

# Northwest Review.

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## CURRENT COMMENT

The April "Messenger" has a special editorial on the promised Catholic Encyclopedia, which throws additional light on its necessity. "Year after year," says our New York contemporary, "some new general encyclopedia appears, and although lately the editors avoid everything offensive or erroneous from our point of view, and add new articles on Catholic subjects, they can never be authoritative, and they must always be hopelessly deficient, giving at most a few hundred titles of the thousands which ought to find place in a Catholic encyclopedia. The Catholic purchaser soon discovers that they were made to catch his subscription and he becomes painfully aware that for one article on Catholic subjects they contain ten which are not to his taste, nor, for that matter, to the taste of any reasonable inquirer, as the writers are incompetent and often unprincipled. The editors take no pains to select topics from any of the numerous departments enumerated in the prospectus of the Catholic Encyclopedia, and they overlook entirely the vast field of biography of prominent Catholics, lay and clerical, as if Catholics had no part in the life and activity of the nation. The fact is that these Encyclopedias are compiled not by the men whose names appear as editors, but by men who hack and hew Encyclopedias already on the market, and by a staff of unknown assistants who do their work more or less conscientiously, like the ordinary newspaper writer, who must fill so many columns daily."

We may add, from our own experience, that this editorial negligence has in the past been observed even in the Catholic editors of such encyclopedias. A few years ago, when a new encyclopedia was offered for subscription, great stress was laid by canvassers on the supervision of all articles by a Catholic scholar of great reputation, who could be trusted to see that nothing offensive to Catholics would appear in that publication. But when the encyclopedia was completed and delivered, Catholic readers discovered that the famous Catholic, who was associate editor, had exercised little or no control over a multitude of anti-Catholic articles in that very collection. The consequence was such a general outcry and such a multitude of protests that the issue of that encyclopedia entailed serious financial loss upon the publishers. One of their chief agents said to us that the negligence of that Catholic editor ruined his company. We may charitably suppose that this Catholic co-editor did not realize the importance and scope of his trust or that he deemed it hopeless to influence the writers of the obnoxious articles. But in either case the sad example of deception practised under the shadow of his name shows how little the presence of one Catholic on a large editorial staff of non-Catholics can be viewed as a guarantee of fair treatment.

This irresponsibility will be carefully avoided in the new Catholic venture. "The editors of the Catholic Encyclopedia have determined to devote themselves unreservedly to the task of selecting, classifying and assigning the various topics, revising the articles contributed, supervising the press work and illustrations; in fact, they are to be personally responsible for all that appears in its pages. This personal attention to the work, together with the determination to have as contributors only the leading authorities on every subject within the scope of this encyclopedia, is the best assurance to all who co-operate with them, that the Encyclopedia will satisfy the needs of Catholics in English-speaking countries and give a new impulse to Catholic zeal."

The Roman correspondent of "The Tablet" writing under date of March 12, reviews the religious statistics of the last Italian census with regard to the Eternal City, and shows that its Catholicity is as flourishing as ever. The total population is 442,783, of whom about one-tenth are foreigners residing

in Rome. The population has doubled in the last thirty years. Catholics number 422,494, or 95.5 per cent. of the whole. "The Jews come next, but 'longo intervallo,' for the number, according to the official returns is only 7,121, or 1.5 per cent.; their own authorities assign to them about one thousand more, and probably with reason, for many Roman Jews are reluctant to admit that they belong to the 'chosen people.'" Their numbers do not seem to have undergone any proportionate increase; on the contrary, in proportion to the entire population, they have decreased: for in 1871 they were about two per cent., in 1862 two and one-fifth per cent., and in 1832 three and one-third per cent. Evidently they thrived more under Papal than under Royal rule.

The next item is so spicy that we must quote it in the correspondent's own words. "The number of Protestants is 5,993 or 1.1 per cent. Thirty years ago, when they began their propaganda in Rome, they numbered about 4,000. They have increased only fifty per cent., while the whole population has increased one hundred per cent. It is quite certain that the great mass of these six thousand Protestants belong to the 45,000 foreigners who happened to be in Rome at the time of the census; a considerable portion of them is furnished by the Waldensian colony in Rome. It is a pity that we have no means of judging of the exact number of 'Roman Protestants' living under the shadow of St. Peter's, or of the number of good English sovereigns and American dollars that have been expended in 'converting'. The 'converts' do probably run some little distance into the hundreds, and each of them is (or should be) worth to the Methodists and Baptists at least £10,000. Radium and 'Roman Protestants' are apparently the most costly things in the world to-day." This is a singularly happy phrase and will bear any amount of pushing along. Nor is it at all fantastical; the comparison is fairly accurate; for radium is worth about \$63,000 an ounce, and each Protestant 'vert' in Rome costs about \$50,000 in buildings such as Crandon Hall which the Methodist Episcopal Bishop John H. Vincent describes in the "Northwestern Christian Advocate," in lectures by highly salaried officials, and in donations to the poor with a view to their perversion.

"There were in Rome at the time of the census," the Tablet Rome correspondent continues, "312 Greek schismatics, all of them foreigners; and there were 38 individuals who belonged to other religions. The number of persons who declared that they belonged to no religion was 2,682 and most of these are affiliated to the socialist and anarchist parties, and to the Freemasons. By the way, it is worth noting that in Rome, socialism professes to be as much opposed to Freemasonry as it is to 'Clericalism.' There were 5,231 persons who refused to make any declaration as to their religious beliefs—among them, very probably, being the thousand Jews above mentioned."

In an article that shows considerable research the "Ave Maria" of March 25, traces Macaulay's famous phrase about the "traveller from New Zealand" taking "his stand on a broken arch of London Bridge to sketch the ruins of St. Paul," back to Horace Walpole, 76 years before Macaulay published the essay on Ranke's History of the Popes in which occurs that oft-quoted tribute to the indestructibility of the Church. Walpole, in his letter to Mason, writes (26 years before Macaulay's birth): "At last some curious traveller from Lima will visit England, and give a description of the ruins of St. Paul's, like the editions of Baalbec and Palmyra." The choice of Lima by so worldly-wise a man as Walpole shows how, even as late as the end of the third quarter of the eighteenth century stability was so salient a character of Spanish rule that a great city in Spanish-America appeared more likely to endure than the metropolis of the British Empire. How things have changed since then! With independence the glory of Lima has de-

parted. Not to mention Rio de Janeiro, which, though Portuguese in language, is the largest city in South America, Buenos Ayres and Santiago de Chile present far more elements of stability than Lima does now. But when Walpole wrote New York was nothing in comparison with Lima. The only cities in the western Hemisphere that were in the same class as the capital of Peru were Mexico and Havana.

The Morning Telegram, of the 4th inst., published a special despatch from Toronto, stating that "when the delegates from Manitoba came to Ottawa they were sent for by the papal delegate and told that if the Hon. R. P. Roblin would change the school system or practice in the province, Manitoba's boundaries would be enlarged." In the course of comments on this announcement the despatch goes on to observe: "It is also said that a few days later, when Archbishop Langevin was told what had taken place, His Grace of St. Boniface realised at once what a faux pas the Italian diplomat had made." At first reading this last sentence seemed to imply that Mgr. Langevin said something to that effect, and accordingly a prominent priest of the Archbishop's household urged him to deny it promptly. But, on re-reading the passage, His Grace, with his unerring acumen, noticed the skilful wording of the phrase, which deftly avoided any assertion as to his having said or signified in any way his supposed disapproval. He is merely said to have "realised at once" the alleged faux pas. How can any one know what he realised in his inmost soul? The charge is too intangible to deserve the effort of a denial. His Grace is not Quixotic enough to run full tilt against a windmill, especially when the faintest prospect of any alleviation of the intolerable burden imposed on Winnipeg and Brandon Catholics by double school taxes would fill him with unspeakable joy.

In the March "Review of Reviews"—which, by the way, is unconscionably late—Mr. W. T. Stead has a masterly character sketch entitled "Satan in Erin," Satan being the personification of the Orange Ascendancy which spoils and ruins every effort made by honest Englishmen for the betterment of Ireland. Graphically does he tell the story of past and present interference by "Diabolos, the Accuser, Apollyon, the Destroyer, the Old Serpent, the Tempter, the Principle of Evil, which in Ireland has yet another alias. It is there known as Ascendancy and it masquerades as Loyalty; but in reality, as the whole course of history shows, it is in very truth a thing of the Devil, if indeed it is not the Devil himself—a conclusion which seems naturally to follow from the saying that a tree is known by its fruits. He quotes from Goldwin Smith and the Encyclopaedia Britannica to show how Fitzwilliam, whose advent as viceroy in 1795 was hailed with great hopes founded on his fearless fairness, was driven out by the friends of ascendancy and Castle Rule, how after his departure amid public mourning "there ensued a scene which has no parallel even in the organized massacres of the French Republic. Deeds of violence precluded any actual attempt at insurrection. The Protestants under the name of Orangemen gathered to the support of the government as yeomanry or militiamen. Before long these guardians of the peace had spread terror over all Catholic Ireland. By the lash, by tortures, by the defilement of chaste and innocent women, they made their predominance felt." (Enc. Brit.)

