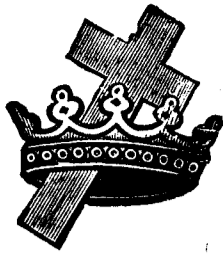


Northwest Review



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CURRENT COMMENT

Sir Cyril Stanley Rose, when visiting Rome last month with Lady Rose, was received into the Church by Father Whitmee, P.S.M., Rector of San Sylvestro in Capite. To those who know that Sir Cyril is the grandson of Sir John Rose, formerly of Montreal, this conversion reveals the wondrous ways of Providence. The grandfather, Mr. John Rose, born in Scotland, came out to Canada as a youth and soon acquired wealth and honor as a successful commercial lawyer. He it was who had the privilege of offering his own house to the Prince of Wales when His Royal Highness visited Montreal in 1860. Mr. Rose became a prominent figure in Canadian politics, but the currency and banking scheme which, as Minister of finance, he introduced to the Canadian Parliament in 1868, having proved distasteful to the bankers, he withdrew it, resigned his position and left Canadian public life in order to reside in England, where he became a partner in the banking firm of Morton, Bliss & Co., or as it is now termed, Morton, Rose & Co. Mr. Rose was one of the first Canadians elevated to a baronetcy; this honor he received in 1872, and in 1878 he was made a G.C.M.G. in recognition of his services as Executive Commissioner of Canada at the Paris Exhibition. While he resided in Montreal as he did during the most eventful years of his life, his fine residence was the centre of fashion for the aspirants to celebrity. Fashionable Montrealeers looked upon Mrs. John Rose as their model. In those days, perhaps more than now, it was thought the proper thing to imitate the most exaggerated English accent. One phrase of Mrs. Rose's, on her return from a visit to the Eternal City before it had ceased to be governed by the Pope, was often quoted by those who laughed at the parvenus. She said: "We found Rome enchanting," and she said it in such a way that "found" should have been spelt "fay-ound," "Rome" "Reh-oom," and "enchanting" "enchawnting." And now her grandson has found Rome not merely enchanting as a city of art treasures and historic monuments, but eminently satisfying to his soul. Had the family remained in Montreal it is not likely that any of its members would have found the pearl of great price. Protestant fashionable society in that city is as ignorant of Catholic life as if it were not energizing around them in its most practical and edifying forms. But when such persons get transplanted to England they not seldom realize that many of the very best people in what is to them the very greatest country in the world are staunch Catholics, and this leads them to reflect and examine the claims of Catholicism as they never would have done in a Canadian city where our faith is supposed to be identified with the French and Irish elements. Some twenty years ago there appeared in England a booklet entitled "We athletes," which enumerated the celebrities in art, literature and the professions, who belonged to the Catholic Church. It was an astonishing and irrefutable revelation of the fact that no other religion in the British Isles could point to so many distinguished men and women in proportion to the total number of its adherents: for it must be borne in mind that Catholics still form but a small fraction of the entire population of England and Scotland.

The usually well informed Tablet makes a couple of mistakes in its paragraph on the late Hon. Raymond Prefontaine (issue of Dec. 30, p. 1043) It calls him "the Hon. J." and says he was educated at McGill University. All Montrealeers know that he got most and the best part of his education at St. Mary's College in that city. After graduating there he merely attended the law lectures of McGill. When the Jesuit College of St. Mary's celebrated its golden jubilee in 1898 Mr. Prefontaine, then Mayor of Montreal, presided at the banquet and was one of the

most active promoters of the whole celebration.

In the middle of last month the Hon. Charles Russell, son of the late Chief Justice of England, Lord Russell of Killowen, gave a remarkable address upon the education question in the presence of five hundred Nonconformists at the Leysian Mission in Finsbury. A common objection among ill informed Protestants is that the agitation for Catholic schools is altogether a clerical movement and that the laity take no interest in it. "Nothing could well be more effective," says the Tablet of Dec. 23, "than the way in which Mr. Russell, speaking from his own experience, met this objection. On no less than three occasions he has recently had to take part in official inquiries as to whether a Catholic school was necessary. Into the witness-box went, not canons or parish priests, but fathers and mothers of the working-class, all knowing quite well what they wanted, and testifying to the need for a Catholic school in the neighborhood. At last the perplexed representatives of the Education Department ventured to ask: "How many hundreds of these have you got?" It was a pertinent question, for Mr. Russell might have decided to put the whole Catholic population into the witness-box. Objection lessons of this sort are just what is wanted to convince the public that, in the case of the Catholic part of the population, what is in issue is not a priests' question, but essentially a parents' question." The sacrifices which all Catholic parents of Winnipeg have been making for the past sixteen years would prove this to a demonstration to anyone not willfully blind.

Cardinal Capececlatro, who holds the next place after the Holy Father in the hearts of Italians, delivered, at the celebration of the silver jubilee of his episcopate, at Capua, on Dec. 23, an address of which the Rome correspondent of the Tablet says that it is "the most important and eloquent pronouncement uttered by a Prince of the Church in modern times." He began by deploring the fact that Italy, which has received such gifts of beauty and civilization from God, has "in many ways fallen from its former greatness," because its religious and moral life "has grown thin, and weak and languid." Then he goes on to add that in Italy, as elsewhere, "a reform in the discipline of the Church is a necessity. Such reform has been and is necessary especially when great changes are introduced into civil, political and social life. Now, from the time of Christ down to our own time there has, perhaps, been no period in which such great changes have taken place as at present. It is for this reason that the Vatican Council was wisely convoked, and to this end the two great Pontiffs of the second half of the nineteenth century directed their efforts. And now, if I am not mistaken, the time has come in which the Church is to have a wise, broad, efficacious and prudent reform of its religious and moral discipline. Divine Providence has given us a Pope inflamed with the love of God, full of new and exceptional vigor, a man of wonderful wisdom, severe yet gentle, prudent but keen, who has set himself to the task with earnestness. He moves slowly and cautiously in the road he has entered upon—and he does well. That he will find many obstacles in his path is but to be expected. But why should we add to them, through indiscreet zeal to bring him over to our own particular views? I know only too well that some are ready to cite the examples of Catherine (of Siena), Bernard, Peter Damian, all of them Saints who gave counsel to Popes, and almost rebuked them with bitter words. But, to say nothing of the fact that modern counsellors, even when they are good, are not held up as Saints, there is a great difference between the counsels of past times and those of to-day. In those days the Press, which has been called the most marvellous of human inventions, did not exist. The Saints of those days spoke or wrote to the Pope alone; the reformers of our times, while apparently giving advice to the Sovereign Pontiff, are in reality

submitting their advice to the judgment of all, good and bad, Catholics and unbelievers. This I think not to be good.

As the Pope takes the place of Christ here on earth for us, let us leave him entirely free in his work of reform, let us leave him, enlightened as he is by the Spirit of the Lord, to seek advice wherever he likes, to study the new and difficult conditions of our times, and to fix his gaze at one and the same time on Jesus Christ and on the sinners for whom Christ sacrificed Himself on the Cross, and then to reform freely and earnestly."

On Tuesday afternoon last the students of St. Boniface College played their first game in the Intercollegiate Hockey League against Wesley College on Wesley Rink. It had been expressly understood that as this was a junior game, admission would be free. Accordingly two hundred college boys, large and small, crossed the river from St. Boniface to witness what was to them a great event. But when they reached Wesley rink the managers thereof would not let them in unless they paid twenty cents a head. The admission fee is usually twenty-five cents, which the managers generously offered to reduce to "five for a dollar" in view of the large crowd. At first the St. Boniface College boys, who naturally resented this breach of contract, were for calling off their players; others talked of breaking in the doors, as has already been done on similar occasions; but better counsels prevailed at a sign from Father Adam, and that large body of students, who had come with their colors flying and in high hopes of cheering their fellow students, showed great self-control in quietly retracing their steps without witnessing the match. Their absence was no doubt an important factor in the defeat—a glorious one—sustained by St. Boniface College: for the spectators were distinctly not sympathetic. Had the St. Boniface players been supported by the cries of their friends, their five goals against seven might easily have been changed to a victory; so puissant is the feeling of moral support.

The reports of this hockey match in the Free Press and Telegram present a contrast which betrays the unfriendly animus of the latter. The former is courteous and kindly towards the newcomers, giving far more space than the latter and bestowing well deserved praise with perfect impartiality. It is the report of a true sportsman. Considering that Wesley College lately defeated St. John's by a score of 6 to 0, this defeat of St. Boniface by 7 to 5 certainly reflects credit on the Catholic college's first contest. But the Telegram unduly emphasizes the defeat by this initial sentence: "St. Boniface College got off to an inauspicious start in the Intercollegiate Hockey," and it uses headlines that are positively offensive—"Saints off inauspiciously"—"Frenchmen lose their first game." The word "Saints" jars on the nerves of all St. Boniface people. "Frenchmen" is still worse. French Canadians are not Frenchmen, any more than Americans are Englishmen. Besides, Conway and Shea, two of the best players on the St. Boniface team, have names that are evidently Irish, and they are proud of their Hibernian blood, while Baribeau, another crack player, speaks much better English than French. If the Telegram must use a synonym, why not do as it does for Wesley men, whom it calls "the Methodists," and call our men "the Catholics"?

An esteemed correspondent writes to the Northwest Review:—

"Have you noticed that the Free Press, in its local items one day last week, spoke of Miss Marion, who had left the previous day for the convent of the Holy Names, Hochelaga, as a "novitiate"? Would it not be well to call attention to this absurd mistake, not uncommon among our non-Catholic journalistic writers? To speak of a person as a "novitiate" betrays profound ignorance of Latin derivations, since the termination "—atus" generally connotes a state and not a person, as in "presbyter-

atus," "episcopatus," etc. Calling a girl "a novitiate" is like calling a bishop "an episcopate."

