moloney of Westminster Cathedral and Ongar,

which took place on Tuesday night at Redgate Hall, Wolsingham, Co. Durham. Father Moloney was a leader in the Gregorian movement, and it was he who originated the summer school at Appuldurcombe, Isle of Wight, by means of a letter in our columns. His name is on the programme as Registrar for this year's sessions. An Irishman, fond of the ancient tongue of his country, he showed a great interest in the St. Patrick's Day service in Irish at Westminster Cathedral, and took an active part in the selection of the sacred music. The remains will be interred to-day.—Catholic Times, May 26.

Don Giovanni Strozzi has been elected Superior General of the Canons Regular of the Lateran, and Padre Cassiano Gasser has been re-elected Prior General of the Brethren of St. John of God.

Dr. Collins is the fifth of the same class at Ushaw College, England, who has been raised to the episcopacy, the four others being Cardinal Merry del Val (Secretary to the Pope), Archbishop Bourne, Bishop Whiteside, of Liverpool, and Bishop Allen of Shrewsbury. The three latter are expected to be at Bishop Collins' consecration on June 29.

Father Bernard Vaughan, who has lately received into the Church the Dowager Countess de la Warr and Lady Holland, is a "persona grata" to all classes, gentle and simple, rich and poor. Whilst on terms of intimate friendship with the most exalted personages in the land, and called upon when occasion arises to meet Royal visitors, such as the Queen of Saxony, he can talk to cabmen and costers in their own phraseology and is beloved of the poor. A very interesting sketch of the distinguished and versatile Jesuit appears, with a strikingly faithful portrait in the current issue of the "Catholic Fireside," of England.

Irish preachers are in great request in England and on the continent, wherever English speaking congregations are to be found. This year the celebrated Capuchin Father Augustine Haydn preached a long course of sermons in Vienna and afterwards was invited by Cardinal Skrbensky, Archbishop of Prague, to preach a similar course to the Irish, English and American Catholics residing in the Bohemian capital. Many English Protestants and Austrians who understand English attended the sermons and some called on the eloquent Capuchin to thank him for his discourses.

Among the students who have finished their theological course in the Scots College, Rome, this year is Father Charleson, who used to be a Presbyterian minister near Glasgow.

Archbishop Ryan, of Philadelphia, lately presented the Pope with \$30,000 as the Peter Pence offering of his diocese, which is one of the most generous dioceses in the world. Some years ago one of his diocesans bequeathed \$1,500,000 for the schools and charities of the diocese. Another of his diocesans, who arrived in Rome at the beginning of this month is a lady (a convert) who has inherited recently the trifle of sixty million dollars, and who spends all her time in doing good with it.

Rev. Father Descoteaux, S.J., left Wednesday for Argyle, Minn., where he will take the place of the resident pastor, Rev. Father Barras, for a few weeks.

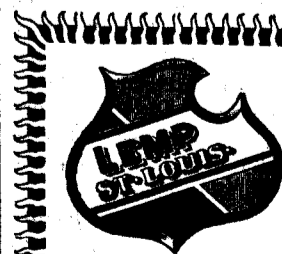
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Persons and Facts.

Rev. Father Gendreau, O.M.I., pastor of Notre Dame du Portage, Kenora, was here last Tuesday and Wednesday.

The Ladies' Altar Society of St. Mary's church has arranged for a lawn social to be held in the presbytery grounds next Wednesday.

The parishioners of the Immaculate Conception met last Sunday evening in the rectory when it was decided to repair the old parochial school building and to erect a separate residence on the same grounds for the nuns in charge. Fifteen hundred dollars were subscribed on Sunday evening.

Lady Holland, who has been received into the Church by Father Bernard Vaughan, S.J., performed the first public act since her conversion by opening a bazaar in aid of St. Mary and Michael's Church, Commercial-road, E., in Whitsuntide week.

The Dowager Lady Stanley of Alderley, who died at 3 o'clock on Monday morning, May 15, had been in weak health for some years, and was attended at frequent intervals during the past twelve months by the resident priest of Wilmslow. The last Sacraments were administered on the Wednesday previous to her death. The funeral took place at Alderley on the 17th inst. Lord Stanley and family were present. One of the deceased Lady's immediate relatives is a Mohammedan, while another is a Catholic bishop.

Mr. W. O'Doherty, M.P. for North Donegal, was taken suddenly ill in the House of Commons on Thursday, May 18, and was removed to Westminster Hospital. He died in that institution some hours afterwards.

The late Sir Daniel Ross O'Connell, Bart., of Lakeview, Killarney and Ballybeggan, Tralee, who died at San Remo, Italy, aged forty-four, was the second but eldest surviving son of Sir Maurice James O'Connell, and a grandson of Sir James O'Connell, who was created a Baronet in 1869, and was the youngest and last surviving brother of Daniel O'Connell, M.P. He was a magistrate and Deputy-Lieutenant for County Kerry and High Sheriff in 1891.

At St. John of God's, Stillorgan, Co. Dublin, on Sunday evening, Mr. Henry Bedford, M.A., passed calmly away to his eternal reward in the ninetieth year of his age. Deceased was a native of London. At the age of eighteen he entered Cambridge, and, after a brilliant career, took his M.A. Having entered the ministry of the Established Church, he worked in the diocese of London for eight years, after which he became a Catholic. Owing to a defect in his hand Mr. Bedford could not be ordained a priest; otherwise he would have devoted his life to the Church in the sacred ministry. His old friend Canon Oakley of Bayswater, found him congenial employment for a time. While thus engaged he met Dr. Moriarty, at the time President of All Hallows College, and subsequently Bishop of Kerry, on whose invitation he became Professor of Natural Science, treasurer, and a director of the celebrated Foreign Missionary College, Drumcondra. This event took place in 1852. He worked hard and successfully from that date until 1899, when he got a severe attack of influenza, from the effects of which he never recovered. In 1902 he showed symptoms of cerebral decay, and in accordance with medical advice was confined to the care of the Brothers of St. John of God, Stillorgan, where he had all the attention he required until the end came. The funeral of the deceased took place on Tuesday from All Hallows College, after the celebration of a Solemn Requiem Mass. —Irish correspondence of the Catholic Times, May 24.

