

# Northwest Review

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COMMODORE R. ROOPE



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## CURRENT COMMENT

The newspaper cablegrams told us so little about the recent Congress of Freethinkers in Rome that we began to suspect it could hardly have been a success. We were informed, it is true, that the Holy Father had protested against this blasphemous convention, but not a word was said about the active members present or the resolutions passed. This silence led us to infer that something had gone wrong in the Freethinkers' camp. Our forecast has been, happily, more than realized. We learn from "La Croix" of Paris, and "Le Courrier Belge" of Brussels, that this "Council of Reason and Civilization," as it pompously styled itself, was a complete fiasco. In the first place, very few prominent men were present. Perhaps the only one of world-wide notoriety was Haeckel, the noisy but illogical atheist of Iena. But even he, as the "Giornale d'Italian" bitterly complains, could not make himself heard amid the pandemonium of talking, shouting and wrangling that prevailed in that serio-comic assembly.

The second curious feature of the congress was the predominance and tyrannical conduct of Italian Freemasonry, which not only flaunted its red, blue, black and green banners of the Grand Orient of Italy, the Grand Symbolical Lodge, the Conclaves of the 30th degree, the Rosicrucian Chapters, the Secret Majesty of Arno, but strove to silence all dissentient speakers. At this strange exhibition of "free" thought some young men revolted. They were socialists, anarchists, or merely republicans, and they claimed the right to speak. But the chairman declared that the meeting was adjourned. Thereupon one of the young bloods jumped on a chair and protested vehemently against the intolerance of the managing committee. His protest was cheered to the echo. So, with a few kindred spirits he rushed to the platform, where the two parties met and threatened each other with shrieks and closed fists. Above the din were heard these memorable words: "You want us to fight the clericals, and you make us slaves of the Freemasons, who are worse!" The following day the opposition succeeded in getting this motion passed:

Establishing the principle that sincere action in favor of Freethought cannot logically be separated from respect of that same freedom, which is an inviolable right of all and the bounden duty in particular of those who wish to do battle in the name of freedom, the International Congress of Freethought resolves to exclude from its discussions and decisions all motions, affirmations or manifestations tending to outrage or wound in any way whatever freedom of thought or action in others. This was the only sensible motion carried by the Congress of Freethinkers.

A third feature which turned the Italian Government against the Congress was the motion proclaiming the necessity of the Republican form of government for all nations. A certain Mr. Hubbard went so far as to say that "he only who has the courage to unmake a king can make a nation." Small wonder, then, that the Prime Minister of Italy forbade the proposed public demonstration before the statues of Giordano Bruno and Garibaldi.

Another disappointment for the fanatic element was the attitude of several Belgian and French delegates who, when Mr. Sergi proposed the abolition of all religious teachings, opposed this motion, maintaining that, even after the suppression of the religious orders, personal liberty must be guaranteed to everybody. This provoked a stormy discussion. The debate closed amidst violent altercations, and as the vote was taken by ballot according to nationalities, the

result is as yet uncertain. The whole thing ended in a veritable Babel of tongues.

What completed the humiliation of the enemies of all religion was the vigorous action of some young Catholics. The Rome correspondent of "Le Courrier Belge" writes, under date of September 22, that at one of the first meetings of the Congress several fearless Catholics protested so loudly and so energetically that the president, vice-presidents, secretaries and all the managing committee withdrew. The chairman's frantic ringing of his bell was useless, the meeting had to adjourn.

Besides Haeckel, whose lack of real science we exposed the other day (September 24) in a review of Father Muckermann's article in the "Messenger" on the Origin of Man, the only other pseudo-scientific celebrity that figured in that Congress, not bodily, but merely by a paper sent and read by somebody else, was the greatly overestimated French chemist, Marcelin Berthelot, whom, curiously enough, just a few days before, "Le Gaulois" and "La Verite Francaise," two well known Paris journals, proved to be a rank plagiarist. The old fraud boasted 49 years ago that he was the first to realize "the synthesis of alcohol"; but in 1902 Fritzsche proved that an English chemist, Hennel, had made this very discovery in 1829, 26 years before Berthelot, who also borrowed without acknowledgment and proclaimed as his own various chemical discoveries due to Faraday, Reboul, Pelouse, Galis, Julius Thompson, Faure, Silbermann, Nernst, Abbe Nollet, George Ville, Thenard and Jodin. France had long been deceived by the self-advertising methods of Marcelin Berthelot; but when his name was trumpeted abroad as "the greatest scientist of the entire world," about to officiate at the International Congress of Freethought, patient bookworms ferreted out his record and proved that he was admitted to the "Academie des Sciences" only by a trick, viz., by presenting himself, not in the chemistry section, where nobody would acknowledge him, but in the physics section, where his colleagues tolerated him because they knew nothing about him in that line. Having got wind of these awful disclosures in time, the hoary plagiarist trumped up a convenient illness to excuse his not going to Rome, and got his paper read by Mr. Buisson. The Freethinkers are welcome to such a celebrity as Berthelot.

"La Croix" thus sums up the solemn farce of this three days' Congress: "First day, opening speech; second day, rest from labor; third day, closing. 'We shall worthily respond,' said the programme, 'to the expectations of the civilized world.'"

Our intelligent readers will doubtless have corrected in their minds the absurd misprint in our last issue (page 2, column 2) to the effect that the French Government "expects," instead of "expels" its best children; but they may have been more effectually puzzled at page 3, col. 2, by the name of Rev. Lord Archibald "Dugas," which should be "Douglas."

Occasionally our secular contemporaries afford us a good laugh. Last week an evening paper, after chronicling the fact that "Archbishop Orth, of Victoria, B.C., arrived in the city to-day from the west, and is a guest at the Mariaggi," volunteered the curious information that "His Grace is archbishop of the Catholic College of Vancouver Island, which is part of the ecclesiastical province of Oregon." To be archbishop of a college is like being the general of a corporal's guard, and how an archiepiscopal see in one place can be part of an ecclesiastical province in another is a canonical puzzle. "Archbishop" means the head of an ecclesiastical province. Archbishop Orth is the head of the ecclesiastical province of Vancouver.

And yet it is easy to trace the cause of the mistake. For nearly fifty years the Vancouver diocese, being then only a bishopric, not an archbishopric, was part of the ecclesiastical province of Oregon City. That a diocese in Canada should form part of an ecclesiastical province in the United States was an anomaly that arose from the fact that, before the completion of the Canadian Pacific Railway, communication with Portland, Oregon, the residence of the Archbishop of Oregon City, was much easier than communication with St. Boniface. That anomaly was done away with on the 19th of June, 1903, when Vancouver was made an archiepiscopal see. The ecclesiastical province of Vancouver now comprises the archdiocese of Vancouver, the diocese of New Westminster and the vicariate apostolic of Mackenzie, together with the Yukon district. A further change in the name of the archdiocese has just been announced; it appears it is henceforth to be called the Archdiocese of Victoria in Vancouver's Island.

A Catholic, who had recently come to Manitoba, having perused last Monday's "Tribune," asked us quite innocently if it was a Catholic paper; it contained so much interesting and accurate information on Catholic matters. While answering in the negative and explaining the character of the news by the presence of Catholic reporters on its staff, we could not help contrasting the present fairmindedness of its administration with the bigoted tone of its early days, and welcoming the happy transformation. On Friday of last week, for example, the Winnipeg "Tribune" had the following in its local items:

To-day being the first Friday of the month special services in the Roman Catholic churches, both in the city and St. Boniface, mark the occasion. At St. Mary's Church this morning great numbers of the faithful received holy communion both at the half-past six and eight o'clock services. The Blessed Sacrament remains exposed on the altar all day. At half-past seven in the evening the service of vespers and benediction brings the religious features that mark the day to a close. The first Friday of every month in the year has been the occasion for special religious services in the Catholic Church from time immemorial.

The last three words are, of course, a manifest exaggeration, pardonable, however, even in a Catholic reporter, who is not expected to be posted on the history of a devotional practice. The earliest mention of this one occurs near the end of the seventeenth century, when the Lord, appearing to Blessed Margaret Mary, exhorted her to recommend Holy Communion in honor of His Sacred Heart on the first Friday of each month. She and her novices in the Visitation convent at Paray le Monial, in France, were the first to practise this devotion. Thence, through the instrumentality of the Society of Jesus, especially mentioned by our Lord as the chosen channel for this great work, the devotion spread gradually through the Catholic world. But it did not become at all common till the second half of the nineteenth century. In Winnipeg, in particular, it was not introduced till 1886. Seeing how firmly it has since taken root, and how faithfully the first Friday devotions to the Sacred Heart are kept, it is no wonder that a young reporter, who has been used to it all his life, should date it "from time immemorial."

On the eve of the same day a gentleman on the staff of another paper asked us what was the cause of the unusual concourse of people at the Cathedral on that week day. Somebody had been over at St. Boniface and had noticed many persons entering the church. Now that there is a regular car service to the town across the river, many Winnipeggers are rediscovering that venerable town which has been of late years a "terra incognita" to them, although it flourished

before Winnipeg was born, and although every house in it is nearer to the centre of the city than most of the houses in Winnipeg. We might have answered the query by saying that crowds in the Cathedral on week days are no unusual sight, the citizens of St. Boniface not limiting their worship to Sundays; but we merely told the unvarnished tale, that this was the Thursday before the first Friday of the month and that the people were no doubt going to confession. This he found so uninteresting that he did not even mention it in his paper.