Yours,
S. H. N.

Our correspondent is quite right in his contention that "novitiate" for "novice" is a misuse of words. But he is apparently not aware that there is a high authority for this blunder, no less a writer than Joseph Addison, who, in the Spectator (No. 164), writes: "The abbess had been informed of all that had passed between her novitiate and Father Francis." We cannot help thinking that, even on the part of so great a writer as Addison, this is a misunderstanding of the Catholic use of the word, it being so difficult for Protestants to understand Catholic phraseology: for we have never heard of any Catholic at any past time using "novitiate" to designate a person, and, after all, we Catholics who instituted novitiates and novices are the court of final appeal in this matter. However, the larger dictionaries still mark "novitiate" as an obsolete form of "novice." But we feel sure it never was a correct form. "Novitiate" means only one of three things: (1) The term of probation passed by a novice previous to profession in a religious order or congregation; and, by extension, any apprenticeship; (2) The separate part of a house or the separate building in which novices pass their time of probation; (3) The collective body of novices, as in the phrase, "The Bishop addressed the novitiate." In these three senses the word "noviceship" is also much used in England. Our correspondent is a little too sweeping in his generalization about "—atus," for "praetatus" means a prelate, and "magistratus" means both the state and the person of a magistrate.

Clerical News

On Wednesday, the 17th inst., Monsignor Ravoux was reported as dying in St. Joseph's Hospital, St. Paul, Minn. Augustine Ravoux was born at Langeac, a small town of Auvergne, France, January 11, 1815, and has therefore entered upon his 92nd year. He came to America in 1838 as a subdeacon, persuaded to devote himself to missionary life by Bishop Loras, then newly consecrated Bishop of Dubuque. Mr. Ravoux after spending some months at the seminary of Mount St. Mary's Md., went to Dubuque, and was there ordained deacon Nov. 1, 1839, and priest January 5, 1840. In point of years of ordination Monsignor Ravoux is the oldest priest in the United States and Canada. Our Father Dandurand who is still full of life and health, is the oldest priest in Canada, having been ordained in September, 1841; but his years of priesthood are twenty months shorter than those of Monsignor Ravoux and his age is a little more than four years less, as he was born in March, 1819. Father Ravoux came to St. Paul 64 years ago when it was only a frontier trading post. He became one of the most zealous and successful missionaries to the Sioux Indians who formed the majority of Minnesota and to the whites, chiefly French Canadians. In a territory which now comprises half a dozen dioceses, he was, during seven years, the only Catholic priest. In 1868 he was appointed Vicar Apostolic of Montana, but declined the appointment on the plea of ill health. In 1887 he was made a Roman prelate with the title of "Antistes Urbanus." For some years past he has retired from active life and resides in St. Joseph's Hospital, St. Paul.

Rev. Father Bazin, who was here this week, has been put in charge of the Woodridge Mission.

Rev. Father Houle, C. S. V., is here collecting for his Makinak orphanage.

Rev. Father Campeau, pastor of St. Eustache, was a guest of the Archbishop this week.

Under the heading "A Faithful Worker," the Free Press of last Monday had the following:—

Fort William, Ont., Jan. 14.—This morning Rev. Father Arpin, who leaves for St. Boniface, gave his farewell sermon to the congregation of St. Patrick's R.C. church. During the course of his remarks he gave an account of his spiritual work for the past thirteen years. The Rev. Father during his many years of faithful duty to his flock has been a consistent worker and it has been through his personal efforts that the new separate school and convent were built and the church recently enlarged and remodelled throughout. Fort William loses a true citizen and friend to both Catholic and Protestant people.

Father Arpin, S.J., comes to St. Boniface College this week to become its bursar, thus relieving Father Plante of a part of his duties. The latter remains minister of the College.

Next Thursday, January 25, will be the ninetieth anniversary of the beginning of the Congregation of the Oblates of Mary Immaculate.

Persons and Facts

Mr. J. B. McCarthy is now a member of our staff.

President of Cuba Palma gave a dinner at the palace on Christmas day to Msgr. Giuseppe Aversa, the new papal delegate to Cuba and Porto Rico, and the Most Rev. Francisco de Bernardo, archbishop of Santiago.

Pius X.'s pastoral letter to the Catholic clergy and laity of Russia, warning them against countenancing in any way the persecution of the Jews and vigorously denouncing the outrages to which the Jews in the dominions of the Czar have been subjected during the last few months, can surprise no one who happens to recall the fact that when still patriarch of Venice the present Pope had many warm friends among the Jewish race. He was first brought into contact with the Jews when a parish priest at Tombola, where during three successive summers he tutored the boy of a Jewish banker who had his country place in the neighborhood. When transferred as rector to Salzano he became the most intimate friend of a Jewish manufacturer, Roman Jacco, and an almost daily guest at his house. On taking up his residence at Mantua as bishop he was delighted to find his friend, Jacob, established there, and became once more an habitue of his house, and when elected Pope it was again this Jewish friend, now a senator of the kingdom, who drew up the message of congratulation dispatched by the authorities of the city of Mantua to its former bishop. At Venice, too, when patriarch there, Pius mingled freely with the Jews, associating many of them in his numerous charitable undertakings, while some of the leading Jewish bankers of the city did not hesitate to intrust to him the distribution of that part of their wealth which, in accordance with Mosaic commands, they were in the habit of devoting each year to good works. In fact, there has never been a Pope in modern times who has manifested such good will and such friendly feeling for the Jews or who has taken a stronger stand against everything in the nature of anti-Semitism.

The 1906 edition of the Catholic Directory estimates the Catholic population of the United States at 12,650,944. The archdioceses of New York and Chicago are each credited with twelve hundred thousand.

Lord Hamilton of Dalzell, whose last name has frequently been discussed in these columns, has been appointed by the new Liberal Cabinet one of the five Lords-in-Waiting of the Royal Household, two of whom, the Earl of Granard and Lord Acton, are Catholics.

Mr. Salzvedel, collector of customs at Gretna, was here this week, visiting his son at St. Boniface College, and he reports that the rats have not yet come up from North Dakota, but that he will keep a sharp lookout for them.

(Continued on page 4)

WHAT IS THE IRISH QUESTION?

N. Y. Freeman's Journal.

We have no doubt there are still some people, and possibly very intelligent people, who "want to know," or profess to want to know, "what is meant by Home Rule," and why Ireland wants to have it. To such people, but more particularly to those who really desire that information, that is, who are in ignorance on the subject, and who honestly wish to be enlightened thereon, we could not do better than commend a reading of the speech delivered a couple of weeks ago in Glasgow (Scotland) by Mr. John E. Redmond, the leader of the Irish Parliamentary party.

In that speech the Irish question is made very plain, so plain that no man can fail to understand it who understands the English language and reads the speech. Of course, even without such explanation, or any explanation, the meaning of "Home Rule" ought to be, and is, plain enough. It is a self-explanatory phrase, and applied to Ireland what else does it, or could it mean but rule or government of Ireland at home, in Ireland, by the people of Ireland? Who, that has common intelligence, could understand it as meaning anything else?

As to why Ireland wants Home Rule it is obvious that the question should rather be, why Ireland shouldn't want it, and have it? To ask why Ireland wants, or why she should have Home Rule is as foolish a question as to ask why a man should be master in his own house? Who else should be master? Who else should rule Ireland but the Irish people? Who should rule America but American citizens? "Look around, the Frenchmen governs France, the Spaniards rule in Spain." Who else should rule there? The question is one that calls for no "solution" or argument whatever any more than an axiom in geometry.

Nevertheless, there is an Irish question, and it means Home Rule. It means Ireland's demand for Home Rule. It means that because of the want of it, and for no other reason, Ireland is the poorest country in the world to-day, whereas in her wealth of natural endowment and resources she has the materials through which she could be made one of the richest. But her people are not permitted to do anything that would bring this about. They have no hand or voice in the government of the country, as John Redmond thus stated in his Glasgow speech.

"The Irish people have no voice in the management of their own affairs. I don't mean to say we have no voice in the House of Commons. But the curious thing about our position in the House of Commons is that we are powerless in the settlement of Irish affairs. In the House of Commons we are on Irish questions in a permanent minority. In the government of our country at home the representatives of the people have no power to appoint or dismiss even a sub-constable of police. We cannot build a bridge, we cannot construct a tramway, we cannot do any of the elementary duties of local government even, without coming to the House of Commons for the permission of Englishmen and Scotchmen. We have no voice in Irish legislation, in Irish taxation, in Irish administration.

And, needless to say, the matter of taxation and taxes and the expenditure of them is a mighty important one, involving, to a vast extent, the well-being or ill-being of the country. How is Ireland taxed? How are the taxes spent? What is the cost to the people of the bad government forced upon them by England? On these points Mr. Redmond gives interesting information. He says: "In proportion to the population of the country, Ireland is the most expensively governed country in Europe, or in the world. The civil government of Ireland per head of the population costs just double what the civil government per head of the population costs in Scotland or England. Law, justice, and police in Ireland costs just three times what they cost in Scotland."

"The cost of the government of Ireland is increasing. Ten years ago the total taxation of Ireland was about seven millions. To-day it is near ten millions. Who has gained by the additional three millions? Is it the Empire? No; because, while the taxation of Ireland has gone up from seven to ten millions, what is called Imperial contributions—that is, the surplus which remains over after spending for the cost of the internal government of Ireland—has not materially increased. It is the cost of the government of Ireland itself that has increased; and is it not a monstrous thing that, as the population of Ireland



WHAT CAUSES HEADACHES?

Blood Poisoning, Always!