Sir George Glynn Petre, who died on the 17th of May at Brighton was a son of Mr. Henry William Petre, grandson of the ninth Baron Petre, by marriage with Elizabeth Anne, daughter of Mr. Edmund John Glynn of Glynn, Bodmin, and was born in 1822. Educated at Stonyhurst College, he entered the Diplomatic service in 1846. From 1881 to 1882 he was Envoy Extraordinary and Minister Plenipotentiary at Buenos Ayres, and subsequently occupied a similar post at Asuncion. From 1884 to 1892 he was Minister at Lisbon. Ten years ago he retired on a pension. In 1886 the Queen recognised the Ambassador's services by making him a Companion of the Bath, and four years later he was further hon-

ored by being enrolled as a Knight Commander of the Order of St. Michael and St. George.

As a consequence of the recent Imperial Ukase on religion, wholesale changes from the Orthodox Church in Russia to the Catholic Church are reported. Altogether 26,000 persons are so far reported to have left the Orthodox for the Roman Church in the Governments of Siedice and Lublin. The Censor has forbidden the Polish Press to make any reference to the subject.

The King has sent through his Ambassador, a donation of 500 francs (£20) to Dr. Bull, the president of the English branch of the St. Vincent de Paul Society in Paris for their relief work among the poor.

In the police examinations for New York recently, fifty per cent. who passed in the physical and medical tests were Irish or of Irish descent.

Mr. Hubert Wheeler Marsham, son of the Rev. the Hon. John Marsham, has been received into the Church.

The little daughter of Mr. and Mrs. Reginald C. Vanderbilt was recently baptized at St. Joseph's church, Newport, R.I., by Rev. Louis J. Deady, the pastor, and Rev. William A. Doran, his assistant. Mr. and Mrs. Vanderbilt, Mrs. Frederic Neilson, Mr. Jules Blanc Neilson, Mr. I. Townsend Burden, Jr., and two nurses comprised the christening party and the ceremony was very simple and unostentatious. Mrs. and Mr. Neilson, the child's grandmother and uncle were the sponsors.

Miss Margaret Anglin, the great actress, who had been playing to crowded and enthusiastic houses last week, attended ten o'clock Mass last Sunday in St. Mary's church.

Mr. Earl Ohmer, of Argyle, Minn., a '99 graduate of the St. Boniface College commercial course, was here on Tuesday and Wednesday and took in the closing exercises of his Alma Mater. Earl is managing a farm in his flourishing district and is quite a hustler.

Miss Keroack, corner Water and Main streets, who is always ready to provide her patrons with the newest and best Catholic books, sends us the recently published "Canadian West—its discovery by the Sieur de la Verandrye—its development by the fur-trading companies down to 1822," translated from the French of Abbe G. Dugas. Having read the original some years ago, we can vouch for the importance and interest of this valuable contribution to the history of this country from the facile pen of one who spent twenty-two years in Manitoba, observing and collecting documents.

The following are the days which have been arranged for the Winnipeg Industrial this year:
Thursday, July 20.—Preparation Day.
Friday, July 21.—Opening and Children's Day.
Saturday, July 22.—Ladies' Day.
Monday, July 24.—Farmer's Day.
Tuesday, July 25.—American's Day.
Wednesday, July 26.—Citizen's Day.
Thursday, July 27.—Industrial Day.

The standard of attractions at the Winnipeg Industrial exhibition from July 20 to 28, will be higher than ever this year. F. W. Heubach, the chairman of the attractions Committee of the exhibition board has already booked a number of leading features of New York's summer entertainments for Manitoba's big show, and has other contracts in sight which will provide visitors to the annual exhibition here with a rare variety of amusement.

ITEMS OF INTEREST

Miss Mabel Dutton, daughter of J. J. Dutton, of this city, successfully won the Gold Medal for Music at the Toronto University. Miss Dutton received her education at the Loretto Abbey, Toronto, from which she graduated at the end of the past term; her success reflects great credit on that institution. Miss Dutton will join her father and the rest of the family about Aug. 1st. She will, no doubt, prove a decided acquisition to the musical talent of Winnipeg.

The Ladies of St. Mary's Altar society are organising a garden party to take place in the church grounds on June 28th.

We wish them every success in their very laudable effort to bring the members of the congregation more closely in touch with one another, and in cementing more firmly that bond of unity which is so desirable.

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In the past these social functions have not been too well patronized, despite the fact that, apart from their commendable object, they have invariably provided entertainment of a refined and high order, and, for real merit alone have been thoroughly deserving of support.

Let us hope, therefore, that on Wednesday next the parishioners will turn out in large numbers, and so crown the indefatigable efforts of the promoters with success.

This week the various schools of the city close for the summer vacation and the occasion is being marked by the customary distribution of prizes.