One of our readers who sympathizes with the Russians in the present war, asks if we can name some life of the saintly convert, the venerable Father, formerly known as Prince Gallitzin. We know of one charmingly penned sketch of this noble missionary, "the pioneer priest of the Alleghenies," under the title, "A Royal Son and Mother," by the Baroness Pauline von Hugel. It is a little book in green and gold, published in 1902 by the "Ave Maria," Notre Dame, Ind., and costs 75 cents; but, small as it is, brief as is its story, it contains a mine of beautiful thoughts and high lessons indirectly borne in upon the reader: how the Princess Gallitzin was converted to Catholicism and then became a fervent Christian, how her zeal prompted her to preach the judgment day to Goethe; how her son Demetrius, from having been an irreligious dreamer, became a zealous priest and died poor for the love of Christ, mourned by all his Catholic flock.

At the banquet tendered Sept. 28, in Dubuque, to the Right Rev. M. C. Lenihan, on that day consecrated Bishop of the new diocese of Great Falls, Bishop Shanley, of Fargo, in his usual manly, truly humble way, gave this gentle reminder to his fellow bishops:

"And yet, he declared, the work done by the bishops was really secondary in the upbuilding of the Church in the Northwest. The two important factors were the priests and the laymen. The bishop said it angered him when he read in the history of some parishes how such and such bishops worked like slaves while the poor priest who actually did the sacrificial work, was allowed to rot, his very name forgotten. It was the priest of the Northwest who built the little school house, and paid from his miserable pittance of salary the wages of the teacher. It was he who toiled through sun, snow, rain and cold over miles of barren prairie to say Mass. The bishops did much, but they did not walk miles, and beg money to support the Church. The bishops traveled, but they traveled in carriages. And who are these priests? Their names have in large measure passed from human ken. The Catholic laymen, likewise, came in for a share of credit. It was they who wrote: 'Send us a priest and we will tax ourselves to pay him and see that he does not want.' It was the laymen who put up the sinews of war and whose devotion to the faith makes it possible for the priest to live—in fact it is the laymen, scattered over the face of the earth, that have made the Church the power that it is."

The ordination of Rev. Joseph Prud'homme at St. Boniface Cathedral last Sunday was in many respects unique. The recipient of the holy order of priesthood is the first native of St. Boniface to receive this great honor. Others who, like him, passed from St. Boniface College to the Montreal Seminary, were born elsewhere, mostly in the Province of Quebec; but he is the first priest born in the historic town across the Red River. Then, he is the youngest priest ever ordained in the West or in any part of Canada. He was exactly 22 years and one month old on the 9th of October, the day of his ordination. The canonical age for the priesthood is 24. A dispensation, however, of one

year, or even of 22 months may be obtained for special reasons. But the 23 months' dispensation in this case is so rare that, when Archbishop Langevin spoke of it to Cardinal Merry del Val in his recent visit to Rome, the Cardinal said it could not be done. Nevertheless, the Pope, who is above all canonical regulations, granted our Archbishop's request, though only after much questioning and after receiving the assurance that the young priest was going to study in the Canadian Seminary in Rome and would not have any responsible duties to fulfil for a long time to come. Moreover, the Rev. Joseph Prud'homme belongs to one of the most highly connected families in the country, his father being, though not by any means an old man, a judge of more than 20 years' experience on the bench, and his uncle being Chief Justice of Manitoba. Finally, the Archbishop of St. Boniface, was a classmate of the young priest's father during their long course of studies at the Montreal College. We might also add that few candidates for priestly ordination have the privilege of listening to two such impressive discourses as were delivered on that occasion, the first by bishop. Dom Grea, though enfeebled author of classical works on the constitution of the Church and the highest canonical standard of clerical life, and the second by our eloquent Archbishop. Dom Grea, though enfeebled by suffering, spoke with remarkable ease and fluency on the nature of the priesthood and the sublime functions of the priest. The very highest and deepest thoughts come from him as the overflow of a mind saturated with them. Mgr. Langevin dwelt especially on the fostering of the priestly vocation by pious parents. The young priest ordained that day had been brought up in a fervently Catholic home, his paternal great grandfather was a saintly man of heroic Christian mould. Alas! that there were other parents whose own faults were responsible for the lack of correspondence in their children to the Divine call heard, indeed, but not effectually heeded.

This ordination was remarkable also in the contrast between the youth of the priest and the mature years of Mr. Theophilus Pare, who then received the tonsure, that hall mark of the cleric, at the age of 52. After a long and honorable career as a highly respected notary and farmer at St. Anne, as a member of the Manitoba Legislature, as a devoted husband and father, now that his dear wife is gone to her eternal home and his only daughter is a professed nun, he consecrates his wide experience and his chastened middle age to the exclusive service of his Lord.

A recent cablegram from Rome to the New York "World" hints at the probability of Pius X. having been asked by the Emperor of Germany to tender his good offices to Japan and Russia with a view to ending the war in the Far East. The Vatican has hitherto confined itself to negotiations with Mr. Nagraskino, the Russian accredited agent, but it is said that if Russia consents to the mediation of the Pope, the latter will open direct negotiations with Japan. This news is almost too good to be true; but He who rules men's hearts may bring this happy consummation to pass.

## Persons and Facts

Rev. Alfred Meyer, superior of the Benedictines, who settled lately in the Quill Plains, Sask., was here last Sunday and reports that the railway now passes by the headquarters of his order in the west, and that all the new settlers are doing well. It is no longer necessary to go by Regina. The C.N. R. takes you straight via Dauphin line, to the Quill Plains, on its line that is heading for Edmonton.

The Catholics of Aubigny, Man., who obtained a resident priest, Rev. J.

Desrosiers, last year, are now putting the finishing touches to a fine new presbytery and church, which will cost nearly \$4,000. A bazaar, under the direction of Mrs. Noe Clement, to help defray this great outlay made by the 32 Catholic families of the parish, will be held on the 23rd inst. Father Desrosiers, who is now absent in Montreal, will return on the 17th.

There are about 75 automobiles in Winnipeg. The city license inspector, Mr. Polson, is about to open a register, describing each machine and inscribing the name of each owner or chauffeur. A number, at least four inches high, must be painted on the back of each auto.

St. Patrick's Day is a long way off yet, but the Irish in London are already planning for a suitable celebration of that festival. Preparations are already being discussed for a great Irish service in Westminster Cathedral, at which a sermon in Irish will be preached, most likely by the Most Rev. Dr. O'Donnell, Bishop of Raphoe. His Grace the Archbishop of Westminster, has announced his intention of presiding, and another Irish prelate, the Most Rev. Dr. Fenton, Bishop of Amycla, will be the celebrant. So far as the rubrics will permit, the hymns will be in Irish, and it is stated that in addition to the members of the Irish Parliamentary Party, who will attend in full force, a number of Irish gentlemen, headed by the Hon. William Gibson, son of the Lord Chancellor of Ireland, will wear ancient Irish costume. Notable Irishmen from abroad have already signified their intention of being present.

In this year of the golden jubilee of the Immaculate Conception it is pleasing to recall that the first chapel erected to God in the British American provinces (before the Declaration of Independence), St. Mary's of Philadelphia, was dedicated to the Immaculate Conception (almost a hundred years before it was dogmatically defined) and that when Father Marquette built the first chapel in this Western country, at Kaskaskia, Ill., it was also dedicated to Mary Immaculate.—The Review, St. Louis.

"On the eve of the election, Sir Wilfrid Laurier's favorite nephew, Romuald Laurier, whose father is the member of Parliament for l'Assomption, has left the world and entered the Dominican monastery at St. Hyacinthe. He was only 24 years old, a brilliant student in medicine at Laval University, and possessed of a fine baritone voice. What caused his decision is unknown." So far one of our Catholic exchanges. We are better informed, we happen to know the cause. The Holy Ghost made nephew Romuald realize vividly the words of the Master, "If thou wilt be perfect, go, sell what thou hast, . . . and come, follow Me."

A news agency under the direction of a prominent prelate has been formed at Rome (according to cable reports) to furnish Vatican news to the press throughout the world. Circulars are being sent to all the papers of the world inviting subscriptions to the new agency, which it is designed to make a reliable source of information.

All Rome is singing the praises of J. Pierpont Morgan, who has returned to the Cathedral at Ascoli-Piceno, the cope of Pope Nicholas IV., which was stolen some time ago and which the American financier had bought in London.

The thieves who stole it from the Cathedral have been arrested and have confessed.

The arrest was effected by clever work of the people of Ascoli. Some years ago the cope was officially photographed, and postal cards with prints of this photograph were sold for the benefit of the Cathedral. Some time after the theft the chief of police at Ascoli discovered that other postal cards, with the photo of the cope somewhat differently arranged, were being sold. Investigation showed that these postals were made and sold by a local photographer, who, though formerly in moderate circumstances, had suddenly come to wealth and had made several trips to London and Paris.

He was arrested and confessed that he and the sacristan of the church stole the cope, which was sold in London to Mr. Morgan, who only bought it after having been given the signa-

ture and photograph of the man who sold it.

At the first meeting of the Campion Literary Society of St. Boniface College, held on the 9th inst., with Rev. John McDonald, S.J., as moderator, the following officers were elected for the ensuing term: President, James Walsh; vice-president, Joseph Plante; secretary, Albert Baribeau; counselors, Leo Fretz, Harold Conway, John Tremblay, Joseph Picard.

The ceremony of blessing the new St. Mary's school, which had been announced for Sunday afternoon last, is indefinitely postponed, owing to His Grace having been misinformed as to the hour of the departure of the C.P.R. train for the east. Mgr. Langevin had first been told that the train would leave at 8 p.m., and this would have left ample time for the blessing of the school at 3 p.m., but he was informed later that the train would start at 3 p.m., and as this was the last train he could take to reach his destination, the ceremony at St. Mary's School had to be put off till his return. However, the school was duly opened on Monday morning with a full attendance of pupils.

