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CURRENT COMMENT

The article we publish this week on "The Philosophy of the Rosary" deserves careful perusal. It first appeared some years ago in the Catholic News of Preston, England, and was then greatly admired. People wondered who could be the author of so masterly a treatise, one in which philosophic, poetic and practical insight were combined with such rare perfection. But no name was given by the editor. Perhaps the author wished to practise the humility he so ably preached.

When the man that has the public ear speaks his words carry far. Others may have said more than he, but they are not listened to as he is. On Tuesday the great and good Father Lacombe spoke to a Montreal reporter of his indignation at the French government's outrageous persecution of religious orders, and straightway the venerable missionary's words were flashed by telegraph from end to end of this great continent. Thus many readers learnt for the first time the misdeeds of the robber gang now ruling France. Yet the expulsion of men like the Oblates who can migrate to more hospitable shores and there do a world of good, is as nothing compared to the cruelty that turns out of house and home into beggary communities of poor women who have not even the means of leaving France. This heart-rending story has been repeated over and over again, but the public lend an inattentive ear till the trumpet voice of a leader of men rouses them from their apathy.

The storm of hisses and derisive shouts that met the Anglican bishops as they walked in procession at Liverpool on Tuesday last seems to have been aimed especially at the silver cross held up before the Archbishop of York, and proves that the Wycliffe preachers, founded by the late John Kensit, the organizer of this anti-ritualist demonstration, are enemies of the cross of Christ. And yet these deluded fanatics pretend to be disciples of that great Apostle who said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Had that silver cross been borne by some of those secret societies that borrow the symbols of Catholicism while they are alien to its spirit, the fanatical mob would have quietly viewed the tof fool pagant or even applauded the parade. So long as the sacred symbol of the cross is not used, where it ought especially to be, in religious functions, the world rather likes it. On the flag of the British Empire it figures thrice, and not even ultra-Protestants complain. A fashionable woman may flaunt a golden cross on her much uncovered breast without exciting comment at the glaring inconsistency. Lately, in San Francisco, the Knights Templar, who have not the remotest kinship with the Catholic Knights Templar of the Middle Ages, had a great celebration, in which the Cross figured largely. For this the "Leader," Father Yorke's paper, takes them to task as follows:

Symbolism is all right in its way, but every Christian must have been shocked and scandalized at the profanation of the sign of the Cross during the present Templars' celebration. If a lot of fat, pudgy, middle-aged butchers and bakers and candle-stick makers wish to dress themselves like guys, and go marching and countermarching over the country in their nighties, it is nobody's affair but their own. But when the greedy harpies of the city who have no interest in the paraders except their money, take to plastering the Cross over their sheebens and shebangs, it is time for some one to call a halt. The sign of the Cross is too sacred to be prostituted by make-believe Crusaders who don't believe in the Cross or in anything

it stands for. To the majority of the people of San Francisco the Cross is the most sacred emblem devised by human hands. To them it is the sign of salvation. On it they behold in spirit the wounded and bleeding figure of the Saviour of the world. In it they see the burden of their own sins which needed such an awful atonement. It is their hope, their comfort, their victory over the world, the blessed expectation of reward when the Son of Man shall come to judge the living and the dead. Nothing, therefore, to them is holier, more sacred. It is with a sense of personal insult we see it made the guide sign to bar-rooms and a finger-post to the small-souled hucksters who are debarred by no decency from advertising their petty wares.

Montreal was more fortunate than Quebec in that the former city heard John Redmond with joy while the ancient capital was disappointed in its hope of a similar treat. On Michaelmas night the Irishmen of Montreal welcomed the great parliamentarian at the Windsor Hall and subscribed two thousand dollars for the Irish campaign fund. Mr. Redmond's speech was a hopeful one. He said the most serious obstacle in the way of home rule had been removed by the adoption of the land bill, and he was sanguine that, if not all that was asked for, at least a large measure of self-government for Ireland was sure to follow. It was something to say this and also to know that, never again could there be a famine in Ireland.

Mayor Laporte presided, and among those who spoke were Hon. R. Lemieux, Hon. Philip Stanhope, an English M.P. who is visiting Montreal. He said English Liberals were still in favor of home rule. Another speaker was Mr. S. Evans, M.P. for Wales. Both gentlemen are in Montreal on a tour, and attended the meeting as friends of Mr. Redmond. They were loudly cheered.

A kind friend in the territories sends us the following extract from an article on "Lands Still Unknown," by Cyrus C. Adams in the October "Munsey":

It is a curious fact that our maps to-day contain no information about parts of western China, Tibet, and neighboring regions in Central Asia, that is not drawn from maps produced by Jesuit missionaries and their Chinese pupils in the seventeenth century, or earlier. These early maps still compel our admiration, for they are based upon approximately accurate determinations of geographic positions, and give a fair idea of topographic detail. They are crude, but wherever they have been tested they have usually been found to present a tolerably true picture of the facts. They are most deficient in parts of western China, where wild, roadless regions led to cartographic generalizations based upon insufficient data.

