

Current Comment

Editors enjoy praise more than other people, probably because they get so little of it. One of our most discriminating subscribers, writing from the heart of Canadian culture, says: "The last Northwest Review has been a treat. . . . Here we paused to guess beforehand what our correspondent was going to specify. Was it our exclusive news, not to be found collected in any other paper, of Catholic losses in San Francisco? Was it the still more exclusive information we alone published about the late Jesuit General's end, his heroic prayer for a very hard death and the way that prayer was heard? No, it was something for which the editor deserved no praise, it was a clipping made by one of his trusted assistants, and which the too busy editor had not even read till the far-off correspondent called his attention to it in these words: "What a charming article about Japanese women and the war!" Then he read it and found it more than "charming," in fact a real revelation of Japanese devotedness, told with all the witchery of a brilliant mind.

The place where this gem came to light was the "Times," the fashioner and polisher of the gem was Mrs. Hugh Fraser, a sister of Mr. F. Marion Crawford, the famous Catholic novelist. She has had unusual facilities for knowing Japan, as her husband was British Minister to that country. He died in 1894; she had become a Catholic in 1884. Among her many books are "A Diplomatist's Wife in Japan," 1899; "The Customs of the Country, or Tales of New Japan," 1899; "A Stolen Emperor: A Tale of Old Japan," 1903.

Those parts of the Most Rev. Archbishop's recent circular to the clergy which are of special interest to the laity are printed in this issue. It will be observed that His Grace dwells at considerable length on his liabilities, which are certainly very heavy, and thus disposes of the fable so dear to sensational reporters about the many millions owned by the archiepiscopal corporation. The fact is quite the other way. Until the recent sale of lands, long viewed rather as a burden than a source of profit, was brought about by the appreciation of property near St. Boniface, the financial outlook of the Archbishop's exchequer was full of anxiety and even seemed to spell proximate ruin. Now, however, Mgr. Langevin is in a position to assume a debt of three hundred thousand dollars for the building of his new Cathedral and for other parochial establishments.

In this Circular, of April 15, His Grace the Archbishop of St. Boniface also publishes the recent decree of the Congregation of the Council on Daily Communion, and urges upon all who have the guidance of souls perfect conformity with the provisions and teaching of this admirable document. The practical part of this decree, that is to say, its mandatory conclusion, was published in our issue of April 14. As, at that early date, we had not yet received an authentic copy of the introductory part of the decree, but had access only to comments made by Rome correspondents, we wrote a special introduction of our own, which although claiming no such authority as the introduction which we print to-day and which is incorporated by the Congregation of the Council as an historical preface to its decree, will yet be found to throw additional and interesting light on the rationale and history of Daily Communion. (See "Northwest Review," No. 27, p. 4.)

Ever since the San Francisco earthquake we have been on the watch for the reappearance of our strenuous Catholic contemporary, "The Leader." We had no doubt it would rise quickly from its ashes into new and vigorous life. And sure enough, we now have its issue of May 12, the first to reach us since the disaster, though not the first number actually published: for we note in this copy of "The Leader" that the

"Los Angeles Tidings" of May 4 says: "The first number of the Leader, since the San Francisco disaster, reached here Tuesday," May 1. Doubtless this first number appeared on the previous Saturday, April 28. If so, "The Leader" was only ten days in the grave, and its temporary shroud has not dimmed its complexion nor impaired its strength. The editor states that he has lost all his files for the years 1904, 1905 and for 1906 up to May 5th, and requests subscribers who have any Leaders of that period to send them to him. Due credit will be given in the columns of the "Leader" to all who will assist him in completing his files. Father Yorke also requests all his exchanges to publish the following notice:

The fire destroyed the "Leader's" entire plant. It is due to this fact that our out-of-town subscribers have not received the recent issues of the paper. In the future the paper will be mailed regularly every week as before.

Temporary Office: San Francisco, 3,000 24th St.

Temporary Office: Oakland, 371-73 11th St.

Subscribers please send in old and new addresses.

The first editorial of this number of "The Leader" shows how utter is the destitution of our San Francisco brethren in the faith. Unlike the non-Catholic daily papers of the afflicted city, which minimize the horrors of the present situation, "The Leader" tells the bitter truth. Its appeal to Irish Catholics all over the world cannot fail of a hearty response. The patriotic illusion of President Roosevelt that the United States needed no outside help to cope with the disaster has long since been dispelled. Read and see:

In the great tribulation which has befallen the metropolis of California, we may be permitted to address a word to our brethren of the Irish race in the Eastern States and in foreign lands.

San Francisco has from its very foundation proved its loyalty to Irish ideals and to the cause of the old land. There was never an appeal, early or late, in the history of the last half century, that came to us, that we did not respond with royal generosity. Now, we ourselves stand in the midst of a city devastated by the forces of nature as was never a city devastated since human history began, and we look beyond the mountains and across the sea to the children of the Gael, and we cry in the words of Patrick, "Come over and help us!"

We have to build up from the very foundations. Our churches are gone, our schools are gone, our societies are gone, our papers are gone, our homes are gone, our occupations are gone; everything in which we lived, moved and had our being is swept away.

In the beginning the most urgent needs we had to consider were the simple needs of food and drink and clothing and shelter. These have been met and are still being met by the wonderful generosity of the American people. But, as we face the future, we behold other and more special needs to meet which we must rely on our brethren by blood and in the faith.

The churches must be rebuilt. How and where, the authorities of the diocese will in their wisdom decide, and the ecclesiastical organization throughout the world has been called upon to supply the funds necessary. In the hands of the Most Reverend Archbishop Riordan, this task is safe. To his able initiative and to the loyal support of his clergy are also committed the rebuilding of the schools and other works of charity with which the diocese abounded. We have no doubt but that the Catholic people throughout the world, with their usual generosity, will materially lighten their labors.

But there are special works of charity and nationality that appeal to the

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THE MORAL EARTHQUAKE

Not only was there a physical earthquake in San Francisco, but there was a moral earthquake. The very foundations of the underworld were shaken. If we take the Flood Building at Powell and Market streets as the centre of a circle and Powell street as the hand of a clock, the fire swept around to the ferries and drove before it all the filth of San Francisco into Oakland.

In the relief work carried on by the Catholic Central Bureau in that city cases were met, the like of which it was believed did not exist on the face of the earth. In one of the sub-stations a woman about thirty-five years of age, evidently in former times a person of refinement and education, but given over to the curse of drink, was received. At first it was thought that she was injured by the fire, such was the fearful condition of her head and face, but an examination disclosed that to such a depth of degradation had drink brought her that she was actually eaten alive with vermin. The Sisters of Mercy took her, washed her and scrubbed her and anointed her with kerosene oil, and five minutes after the operation had been performed, her very flesh engendered the plague and she was as bad as before. A tent was procured after great trouble and she was comfortably housed and segregated from the other unfortunates, who, though in a bad plight before, could not be forced to keep her company.

Here it was that the heroism of the Sisters and of the Catholic ladies showed itself. To receive nice, respectable, interesting persons, who had tales to tell of adventure by flame and sea was, after all, a not unwelcome diversion in the placid life of Oakland, but to take up Lazarus and his sores and to care for her, here was where true charity had appeared. This unfortunate woman had been thrown out of six places already, and though the operation of restoring her to some semblance of humanity may have been a most unpleasant one, yet it is such actions as this that give the lustre of Christian charity and show that our professions are not mere words, but are carried out in deeds. It may have been a dispensation that the fire went as it did, cutting off the Barbary Coast from the rest of the city because it divided two in the vicious element instead of concentrating it there among those who had taken refuge in the Western Addition and the former Mission. This element is disappearing rapidly day by day, moving off to other cities, but now the people of Oakland are beginning to feel the real time of destitution has come. The decent, respectable people, who kept back their wants as long as they could, are beginning to suffer. The Protestant Churches in Oakland began with a great flare of trumpets. They had their men and their women and their societies falling over one another in serving out meals. It lasted precisely six days. The work was too wearing and the Rev. D. E. Baker very kindly and considerately, in the interests of humanity and sanitation, has issued an order forbidding the churches to supply any more meals and to concentrate all the people in the swamps of West Oakland and on the fog-smitten hills of Berkeley. While Oakland has done nobly, as far as the civil authorities and the military authorities were concerned, it was one of the absurdities of the situation that no man could be found to head the Relief Committee except a posing preacher. We do not know who is responsible for his appointment, but if the suffering of the refugees from San Francisco has been increased tenfold, if there has been neither head nor tail in the Commissary Department, if the agonies have been prolonged and are still being prolonged, it arises from the fact that a mere mouther and not a man of action was put at the head of this most necessary committee. When the committee was formed, the Catholics of Oakland were completely ignored. When one of the most prominent priests of the city, Rev. E. P. Dempsey, went to ask for badges that were at that very time borne on the breasts of little children twelve years of age belonging to the Presbyterian Church, he was given one reluctantly and was told he

(Continued on page 3)

Extracts from a Circular to the Clergy

issued on April 15 by

HIS GRACE THE ARCHBISHOP OF ST. BONIFACE

N.B. The numbers correspond to those in the original Circular.