Arrangements are being made by old-time pupils of St. Mary's School to celebrate by a banquet the 25th anniversary or silver jubilee of the arrival of the Brothers of Mary, who assumed the management of St. Mary's School in 1879. On the 9th inst. an alumni association of former pupils was organized. Rev. Father McCarthy, O.M.I., who was the first principal of the old school, from 1876 to 1878, was elected honorary president by acclamation, and an executive was also chosen, which included the following officers: Thomas Coyle, chairman; F. F. Smith, Rev. Father Rocan, Alfred Harrison, Moosomin; Walter W. Walsh, Vancouver; Thomas Dewitt, Frank and Harry Brownrigg, Edward Hughes, Nolan Cauchon and R. S. Grant. The banquet will be held on Nov. 9th in the assembly hall of St. Mary's School. The Reverend Brothers, who have so nobly carried on their successful teaching in spite of great hardships, will be the guests of honor.

The Orthodox Greek priest, who calls himself Archbishop Seraphim and Metropolitan of all the Orthodox churches in America, saw his wretched chapel of scrap iron and old junk at the corner of Selkirk and King Streets demolished last Sunday by a large gang of boys. Lately all the ignorant fellows he had pretended to ordain priests turned against him, and now the very rabble of the streets have laid his "tabernacle" low.

## Clerical News.

His Grace the Archbishop of St. Boniface left on the 9th inst. for Three Rivers, Que., to attend a meeting of the episcopate in which questions to be debated in the proposed Plenary Council of Canadian Bishops will be prepared for discussion. Mgr. Langevin will also officiate at the crowning of a statue of Our Lady of the Rosary at the shrine of the Oblate Fathers at Cap de la Madeleine. His Grace was accompanied by Rev. Dr. Trudel.

Rev. Father Lacombe, O.M.I., arrived from the east last Sunday morning and continued his westward journey on Monday.

Rev. Fathers Latulipe and Ledue, of the Pembroke diocese, returned from their western trip last Sunday morning, were present at the ordination in the Cathedral, and left for home in the afternoon.

Rev. Father Munro left last Tuesday for Wolseley, where he will assist Rev. Father Garon.

Archbishop Orth, of Victoria, who spent a couple of days in the city, left at the beginning of the week to attend the Bishops' Conference at Three Rivers, at which His Excellency Mgr. Sbarretti will preside.

Rev. Father Prud'homme said his first Mass in the Cathedral on Monday at 7.30, and gave Holy Communion to his father, mother, sisters, uncles, aunts, cousins, and many other relatives and friends. He said his second Mass on Tuesday at 8 a.m. in St. Boniface College, of which he is a



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distinguished alumnus. On Tuesday afternoon he left for Montreal and thence for New York, whence on Saturday he sails by the steamship Hohenzollern direct for Naples, on his way to Rome, where he will add two years more of theology to the three he recently completed at the Grand Seminary in Montreal.

A German Catholic paper is authority for the news that the Rev. John Carroll, S.J., has been appointed Bishop of Helena.

Rev. Father Nadeau left for St. Anne, Man., on Monday.

Two newly ordained Oblate priests from the House of Studies in Ottawa, accompanied Father Lacombe on Monday last: Father Clainch, who is destined for St. Albert; and Father Hetin, who goes to Edmonton.

The Right Rev. Dom Grea, founder and Superior General of the Canons Regular of the Immaculate Conception, who has been spending a few weeks with his brethren in Alberta and Southwestern Manitoba, and was present last Sunday at the ordination of two of his subdeacons, returned on Tuesday with them and their local superior, Very Rev. Dom Paul Benoit, to Notre Dame de Lourdes, Man. In spite of his 77 years and an attack of gout in the right arm, Dom Grea is full of energy. He preached in the Cathedral last Sunday before the ordination service. He will come back in a few days and sail for Italy, where he has established his headquarters since the expulsion of his Order from France.

The Right Rev. Abbot Engel, O.S.B., of St. John's Abbey and College, Collegeville, Minn., accompanied by Rev. Dom Meinrad, O.S.B., was here Thursday on his way to the Benedictine colony of Muenster, Sask., the prior of the monastery there, Rev. Father Alfred, having come in to meet his superior.

On Sunday last, at the ordination service in the Cathedral, His Grace the Archbishop of St. Boniface conferred subdiaconship on two Canons Regular of the Immaculate Conception, Dom Leon Ruty and Dom Paul Benoit, a nephew of the Superior at Notre Dame de Lourdes.

Rev. Father Beigert, S.J., preached in Polish last Sunday at the Holy Ghost Church, earnestly warning his hearers against the sin of schism, and reminding them that in their own country, Poland, no one ever dreamt

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of a Polish Church, all good Poles belonged to the one only Catholic Church, pure and simple, with no national adjunct. Christ never came to set up a special Church for the Poles. The audience was deeply moved. Father Beigert left on Wednesday, with Father Albert Kulawy, O.M.I., to visit a Polish colony south of the line.

Last week, when His Grace visited the Church of the Holy Ghost, he won the hearts of the audience by telling them that, in his recent visit to the Emperor of Austria in Vienna, he remembered with gratitude that the great capital of the Austrian Empire owed its very existence to the heroic King of Poland, John Sobieski, who saved it from Turkish domination in 1683.

The Milwaukee "Catholic Citizen" of October 8 confirms the news that the congregation of the Propaganda has named Rev. John P. Carroll, S.J., of Holy Family Mission, Montana, as Bishop of Helena, Mont., to succeed the late Bishop Brondel, and adds:

"In some quarters it was thought that the dispatch was in error and that the appointee was Rev. John P. Carroll of St. Joseph's College, Dubuque, Ia. Dr. Carroll of Dubuque states that he has heard nothing of the appointment whatever and that in his mind there was no doubt but that the appointment of the Rev. John B. Carroll of Montana was correct.

"I have had no word whatever," said Dr. Carroll, "and have not been a candidate for the office. There is no doubt but that it is Rev. John B. Carroll of Montana who has been appointed by Rome."

"Father Carroll is a Jesuit missionary."

The first bishop in the United States was a John Carroll, also a Jesuit before the suppression of the Society of Jesus.

Very Rev. Thomas Lillis, Vicar General of the diocese of Kansas City, and pastor of St. Patrick's Church in that city, has been appointed Bishop of Leavenworth, in succession to Bishop Fink. The new Bishop's father, the late James Lillis, a contractor, built the first street cable railway in Kansas City.

Propaganda has deferred until November the selection of a candidate to be coadjutor to the Archbishop of Boston.

**Marriage**

**HEARN—GRANGER.**

A very pretty and interesting wedding took place on Tuesday of last week at La Broquerie, Man., when Archibald Hearn, son of John Hearn, a prominent member of St. Boniface, now employed as agent at Erwood for the C.P.R., was united in the bonds of holy matrimony to Miss A. Granger, daughter of Mr. H. Granger, of that place. The ceremony was effectively performed by Rev. Father Giroux, of La Broquerie. A large number of friends from St. Boniface were present, amongst whom were Mr. and Mrs. Henry Bleau. The presents were numerous and handsome.

**Obituary**

**MRS. KILGOUR.**

We extend our warmest sympathy to Mr. J. J. Kilgour in the sad bereavement he suffered on the 6th inst. by the death of his beloved wife, Elizabeth, nee Carroll, who, during an illness of several weeks, received the last sacraments from Rev. Father McCarthy, O.M.I. She leaves several young children, the eldest being 14 years old, to mourn her loss. The funeral took place on Saturday last from her late residence 221 Smith Street, to St. Mary's Church, and thence to St. Mary's cemetery. The floral decorations were many and beautiful, showing the esteem in which she was held by her many friends. The pall bearers were Messrs. J. Eagan, E. Eagan, Mr. Shea, Mr. Saults, Mr. Cass, Mr. T. D. Deegan.

**CHEVALIER DROLET.**

Chevalier Gustave Adolphe Drolet died on Oct. 10 at Glengarry Hospital, Montreal. In his youth he was one of the most brilliant of that noble band of young Canadians who enlisted in the Papal Zouaves for the defence of the Holy See, while yet the

Pope held some of the Pontifical States. He was created by the Holy Father Knight Commander of St. Gregory the Great. During his long residence in Paris he was decorated with the Legion of Honor. Chevalier Drolet was a brother of Mrs. A. E. Forget, wife of the Lieutenant-Governor of the Northwest Territories, to whom we tender our sincerest condolence.

**REV. CANON OUELLETTE.**

The College of St. Hyacinthe, one of the most famous seats of learning in the Province of Quebec, the Alma Mater of the late Archbishop Tache, has met with a great loss in the recent almost sudden death of its Superior, the Rev. Canon Ouellette, one of the most highly esteemed and best loved leaders of the Canadian clergy. In his long and fruitful career as professor, director and superior of St. Hyacinthe College, his great gift of sympathy even more than his scholarship and his luminous insight into questions of higher moment won for him the implicit trust of the generations of young men he trained to habits of virtue and love of learning. Being both a thinker and a master of words, he would have made his mark in literature, had he not shunned publicity. But the chief comfort of his friends in their bereavement is the memory of his fervent piety and his truly sacerdotal life.

R. I. P.

**A GRATIFYING FEATURE AT THE WORLD'S FAIR.**

(By Rev. Thomas I. Gasson, S.J., in Donahoe's.)

