



ANOTHER LETTER

From Reverend Father Fallon on The Coronation Oath.

To the Editor of the Montreal Star.

Sir,—Your correspondent, "T. H. H.," who writes to enlighten your readers on the Queen's Coronation Oath, is very much astray in the statement that "the good people who want to get it changed on the ground of its supposed denunciation of the Roman Catholic Church would seem to have discovered a mare's nest." In fact "T.H.H.'s" letter is a splendid proof that a little knowledge is a dangerous thing, while he himself appears to be sublimely unconscious of the possibility that those who are concerned in this movement might have been supposed to have taken the trouble of verifying their assertions.

"T.H.H." is only half right. It is true that the oath quoted by him was taken in 1838, and against it we have nothing to say. But on the 20th of November, 1837, at the opening of her first Parliament, Her Majesty Queen Victoria, did, as by law obliged, "make, subscribe and audibly repeat" the following declaration:

"I, Victoria, by the grace of God, Queen of Great Britain and Ireland, defender of the faith, do solemnly and sincerely in presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or by any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

The above offensive and unjust declaration was formerly exacted of all members of Parliament, as of all office holders, both civil and military. In 1867, it was

finally abolished, in as far as it concerned any subject of Great Britain. But it must still be pronounced by the Sovereign at his coronation or on his first meeting with Parliament, whichever should first occur. In the course of the debate that took place in the House of Lords, in 1867, on the abolition of this declaration for all subjects of the Crown, Lord Derby remarked that: "The oath which the bill abolishes is, totidem verbis, the same as the one required to be taken by the Sovereign at his or her coronation; and consequently the bill does open up a much larger question than at first sight it would appear to do."

And the Marquis of Bath, discussing the same point, said: "The bill would place the Sovereign in an isolated and anomalous position, and it would behoove Parliament at some future time to consider whether the Sovereign should not also be relieved from the necessity of this declaration."

Now, sir, this declaration is quite as much a disgrace to Protestants as it is an insult to Catholics. We are asking, as Canadian Catholics and loyal British subjects, that we be not publicly and officially insulted in our conscientious beliefs by the next Sovereign of the Empire. It would seem that we should be seconded in our efforts by all British Protestants who believe in equal rights and fair play.

It may be desirable to add that our action is in no way directed against the Sovereign's oath to maintain the Protestant religion, or against the law providing that the Sovereign must be a Protestant. We are merely requesting that we be spared the unenviable distinction of being singled out among all the subjects of the Empire as worthy of special and shameful condemnation for our idolatry and superstition.

When this matter was introduced into the Imperial House of Commons in 1867, Sir Colman O'Loughlin's bill abolishing the declaration was seconded by Sir John Gray, a Protestant. Only four members of Parliament voted against it, Messrs. White-side, Newdegate, Whalley and Chambers. Similar broad-minded and unprejudiced action by the members of the Canadian Parliament towards the present request of a not inconsiderable portion of the Catholics of this country would go far towards making us feel that civil and religious liberty is no empty and idle phrase, and would certainly prompt the Imperial Parliament to a final abolition of a declaration that is insulting to Catholics, not creditable to Protestants, and utterly unbecoming the ruler of a great empire.

Yours truly,
M. F. FALLON, O. M. I.
(Ottawa.)

EDITORIAL NOTE.—What this temperate and yet most effective letter has suggested to us may be read on another page. The immunity from insult which 250 millions of Hindoos enjoy ought surely to be extended to 15 millions of British Catholic subjects.

ST. PIE—LETELLIER.

May 16th.

On the first Sunday of May, a pretty ceremony took place in the church at six o'clock in the evening, when about 30 of our young ladies consecrated themselves to the Blessed Virgin, under the title of "Children of Mary."

Another society has also been formed lately in the parish for the married ladies: "Les Dames du St-Sacrement"; this is an organization which should be productive of much good, especially in the way of zeal for the church. The membership fee is 50 cts. a year.

A great improvement is already noticeable, in the decoration of the church. The "Children of Mary" have undertaken to provide for and arrange our Blessed Lady's altar. The ladies look after the rest of the church. Every first Friday of the month, a High Mass will be sung for the intentions of the members of the ladies' society. Mrs. Jacques Parent is the president, and Mrs. Graveline the secretary.