I.

Devotion to the Sacred Heart of Jesus

The Pope Leo XIII., of pious memory, on the 21st of July, 1889, recommended to the bishops of the whole world exercises in honor of the Sacred Heart during the month of June; and the same Pontiff, by a decree of May 30, 1902, granted an indulgence of seven years and seven times forty days for each exercise, and a plenary indulgence to those who were present at ten, at least, of these exercises.

Accordingly we recommend the daily recitation, during the month of June, of the Litany of the Sacred Heart, either after Low Mass in the morning, or after the prayer for the Bishop during the Benediction of the Blessed Sacrament, which we authorize you to give each evening of the month of June, provided there be at least twelve persons present.

Communion and Exposition of the Blessed Sacrament the First Friday of each Month

We cannot too strongly insist upon the establishment and continual development of this beautiful devotion in each parish and mission of the diocese. We hope that each priest and missionary will deem it his pleasurable duty to correspond thereby to the formal and urgent request made by Our Lord Jesus Christ to his faithful servant, Blessed Margaret Mary. To her Our Lord said one day: "I command you to receive Communion the first Friday of each month, thus to make satisfaction to the Divine Justice through the merits of my Sacred Heart" (Le Regne du Cœur de Jesus, par un Oblat de M.I., vol. v., p. 58; 31st letter, p. 63, to Sister des Escures).

We wish to call especial attention to the encouraging Twelfth Promise, the authenticity of which is solidly proved by authors of weight. At all events it helps to nourish piety and hope. "I promise, in the excessive mercy of my heart, that its all-powerful love will grant to all those who shall receive Communion nine first Fridays of the month consecutively, the final grace of repentance. They will not die in my disgrace,—my Divine Heart becoming their safe refuge in that last moment." (Id., ibid., p. 367.)

Scapular of the Sacred Heart

Allow me also to recommend the spread of the Scapular of the Sacred Heart revealed to a pious girl of Berri in 1876, and approved by His Holiness Leo XIII. at the request of this humble seer of the merciful Virgin at Pellevoisin, France.

To the possible objection that this is a new devotion and that many of the faithful cannot understand it, we reply by this remarkable fact that the Very Rev. Superior of the Basilian Fathers produced a great impression on the Ruthenians of Winnipeg by showing them a picture of the Sacred Heart as a sign of orthodoxy in the midst of the troubles created by schismatic or heretical innovators among the Ruthenian colonies.

Let the Scapular of the Sacred Heart, then, with the Scapular of Mount Carmel, be an unmistakable badge of orthodoxy and a means of attracting to oneself the protection of the Sacred Heart through the intercession of Our Lady of Mercy. For all information as well as for faculties and scapulars, kindly apply to our secretary, Rev. Joseph Poitras.

VI.

Our Liabilities

By our liabilities we mean those of the Archiepiscopal Corporation and our own as head of the diocese. Besides the maintenance of Archbishop's House, the expenses of which grow with the happy increase of the

clergy and the rapid development of the diocese, there are the following liabilities:

1. The enormous debt of \$300,000 contracted for the building of the Cathedral and for parochial establishments. This debt is payable at the end of forty years; but it should be borne in mind that we shall certainly, before that period has elapsed, recover insurance premiums which will diminish the debt.

2. Interest due for loans to groups of poor European settlers unaccustomed to contribute to the support of the Church. These loans, which are made either for the construction of churches or for the support of the priest, and of which we pay the interest at a bank, exceed \$50,000.

3. The cost of recruits for the clergy, i.e., the board, tuition and sometimes the entire maintenance of students at a preparatory college or a theological seminary within the diocese or in Montreal and Rome. If our resources were more ample we would do much more to prepare the future of the clergy, which depends on the proper choice of candidates and their subsequent training.

4. Help to be given to missions and to Indians, either with the assistance of the Society for the Propagation of the Faith and the Holy Childhood Society or with our own resources. We are, moreover, obliged to assist several secular priests for whom their flocks cannot even provide food and raiment.

5. The maintenance of three orphanages, one at St. Boniface for girls, another at Winnipeg for boys, a third at Makinak for boys. These institutions live on alms and their future is far from secure. The collections taken up throughout the diocese are hardly sufficient for their support, and yet these orphanages should develop.

The maintenance of a home for the aged, which the municipalities might assist more than they do.

We wish to make especial mention here of our two hospitals, one at St. Boniface conducted by the Grey Nuns, the other at Kenora (Rat Portage), conducted by the Sisters of Providence; the Maternity which the Sisters of Mercy (Misericorde) conduct in Winnipeg, and the Foundling Hospital of Bethlehem, St. Norbert, entrusted to the same Sisters. No doubt the Government gives an annual grant to these institutions, but it contributes nothing to the building expenses which are very great. Each of these communities has assumed a heavy debt and we ought to manifest our gratitude by helping them as much as we can.

6. Providing poor churches with what is necessary for divine worship. Requests are multiplying and we are often grieved at not being able to give more assistance to our missionaries by sending them the sacred vessels, vestments and altar linen necessary for the Sacrifice of the Mass.

Furthermore, there are other undertakings of general interest, for instance, "Les Cloches de St. Boniface," our religious weekly (Semaine Religieuse), which does not at all suffice to chronicle the history of the diocese; the newly founded community of the Oblates of the Sacred Heart and of Mary Immaculate, as well as many other parochial works in the diocese and other enterprises of Catholic charity which require or merely deserve our most lively interest and our assistance as head of the diocese and member of the Catholic hierarchy.

With regard to the "Cloches," we beg leave to make a recommendation. If important events connected with the progress of your parishes or missions, such as the erection of buildings, special celebrations, etc., fail to be recorded in the "Cloches," the reason is that no one sent in any report or notes. You would, therefore, be doing a service to your parish or mission and the diocese if you had the kindness to keep the editor of the "Cloches" well informed

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Persons and Facts

The Right Rev. Monsignor Dugas, Vicar General, is authority for the statement that, before the work of building the new cathedral was begun this spring, a sum of thirty thousand dollars due to the savings of the cathedral clergy, his own in particular, and to the contributions of the laity, during the past five or six years, had already been laid by.

Famine is devastating Japan. Father Ferrand, who has been nearly twenty years a missionary there and who loves the Japanese, says that the rich rather enjoy the famine because it will diminish the number of those annoying people, the poor. And this in Japan, the land of smiles and flowers. Yes, but it is also the empire of Satan, as all heathen countries are. Their show of kindness is only skin deep; it is not charity nor mercy, nor Christian pity, it is merely a convenient way of oiling the wheels of pleasant intercourse.

The Mayor of Saint-Genest, near Saint-Etienne, France, lent his aid to the agent of the Government when his parish church was broken into for the purposes of the inventory. In the midst of the sacrilegious operations the president of the council of the church fabric put under his eyes a silver heart given by the Mayor himself as an "ex-voto" in gratitude for a miraculous cure in a serious illness. The Mayor was asked if he would like to take back his offering. Looking greatly ashamed of himself, he took the first opportunity to escape the ridicule of those present.

From circumstances mentioned in a Guelph paper it seems probable that William Sherring, the hero of Marathon, is a Catholic.

Within the past week two persons intimately connected with the unfortunate Louis Riel, at one time head of the Provisional Government of the Red River and 15 years later executed for rebellion, have passed away. Gabriel Dumont, Riel's trusty lieutenant, who was really the brains of the 1885 campaign, died suddenly at Batoche, Sask., on Monday. Riel's mother passed away on last Saturday evening at her residence in St. Vital, near St. Boniface. Julie Riel, nee Lagimodiere, was a daughter of the first white woman who came to live in the Canadian Northwest. She was born 86 years ago in the place where she lived and died. In 1842 she married Louis Riel and reared ten children, one of whom was the famous Louis David Riel, and three of whom survive her, Alexander and Joseph Riel and Madame Gladu, all residents of Manitoba. She was a quiet, thoroughly Christian woman, with no interests except her family and her religion, to which she was devotedly attached. The Free Press truly said of her last Monday:

A faithful wife and a most devoted mother, she leaves behind her a memory of devotion and grief such as seldom falls to the lot of woman to bear. In the silence of the grave she will hear no word of blame for the son she loved better, perhaps, for his misfortunes, as mothers will love. Henceforth her griefs and tears are done, for she has surely found after life's stormy sea the "peace which passeth all understanding."

A week ago Mrs. Riel, whose gentle boast it was that she had never had occasion to call a physician, and who had always cheerfully done her house work with unremitting care and toil, was taken ill with the sinking of old age. Monsignor Dugas hastened to her bedside and administered to this faithful friend the last rites of Holy Church. On Tuesday at ten o'clock in the morning the Requiem High Mass for the repose of her soul was sung, in the presence of a large concourse of mourners in the Cathedral, by Rev. Father Deshaies, and Riel's mother was laid beside the brown granite shaft in St. Boniface churchyard which marks the

last resting place of her gifted but misguided son.