A gratifying feature of the World's Fair is the evident desire on the part of the directors to acknowledge, in most respects, the debt of the country to Catholics with regard to the growth and development of the territory included in the Louisiana Purchase. We are so accustomed to have our efforts belittled and our just claims denied that it is a source of deep pleasure to witness this frank avowal of fact and to hear of the courtesies so lavishly bestowed upon Cardinal Satolli and other Church dignitaries. It is also pleasant to notice the absence of that spirit which is so apt, upon occasions of this nature, to banish rigorously whatever savors of Catholicity. Thus, for example, the moment we enter through the principal, the Lindell Boulevard, entrance, we emerge upon a magnificent plaza, named after the great St. Louis and adorned with an heroic statue of the warrior-saint. This equestrian statue, from the hands of the eminent sculptor, Charles H. Niehaus, has been declared by able critics to be one of the finest pieces of sculpture of this nature yet produced in this country. Saint Louis is represented seated on a charger, in a dignified and heroic attitude. He is clad in mediaeval armor, while the horse appears in those trappings which were worn in the thirteenth and fourteenth centuries. Between the Palace of Varied Industries and the Palace of Transportation is another fine plaza, dedicated to the wonder-working saint of the ages, the gentle Saint Anthony.

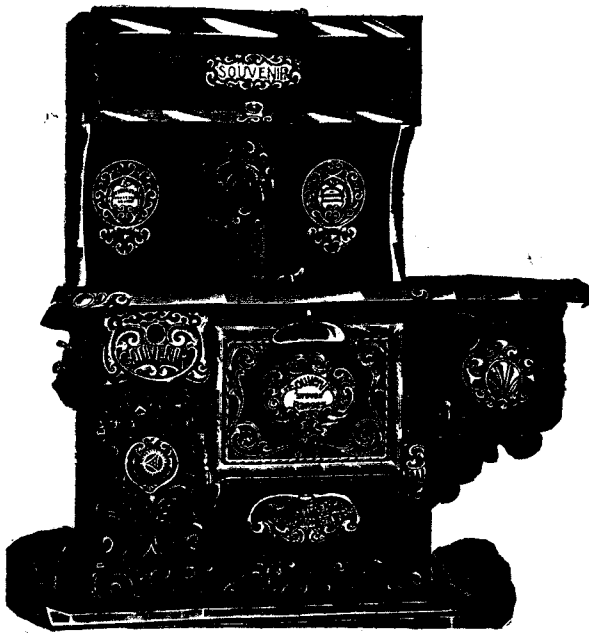
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# Northwest Review

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SATURDAY, OCT. 15, 1904.

## Calendar for Next Week.

### OCTOBER.

- 16—Twenty-first Sunday after Pentecost. The Purity of the Blessed Virgin.
- 17—Monday—Blessed Margaret Mary Alacoque, Virgin.
- 18—Tuesday—St. Luke, Evangelist.
- 19—Wednesday—St. Peter of Alcantara, Confessor.
- 20—Thursday—St. John of Kenty, Confessor.
- 21—Friday—St. Hedwige, Widow (transferred from the 17th inst.)
- 22—Saturday—Votive Office of the Immaculate Conception.

### RECEPTION AT ST. MARY'S ACADEMY.

On Friday evening of last week the pupils of St. Mary's Academy tendered a neat reception to His Grace the Archbishop of St. Boniface. Owing to the drizzling rain the assembly hall, the stage of which was prettily decorated with palms and flowers, was not by any means crowded. A little after 8.30 His Grace, accompanied by Rev. Fathers Dandurand and Cahill, O.M.I., Rev. Fathers Cherrier and Beliveau, and Rev. Fathers Lewis and Lawrence Drummond, S.J., entered, and was greeted with a piano overture played by Miss M. Bernhardt, Miss M. Tait, Miss M. L. Prince and Miss E. Bertrand. Miss Margaret Bernhardt, surrounded by about a hundred white-gowned pupils, spoke a few words of graceful welcome, referring charmingly to the Archbishop's pilgrimage to the Holy Land and his audience with the Pope. Then, came a well executed violin quartette by Miss R. Simpson, Miss M. Carroll, Miss Maria Dubuc and Miss E. Thompson. Miss Margaret Carroll's essay, "Passing Away," which expressed delight at being the first pupil to be crowned by His Grace's hands fresh with the blessings of Palestine and Rome, was accompanied here and there by a soft chorus with piano accompaniment, the effect being quaintly artistic.

After the recitation Father Drummond came to the platform and read the creditable standing obtained by Miss Carroll in her recent examinations, stating that in all subjects she had passed with honors, having an average of over 82 per cent. Miss Carroll came forward to His Grace, who crowned her with a crown of roses and smilax. She was also the recipient of several bouquets of flowers during the conferring of the graduating honors.

This was followed by the "Magnificat," admirably sung by all the pupils. Miss Rhoda Simpson next played "Paroles du Coeur," a violin solo, with even better technique than usual, thanks to the training she is now receiving from Professor Couture. When enthusiastically recalled she played again from memory with perfect execution.

The Archbishop spoke feelingly in French and English. He expressed himself as being delighted to be home again and to see the pupils of St. Mary's Academy, and praised Miss Bernhardt's address and Miss Carroll's essay. He took their photo with him in his heart and during his journeyings by sea and land ever thought and prayed for them. He described the interesting spots of the old world, of Rome and Palestine, so dear to the Christian's heart. He extolled the work of the convent as "a work that is not only a sacred one but a most sublime one, a work that is pregnant with immense results to

society, to the church and to the world." He felt deeply grateful to the Sisters for the great work they were doing, which he had known for the past eleven years. It was very difficult, His Grace said, to find anywhere in Canada or in the States a finer institution than they had in Winnipeg. He closed a very happy address by referring to his freedom from accident or sickness during his long trip, and then amusingly related how he and Father Dandurand had been spilled out of their carriage by the horses frightened at the electric car on the bridge near the Academy. Fortunately they escaped without even a bruise, but with plenty of mud on their cassocks.

### FATHER LACOMBE'S RETURN.

He is Going to Write His Memoirs.

(Winnipeg Tribune, Oct. 10.)

"I will go into my hermitage at Pincher Creek, in the far Northwest; no more will I travel, and there, in quiet, I will write my memories of 54 years on the plains of the west." With these words Rev. Father Lacombe, O.M.I., said farewell to Winnipeg to-day through a reporter for the "Tribune." The venerable missionary arrived in the city Saturday from his pilgrimage to the Holy Land and through Europe with Archbishop Langevin. After six months of steady travel, Father Lacombe greeted the reporter this morning at St. Mary's presbytery with his old-time jolly disposition, hale and sturdy, and clear of mind, despite the burden of 78 years of labors on the frontiers that have whitened his hairs and wasted his hands.

"Memoirs" by this oblate missionary will relate the history of the Canadian Northwest as could no other of any living man. More than two generations have passed, all pregnant with the development of the Northwest, since Father Lacombe rode across the wide prairies, whose solitude was broken only by the nomadic buffalo herds, and arrived at the gates of the little trading post of the Hudson's Bay Company at Edmonton. He has camped with the buffalo hunter and the Indian, he has seen towns spring up where he had shot the buffalo for a winter coat, he has seen thousands of Caucasian immigrants create the prairie into a new nation, he has been the warm friend of a host of historical figures in Canada's history, he counts among his speaking acquaintances some of the greatest statesmen of the time, crowned heads of Europe, and two Popes of Rome.

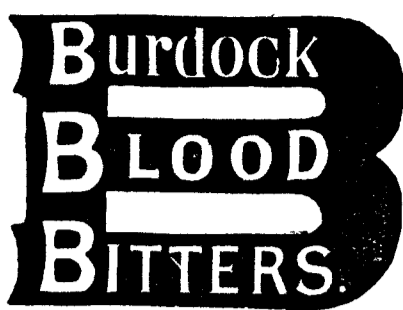
Before speaking of his departure Father Lacombe gave to the reporter a most interesting account of his travels since last March, when he left Pincher Creek.

En route to the trans-Atlantic steamer at New York, he stopped over at St. Paul, where he was entertained by his friend, Archbishop Ireland, one of the most distinguished members of the American hierarchy. In Minnesota's capital Father Lacombe also met James J. Hill, the railway magnate, whose friendship he esteemed two-score years ago when the multi-millionaire was in the beginning of his fortune. "He gave me a generous donation for my mission work in the Northwest," said the old priest. "Mr. Hill, though not a Catholic—his wife and children are—contributes most liberally to our institutions. He is a good philanthropist."

Father Lacombe sailed from New York the latter part of April, accompanying Archbishop Langevin, and from Havre, France, went directly to Marseilles, where the pilgrimage was to begin. "The Pilgrimage of Penance," he explained, "is held every year under the direction of the Assumptionist Fathers. It costs only \$200 to make the trip from Marseilles to the sacred places in the Holy Land and return, this including every expense. Ah, it was delicious, beautiful. There can be nothing so delightful to the Christian."

A full account of the travels of the pilgrims in the Holy Land is to be found in another column containing the report of Father Lacombe's sermon at St. Mary's last night.

The venerable missionary's hermitage, where he will pen his memoirs, will be a fine residence which Patrick Burns, of Calgary, has erected at Pincher Creek for him. A younger priest will perform the brunt of the duties of the mission and there in the foothills of the Rockies the white-haired Father will be allowed to pass his last days in peace and quiet.



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### FEDERATION OF THE CATHOLIC SOCIETIES OF THE UNITED STATES.

(Osservatore Romano, September 2, 1904.)

A Congress of the Federation of Catholic Societies of the United States was held in the city of Detroit, Mich., a few days ago. Taking occasion from this Congress, the illustrious Bishop of Trenton, Mgr. McFaul, wrote a magnificent article for Donahue's Magazine, of which we make a short summary in order to give our readers some idea of this great organization.