The blood is poisoned by retained tissue waste, due to defective action of the bowels, kidneys or skin. The tissue waste, or dead cells, circulating in the blood, irritates the nerves and brain, and headaches and neuralgia are bound to arise. Headache powders and opiates of any kind do harm, by aiding the retention of the blood poisons in the system. To cure headaches, purify the blood by opening the bowels, and by stimulating the kidneys and skin to increased action.

Testimonial of Mr. Bert. Cornell, Taylorville, Ont.

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"I was a sufferer from fearful headaches for over two years, sometimes they were so bad I was unable to work for days at a time. I took all kinds of medicines, was treated by physicians, and yet the headaches persisted. A short time ago I was advised to try 'Fruit-a-tives' and I did so with, I must confess, very little faith, but after I had taken them for three days my headaches were easier and in



a week they left me. After I had taken a box of the tablets my headaches were quite cured. My appetite was also poor and my stomach was bad and now my appetite is splendid and my digestion is excellent. I have been taken in all three boxes of 'Fruit-a-tives,' an exceedingly grateful to 'Fruit-a-tives' for curing me and I give this unsolicited testimonial with great pleasure.
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"Fruit-a-tives" cure headaches and neuralgia because they purify the blood by their splendid action on the liver, kidneys, bowels and skin, and thus remove all poisonous material from the system.

With these eliminating organs all active and working as nature intends them to work, there can be no poisons in the blood, and there can be no headaches or neuralgia.

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is steadily going down, as her trade and industry remain stagnant, as no effort is made to improve the commerce of wealth of the country, that the cost of governing the country should have gone up by three millions in ten years?"

A monstrous thing, truly. But how could it be otherwise under such a system of government? There must be always monstrous things in a country ruled by any other than its own people.

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CATHOLIC NOVELIST

Publishes a New Book on the History of Southern Italy.

How delightful history may be when told by a born story-teller, Mr. Marion Crawford showed us in his "Ave Roma Immortalis." What that work did for northern Italy, a new work which has just been published by Macmillan of New York, "Southern Italy and Sicily," does for the peninsula below Naples and Manfredonia (about the ancient Magna Graecia) and Sicily. A series of vivid historical pictures, painted often with all the glamor of romance, sets this field before us for over two thousand years—the rule and passing of Sicilians, of the Greeks, the Romans, of Goths and Byzantines, Saracens, the Normans, German Hohenstaufens, Charles of Anjou's French, and the Spanish house of Aragon. The story in detail stops with the establishment of the sovereignty of the Emperor Charles V. in 1529. In the introductory pages the main events of the late history are sketched. The stage upon which this age-long drama was enacted, the minor localities, and portraits of the leading figures are saliently depicted; and there are side-lights on art, literature, science, philosophy, religion, moral and economic changes, race characteristics, government. Nothing is wanting to give a rounded (if necessarily somewhat general) view of the period.

Mr. Crawford's long residence in and intimate acquaintance with Italy, his knowledge of languages, and his narrative gift made him preeminently

the man for this task. The occasional glances beyond the strict limits of the subject that place it in its setting and give the handling its philosophical completeness are admirably supplied from his cosmopolitanism of thought, acquirements, and personal observation and experience. Indeed, it is hard to see wherein, within the limits, the work could have been better done. The intricacy of the Norman and later periods is inseparable from the facts. We seem at times, indeed, to feel a certain superlativeness in the statement of the Greek part—the extravagances, as it were, of an admiration beyond control. As always in Mr. Crawford's writings, felicities of thought and expression occur: e. g., "poetry, which is itself that fourth dimension in our understanding wherein all is possible, and all that is possible is beautiful, and all that has beauty is true." Appended is an account of the modern Sicilian "Mafia" that breathes into that word, for most a word of vague import, a definite and beyond doubt its true meaning.

Modern brigandage in Sicily, the Mafia, "a certain lawlessness among the country population," Mr. Crawford seems to be the first to trace back to the far distant wars of the revolted Roman slaves—in the second century before Christ. Her fertility and natural wealth, which made the island for centuries a prize to be striven for, ever

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UNTOLD AGONY FROM KIDNEY TROUBLE.

Very often they think it is from so-called "Female Disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to Female Disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

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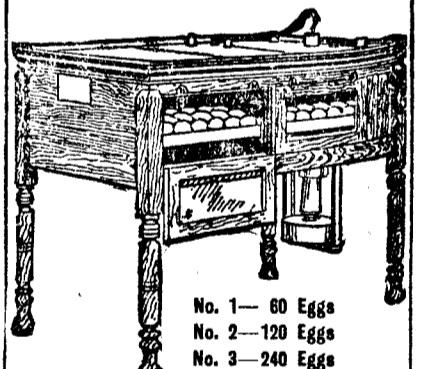
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You Pay No Cash Until After 1906 Harvest.

Poultry raising pays. People who tell you that there is no money in raising chicks may have tried to make money in the business by using setting hens as hatchers, and they might as well have tried to locate a gold mine in the cabbage patch. The business of a hen is—to lay eggs. As a hatcher and brooder she is out-classed. That's the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully.

The poultry business, properly conducted, pays far better than any other business for the amount of time and money invested.

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"Yours is the first incubator I have used, and I wish to state I had 52 chicks out of 52 eggs. This was my first lot; truly a 100 per cent. hatch. I am well pleased with my incubator and brooder. THOS. McNAUGHTON, Chilliwack, B.C."

"My first hatch came off. I got 170 fine chicks from 150 eggs. Who can beat that for the first trial, and so early in the spring. I am well pleased with incubator, and if I could not get another money could not buy it from me. Every farmer should have a No. 3 Chatham Incubator.—F. W. RAMSAY, Dunnville, Ont."

"The incubator you furnished me works exceedingly well. It is easily operated, and only needs about 10 minutes attention every day." R. MCGUFFIN, Moose Jaw, Assa.

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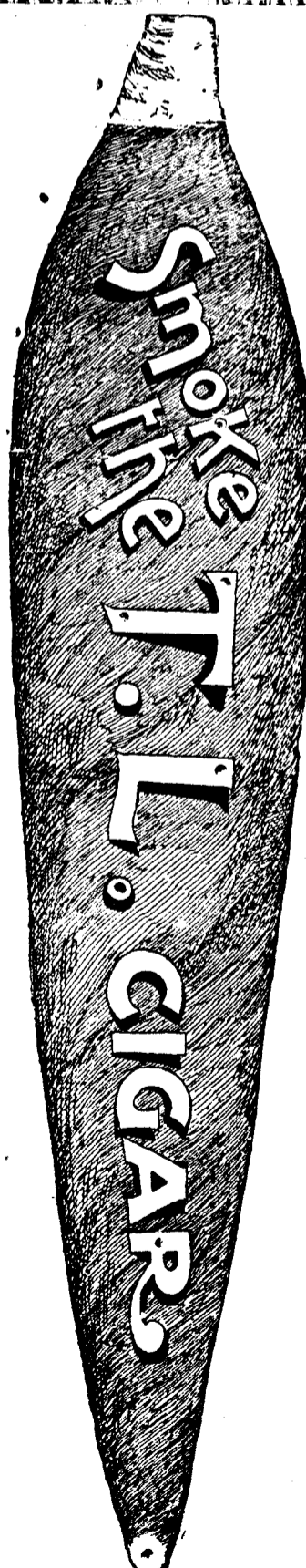
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ready to respond with profusion to the touch of peace, Rome's granary, and the foundation, later, of the temporal power of the popes, are dwelt upon. "There is probably not to be found anywhere," says the author, "an equal area of land of the same value not containing mines of diamonds, gold or silver." Two crops a year for some plants have not exhausted the soil cultivated for three thousand years. Sicilian life to-day is "almost wholly commercial." But—

"Sicily's native strength is beginning to show itself again, and if there is a resurrection in store for Italian architecture and Italian art, I venture to say that it will begin in Palermo or some Sicilian city, and not in Florence . . . nor in Rome . . . and if any such renewal of life is to come, I think it will proceed from Saracen or Norman beginnings."

Mr. Crawford's work is an unexcelled resume for the historical scholar, the student of history, or for the lover of good literature.—Exchange.

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To a person who can't be cured of constipation by Dr. Hamilton's Pills, the above reward will be paid. No cathartic medicine gives such lasting satisfaction or effects such marvellous cures as Dr. Hamilton's Pills. Relief immediately follows for headache, biliousness and stomach disorders. No gripping pains, no burning sensations, nothing but the most pleasant relief attends the use of Dr. Hamilton's Pills—others not so good. Price 25c. a box at all dealers.

THE MAKING OF A JESUIT

The course of studies according to the rule of the order, never varies. The novitiate at Poughkeepsie is the preliminary training school for all candidates for the order who enter from the eastern part of the United States. It is a new institution, having been established only a few years ago. For many years the novitiate was located at Frederick, Md., one of the oldest settlements of the Jesuits in America.

In the novitiate the postulants spend two years which are devoted to a training in ascetics or a life of spirituality. They are taught numerous 'useful arts, and as a part of their routine work are required to perform certain labors simply to impress upon them that they must ever be humble.

The lesson of humility and equality is emphasized especially by their system of retiring prominent members from their offices at the end of stated periods to other positions to which no prominence is attached. The most distinguished churchman or educator as a member of the order is put upon the same ground of equality as the humblest priest who follows the rule.

After finishing his novitiate training the postulant enters what is called the juniorate. This usually requires two years, during which he reviews the studies of the usual college courses and becomes proficient in those branches. At the completion of the juniorate a course of three years in philosophy and sciences is pursued.

At this juncture a change of proceeding takes place, and the candidate retires from active routine study and spends the following five years as a scholastic teacher in the various collegiate grades in the Jesuit colleges.