Thursday of last week was Rector's day at St. Boniface College. On the eve the students of two classes in the classical course gave, to an appreciative audience from St. Boniface and Winnipeg an interesting specimen of their methods of concertation. It was a series of class matches between rival students, with all the zest of a well contested game, on Latin, Greek, French and English grammar, and geography. Two addresses one French, the other English, were read to Rev. Jacques Dugas, the Rector, who made a brief and graceful reply. The various matches were interspersed with vocal and instrumental music, an English recitation and a scene from Moliere. Thursday was, of course, a holiday, and at noon that day the Rector and the Fathers dined with the students and welcomed as their guests a large number of the secular and regular clergy, with Monsignor Dugas next to his first cousin, the host of the day, and many leading laymen, such as Chief Justice Dubuc, Judge Prud'homme, Dr. Lambert and prominent graduates of the college,

Hamilton, Ont., May 20—(Special)—The Pope cabled a special blessing to Bishop Dowling and the priests, and people of the Hamilton diocese on the celebration of the golden jubilee of the diocese to-day. The ceremony at St. Mary's Cathedral at 5.30 by Mgr. Sbarretti was a feature. In reply to the address Mgr. Sbarretti said the Catholic Church would always insist on the union of the secular and religious training of children. They did not intend to intrude upon others but would protect their own right. The Catholics of Canada were living in harmony with other denominations and this was the natural consequence of the principles of their faith.

The following passages of a letter from a Canadian Jesuit at Santa Clara, California, may interest our readers; "St. Ignatius Church and College are burnt to the ground. The College was so badly done up by the earthquake that it would probably have had to be condemned anyhow. So unexpectedly did the fire come upon the church that very little could be saved, and besides, many of the community were away in different parts of the city at the time, helping others, and little imagining that their own home was in danger. Many of the Fathers and scholastics came down here without even their cassocks. They are pretty sure of getting the insurance, or at least some of it. Many of the Fathers speak in a most hopeful way of building a great college, of starting a university, etc., but one of the most long-headed thinks they will have to start with the lower classes only at first. Not merely the college but its constituency is destroyed.

"In Santa Clara we were badly shaken up, but the buildings are pronounced safe by the inspectors, and the total damage will be about three or four thousand dollars.

"Our church, school and residence in San Jose are very much damaged. At first they were declared unsafe and entirely ruined, but a further examination shows that they can be used again when the proper repairs are made. Our German Church in San Jose suffered little damage. The novitiate is pretty well cracked, but only the upper storey is condemned.

"A great number of our boys have gone home. Of course, many will return after the scare is over, but others will have to go to work. I think we should have a pretty large school next year, so many other schools being destroyed.

"God's will be done. We are all quite cheerful, but there is a cloud of sorrow over the fair sky of California. Life is not so sweet in California as it used to be, and I do not think that people will hereafter be so inclined to take up their abode here just for the mere

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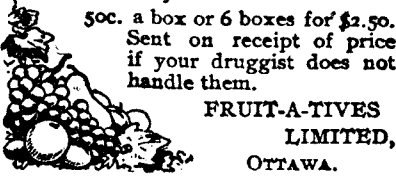


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pleasure of enjoying our climate. We find that we have to pay dearly for our advantages. It is almost pitiful to see how scared people are of even the slightest noises now. At a faint thunder-clap the other day all the boys rushed out of the study-halls."

A recital of the pupils of St. Mary's Academy. Crescentwood, was given before a large audience in the Assembly Hall on Friday evening, May 18. The programme consisted of piano, violin and vocal selections and recitations, and was rendered in that superlatively excellent style that characterizes the affairs of the Academy.

Are Good Looks Valuable?

If nature had her way every complexion would be clear and delightful. But many allow their blood to become weak,—hence pimples, sallow skin, dark circles under the eyes. To have a beautiful complexion use Ferrozone regularly. It brings a rich ruddy glow to the cheeks, nourishes the blood and thereby destroys humors and pimples. For beauty, health and good spirits use Ferrozone. Your appearance will improve a hundred fold. Fifty cents buys a box of fifty chocolate coated Ferrozone tablets—Don't put off—get Ferrozone to-day.

Current Comment

(Continued from page 1)

laity. The orphans must be guarded, the aged must be sheltered, young girls must be protected, employment must be found, and our people must be helped to begin their work in life again. These are the causes for which we appeal to our brethren in the East and beyond the sea. To accomplish this, money is needed, and plenty of money. A special fund should be created under the management of responsible persons who will take up this great task of putting our people on their feet again. We ask the papers in the East and the papers in Ireland to advertise our needs. We want, above all things, united action and generous help. This is now the acceptable time, and he that giveth quickly maketh a double gift.

No one thing that we have read of the present San Francisco situation has made us realize its gravity so vividly as Father Yorke's ringing words as to the duty incumbent upon all men to go to work at once and toil with their hands, even if these have hitherto been carefully manicured. And Father Yorke not only knows his city better than any other of its citizens but can be trusted to be fearlessly outspoken, as he is in the following paragraph:

Again we wish to emphasize the necessity that all those who are able to get employment should immediately take it. The civic fabric is so thoroughly disorganized that we must begin at the beginning, and manual labor will be the only choice left to many whose hands are soft and whose



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muscles are unaccustomed to physical exertion. But this is no time for being squeamish. The great object is that men should get out of the bread line as soon as possible and that the women and children should be provided for by money earned. The longer public charity feeds the people of San Francisco the laxer the people's moral fibre will grow. The quicker we get rid of the necessity for the dole of bread, the quicker will San Francisco recuperate. Whether our city is to be large or small, beautiful or unbeautiful, the people who are in it must in the future as in the past, earn their daily bread by the sweat of their brow. The sooner we reach this normal condition of affairs the better it will be for all. Arrangements are being rapidly perfected to clear away the debris. We hope when the first call for men is made for this great work, that all who are idle, without regard to their previous occupations, will pitch in and help. The wages are good. The hours are reasonable, and there can be no excuse for any able-bodied man eating in future the bread of idleness.

Danger of Systemless Reading

The mind is a very delicate, complicated piece of mechanism; and although made to do a certain kind of work marvellously well, yet when put to an entirely different use, its efficiency is ruined; just as the delicate machinery intended for producing fine watch parts would be completely spoiled if used to make clock parts. When the mind becomes deflected, to a certain extent, from its normal condition by vicious reading habits, it diverges more and more and rarely goes back to the normal.

By desultory habits of reading and lack of system you confuse the mind with a large mass of unclassified material. You pick up a book and then another one, and then go from that to a paper or a magazine. This puts the mind in a chaotic state, because you let everything run into the mental reservoir without any order or definite plans. Systemless reading is profitless. You can not gain knowledge of a friend or prize his friendship by a hasty first impression; so in reading a book you can not gain lasting good by skimming over the contents, or by reading a few pages one night and then putting it on a shelf to gather dust until you get time to read it again. Everything comes out of the mind as it went in, and if it does not enter in an orderly manner, it will come out in chaos.—Pittsburg Observer

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Dr. W.M. ROGERS, M.D.
- Consulting Staff Surgeons:
Dr. W. S. ENGLAND, M.D.
Dr. J. H. MCARTHEUR, M.D.
Dr. E. MACKENZIE, M.D.
- Attending Physicians:
Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. PEATMAN, M.D.
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Dr. JAS. McKENTY, M.D.
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- Ophthalmic Surgeon:
Dr. J. W. GOOD, M.D.
- Children's Ward Physicians:
Dr. J. E. DAVIDSON, M.D.
Dr. G. A. DUBUC, M.D.
Dr. A. J. SLATTEE, M.D.
- Isolated Ward Physicians:
Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.
- Pathologist:
Dr. G. BELL, M.D.
Dr. F. J. MACLEAN, M.D.
Dr. W.M. TURNBULL, M.D. Assistant
- There is in St. Boniface Hospital a Ward for C. N. E. patients, who are attended by physicians appointed by the C. N. E. Co. They are: Dr. C. A. Mackenzie, Dr. E. MacKenzie, and Dr. Wm. Rogers. And a second Ward for C. P. E. patients, attended by Dr. Moorehead, who is appointed by the C. P. E. Co.

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Course in English for the Beginner.
Course in English for the Advanced Pupil.
How to Increase One's Vocabulary.
The Art of Conversation.
Should and Would: How to Use Them.
Pronunciations (Century Dictionary).
Correct English in the Home.
Correct English in the School.
What to Say and What Not to Say.
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Clerical News

His Grace the Archbishop of St. Boniface returned from Montreal last Saturday, and went that same day to St. Charles. On Sunday he was at St. Norbert, attending a reception specially prepared for him by the pupils of the Grey Nun convent. He came back to St. Boniface that same evening and began his episcopal visitation of the diocese by starting on Tuesday for Regina, where he administered confirmation on the Feast of the Ascension. On the 25th His Grace is due at Qu'Appelle Station, where several persons will be confirmed the next day.