We have had a whole week of fine weather, consequently great progress has been made with the wheat seeding, and several farmers will be putting in potatoes this week.

The wheat first sown is up and looks extremely promising. Although on Friday morning there was half an inch of ice on all the water, and on Saturday somewhat less, it does not appear to have had any bad effect on the young wheat; since then the weather has remained cold and is now very overcast.

Mr. Whitman's butter factory has started work. Mr. Whitman has two teams constantly on the road to gather up the cream for many miles round Emerson, where his factory is in connection with his store.

I now come to less pleasing topics, for several very sad events passed here last week. There were three sad deaths within a few miles of Letellier on Tuesday, the 9th inst. The Angel of Death passes but seldom amongst us, so that three deaths on the same day seem so much more appalling.

Mr. H. Booth, a Protestant living a few miles from Letellier, died after a short illness, leaving a wife and several children.

Mr. Hercule Barnabé passed away about 9 o'clock in the morning, fortified by the rites of Holy Church, after an illness—pleurisy—of eight days. The deceased was the youngest son of Mrs. Barnabé whose death occurred in the same house in the month of April. He leaves a wife and five little girls, happily not unprovided for, still the loss is very great, and we all feel the deepest sympathy.

The last of these sad deaths occurred on Tuesday evening, Mrs. Johnnie Boiteau who had been ill lately, but who was convalescent, was called into the presence of her Maker, almost suddenly. She had just eaten her supper, and was sitting with her young baby in her arms, when Miss R. Boiteau, her sister-in-law, seeing her fall to one side said "Are you ill?" Her son about 14 years old, who was in the room, ran for his father who was at the stable. He lifted his wife on to a bed,

she kissed him and in less than a quarter of an hour from the time she was first taken ill, her soul was in eternity. The doctor was sent for instantly, but despite the utmost speed the end came before he arrived. Mrs. Boiteau leaves four children: the boy before mentioned, a girl at school at the convent, at St. Jean Baptiste, a little girl of two or three years old, a baby of a month or so.

The ladies' society have had several masses said for the deceased lady who was a member.

This is a terrible affliction for her husband. She was interred on Friday last.

Mr. Barnabé was buried on Ascension Thursday, immediately after Mass. Mass was sung for him on Saturday morning. May they rest in peace.

ADVANTAGES OF A LATE SPRING

"THE WEST." REGINA

Although the spring has been late throughout the Territories this season a late spring when it is accompanied—as in the present instance—with plenty of moisture, is not an unmixed evil. There is almost always a period during June when the crops do not advance very rapidly. After the spring moisture has left the ground and before the summer rains have commenced, it is then that the North-West farmer scents danger from lack of moisture. In a season like the present the spring moisture is sufficient to tide the crops over the dangerous period, and any bad effect from continued drought is reduced to a minimum. Then again a late spring is not so much to be dreaded now as it used to be in the earlier days of settlement when spring-plowing and cultivation was a necessity. The farmers have got to understand that summer-fallow, well cultivated the previous season, can be depended upon to raise the best crops, and with his land all ready the preceding fall it does not take the farmer long to seed down a very large area.

THE INDIAN COMMISSION

The commission appointed to treat with the Indians in the unorganized portions of the Territories will leave Edmonton for the North some time during the later end of the month. The first treaty will probably be established at Lesser Slave Lake. From Slave Lake the commissioners will proceed to Peace River across country, follow it up until Dungenan is reached, where a "palaver" with the Indians of that portion of the country will take place, after which they will follow up the river to Fort St. John. After arranging matters with Indians at that point, they will return down the river to Vermillion and Chipewyan. The expedition will then travel north to Fort Smith, where a conference will be held. Then return to Athabasca Landing by way of Fond du Lac and Fort McMurray. It is said that some of the Indian tribes are opposed to entering into treaties with the government at all and that some opposition to the commission may be looked for. It is thought that the expedition will be absent all summer. A

party of eleven policemen under command of Inspector Snyder will act as escort, and Staff-Sgt. West, of Maple Creek, will go as Doctor to the commission. — "The West."

NEW LADIES' COLLEGE

INSTITUTION TO BE ESTABLISHED BY THE SISTERS OF JESUS AND MARY.