Following the five years of scholastic teaching the candidate returns to study exclusively, and spends three years in the study of theology. At the conclusion he is ordained to the priesthood. After ordination he may return immediately to his studies, and spend another year in higher philosophical work. Then he generally goes into active teaching for some time, being assigned to professorships in leading branches in the Jesuit colleges and universities. After this experience he spends still one more year in the exercises of the novitiate, and this is known as his period of tertianship.

Now the course of preparation is completed, and the priest takes his solemn vows, receives his final degrees and becomes a professed Jesuit.

The vows of the order are of two kinds—perpetual and solemn. The perpetual vows consist of pledges of poverty, chastity and obedience. They are taken at the end of the two years' course in the novitiate. These vows are perpetual only on the part of him who takes them. If later in his course the candidate should be found unworthy or unfit, he may be dispensed from the perpetual vows. The solemn vows are taken at the time of final profession and are therefore preceded by nearly a score of years in the order. They are regarded as far more important

BLOOD HUMORS

PIMPLES BLOTCHES ERUPTIONS FLESHWORMS HUMORS

Many an otherwise beautiful and attractive face is sadly marred by unseemly blotches, pimples, eruptions, fleshworms and humors, and various other blood diseases.

Their presence is a source of embarrassment to those afflicted, as well as pain and regret to their friends.

Many a cheek and brow—cast in the mould of grace and beauty—have been sadly defaced, their attractiveness lost, and their possessor rendered unhappy for years.

Why, then, consent to rest under this cloud of embarrassment?

There is an effectual remedy for all these defects, it is,

BURDOCK BLOOD BITTERS

This remedy will drive out all the impurities from the blood and leave the complexion healthy and clear.

Miss Annie Tobin, Madoc, Ont., writes: "I take great pleasure in recommending your Burdock Blood Bitters to any one who may be troubled with pimples on the face. I paid out money to doctors, but could not get cured, and was almost discouraged, and despaired of ever getting rid of them. I thought I would give B.B.B. a trial, so got two bottles, and before I had taken them I was completely cured and have had no sign of pimples since."

Burdock Blood Bitters has been manufactured by The T. Milburn Co., Limited, for over 30 years, and has cured thousands in that time. Do not accept a substitute which unscrupulous dealers say is "just as good." "It can't be."

than the earlier vows, and according to the laws of the Society and the Church, they are very binding upon the subject.

After profession the life of the Jesuit is one of entire uncertainty as regards the scene of his labors. The actions of members are guided solely by the orders of their religious superiors, and these orders are issued solely with a view to the best interests of the order and its work.—Catholic Columbian.

REORGANIZING THE CHURCH IN FRANCE

It has been decided at the Vatican to encourage the members of the several parishes in France to organize the associations, which, according to the provisions of the new law, are to take over the title to all the property of the Church in France, and great caution has been recommended to the bishops and clergy to see that no unworthy or doubtful Catholics should join such associations.

Every one of the desirable members has been made to sign an agreement which specifically states that no administrative acts of the associations to be formed would be valid without the consent of the bishop of the diocese or of the priests duly authorized by him and in communion with the head of the Church in Rome. This has already been done to prevent the possibility of laymen getting absolute control of the Church property and being placed in a position to dictate to the Church authorities.

The tremendous financial loss which the French Church will sustain by the active operation of the new law which will ultimately deprive the Church in France of a yearly income of nearly \$8,000,000, has been already partially remedied by the Vatican authorities, who have advised that every Catholic joining the new associations in each of the French parishes should pledge himself to contribute a certain amount every year to the support of the clergy of his parish. In several dioceses the amount pledged has already proved to be much more than the clergy of the parish received from the state, and then there is to be considered the fact that nearly all the priests of France will be in receipt of pensions, some for four or eight years, according to the provisions of the new law, and others during the time of their natural life. The financial condition of the Church in France, after the withdrawal of the state salaries takes place, does not worry the Vatican in the least, as in the present age the Church is most prosperous in the countries where it does not receive any assistance from the state.

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A STARTLING RECORD OF BRUTALITY

At last the authorities of the leading secular colleges of the country have become aroused to the necessity of reforming the football game as it is played nowadays. Every year has had its record of injuries inflicted on the gridiron. But this season's list of casualties appears to be more startling than ever before. The other day in a game in this city a youth of nineteen was killed. On all sides the brutality of the players has been denounced. So necessary is reform that the Chicago Tribune sent the following telegram to President Roosevelt:

"The 1905 football season practically closed to-day with two dead on the field of battle. To-day's fatalities bring the total of slain to nineteen, and the injured (record only being made of accidents out of the ordinary) to 137. This year's record of deaths is more than double that of the yearly average for the last five years, the total for that period being forty-five. A significant fact is that the teams playing an open game have escaped with less than the usual quota of accidents."
The Tribune's list shows the following: Of those killed eleven were high

No Sanatoria "more judiciously . . . and economically" managed.

<p>CANADIAN OPINION DR. R. W. BRUCE SMITH, Inspector of Public Charities, Province of Ontario. Official Report: "I was specially pleased with the attention paid to conduct the institution carefully and economically. The patients I found cheerful, happy and evidently well looked after by those in charge. I found particular attention is paid to provide nourishing dietary, carefully prepared, and the quality of the food served was excellent. This hospital depends for its maintenance largely upon the voluntary contributions of the public."</p>	<p>FOREIGN OPINION DR. H. L. RUSSELL, President of the Advisory Board of the Wisconsin State Sanatorium: "We have just recently returned from our eastern trip, in which we had an opportunity of inspecting practically all the sanatoria in the east that are designed for the treatment of tuberculosis. I am very glad to be able to write you that the very favorable impressions that we received at Gravenhurst have continued with us after this round trip. We have found no place in our travels in which money seems to have been expended more judiciously and economically than in connection with the two institutions that are under the control of the National Sanitarium Association."</p>
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The Muskoka Free Hospital for Consumptives

Increases the Accommodation by Twenty-five Beds . . .

This means twenty-five extra beds to be furnished; twenty-five additional patients to be fed every day (three regular meals and three lunches is the bill of fare daily); twenty-five extra patients to be cared for by physicians and nurses, calling for increase of staff.

The entire cost of management is increased one-third.

But so pressing are the calls of those on the waiting list, and increasingly urgent the new applications received each day, that the trustees have decided upon the step indicated, confident that the Canadian people will see that these new beds are furnished and maintained.

\$50.00 Furnishes a Bed Complete

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school players, and ten of the killed were immature boys of seventeen and under. Three hardened, seasoned and presumably physically fit college men were slain. The others were non-collegiate players. Body blows, producing internal injuries were responsible for four deaths, concussion of the brain claimed six victims, injuries to the spine resulted fatally in three cases, blood poisoning carried off two gridiron warriors, and other injuries caused four deaths. Among the injuries that have not resulted fatally are: Broken collar bones and shoulders, 19; broken legs, 31; broken arms, 9; fractures of some portions of head, 19; broken ribs, 3; spinal injuries, 3; concussion of brain, 3.
These statistics indicate plainly that what passes for a manly sport is a grave menace to young lives that should give promise of usefulness to the community. Our Catholic colleges, we are glad to say, have all along frowned on football brutality and have quickly put a stop to it whenever it appeared among any of their students. If other colleges are as strict the needed reformation will be speedily accomplished.—N.Y. Catholic News.

Northwest Review

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SATURDAY, JANUARY 20, 1906.

Calendar for Next Week.

- 21—Third Sunday after the Epiphany.
Feast of the Holy Family (Jesus,
Mary and Joseph). Commemora-
tion of St. Agnes, Virgin, Martyr.
- 22—Monday—Saints Vincent and An-
astasius, Martyrs.
- 23—Tuesday—The Espousal of the
Blessed Virgin.
- 24—Wednesday—St. Timothy, Bishop,
Martyr.
- 25—Thursday—The Conversion of St.
Paul.
- 26—Friday—St. Polycarp, Bishop,
Martyr.
- 27—Saturday—St. John Chrysostom,
Bishop, Doctor.

EXTRACTS FROM THE MOST REV. ARCHBISHOP'S LATEST CIRCULAR TO THE CLERGY

(Continued)

Parents and Schools

As children should be sufficiently instructed to learn their catechism by heart, there is a grave obligation for parents to send their children to school before the First Communion. Parents who neglect this duty either through carelessness or avarice are liable to be treated by the confessor as penitents who refuse to fulfil a grave obligation.

Religious Instruction of Indian Children

In conformity with the intentions and express orders of His Holiness, and to show our especial care for our dear Indian children, we deem it advisable to make the following regulations:

In each Industrial School or Indian boarding school, the Rev. Principal, who has the care of souls like the pastor in his parish, will kindly teach catechism to the children, on Sundays during one hour and twice during the week, half an hour each time, in the children's mother tongue. If the Principal does not know that language well enough, he should provide a substitute. If the children speak different languages they should, if their number is sufficient, be divided up into distinct groups.

In order that the children when they return to their respective Reserves,

may not be strangers to the church and family prayers, they should learn the Church prayers and some hymns in their mother tongue.

In the beginning of each year, or at Christmas time a retreat, of at least three days, should be preached in the children's mother tongue, at least as regards preparation for the Sacrament of Penance.

For the Indians as well as for the white people, religion explained in the mother tongue is much more effective.