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HOW FATHER ALGERNON LOST HIS HOUSEKEEPER

When a pastor, his office unsaid, returns to his hotel from a long country call and finds that a drummer has dropped into his room to pass the time, he yearns for the quiet of a parochial residence. Father Algernon had the residence, but not its presiding genius. The work of taking a census of his extensive parish had made him acquainted with several women whose outward appearances fulfilled all the requirements of the Council of Trent. Mary was his first choice—for there were, and perhaps will be, others. Age—superadulta; but the rest, even in the minds of the venerable Fathers of Trent, was guess work, as it has always been about every woman since Eve answered the first door-bell. To tell the truth, after the age qualification, Father Algernon selected her for her cooking. He had sampled the good Mary's hands when he arrived unexpectedly at her place of employment, and she became his housekeeper for a brief time. Her downfall came about in this way.

One day, her third, she drew a chair to the table when Father Algernon was breakfasting, and placing her arms thereon for an extended talk, began: "I thought I would put you on your guard about Katie G. She is very gossipy and tells everything you say to her. She told Mrs. Casey about the fine prayer-book you gave her, and Mrs. Demers told Lizzie Duggan that Katie told her aunt, who told it back to me, that you tipped your hat to her but didn't to Mary MacIntire; and Mrs. Casey told me that if I only knew what a talker Katie G. is that I'd tell you and not have you making a fool of yourself."

"Woman, silence!" interrupted Father Algernon, pale with anger. "It is you who are the gossip. And to presume to criticize the action of your employer—yes, of your pastor—"

Some heated words followed this righteous indignation and Mary discharged herself.

Father Algernon was a Ballerini in his knowledge of theology, but a Simple Simon in the ways of women. Poor man! Thinking that restitution was due Katie G. for slanderous remarks of his late housekeeper, he engaged her to succeed Mary. Speedily there developed two factions in the parish, the "Marys" and the "Katie's." Katie always peeped out the parochial windows until she saw Mary coming to the Sunday Mass. Then she ran as far as the door, thence timed her gait to encounter Mary at the entrance of the church, where each Sunday an exchange of sweet sarcasm took place between the two.

This wordy interchange before Mass was nothing to the gossip afterwards. The "Katie's" got together, criticized the "Marys" and praised the pastor; the "Marys" criticized the "Katie's" and abused the pastor. Unhappy man! If he could not and would not hear this small talk, all would be well. But Katie had the gift of tears, and Father Algernon that of sympathy. When he found her sobbing, as she took care that he often did, his heart went out in pity to her, and on these occasions Katie managed to let glide into Father Algernon's unsuspecting ear all the sayings of the "Marys." Again he made the unfortunate mistake of noticing in his remarks from the altar the tempest in the parish teapot. Result—all the children of the "Mary" faction were withdrawn from the intended entertainment on St. Patrick's day. The "Katie" faction were long on talk, but short on children, so the next parish was asked to send its choir to give a concert and save the day. Now, if there is one thing worse than another it is to insult home talent by the importation of foreign genius. The receipts showed this. But Katie's hour was approaching fast and furious.

One evening after waiting over an hour for a delayed train, Father Algernon postponed a visit and returned to his house. It was brilliantly illuminated. He slipped in quietly and saw the parlor filled with Katie's friends playing "forty-fives." As he entered the room he found Miss Quinn vainly trying the door of the safe in search of the baptismal records to find out if Mary Murphy were not over twenty-five and to satisfy Mrs. Murray's curiosity as to the date of James White's father's marriage. After a few moments of gasping suspense Katie recovered her poise and invited Father Algernon to have a hand.

"Is there no one I can trust?" angrily exclaimed Father Algernon. "Is this the respect shown to your pastor—to make a club-room of his house?" Father Algernon's voice failed him. He opened wide the door and motioned them to be gone. There was no delay to see if hats were on straight.

The next Perpetua, by name Margaret, came from a distance, which fact, how-

ever, did not prevent a speedy acquiring of all parish knowledge. She was of middle age, her cooking was superlative, as were also the grocer's bills; her reticence was pleasing to the pastor; her prudence was evident in her ministrations in answer to the door-bell, which now rang less frequently than before. Father Algernon attributed this to the chilly feeling occasioned by the differences between the "Marys" and the "Katie's," but grew wiser one day when he overheard this conversation at the door.

"Is the priest in?" asked a man. "Maybe he's and maybe he isn't," answered Margaret.

"I'd like to see him."
"What do you want with him?"
"I don't think that's any of your business."

"It is. I'm the housekeeper and it's my business to know what you want before I'll trouble the pastor."
"Suppose I want to ask about marriage?"

"Who's going to be married?"
"I'll not tell you. But you'll be sorry if any one dies without the priest."
"Who's sick?"

"I'll tell the pastor."
"Tell me first."

"All right. It was not a marriage nor it wasn't a sick call, but it was about a matter of \$500 that my aunt was going to leave Father Algernon in her will and she sent me to ask him would he take it and how does he spell his name, and now," said the man as he turned to go, "you're the cause of his losing it."

"Come back!" called Margaret, "I have that way with me, just joking like. Come in and I'll call Father Algernon."

The tramp got the price of a lodging form Father Algernon—for his wit, if not for his needs—and Margaret received a severe reprimand. Shortly after, as Father Algernon sat in his study, Margaret announced Mr. McKenna. Bidding his visitor to be seated, Father Algernon closed the door opening into the dining room, where Margaret was reading. When the visitor departed a firm rap on the dining-room door preceded the majestic entrance of Margaret. "I have been insulted for the first time," she began with dignity.

"What?" gasped Father Algernon. "You shut the door in my face and before John McKenna."

"Quite proper," answered Father Algernon in an icy tone. "He came on business which did not concern you."

"That makes no difference. I was insulted before him. Do you think I can't be trusted? If I was in the habit of listening, well and good. But to shut that door so that I could not hear what you were saying was just as bad as to say to John McKenna 'that woman is a gossip.'"

Father Algernon's astonishment was mistaken for weakness by Margaret, who waxed bolder and suggested that she should be treated as one of "the family."