The Sisters of the Holy Names of Jesus and Mary have purchased a beautiful site of fifteen acres at Fort Rouge to be used for the establishment of a high class ladies' school. The grounds are situated on the south side of River avenues, directly opposite the Maryland bridge, and are beautifully wooded. The avenue curves around the property parallel to the Assiniboine river to the west of Armstrong's point. It is the intention to commence erecting the buildings, which are to be of handsome proportions, immediately.—Free Press.

BRUTES NOT DECEIVED BY ILLUSIONS.

(From the New Orleans Times-Democrat.)

"It's a singular fact," said a man in the show business, "that 'illusions,' as we call 'em, don't fool animals. I've seen that proven over and over again. A few years ago I had what is known as the 'Mystic Maze' at the Nashville Exposition. It was simply a small room filled with mirrors, so arranged that you seemed to be in a narrow corridor, full of turns. It was very puzzling, and I used to get lost in the place myself, but it never bothered my dog a moment. He would run through it from end to end at full speed and never bump against a mirror.

"I saw something on the same line in 'Frisco not long ago. A friend of mine had an illusion called 'The Haunted Swing.' You get in what seems to be an ordinary swing, hung in the centre of a good-sized room, and the thing begins to move. It goes back and forth and finally clear over the top—that is to say, it seems to. What really turns around is the room itself—the swing stands perfectly still. It is a good illusion, and when the room is revolved rapidly there never was a man who could keep his head in the swing. It seems as if he must certainly pitch out, and if the motion is kept up he gets deathly sick. But a pet cat belonging to my friend used to lie on the edge of the seat and never turn a hair, no matter how fast the thing was worked.

"The elder Herrmann told me that animals were never deceived by false table legs, built up with looking glasses, and used in stage tricks. They always passed around on the other side. I guess they must see better, somehow, than men."

Rev. Father Lacombe, O. M. I., returned from the east last Thursday and continued his westward journey the next day. He will accompany the Indian Commissioners as adviser in some of their official visits. His presence, together with that of the French Canadian secretary, Mr. J. F. Prud'homme, will to some extent correct the original blunder of appointing no French Canadian on the Commission.

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TUESDAY, MAY 23 1899

CURRENT COMMENT

With Volta and Marconi at
either end of the glorious cur-
rent of modern electrical pro-
gress, how very backward in-
deed the most Latin of Latin
nations does seem.

Our Western brethren do not
run in ruts. The merchants of
Calgary have agreed to close
their stores on Wednesday after-
noon during the summer months;
the business men of Lethbridge
have chosen Thursday as a week-
ly half-holiday. This is better
than tacking on Saturday after-
noon to the day of rest. Two
doses of holiday in one week
duly separated are better than
one big dose taken at once; but
then among non-Catholics Sun-
day is not much of a holiday.

Those who are in a position to
know say that the real motive of
the Catholic gathering of college
representatives in Chicago was,
not to form a federation of col-
leges, but to persuade the Catho-
lic colleges to help the Catholic
University of America. The lat-
ter institution, on which such
great hopes were founded and
so much money bestowed, is, we
regret to say, very much of a
failure. Hitherto its policy with
regard to Catholic colleges has
been one of haughty aloofness.
Now that better counsels prevail
and that it holds out to them the
hand of fellowship, let us hope
that they will help it to prosper.

The "University of Ottawa
Review" for April, though
rather late in coming, amply
makes us for the delay by the
interest and importance of its
leading articles. "Catholic In-
fluence on English Literature"
is a long and thoughtful essay
showing the influence of Catho-
lic thought from Chaucer to
Aubrey de Vere. So many great
writers are therein passed in re-
view that one regrets, for the
sake of completeness, the omis-
sion of Ruskin and Longfellow
among non-Catholics with Catho-
lic leanings, and of all Amer-
ican Catholic writers. Surely
Brownson at least deserves a
place in this noble gallery of
moulders of English speech.
Were this article retouched by

some older hand, who should
correct a few faults of style and
modify some rather crude opin-
ions, it would deserve republica-
tion as a Catholic Truth Society
pamphlet.

Last week we suggested pray-
ers for sunshine and warmth,
and the beautiful growing
weather came. Let us be duly
thankful and ask that it may
come to stay.