Catholic Federation has for scope Catholic progress, the defence of Catholic rights when they are contravened or disregarded; and has now made such headway, and attained proportions so imposing, as to draw into it, in a few years, every Catholic society of the country.

Bishop McFaul makes manifest the necessity which is felt in our era to organize, to associate together, whatever be the object in view. The Federation of which we speak aims at uniting all Catholic associations in one great confederacy. It must be remembered that Catholics should not, as such, associate themselves with any political party: that would do grave injury to their own interests. Of what use, then, is Federation? Bishop McFaul answers that, while Federation has no political object, it has for purpose to educate all Catholics to avail themselves of their rights as American citizens for their civil, social and religious advancement. Federation gives great help in this educational campaign through discussion of problems of the day and the popularizing of Catholic solutions.

Besides, its influence on Catholic societies of various nationalities will confer the benefit of protecting them against Protestant proselytism. Federation has already made a great step by forming public opinion on the great questions of the day, its conclusions having been made matter of public discussion. There is no doubt that since the beginning of the Federation movement, the Catholic position with regard to education, divorce, socialism, etc., has been proclaimed with a vigor never before felt in the history of the Republic.

As a practical result of Federation may also be cited the concessions made to Catholics in Philippine affairs, the present friendly relations existing in Porto Rico, the change in matters regarding the Indian schools, and the clear light which is breaking on the famous question of the Public Schools. The arrangement proposed is this: Let the Catholic Schools remain in possession of the Church and be taught as now by Brothers and Sisters. No religious instruction will be paid for by public money. Let the children be examined in the Catholic Schools; and if it be found that they have received the instruction demanded by the State, let the State pay for such secular education as it does in the Public Schools.

To those who look with fear on Federation the Bishop recalls that it is advancing with all the prudence and forethought that a work so serious and promising demands.

Mgr. James Augustine McFaul is of Irish birth, and still in the flower of his age, being only 54. He is considered one of the most learned and popular of American Bishops, being sympathetic in manner, and the very type of a Prelate who believes in action.

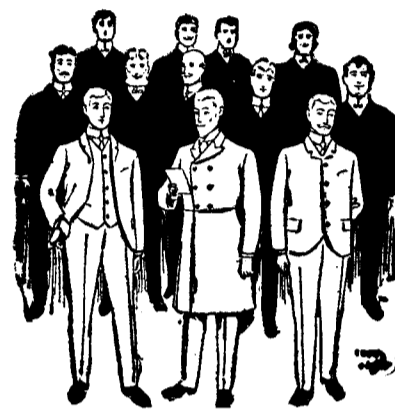


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Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on 1st Sunday in the month, 9 a.m.

Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.

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

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

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Rev. A. A. Cherrier, Winnipeg, Man.

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### BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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**Lethbridge Notes**

Rev. Father L. Van Tighem, who has been here in Lethbridge for 18 years, left last July, together with the Right Rev. Bishop of St. Albert, to attend the Chapter of the Oblate Fathers at Liege (Belgium). The Rev. Father will return from Europe in January. For some time it was uncertain whether he would return to his parish, but notification was recently received that he will return in January. During the absence of Rev. Father Van Tighem, Rev. Father Paul Kulawy, O.M.I., brother of Fathers Albert and William Kulawy, O.M.I., of the Holy Ghost Church in Winnipeg, administers the parish of Lethbridge. This Rev. Father is the right man in the right place. Owing to his knowledge of many languages, he is able to satisfy all his parishioners.

Every Sunday Father Kulawy preaches in English, Slavish and Italian. Occasionally he addresses the congregation also in French and German. Besides that the Rev. Father is now learning the Hungarian language and understands the Galician. As the Father is only one year in the country, everybody is astonished at his success in learning so quickly and correctly the English language. Let us hope that Father Kulawy, after the return of Father Van Tighem, may stay here for good. There is lots of work for two priests here. Next spring Father Van Tighem intends to start the new church building. Our present church, although the biggest in town, is evidently too small for the ever increasing Catholic population of Lethbridge.

JOS. MURPHY.

**St. Pie Letellier Notes.**

Rev. Father Pierre Jutras left for the Province of Quebec last Monday, after spending two or three weeks with his brother, our parish priest.

Miss Jutras, who for the last year has kept house for Father Jutras, returned to her native province with her other brother. Miss Jutras will be regretted in the parish.

Miss Florina Jutras has again taken her aunt's position at the presbytery.

Some of the young people are zealously selling tickets for a raffle, the proceeds of which will go towards paying for the handsome ornaments lately bought for the church.

Things are not so lively as they would be if there were more wheat moving, but no grade and no price yet keep things back.

There was considerable damage done to the harvest in this neighborhood by rust.

Three of our boys have lately entered St. Boniface College. First Donat Manseau; then Mrs. J. Proulx took her son Arnaud to St. Boniface, and last week Mrs. Saurette escorted her youngest son to the College.

The elections are beginning to be talked about. Mr. Lariviere and Mr. Cyr are holding meetings galore.

The weather is continually dull although little actual rain falls.

A Catholic judge and his wife from our neighboring state across the line, being at Mass at Letellier lately, charmed the congregation with their musical talent.

Mr. Dumont, a respected widower residing close to our village, has found for himself a consort, a widow of St. Jean Baptiste.

**A PICTURE OF LAZINESS.**

We publish as a curiosity the following class exercise written quite lately by one of two brothers who hail from North Dakota and are studying in St. Boniface College. The professor of rhetoric had merely indicated the subject under the heading given above. The writer applies it to his brother. Those who are familiar with the Latin and French classics will recognize in one passage a reminiscence of Virgil and in another an imitation of Scarron.

Six o'clock! The bell rings, this bell which the night before, inviting us to go to bed, sounded so sweet and melodious, and which now brings to our ears a dull and discordant sound as it disturbs our peaceful slumber. At the first sound of the bell I jump out of my bed and immediately commence to dress. About five minutes after I look over towards Edmond's bed. There he lies in blissful ignorance that the bell has ever rung, thus proving that Horace told a falsehood when he said that a troubled conscience could not enjoy

peaceful sleep, because not a word of his exercise was done.

But here his slumbers are rudely broken by the Father, who, while passing, pulls his toes. Edmond opens his eyes and makes a motion to get up. On seeing this the Father passes on, but hardly has he taken two steps when Edmond is as sound asleep as he was an hour before the bell rang. The Father wakes him up a second and last time.

After the great mystery which then happened before my eyes, I will avow henceforth, O ye gods! that there is nothing impossible on this earth. I have seen, without dying of surprise, I have seen—future generations—you cannot believe me—Ah! I almost think that my eyes have deceived me—I have seen him with a supernatural effort pull one foot out of bed. He puts on a stocking, sometimes two, and lies down on his bed again. The first bell rings. Edmond wakes up for the third time and begins to grumble at the Fathers, who, as he says, expect a fellow to dress in five minutes. He looks at the water and shudders as he thinks how cold it is, and remembering that he took a bath a week or two before, thinks that is enough washing for any reasonable man. The last bell rings before he is half finished grumbling at the Fathers or dressing himself.

In a great hurry, caused by the Father, who promised to give an hour's silence to the last one out of dormitory, he pulls on his shoes, snatches his coat and collar, forgetting his necktie, rushes down half the stairs and falls down the rest of the way, as some one, a little more lazy than he is, comes down behind him and steps on his untied shoe-laces. Then during the morning prayer he finishes dressing, sleeps during the spiritual reading and half the study which follows. But here, in his slumbers, behold, Father Chossegros, most severe, seems to be present before his eyes and to ask him for his exercise, which he should have done the night before. Then alas! How sorrowful Edmond looked! How changed from that Edmond who, the day before, having on Leo's baseball glove, was playing in the yard. Ah, tremble, thou lazy child. Thy punishment shall be severe and when on Thursday morning thou shalt be sitting before the just judge, thy name shall be inscribed in the infernal book and thou shalt be condemned to two hours at hard labor in the jug. Here he awakes with a start and swearing that the exercise is five times too long for any man, he scribbles down half a page of barbarisms and solecisms, thinking that an English word with an "us" at the end of it is good enough Latin for anyone. Ah! but do it well, thou personification of laziness, and save thyself from the chastisement which will follow. Here a happy thought comes to his mind. He asks Leo for his exercise, copies it in the fifteen minutes before Mass, making a few faults here and there and when class time comes he collects the exercises, puts all the others between Leo's and his own so that the professor, correcting his first and Leo's last, will have time to forget the points of resemblance between the two exercises, and next morning he is congratulated on the good work he has done.

Then he is asked his lessons, and with his book open on his desk he manages to say them without a mistake. But remember that a day shall come when, seated before the board of examiners, thou shalt pass thy examinations according to the work done during the year and that the Blessed Virgin will not come and open a book before your eyes. Therefore 'esto vir,' be an American man; not a lazy Canadian.

**ST. MARY'S ACADEMY.**

The meeting of the former Children of Mary, which was announced in the various churches last Sunday to be held at St. Mary's Academy, was well attended, considering the inclemency of the weather. December 8th was chosen as the date of a grand reunion of the members. Among those present were: Mrs. Brydges, Mrs. Holroyd, Misses I. Barrett, I. Barrett, L. Beecher, A. Haverty, M. Guilmette, L. Chevrier, I. Guilmette, B. Kavanagh, E. Boxer, Y. Cauchon, B. Marrin, N. Marrin, M. Buran, M. Bernier, R. Bernier, W. Green, A. Bourbeau, A. Roy, K. Gagnon, M. Carroll, A. Courtney, A. Barrie, G. Laughman, S. O'Connor, C. McPhillips, A. Sullivan, Z. Keroack, M. Gagnier, E. Kembal, K. Sullivan, V. McLroy, M. Kembal, M. Dusseaux.