Mr. Stead then relates how the lessons of experience have convinced one English administrator after another who has gone to Dublin Castle that the present system is utterly indefensible. "It is not only Chief Secretaries and Under-Secretaries who are converted. Lord Spencer governed Ireland for years under coercion, and was slowly but definitely converted to the belief that Home Rule must come. Lord Carnarvon threw the weight of a Conservative Viceroy into the Home Rule scale. But Viceroy or Under-Secretary,

it is all one to the partisan of Ascendancy. At any cost, without counting the cost, the existing system must be upheld. Ireland suffers from it. England suffers from it. The whole British Empire suffers from it. But perish Ireland and perish England, perish the Empire, rather than impair the baleful domination of Ascendancy in Ireland." What a true picture of the spirit of Orangeism everywhere, Canada not excepted.

Mr. Stead next addresses himself to the hero of his character sketch, Sir Antony MacDonnell, whose massive head, straight brows, square jaw and bright Irish eyes, portrayed on page 260, fully realize one's expectations of what a man of his ability and vigor should look like. His career of nearly forty years of successful rule in India is rapidly but forcefully sketched, the praise of him by the Marquis de Lansdowne in the House of Lords being quoted in full. Then what he has accomplished in Ireland is tersely told. "Ireland is almost crimeless. Never has there been so little agrarian crime as there is to-day. Sir Antony's appointment had been justified by its results." As soon, however, as he matured a plan for Catholic University education, the mischief makers flew at him. "The chief difficulty with the Roman Catholic hierarchy was overcome, the Presbyterians and Irish Anglicans were also favorably disposed. But Satan in Erin was irreconcilable. The Orange Devil ramped and raged and swore, and his partisans in the Cabinet wrecked the scheme." As Sir Antony is known to be an Irish Catholic Home Ruler, "the Ascendancy Devil marked him down for destruction. He was the advocate of extending university education to Catholics. He was, worst of all, the champion of what the Orangemen describe as 'rotten conciliation.' Therefore they opened a campaign against him. The role of an accuser of the brethren came easily to the Diabolos of Ireland. A series of false charges of religious bigotry and unfairness was brought against him, all of them bearing the unmistakable features of their father the Devil." His enemies want to provoke his resignation by a censure which ignores the express terms of his contract giving him more freedom and power than any other Under-Secretary ever had, and which has been practically annulled by the general consensus of parliamentary opinion. But "secure in the approval of the King, the King's Governor General, and of Lord Lansdowne, with the unanimous opinion of Parliament that he was justified in what ever he has done by the express terms of his contract, Sir Antony MacDonnell will sit tight and bid the foul fiend defiance. And who is there outside the narrow limits of the Ascendancy clique but must wish him God-speed in the fight?"

Lord Dudley, the present Viceroy, comes in for a large share of praise. "His speeches and his actions have, from the first moment he stepped on Irish shores, shown him to be a foe to the death to the Diabolical Element in Ireland which regards Conciliation as a dangerous thing. When he landed in Ireland in September, 1902, Lord Dudley announced 'this country will be my home' as long as he is Viceroy. He has been as good as his word. He has lived there ever since, and, what is more, he has visited every nook and corner of the Green Isle in his motor-car. He has been honored from the first with the suspicious hostility of the "Times." It is difficult to suggest any positive standard of infallibility, but as a negative standard few are more trustworthy than the converse of whatever the "Times" says about Ireland."

The Tribune's English is sometimes unintelligible. Last Tuesday in the middle of a sensational scarehead filling half its first page there appeared in huge letters this gem, "Pope's Representative demands Separate Schools in Manitoba 'in lieu' of extension of the boundaries." What the headless heading man meant was "in return for" or "in exchange for." But why didn't he say so?

## Persons and Facts

Mr. William Seton, LL.D., who died on the 15th of March in St. Vincent's hospital, New York, was a grand nephew of the saintly Mother Seton, foundress of the Sisters of Charity in the United States. During his illness he was attended by the Rev. Father White, S.J., of St. Francis Xavier's church. He is survived by his two brothers, the Most Rev. Robert Seton, titular Archbishop of Heliopolis, who resides in Rome, and Major Henry Seton of the U.S. army. Dr. William Seton was an alumnus of Fordham College and Mount St. Mary's, Emmetsburg. He was a frequent contributor of scientific and philosophic articles to the Catholic World Magazine. His best known books in a lighter vein are "The Romance of the Charter Oak" and "The Pride of Lexington." Just before his death he was reading the proofs of his last story, "The Building of the Mountain." He was sixty-nine years of age.

One day last week, by actual count, the St. Boniface car, which seats only 21 persons, contained 54, most of them, of course, hanging on to straps. Sometimes there are more, as when the steps are occupied by several men hanging to the outside handles.

Mr. John Redmond on St. Patrick's day received a telegram from Sidney saying: "Cardinal Moran sends the greetings of Irish-Australia, and proposes the establishment of a Home Rule Tribute in aid of the Irish Party of £20,000 a year, to be subscribed by the sea-divided Gael, and guarantee's Australia's share."

In the "Memorials of Edward Burne-Jones," just published, the great Pre-Raphaelite's veneration for Newman, which he entertained till his dying day, is evident. Newman taught him "to venture all on the Unseen," and if he took the teaching to heart, it was because Newman imparted it in a way that touched him—not scolding or forbidding, nor much leading—walking with him a step in front.

It is stated that Sir Wilfrid Laurier, the Premier of Canada, is within the next two months to be the guest of a North of England Peer, and it is added that, while in this country, he may be expected to attend a meeting of the Irish Parliamentary Party, at the special invitation of Mr. Edward Blake, M.P.—Liverpool Catholic Times, March 24.

Mr. Clancy, and after him Mr. John Redmond asked in the House of Commons on March 20, whether it was true that the provision on the estimates for higher education in England was to be raised from £54,000 to £100,000 this year, but that no additional provision was to be made for Ireland. Mr. Balfour replied that it was so.

Mr. W. H. Grattan Flood has received intimation from his Eminence Cardinal Merry del Val, Pontifical Secretary of State, that His Holiness Pope Pius X has graciously accepted a copy of the "History of Irish Music," and was much interested in it. The presentation was made by Cardinal Merry del Val.

The Women's Hospital Aid of Regina are going to have full control of a special edition of "The Leader" to appear Friday, May 12th. We are very glad to see that Mrs. Thos. Bennett, our gifted Regina correspondent, known to our readers as "Gena MacFarlane," is to be the Editor in chief of this interesting venture. The advertising managers are Mrs. C. F. McCusker, Mrs. Acaster, Mrs. Bole and Mrs. Gee, the two first named being also Catholics. The reporters are Mesdames Reynolds, McLaughlin, Mesome, Ross, Young, Harwood, Ekins, King, McIlree, Mollard, and Smith. The business manager is Mrs. Peverett. Mrs. Rimmer, another Catholic, is City Editor. We look forward with great anticipations to this "Women's Edition" of the Regina Leader.

His Honor Judge Stonor of England, who kept his eighty-fifth birthday on March 14, was appointed to a County-Court judgeship exactly forty years ago, and is still in harness—a somewhat rare achievement even in these days of "grand old men."

Sir Edward Blount, K.C.B., a railway magnate and wealthy banker, who was always a staunch Catholic, died on March 15, on the very eve of the end of his ninety-sixth year, at his residence, Imberhorne Manor, East Grinstead, England. In 1831, on returning to Paris, where he had been an attaché to the British Embassy in 1829, he founded the banking firm of Blount Pere et Fils. There he spent forty years, becoming a pioneer of railway development in many parts of France. His wife with whom he spent 66 years of married life, and who died in 1897, was a Miss Jerminham. Sir Edward combined to an extraordinary degree the greatest bluntness and outspokenness with a marvellous power of holding his tongue when he wished. In 1902 he published some interesting memoirs of a long life in which he had known intimately many of the most famous men in England and France, and had done his best to maintain cordial relations between the two countries.

The question whether the late Mr. Oscar Wilde became a Catholic on his death bed has been raised by the publication of the posthumous "De Profundis." Mr. James Quinn, of 10, Chirkdale-street, Liverpool, sends us extracts from the "Free Lance," of December 10th, 1900 (edited by the late Clement Scott), to prove that he did. The dead man's friend, who is also the writer of the preface to the "De Profundis," seems to carry the matter as far as may be when he says in a letter to "St. James' Gazette":—"It was in fulfilment of an old promise that I brought a priest to his death-bed. On two former occasions he had contemplated being received—once as a young man and again on his release from Reading. If Father Cuthbert Dunn, of the Passionists was perfectly satisfied, I think your Catholic correspondent may feel reassured."—Liverpool "Catholic Times."

The Catholic ecclesiastical authorities are troubled over the losses which the Church suffers in Berlin owing to mixed marriages. They attribute the mixed marriages in a large measure to the facilities offered to young people for meeting one another at public balls and dances. To counteract this evil they suggest the formation of Catholic social associations in Berlin and other large Protestant cities, whose duty it will be to give public dances to which none but Catholics will be admitted, in this way lessening the temptation of the Catholic youth of both sexes to visit Protestant dances.—Ibid.

According to an article in the "North American Review," one-half of the students in the non-Catholic colleges of the United States is made up of men who get their education in return for washing dishes, waiting on table, working as farm hands, driving delivery wagons, taking care of furnaces, running errands, assisting in the laboratory, tutoring, and teaching night schools. This is greatly to their credit.

The "Boston Pilot" says there is a remarkable increase in the number of American converts, which is due to the impetus given to the movement for conversions by the Apostolic Mission House, Washington.