Father Algernon sprang up from his chair and with suppressed anger, exclaimed, "But you are not one of the family! You are a servant."

"I'm not a servant," indignantly exclaimed Margaret.

"And what are you, pray?"

"I'm the housekeeper!" And Margaret's regal chin pointed heavenwards.

"A housekeeper," she continued, "is no servant. She is as good as any one in the parish, and just as well brought up. She'll go behind none of them; she's the equal of any of them, even of John McKenna, and she'll not be pushed aside by priest or people."

Next day Margaret packed her belongings and departed.

Father Algernon pondered long and earnestly. Was it all his fault, this ever-recurring trouble with house-keepers? Were his time and thought to be taken up with these petty household affairs and he, because of worry about them, to be unable to devote himself to the proper work in his parish. He needed a friend's advice. He would talk it all over with Father Smith—an old priest who had survived many a mission and many a housekeeper.

"Come right in," Father Algernon, The house is yours," joyfully exclaimed good, old Father Smith. "You're all tired out after your long journey. Take a cigar. No? You're worrying a bit over something? Out with it! Wasn't the coat collection a good one? Worse than that? Housekeeper? Well, my boy, they are part of the hierarchy and we must have them. Now, tell me all about it."

Father Smith listened kindly to the long story in all its details.

"Cheer up, my boy," said he. "I've got just the girl for you. Prudent as a dove, wise as a serpent, cooks like a French chef and well brought up by a good mother. She has a fair education, plays and sings; she's an orphan now

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for three years."

"An orphan," exclaimed Father Algernon. "How old is she?"

"Twenty-four."

"Twenty-four!" Father Algernon had some misgivings. "But the Council of Trent and the Council of Baltimore say that a house-keeper should be of advanced age."

"Look here, man," said Father Smith, "those decrees do not, for they cannot, apply to our parishes, where we have to take with thankful hearts what the Lord permits to float about, and when we do get a real good dispensation of Providence, why, let us use it! Just put your 'Diocesan Decrees' on the parlor table where the Bishop will see it at his visitation, and be sure to dust it off the day before he comes!" So Father Smith sent for Nellie. She was very pretty and looked even younger than twenty-four.

"Nellie," said Father Smith taking the decision on himself, "run and pack your trunk and take the first train for Christian Hollow and fatten up Father Algernon. You're to be his housekeeper and if he looks as thin and scrawny after three months as he does now, I'll never speak to you again. Run along now, and don't be asking questions."

"But, Father Smith," said Father Algernon as soon as he could recover, "what will the parish say?"

"Give them something to talk about, man," answered Father Smith. "They haven't had anything yet. Every good and well regulated parish must have something to talk about. It does them good and keeps them from being lonesome, as David Harum said about the fleas on the dog."

"But she'll have all the young men in town wanting to marry her," interrupted Father Algernon.

"So much the better, and charge the lucky one that gets her \$100 for the wedding ceremony. She's worth every cent of it."

Nellie was duly installed as the fourth housekeeper in six months. She was a rare jewel. Callers were never turned away with an unkind word. Their messages were taken without curious inquiries. She was always the servant, never the pastor of the parish. Home was now a comfort. Father Algernon's every wish was anticipated. He could go away, knowing that if he was needed an intelligent message would reach him. The altar and its linens were never so well cared for. Her sweet disposition even disarmed the "Katie's" and "Marys," who forgot the past and now worked together for the church. It seemed strange to Father Algernon that the young men, though treated kindly, were discouraged in their advances. She had no favorite among them, but seemed happy and wholly occupied in her duties.

After three months Father Algernon resumed the taking of the census with new zeal. He had no need to worry about what was going on at home while he drove about the White Mountains. The work was hard, for he knew little about the roads and cross-paths, and often drove a whole day without finding the homes for which he searched. John

Kelly, one of the old residents of Kellyville, who had grown well-to-do there, finally offered to accompany him.

"I know every road," said he, "but I can't tell the people, for since I drove Father McCarthy about it's gone twenty years. Then there was only Yankees and Irish, now there's French and more besides. But I'll point the roads, and we'll watch the clothes-lines together."

"The clothes-lines?" queried Father Algernon.

"Yes, Father. You see, the French is all Catholics, and they have big families, which you can tell the size of by watching the clothes-lines. That was true once for the Irish and too bad it is that it's no longer true with some of them. For with some of our own and the Yankees, they only use the lines once a week to hang out lace curtains and doilies and shirt-waists."

Several weeks passed at the work. John was infallible. He never missed a family. "Come out here, the priest wants to take up your census!" he would call out as they drove up to a door. "Now, Father, I'll mind the horse while you go inside and visit." John never asked questions or volunteered information about the failings and faults of the people. About himself and his numerous family the story he told would fill volumes.

"You say you have twelve children, John?" said Father Algernon, one day. "Twelve besides them that's dead." "How old are you?" "Fifty-two, Father." "You must have married early." "Yes, Father, early and often; I'm a Democrat."

"Often? What do you mean?" "I've had three wives and I'm looking for another. Now that we are talking intimate like, I'll tell you. I buried my third wife two years ago. My children some of them, are married, but others are young and need a mother's care. Now, I'm thinking of marrying a young girl up in your place of Christian Hollow." "Do I know her?" "You might. She don't live far from the church."

Just then an automobile whizzed by. Windy Jones' horse proved his former owner a prevaricator by rearing and plunging in a terrible manner. Kelly knew the horse and his exhortation to the beast was clear cut, vigorous and to the point. The steed remembered and became lamb-like. Father Algernon, to punish Kelly for this lapse from grace, maintained a stern silence during the rest of the trip. Leaving the horse at Kelly's, he took the train home, thinking on the way about the girl Kelly intended to marry. Who could it be? He hoped for Kelly's sake it was not Katie or Mary. They did not live near the church, nor, for that matter did any unattached young woman that he could recall.