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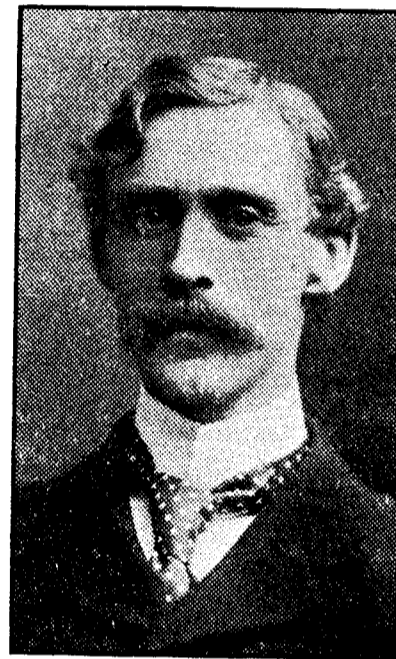
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Persons and Facts

(Continued from page 1)



Mr. J. E. O'Connor, the newly elected President of the Catholic Club first saw the light in Detroit some thirty-nine years ago. Although born on the other side of the line he is of distinguished Canadian parents, his father having been a member of Sir John Macdonald's Cabinet of 1872, being afterwards appointed to the High Court Bench in 1884. At the age of eight Mr. O'Connor entered Ottawa College, where he passed the next eight years of his life. After a short time spent at St. Mary's Jesuit College, Montreal, and St. Michael's College, Toronto, he entered Toronto University in 1887. Having spent five years in the latter institution he entered the Law Society of Upper Canada, studying for five years in the offices of Messrs. McCarthy, Osler, Hoskin & Creelman, being under articles to Mr. Wallace Nisbet.

In Dec. 1903 Mr. O'Connor came west to Winnipeg, and was admitted to the Bar in June of the following year. Since then he has been a member of the firm of Morice & O'Connor, Barristers, Bank of Ottawa Building.

Of genial personality, an attractive and interesting conversationalist, he has made many friends and is sure to make a popular, dignified and able President of the Catholic Club.

The annual election of office bearers of the Catholic Club took place on Tuesday evening of last week. There was a good attendance, and what is considered a very strong executive was elected. The committee consists of the following gentlemen: Pres., J. E. O'Connor; Vice-Pres., E. R. Dowdall; Recording Sec., O. Marrin; Treas., S. Clancy; Messrs. J. J. Dutton, J. J. Callaghan, T. J. Coyle, C. W. O. Lane, W. Jordan, D. Dalton and A. E. Burns.

To the skater there is no more pleasing place to spend an afternoon or evening than at the Auditorium Rink. Everything that makes for comfort and enjoyment is to be found there, and, judging from the attendance, the public seem to have found out for themselves that as a skating resort the Auditorium cannot be surpassed in the city.

As will be seen from our advertising columns, the Royal Cleaning and Pressing Company are making a specialty of the treatment of Ladies' and Gentlemen's clothing. The treatment con-

sists of cleaning, pressing and dyeing, and, in addition to these features, all garments consigned to their care will be subject to a thorough overhauling and necessary mending and repairing will be included, so that the clothing will be returned to the owners in a condition practically as good as new. The Royal Cleaning and Pressing Company's premises are situated in the Steele Block, Portage Avenue—a most central spot; the firm call for and deliver all goods, and to those who wish to have their wearing apparel always appear neat and tidy we are sure the Royal Cleaning and Pressing Company will appear a boon. Phone No. 3677.

Our advertising columns this week contain the name of that well known photographer, Mr. Robson, of 490 Main Street. Mr. Robson's work is too well known to require any comment from us. Since setting up business at the above address the class of work he has turned out has always been of a very high order, and has richly merited the unstinted praise which has been bestowed on it by the people of Winnipeg. In the future the work turned out of this studio will continue to rank foremost in art and beauty, and we are sure anyone placing orders there will be thoroughly satisfied.

Joseph Dorgan, of St. Mary's parish looks forward to a great future for the Black Hills, S.D., which he visited recently as press representative for the Patterson Party of stockholders, who went there to investigate the Home-stake Extension Mine.

OBITUARY

Mr. A. E. Burns, of the firm of Bradstreets, returned last Monday from Toronto, where his mother died recently. The family have resided in Toronto for the last thirty years, and are well known and respected. The deceased leaves many friends and relations to mourn her loss.

R. I. P.

Regina Notes.

Though fifteen days of 1906 have passed by your correspondent hopes it is not too late to wish the reverend editor, the publisher and staff with the many readers of the Northwest Review a very bright and prosperous New Year.

Christmas and New Year were indeed seasons to be remembered by Regina Catholics. The fine new church was well filled at all the services, the choir acquitting themselves in a highly commendable manner.

The Misses McCusker spent their holidays in the city, from St. Mary's Academy. Miss McCusker returned January 3, but Miss Madge is still at home.

A very interesting meeting of St. Mary's Altar Society was held on Sunday, it being the annual meeting. The President, Secretary and Treasurer presented their several reports. Mrs. McCusker, the retiring President, has very successfully held her position for nearly two years. During that time a great deal of money has been raised for the church—among other things the beautiful new altar has been paid for. A hearty vote of thanks was tendered Mrs. McCusker by the members of the society. Miss McDonell, who for the past year has very creditably held the position of Secretary, retires on account of leaving the city. To her, as well as

WRITE FOR OUR JANUARY AND FEBRUARY SALE CATALOGUE

It has just been issued and it contains thirty-six pages of bargains, not ordinary bargains, but the kind that represent material savings, savings on the regular Eaton prices, and you know what that means, for Eaton prices represent the lowest possible with all middlemen's profits eliminated.

The Catalogue is sent for the asking and it is well worth having

The Sale was originally intended to stimulate what was at one time the two dull winter months. It was a sort of general clear-up prior to stock-taking, but it has grown until now we are compelled to commence months in advance to prepare for it. It is so great that to fully profit by it, to enjoy the advantage of selection, you must order early. If you wait many of the lines may be sold out, and it will be impossible for us to duplicate them at the same price.

Talking of Prices

Although all cottons have advanced from 30 to 60 per cent, we are selling our cotton garments at a reduction on our old prices. The reason is that being in close touch with the condition of the market we bought heavily in advance.

If, therefore, you want to profit to the full extent of our forethought, in this particular respect, order at once. To order you must have a Catalogue, and if you have not one we will gladly send it you.

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Mrs. Kramer (nee McLaughlin), the Treasurer, votes of thanks were passed. The new officers are: Hon. Pres., Madame Forget; President, Mrs. Rimmer; 1st Vice-Pres., Mrs. Acaster; 2nd Vice-Pres., Mrs. Keenan; Secretary, Miss Lenhard; Treasurer, Miss Mahar. The Rev. Spiritual Director, Rev. Father Suffa delivered a short and most interesting and instructive address.

The weather has been ideal winter weather up to date. To-day there seems prospect of better sleighing, for although sleighs have been in use, the roads have not been all that could be desired. Curling is the order of the day now as the Big Bonspiel will be in full swing on Tuesday morning. The Ladies of the Hospital Aid will serve coffee and cake, as will also the Auxiliary Club and Alexandra Club, during Curling Week.

The first marriage celebrated in the new Catholic church was celebrated January 9. We had not the pleasure of being present but send you a clipping from the "Leader" of that date: "On Tuesday morning at 9 o'clock Mass, John W. Ehman and Elizabeth Dutkowski, were wedded in St. Mary's R.C. church, being the first couple joined in the holy bonds of wedlock within its consecrated walls. The young couple being well and favorably known, their friends and relatives gathered in large numbers at the residence of the bride's parents and enjoyed the day and evening in the true "Marriage Feast" spirit. Music, song and dancing were never wanting and the time honored custom of stealing the bride's slipper and having the same redeemed after a spirited auction was carried out, the ransom being Mr. Daniel Ehman, and the price paid \$15.00."

GENA MACFARLANE

LYCEUM JOTTINGS

Hail! The Conquering Heroes Come. Those green and white shirted puck-chasers of the Lyceum seven that gained such a signal victory last week over the strong Victorias, last year's champions of the Junior League. And, moreover, there was a turn-out of Lyceum supporters that was worthy of the initial victorious game. The Lyceum games are worth attending, if only from a hockey standpoint.

The remainder of the Junior League schedule in which the Lyceum is represented, stands as follows: Friday, Jan. 26—Lyceum vs. Kennedy, at Wesley. Friday, Feb. 2—Lyceum vs. Winnipeg, at Arena. Wednesday, Feb. 7—Lyceum vs. Victoria, at Auditorium. Friday, Feb. 16—Lyceum vs. Kennedy, at Auditorium.

The Lyceum is now striking its pristine pace after the interruption of the holidays. The Quartettes, string and vocal, have resumed rehearsals, the dramatic branch's last rehearsal brought out a full representation; the "gym" is finally in motion, while the orchestra and hockey branches are maintaining their full practices with unbroken regularity.

It was expected that the weekly Thursday evening meetings by this time, would have become a feature of the Lyceum, but an unfortunate collapse of the ceiling has prevented the furnishing of the parlor as soon as had been looked for.

This week's public reception, held on Thursday evening, fell too near publishing day to permit of a fair report in the Northwest Review. Extended notice of Rev. Father Drummond's very enjoyable and learned lecture, and the musicale will be given in the next issue.

ST. MARY'S SCHOOL

St. Mary's School in entering on a collegiate course of its own, has refused all state support, and no longer submits to anything that is suggestive of state control in the matter of text books; hence all such as are offensively Protestant have been discarded, not blindly through religious bias, but because the Catholic books, besides safeguarding the child's faith and morals, are superior in method, plan and choice of material.

No apology need be made for adopting methods distinctively and absolutely Catholic.

They are based upon the sound principle ever adhered to by Mother Church, and followed with much success by her great religious teaching orders. Now, the question arises why do Catholic parents send their children to public schools, when they have such a mag-

nificent school of their own, the equipment of which is second to none in Western Canada presided over by the Brothers of Mary in the Boys' department, and in the Girls' department by the Sisters of the Holy Names of Jesus and Mary.