Mr. Walter Long, M.P., President of the Local Government Board, has been appointed Irish Chief Secretary; Mr. Gerald Balfour, M.P., President of the Board of Trade, has become President of the Local Government Board; the Marquis of Salisbury has been appointed President of the Board of Trade; the Hon. Ailwyn Fellows, M.P., has been named President of the Board of Agriculture, in succession to the Earl of Onslow, G.C.M.G., now Chairman of Committees in the House of Lords.

"The Irish Independent" observes: "Mr. Long, the new Chief Secretary, is fully qualified, according to all precedent, to govern Ireland, inasmuch as he has no experience of or special knowledge of the country, its wants or aspirations."

The London correspondent of the "Manchester Guardian" says: "I hear that Sir Anthony MacDonnell is more than ever determined not to yield to the Orange pressure. If he goes it will be in such fashion that he will be com-

pletely free to give to the world the whole secret history of the past two years at the Castle—and that, I fancy the Government would give a good deal to prevent."

President Roosevelt, speaking recently in New York on the sacredness of family life, said easy divorce is a bane to any nation, a curse to society, and a menace to the home, an incitement to married unhappiness and immorality, an evil thing for men, and a still more hideous evil for women.

The "Autonomous Demochristians" of Italy, who hitherto posed as Catholics loyal to the Pope, though not to the bishops, have been solemnly condemned by the Holy Father in a letter to the Cardinal Archbishops of Bologna, published on March 13 in the "Osservatore Romano." The Tablet says autonomy "is as dead as Queen Anne, thanks to this vigorous letter, but in its last convulsive struggle it showed what an ugly beast it was, for its chief organ, the "Patria" of Ancona, answered the Papal document with an article full of gall and venom. Happily the "Patria" itself is likely to disappear in a week or two."

The great Violinist, Ysaye, who is to play here on the 18th inst, pronounces his name "Ee-zah-ee," exactly like the French pronunciation of the prophet Isaiah's name.

At the last meeting of Br. 163, C.M.B.A. it was moved and seconded that the members of the Branch tender to the widow and family of our late Brother Thomas Shirley their deep sympathy in the loss they have sustained in the death of a kind husband and loving father. Be it further resolved: We pray Almighty God may grant them grace to bear their trials, that a Grand Mass be offered for the repose of his soul, that the charter be draped for three months and that a copy of this resolution be sent the Northwest Review and Canadian for publication.

### Clerical News.

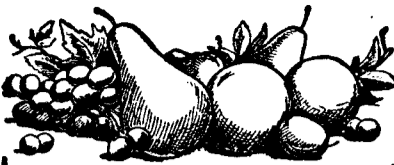
The following extract from a recent issue of the Peoria (Ill.) Transcript will be read with pleasure:

"Bishop Spalding has so far recovered from his recent seizure that he is able to sit up and converse freely with his intimate friends. He is gaining daily, and as soon as the weather settles he will go to Hot Springs, Ark. So far as he is concerned he is in condition to travel, and it is simply a matter of weather. When it holds fair he will go South. He is really in a much better condition than the public has been aware of, and his complete recovery is only a question of a few weeks."

The Anglican Bishop of Birmingham asks through the "Diocesan Magazine" that letters intended for him should be carefully addressed to "The Bishop of Birmingham, Bishop's Croft, Birmingham," as letters addressed to "The Bishop of Birmingham, Bishop's House, Birmingham," or merely "The Bishop of Birmingham, Birmingham" will be liable to go to Dr. Ilsley, the Roman Catholic Bishop."

Rev. Lawrence Charles Prideaux Fox, O.M.I., died at the Oblate novitiate in Tewksbury, Mass., and was buried on Tuesday last amid a large concourse of clerical and lay friends. Some fifteen years ago Father Fox was pastor of St. Mary's, Winnipeg, where his deep piety, earnest zeal, kindness and interesting reminiscences were greatly appreciated. He was born in 1820 in Devonshire, of a well connected Quaker family. At the age of twenty-three he became a Catholic, and soon after entered the Congregation of the Oblates of Mary Immaculate. His ministrations in England and Ireland threw him into contact with all the notable converts of the middle of the last century, in particular Cardinals Newman and Manning and Father Faber, whose childlike devotion to Our Lady Father Fox emulated with all the tenderness of a born Catholic. Father Fox had an inexhaustible store of authentic and original anecdotes of the many distinguished persons he had met, and he told them with great simplicity of manner, never unduly asserting himself nor fatiguing his listeners. Many of these anecdotes have appeared in Donahoe's Magazine; they deserve to be published in book form, for they frequently present unexpected traits of character that are not recorded in the published biographies of the great personages he knew so intimately. During the nineteen years which Father Fox spent in Ireland he became enthusiastically de-

voted to the best interests of the Irish race. His ready acceptance of a mere suggestion from his superior that he might leave the temperate climate of the British Isles to face the Winnipeg winters at the age of 67, when his health was already seriously undermined, showed the sincerity of his religious obedience. He who had been Superior for many years in the old country, first acted as assistant under two pastors here, and then became pastor himself, a post which he vacated only on account of the growing infirmities of age, and was afterwards transferred to Lowell and ultimately to Tewkesbury, Mass., where he lived on till the age of 85, edifying his brethren and friends, writing his memoirs and keeping up correspondence with his many admiring friends in Winnipeg and elsewhere. May the dear old priest and charming friend rest in peace. We understand that a solemn Mass of Requiem for the repose of his soul will be sung in St. Mary's Church on a day to be announced next Sunday.



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Two Oblate Scholastics, Rev. Guiseppe Leonard and Rev. Ovide Pelouquin, will be ordained priests by his Grace the Archbishop next Sunday. Rev. Arthur Labonte was tonsured last week when Rev. G. Leonard received the subdeaconship at St. Mary's Academy.

Rev. Father Gascon, O.M.I., who is now 78, is at St. Charles' Presbytery near the city, suffering from rheumatism.

The Very Rev. Louis Martin, Superior General of the Society of Jesus, is suffering from carcinoma of the liver, and his life is despaired of. He has resided in Rome for the past few years. He was elected General in December 1892 at the unusually early age of 46. He had acted as Vicar General of the Society during the interval between the death of his predecessor, Very Rev. A. M. Anderledy, in January 1892 and the meeting of the General Congregation of the Order at Loyola in Spain. Father Martin is a Spaniard, partly of Irish origin. He was Provincial of one of the Jesuit Provinces in Spain before Father Anderledy chose him for Secretary of the Society in 1891. He had also been editor of the Spanish Messenger of the Sacred Heart and was probably the first journalist to be elected to so important a post as General of the Jesuits. His Grace Archbishop Langevin says that, whenever he goes to Rome, he makes it a point of having a good long talk with Father Martin, whom he invariably finds the best informed man in the Eternal City. His sagacious forecast of coming events is wonderful. Foreseeing the hollowness of the promises of the late Waldeck-Rousseau, he took measures to minimize, in the case of his Order, the effects of the persecution which he correctly anticipated, and thanks to his prudent foresight the French Jesuits have suffered far less hardships than the religious orders which submitted to government supervision.

Next Sunday evening in St. Mary's Church Rev. Father Drummond will preach the fourth of his Lenten series. Subject: "The Eternity of the Last End."

On the 19th of March, the Feast of St. Joseph, the Pope's name-day, his Holiness received thousands of congratulations. The Holy Father celebrated Mass in the presence of a few intimate friends, and afterwards lunched with his sisters. The members of the Sacred College were received in the library, where the Pope thanked them for their

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wishes, but without delivering an address. Through the Cardinals, Catholic clubs presented his Holiness with a gift of fruit and flowers, arranged in the shape of a gondola, symbolising both Venice and a fisherman's boat.

The Right Rev. Bishop Miller, O.M.I., Vicar-Apostolic of the Transvaal, has left England for Cape Town, on his way to Johannesburg.

The Rev. Francis Jager, O.M.I., one of the German missionaries in South-West Africa, was put to death on March 2nd by the natives, who are still in revolt against the German authorities.

Father Bernard Vaughan has made a great impression at Oxford, where, at St. Aloysius' he has been addressing large congregations, many Nonconformists being attracted by his sympathy.

Father Bernard Vaughan, preaching to a congregation which filled the Jesuit Church, Farm Street, London, to overflowing, made an appeal on March 19 for the Borneo mission. Of the life of the missionaries, their work, and the prospects of religion in Borneo, he presented a complete and very touching

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picture. The Prefect-Apostolic had, he said, come to England in the hope of enlisting sympathy and support. He had six hundred orphans to house, clothe and feed, but he had no means whereby to do it, and unless help was forthcoming he would be compelled to close the orphanages and to send back hundreds of children into the darkness of heathenism.

The latest advices from Rome show that the title of "Monsignor" is not attached to the dignity of Prothontary Apostolic conferred on all Vicars-General.