"The West" is a new Conserva-
tive weekly published at Regi-
na. Its eight pages of seven
columns each are typographical-
ly perfect. Its news and editor-
ial departments are very well
managed. The fact that a new
venture can make so brilliant a
start speaks volumes for the pec-
uniary resources of the territorial
capital. In the advertising
columns, however, there is just
one piece of puffery about "un-
surpassed circulation" that is
hardly in keeping with the gen-
tlemanly reserve and refined
humor of the editorial columns.

To-morrow our gracious Sov-
ereign, Queen Victoria, will ce-
lebrate her eightieth birthday.
May God bless and prosper her
long reign of sixty-two years!
Rumors are rife that Her Ma-
jesty's health is failing very se-
riously, and, although these
rumors are as faithfully contra-
dicted as they are assiduously
circulated, every year necessar-
ily increases their likelihood.
The approach of the inevitable
end of this wondrous Victorian
era makes the agitation which
Father Fallon started for abrogat-
ing that objectionable portion
of the coronation-oath all the
more opportune. We are glad
to see that Catholic societies are
protesting all over Canada.

More spicy items about the
"Banjo-Bard of the Empire" are
heaped together in the Univers-
ity of Ottawa Review's "Rud-
yard Kipling" than we remem-
ber to have seen before. But,
curiously enough, no mention is
made of his latest and most life-
like sketches in the "Stalky &
Co." series. By a strange over-
sight, too, we are told that he is
"yet in his early forties" just six
lines above the statement that
he was born in 1865, which of
course leaves him yet the enjoy-
ment of his early thirties. Nor
is it absolutely safe for a college
tyro to indulge in verbal critic-
ism of so great a master of lan-
guage. Take this sentence: "It
is said he does not know gram-
mar, that he wrote 'done' for
'did' in 'Recessional';" and, when
you refer to that matchless hymn
you will look in vain for either
'done' or 'did.' Listen again to
our entertaining but too hasty
college critic: "In his proud (?)
'Recessional' he states with un-
grammatical license that the
tumult and the shouting 'dies,'
and he makes 'dies' rhyme with
'sacrifice,' an outrage on the ear
in the committal of which he
may truly be said to resemble
Keats, whose droll Cockney
rhymes are proverbial." Now
the 'Recessional' is the exact op-
posite of 'proud,' it tends to
humble national pride; as 'tum-
ult' and 'shouting' express but
one idea, the use of the singular
verb is not even a poetical li-
cense; and, considering that
Walker and Worcester, two of
the greatest orthoepists, pro-

nounce the last syllable of the
noun 'sacrifice' with the long 'i'
and the consonantal sound of 'z,'
the two words 'dies' and 'sacri-
fice' constitute a perfect rhyme.
Is it possible that the writer of
that article pronounces 'sacri-
fiss'? Even, were one to pro-
nounce the last syllable with 'i'
long and 's' hard—the only other
allowable alternative—the rhyme
would still be quite legitimate.

According to the kindly dis-
posed reports of the daily papers
the lecture on "Christian Science,"
delivered last Sunday by Judge
Ewing, who is said to be an
eminent jurist, was so devoid of
doctrinal explanations that those
who had come to find out what
the definite teaching of the sect
might be left the opera house
none the wiser. The "impre-
sive speaker with the Yankee
twang" tried to claim relation-
ship with all respectable Christ-
ian beliefs. Here is one of his
sentences: "You believe in Jesus
Christ, the only begotten son of
God, the immaculate conception
of the virgin mother, and receive
him as your Lord, Saviour and
exemplar—and so do we." Ridic-
ulous as such an interpreta-
tion may seem to Catholics, that
phrase about the immaculate
conception, taken from the very
careful Free Press report, really
looks as if Mr. Ewing thought
that the "son of God" was "the
immaculate conception"—
a mistake which is not
at all uncommon among
Protestants. Hazy notions like
these among educated people go
far to explain how such an
absurd system, based on un-
proved miracles, can have won
so many adherents among Amer-
ican Protestants. People who
seem to bid adieu to their rea-
soning faculties and give them-
selves up to mere sentiment as
soon as they approach religious
questions cannot but be "carried
about with every wind of doc-
trine."