Rev. Ph. Bournival, S.J., left, on the 20th inst., for Chicago, where he will assist Father Gelinas, pastor of St. Jean Baptiste (French) church. Father Bournival will be absent several weeks.

Rev. Father Lacasse, O.M.I., who acted as Mgr. Langevin's secretary during the latter's business visit to the east, returned with His Grace last Saturday.

Rev. Father Margos, a young Polish priest, who was for some time assistant to Rev. Father Bouillon, at Oak Lake, is now in charge of the Galicians near New York—not the great city, but a new settlement in Manitoba—not far from St. Pierre.

"Archbishop Ireland cannot help making sensations no matter how he tries, and this very week the Roman newspapers have succeeded very cunningly in victimising him and his three friends in the Sacred College. Mr. White, the present ambassador to the Quirinal from the United States, is a personal friend of the Archbishop of St. Paul; it was, therefore quite natural, that he should invite the well known prelate to dine with him, and equally natural that the Archbishop should accept. But the situation was somewhat complicated when Mr. White, apparently on the very day of the dinner, sent invitations to Cardinals Satolli, Vincenzo Vannutelli, and Mathieu. Cardinal Mathieu declined the invitation to dinner, but promised to put in an appearance after it; the other two Princes of the Church accepted. Doubtless they were quite certain that the little gathering was to be a purely private and informal affair in which their host was not to be Ambassador of the United States but plain Mr. White. They must have been rather shocked next day on reading the newspapers, for the banquet was described as an epoch-making kind of event—the first time since 1870 that Cardinals in Rome had appeared at any Embassy to the King of Italy. Indeed, that enterprising newspaper, the "Giornale d'Italia," now the official organ of the Government, at once sent a reporter to interview all the Cardinals implicated as well as the Archbishop himself. Of course they declared that the whole affair was purely private and absolutely destitute of even a shadow of political significance. So it really was, but the little incident goes to show how careful Roman Cardinals must be. Mgr. Ireland, with his usual tact, made the best of the awkward situation by using the interview as a vehicle for insisting on his entire devotion and obedience to the Holy See."—Tablet, May.5.

His Holiness Pope Pius X. has been slightly unwell of late, but a cablegram of the 22nd inst. says, that his health has improved so much that he was able on that day to come downstairs to the apartment where he gives his audiences, which is on the floor be-

low the one where he sleeps, and received Cardinal Merry Del Val, the papal secretary of state; Mgr. Bisletti, major domo of the Vatican and Cardinal Katschthaler, Archbishop of Salzburg, with whom he conversed for some time. The Holy Father joked about his illness, saying that he had been much amused by certain reports in the press depicting him as being at death's door.

On Monday Rev. James Dugas, S.J., Rector of St. Boniface College, drove out to St. Charles with Rev. Father Molurier to consult Dr. Dame, who found his patient much improved and in a fair way to recovery.

Rev. Joseph Poitras accompanies the Archbishop on his pastoral visitation. They left on Tuesday for Regina.

A Million Dollars Squandered.

It is estimated this sum was wasted last year by people trying to find a cure for catarrh. Foolish for sufferers to experiment when it's so well known that "Catarrhozone is the only remedy that cures permanently. Other treatments only relieve, but Catarrhozone cures and prevents the disease from ever returning. I had Catarrh in its worst form" writes G. F. Fadden of Royan, Que. "I was so bad that ordinary medicine didn't even relieve; but Catarrhozone cured perfectly." No chance of disappointment with Catarrhozone—its certain as death to cure your Catarrh—just try it.

Regina Notes.

Rev. J. C. McMillan, D.D., of Prince Edward Island, passed Sunday in Regina and preached a masterly sermon at High Mass on the Gospel of the day. He spoke eloquently of the all-powerful effect of prayer and urged his hearers to employ that efficacious means of salvation, without which none are saved. There are many Catholics in our parish who claim the maritime provinces as their birthplace, and the visit of the learned and eloquent divine was thoroughly enjoyed by them. Miss Mahar, one of the teachers in the Gratton school, was formerly a member of Rev. Dr. McMillan's parish and to her his visit was an especial treat. The Reverend Father expressed himself as highly delighted with his visit to the West.

We are expecting a visit from our beloved Archbishop on Thursday and the Sacrament of Confirmation will then be administered as well as First Communion for many children.

Regina is going ahead and the importance of our city as a distributing point and a great commercial centre for the Northwest is now an assured matter. The City Council are wide awake to the fact, and a large amount of money is this year to be spent in paving our streets, extending our sidewalks and beautifying our city. The mud so often spoken of as a drawback will soon become but a memory. Beautiful homes are being erected this summer and no better indication of the importance of a place can be found than fine churches and spacious, comfortable homes. These Regina now possesses.

Mrs. P. M. Bredt returned last week from St. Boniface Hospital much improved in health, and speaks in glowing terms of the very excellent care she received during her stay in the Hospital.

OBSTINATE COUGHS AND COLDS.

The Kind That Stick.
The Kind That Turn To BRONCHITIS.
The Kind That End In CONSUMPTION.

Do not give a cold the chance to settle on your lungs, but on the first sign of it go to your druggist and get a bottle of

Dr. Wood's Norway Pine Syrup.

It cures Coughs, Colds, Bronchitis, Sore Throat, Pains in the Chest, Hoarseness, or any affection of the Throat or Lungs. Mrs. Gounshaw, 42 Claremont Street, Toronto, writes: "I wish to thank you for the wonderful good Dr. Wood's Norway Pine Syrup has done for my husband and two children. It is a wonderful medicine, it is so healing and soothing to a distressing cough. We are never without a bottle of it in the house."

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GENA MACFARLANE

THE MORAL EARTHQUAKE

(Continued from page 1)

could have none for his parishioners, though his parishioners were the wealthiest men in Oakland. In fact, the Catholic Relief Committee in Oakland was compelled to be formed in sheer self-defense.

The miserable wretches given a little bit of authority for the moment over the distribution of food in the Protestant Churches used first to ask the people what their religion was, and then if they found them to be Catholics, told them to go to the Catholic Church. It is a hard thing in such a crisis as this to have to say these things. "The Leader" does not believe in hiding such bigotry as this. It is our duty to show it before the face of the world and to crush with public opprobrium a civic life in which such vermin could be engendered, compared to whom the unfortunate that was succored by the Sisters of Mercy at St. Anthony's was an angel of grace. Jesus saith unto them: "Amen, I say unto you that the publican and the harlot shall go into the Kingdom of God before you."
—San Francisco "Leader," May 12.

St. Peter's at Rome

St. Peter's not only dwarfs all the other churches of Rome, but ranks as the giant edifice of the world. A famous author likened the surprise occasioned by the first view of its proportions to the feeling one would have, if he met a man 40 feet tall. Figures and comparisons only partially portray the real magnitude of this colossus. It covers six acres. Its main aisle is an eighth of a mile long and its dome is a twelfth of a mile high. If St. Peter's were flooded the largest ship that sails the ocean could steam up the central aisle and its masts would scarcely reach above the top of the high altar. If its capacity were taxed to the utmost, a congregation of 80,000 people might assemble within its walls, and 200,000 more could wait outside within the enclosure of the colonnades. In the lofty dome there is a mosaic of St. Luke with a pen in his hand. From the great height the pen seems of ordinary size, but in reality it is eight feet long.

GARDENS OF THE SEA

Along the great rivers of South America are to be seen—that to many would seem incredible—floating in graceful motion on the rising and falling waves, beautiful green islands covered with trees and flowers, alive with hundreds of birds and strange combinations of terror stricken animals. Floating islands are generally the result of the overflowing and the washing away of river banks. Others are joined by the twisted roots of the bog rush and matter—trees which year after year have drifted slowly down the streams, forming a solid mass or raft upon which a gradual deposit of vegetable mold is formed and fitted for the luxuriant growth of plants. Still others are formed by aquatic plants, with large, flat

WAITING FOR DEATH, BUT NOT WITHOUT HOPE

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

LOST TWO DAUGHTERS

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

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

Muskoka Free Hospital for Consumptives

No effort is being spared to meet every call. . . .
Not a single applicant has ever been refused admission to the Free Hospital because of his or her poverty,



NEW PATIENTS ON WAY TO HOSPITAL

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

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

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

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

DOES YOUR HEAD

Feel As Though It Was Being Hammered?
As Though It Would Crack Open?
As Though a Million Sparks Were Flying Out of Your Eyes?
Horrible Sickness of Your Stomach?
Then You Have Sick Headache!