School Hockey

The Brothers' rink at the rear of their house is becoming quite popular with the young athletes who play there. The contests that came off between the "Thistles" and the "Stars," two teams from Brother Thomas's class, created not a little excitement among the other boys, the score for these matches played, three in all, is as follows:

"Stars"	"Thistles"
1-3	10
2-2	1
3-2	10

Now why not form a league and have matches come off say every Thursday and Saturday. You have abundant material only too glad to participate in a friendly game now and then. Brother Thomas has set you the pace with his speedy bunch of puck chasers, the "Thistles" and "Stars." Frank Russell is Captain for the "Thistles" and for the "Stars" we have James Brogue.

The "Brownies" from Bro. Joseph's class will play its first game this week against the strong "Junior Lyceums," but these notes are written too early for comment on the result. However, we feel sure that the Brownie's will put up a good front to their opponents and make it lively for them in the first half. Brother Edward's team, the "Junior Lyceum's" have Kavanagh for Captain, and O'Leary is Captain for the Brownies.

There are four new teams organizing under Brother Andrew, the "Olympics," "Imperials," "Crescents," and the "Shamrocks;" Captains J. Roshon, Jeffard, C. Bawlf, P. Sullivan.

The Curriculum

Little fellows of the junior class on entering the portals of St. Mary's school for the first time are taken in charge by Bro. Matthias who has a happy knack of making them feel at home almost immediately; his congenial manner fills in that void which children experience in the public schools.

After going through the rudiments of the three "R's" though loth to leave Bro. Matthias and their tiny classmates, they pass on to Brother Joseph to take part in the race for the laurels of the third and fourth grades and under the strict but kind Brother Joseph they are promoted to the fifth and sixth grades under Bro. Thomas. Here they work their way to the seventh and eighth grades with Brother Andrews at the head. At this point many of St. Mary's pupils have to leave school for salaried positions, and those who continue their studies pass into Brother Edward's High Class, sections A. B. where they finish their education and bid a reluctant adieu to St. Mary's and the Rev. Brothers with whom they passed the happiest days of their lives.

N.B. The half yearly exams. will take place during the present week, and next week. For full reports look in these columns.

BLEEDING POLAND

When Finland gets home rule out of the new shuffle in Russia and the Russians proper get free institutions surpassing the dreams of all but the wildest reformers, suffering Poland is dazed for a day with the prospect of liberty and then put back under the rude embrace of martial law. There is a vast difference between the situation in Finland and Poland, but the gap between martial law and practical self-government is wide indeed.

Finland had the machinery of self-government in working order as late as 1898, and it required but the will of the czar and a stroke of his pen to put it in working order again. Early in the 19th century the Poles possessed a liberal constitution, with a diet, a ministry accountable to the people, a separate army and liberty of the press, but after a series of insurrections and wars, Russia, with the help of Austria, effaced the kingdom of Poland, as it was called from the Russian official documents. Since then all education has been in the Russian tongue, the Russification of Poland has gone on remorselessly. Peace Poland has not known for a generation and not even the peace that the Finns and Russians have had during the past two turbulent years. Strikes, riots, insurrections and the Cossack Iron heel have been the order of the day in Poland, and many a gory page has been written in the history of Lodz, Warsaw and other Polish cities.

The czar's liberal hand-out of privileges to the oppressed Russians at home



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and to the Finns has not swelled the heads of the Poles, and of late they have not asked the rights they enjoyed 80 and 100 years ago, nor even the liberty possessed by their fellow Poles in Galicia under the Austrian crown. They have only asked freedom of conscience, freedom from arbitrary arrest, freedom of the press, of public meeting and association and a national legislature that shall be something more than a farce. These things conceded, they will assent to the czar's appointment of all administrative officials. It seems at times as though Poland must fight Prussia—and that means all Germany—as well as Russia in her struggle for liberty. Prussia has its own Poland and with difficulty is Germanizing the Poles of Posen and west Prussia. It was believed during the war in Manchuria that the Kaiser stood ready to police Russian Poland with German bayonets in case the withdrawal of the czar's troops for the far east led to uprisings. Seemingly William III. does not want the Russian Poles to have the free institutions of the Finns, nor even those in prospect for the Russians at home. Prussia actually co-operated in the suppression of the Polish uprising of 1863, and for nearly a century the Berlin Government has firmly opposed Polish Independence. Like his predecessors on the throne, the German emperor has reason to dread a revival of Polish independence, and whatever influence he has with the czar is likely to be used to thwart the ambitions of Poland. Thus, the hapless country is now, as heretofore, between two fires. —Home Journal and News.

The Duke's Response

The London "Daily News" tells the following story: "The late Duke of Cambridge's father had a habit of making responses on his own account during the Church service. 'Let us pray,' said the clergyman. 'By all means' responded the Duke. The clergyman began the prayer for rain. 'No good, so long as the wind is in the east,' muttered the Duke. 'Zacchaeus stood forth, and said, 'Behold, Lord the half of my goods I give to the poor.' 'Too much, too much; don't mind subscribing, but cannot give half,' said the Duke. When one of the commandments was read the Duke responded, 'Quite right, quite right, but very difficult.'"

"Pa," said Willie, "an equine means a horse, doesn't it?" "Yes." "And an ox is a kind of cow, isn't it?" "Yes, one kind." "Well, what kind of a blamed thing is this equine ox everybody's talking about?" Pa thought a minute, looked sheepish and then said, as he backed out of the room. "Oh, that's a wether."—Kansas City Telegram.

"Goodness!" exclaimed the policy-holder. "I hope no more of these insurance companies get tangled up." "Hope not myself," replied the friend. "Do you carry a policy?" "No, but I depend on the insurance companies for my supply of blotters."

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CARL SCHURZ AND THE CHURCH

Carl Schurz has been an eminent figure in American life for many years. He is regarded everywhere as a broad-minded and cultured man. By voice and pen he has supported vigorously every movement looking to the betterment of mankind. Never, until now, has he given sign that he possesses any bias against the Catholic Church. It seems Mr. Schurz was born of Catholic parents and was brought up a Catholic, receiving his first Communion and Confirmation. In his youth, however, he left the Catholic Church. This we learn from his "Reminiscences of a Long Life," which he is contributing to McClure's Magazine. As to why he ceased to be a Catholic Mr. Schurz says:

"What was most repugnant to me was the claim of the Church to be not merely the only true Church, but also the only saving one, and that there was absolutely no hope of salvation outside of its pale, but only damnation and eternal hell fire. That Socrates and Plato, that all the virtuous men among the heathen; that even my old friend, the Jew Aaron; nay, that even the new-born babe, if it happened to die unbaptized, must forever burn in unquenchable fire,—yes, that I, too, were I so much as to harbor the slightest doubt concerning their terrible fate, must also be counted among the eternally lost—against such ideas rebelled not only my reason, but my innermost instinct of justice. These teachings seemed to me so directly to contradict the most essential attributes of the all-just Deity, that they only served to make me suspicious of all other tenets of the creed."

If Mr. Schurz gave up the religion of his youth for these reasons we must say that he never understood Catholic teaching. It is not Catholic doctrine that there is no hope of salvation outside the visible membership of the Catholic Church; the Church does not teach that Socrates, Plato, and all the virtuous men among the heathen are damned; it does not hold that Aaron and the new-born babe, if it happen to die unbaptized, must forever burn in unquenchable fire; nor does it declare that if anyone doubts their terrible fate he too will be eternally lost.

It is true, as Mr. Schurz says that the Catholic Church does claim to be the only true Church of Christ. That Church was founded by Christ Himself. The hundred or more warring sects owe their origin to men. How can they all, with their many differences in point of doctrine, be the true Church? The Catholic Church counts in her membership not only those who belong to the visible Church, but all outside her fold who are faithfully following the light as they see it and keeping the moral law. For Mr. Schurz's benefit it might be well to quote a Catholic authority on this matter. Pope Pius IX., in an Encyclical letter to the Italian bishops, dated August 10, 1863, says: "It is known to us and to you that those who are in invincible ignorance of our most holy religion, but who observe carefully the natural law and the precepts graven by God upon the hearts of all men, and who being disposed to obey God, lead an honest and upright life, may, aided by the light of divine grace, attain to eternal life; for God, who sees clearly, searches and knows the heart, the disposition, the thoughts and intentions of each, in His supreme mercy and goodness by no means permits that any one suffer eternal punishment, who has not of his own free will fallen into sin." In the case of pagans like Socrates and Plato, it is the teaching of the Church that God sincerely wills all men to be saved, and that He gives sufficient grace to all men—pagan or Christian—for salvation.

Now, this is a vastly different kind of doctrine from the monstrous teaching Mr. Schurz imputes to the Church. How, as a young man, he could become possessed of the notion that Catholic belief was what he pictures it in his Reminiscences it is hard to say. A possible explanation may be found in the theory that Schurz the youth was a dreamer, and that he conjured up a monster and called it the Catholic Church. It is certain, for one thing, that whatever instruction he received must have been of a very inferior quality. Not even a dreamer, were he properly taught the doctrines of the Church, could produce so horrible a caricature of Catholic belief as Mr. Schurz furnishes in McClure's Magazine.