"Nellie," said Father Algernon, as she served a tempting lunch, "did you ever hear me speak of John Kelly of Kellyville?"

"Yes, Father."

"Well, he is going to marry a young woman who lives near the church." Nellie was discreetly silent.

"Is it Miss O'Brien, do you think?" "No, Father."

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Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.

On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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"Or Miss Melancon?"

"No, Father."

"You seem to know something about it. Who is she?"

"It's me, Father."

Father Smith consoled Father Algernon by telling him that the war in the East would soon be over, and that Japs make excellent servants. Meanwhile, Father Algernon is looking for another "dispensation of Providence."—William Cagger in the Guidon.

WHY BURN YOUR FLESH

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DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"General," said Paulus, "the plan seems to me to be sound. I may mention to the other officers, my seniors, that Germanicus Caesar for the moment has discharged me from being his message-bearer and has appointed me to command the greater part of one legion, stationed at the marshy pass between the eastern shore of the Lake and the river; I shall therefore not share in your first battle. All I would ask of our general is to let me have sixty or seventy carpenters and artificers, one more balista for shooting stones, and three more catapults for darts and for the triax."

"What is your purpose?" asked Germanicus.

"My men," replied Paulus, "have already, by using the axe and spade, made their position very strong with felled timber and earth between the lake and the river. I expect the enemy to arrive in front of it shortly after my return to the post; and I am in great hopes, as they cannot at this season soon get upon our flanks or rear, and must attack us upon a very narrow face, that a handful of Roman soldiers will be as good as thousands of savages. But I should be still more confident of holding my ground if I could turn one of their flanks."

Here Paulus forthwith was interrupted by a general laugh, and Germanicus exclaimed:

"Are you so oblivious of the very first rudiments of fighting? You, with about three-quarters of one legion, turn the flank of fifty or sixty thousand barbarians!"

Again the grim old officers forming the council laughed loudly.

Paulus reddened, and with a slight bow, in a slow and deliberate way, said: "I want the artificers to construct me a large raft, on which I will place the balista and the three catapults. I have obtained two small rowboats. They shall be tugs to my raft. I will have the raft towed up the lake, on my left hand, a little beyond the front or face-line of my small fortifications, out of reach of their own right will be galled and any hand-darts from the shore, and well secured against arrows, but the shore will be within the easy and powerful range of our own instruments, or tormenta, upon the raft. When the Germans attack me in front, tormented from the lake. This is what I call turning their right flank. I only wish we could have a similar establishment on the Adige, to turn their left flank also."

A sudden and frank murmur of applause succeeded to the previous derision, and the officers expressed their approval of Paulus's proposal. Germanicus took the same view, and gave orders that our adventurer should be supplied as he had asked; after which the council separated.

We need not detail the military operations which followed. The Caesar won a great victory where, about eighteen hundred years afterward, Napoleon, by very similar strategy, gained several others. But instead of immediately returning round the southern end of the lake, as at first he had thought of doing, he found he had time to do better; he pursued the enemy into the Rhaetian Alps, dispersed them completely, and, making a short and sharp deflection over the top of Lake Benacus or Garda, marched back to the south along its opposite or eastern shore. This movement brought him, one evening, upon the rear of the other German army, who thought at first a large reinforcement of their countrymen were joining them; and being attacked before they could at all understand who the assailants were, and straitened on both flanks between the lake and the river, while a fortification which they had not yet been able to take by assault prevented them from flying southward, they sustained one of the most terrible overthrows that a Roman army had ever inflicted upon barbarians. Many were slain, many drowned, having taken to the lake. A considerable number swam the Adige, and escaped. The rest threw down their arms, and claimed the mercy of the victors. The Roman general immediately ordered the carnage to cease, the wounded to be removed, and the prisoners to be secured. Had Germanicus not made the circuit of the lake, but simply returned round its southern extremity, he would have attacked the front of

the second German army instead of its rear; and, its retreat being open, its losses would have been less. On the other hand, had Germanicus, with the plan actually adopted, been beaten, he must have been completely destroyed. But he felt morally sure of the victory, partly through the effects of surprise, which was a strategical reason; and partly because, in a crowded hand-to-hand encounter upon a confined field, no weapons were equal to the short Roman sword and large buckler; and this was a tactical reason. Indeed, the bayonet of modern warfare would not have been equal to those weapons without firearms.

A soldier in our times must have his rifle, and he could not carry this and a shield and a sword too; the bayonet, therefore, is merely more handy as an adjunct to what has itself become indispensable. Still, might it not be worth while to add to a modern army a thousand or two thousand or five thousand men, armed in the old Roman fashion, with one small revolver of the best new pattern stuck in every soldier's belt? This body of men could not be used on every occasion; but where, from the accidents of the ground, they could first be brought (unexposed to fire) close up to the enemy, and then precipitated upon the flank of a thin infantry line, they would double it upon itself, and destroy it before the bayonet-carriers knew what was the matter.

CHAPTER IX.

Torrents of rain had fallen during the night, and during the next forenoon, following this great battle.

Germanicus, at midday, when the rain had ceased, called the legions into parade; saw more than thirty thousand effective men mustered after his two battles and the severe forced march which had intervened.

The general thanked his army, and made a short speech, in the course of which he remarked that, although they had already received one bounty, they should certainly have another forthwith. This was cheered with a violent outbreak of shouting and admiration, as a very sweet piece of oratory; and a veteran file-leader turned to the soldier behind him, and remarked that Germanicus knew how to speak almost as well as Julius Caesar was reputed to have done. When the noise of their literary and critical enthusiasm had subsided, Germanicus proceeded to read a list of promotions.