BURDOCK BLOOD BITTERS

will afford relief from headaches, no matter whether sick, nervous, spasmodic, periodical or bilious. It cures by removing the cause.
Mr. Samuel J. Hibbard, Belleville, Ont. writes: "Last spring I was very poorly, my appetite failed me, I felt weak and nervous, and sick headaches, was tired all the time and not able to work. I saw Burdock Blood Bitters recommended for just such a case as mine and I got two bottles of it, and found it to be an excellent blood medicine. You may use my name as I think that others should know of the wonderful merits of Burdock Blood Bitters."

leaves, like lily pad, which becomes a mass of solid matter floated by the autumn floods down the rivers and eventually out into the open sea, where they are soon dashed to pieces and destroyed.

Along the Amazon, Rio de la Plata and their tributaries wonderful sights are frequently seen on the hundreds of floating islands as they gracefully pass by, driven by the wind and current on their seaward journey, sometimes measuring nearly a mile in length, about a hundred feet wide and four to six feet

in thickness, the greater portion of which is under water. Amid the dense foliage the observer will behold numerous tropical animals in strangely mixed companionship—crocodiles, monkeys, storks, wildcats and snakes—assembled together and regarding one another with hostility and mistrust. Parrots and squirrels are frequent passengers, and in this odd way of travelling, sometimes thousands of miles, they find themselves transported to new and strange localities, far from their native homes.—Pittsburgh Catholic.

Northwest Review

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SATURDAY, MAY 26, 1906.

Calendar for Next Week.

- 27—Sunday in the octave of the Ascension.
- 28—Monday—St. Augustin, Bishop of Canterbury.
- 29—Tuesday—St. Mary Magdalen de Pazzi, Virgin (transferred from the 27th).
- 30—Wednesday—Our Lady Help of Christians (transferred from 24th).
- 31—Thursday—Octave of the Ascension.

JUNE

- 1—Friday—St. Angela Merici, Virgin.
- 2—Saturday—Vigil of Pentecost. Fast Day. Commemoration of Saints Marcellus, Peter and Erasmus, Martyrs.

ARCHBISHOPS CIRCULAR TO THE CLERGY.

(Continued from page 1)

as to happenings that will serve later on for the ecclesiastical history of the country.

We have said enough to show you that our liabilities are numerous and very heavy, and if you love your diocese as well bred children love their family, you will be happy to assist us in every way, either yourselves directly, or through those who depend upon you. We trust that this enumeration, which, long as it is, is not complete, will cure newspaper reporters of their itching to repeat the hoary legend of our millions, and will dispel the illusions of our friends who might be tempted to believe it.

Recent sales of land have, indeed, put an end to terrible anxiety and allow of our carrying a heavier debt. This we consider providential and we are therefore duly thankful to God.

VII.

The Pastoral Visitation

Our visitation of the diocese will begin, this year, on the eve of the Ascension, May 23, and that evening the bells of our Cathedral will be rung during a quarter of an hour to announce the glad tidings.

You will kindly read the regulations for preceding visitations in Circular No. 31, as well as the list of questions in Circular No. 29. Those who have not these circulars can obtain them from our secretary.

(See the appendix of the original French Circular for places to be visited and dates of visitation.)

VIII.

Hospitals. Pastor's Certificate?

When a sick person comes to the hospital he should be provided with a letter from the parish priest or missionary informing the chaplain if he is all right with regard to the sacraments.

We especially request of the Basilian Fathers and of all others who minister to the spiritual needs of the Ruthenians, to announce to their people that the chaplain of the Latin rite being officially charged with spiritual ministrations to the sick, they may and ought to apply to him with full confidence.

We deem it our duty to notify the faithful that they ought preferably to go to Catholic hospitals, not only because they there receive excellent treatment, but also because their spiritual requirements will there be better attended to. We are grieved to hear that certain Catholics, either among resident Westerners, or among strangers coming from abroad, easily go for treatment to Protestant hospitals in Winnipeg or elsewhere. We beg of you to warn your people publicly from the pulpit, and to follow up each particular case.

Moreover, when one can choose a physician and there is no question of a specialist, a Catholic should be preferred to a non-Catholic, and the narcotics administered to the sick should be watched.

X.

Pilgrimages to St. Norbert, Ste-Anne de Beaupre and St. Anne, Manitoba.

1. We should be pleased to see parishes and religious communities as well as families and individuals making a pilgrimage to the Chapel of Our Lady of Good Help at St. Norbert. This chapel is an already celebrated votive offering of the late lamented Monsignor Ritchot. This pious prelate, as is well known, wished thereby to bear witness to the marvellous protection vouchsafed to the Catholic population of this country during the historic troubles of the Red River in 1869-70. Whatever may be thought of the story, popular among native residents, that the Blessed Virgin Mary appeared holding in her hands a stick with a ball at each end, one bigger than the other, while the smaller one outweighed the larger, there is no doubt that if the weak overcame the strong this is due to the protection of the Mother of Heaven, the Virgin of Good Help.

2. For the annual June pilgrimage to Ste-Anne de Beaupre, Quebec, you are requested to apply to Rev. Dr. Beliveau, our bursar and chancellor.

3. We need not commend to you the annual pilgrimage to the good Ste-Anne des Chenes, who has already so often manifested her kindness and power. We shall gladly make it a point to be there on the 26th of next July and to consecrate our diocese and Ourselves to the sweet Mother of the Immaculate Virgin, the powerful grandmother of Christ Jesus. The "Annals" of St. Anne and the "Cloches" have repeatedly mentioned the many graces obtained in that hallowed place.

XIV.

Blessing of the Corner Stone of the Future Cathedral, August 15, 1906.

On August 15, the feast of the Assumption of the Blessed Virgin, we shall solemnly bless the corner stone of our future Cathedral, and you are all cordially invited with some delegates of your parishes. We do not intend to

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issue special invitations outside of this ecclesiastical province until the completion of the work in 1908. Nevertheless all the clergy and laity who will honor us with their presence will be welcome, since they will thus give a proof of the interest they take in our doings.

There will be High Mass at ten o'clock with a French sermon in the morning; in the evening the ceremony of the blessing will begin at seven; there will be an English sermon and a few words in Polish, German and Ruthenian to welcome the delegates of the Catholic parishes of Winnipeg and elsewhere.

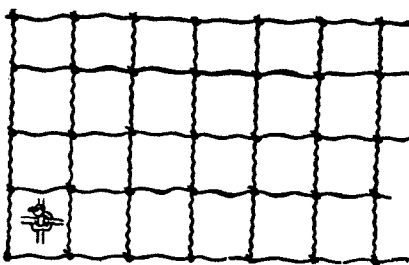
This is an excellent occasion for affirming Catholic unity, and the Cathedral is precisely the centre of that unity since therein are found the two symbols of government and doctrinal teaching: the throne and the pulpit of the bishop, of him who represents the Sovereign Pontiff, the Vicar of Christ on earth, the Head of the universal Church.

We publish in the appendix what we have called "Contributing Stones." We should be very pleased if each child should contribute a stone to the new building which is to be our common property. There are more than six thousand children of age to attend school. We dare not hope that each of these will bring one stone, that is to say, one dollar each year during three years; but might we not hope that one-third of them, say two thousand children, will contribute each year one little stone by collecting ten grains of sand (each grain being estimated at ten cents)?

The answer rests with you, our dear co-workers, it all depends on you. This would be an excellent educational exercise and a precious blessing for the children, as well as a very appreciable help for the construction of so costly

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Dated this 16th day of May, A.D. 1906

MAURICE and O'CONNOR

Solicitors for

"The Knights of Columbus"

istic bread which ought to be our daily food.

Moreover, the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults and to avoid these graver sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to Our Lord may be safeguarded, or that the Sacrament may serve as a reward of virtue bestowed on the recipients (St. Augustine, Sermon 57 in Matth. de Orat. Dom., n. 7). Hence the Holy Council of Trent calls the Eucharist "the antidote whereby we are delivered from daily faults and preserved from deadly sins" (Sess. 13, cap. 2).

This desire on the part of God was so well understood by the first Christians, that they daily flocked to the holy table as to a source of life and strength. "They were persevering in the doctrine of the Apostles, and in the communion of the breaking of bread" (Acts ii. 42). And that this practice was to continue into later ages, not without great fruit of holiness and perfection, the holy Fathers and ecclesiastical writers bear witness.

But when in later times piety grew cold, and more especially under the influence of the plague of Jansenism, disputes began to arise concerning the dispositions with which it was proper to receive Communion frequently or daily; and writers vied with one another in imposing more and more stringent conditions as necessary to be fulfilled. The result of such disputes was that very few were considered worthy to communicate daily, and to derive from this most healing Sacrament its more abundant fruits; the rest being content to partake of it once a year, or once a month, or at the utmost weekly. Nay, to such a pitch was rigorism carried, that whole classes

Have you tried our TEAS and COFFEES?

The Tea we sell, we import ourselves. Our expert buyers personally visit the World's Great Markets, and in that way they not only have all the advantage of choice, but they also save all middlemen's profits. This at once accounts for our prices and the quality of our goods.

We make a speciality of our "Diamond E" blend of broken Pekoe, Ceylon and India. It is a perfect blend and at our price is, we believe, the best Tea sold in Canada to-day at 35c. per lb.