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**HOW THERE MAY BE MANY MEDIATORS.**

Mr. Jones: "Christ is pointed to as the only mediator."

Father Lambert: "If He be the only Mediator in every sense of that word St. Paul was wrong when he wrote to the Romans (Chapter 15-30): 'I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost that you help me in your prayers for me to God.'"

Here St. Paul asked the Romans to be mediators of intercession, to intercede for him to God. When you ask your neighbor to pray for you, you ask him to mediate, intercede for you to God. You do this, certainly, without prejudice to the mediatorship of Christ. The father who besought our Lord to cure his sick son was a mediator between our Lord and the son—a mediator of intercession. Job was a mediator when God said: "My servant Job shall pray for you; his face I will accept, that folly be not imputed to you, for you have not spoken right things before me, as my servant Job hath." (Job 42-8.) Here Job was appointed a mediator of intercession. Every Catholic who knows his Catechism will tell you that Christ is the only Mediator of Redemption, yet all who pray for us may be called mediators of prayer or intercession, and that those who mediate in prayer, for us should do so through Christ's mediation.

The Lutheran confession of Wittenburg gave a clear and correct statement of the doctrine in these words: "If we mean a mediator of prayer, every good man is another's mediator through Christ, because it is every man's duty to recommend the salvation of others by prayer to God."

We quote this not that it affects our conviction in the least one way or the other, but because, being Protestant teaching, it may find a lodgment in your understanding. For the same purpose, we will quote the Protestant Bishop Montague, who says, in his Antidote: "I do not deny that the saints are mediators, as they are called, of prayer and intercession—they interpose with God by their supplications and mediate by their prayers." This Protestant expresses the Catholic doctrine as clearly and succinctly as did the Wittenburg Lutheran confession.—N.Y. Freeman.

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**DEATH OF TWO GREY NUNS.**

SISTER CONNOLLY.

On the 7th inst. Margaret Connolly, a venerable nun, closed a religious life of almost sixty years in the Mother House of the Grey Nuns at St. Boniface. Her father was Henry Connolly, a factor of the Hudson's Bay Company; her mother was a Cree Indian. There were four daughters and six or seven sons. One of the daughters died some years ago, a Religious of the Sacred Heart, at Sault-au-Ricollect, Que. Margaret, born on the western slope of the Rocky Mountains on July 26, 1830, was taken to Montreal by her parents in 1833. The mother returned west and settled at St. Boniface about 1840. When the Grey Nuns arrived here in 1844, the mother took up her residence with them, leading a pious, edifying life, and died in the convent on August 14, 1862. Margaret wished to enter the novitiate as soon as the nuns came to St. Boniface, but she was considered too young and her entrance was postponed till April, 1845. She pronounced her vows on March 25, 1848, before the completion of her 18th year. With the exception of a couple of years spent in the convent of her order at St. Francois Xavier, Man., she spent her whole life in that dear old convent which has, during the past sixty years, placidly looked on at the rise and growth of our thriving city. For all these years this gentle and humble soul taught the young, cared for the sick and poor, comforted the dying and prepared the dead for burial. Once only did she venture far abroad at the suggestion of the late Archbishop Tache, who prevailed upon her to visit her sister, Lady Douglas, in British Columbia, in the hope, unfortunately not realized, that Sister Connolly might bring back to the faith that erring sister, Nellie, who had given up her religion after marrying Sir James Douglas.

Sister Connolly's brother, Henry, now 84 years of age, and residing at Fort Coulanges, Pontiac, Que., came to see her some three weeks ago, and bid her a last farewell. The Mother Superior received from him last Sunday a letter in which he said he had returned to his home because he was afraid a further parting would be too painful to his loving sister. The good Sister had been very feeble and ailing of late, and the end came very suddenly on Friday of last week. She had just time to receive the last holy rites from Fathers Messier and Cloutier. The funeral took place on Tuesday last at 8.15 a.m., with the Very Rev. F. A. Dugas, V.G., as celebrant.

SISTER ST. JULIEN.

Marie Emelina Paquin, born at St. Andre d' Argenteuil, Que., on August 27, 1866, died in the Mother House of the Grey Nuns at St. Boniface, on October 9, 1904. She joined the order, after having been a pupil in the boarding convent, in September, 1888, and made her profession on March 21, 1891, taking the name of Sister St. Julien. Then she taught in the boarding convent for three years, after which she was one of Sister Couture's assistants when the Grey Nuns conducted the Academie Provencher. For the six or seven last years of her life, until July last, she was buyer, bursar and general manager for the Mother House and its numerous local dependencies. In this, as in all her religious life, she was ever practical and earnest. Some time ago she began to suffer from consumption of the larynx, which afterwards became consumption of the lungs. On the 5th of last August she was so low that the last sacraments were administered to her; but she rallied somewhat and until near her end could not realize that she was not to recover. However, in the last days she hoped only for the relief of Heaven and breathed her last resignedly and peacefully in the presence of Father Messier and Father James Dugas, on whom she had a special claim, as her brother, Father Paquin, had preceded him in the government of St. Boniface College. Besides this brother, who is now Superior of Holy Cross Mission on Manitoulin Island, she leaves two married sisters, one at St. Andre d' Argenteuil, Que., and another at Ottawa, Mo., and two other brothers, Dr. Ozias Paquin, of St. Louis, Dr. Paul Paquin, of Asheville, N.C., and Mr. Felix Paquin, Ph.B., analytical chemist, at Memphis, Tenn.

On Wednesday, the 12th inst., Rev. James Dugas, S.J., sang the Requiem

Mass, with Rev. Father Perisset as deacon and Rev. J. Magnan as sub-deacon. Rev. Father Cahill, O.M.I., and Rev. Father Messier were present in the chancel of the Grey Nun chapel.

**THE AMERICAN CIRCUS.**

W. R. Andrews, of Grand Rapids, Mich., at a recent toast got off the following appeal to the Filipinos:

"You Filipinos don't know what you are missing by not wanting to become citizens of this grand country of ours. There isn't anything like it under the sun. You ought to send a delegation over to see us—the land of the free—land of fine churches and 40,060 licensed saloons; Bibles, forts and guns, houses of prostitution; millionaires and paupers; theologians and thieves; libertarians and liars; politicians and poverty; Christians and chain gangs; schools and scalawags; trusts and tramps; money and misery; homes and hunger; virtue and vice; a land where you can get a good Bible for fifteen cents, and a bad drink of whiskey for five cents; where we have a man in congress with three wives and a lot in the penitentiary for having two wives; where we condemn simultaneous polygamy and encourage tandem polygamy under the name of divorce; where some men make sausage out of their wives, and some want to eat them raw; where we make bologna out of dogs, canned beef out of horses and sick cows and corpses out of the people who eat it; where we put a man in jail for not having the means of support and on the rock pile for asking for a job of work; where mobs burn niggers at the stake and juries acquit most of the white murderers; where we have a congress of 400 men who make laws, and a supreme court of nine men who set them aside; where good whiskey makes bad men and bad men make good whiskey; where newspapers are paid for suppressing the truth and made rich for teaching a lie; where professors draw their convictions from the same place they do their salaries; where preachers are paid \$25,000 a year to dodge the devil and tickle the ears of the wealthy; where business consists of getting hold of property in any way that won't land you in the penitentiary; where trusts 'hold up' and poverty 'holds down'; where men vote for what they do not want for fear they will not get what they do want by voting for it; where 'niggers' can vote and women can't; where a girl who goes wrong is made an outcast and her male partner flourishes as a gentleman; where women wear false hair and men 'dock' their horses' tails; where the political wirepuller has displaced the patriotic statesman; where men vote for a thing one day and cuss it 364 days; where we have prayers on the floor of our national capitol and boodlers at the desk; where we spend \$500 to bury a statesman who is rich and \$10 to put away a working man who is poor; where to be virtuous is to be lonesome and to be honest is to be a crank; where we sit on the safety valve of energy and pull wide open the throttle of conscience; where gold is substance—the one thing sought for; where we pay \$15,000 for a dog and fifteen cents a dozen to a poor woman for making shirts; where we teach the 'untutored' Indian eternal life from the Bible and kill him off with bad whiskey; where we put a man in jail for stealing a loaf of bread and in congress for stealing a railroad; where the checkbook talks, sin walks in broad day light, justice is asleep, crime runs amuck, corruption permeates our whole social and political fabric, and the devil laughs from every street corner. Come to us, Filippies! We've got the greatest aggregation of good things and bad things, hot things and cold things, all sizes, varieties and colors, ever exhibited under one tent."