Some interesting testimony in favor of these old Chinese maps has just come to light. The Russians have long insisted that the Chinese assigned a wrong position to the famous lake of Lob Nor. Sven Hedin, the Swedish explorer, seems to have proved conclusively that the lake is migratory, shifting its place according to the movements of the desert sand; and he has found the ancient lake-bed, toward which the present lake is now moving. This old basin occupies the position assigned to the lake on the Chinese maps.

Mr. Adams does not appear to be aware that the Jesuits did similar pioneer work in Africa. Well on into the middle of the nineteenth century our best school maps marked all the central portion of the Dark Continent as "Unexplored" or "Unknown." And yet this region, as was proved by old Jesuit maps unearthed in the third

(Continued on Page Eight.)

ROUSING WELCOME TO HIS GRACE ON HIS RETURN AFTER SIX MONTHS' ABSENCE

The Archbishop Makes a Very Touching Reply

Last Sunday morning, sharp on time, the Pacific Express brought back His Grace the Archbishop of St. Boniface to his cathedral, after almost six months' absence. Hearty and joyous were the greetings as Mgr. Langevin stepped from the train at 8.30 a.m. All the finest livery carriages of Winnipeg were drawn up near the temporary station, so were the Cadets of St. Boniface College with their bugle corps. Without a moment's delay the

and said a Low Mass in the presence of a large concourse of worshippers, filling the church to its utmost capacity. Then the Archbishop withdrew to the sacristy while the Vicar General read the usual Sunday announcements, after which His Grace returned in cappa magna and, assisted at the throne by Rev. J. Dugas, S.J., rector of the College, and Rev. Lewis Drummond, S.J., listened to the following address read in French with



procession of carriages, headed by His Grace and the Very Rev. Vicar General Dugas, started for St. Boniface. The weather was beautiful, crisp and clear. As the martial notes of the bugles cut the morning air, many a half-washed face peered through uncurtained windows on Main Street, wondering who were these early paraders breaking in on the long Sunday morning rest of our comfort-loving brethren outside the fold. Some idea of the number of stately two-horse carriages in the procession may be gathered from the fact that the head of that long line was abreast of the city hall ere the last of the "rigs" had left the precincts of the C.P.R. station. The College boys, who were not cadets—for the cadets formed a bodyguard in front and behind His Grace's carriage—followed on the sidewalk, accompanied by a large and sympathetic crowd, marching to the beat of drum and the blare of bugle. The College flag, red, white and green, with gold fringe, and the words "Collegium Sancti Bonifacii" in gold letters on the tricolor ground, fluttered gaily abreast of the Union Jack.

When His Grace's carriage reached the archiepiscopal residence in St. Boniface he was greeted by a line of college students, school girls and boys drawn up on either side of the drive leading up to the entrance of the palace, and as Mgr. Langevin stepped down to enter his home, the youthful bystanders gave three rousing cheers.

After a few moments spent in the house, His Grace walked to the cathedral amid the welcoming crowd,

consolation: "Bene laborasti, bene certasti." (These are the very words used by Pius X. in his private audience with Archbishop Langevin: "Well hast thou labored, well has thou battled"). You come back to us laden with the perfume of Rome and the Holy Land, bringing us a revival of faith and piety. Joy is in the hearts of all. Your Grace must feel that you are once more at home and that your family is glad to see you back.

"In restoring to your Grace's hands the charge of honor and trust which you had placed upon my weak shoulders, I am happy to be able to tell you that the strong impulse you had given to affairs, the good will of the Faithful, and the earnest co-operation of the clergy have enabled matters to go on smoothly, with, however, a slackening of speed, but your presence will surely revive everything.

"We should have been glad to see at your Grace's side the Very Rev. Father Lacombe, the guardian angel of your voyage, the old "chief," who, accustomed to command in his tribe and nation, keeps up more or less of his habits everywhere, gets himself listened to and obeyed by financial and railway magnates, knows how to reach crowned heads, but, being a man of faith, stops trembling and deeply moved, kneels down, with eyes swimming in tears, before the "Great Chief of the Prayer," whose least desires are, for him, as well as for your Grace, imperative commands.

"You may rely, my Lord Archbishop, on the devotedness of your clergy and of your religious communities, on the religious submissiveness of your faithful people and on the good will of all.

"Deign, my Lord Archbishop, to impart to the present and the absent that fatherly benediction which God always ratifies.

"F. A. DUGAS, Priest, V.G. (St. Boniface, Oct. 2, 1904.)

His Grace, on rising to reply, began by thanking the Very Rev. Administrator for his beautiful address, so delicate in its allusions. He was pleased to see that the diocese had been so well taken care of in his absence. He had at first thought of returning incognito, but he was now glad that he had granted the Vicar General's request for a popular celebration of his home-coming. This proof of the affection of his people was most touching. Then the Archbishop proceeded to describe some of the incidents of his voyage.