We are also selling a very choice Tea at 23c. per lb., in blacks or mixed. Immense quantities of it are being used and all who use it are well satisfied.

We sell all the standard brands of Coffee, and we guarantee them to be perfectly good and of excellent quality. Here are the brands and here are our prices:

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|---|--|
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| Santos, per lb......20; 10 lbs. for 1.80 | Special Blend, per lb......32; 10 lbs. for 3.00 |
| Jamaica, per lb......25; 10 lbs. for 2.25 | Plantatino Blend, per lb......35; 10 lbs. for 3.25 |
| Mocha and Java, per lb.....\$.40; 10 lbs. for 3.75 | |

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of persons were excluded from a frequent approach to the holy table; for instance those engaged in trade, or even those living in the state of matrimony.

Others, however, went to the opposite extreme. Under the persuasion that daily Communion was a divine precept, and in order that no day might pass without the reception of the Sacrament, besides other practices contrary to the approved usage of the Church, they held that the Holy Eucharist ought to be received, and in fact administered it, even on Good Friday.

Under these circumstances the Holy See did not fail in its duty of vigilance. For by a decree of this Sacred Congregation, which begins with the words *Cum ad aures*, issued on the 12th February, A.D. 1679, with the approbation of Innocent VI., it condemned these errors, and put a stop to such abuses; at the same time declaring that all the faithful, of whatsoever class, merchants or tradesmen, or married persons not excepted, might be admitted to frequent Communion, according to the devotion of each one and the judgment of his confessor. And on the 7th December, 1690, by the decree of Pope Alexander VIII., *Sanctissimus Dominus*, the proposition of Baius, postulating a perfectly pure love of God, without any admixture of defect, as requisite on the part of those who wished to approach the holy table was condemned.

Yet the poison of Jansenism, which, under the pretext of showing due honor and reverence to the Holy Eucharist, had infected the minds even of good men, did not entirely disappear. The controversy as to the dispositions requisite for the lawful and laudable frequentation of the Sacrament survived the declarations of the Holy See; so much so, indeed, that certain theologians of good repute judged that daily Communion should be allowed to the faithful only in rare cases, and under many conditions.

On the other hand, there were not wanting men of learning and piety who more readily granted permission for this practice, so salutary and pleasing to God. In accordance with the teaching of the Fathers, they maintained that there was no precept of the Church which prescribed more perfect dispositions in the case of daily than of weekly or monthly Communion; while the good effects of daily Communion would, they alleged, be far more abundant than those of Communion received weekly or monthly.

In our own day the controversy has been carried on with increased warmth, and not without bitterness, so that the minds of confessors and the consciences of the faithful have been disturbed to the no small detriment of Christian piety and devotion. Accordingly, certain distinguished men, themselves pastor of souls, have urgently besought His Holiness Pope Pius X. to deign to settle, by his supreme authority, the questions concerning the dispositions requisite for daily Communion; so that this usage, so salutary and so pleasing to God, might not only suffer no decrease among the faithful, but might rather be promoted and everywhere propagated; a thing most desirable in these days, when religion and the Catholic faith are attacked on all sides, and the true love of God and genuine piety are so lacking in many quarters. And His Holiness, being most earnestly desirous, out of his abundant solicitude and zeal, that the faithful should be invited to partake of the sacred banquet as often as possible, and even daily, and should profit to the utmost by its fruits, committed the aforesaid question to this Sacred Congregation, to be looked into and decided once for all (*definitum*).

Accordingly, the Sacred Congregation, of the Council, in a plenary Session, held 16th December, 1905, submitted the whole matter to a very careful scrutiny; and, after sedulously examining the reasons adduced on either side, determined and declared as follows:

1. Frequent and daily Communion, as a thing most earnestly desired by Christ Our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can be lawfully hindered therefrom.
2. A right intention consists in this: that he who approaches the holy table should do so, not out of routine, or vain glory, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.
3. Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection

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thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone (*ne quemquam avertant*) from frequent and daily Communion, provided that he is in a state of grace, and approaches with a right intention.

6. But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors and preachers—in accordance with the approved teaching of the Roman Catechism (Part ii, cap. 4, n. 60)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

7. Frequent and daily Communion is to be promoted especially in religious orders and congregations of all kinds; with regard to which, however, the decree *Quemadmodum*, issued on the 17th December, 1890, by the Sacred Congregation of Bishops and Regulars is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments, of whatever kind, for the training of youth.

8. In the case of religious institutes, whether of solemn or religious vows, in whose rules or constitutions, or calendars, Communion is assigned to (Continued on page 8)

State of Ohio, City of Toledo, Lucas County, SS.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that the said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh

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(Seal) A. W. Gleason.
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WOMEN IN THE HOME CHILDREN AT SCHOOL

Every day in the week and every week in the year men, women and children feel all used up and tired out. The strain of business, the cares of home and social life and the task of study cause terrible suffering from heart and nerve troubles. The efforts put forth to keep up to the modern "high pressure" mode of life in this age soon wears out the strongest system, shatters the nerves and weakens the heart. Thousands find life a burden and others an early grave. The strain on the system causes nervousness, palpitation of the heart, nervous prostration, sleeplessness, faint and dizzy spells, skip beats, weak and irregular pulse, smothering and sinking spells, etc. The blood becomes weak and watery and eventually causes decline.

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ARCHITECTURE AND HISTORY

In the course of an interesting address at the Carpenters' Hall, London, recently, Mr. Bryce M.P., the eminent historian, observed that architecture was one of the very oldest and also one of the most necessary of the arts. It had got a scientific as well as a practical side. More than any other art, perhaps, it had the great interest of combining the two elements of utility and beauty in everything that it did, and in every step in its advance. Architecture, as embodied in the work it produced, became a part of the life of every nation—a part of its practical life and a part of its aesthetic and intellectual life. He dwelt at some length on the various causes which influenced architecture apart from those of materials and climate. One might say that buildings expressed the aims and needs, the resources, and the tastes of each successive age and each successive people. No evidence was so good as that of a building—a building told its own story. The subject of the relation of history to architecture had two aspects. They might look on it from the side of the light that history threw on buildings, and from the way in which buildings illustrated history. One of the great values of the study of architecture was that it went back to the ages from which we had little or nothing in the way of records. The art of building considerably antedated written records. Any one who went to India and saw the diversity of buildings there would be unable to find an explanation of that diversity without the lamp of history to light his path. In the middle ages in Europe the great feature was ecclesiastical power, which dominated everything else. Religion then occupied a larger part in men's minds than it did to-day. Therefore the great buildings which had come down to us from the Middle Ages were mostly ecclesiastical buildings, and we saw recorded in them the immense interest and passion which people then threw into their religion. A curious instance belonged to our own time. The nineteenth century had been the great age since the end of the fifteenth century of church building and restoration. That was due to two concurrent influences; one, the development of wealth and population, which made more churches necessary, and the other was the romantic movement, which they saw in Ruskin and Walter Scott, and which gave the people a revived interest in architecture and art, and made them willing to spend their money, not only in building churches, but in making them beautiful. When the New Zealander came ten centuries hence to reconstruct the history of England from its ruins, he would be struck by the number of churches belonging to the nineteenth century. Architecture was one of those branches of art which suggested to us the immense influence and power of emotion, as well as intellect, in the development of mankind. It was emotion, religious emotion, which had produced most of the great art and architecture of the world.—Casket.

HUGE STATUE OF BUDDHA

To the eastern traveller the statue of Buddha is a familiar sight. From Colombo in Ceylon, to Kobe, in Japan, he is everywhere greeted by the same calm impassive and mysterious face of the eastern preceptor of perfection. But in no city in the orient do the form and face of Buddha constitute so frequent or so essential a part of the city's decoration as in Rangoon, Burma, starting place of Mr. Kipling's famous "Road

to Mandalay," the stronghold of Buddhists. Notable even among the countless statues of Rangoon is the mammoth Buddha, representing the strange teacher, not standing or sitting crosslegged as in the majority of statues, but reclining on a huge raised couch, his mighty form stretched out for 200 feet, while his shoulders rival the width of that wonder of the ancient world, the Colossus of Rhodes, their titanic breadth reaching 50 feet. But one among the wonders of Rangoon, this mighty figure rests near the famous Shoay Dagon, the centre of the Burmese Buddhist world, crowned by the golden pagoda, which rises 300 feet above its walls covered with pure gold, the gift of a prince who contributed his weight in gold to the pagoda. In the Shoay Dagon there are countless other statues of Buddha, as well as relics of Gautama, the last Buddha. All, equally with the huge, reclining Buddha, form a part of the religious rites of the Buddhists, the essence of Buddhism consists in the struggle to become like Buddha, to attain his perfection by obedience to his precepts. To do this it is necessary always to have Buddha in mind, and it is for this reason that every city in the Buddhist world is literally crowded with his images. Buddha himself is not deified. Potentially every Buddhist may attain his perfection, but only by the eternal imitation of his practice. But while statues such as Rangoon's huge colossus are important in Buddhist worship, of even more importance are the relics of Buddha. It was about the Shoay Dagon that the Burmese made their last fierce fight when the British came to Rangoon. A Venetian traveller of 300 years ago visiting the Shoay Dagon has left a description of this famous temple, conceding its claim to rivalry with his own Venice, that would serve as a contemporaneous description, and to-day, as in untold centuries past, the Burmese still bring their offerings of flowers and fruit, candles and paper flags to lay before the huge reclining Buddha, whose hands would afford comfortable standing room for four of the worshippers and whose gigantic face wears the strange, inscrutable expression of calm which is the outward mark of spiritual Buddhism.