THE DELEGATA APOSTOLIC EXPLAINS

Morning Telegram, April 6  
Ottawa, Ont., April.—(Special)—  
Pensioner Sbarretti has handed out for publication the following statement:

"I think it my duty to declare that the press report of a conference with the Manitoba delegates is not altogether exact, and that it is given in such a way as to make a false impression on the minds of the people. These are the facts:

"Taking occasion of the presence in Ottawa of the Hon. Mr. Campbell, the attorney-general of Manitoba, whom I had met in a friendly way more than a year ago, I invited him to come to see me. I never met the Hon. Mr. Rogers, nor did I have any communication with him. On the evening before his departure for the west, February 23, Mr. Campbell came. I asked him if something could not be done to improve the condition of the Catholics of his province with respect to education. I pointed out that in the Cities of Winnipeg and Brandon, for instance, the Catholics were paying double taxes. I urged my request on the ground of fairness and justice, and referring to his mission to Ottawa I remarked that from the point of view of the Manitoba government some action on these lines would be politically expedient and tend to facilitate the accomplishment of his object, inasmuch as Catholics in any territory which might be annexed to Manitoba would naturally object to losing the right they had to separate schools and to be subjected to the educational conditions which existed in Manitoba. Mr. Campbell then asked me what would be my desire in this respect. I then gave him the memorandum which has already appeared in the press.

"This is the sum and substance of my interview with Mr. Campbell. The federal government had absolutely no knowledge of it. It was a private conversation and simply intended to express a suggestion and a desire that the condition of the Catholics in the respect I have mentioned, would be improved. Any other assumption or interpretation is altogether unfounded. I think my right of speaking to Mr. Campbell in a private way and on my own responsibility cannot be disputed."

EASTER UNUSUALLY LATE THIS YEAR

Easter falls upon a later date this year than it has for nineteen years. Easter of this year is April 23, and the Christian feast has not come so late in the season since 1886, when it fell on April 25. This last date is the very latest on which Easter can come, and it will not fall again on that date until the year 1943.

Easter has a range of thirty-five days on which it can fall. The earliest date is March 22 and the latest is April 25. In 1818 it fell on March 22, and it will not do so again until the year 2285, which is too far distant to cause much worry among the present generation. When Easter fell on April 25—the latest date—in 1886, it was the first time it had been so late since 1736. Easter will fall again on April 23 in 1916 and again in the year 2000.

The following shows the chronology of Easter day since 1886:

1886...April 25	1896...April 5
1887...April 10	1897...April 18
1888...April 1	1898...April 10
1889...April 21	1899...April 2
1890...April 6	1900...April 15
1891...March 29	1901...April 7
1892...April 17	1902...March 30
1893...April 2	1903...April 12
1894...March 25	1904...April 3
1895...April 14	1905...April 23

Easter is the most important Church festival of the year, because by its dates are fixed all the movable feasts of the Christian year. At the Council of Nicaea it was agreed that as the moon had been full on the night after the Crucifixion Easter must be governed by the phases of the moon and be a movable feast falling on the first Sunday after the full moon of the spring equinox.

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THE LADY AND THE FILIPINO.

A Proselyter Writes to a Filipino on Religion and the Latter Replies. Is Already Member of the True Church.

The correspondence reproduced here tells the story of an unsuccessful campaign—the utter rout of a band of very earnest, very persistent female proselytizers, armed with Protestant Bibles, Protestant tracts and Protestant turkeys, by the very young and very Catholic Filipino students who are being educated in this country at the expense of the Philippine insular government.

The "personal appeal" feature of the campaign was a mighty effort. Each student was given to understand that he was an object of especial solicitude on the part of the ladies who honored him with their correspondence. But the scheme didn't work. Within the past few days the lady most active in the proselytizing army has suffered a rude shock. It came in the form of a reply from one of the Filipinos, who spoke not only for himself, but for his fellow-countrymen. To understand the lady's feelings in the matter one must read, not only the Filipino's reply, but also the letter which elicited it. It were also well to remember the turkeys.

The Lady to the Filipino.

"Ladies Missionary Society, First Congregational Church, Dallas, Tex., Feb. 3, 1905.

"Mr. Digno A. Alba, State Normal School, Trenton.

"Dear Friend: We understand that you are among the number of representative young men of the Philippine Islands selected by this government for education and training in American schools and universities.

"Being very much interested in the welfare of your people and realizing the vast amount of influence you would be able to exert for their good on your return, we desire to lay before you in a very plain and personal way your responsibility in connection with this great opportunity.

"Although our nation is nominally Christian, its spirit of freedom is such that the government interferes in no way with the religious preferences of its citizens, each individual being left to choose for himself. But this very freedom places upon the individual a great responsibility to investigate and rightly decide for himself.

"To that end we wish to call your attention to the Gospel of Christ in its simplicity, and to ask that in candor and earnestness you consider His claims upon you in the light of His word. In a land with an open Bible, and where private interpretation is the rule, sects and denominations naturally follow, but those representing the orthodox Christian sentiment believe that 'All have sinned' (Rom. iii. 23); that Christ came to save sinners by His death (Rom. v., 8); that those who believe in Him are saved (John iii., 16); that those who do not believe on Him perish' (John iii., 16).

"We are very anxious that all that is good for our civilization shall go to the Philippines; but believing that there is none other name under heaven given among men whereby they must be saved, we are more anxious that the knowledge of Him shall reach them.

"If you have not already done so, will you not receive Him as your Savior, and then carry the word of life to your own?

"Would be pleased to hear from you.

"Praying the blessing of God upon you, we are yours in His name,

Mrs. W. P. Jackson.

"P. S.—Dr. Mary McLean of St. Louis, told us about you, so we are very much interested in you, so please write me.—Mrs. Jackson."

The Filipino to the Lady.

"State Normal School, Trenton, N. J., Feb. 22, 1905.

"Mrs. W. P. Jackson, Dallas, Texas.

"Dear Madam: Yours of the 3rd instant received and in reply I wish to thank you for the interest you seem to have taken in my case.

"At the same time I am glad to say that owing to the fact of my being a practical Catholic, and therefore a firm believer in the one true Jesus Christ, it is utterly superfluous for me to comply with your request, and I do not see any need to adopt your suggestions.

"As regards the other Filipino students in the United States of America, I would not advise you to trouble yourself in writing to them on religious matters, because, like myself,

they are all Catholics, members of the true Church of Christ, which is One, Holy, Catholic and Apostolic.

"Now, of course, from what I have said you will realize that I belong to the one only true Church, that has existed for nearly two thousand years, and will live forever as long as the world exists.

"This Church has not changed to suit human fancies, and is the same in its doctrines in all parts of the world wherever she stands, and she stands everywhere, hence Catholic.

"As for the American government allowing freedom of religious worship, I wish to say that here this seems to be a very wise law, as there are people of all religious beliefs in America.

"Furthermore, as the law leaves every man to 'choose for himself', I will ever remain a true and loyal Catholic.

"I wish also to state that there has always been freedom of all religious worship in all the Philippine Islands ever since their discovery, and also that the Holy Bible has always been an open book in all the Philippine Islands, just the same as the constitution of the United States has always been an open book in America.

"Out of Christian charity I will always remember you in my prayers, that God may give you the grace to inquire into the merits of the Holy Catholic Church, and that you may be converted and live and die a good Catholic woman.

"Will you be so good as to thank Dr. Mary H. McLean for me, and tell her that I will also remember her in my prayers? Yours respectfully,

"Digno A. Alba, of Capiz, . . . Panay, P. I., Diocese of Jaro.

"P. S.—I send you a copy of Father Brandi's celebrated article, 'Why I Am a Catholic.' Also a copy of Archbishop Ryan's well-known lecture, 'What Catholics Do Not Believe.'—D. A. A."

FOODS AND FOOD PRODUCTS

Prof. Gray's Lecture Before the National History Society of Montreal

Immense value of the Electrical Purification of Flour

Prof. M. A. Gray, chemist, lectured recently on "Food and Food Products," in the National History Society rooms.

The lecture was most exhaustive and instructive, dealing with the growth of wheat, its constituents and the electrical treatment of flour. Mr. Gray remarked that but little could be said concerning the percentage of nourishment contained in the different grades of our North-Western hard wheat, as it varies from year to year.

Speaking of chemical experiment, Mr. Gray pointed out what had been done in this line in regard to wheat, during the last ten or twelve years, in the different experimental stations of the United States. It was but very recently, however, that laboratories had been established in connection with flour mills, but they have already demonstrated their utility.

As to the purification of flour by electricity, the speaker remarked that it is about two years since this method was adopted, and the development has been wonderful. A beautiful silvery whiteness is produced by subjecting flour to air which has been passed through a

flaming electrical discharge. The flour has also, as a consequence, better keeping qualities and commands a better price. The Ogilvie Flour Mills Company, he said, was the only firm in Canada, and one of the first in America to make use of this purifying and sterilizing process.

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SATURDAY, APRIL 8 1905.

Calendar for Next Week.

- 9—Passion Sunday. 10—Monday—Ferial office. 11—Tuesday—St. Leo, Pope, Doctor. 12—Wednesday—Ferial office. 13—Thursday—St. Hermenegild, Martyr. 14—Friday—The Seven Dolours of Our Blessed Lady. Commemoration of St. Justin, Martyr. 15—Saturday—Ferial office.

A RECTIFICATION

Published, without comment, in the Free Press News Bulletin of April 5.

To the Editor of the Free Press. Sir—In this morning's issue of your valuable paper appeared the following:

DR. HALPENNY MISQUOTED

A Garbled Report Attributed Statements to Him That He Never Made.

A report of Dr. Halpenny's address to the Y.M.C.A. boys on March 10 has caused him considerable annoyance. A garbled misrepresentation of his remarks appeared in the Northwest Review, from which it was copied in the Tribune of March 24.