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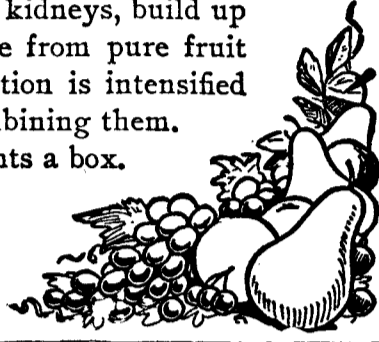
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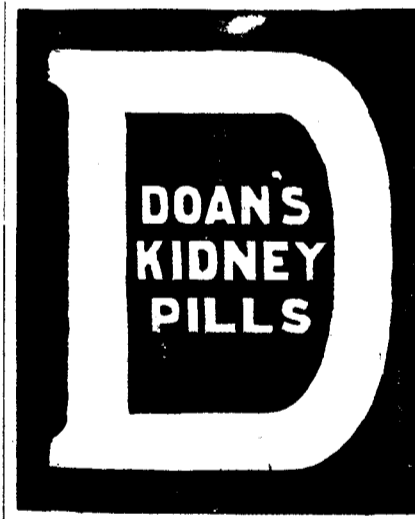
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**THE DIMPLES OF ANNABEL.**

I have banished young Cupid from out of my den, And have bolted both windows and door, I have cleaned all the old clots of ink from my pen; It shall scribble of passion no more. In explaining this move there is much I might say Of my worst disappointments and cares, But I hold him of all men the meanest to-day Who would gabble of private affairs. Now a fellow may write with the best of intent And may put his whole heart in his rhymes, But to pen a love-lyric and have what you meant \* Printed wrong is disastrous at times. A plague on the typo who set up my lay On "The Dimples of Annabel Lee!" Plague take the proof-reader, the feather-brained jay, Who can't tell a "d" from a "p!" Though I've written to Annabel note after note, She's never at home when I call. She surely must know it was "dimples" I wrote; I didn't write "pimples" at all. T. A. Daly in "Catholic Standard and Times."

ACCORDING TO LAW.

The "Watchman" (Baptist), of Boston, commenting on the decision of the House of Lords anent the United Free Church of Scotland, declares it to be a "curious outcome" of this remarkable decision that, "strictly interpreted, it would enable the Roman Catholic Church to claim all the ancient endowments which have been enjoyed by the Church of England, since the separation of the Anglican from the Roman communion."



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**TIME TABLES**

**Canadian Pacific**

L.v.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax..... daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet..... Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points..... daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August..... Sat. only..... Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east..... daily	12 00
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points..... daily except Sun. Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points..... daily ex Sun	Tr'ns Pass.
20 00	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay..... daily	8 30
7 45	Headingly, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points..... daily except Sun.	18 40
8 50	Portage la Prairie, Carberry, Brandon, and intermediate points..... daily ex Sun	17 00
9 20	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay..... daily	19 00
9 40	Stony Mountain, Stonewall, Balmoral, Teulon..... daily except Sunday	15 20
16 40	Middlechurch, Parkdale, Victoria Park, Lower Port Garry, West Selkirk, Claudeboye, Netley, and Winnipeg Beach..... Tues., Thurs., Sat.	12 20
Imp. Lim.	Winnipeg, Mon., Wed., Fri. Winnipeg Beach..... Mon., Wed., Fri.	Imp. Lim.
22 00	Winnipeg, Tues., Thurs., Sat.	5 55
16 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south..... daily	10 20
16 15	St. Norbert, Carey, Arnaud, Dominion City, Emerson..... daily except Sunday	9 45
17 15		8 45

**Canadian Northern**

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

# DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER X—Continued.

At this moment Agatha, who was opposite the outer door of the embowered landing, leading down by a flight of stairs into the garden, through the other arbor before mentioned, suddenly exclaimed, "There's Benigna walking in the garden with a man!"

They all looked, and saw Benigna and a young man, wearing a brown tunic and slippers, in a distant alley of fig-trees, talking earnestly as they strolled together. Crispina smiled and said, "I must really tell you that my Benigna's betrothed lover came here unexpectedly at daybreak. He has obtained a week's holiday, and will spend it, he vows, in the inn. We have had to use some skill, I promise you, in finding room for him. He is to sleep in a big trunk with the lid off, stowed away in the angle of a corridor behind a curtain. He is a very good and well-instructed youth, knows Greek, and is severely worked as one of the secretaries of Tiberius Caesar, whose slave he is, as I think Benigna has mentioned to my little Lady Agatha yonder."

"When is the marriage of dear Benigna to take place?" asked Agatha.

"Of course the poor young man," replied Crispina, "cannot marry until he gets his freedom. Whenever Tiberius Caesar allows him to shave his head, and put on the pileus, (cap of liberty,) we shall have a merry wedding."

"What sort of master is Tiberius Caesar?" asked Paulus.

The landlady said she was thankful, she did not personally know him; but she had never heard any complaint of him made by Claudius, her future son-in-law.

"Your future son-in-law, Claudius!" exclaimed Agatha in amazement. "Then it was your future son-in-law who had something to say to that Dame Plancia, with the pale face and black eyebrows?"

"Not that I know of, my little lady," returned the hostess.

"Ah! but he had, though," persisted Agatha. "He came to the arbor door, and distinctly stated, with a low bow, that he had commands for that lady; and then she said from whom; and he said, my name is Claudius; that is what he said; and then she jumped up in a remarkable fluster and went into the house, and he followed her. But then why she should jump up in a fluster, because a slave said his name was Claudius, I can't imagine," concluded Agatha, pondering.

The hostess looked surprised.

"I think it could not be because a slave's name was Claudius," she said, "nor do I understand it."

"Is that your demon-seeing dame, Agatha?" asked Paulus, stretching himself; "for I have a notion that when I parried the fellow's blow who wanted to cut me down in so cowardly a fashion, you know—"

"Yes."

"There was a female scream; do you remember it?"

"Yes."

"Well, I have been thinking the woman who screamed was a woman whom your description of that fierce dame in the arbor exactly fits. If so, she was in the train of Tiberius, and of those ladies of whom our good hostess has just given us such an interesting genealogical and matrimonial account."

"Then perhaps the commands for Plancia were from Tiberius Caesar," quoth Agatha.

Crispina shook her head, but appeared a little serious. A short silence followed. Paulus broke it by asking the landlady to get a letter forwarded for him to the military tribune, Velleius Paterculus, at Formiae. "I wish," he said, "to take advantage of the delay in the emperor's visit, and to see the country, to fish in the river, to move about far and near; provided Paterculus, to whom I have given

a promise to report myself, has no objection."

The hostess brought him some liviana, or second-class paper, the best she had, some cuttle-fish ink, and a reed pen, told him to write his letter, and undertook to transmit it at once by a runner belonging to the hostelry. She then left the room.

CHAPTER XI.

The letter was sent, and in the course of the forenoon, the tabellarius, or letter-carrier of the inn, returned from Formiae. Crispina brought him to Paulus, who was in an avenue of the garden watching some players as they contested a game of quoits or discus. This avenue connected the garden proper with the open country westward, terminating in a cross-hedge of myrtle, through which a little wicket or trellis gate opened. "The man has brought no letter back," the hostess said, signing at the same time to the messenger to deliver the particulars of his errand.

He had found the tribune, he said, and had given him the letter and asked for an answer. The tribune was at the moment inspecting a body of troops. He read the note, however, and immediately took out of his belt both his stylus and pugillaria, or hand-tablets; when the praetorian prefect Sejanus, happening to pass, entered into conversation with him, and the messenger then saw Velleius Paterculus hand to Sejanus Paulus's letter. After reading it, the general gave it back, said something in Greek, and went away. The tribune thereupon told the bearer that he would send an answer during the day by a messenger of his own. Paulus thanked the man, who then withdrew.

Our hero, who had prepared his fishing-tackle, a portion of which he had in his hand, remarked that it was vexatious to lose so fine and favorable a day. "Moreover, why should I be a prisoner?" he suddenly exclaimed. "I have a triple right to my personal liberty, as Roman citizen, knight, and noble. And what have I done to forfeit it? What have I done except parry the blow of an assassin whom I neither injured nor provoked?"

"Hush!" murmured Crispina; and just then Cneius Piso, having a bandage round his head, and leaning on the arm of Plancia, was seen passing into the inn before them from another part of the garden.

The landlady stood still a moment, till the two figures had disappeared when she said, with a slight motion of the thumb in the direction of Piso, "He reports himself quite well now except for a headache. He and his lady leave us in an hour for Rome, and I hope I may say both vale and salve. You ask what you have done. Have you not come to Italy to claim rights which are indisputable?"

"Is that reason?"

"It is a thousand reasons, and another thousand, too. Alas! do not deceive yourself, as your namesake and cousin did, about the character of the world."

At the door of the inn they separated, she to attend to the multifarious business of her household, and he to loiter purposelessly. After a little reflection, he went quite through the house by the impluvium and the central corridor beyond it, and looked into the public room, or atrium. At one table a couple of centurions sat playing dice with the tesserae, and shouting the names of half a dozen gods and goddesses, as their luck fluctuated. At another table a powerfully built, dark, middle-aged man, having a long, ruddy beard streaked with gray, upon whom Asiatic slaves waited, was taking a traveler's repast; his slaves helping him to costly wine, which he drank with a grimace of dissatisfaction, but in formidable quantities. Other groups were dotted round the large

apartment. In order not to draw needless notice, for all eyes turned to him for a moment, except those of the two dice-throwing and bellying centurions, Paulus seated himself behind an unoccupied table near the door. While idly watching the scenes around him, he thought he heard his name pronounced in the passage outside. He listened, but the noise in the room made him uncertain, and the voice outside was already less audible, as of one who had passed the door while speaking.

Presently he heard, in a much louder tone, the words, "Why, it is not our carriage, after all. Let us return and wait where we can sit down." And the speaker again passed the public room, coming back, apparently, from the porch.

Paulus happened to be sitting close to the door, which was open; a curtain, as was common, hanging over the entrance. This time, in spite of the noise in the dieta, a word or two, and a name, though not his own, struck him. He fancied some one said, "No harm to her; but still, not the brother—the sister, my trusty Claudius."

Where had Paulus heard those tones before? In itself, what he had overheard was a sufficiently harmless fragment of a sentence. Nevertheless, Paulus rose, left his table, lifted aside the door-curtain, and went into the corridor, where he saw Cneius Piso and Plancia, with their backs to him, walking toward the end of the passage opposite the porch, but he nearly stumbled against a young man going the other way. This person, who was good-looking, in both senses of the word, wore the sober-colored exomis, or tunic, the long hair, and the slippers of a slave. He had in his right hand a stylus; in his left, tablets of citron-wood, open and covered with blue wax, on which he was reading, with his head bent, some note which he had made there.