Last Tuesday and Wednesday
"The Turtle," a thoroughly im-
moral farce, was played at the
Winnipeg theatre. Our three
dailies condemned it, but with
characteristic differences. The
"Free Press" wrote of it in such
a way as to warn off pure-mind-
ed readers and at the same time
to whet the appetite of the de-
praved. The "Telegram" in its
first notice (Wednesday) mingled
some praise with very much
blame, adding: "The less said
about presentations of this kind,
which have been suppressed in
other cities, the better for the
morals of the present genera-
tion." Unfortunately in its sec-
ond notice (Thursday) our Con-
servative contemporary lapsed
from virtue, bestowed specific
compliments on each of the ac-
tors and went so far as to regret
that "The Turtle" had not larger
audiences in Winnipeg. "The
Winnipeg Tribune," on the other
hand, congratulated the ladies of
Winnipeg on having "stayed
away, at least all but about half
a dozen or so," of whom some
left during the performance. Our
evening contemporary used the
strongest possible adjectives
"putrid comedy," "disgust-
ingly suggestive dialogue,"
"malodorous adaptation from the
French," "the acting was noisy,
clumsy, coarse," "such a vile
combination as The Turtle, that
dirty shell back, well named."

And far from relenting later on,
after three days' reflection, the
Tribune's famous dramatic and
musical critic, Mr. Chas. H.
Wheeler, carried the clean news-
paper's indignation to the point
of blaming the persons who
hired these lecherous actors:
"The ladies of Winnipeg," he
wrote in his Saturday chit-chat,
"very properly refused to attend
the Winnipeg theatre, a merited
rebuke to the local management
and those taking part in the per-
formance," which, he adds, was
"all very silly, very stupid and
very nasty." All honor to
the Tribune for its brave stand
in defence of Christian purity.

In the Hansard report of the
recent debate in the Ottawa
House of Commons on Dr.
Roche's motion for papers con-
cerning the dismissal from the
Inland Revenue service of Mr.
W. J. Christie the Hon. John
Costigan is represented as say-
ing: "With regard to the serv-
ices performed by this officer,
Mr. Christie, I say he has been
a good officer, but that he organ-
ized the service in Winnipeg is
complete nonsense. The service
at Winnipeg was under the con-
trol of one of the most efficient
officers in Canada, Inspector Bar-
rett, who organized the service
here and who is responsible for
it." High and disinterested as
this praise of our late editor, Dr.
J. K. Barrett, certainly is, it is
acknowledged, by all those who
have followed his long and faith-
ful service in the Inland Re-
venue department, to be fully
deserved.

THE CORONATION OATH.

We beg to direct special at-
tention to a recent letter of
Father Fallon's on this subject
to the Montreal Star, which we
reproduce to-day. As the April
number of the "University of
Ottawa Review" says editorially:
"The Coronation-Oath agitation,
inaugurated by Rev. Father
Fallon, O. M. I., is rapidly tak-
ing on vast proportions. The
Catholic press of Canada and
England has already voiced its
approval in no uncertain tone;
while the American Catholic
journals have given the move-
ment strong moral support. The
"Catholic Record," the "Catholic
Register," the "Canadian Free-
man," the "True Witness," the
Antigonish "Casket," and the
NORTH WEST REVIEW have given
editorial prominence to Dr. Fal-
lon's project, and have one and
all enlisted in his cause. The
greatest of great English Catho-
lic Weeklies—the Liverpool
"Catholic Times"—has editorial-
ly declared that "if the Catholics
of the Empire say the objection-
able portion of the oath must go,
then go it must." The Phila-
delphia "Standard and Times,"
The Boston "Pilot," the New
York "Catholic News" and the
"Ave Maria," have encouraged
the agitators by pointed editor-
ial comment. Moreover, from
various points in Canada comes
the pleasing news of sympathetic
resolutions passed by widely-
separated branches of the Catho-
lic Truth Society, of the A.O.H.,
of the C. M. B. A., and of other
Catholic organizations. The local
(Ottawa) "Agitation Committee
has made arrangements for the
introduction of the Catholic pro-
test into the Canadian House of
Commons; and we feel as con-

fidant as the New York "Catho-
lic News" that "if the Catholics
of the other lands that make up
the British Empire take up this
Coronation Oath insult as vigor-
ously as does Father Fallon, there
will surely be a good result of
their united protest."