Dr. Halpenny desires the following denial to be published:

"The report of my address to the Y.M.C.A. boys was not correctly stated. I did not in any way reflect on the public school system of Manitoba, which I consider to be one of the best in the world. I trust nothing further in this line will be attributed to me."

If Dr. Halpenny has been misquoted, the fault lies not with the Northwest Review, but with some Free Press reporter. My attention having been directed by a friend to an item that had escaped me in your "Local Notes," page 9, Manitoba Free Press of March 13, I prefaced, it before reproducing it word for word, with these remarks.

"The following short sketch of a deeply earnest and most significant address by a medical practitioner of the highest rectitude was tucked away in the "Local Notes" of last Monday's Free Press. Dr. Halpenny's dispassionate arraignment of the public schools, in which he himself was a successful teacher, is singularly opportune at the present juncture. It will serve as a terrible warning to Catholic parents, who, allured by the brilliant accessories of those schools, may have overlooked the moral pitfalls with which they are honeycombed, and from which the Catholic school, with its constant safeguards of purity and its continual exhortations to frequent confession, the only effectual preservative against the bondage of youthful lusts, is happily free. This is the paragraph which deserves to be emphasized by editorial comment.

Then I reproduced your Local Note, without the slightest change. Here it is. Kindly verify it in your files:

"Dr. J. H. Halpenny, former medical superintendent of Winnipeg General Hospital, addressed the Y.M.C.A. boys Friday night on the subject of personal purity. He first presented in his entertaining manner the story of great progress of the old Romans, which was due to their proper living, and then traced their downfall as the result of sensualism. He warned the boys against associating with companions of vicious habits, and the use of vile language. He said that he had seen the evils growing from school associations during his experience as a teacher, and was sorry to say that the public school was one of the chief factors in spreading evil influences among boys. Another of the agents leading to the same end was intoxicating liquor. He warned the boys that they must reap what they sowed."

Finally, I added this pretty obvious reflection:

"It will be observed that, although Dr. Halpenny places the public schools

and intemperance among the evil influences against which he warned the Y.M.C.A. boys, he views the former as 'one of the chief factors in spreading' the evil, while intemperance is only 'another of the agents leading to the same end.' A terrible arraignment indeed!"—Northwest Review, March 18.

On the 24th of March the Winnipeg Tribune reprinted the whole article, except the opening sentence, in which I credited the report of Dr. Halpenny's address to the Free Press. Foreseeing that this omission might lead to trouble, I wrote as follows in the Northwest Review of last Saturday, April 1:

We regret, however, that the Tribune was not sufficiently honest to quote the passage in which we credited to the Free Press the report of Dr. Halpenny's damaging testimony. Some of the Tribune's readers may have thought, with their traditional views of Catholic veracity, that we purposely garbled that report, whereas we took particular care (see Northwest Review of March 18, p. 1, col. 3) to refer that report to the Free Press "Local Notes" of March 13, where anyone can verify its literal reproduction by us.

What I foresaw has occurred. But I did not foresee that the writer of the paragraph quoted first in this letter would misunderstand the word "garbled" used by me in the remarks quoted last. A "garbled report" is English but a "garbled misrepresentation" is tautology so flagrant that it makes one doubt if the writer realizes that to "garble" means "to falsify or misrepresent." However that may be, I enter a solemn protest against the charges of garbling or misrepresentation of any kind. Your readers, having all the evidence before them, are able to judge.

One word more. Dr. Halpenny's denial does not meet the statements of your reporter. The latter said nothing, neither did I, against "the public school system of Manitoba." He simply stated that Dr. Halpenny "said that he had seen the evils growing from school associations during his experience as a teacher," evidently alluding, not to the public school system, but to the evils arising from promiscuous gatherings of undisciplined youths outside of the school room.

THE EDITOR OF THE NORTHWEST REVIEW.

HOW OTHERS SEE US

Our singularly able Boston contemporary, "The Sacred Heart Review," has an editorial on "The Anti-Catholic Uproar in Canada." Beginning with the remark that "there is a great thumping of the Anti-Catholic drum in Canada at present," the writer continues:

"The separate school system of Canada, as Mr. E. W. Thomson, the special correspondent of the Boston Transcript, pointed out last November, in a letter to his paper from Ottawa, is thoroughly Canadian; and in making provision for such a system in the proposed new provinces, Premier Laurier is taking no new step. The system, it is true, has been assailed over and over again in one form or another during the past sixty years, but it has been invariably sustained by large majorities of the electorate of the most Protestant province of Ontario. The late Sir Oliver Mowat, Presbyterian elder, and premier of that province, met every sort of open or insidious attack on that system, and won by great majorities every time during twenty-four years. The Toronto Globe, which is now declaiming against Laurier on account of this provision of his bill, supported the system not merely as one established by the Confederation Act, but as an inherently good system, in many editorials of fourteen to twenty years ago, which proceeded from a conviction that the system is admirable and just. The Rev. Mr. Milligan, moderator of the Presbyterian Assembly, came out, one day last fall, with a declaration of his opinion that the institution of such schools is good, right, and required by the spirit of toleration and the interests of Christianity.

This, however, has little weight with the opponents of the bill who are either obsessed with the usual Orange fear and hatred of Catholicism, or are trimming their sails to the wind from the Orange quarter.

It is important to remember, furthermore, that the Northwest Territories, as such, enjoy at present under the Dominion Government, the separate school system, so that Laurier, by failing to provide for its continuance in them when they became self-governing provinces would be doing them a grave injustice; he would in fact be doing something decidedly unconstitutional, and violating a clause of the Northwest Territories' Act securing to creed minorities their educational rights and liberties—a clause put into that Act in

1875 not by a Catholic, but by a Presbyterian, the Hon. Alexander MacKenzie.

The fact is, the whole matter is an anti-Catholic outbreak, and all this cry raised about securing to the new provinces the right to make their own laws on educational and religious matters is only a disguise. As Mr. Thomson says in another letter to the Transcript: "If Laurier were not a Catholic, there could be no sort of suspicion that he is moved in this matter by peculiar consideration for his own Church."

MAN A WAYFARER UPON EARTH

Third Lenten Sermon by Father Drummond

Winnipeg Tribune, Apr. 3.

"Man as a wayfarer in This World" was the theme of the third of Rev. Father Drummond's Lenten series of sermons on "The Last End" delivered last evening at St. Mary's church. He reviewed briefly the preceding sermons of the series, showing how the thought of the last end makes for true harmony in our life's work, and secondly, demonstrating how a final destination for man is a sequence necessary from his creation because of the perfections of God and also because of the aspirations of his own soul. In this discourse he remarked, he would dwell with the thought that this final destination is not of this life.

That this life here is but a voyage to a future eternity, not a passage from one eternity to another, was attested by many texts in the New and Old Testaments, and the general testimony of the human race. He would put them aside, however, for the consideration or manifestation of this truth within ourselves. The forces of science corroborate the truth that man's life is but a living death, a march to the tomb. It is a curious fact, he continued, that while the body suddenly develops into its highest maturity, and then begins slowly to decay, the mind is slow to reach a state of perfection. Wisdom, which is

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the greatest of the faculties of the mind, is found most generally in the aged. It has always been old men in whose hands has been placed the direction of the Papal government, the greatest institution of government extant, which has continued to flourish for 19 centuries, while nation upon nation has had its rise and fall. This ever-maturing development of the mind typifies the preparation for a life of higher perfection, demonstrating that the union of the mind with the weaker decaying body is only a limited partnership. Craving for Life. The chief argument to be used, however, was that the advance towards the tomb shows that our present life cannot be the real purpose of our existence. We have within us an intense desire for life. It is a principle of all philosophers that the aspirations of all creatures show what they are made for. When Christ, the exemplar of the human race. He who knew mankind best, wished to attract men to him, He said that He came to give life and life more abundantly. We can not find it here; we can find nothing but the shadow of death. If we were to reflect on the thought of death without the saving

(Continued on Page 5.)

thought of an eternity of joy we would go mad. This life is too full of death to be the object of our existence.

Another thing mankind feels intensely is the emptiness of this life. We set our life's ambition upon the accumulation of wealth, and when we get it in our hand it turns to ashes. All things of this life produce in us a sense of weariness, a tedium, an ennui, which Bossuet says is the foundation of life.

But we were not made for emptiness and ennui; we were made to be filled with joy, and in our march to the tomb we are approaching that wherein we shall find the fullness which will satisfy all our inclinations. It is not a mere imagination; it is a craving, as strong as the craving of the body for food.

Constant Unrest

Again man is struck by the constant unrest, the continual change of the things of this life. We take pleasure in change because it takes us out of ourselves, but again we tire of the change, and we seek that which is permanent and stable. The British character and British institutions are admired the world over because of their stability and permanency. We have a craving for the unchangeable, not a monotonous permanency, but that stability that will always satisfy the heart.

Thus man's reason shows that this life is not the final destination. We were not made for death, but for life, not for emptiness but for the plenty for which we crave; not for continual unrest, but for an intelligent, active rest, such as the rest that comes to an intelligent man when he reads the work of a great genius.

The effects of this thought are fruitful in this life. Life is but a separation, always a parting with friends or things that we love and like. Without the thought of a final destination, we may gradually get a sort of cold philosophy that will enable us to bear the troubles, but what peace brings that thought that all shall be reunited in a Life that shall be never-ending. How man loves youth! Only he who has lost it can best appreciate it, but what consolation in the thought that in the decline of life we are but approaching a youth that shall be eternal. Death will come, but the hour of its coming is as uncertain as the certainty of its coming. He that reflects on his last end will never sin grievously.