—Home Journal and News.

SOME GIANT FISHES

Of the numerous kinds of sharks noteworthy on account of their size are four in the front rank. These are the sleeper shark, the man eater shark, the basking shark and the whale shark. The sleeper shark, whose scientific name (Somniosus microcephalus, meaning sleepy, small-headed fish) fits it so admirably, appears to have developed its body at the expense of its brain, for it is a sluggish, stupid glutton, about six times as long as the average man. Its home is in the arctic regions, but it sometimes makes visits as far south as Massachusetts, Oregon, and the British Isles. It is usually seen lying quietly at the surface, apparently dozing, and is easily approached by vessels, but sometimes when hungry it rouses itself and goes in search of its prey, fiercely attacking and injuring whales, apparently unconscious of the great difference in their respective sizes. One of the largest and perhaps the most formidable of sharks is the "man-eater," or great blue shark (Carcharodon carcharias). It roams through all temperate and tropical seas and is everywhere dreaded. Its maximum length is 40 feet, and its teeth are three inches long. While there are few authentic records of sharks attacking human beings, there have undoubtedly been many cases of sharks simply swallowing people who have fallen overboard, just as they would swallow any other food. How easy it would be for a man eater to devour a person may be judged from the finding of a whole hundred pound sea lion in the stomach of a thirty foot shark on the California coast. A certain man eater 36½ feet long had jaws 20 inches wide inside, and teeth two and a half inches long. The basking shark known also as the elephant shark and bone shark (Cetorhinus maximus), is an inhabitant of the polar seas, but is occasionally observed as far south as Virginia and California and some years ago was not rare on the English and New England coasts. It reaches a maximum length of fifty feet and is exceeded in size by only three or four animals now alive. Provided with small teeth, it feeds on fishes and floating crustaceans and is not of a ferocious disposition. It is dangerous only because of its great bulk, and when attacked its powerful tail easily demolishes small boats. The basking shark was formerly hunted on the coasts of Norway and Iceland for its oil. It was also caught on the shores of Massachusetts

Suffered Terrible Agony

FROM PAIN ACROSS
HIS KIDNEYS.

DOAN'S
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CURED HIM.

Read the words of praise, Mr. M. A. McInnis, Marion Bridge, N.S., has for Doan's Kidney Pills. (He writes us): "For the past three years I have suffered terrible agony from pain across my kidneys. I was so bad I could not stoop or bend. I consulted and had several doctors treat me, but could get no relief. On the advice of a friend, I procured a box of your valuable, life-giving remedy (Doan's Kidney Pills), and to my surprise and delight, I immediately got better. In my opinion Doan's Kidney Pills have no equal for any form of kidney trouble." Doan's Kidney Pills are 50 cents per box or three boxes for \$1.25. Can be procured at all dealers or will be mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont. Do not accept a spurious substitute but be sure and get "Doan's."

in the early part of the last century, and many of these sharks from 25 to 30 feet long were recorded. The liver of a large specimen sometimes yielded 12 barrels of oil. The largest of all fishes the largest of all cold blooded animals and the largest of all existing animals, except a few kinds of whales, is the whale shark (Rhineodon typicus) originally discovered at the Cape of Good Hope, but now known in Japan, India, South America, Panama, California and elsewhere, a specimen having recently been obtained in Florida. This shark is said to attain a length of seventy feet and is known to exceed fifty feet.—Home Journal and News.

Five Years Dyspepsia Cured.

"No one knows what I suffered from stomach trouble and dyspepsia" writes Mr. A. B. Agnew of Bridgewater. "For the last five years I have been unable to digest and assimilate food. I had no color, my strength ran down and I felt miserable and nervous all the time. I always had a heavy feeling after meals and was much troubled with dizziness and specks before my eyes. Dr. Hamilton's Pills were just what I needed. They have cured every symptom of my old trouble. My health is now all that can be desired." By all means use Dr. Hamilton's Pills; 25c. per box at all dealers.

NO DIVORCE IN IRELAND

It is not often that Parliament in Great Britain is called upon nowadays to dissolve a marriage, and the Beaumont-Wallis case, which has recently been engaging the attention of the House of Lords at Westminster, has served to recall the fact that Ireland is one of the very few countries in Europe the courts of which do not grant divorces—a relic of the times when all Ireland was Catholic, says Marquise de Fontenoy, in the New York Tribune. The Irish tribunals, like those of Italy will grant a judicial separation, but no more, and if an Irishman—that is to say, a citizen who has his legal domicile in Ireland wishes to get a divorce, the only manner by which he can do so is the terribly costly and lengthy process of having a bill passed through Parliament dissolving the union.

Dog Waited Three Weeks For Master

For weeks Shep, a blooded Scotch collie dog, waited at a lonely station in Augusta county, Va., for the return of his absent master. The master, C. F. Dorlan, of West eighth avenue, Denver, when he heard that his devoted pet was homeless, took a railroad trip to Virginia to get possession of the dog and bring him to Colorado. The two have never been separated since.

Dorlan was at the Union depot last night, waiting for a train to take him to South Platte, Neb., where he is to do some contract work for the Union Pacific Railroad. With him was the dog Shep.

Mr. Dorlan patted the dog as he told the following story:

"I left Augusta county, Va., where I had a farm, several months ago. I gave Shep to a neighbor, believing that he would be better off than with me. Shortly after I left he broke his chain and returned to my farm, and followed my footsteps to the railroad station. There he waited for me for three weeks taking but little nourishment.

"The station agent, knowing the dog and knowing me, wrote to me, describing the dog's actions, about the end of the second week. I immediately left Denver for Virginia, and did not rest



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easy until I arrived at the station, where
the dog awaited me.

"There never was a dog more glad
He jumped and frolicked, despite the
fact that he was lean for the want of
nourishment. Seizing my trouser legs,
he dragged me in the direction of the
old farm. He would run a short distance
toward the farm and then return
to me. He could not understand why
I would not go home. He is contented
here, I believe, and his devotion has
made such an impression on me that
I have never been away from him since.

"The evening wore on,"
continued the man who was telling the
story.

"Excuse me," interrupted the would-
be wit, "but can you tell us what the
evening wore on that occasion."

"I don't know that it is important,"
replied the story-teller, "but, if you
must know, I believe it was the close of
a Summer day."

There is a remedy for ignorance but
none for knowing too much.

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eat a slice. It's light-sweet—
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N. SYDNEY, N.S.
While recovering from a broken leg, I was at-
tacked by nervous prostration, presumably due
to the shock of the fall. After twelve months I
was still in the same condition, had poor appe-
tite, could not sleep or work, not even sew or
read, was troubled with melancholia. Then I
began to take Pastor Koenig's Nerve Tonic and
grew steadily better. Am now in good health
and spirits. My son knows that Mr. J. Cullen
of West Point was also cured by the Tonic of
Vertigo, to which he was very much subject. I
also learned of a little girl in Mulgrave, Nova
Scotia, being cured of St. Vitus Dance by the
Tonic.

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MARINER IN WITNESS BOX

Overwhelmed Lawyer With String of Nautical Terms

Among other peculiarities of seamen, it is well known that they have an inveterate tendency to describe everything in the language of the sea. This peculiarity was strikingly exemplified in the case of an old boatswain, who was called as a witness in connection with a trial which took place some years ago. On Jack entering the witness box and being sworn, the following conversation took place:

"Now, Mr. Truck," said the lawyer, "you will be good enough to tell the court precisely what you know concerning the prisoner at the bar."

"Well," said Jack, "ye see, 'twas like this: I was dodging along in the lee of the town hall, just backin' an' fillin' to let a little cutter as I was expectin' range up alongside, when all of a sudden that fellow opened out the harbor lights and came bowling along like the Flying Dutchman. When he came under my lee he jammed his helm hard down and stood away on the port tack until he nearly fouled the pierhead. Then he put his wheel up and bore away before a good ten knot."

"My dear sir," said the lawyer, "this jargon is perfectly unintelligible to the court. You must be more explicit. Was the night on which you saw the prisoner a particularly stormy one?"

"Oh, well," replied Jack, "you could have carried your topsails easily enough, and your courses too, but it would hardly have been safe to set your top gallants without a double reef in each of 'em. You might have carried the spanker with one reef, but she would have steered better if you had put on a couple."