Other references to the Catholic Church in Mr. Schurz's "Reminiscences" are omitted in their publication in McClure's Magazine; but the announcement is made that the portions withheld will be restored, when the "Reminiscences" appear in book form. If the

omitted paragraphs are similar in character to what we have quoted their suppression would be a good service to Mr. Schurz. We cannot conceive that that gentleman in his last years, when he is on the brink of the grave, one may say, wishes to do the Catholic Church a serious wrong. For the sake of his reputation alone, if for no other motive, he should try to deal fairly with the Church. That he has not done, for, as we have shown, what he has written so far misrepresents her outrageously. If Mr. Schurz desires to merit the respect of all fair-minded men, he will suppress in his forthcoming book the unjust references to the Catholic Church. And since, in his youth, it seems he was so poorly instructed in Catholic doctrine, it might be well for him to study anew the teachings of the Church. With more light it is not impossible that Carl Schurz may want to return to the religion of his fathers.—Catholic News.

EXPOSING THE "EX-PRIESTS"

The "ex-priest" type of lecturer is a pest that has troubled Catholics in this country for many a day. Especially in strongly Protestant communities do such assailants of the Church thrive. Their method is to represent themselves as men who, for conscientious reasons, have abandoned the Catholic priesthood. They claim to have discovered the "pure gospel," and, now that they have seen the light, they are eager to reveal the "inside workings" of the institution that had formerly "kept them in bondage." This they pretend to do in "lectures" where the admission fee is well looked after by their managers.

Of course, these "ex-priests" are either impostors, men who had never been ordained at all, or, if they ever served in the priesthood, men who had to leave the Church for the Church's good. Our readers must be familiar with the career of many of them, for we have made it a point to expose almost every one who has appeared in search of the dimes and quarters of haters of Catholicity. Frequently we have been asked to supply back numbers of The Catholic News containing the record of some one of these swindlers. But often this has been an impossible task. Now, happily, we are able to refer any seeker for information concerning such calumniators to a pamphlet just issued by the International Catholic Truth Society "The Business of Vilefication Practised by 'Ex-Priests' and Others" is the title of this publication. In it are to be found the records of Bernard Fresenborg, one of the latest of the tribe, whose "Thirty Years in Hell" has been so widely disseminated; John Rannie, W. J. Delaney, J. V. McNamara, Victor M. Ruthven, Henry Koehler, Peter A. Seguin, William Bluett, Edmund H. Walsh, Father Chiniquy and others. Any clear-headed Protestant, into whose hands a copy of this pamphlet is placed will not fail to appraise the "ex-priests" at their true value. We advise any of our readers who seek material with which to foil the "ex-priests" to send to the International Catholic Truth Society for one of these pamphlets. The address is Arbuckle Building, Brooklyn, N.Y., and the cost of the pamphlet is five cents each, or three dollars a hundred.—Catholic News.

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MACLAREN'S TRIBUTE TO THE CHURCH

The Rev. Dr. Watson, known better by his pen name, Ian MacLaren, is a Presbyterian minister of Scotland. Naturally one would think that it would be too much to expect a tribute to the Catholic Church from such a source. But Dr. Watson is a scholar and a cultured gentleman; so, after all, it should be no great surprise to learn that recently at Father Barry's bazaar in Liverpool he spoke in high terms of praise of the old Church. He took that opportunity he said of expressing, with some knowledge of the facts, his profound respect for the high character and the national patriotism of the Catholic Church of Scotland.

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Dr. G. A. DUBUC, M.D.
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There is in St. Boniface Hospital a Ward for C. N. E. patients, who are attended by physicians appointed by the C. N. E. Co. They are: Dr. C. A. Mackenzie, Dr. E. Mackenzie, and Dr. Wm. Rogers. And a second Ward for C. P. E. patients, attended by Dr. Moorehead, who is appointed by the C. P. E. Co.

The Scotch priest had been distinguished for his devotion and his urbanity, for his culture and his loyalty, and he did not know that the eighteenth century in Scotland, rich although it was in scholars and ecclesiastics, produced any finer figure than Bishop Hay, who more than any other man in that century established and commended the Catholic Church in Scotland. While he might be pardoned for paying this tribute to the Catholics of his own race, he was not forgetful of and yielded to none in respect for the virtue of the Catholic Church in other lands, and not least in Ireland and England. It seemed to him that no minister of religion had been more true and faithful to a poor and suffering people, or done more to sustain a high standard of social morality than the Irish priest, and no body of men in England made greater sacrifices for their principles during the last three centuries, or, in proportion to their numbers, made a larger contribution to sacred and other learnings than the English Catholics. It ever had been grateful to his mind to observe the excellencies of those from whom he might be separated by differences either of creed or of party; and as he closed his public life in Liverpool, he was proud to remember the intimate friendships he had had and still had with distinguished ecclesiastics of the Catholic Church, and the cordial welcome he had more than once received at Catholic functions. His most earnest prayer was that year by year prejudices which were the heritages from an unfortunate past, and which had been too warmly treasured in Liverpool, might gradually die down into grey dust and be forgotten, and that those that loved the same Lord might come more and more to live together in charity, contending only who should do most to rescue the fallen and to shield the young, and to bring in the day when that city of their habitation should be filled with peace and prosperity, with holiness and sweet content.—Catholic News.

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WHERE THE IGNORAMUS LIVES

Editor Sacred Heart Review:—
The secondary (and second-rate) editor of the Herald gives a specimen of his (or her) usual erudition in reproaching King Oscar of Sweden (a man of singular note for his knowledge) with ignorance of history in assuming the title of "King of the Goths and Vandals."

In the first place, King Oscar has not assumed it. It is the title of immemorial use in Sweden.

Secondly, the editor aforesaid gives the title falsely. It is not: "King of the Goths and Vandals," but, "King of the Goths and Wends."

Sweden is a double kingdom, made up of the old Svealand, in the middle, and the old Gothland, in the South, a certain number of Wends or Slavs, being also adjoined. To these conjoint territories has since been added Norrland. It is safe to say, then, that every King of Sweden, since at least 1300, has been crowned "King of Sweden, of the Goths and Wends."

There is an ignoramus in the case, undoubtedly, but he lives, not in Stockholm, but in Boston.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

there to fail, and they were forced to halt at that place, then it might be no harm to pay attention to the injunction, and see what came of it, they were all unanimously of his opinion. Thereupon, as though by some design, in the midst of a calm the breeze sprang up freshly again, and they proceeded on their way. When they came to the indicated spot, all were again on deck, unable to forget the strange incident at Paxos; and on a sudden, the wind fell, and they were becalmed.

Thramnus, accordingly, after a pause, leaned over the ship's side, and, as loudly as he could, shouted that the great Pan was dead. No sooner had the words been pronounced than all round the vessel were heard a world of sighs issuing from the deep and in the air, with groans and moanings, and long, wild, bitter wailings innumerable, as though from vast unseen multitudes and a host of creatures plunged in dismay and despair. Those on board were stricken with amazement and terror. When they arrived in Rome and were recounting the adventures of their voyage, this wild story sent its rumor fear and near, and made such an impression that it reached the ears of Tiberius Caesar, who was then in the capital. He sent for Thramnus and several of the passengers, as Plutarch records, for us, particularly one, Epitherses, who afterwards, at Athens, with his son Aemilianus, and the traveller Philip, used often to tell the story till his death. Tiberius, after ascertaining the facts, summoned all the learned men who chanced then to be in Rome, and requested their opinion.

Their opinion which is extant, matters little. The holy fathers who have investigated this occurrence are divided in their views. It must be remembered that Plutarch relates another truly wonderful fact universal in its range, as being notoriously simultaneous with the singular local adventure above described—the sudden silence of Delphi, and all the other famous pagan oracles from the 8th day before the Kalends of April, in the 202d Olympiad, at six p.m. At that hour, on that day, (March 25th, Friday, Anno Dumini 33), those oracles were stricken dumb and nevermore returned answers to their votaries. Coupling these phenomena together, in presence of a thousand other portents the holy fathers think, one party of them, that the enemy of man and of God, and that enemy's legions were grieving and wailing at the hour which Plutarch specifies (the time of evening, and on the very day, when Our Lord died), at the redemption just then consummated; others that the Almighty permitted nature "to sigh through all her works," in sympathy with the voluntary sufferings of her expiring Lord.

"Now hearken," proceeded Dion in his letter, "to how I was occupied hundreds of miles away, in Heliopolis, at the time, the very hour of the very day, when so wild and weird a response came from the powers of the air and the recesses of the deep to those who shouted forth, amid a calm, on the silent breast of the Aegean Sea, that the great Pan ('the great All,' 'the universal Lord,' as you my friends are aware it means in Greek) had died!

"I had gone out, shortly before the sixth hour on this sixth day, to take a stroll in the tree-shaded suburbs of Heliopolis, with my friend Apollophanes. Suddenly, the sun, in a horrible manner, withdrew its light so effectually that we saw the stars. It was the time of the Hebrew Pasch, and the season of the month when the moon is at the full, and the period of an eclipse or of the moon's apparent conjunction with the sun, was well known not to be then; independently of which, two unexampled and unnatural portents, contrary to the laws of the heavenly bodies, occurred: first, the moon entered the sun's disc from the east; secondly, when she had covered the disc and touched the opposite diameter, instead of passing onward she receded, and resumed her former position in the sky. All the astronomers will tell you that these two facts, and also the time of the eclipse itself, are equally in positive deviation from the otherwise everlasting laws of the sidereal or planetary movements. I felt that either this universal frame was perishing or the Lord and Pilot of nature was himself suffering; and I turned to Apollophanes, and 'O light of philosophy, glass of science!' I said, 'explain to me what this means.'

"Before answering me, he required that we should together apply the

astronomical rule or formula of Philip Aridaeus; after doing which with the utmost care, he said: 'These changes are supernatural; there is some stupendous revolution or catastrophe occurring in divine affairs, affecting the whole of the Supreme Being's creation.'