A DWINDLING NATION

Mr. William Redmond, M.P., on the Curse of Emigration

In an article in the Irish Independent, Mr. William Redmond, M.P., who is a brother of the chairman of the Irish Parliamentary Party, and whose visit to Pittsburg a few years ago is well remembered, writes in part:

When is the fearful stream of emigration to be stayed, and unless it is stayed, and that soon, what is to become of the nation? And what becomes of the emigrants?

I may speak on this matter with, perhaps, some little authority, for I have been on five separate occasions in the United States, and in almost every part from San Francisco to New York, and I have naturally with deep interest looked into the position of our people in the great republic. That millions of our race have done well in every walk of life across the sea, it is a pride and a glory for us to know. At the same time, it may be questioned whether the most successful Irishman in America would not have had a happier life at home in Ireland had a fair opportunity been afforded him. It is true many of our race have done nobly and well abroad. With hardly any advantages in the way of education or capital they have surmounted all obstacles, and by sheer force of character have carved their way to fortune and success.

But let the truth be said, many, many and very many of those who left the old land with high hopes have lived to rue the day they ever crossed the sea. In the crowded cities of America, where people from all over the world congregate, the struggle for life is hard, and the slums of many a place hold Irish men and women who would barter a portion of their lives to be at home once more. Even those who do get good employment have to work in so wearing a way that health soon gives out. I have seen in the big hotels of America our emigrant girls at work, and have spoken to many of them of their lives. They earn good money, but how hard and at what a sacrifice of health and happiness they alone know. It is the same way with the men. They may, if they are lucky, get well paid for their work; but the life in the big centres of labor is not healthy, and as for the money, though it may seem considerable, when the cost of living is counted, it will be found that

a man may be better off on half the amount at home. The fact that the leaders of the Irish race in America are doing their best to discourage emigration from Ireland is eloquent of what they think best for our people. In Australia it is the same. Labor is not easy to get; and I have never met an Irishman from Australia who failed to advise Irishmen to remain at home, if possible, much as they would be welcome if circumstances drove them abroad.

I say here, as one who has been fortunate in having opportunities of seeing the chance of our people in almost every part of the world, that if the young people of Ireland can earn a fair living at home that it would be madness for them to drift abroad, where hardships and troubles which they little dream of may await them, and where they will be, after all, strangers in a strange land, no matter how many friends they may make. The organization for staying emigration is doing a splendid work, of this no man can be more assured than one who has visited the fields of emigration as I have done. The English contention that Ireland is over-populated we all know to be part of a deliberate design to drive or induce the Catholic Irish from the country, so as to anglicise the old soil, and in that way conquer the land more effectually than persecution ever could do.

That this will happen if the tide of emigration is not stayed is as certain as anything can be in this world. Hence is it not the first duty of all Irishmen to do something, no matter how little to keep the people at home? It is the most important thing we have before us, and it is a work in which patriotic men of all parties and creeds may join on a common platform. It is true, really, that work cannot be found to keep our youth at home? I have met young men in this country who have said to me, "Oh, it is very good to talk of not emigrating, but we must live, and where is the work to be had at home?" It ought to be possible to provide work, surely. Great and splendid efforts are being made to revive Irish industries, and all honor to such efforts and to the men and women who are making them.

Are such efforts being seconded by the people at large as they should? If every man who hates emigration were to contribute a little it ought to be possible and even easy to provide with a good chance of successful employment in the towns and villages of Ireland for the young men and women. The settlement of the land question on fair terms should do much to stay emigration, but still there would remain the great necessity for employment in the towns, for the lack of work in the towns is to anyone who travels through the country a most depressing fact. In those places where industries are revived all over the land it is a pleasure to see the people working and happy. The directors of the rival steamship companies may reduce the passage money to five shillings, and it will offer no inducements to those who have steady employment at home.

In striking contrast with the scenes usual at emigration stations was one I witnessed a short time ago. In the town of Ennis I visited a little knitting factory organized locally. Twenty-five or thirty young girls were at work deftly and skillfully turning out excellent woollen goods and earning wages to help to keep the home. The same type of girls largely that a day or two afterwards I have seen flying from the country leaving their parents heartbroken behind. In many parts of the country similar employments are afforded, but are they supported as they should? If everyone tried to procure the necessities of life manufactured by Irish hands the various industries of the country would thrive, and the most effectual blow would be struck against the emigrant ship. It is said that the banks contain in Ireland much idle money. If everyone who had the anti-emigration cause at heart did but a little there is no reason why employment should not be provided which would yield a fair interest on the outlay. Of recent years various patriotic organizations have done much to revive the industries of the land, and of course there is nothing new in what I have written in this paper, but coming fresh from the west, where the tide of emigration is still flowing, I have had it borne in upon me that with all our reviving hopes the nation is still bleeding and bleeding to death, and the railway stations of Ireland still daily present when the emigrants depart scenes which are beyond doubt the most miserable sights in the world to-day.

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FREEMASONS AND THE FRANCISCANS

In a pamphlet which has just been issued Father William O.S.F.C., of Craedy, has cast a flood of light on the situation in France. The pamphlet is a translation with an introduction and notes, of a speech made in the Chamber of Deputies by M. Prache, the Grand Master of the French Freemasons. M. Prache offered a defence of Freemasonry on the ground that the Third Order of St. Francis is also a secret society. Readers who are Tertiaries will smile at the idea of such a comparison being instituted, but they will laugh again and again if they procure the pamphlet. This leader of the Freemasons actually occupied a considerable time in pointing out that there are points of resemblance between the Tertiaries and the members of his craft. If observed M. Prache, the Masons have pass-words, so have the Tertiaries, for when two of them meet the younger says to the elder, "Praised be Jesus Christ," to which the elder replies "For ever" and so on. The speech must have served as an advertisement for the Third Order. Those who read it in English will be astonished to find that the Chamber of Deputies could listen to a speech so full of absurdities and betraying such ignorance of a well known Catholic organisation. —Catholic Times.

POVERTY IN THE UNITED STATES.

Mr. Robert Hunter, who claims a ten years' experience as a settlement worker in New York, Chicago, London, and elsewhere, in a book just published ("Poverty," McMillan Company, New York, \$1.50), prints some statements about pauperism in this great prosperous country of ours which make one's hair stand straight. He says that as a conservative estimate there are at least ten million people who are paupers or on the verge of pauperism—one person in every eight of the population. Of these ten millions, over four millions are now dependent upon the public for relief in the country. In New York City, for instance, in 1903, over sixty thousand families were evicted from their homes, and one in every ten persons who die in New York is buried at public expense in the Potter's Field, and there and in other large cities and industrial centres the number of those in abject poverty rarely falls below 25 per cent of all the people.

The well-informed New York Independent (No. 2928) confirms this appalling statement.—Catholic Citizen, (Milwaukee.)

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Policies issued and taken 1904	\$5,103,413
Policies issued and taken 1903	4,278,850
INCREASE 19%	\$824,563
Business in force Dec. 31, 1904	\$20,611,399
Business in force Dec. 31, 1903	18, 23,639
INCREASE 14%	\$2,587,760
Interest received, 1904	\$133,262
Interest received, 1903	93,035
INCREASE OVER 40%	\$40,227

Interest earned averaged seven per cent  
Total Assets, Dec. 31, 1904 \$2,587,983  
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SURPLUS TO POLICY HOLDERS \$540,692  
Surplus shows a margin of 27 per cent. over Liabilities, excelling all other companies in this vital matter of SECURITY TO POLICY HOLDERS.

AN ODD SITUATION

Irish Secretary Wyndham resigns. Tories Friendly to Ireland but Scared off by Orangemen

Balfour's cabinet still preserves its precarious existence, but is not yet quite out of the trouble invited by the repudiation of Wyndham's Irish policy.

Sir Anthony MacDonnell

Sir Anthony MacDonnell still holds the Irish undersecretaryship, and Long's first work will be to make the position of his distinguished subordinate impossible for him.

All kinds of inducements have been offered to MacDonnell to persuade him to resign, but he has refused one of the most important colonial governorships in the gift of the government.

King Edward is taking a hand in the affair and has privately signified his approval of MacDonnell's action as being entirely in keeping with the conditions of his appointment.

The government, fearing the disaffection of the Ulstermen and the consequent loss of its majority in the Commons, has cringingly fallen in line with the Orange programme.

The Devolution Plan

Some time ago Sir Anthony MacDonnell was appointed through the direct efforts of King Edward, under secretary for Ireland.

It has turned out that a further task was entrusted to Sir Anthony. There has been a movement recently on the part of certain Irish landlords to effect a reform in the system of Irish government.

It proposes an Irish Financial Council, to be composed of a certain number of members appointed by the Lord Lieutenant and an equal number chosen from representatives of the people.

It must be remembered that in Protestant bodies which are specifically termed "evangelical," church membership bears very much the same relation to non-communicant attendance.

Tories Scared Off

It appears from the debate in Parliament that Chief Secretary Wyndham, Lord Lieutenant Dudley, Foreign Secretary Lord Lansdowne and even Premier Balfour himself knew of Sir Anthony MacDonnell's negotiations.