"This is not answering my question," cried the lawyer. "About what time was it on the night on which you saw the prisoner?"

"About two bells in the second dog watch."

"It is only waste of time dealing with such stupidity," said the judge in despair. "You can stand down."

"I can what?" asked Jack.

"Stand down, sir," cried the lawyer. "Been at sea thirty years and never heard such an order all the time. What do you mean?"

"Think he means you to trip your anchor, Jack," cried a voice in court.

"Well, why didn't he say so?" muttered Jack, as he was leaving the courtroom. "Blest if I ever saw such a lot of lubbers; they don't know so much as the cook's boy."—Tit Bits.

THE SMOKELESS CITY

Will Be Inevitable Product of Modern Science and Advanced Ideas

The smokeless city will be the inevitable consequence of the application of modern science and advanced ideas, from both an economic and hygienic standpoint. But the smokeless city must be, by implication, an electrical city. It is therefore here that the theme is best considered, and some of the satisfying and encouraging elements composing its analysis best set forth.

To have smokeless and electrical cities we must provide huge electrical centres at the mines. We must transmit high-tension electricity from the central stations there to the various cities around. The limits of transmission are well recognized as dependent upon the limits of insulation. These limits have not as yet been reached. It has been noted, by the observers of electrical progress, that electric power lines are radiating farther and farther away from the home supply. It cannot be said that science would have to be better known to reach the zenith of accomplishment in this reaching-out process. It is not this by any means, but more the fact that precedent has not as yet established its basis of argument on a large enough scale. It is more a case of where the doing is delayed, because it is still to be done. A futile reason, indeed, but still the one frequently offered. The cost of a ton of coal at the mines, and the cost of the power equivalent of that ton in New York city, could not represent a great enough difference, but to sweepingly compete with the price we pay at present. But it is not the social consequences of a revolution like this we have to deal with, but the engineering possibilities involved. If it were not the means even of considerably lowering the power of electrical equivalent of a ton of coal, it would still be the only method left to follow.

The fact that men's minds are now dealing with vaster problems than before is indicative of the time when this will be the one to interest them. The development of millions of kilo-watts



BBREAD is never better than the flour it is made of. Often it is not nearly so good, but that is the fault of the bread-maker.

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at the coal mining centres of the country and the transmission of this electricity to large and small cities for distribution, is no more difficult to understand than the attitude we have accustomed ourselves to with regard to our water supply. The reservoir is indispensable and the pipe lines through the streets and in the houses the same. Why not coal energy in its converted form? This is the next great problem of the century, and one not to be too highly relished by the railroads that carry coal. They as well as ourselves must adopt new standpoints. They as well as ourselves hold this power of transformation at their disposal to give us or not the smokeless city.—Electricity.

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HOW GOLD CROSSES THE OCEAN

The captain of one of the big trans-Atlantic liners which carries in its strong room millions of gold a year, while recently discussing the subject with a reporter, said:

"After the gold, worth perhaps half a million or a million, and which is packed in solid wood boxes, strengthened with enormous bands of iron, has been placed in the bullion room, access to which is only obtained through the flooring of the saloon, I sign the receipt, and then become responsible for its safety.

"From this moment till I arrive at Liverpool the key never leaves my person, it hangs suspended from my neck inside my clothes by a piece of ribbon. "Do I think it impossible for a thief to obtain access to the strong room? Fifty desperadoes, shipping as passengers, might, as you say, wait till we were out in the open, and then, after murdering us all, help themselves to some of the gold—not all, it would be too heavy—and then take to the boats. Yes, fifty determined men might do this. But how are fifty criminals to assemble in New York without the police becoming aware of their presence? Why I should spot them before we started. Responsibilities for such treasures as I carry sharpen the wits. No, the money is safe enough on the ocean.

"I simply from habit keep my eyes open during the voyage till we reach the docks—not that my responsibility ceases even then. Should the ship arrive on a Saturday or on some holiday the vessel is considered at sea, and not only is all leave refused, but the most extraordinary precautions are taken to prevent a surprise attack from shore. "As soon as the officials from London—consisting generally of a few detec-

tives, clerks of the steamship company—arrive, the bullion room is opened, the boxes are removed in a strong net—each box being checked as it appears—placed on a trolley, and, well guarded, hurried without a moment's delay to the bullion truck. When this is done and the words "All Right!" are pronounced, I heave a big sigh of relief, for my responsibility then ceases.

"The bullion truck, as you perhaps know, is a barge-shaped box, lined with solid plates of iron, about four feet long by three feet high and secured with several locks of the latest design.

"When the gold is to be carried by rail the bullion truck is always sandwiched in between the engine and the conductor's car, so that when the conductor has not got his eye on it the engineer or fireman has."

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Catechism in the church, 3 p.m.
N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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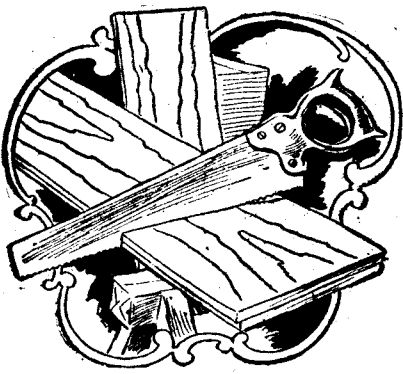
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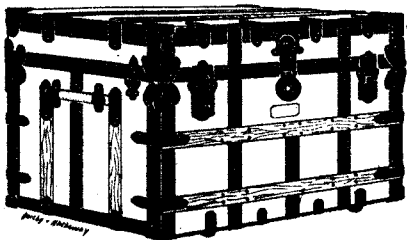
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ARCHBISHOP'S CIRCULAR TO THE CLERGY

(Continued from page 5)

certain fixed days, such regulations are to be regarded as **directive and not preceptive**. In such cases the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

9. Finally, after the publication of this decree, all ecclesiastical writers are to cease from contentious controversies concerning the dispositions requisite for frequent and daily Communion.

All this having been reported to His Holiness Pope Pius X. by the undersigned Secretary of the Sacred Congregation, in an audience held on the 17th December, 1905, His Holiness ratified and confirmed the present decree, and ordered it to be published, anything to the contrary notwithstanding. He further ordered that it should be sent to all local ordinaries and regular prelates, to be communicated by them to their respective seminaries, parishes, religious institutes and priests; and that in their reports concerning the state of their respective dioceses or institutes, they should inform the Holy See concerning the execution of the matters therein determined.

Given at Rome, the 20th day of December, 1905.

VINCENT, Card. Bishop of Palestina, Prefect.
CAJETAN DE LAI, Secretary.

XIX.

Reparation after Marriage before a Protestant Minister.

You are aware that the reservation of absolution with regard to those who have had the misfortune to contract matrimony before a Protestant minister falls on the confessor himself, who can not validly absolve.

Besides, a retraction or reparation is required by the First Council of St. Boniface, and we insist upon this more than ever in view of the growing hardness of purblind Catholics, too forgetful of their duty in a moment of foolish intoxication, to use the words of the Ritual, when interested calculations or the lusts of the flesh speak louder than the inspirations of faith. What regrets these people hoard up for the hour of death! Let them ponder these words of the Ritual in the "Recommendation of a Departing Soul": "Remember not, O Lord! his former iniquities and intoxications, into which he has fallen through the violence of passion or the heat of evil desire."

In consequence, we append a formula which answers the questions often made to us on this subject. Without a contrary decision on our part, the guilty parties must not be absolved till they have signed this act of reparation. You are requested to read from the pulpit and comment upon the following:

Formula which must be signed by those who have given Scandal by Contracting Marriage before a Protestant Minister:

I (or we), the undersigned, humbly acknowledge that I (or we) have profaned the sacrament of matrimony, and have even committed a kind of apostasy which deserves excommunication reserved to the Pope, by contracting marriage before a Protestant minister, contrary to the prohibition of Holy Mother Church. Wherefore I (or we) beg pardon of God for the fault committed and for the scandal given to the people, and I (or we) hope that Almighty God will have mercy on me (or us). I (or we) willingly consent that this declaration be read from the pulpit at the public service on Sunday, At this day of the month of 19..... (Signed)

The Mountain Sheep of the Himalayas

The principal beast of burden in the inner ranges of the Himalayas is the mountain sheep, which will carry each from seventeen to twenty-five pounds of baggage and live entirely on the herbage by the wayside. A small flock of them accompanied a recent expedition of a famous Indian explorer for more than a thousand miles, being at the finish none the worse for the journey. It is common in the Himalayas to load sheep up high in the mountains with

borax and then drive them down to the plains, where they are shorn of their wool and return laden with grain or salt. They stand the severe cold of the higher ranges of Tibet better than the yak or mountain cow, and are, indeed, indispensable to the primitive needs

of transit of the dwellers there. The Youngusband expedition has provided a knowledge of the animal which the world lacked before, and it shows up as a beast of high merit with an all-round utility not easy to surpass.—Boston Transcript.

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