To any serious person who
quietly reads that oath as quot-
ed by Father Fallon in his letter
to the Montreal "Star," the en-
tire document must smack of
childish petulance and silly fear
of Catholicism. It is a foolish
survival of the callow youth of
Protestantism when it gloried
in being nothing but a negation.
Nowadays, when it is making an
attempt to appropriate the posi-
tive teaching of the Catholic
Church, this indirect compliment
to the pervasiveness of the truth
as it is in Rome ought to be gall
and wormwood to those modern
Protestants who claim for their
religion the exclusive teaching
of at least a few positive truths.
After a careful perusal of this
absurd oath one would think the
Ruler of the British Empire was
dominated by the one all-absorb-
ing dread of being mistaken for
a secret emissary of the Pope.
Perhaps the best way to get this
ridiculous formula squelched ef-
fectively and for ever would be
for Catholics to petition the
British House of Commons—
somewhat in this style:

"Whereas the Coronation Oath
bears striking, though unwilling
and unwitting, witness to the
all-pervading power of Roman
Catholic doctrine, the Roman
Catholics of the British Empire
humbly pray that every British
Sovereign may continue to hu-
miliate and stultify himself or
herself by the solemn repetition
of this childish protest."

**THE CATHOLIC WORLD
FOR MAY.**

About a month ago our sin-
gularly capable Antigonish con-
temporary, "The Casket," called
Dr. William Seton a "wretched-
ly narrow sciolist, entirely inno-
cent of philosophic knowledge."
In his article in the May "Catho-
lic World" on "The Cen-
tury's Progress in Science," Wil-
liam Seton, L.L.D., keeps up that
well earned reputation. In a
slipshod style which reminds us
of a garrulous old professor's talks
to children, he discourses of as-
tronomy, physics, electricity, ge-
ology, natural selection and med-
icine. He carefully eschews
the geological objection to evolu-
tion, viz., the absence of transi-
tional forms in the earth's strata
here there forms ought to be far
more frequent than those of the
fixed species, and he strives to
make it appear that geology
actually favors evolution, when,
in reality, it only favors
a gradual advance in suc-
cessive creations. Even if,
as he pretends, "no naturalist of
any repute declares his disbelief
in the progressive evolution of
species from other species," this
only shows that naturalists are
not true philosophers. The ori-
gin of species is not, and can
never be, a matter of observa-
tion; it can only be a philoso-
phical deduction from observa-
tion, and thus it falls into the
province of mental not physical
or biological science. The nat-
uralist furnishes the data; but,
unless he be also a philosopher,
he is going out of his depth
when he builds a theory of evolu-
tion out of those data.

The advertizing sheet sent out

to its exchanges by the "Catholic World" speaks of the paper we have just been criticizing as "the leading article" in the May number. The only sense in which Dr. Seton's notes deserve that designation is the sense of local precedence; in other words, that article occupies the first pages of the magazine. In point of excellence several other articles are far superior to it. One of the most interesting is Louise Imogene Guiney's "Aubrey Beardsley: a Reconstruction." The interesting part of her article is, not her defence of the young artist as "devilry of the boy, who, boylike, loved to give solemnity a shock," but her touching account of his sincere conversion to the Catholic Church about twelve months before his death. Miss Guiney's defence of one who was, at the zenith of his talent, almost satanically nasty, is not only frequently unintelligible verbiage but flatly contradicted by her own assertion that, after he turned to God, "the thought of some of his drawings was a torture." From his bed of incurable consumption he telegraphed to his publishers to destroy at any cost certain specified designs. Beautiful and thorough indeed was his conversion. He passed away on the 16th of March, 1898, "after days of terrible suffering which he rejoiced in, offering it in union with the Passion of Christ." We don't think he would now approve of that sketch of his—a stupidly staring girl's profile, entitled "Hail Mary"—which the Catholic World uses as a cover illustration for this issue.

It is characteristic of the present management of the "Catholic World" that the Encyclopedia Britannica, one of the most anti-Catholic publications of our time, is quoted with approval as calling Clement XIV., who suppressed the Society of Jesus, "the best and most calumniated of the popes," and this is by way of introduction to a fresh instalment of what the editor erroneously styles "Letters of Ganganelli." Voltaire affirmed, from internal and external evidence, that these letters were not written by Ganganelli, and certainly several of the sentiments expressed in this collection are, as the American Messenger of the Sacred Heart brands them, "censurable, rash, dangerous and suspicious."

NOTES BY THE WAY.