Things were moving swimmingly in the matter, when lo, and behold, the ubiquitous Orangemen rose in Parliament. They raised a loud outcry and

threatened to throw their votes against the government, whose majority had been reduced to fifty. Thereupon Mr. Wyndham proceeded to openly repudiate Sir Anthony MacDonnell's negotiations with Lord Dunraven.

STARBUCK ON ACCURATE STATEMENTS ABOUT OTHER RELIGIONS

Sacred Heart Review

Catholic papers in this country ought to be as careful in the statement of Protestant facts as this Review aims to be, and as some other Catholic publications try to be.

For instance, I saw some time since in a Catholic paper a statement, doubtless true that some fifty millions out of our eighty millions have no definite church connections.

Whatever other evidences there may be that Christian belief is declining among our people (and in 1801 infidelity was rampant throughout this country).

Count Gasparin, a distinguished French evangelist, writing about us in 1861, is enthusiastic over it as a sign of the reverence for religion among the Americans.

It is strange, though, how hard it is, even for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position.

It is strange, though, how hard it is, even for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position.

Even the Methodists, although inter-communicant with the Presbyterians, can not be trusted to set forth Calvinism with ordinary correctness.

who is not at death regenerate and in the course of sanctification. On the other hand, as damnation necessarily involves alienation from God, no one can be admitted as reprobate who, at death, is found humbly soliciting Divine grace.

Then if bodies constantly interchanging religious offices find it so hard to understand one another's doctrines, we can easily see how next to impossible it is for most American Protestants to understand Roman Catholic positions.

I may remark that a Princeton student in my congregation assured me that his instructors there had already apprised him of the fundamental soundness of Rome.

Therefore, it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholicism which principally involves them in moral blame.

There is one exception, however. For once he has risen even to John Christian's bad eminence.

I have already described this abominable calumny, but it ought to be brought up before his face repeatedly.

Benedetto Odescalchi, Pope Innocent XI, is, as I have already quoted from Herzog-Plitt, a man of the most eminent holiness and the purest morality.

To accuse a man of saying what he has never said is very wicked. To distort the meaning of his actual words is wicked.

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Canadian Pacific

Table with columns: Lv., EAST, Ar. and WEST. Lists train routes and times between various stations like Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, etc.

Canadian Northern

Table with columns: Lv., EAST, Ar. and WEST. Lists train routes and times between various stations like Winnipeg, Fort Frances, St. Paul, Duluth, etc.

# DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Are you quite sure," asked Dionysius, "that you are thus determined? I should like to shake such a determination."

"You'll fail," replied Afer, smiling. "Which of your senses, then, has attested to you that very determination? Can you see, taste, smell, hear, or touch it? And yet you tell us you are sure of it. If so, you can believe in, and be sure of, something which has never been submitted to the criterion which alone you admit."

"A determination is not a thing," said Afer hastily, and with a little confusion.

"Was Julius Caesar a thing?" persisted Dionysius; "because if you believe that Julius Caesar existed, having heard of him and read of him, your senses of hearing and seeing do not attest to you in this case the existence of Julius Caesar, but simply the affirmations of others that he has existed. My hearing attests to me that Strabo says he has been in Spain; and this, if there were no other reason, would satisfy me that Spain exists; yet it is Strabo whom I hear. I do not hear Spain."

Augustus clapped his hands gently, and laughed. Dominitius Afer, with visible anger, exclaimed.

"I mean, that I will take nothing but upon proof. Prove that the soul is immortal; prove that one supreme God exists. Every thing which a reasonable man believes ought to be demonstrated."

"I hope," said Dionysius, "to prove those two truths to your satisfaction. But as you say that all we believe ought to be demonstrated, I will first offer you a demonstration, that it is impossible to demonstrate every thing. To prove any proposition, you require a second; and to prove the second, in its turn, you require a third; and it is upon this third, if you admit it, that the demonstration of the first depends. But if you had fifty propositions, or any number, in the chain, what proves 'the last of them?'"

"Another yet," said Afer.

"But," said the Greek, "either you come to a last, or you never come to a last. If you never come to a last proposition, you never finish your proof; you leave it uncompleted; 'it remains still no proof at all; you have not performed what you undertook. And if you do come to a final proposition, which is supported by no other, what supports it?'"

There was a little start of pleasure in the company at the sudden and clear closes to which the Athenian was, each and every time, bringing what seemed likely to have grown into intricate and long disquisitions.

"My object, Augustus," pursued Dion, "was to show that we are all so made that we feel compelled to believe much more than we can prove. Otherwise, our knowledge would be confined within narrow limits indeed. He who knows no more than he can demonstrate, knows but little. May I now ask the distinguished orators Montanus and Capito, for their theories respecting the questions which interest us so much to-night?"

Quintus Haterius prevented any answer to this appeal. "The eloquent and learned thinker," said he—"who will yet, I have no doubt, be the ornament of the Athenian Areopagus—has placed me, and, I think, many others near me, completely on his side, in what has hitherto passed. Young as he is, he has made us feel the masterful facility with which he is able to throw light upon errors placed where truth ought to stand. The operation is highly amusing; we could pass a long evening in watching it repeated against any number of antagonists. But come, Dionysius, reverse the process; take your own ground; maintain it; raise there your system like your castle; and let those assail it, if they please, whom your aggressive genius on the contrary turns to assaults."

"Haterius is right," said Augustus. "I could assist at any number of these collisions; but they take a form which presents your mind to us, my Athenian, as a hunter and conqueror rather than a founder."

"But I am no founder," replied the youth, earnestly and modestly; "and I aspire to nothing of the kind. The fact is merely and simply this: After much study I have arrived at

the conviction—first, that there is one absolutely perfect and eternal Being who governs the universe; and, next, that what thinks within each of us never will die. Since you desire to hear the reasons which have brought me to these conclusions, I cannot decline to state one or two of them at least—though this place, this occasion, and this dazzling company befit the subject far less, I fear, than if a few studious friends discussed it, sitting under the starry sky, on some quiet, unfrequented shore."

"Now we shall hear Plato," said Tiberius, with something almost like a sneer.

"Pardon me," said Dionysius, "Plato may speak for himself. You have him to read; why should I repeat him? Those who miss Plato's meaning in his own pages would miss it in my commentary."

Juba uttered a taunting laugh, as she glanced at her new husband Tiberius, whom she always treated with scorn.

"You remember, Augustus," Dionysius continued, "that a few minutes ago, Antistius Labio, in answering one of my questions, stated that a force which could move itself was more excellent, as such, than one which required to be set in motion by another, as the mind of the architect, said he, is superior to the stones from which he builds a palace. Labio then very justly added, in reply to another question, that what was moved only by the force of something else possessed no proper force of its own, its force being but a continuation of the first, an effect of the impact. He finally assented, when I showed that it is impossible that every thing without exception which possesses force should have received it, because 'not having' goes before receiving, and because this is only another mode of saying that every thing without exception was once devoid of force. If a particular being has received the force it possesses, that particular being must once have been without it; and if all beings without exception who possess force have received it, they likewise without exception must all, in the same manner, have first been without it, a supposed state during which no force at all existed anywhere. That any being should ever acquire force, when there was nowhere any force for it to acquire, would be an unsatisfactory philosophy."

"There has, perhaps, been," said Tiberius, "an eternal chain of these forces transmitting themselves onward."

"If," said the Athenian, "you admit the existence of any one being who possesses a force which he never received from another, that being is evidently eternal. But to say that a being has received its force, is to say that its force has had a beginning; and to say that any thing begins, is to say that once it was not. A chain of forces all received is, therefore, a chain of forces all begun—is it not? Now, if they have all begun, they have all had something prior to them. But nothing can be prior to what is eternal; such a chain or series, therefore, cannot itself be eternal."

"No link is eternal," said Tiberius; "but all the links of the chain together may surely be so."

The Athenian looked round with a smile at Tiberius, and said, "If all the forces which exist now, and all those which ever existed in the universe, without exception, have been received from something else, what is that something else 'beyond all the forces of the universe?'" They would all without exception have begun. To say this of them, is merely to say that they were all non-existent once; and this without exception. In other words, the whole chain, even with all its links taken together, is short of eternal. If so, it has been preceded either by blank nothing, or by some being who has a force "not" thus received, a force which is his own inherently and absolutely, as I maintain. Tell me of a chain, the top of which recedes beyond our ken, that the lowest link depends on the next to it, and this on the third, I understand you; but if I ask what suspends the whole chain, with all its links taken together, it is 'no answer to say that the links are so numerous and the chain is so long that it re-

quires nothing but itself to keep it in suspension. The longer it is, the greater must be the necessity of the ultimate grasp, and the stronger must that grasp be; and observe, it must be truly ultimate, otherwise you have not solved the difficulty; nay, the suspending force must be distinct from and beyond the chain itself or you do not account for the suspension. But I will put all this past a cavil. What I said respecting proofs to Domitius Afer, I say respecting causes to Tiberius Caesar. No one denies that various forces are operating in the universe. Now, of two things, one: Either there is a first force, acting and moving by its own freedom, which, being antecedent to all other forces, not only must be independent of them all, but can alone have produced them all; or else there is in the universe no force which has not some other antecedent to it. This last proposition is easily shown to be an absurdity; for to say that every force has a force antecedent to it, is the same as to say that all forces have another force antecedent to them; in other words, that, over and above all things of a given class, there is another thing of that class." Can there be more than the whole? Can there be another thing of a certain kind? Besides every force, is there yet another force? If any one is here who would say so, I wait to hear him."