He appointed two "legati," or generals, and directly afterwards called out, in a thundering tone, the name of Paulus Lepidus Aemilius.

No answer. There was a pause.

"Is Longinus the decurion here?" he next asked. Longinus was absent on account of a severe but not dangerous wound. No answer came, and another paused ensued.

"Is the decurion Thellus present?" cried the Caesar. "Adsum," answered Thellus, advancing a step beyond the ranks.

"You are wounded," said Germanicus. "How is it that no surgeon has extracted that broken dart from your shoulder?"

"Tis only the point of a little German thistle," said the stalwart arena-king. "I hardly felt it when it stuck in me during our great mowing-match yesterday." The legionaries laughed and cheered.

"What has become of the youth who commanded your intrenchment?" pursued the commander-in-chief.

"He is badly wounded, general; and, as I could not find where he lay till daylight, the rain had been drenching him all night long; I am rather afraid he'll go."

Germanicus ordered a doctor at once to accompany Thellus, and render what succor he could to the wounded

youth. He, moreover, bade Thellus inform Paulus that, on account of services to the army now assembled, both in securing a large treasure, which only for him would have been lost, and in contributing afterward to the success of the campaign, and all this as much by his prudence as by his courage, he considered him not only to have given a splendid example, but to have shown the qualities of a soldier whom it is for the interest of the troops to see promoted.

"The more authority persons like this youth, Paulus, possess," concluded he, "the better and the safer it is for the whole army." He thereupon declared Paulus from that moment to be a military tribune.

The announcement evidently pleased the troops.

Thereupon, Thellus led the doctor to a hut a mile away, whither he and two or three soldiers had carried Paulus. The young man was lying without motion or consciousness upon a rude pallet. The doctor looked at his wounds, which were numerous about the chest,—not one of them mortal in itself—but such as had caused great loss of blood. So many hours passed under the heavy rain of the preceding night, and the delay which had occurred before the wounds could be attended to, made the case dangerous. However, the medical officer ordered whatever his science suggested, and then left the hut, promising to pay another visit in the evening.

The commander-in-chief, not having anything to fear from the broken remains of the horde which he had dispersed, sent back most of the troops toward the south to take up their winter quarters in various towns. He had all the wounded who could bear removal removed; and for those whom he was forced to leave behind he built a wooden hospital, to protect which a small guard was assigned. He then took a few mounted servants with him and, crossing the Po by a bridge at Mantua, travelled very fast on horseback across the Apennines to Rome, whither Augustus and Tiberius had returned, and whither Germanicus was thus the first to bear an authentic account of his late operations.

A solemn triumph would readily have been decreed to him, had he not partly through modesty, and partly through a politic fear of yet further exasperating the suspicious jealousy and hatred of Tiberius) refused it peremptorily.

CHAPTER X.

The last we saw of Paulus's mother and sister was at Lepidus's Castle of Circaei, where Tiberius Caesar had just ascertained them to have taken refuge. The aged triumvir was not less disgusted than alarmed at the threat which the ladies (whom he was protecting under his roof) informed him had been uttered by his nephew Marcus.

However, as Marcus came no more, and the most undriven tranquillity for weeks together attended the lives of all at the castle, the thought of really embarking for Spain was abandoned by Aglais and Agatha, who would thus have postponed indefinitely their reunion with Paulus.

They now concentrated all their hopes and dreams upon that event, but could not always banish the idea that he might, alas! have fallen in battle. News travelled slowly; and how the war went none had told them.

(To be Continued.)

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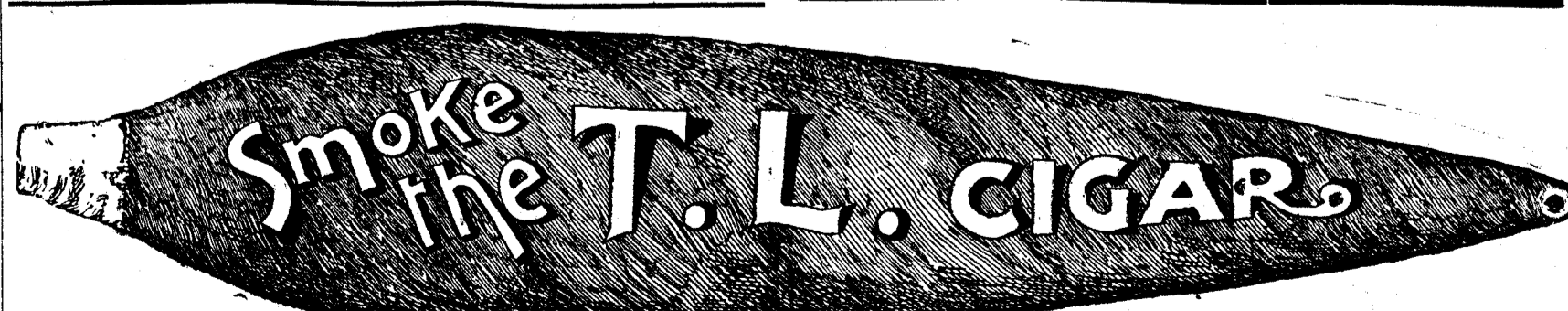
For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

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Notes from Ste. Rose

The ladies of two hemispheres are a little ruffled and indignant because Mr. Alfred Austin in unveiling a bust of Mrs. Browning was so wanting in tact as to remark that women poets were not up to much; no need to be vexed at this, however, A. Austin is no judge of poetry, he has never been kindled by the "sacred fire," although a charming writer of prose. A certain witty dame remarked anent this (some ladies are witty it is well known, although they can't be poets a la Alfred Austin, Dieu merci!): "We are put in the shade in good company, the poet laureate has always insisted that his great predecessor Alfred Tennyson was only a third rate poet."