"It is my fault, noble sir," said he; "I was stooping over these and did not observe you; I beg you to pardon my awkwardness." And he bowed with an air of humility.

"It is I, rather, who am to blame," said Paulus, scanning steadily the features of the slave, who had made his apology with a look of alarm, and in exaggerated accents of deprecation.

Shortly after this incident, while Paulus, who had not returned to the atrium, was leaning dreamily over the balustrade of the inn's central court, and watching the fountain in the impluvium there, he was struck heavily on the shoulder from behind by an open hand. Turning round slowly, he beheld a man in the very prime of life, who was entirely a stranger to him.

"I was told I should find you here, excellent sir," said the stranger.

Paulus took in, at a glance, his dress and general appearance. He had a thick brown beard, neatly trimmed, and open, daring, large blue eyes, in which there was nothing whatever sullen or morose; yet a sort of wildness and fierceness, with a slight but constant gleam of vigilance, if not subtlety. On the whole, his face was handsome; it was conspicuously manly, and, perhaps, somewhat obdurate and pitiless.

His stature was good without being very lofty. He had broad shoulders, rather long, sinewy arms, a deep chest, and, altogether, a figure and person not lacking any token of agility, but more indicative of huge strength.

He wore sandals, the laces of which crossed each other up his mighty legs, which were otherwise bare, and a white woollen diphera covered his shoulders, and was belted round his waist.

(To be Continued.)

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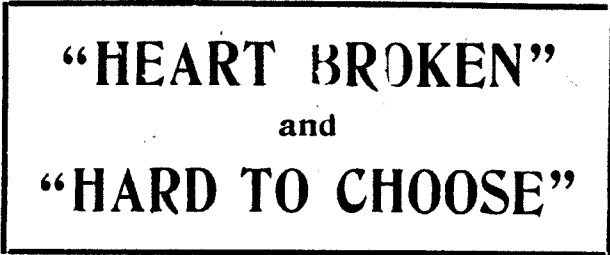
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One of the pictures is called

## "Heart Broken"

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

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

## "Hard to Choose"

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

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

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Northwest Review

## PILGRIMAGE TO HOLY LAND.

Last (Sunday) night the venerable Father Lacombe addressed St. Mary's congregation, confining himself to a brief description of the pilgrimage made by His Grace and himself. Father Lacombe first spoke of the warm place the parish of St. Mary's held in his heart; he had seen the beginnings of this parish, but since those days he had been among the Indians of the Northwest, and the old familiar faces of the early days had been replaced by those of their sons and daughters. Yet he loved St. Mary's, and the parish, with its handsome new school and other enterprises, shows many signs of progress, in which the parishioners share the honor with the pastor. The speaker also referred to the coincidence that just 25 years ago this season he had been delegated to bring the Brothers of Mary to teach in St. Mary's school, and now, at the end of this generation of time, he is able to congratulate them on their splendid work.

Father Lacombe then spoke of the pilgrimage. Unlike pilgrimages in the general sense of the word, this trip of Archbishop Langevin and himself was not one of curiosity and pleasure chiefly; a religious pilgrimage is held to sacred spots that one's soul may be refreshed with enlarged grace. It must be performed in a prayerful spirit.

"We have many places of pilgrimage in Old Canada, like that at Ste. Anne de Beaupre; in France, at Notre Dame de Lourdes, where so many miracles have been wrought, but there is another place in this world that is more holy than these—the Holy Land, the land where our Saviour Jesus Christ was born, lived, taught and died for mankind. It is of this land I am to speak."

With the serene enthusiasm of a life-long missionary, Father Lacombe gave the details of the trip bringing their company to Jerusalem. He spoke of the arrival at Marseilles, France, and their picturesque departure from that port, beneath a great statue of the Blessed Virgin at the summit of a great rock guarding the harbor; as the statue faded from view a cannon aboard ship was fired and the pilgrims, 300 in all, and among them 90 priests and Archbishop Langevin, sang "Ave Maris Stella." A great black cross was fastened to the ship's mast, and 25 altars had been erected in the chapel on deck, where the 90 priests each celebrated the Holy Sacrifice every morning. His Grace soon came to be called the primate of the pilgrimage, and Father Lacombe, being the oldest, was appointed chaplain. Every day aboard ship was spent largely in prayer, spiritual conferences and ceremonies; the benediction of the Blessed Sacrament, etc.

The old Father described with interesting detail the arrival in the land of the East and the approach overland to Jerusalem:

"Upon arriving at Jerusalem, we left the train and walked to the end of the platform, prostrated ourselves and kissed the ground, that ground for which we had been longing and living to see, that ground where our Saviour taught and walked, working out our redemption. I was the first to have the privilege of saying Mass in the Basilica of the Holy Sepulchre. I passed through the big Basilica and came into a hall about fifty feet square and was then shown into a little room ten feet square—this was the holy place. There stood a small altar on four posts and below was a stone slab, that stone which the angel removed from the Holy Sepulchre at the resurrection of our Lord. I kissed the holy memoir, and then said my Mass, according to the rite followed on Easter Sunday, for this Basilica is a perpetual reminder of that first Easter Sunday when the Saviour arose from His grave and thus proved His Divinity.

"We afterward went to the place of the crucifixion, the spot where the cross was planted, and also visited the stations of the Cross. In every Catholic church in the world we have pictures called 'the Stations,' representing different stages in the passion and death of our Lord, and we follow the "Way of the Cross" with the aid of these reminders of different sufferings of Jesus Christ, but in Jerusalem we saw the actual spots. They were marked by numbers on the houses. At each station we sang hymns and said the prayers you sing here when you make the stations.

"Leaving Jerusalem, the pilgrims were led to the River Jordan. We remember reading of the great wonders

wrought by God through Moses on the banks of the Jordan for His people. We went through to Jericho, a small town, to the place where it is said Jesus was baptized. We said Mass on the spot and then journeyed up the river to the Sea of Galilee, that historical and Biblical body of water. Among several other places we visited was Bethlehem, the city of the nativity of Jesus, where Joseph and Mary came and stopped in a stable, wherein our Lord was born. Then we went up to Nazareth, a fine little town, where the child Jesus spent many years and 'grew in grace and wisdom.' Now we turn our backs to these sacred places and board our boat and turn our prow towards the west. Blessed Jerusalem, good bye, adieu, adieu, Jerusalem, the Holy City and Holy Country; O silent, blessed place, adieu, au revoir!"

This last sentence was given with an ecstatic joy by the venerable speaker; he clasped his hands fervently and poured forth his soul's expression.

Father Lacombe mentioned the Mediterranean ports where their ship touched on return and dwelt on their stay in Rome, where the Archbishop had a private audience with Pope Pius X. He spoke of the Holy Father as the parish priest of the Catholic World and concluded with an exhortation to the faithful to remain true to Him by co-operating and supporting their own parish priests in the religious work.

## LEGITIMATE INFERENCES.

(Written for the Northwest Review.)  
When a woman can talk of nothing but dress there must be many empty places in her brain.

When a vain, worldly man makes up to the clergy, ten to one he is trying to feather his nest.

When a gushful friend bubbles over with offers that never materialize you had better not bank on his promises.

In election time, when each party paints itself dazzling white and the other party deep black, the reality is probably ashen gray, and you can never get a true picture in black and white.

When your neighbor at table sits all of a heap, intent only on his victuals, and makes no effort to be agreeable, you may set him down as a selfish, ill-bred boor.

The roving, restless eye betrays a suspicious mind, uneasy about the past.

The fellow who struts about as if the whole town belonged to him very likely doesn't own anything but debts.

The gruff, blunt man who first refuses a request and then, after mature reflection, grants it, is worthy of all trust.

The creature of impulse, the slave to likes and dislikes, is not a rational being.

When you have found a patient, prudent friend, you have discovered a pearl of great price.

If years of intercourse have revealed no unsuspected depths of mind or heart there probably are none.

A ruler that allows himself to be swayed by the latest persuasive adviser and reverses his decisions at every step is not fit to command an awkward squad.

The girl whose girl acquaintances all praise her won't have any trouble in getting a good husband if she wants one.

The business man who tries all the newest and best methods without success must lack many of those old virtues that never go out of date.

The overset and abnormally quiet boy, unless he be a saint, will probably develop into a lazy cynic.

## THE REINDEER AS AN AID TO THE GOLD PROSPECTOR.

(By James Connolly, in Donahoe's for September.)

To the stout-hearted and sturdy-limbed prospector for gold the reindeer is as indispensable as he is to the missionary, teacher, scientist, or artist. The native Indian, Eskimo, or Lapp makes the reindeer serve every purpose which the horse, ox, cow, mule and donkey serve in other zones. The reindeer's docility enables the traveler to descend mountain steeps which would often be otherwise impassable with a pack sled. At the top of such descent the deer is unhitched from the front of the sled. A rope, made fast to the rear end of the sled, is then hitched round the deer's neck. With a couple of fathoms of stray line the traveler mounts his sled and lets go. By bracing back on his stout

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legs, firm-footed in the snow, the deer steadily restrains and graduates the pace to the bottom of the steep. It is this docility which also enables the seamen on the revenue cutters to handle with comparative ease large herds to be shipped long distances. The throwing down and hobbling process, that is lashing the deer's feet together, looks at first glance to have a measure of cruelty about it. But as a rule sailors are kind to dumb animals and the deer take quite submissively to their temporary captivity.

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