No one said a word.

"Then remark the conclusion," pursued Dionysius. "It is a self-contradiction to contend that there can be one thing more of a class than all things of that class; therefore there is not, and cannot be, a force antecedent to every force in the universe; therefore there is, and must be, in the universe, a force which is the first force, a force which has not and could not have any other antecedent to it. Now this force, being the first, could be controlled by no other; by its action every other must have been produced, and under its control every other must lie."

"Do not you contradict yourself?" inquired Afer; "you show there cannot be a force antecedent to all forces, and still you conclude that there is."

"There cannot," said Dionysius, "be a force antecedent to all forces, because this would be one more of a class beyond all of a class. But there may be the first of the class, before which no other was; and this is what I have demonstrated to exist. That first force is antecedent, not to 'all', but to all 'others'; there you stop; there is none antecedent to 'Him'. As he is the first force, all things must have come from him. He made and built this universe; it is his imperial palace. You have asked me to prove that one eternal and omnipotent God lives. I have now given you an argument which I am by no means afraid, in this, or any other assembly, to call a demonstration. And it is but one out of a great many."

A low murmur of spontaneous plaudits and frank assent ran round that luxurious, but highly cultivated, appreciative, and brilliant company; and one voice a little too loud was heard exclaiming.

To be continued.

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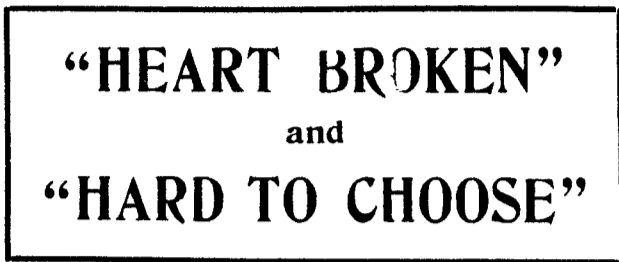
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One of the pictures is called

### "Heart Broken"

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

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

### "Hard to Choose"

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

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

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## THOMAS DRUMMOND IN IRELAND.

A Famous Under-Secretary.

The Catholic Press, Sydney, N.S.W.  
January 9.

Now that so much public attention has been called to the office of Under-Secretary for Ireland through the criticisms which have been passed on Sir Antony MacDonnell, it is interesting to remember that the greatest of his predecessors in the office had to undergo a very similar experience. In 1835, when Thomas Drummond took up the duties of Under-Secretary, the state of Ireland was deplorable indeed. The passing of the Catholic Emancipation Act had as yet made little difference in the condition of the majority of the people. As Lecky said: "In 1833 there was not in Ireland a single Catholic Judge or Stipendiary Magistrate. All the High Sheriffs with one exception, the overwhelming majority of the unpaid magistrates and of the Grand Jurors, the five Inspectors-General, and the 32 Inspectors of Police were Protestants. The chief towns were in the hands of narrow, corrupt, and for the most part intensely bigoted Corporations. Even in a Whig Government not a single Irishman had a seat in the Cabinet, and the Irish Secretary was Mr. Stanley, whose imperious manners and unbridled temper had made him universally hated."

Drummond came with a message of peace and during the five years he was in office strove with a manly courage to put an end to strife and ill-will. He was a Scotchman, under 40 years of age, when he came over with Lord Mulgrave as Lord Lieutenant and Lord Morpeth as Chief Secretary. He had served for some years in the Royal Engineers, and was engaged from 1824 to 1830 on the Ordnance Survey.

As McLennan pointed out in his admirable memoir, Drummond studied the people at close quarters, and delighted to chat with the peasantry on the mountain side or in the engineer's office when they came to seek employment. He showed a keen sympathy with them in their sufferings, and believed that a good Government might work wonders in Ireland. The astonished indignation of the Orangemen in the North and of the landlords in the South when he calmly announced that it was landlordism which was responsible for agrarian crime found vent in a widespread conspiracy. The tithe war was raging at that time, and great bloodshed took place in various parts of Ireland, where tithes were collected at the point of the bayonet. To put an end to this lamentable state of affairs Drummond took a bold and most unexpected step. He absolutely refused the services of the military or police to help in the collection of tithes. He was denounced in language as virulent as the leaders of the old ascendancy party could command. In reply to these attacks he said: "It is my duty to maintain law and order, and I shall do so. It is not my duty to turn the police and military into tithe-collectors. Collect your unjust tithes as well as you can. I shall take care that the peace shall not be broken. But your tithe bailiffs and your parsons shall have no police or military escort from me." The wrath of the Orange body could scarcely be controlled. That body was very powerful at the time. In 1836 there were 200,000 armed Orangemen in Ireland. They were accustomed to meet in armies of 10,000, 20,000, and even 30,000 at a time. An inquiry was held, and Parliament presented a petition to the King praying for its dissolution, and this was done.

A demand was made by the landlords for the renewal of coercion, and resolutions were passed at various meetings of magistrates to this effect. In reply to one of these communications Drummond wrote the famous letter in which the phrase which is sculptured on the pedestal of his statue in the City Hall occurred—"Property has its duties as well as its rights." This was a new doctrine to hear preached from Dublin Castle, and it aroused a feeling of horror in the minds of many who denounced it as dangerous and revolutionary. In no way deterred by the threats of the supporters of the old order of things, the Under-Secretary continued on the course which caused so much dissatisfaction to the magistrates, and he even ventured to express his opinion of the way these gentlemen administered the law. He said—"Grossly have the magistrates abused their power; but their wings are clipped, and I hope and believe that there is some chance

of justice being better administered soon, and ultimately being well administered. The confidence of the people is now withheld from the local courts, and no wonder." Drummond did his best to remedy the abuses of which he openly complained. He altogether discountenanced the production of "informers" by the Government, and by his direction the custom of ordering Catholic jurors to "stand by" was discontinued.

The hostility which his work caused increased daily in bitterness. Intrigues without number were entered into against him, all that could be done to create prejudice against him in England was resorted to, and no effort spared to arouse the feelings of the more bigoted section of the public. To a man of a less sensitive mind these actions of his enemies might not have mattered very much, but to one who was above all things frank and manly the secret plotting was unbearable. He was physically far from strong, but he resolutely stuck to his duties against the advice of his friends, who saw that his health was rapidly breaking down. The support which he had received from the Government was no longer as ungrudgingly given as at the beginning, for the leaders feared that it would become unpopular in England owing to its policy: but Drummond held in the most steadfast manner to his promises and his principles, as strongly at the end as at the commencement. He had been for five years Under-Secretary when he was called away. In April, 1840, he died, after an illness of but three days. The last request he made was that he should be buried in Ireland. "I have loved her well," said he, "I have served her faithfully, and lost my life in her service." His last wish was gratified, and he was laid to rest in Mount Jerome Cemetery, regretted by the people he loved so well.

## THE QUALITY OF MOORE'S CATHOLICITY.

By Rev. Hugh F. Blunt, in Donahoe's for March.

Irony! Well might he be suspected of irony even when defending the faith. He professed his faith in the Church, he said he believed it was the true Church, he had said to one who had tried to make a Protestant of him, "I was born and bred in the faith of my fathers, and in that faith I intend to die;" yet does it not all seem ironical? In 1833 when the "Travels" appeared, his son, John Russell, was only ten years old, and Thomas Landsdowne, fifteen; both young enough still to be educated in the Catholic faith had Moore the courage to do so, but there is no reference to any Catholic instruction being given them, and when, at the age of nineteen, Russell comes to die it is the Protestant communion that is given to him, while Moore sits in a distant room. Was the Catholic faith a subject for fine literature only, not good enough for the souls of the children who looked to him for the bread of life? "Hail then to thee, thou one and only true Church, which art alone the way of life and in whose tabernacle alone there is shelter from all this confusion of tongues. In the shadow of the sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their darkness and the rash believer who vainly would pry into its recesses, saying to both in the language of St. Augustine, 'Do you reason while I shall believe, and beholding the heights of divine power, forbear to approach its depths.'"

## La Grippe Coming Again

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"Oh well," remarked the rejected suitor, "there are just as many good fish in the sea as ever came out of it."

"Yes," agreed the damsel, "and there are not so many fishermen today as there were yesterday."

"I don't understand you."

"One of them," she explained, as she showed him a written proposal, "dropped me a line this morning."

## The Average Man Doesn't Know The First Thing

about flour, but the woman who does the family baking—she is the "one who appreciates Royal Household Flour—made by the new electrical process—because when she tries it with the simple "Royal Household" recipes she finds it makes better, sweeter, whiter, lighter Bread, Buns, Rolls, etc., and more crisp and delicious Pastry than she ever made before, and she is not afraid to say so.

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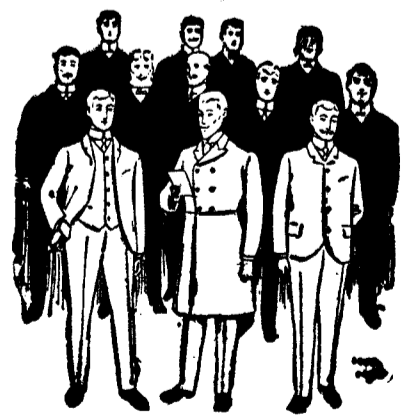
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For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

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