Women have generally followed the advice that good old philosopher Joubert gave them when he wrote: "Voulez vous ressembler aux Muses, inspirez, mais n'crivez pas;" and yet how much poorer would be our literature if we had no such sweet singers as A. A. Proctor, Christina Rossetti, Jean Ingelow and a host of others. Where will you find anything so fresh, so morning sweet and yet with an undercurrent, as of tears in sparkling waters, except in Moira O'Neil? And then, what pure and beautiful lives these ladies have led! I know Alfred Austin is all right in that respect, too, Victoria gave him the plum because he was a good boy, otherwise she would surely have given it to Swinburne and many thought Jean Ingelow would have had it, only being a lady, she had no particular use they thought for the butt of sherry.

And now with regard to the inspiration. How would Dante have fared in his "Divina Commedia" without Beatrice? and how would Tasso have accomplished his "Gerusalemme" without his Laura? Much of the fine poetry of the world has been inspired directly or indirectly by them. And one woman beyond all others has been the inspiration of sweet singers, the Queen and Sovereign Lady of angels and men; even long before her birth, those grand old poets, the prophets, prefigured her in harmonious language.

"Felix culpa"; to be corrected with so much kindness and grace is better than praise, but I am afraid S. H. M. would have hardly been so lenient had he known that the quotation was put malice prepense, on Elizabeth's lips to suit the occasion, one hoped it would slip through undetected. "But there's a chiel' amang ye takin' notes, and, faith, he'll prent them," and you cannot hoodwink these learned critics. I am glad to know who was the author of the verses quoted, I had thought them (I don't know why) written by Sir Philip Sydney. As long as we don't mutilate the poets do you think we do them any great harm by misquoting occasionally? These great masters are above or below such considerations now, and will never turn in their graves and say "My dear fellow, you mistake, it was I who wrote those interesting verses, not Ben Jonson nor Will Shakespeare or any other."

The kindly criticism of S. M. H. has encouraged me to write so soon again; it is hard to write when you are completely out of touch with your readers and never know, from year's end to year's end, if what you say finds an echo in any heart.

A STRIKING SIGN OF CHANGE IN NEW ENGLAND

Maine is the State wherein, in Know-Nothing days, Father Bapst was tarred and feathered by bigots for the crime of being a Catholic priest. Now behold the contrast. Bishop O'Connell of Portland, the chief city of that same State, returned from Rome the other day, and the grand welcome which he received was participated in not by Catholics only, but by hundreds of his Protestant fellow citizens as well. Forty-four priests of the diocese were at the station to welcome him, accompanied by all the uniformed Catholic organizations in the city, several other organized bodies, and a battalion of infantry of the Maine National Guard. City, State, legislature, the public schools, and numerous professions and business callings were represented in the reception and banquet tendered the Bishop and Governor Cobb was an honored guest.

Times are certainly changing in New England. There are signs of this constantly to be observed, but once in a while one more striking than the rest, such as this magnificent welcome to Bishop O'Connell, occurs to show that the reign of the anti-Catholic bigot in New England communities has passed or is passing away, let us hope forever.

—Catholic Columbian.

STARBUCK ON WYCLIFFE AND HUSS

(Sacred Heart Review)

We have always, as Protestants, been accustomed to think and speak of Wycliffe and Huss as two persecuted saints. What measure of saintliness there may have been in their private lives, I do not know, and I doubt whether there are twenty Protestants in the United States or a hundred in the British Empire that do. Even the current Protestant descriptions of Wycliffe have always given me the impression of him as of a stern and haughty man, to which the high authority of Bishop Stubbs adds that his teachings show few or no traces of sympathy and charity, in other words few or none of the fundamental features of Christianity.

I do not in the least dispute that Wycliffe had reforming purposes, and that many of his suggestions were for the good of England, and of the Church. Indeed, there is no temptation to deny this, since the venality and nepotism and flagrant misconduct in high places which were then a scandal, have been so well purged away by the Counter-reformation, as is genially described by Bishop Hurst in the "Methodist Review." Yet a man may be a Reformer without being a Christian, and Bishop Stubbs seems to suspect that this was the case with Wycliffe. Such a one may carry through a reform, but he certainly can not carry through a Christian reform.

I judge, although rather vaguely and uncertainly, that Huss was both a more amiable and a devout man than the Rector of Lutterworth. Yet his fiery Bohemian hatred of the Germans submerged his amiability, while he became so entirely a disciple of the English reformer (except as to the Sacrament of the Altar), that he seems little more than a continuation of Wycliffe. Nevertheless, as he had the fate, so he seems to have had more of the spirit of the martyr than the Englishman, whose Eucharistic doctrines appear to have been falsely imputed to him. There is a touching beauty in his smiling remark, "Sancta Simplicitas!" as he saw the zealous old man bringing up a faggot to his stake.

However, let us regard some of the propositions of Wycliffe and of Huss, which were condemned by the Council of Constance, and say what we, as Protestants, think of them. I assume, until advised to the contrary, that they are taken from their writings.

Propositions of Wycliffe

(1) "If a bishop or priest is in mortal sin, he does not ordain or consecrate, or effect the Real Presence, or baptize."

That is, all clergymen, who have discovered that the bishop ordaining them was then in mortal sin, are bound to be re-ordained, and to recognize that most of their sacramental ministrations meanwhile have been null and void. What Protestant Church is there that would not condemn such a teaching?

(2) "It is against Holy Scripture, that ecclesiastics should have possessions."