Speaking one day this week to a young Englishman just arrived from the old country we were especially pleased with some interesting particulars he gave, regarding the progress of the Faith in the mother land. He described it as something wonderful, and speaking of the London District, from which he came, he referred, as an evidence of the truth of what he said, to the extraordinary proportions of the out-of-door demonstrations and processions which are periodically held in various parts of the metropolis and which were unheard of ten years ago. And not alone in London is great headway being made but the same condition prevails more or less all over the country—in the rural districts as well as in the cities—and one of the most satisfactory features is the large

number of vocations for the religious life amongst both men and women. As a proof of this we would quote from an address recently delivered by the Bishop of Liverpool, who declared that during the last two years, besides opening a large number of churches and schools, he had planted in his diocese no less than forty young priests from college, had opened eight religious houses, and introduced to the diocese between eighty and ninety nuns. He added that in the diocese of Liverpool alone the number of religious women was half what it was in the whole of Catholic England before the "Reformation." These figures speak volumes for the vitality of the Faith in the old country and at least prove that if the day is still long distant when England will be once more Catholic, the present generation are witnessing and assisting in a wonderful revival which would have appeared impossible to the Catholic remnant of comparatively a few years ago.

We would like to enter a plea on behalf of the lay nurses engaged at St. Boniface Hospital. Most of these young ladies have relations and friends in Winnipeg, and many of them have gone from homes in this city to attend the sick and suffering in the noble institution across the river. For their services they receive but scant remuneration, in fact we believe that for the first year they are given no pecuniary recompense, and the second year they receive only a nominal sum. It is natural that when off duty they should wish as much as possible to visit their relatives and friends in Winnipeg, and we think it is an intolerable hardship, in view of all the circumstances of their case, that they are compelled to pay the toll at the bridge every time they cross it. We understand that the doctors and medical students who attend the hospital have passes for the bridge and we cannot conceive why the same privilege is not granted the nurses. The explanation may be that the matter has not been presented to the officials of the corporation which controls the bridge, and we would suggest that steps be at once taken to put it before them. In other large cities all privileges of this kind are granted to hospital nurses freely and as a matter of course and we shall be very happy to hear that the nurses at St. Boniface Hospital have been relieved of this tax to which they certainly should not be subjected.

At the time of writing this note the carpenters' strike in Winnipeg is still going on. We trust that before this reaches the eyes of our readers a settlement will have been arrived at and that the contractors will have seen the wisdom of graciously acceding to the very moderate demands of the men. We are confident that the men have the sympathy of the vast majority of the citizens in their effort to ensure fair pay for good work, and for ourselves we may say we are surprised that the employers should have hesitated a moment about accepting the terms that have been offered them. Thirty cents an hour is to our mind a very small rate of

payment for skilled mechanics especially in a city like this where the expenses of living are so high, and where carpenters lose so much time on account of our climatic conditions, and it seems to us that contractors who cannot agree to pay this wage should go out of business. In a lecture recently delivered on the subject of "What is a living wage?" the Catholic doctrine is thus defined by the celebrated English Jesuit, Father Rickaby: "A man must live; this man can only live by the wages of his work; therefore whoever hires all his labor and working power must pay him wages enough to live upon." Father Rickaby then points out that a man has a right not only to live, but to live becomingly; even in pagan times Aristotle maintained that no man had a moral right to keep more slaves than he was able to feed. "So if an employer cannot afford to pay the life-wage, he must cease to employ labour." Considering all the conditions of existence in this country the carpenters of Winnipeg are demanding no more than a life-wage and it is simply nonsense for the employers to resist such a demand. Either they can pay it or they cannot. If they can they should do so willingly and without pressure, if they cannot they have no right to be in the business at all. This is true Christian, Catholic doctrine, applied to the carpenters strike in Winnipeg, and we trust that the miserable affair will be soon settled on these lines.

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which had bothered me for years and had cost me so much money, had disappeared. It is now more than a year and a half since I discontinued the use of the pills and during that time I have not had the slightest symptom of the trouble, which I regard as the very best evidence that the cure is permanent.

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I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. All over one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. D., 338 Newark Ave., Jersey City, I took Ripans Tablets with good results. Miss BESSIE WINDMAN.

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I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from a aunt of mine who was taking them for catarrh of the stomach. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will never be cured. I completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKMYER.

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