"You may be sure, my friends, that we both took a careful note of the hour, the day, the week, month, year; and I intend to inquire everywhere whether in other lands any similar phenomena have appeared; and what overwhelming unexampled event can have taken place on this little planet of ours to bring the heavens themselves into confusion, and coerce all the powers of nature into so awful a manifestation of sympathy or of horror."

He ended by conveying to Aglais and Paulus the loving remembrance of the Lady Damarais.

Aglais and her son and Esther were spellbound with amazement when this letter had been read; and Paulus exclaimed:

"What will Dion say when he hears that we also saw this very darkness at the same moment; that the veil of the Temple here has been rent in twain; and that he who expired amid these and so many other portents, Esther, and in the full culmination of the prophecies, is again living, speaking, acting, the Conqueror of death, as he was the Lord of life?"

"Let us go to Athens, let us bring our friends, the Lady Damarais, and our dear Dion to learn and understand what we have ourselves been mercifully taught."

So spoke Aglais, offering at the same time to Esther a mother's protection and love along the journey. Paulus was silent, but gazed pleadingly at Esther.

It was agreed. But in the political dangers of that reign, Paulus, owing to his fame itself, had to take so many precautions that much time was unavoidably lost.

The Bad Cold of To-Day

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Don't be humbugged into taking something "just as good," ask for Dr. Wood's and insist on getting it. Put up in yellow wrapper, three pine trees is the trade mark and price 25 cents.

Meanwhile, he had again asked the Jewish maiden to become his wife. Need we say that this time his suit was successful? Paulus and Esther were married.

To be Continued

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"Myron, did you notice what a stir Luella made in meeting this morning? You know it is the first time she's been since she came home from the seminary," chirped Mrs Judge Thayer throwing back her pink cap ribbons and setting her head complacently against the cushion of her favorite chair.

"Well, I can't say that I noticed any particular stir," the judge began, slowly "What—"

"Oh, of course you didn't! I might have known!" the little lady broke in. "When did you ever notice any thing? Unless it was a new statute or a town meeting, or—maybe a mad bull! Why when she struck up in the choir everybody in the meeting-house was craning round to see who it could be. I heard that deaf Mr. Davitt asking his wife what the matter was. And when we came down the aisle, I suppose you didn't notice David Kellogg and Burton Ames, and I don't know how many more of the young fellows hanging round the door. It's plain we shan't want for young company this summer."

Mrs. Thayer let her gaze wander to the garden, where syringas and snow-balls glimmered faintly in the moonlight, and went on rocking contentedly. "Luella is the best girl in the township, and the prettiest too. I guess I don't need any young fellows to tell me that!" growled the judge.

"Well, there, you needn't get so excited. One would think you were her father at least, instead of her great uncle by marriage. I will say, though, Myron, you've been as good as a father to her. Yes," she continued placidly, "Luella's a good girl, and does credit to my bringing up. She's nice and pleasant and restful, not always putting her oar in like—What's that you say? 'Never got any chance?'"

But the judge had gone to lock up for the night; and by the time old Towser and the elusive "kitty" had been coaxed in from their wanderings and the doors and windows fastened his wife had forgotten the insinuation. "Yes, Myron," she resumed, although her husband had not spoken since they climbed the stairs to the big front chamber, "I feel that I shall enjoy it. It will be very interesting to study the views of the rising young men of this generation. I'm free to confess I've

got rather tired of hearing old deacon French and Mr. Bassett lay down the law. One ought to keep up with the times."

"You'll enjoy it!" chuckled the judge. "You'll enjoy it! Minerva, I believe you think the young fellows are coming to see you instead of Luella!"

Mrs. Judge Thayer, the most "literary" person in Wynsboro, was too securely entrenched in the admiring regard of family, church and community to mind even so open a taunt as this. "Luella has been trained by me and by Mrs. Emma Willard, and she knows what a young woman owes to her elders—if you do not!" she retorted, severely, and tying the strings of her lace-ruffled nightcap beneath her chin, she lay down to pleasant dreams.

If the dreams promised green fields and pastures new, they were richly fulfilled. Evening after evening the brass knocker rose and fell discretely. The Misses Campbell at the window across the way found it quite exciting. And so did Luella's devoted aunt, who, seated in state in the rose-scented parlor, clothed in her second best black silk, cast her pink ribbons back from her shoulder and tossed her head gently in pleased anticipation of the coming fray.

"Conversation? Conversation, sir, is argument!" said Dr. Johnson. Mrs. Thayer would have said it if he had not forestalled her. And in spite of all their efforts to escape it, that was what the youths encountered who came to the rose-scented parlor.

Good-natured, curly-pated David was the first victim.

"Good evening, David!" said Mrs. Thayer, heartily, beaming upon him all bright expectancy.

"Good evening!" murmured Luella, in her low sweet tones. And not another word did she utter until the clock in the hall having struck ten times, David rose, and she murmured, "Good night!"

But not so her aunt. "Well, David," she began, hitching her chair a little nearer, "I hear you young folks are talking of getting up a citizen's ticket this fall. I guess that's a good thing, but as for nominating Judge Greene for the legislature, you might as well nominate the revised statutes—they'd run as well."

"Yes'm," conceded David absently. He was watching the light shift on the girl's smoothly banded hair as she

bent her head above the bit of sewing she held. "Are you going to join the chorus for the music festival, Miss Luella?" he blurted out desperately.

Luella lifted her eyes; but her aunt, leaning forward on the edge of her chair, struck in volubly.

"No, she ain't. She has about all she can do in the choir, seeing that the tenor and the alto get mad and leave once a month. Mr. Scudder says he don't know what he'd do without her. Well, that's so. Luella; you needn't shake your head at me. And, speaking of churches, what is your opinion as to painting the steeple of the First Congregational? Do you go for white or dark colored?"

This was a question that had all but rent Wynsboro in twain, and Mrs. Thayer ceased articulate speech for an instant while she waited for the answer. But a shrill sibilant of inquiry filled the pause, and finding that no response was immediately forthcoming, she caught her breath and launched out upon a flood of comment and conjecture, ranging from the political outlook to the minister's last baby, that lasted until, with a final despairing glance at the placid beauty on the sofa opposite, David rose and took his leave.

"Really, I'd no idea that boy had grown up so sensible. He talks very well indeed," remarked Aunt Minerva, rocking gently, in a pleasant retrospective glow. Uncle Myron stole a glance at Luella, and then heaved a sigh, but Luella laughed.

Once or twice, when a special favorite of his called, the judge tried to make a diversion. At other times he hung round on the outskirts, mildly distressed. But no one ventured upon open rebellion, and Mrs. Thayer, all unconcerned, rejoiced in the influx of new ideas, and quoted "the modern point of view" to Mr. Bassett.

All pleasant things must have an end. The roses had faded and dropped their petals and the asters had begun to bloom when Mrs. Thayer found that her evening conversation class had closed. The routed callers would have felt themselves avenged if they had seen the little lady fidgeting in and out of the empty parlor as the twilight fell. But as for Luella, she sat on the porch, pink and composed as ever, half hidden by the hollyhocks that lifted their slender spires about her like a row of sentinels.

"I'm afraid the poor child's lonesome" said Aunt Minerva, feelingly.

"I guess nobody's lonesome much when you're round and got your breath," said Uncle Myron. "Seems to me you're pining considerably more than she is."

"There she is!" growled David to Tom Buford, as they strolled by the house, their eyes on the glimmering white figure beyond the flowers. "I don't believe she's got any feelings or gumption either!"

"Come now, give her a chance! Who knows? She hasn't seen all there is," suggested the young doctor, who had come from Kentucky to court fortune in this New England village.

"You mean she hasn't seen you, I suppose!" scoffed David.

"Granted. She hasn't seen me, but she will."

"I wish you joy of the old lady!" was David's parting shot.

A night or two later, having achieved an introduction in the interim, Dr. Buford presented himself at the pleasant old house on the hill. If his frank and gallant bearing and his candid smile brought an answering smile to Luella's eyes, the deep deference with which he bowed above the nervous little hand of his elder hostess was no less effective.

"They say Tom Buford about lives up to the Thayer's," remarked one of Luella's ex-suitors to another, as they loitered, gossiping, in the village bookstore.

"Well, he's welcome to—for all me! I suppose he's workin' his way through the encyclopedia about now, unless he's so smart he knows it all. I bought a whole library that fortnight I was trying it."

Although Luella's lips were still shyly silent, Tom Buford did not fail to note that more and more often the long strip of embroidery fluttered forgotten to her lap, while she followed his nimble speech with eager eyes and joined softly in his laughter. And the hope grew that although the talk was obviously for her aunt, the girl felt vaguely the subtle message it bore beneath its sparkling surface—a message that grew plainer daily as he took her hand to say good-night.

Meanwhile Mrs. Thayer was having "the best time in her life," and in the pleasure of this right conflict of wits did not notice the wistful look dawning in Luella's eyes, and scarcely observed that her antagonist was gradually withdrawing into himself and leaving her possession of the field.

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But, at last, one evening, in spite of her preoccupation with the doctrine of predestination as expounded by herself and Jonathan Edwards, she grew nervous under the keen eyes fixed upon her in watchful silence.

"For goodness' sake, why don't you talk? What's the matter?" she quavered, lifting her hands instinctively to the lace cap with the pink ribbons. "Am I all right, Luella?"

Reassured on this point, she turned again to Tom, who looked strangely serious.

"Forgive me if I startled you, Mrs. Thayer," he said, thus appealed to. "I confess I have been watching you. Do you often have so much color?"

The little lady flew a pink flag in each cheek, and hurried to the mirror over the mantel, scanning herself nervously, while the doctor continued: "And that twitching of your chin? Your tongue? No, never mind," for she was advancing obediently. "Would you mind letting me take your temperature?"

(To be continued)

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