What Protestant Church would proceed against a clergyman for owning a house, or a farm, or a bank account, or would tolerate in its pulpit a man who should be denouncing his brethren on this ground? As to ecclesiastical endowments, they may be in expedient, but assuredly we would not consent to pronounce them unlawful.

(3) "No one is a civil dignitary, no one is a prelate, no one is a bishop, while he is in mortal sin."

Then if President Roosevelt or Governor Douglas should chance to fall into some sin which for the time being drove the Holy Spirit out of his heart, and in that state should sign a death-warrant, however well authorized, he would be a murderer, as acting on a usurped authority, and so also would be the marshal or sheriff who should carry out the warrant, being cognizant of his superior's state, and all those would be guilty who, being in authority, should neglect to punish such usurpers and murderers.

What Protestant Church would tolerate such a doctrine of religious anarchism, preached from her pulpits? Who indeed, teaching it, could own Paul himself for an Apostle, who declares that even Nere, when he protects good or suppresses evil, is the minister of God?

I may remark that on this showing if it can be proved that King Edward has been in mortal sin since his accession, then, as the regal office, once lapsing, passes to the next heir, it is plainly the duty of Parliament, receiving from the Archbishop of Canterbury a good account of Prince George's spiritual state, to proclaim him in his father's stead. Indeed, for greater safety, it might be better to enthrone the newest royal baby, as being at present incapable of mortal sin. We see

that Wycliffism, if this is Wycliffism, has its ridiculous as well as its alarming side.

(4) "Any one who gives alms to a friar, is excommunicate 'eo facto'." Then, if any one aided a Las Casas, or a Vincent de Paul, or a Trinitarian brother in the redemption of captives, or a Francis Xavier while preaching the Gospel in Japan, he would cease to be a member of Christ's Church.

(5) "Those who found cloisters sin, those who enter them are diabolical men."

Then our Protestant writers who describe to us so lovingly the endless works of Christian benevolence proceeding throughout the ages from members of monastic orders, the Neanders, the Brights, the Haucks, the Storrses, the Farrars, the Fiskes, the Greens, works of conversion, of purification, of civilization, of education, of endless variety of beneficence, all show that they do not know the difference between saints and demons. What excuse can avail for Wycliffe, that he should so malign, not evil men, in monasteries or out of them, but God's inmost jewels of sanctity? Did Wycliffe wish to liken himself to "the Accuser who accuseth the brethren night and day before our God"?

(6) "All the mendicant orders are heretics, and those that give them alms are excommunicate."

Then, as it is owned on all hands to be more than doubtful whether any man since Jesus has been so like him as Francis of Assisi, it follows from this that no degree of conformity to Jesus can save a man from damnation as a wilful heretic if he has founded a mendicant order, and continues in that mind until his death, as Francis did.

St. Paul assures us that no man, speaking in the spirit of God, calleth Jesus Anathema. How much short of it does he come who calls such a disciple of Jesus Anathema?

(7) "Those who enter any religious order become thereby incapable of observing the divine commands, and thereby of attaining to the kingdom of heaven unless they apostatize from the same."

Then, Las Casas and Zumarraga, and all the Dominicans and other friars who withstood the wrath of the Spanish governors and planters in behalf of the Indians, and the Trinitarian Brethren, and St. Vincent de Paul, exposing themselves to the dangers of slavery in behalf of the Barbary slaves, and Francis Xavier, and the bishops and priests (most of them regulars) who have suffered martyrdom in Japan and Corea, and China and Canada, and elsewhere, are now in the flames of hell. What possible excuse for exaggeration in speaking of orders in a disordered time can procure the pardon of such blasphemy against the saints of God?

Dean Farrar was an intense and even an exaggerated Protestant. I am not a sacerdotalist, for I do not even come as near to the Catholic doctrine of the ministry as the Evangelical Alliance does; yet the dean's horror of sacerdotalism seizes a point which appears to me slightly ridiculous. Nevertheless Farrar describes the canonized saints (so large a part of them monastic) as "heroes of disinterestedness." Farrar speaks as a Christian; Wycliffe as, I do not know what. He is likened to Julian the Apostate, or a Celsus. Have we not a right to be much more confident of the Dean's good estate in eternity than of the Reformer's? I doubt not that the Grand Rabbi of France or England would speak much more like a Christian of the saints of the orders than John Wycliffe does.

CHARLES C. STARBUCK
Andover, Mass.

ADDRESS PRESENTED TO HIS GRACE ARCHBISHOP LANGEVIN

By the Pupils of the Industrial School,
Near Kenora (Rat Portage) on June 12
1905

Your Grace:

It is with feelings of joy and gladness we bid you welcome. At your last visit, as we had not the happiness and pleasure to express our sentiments of love and gratitude to you, our beloved Benefactor and Father, now, all the more lovingly we offer you this little address.

With what love and reverence, we greet you, My Lord, who about this time last year had the great and untold happiness of visiting the dear scenes of our loving Redeemer's life and death—what bliss to walk over the holy ground sanctified by His sacred footsteps; to see the scenes His sacred eyes once gazed upon; to feel that here, where He wrought the salvation of men, His unseen but strongly felt Presence



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We know that your labors are arduous, and many times may seem apparently unsuccessful,—but in the long years to come, those labors, like those of Our Saviour, will be crowned with success and repay all your generous sacrifices.

Accept, Your Grace, our most sincere and heartfelt gratitude and affection for your untiring labors, and endeavours for ourselves and for our parents. We pray that God, Whom we have learned to know and love, may bless you.

We humbly ask your Grace to bless us in the name of Christ's Vicar, His Holiness Pius X.; and may this blessing procure for us those graces which will enable us to live as good Christians—faithful to the lessons and instructions we have received here.

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