"We were," he said, "three hundred pilgrims on a vessel chartered exclusively for pilgrimages to the Holy Land by the Assumptionist Fathers. As there were ninety priests on board, we had ninety Masses every morning at 25 altars on deck. We had regular hours of prayer and frequent religious processions. We had eight days of beautiful, calm navigation along that Mediterranean Sea, which has been the highway of all the great nations of Europe, on whose waters imperial Rome so long held undisputed sway after conquering the rest of the world. Later on came the Christian fleets filled with valiant crusaders going to conquer the tomb of Christ. We were very humble crusaders, with no weapon but prayer. We shared in their happy hopes without their discomforts, their labors and their dangers.

"When we landed at Jaffa, we all knelt and kissed that thrice blessed soil of Palestine. What a joy to be there at last! Another great joy was our entrance into the Church of the Holy Sepulchre in Jerusalem. We entered Jerusalem in solemn procession with the flag of France floating in front of our party. France still has many true descendants of the Crusaders. The Turks respected us; they always respect men who believe; the unbeliever alone is to them an unimaginable creature. They consider Christ a great prophet. Our souls were flooded with spiritual consolation when we kissed the stone on Calvary that had been bedewed with the blood of Christ. What a sweet thing is faith! What perfect satisfaction it gives! We feel that our Redeemer is the true friend of our souls.

"I had the happiness of spending a whole night in prayer in the basilica of the Holy Sepulchre. I forgot none of you, my dear friends. I asked our Lord to grant each one of you the grace you need most, consolation in your sorrows, strength in your difficulties. I asked Him to bless you in the spiritual and temporal order. How well one prays there! I was reminded of all those sweet impressions this morning at Mass, while reading these words of the collect for the Feast of the Rosary: 'O God, whose only begotten Son did, by His life, death and resurrection, procure for us the prize of eternal salvation,' etc. These words present a good summary of the spirit in which we made that pilgrimage to the Holy Land. I said Mass in the grotto of

BETHLEHEM.

"There God became a child in the arms of a woman, of His Mother! What a soul-constraining thought! True, there are some drawbacks to this shrine of Bethlehem. Greek schismatics occupy a part of this holy place. But we turn a deaf ear to their chants and prayers, we forget all else but the sacred memories of the place. How well one says Mass there! And how lovely is

NAZARETH!

"There the Hail Mary was uttered for the first time by the Archangel. There the Word was made flesh. There our Lord spent most of His life. We saw the workshop where He wrought; we adored Him as a youth earning His bread in the sweat of His brow. What a lesson of humility! The childhood and youth of the Lord have left their impress on nature around Nazareth. Jerusalem is very different; it is a heap of ruins, relieved indeed to a certain extent by large Christian establishments; but the general aspect is sad. The Turks have made a wilderness of the environs; one sees nothing but bare, rocky hills, with hardly any grass. But all nature smiles in and around Nazareth. It seems still to preserve some of the sweet freshness of Christ's youth. Never have I seen so many children and so many really interesting children. Smiling nature opens the heart to gladness. Nazareth is stamped with sweet piety.

"To have seen these holy places in an abiding joy ever growing in my heart. Sacred passages in the missal and the breviary now and henceforth take on a new pregnant meaning; they now say to me much that I never fully realized before. Jerusalem will ever revive fresh memories. I thank you for having obtained for me the grace of making this pilgrimage, during which I always felt that you were with me in spirit, that I was not alone. In

ROME

I saw the Sovereign Pontiff, our great Pope. He is so wonderfully kind, his face positively beams with kindness, he is above all a father. His predecessor was especially a Pope for the outside world. He too radiated powerfully, but among the nations outside of Catholicism. His crowning glory is that he brought to his feet the Emperor of Germany and the King of England. For the first time since the Reformation these great rulers offered homage to the Pope. The King is reported to have said: 'They told me he was decrepit, but he is full of strength. He spoke to me of my mother, whom he had known.' The King was delighted with this interview. It was the homage paid by a whole nation. The war between England and Rome was at an end. The two powers long for truth and peace. The Emperor of

GERMANY

said, after his interview with the Pope: 'How foolish are the men who fight against this venerable Pontiff! These were the triumphs of Leo XIII. But now God gives us a Pope who devotes himself to the internal affairs of the family. That is why He chose him among the working clergy, that is why God chose a Pope who has been first a curate, then a parish priest, then a bishop, afterwards an archbishop. When he was elected the great ones of the earth said: 'We shall have an easy-going, commonplace man. We can do with him what we like.' But the world soon discovered that this gentle Pope is wonderfully firm and perspicacious. He treats first with the nations that are professedly Catholic. See what a victory he has won in France. No government has ever been checkmated as the present French government has in its recent conflict with the Vatican.

The enemies of the Church counted on two bishops, and both of them escaped to the feet of Pius X., who has raised the Church higher than she ever was in the last hundred years. He has proved that schism is not popular in France. Never has the Pope been so powerful, never has he reigned over hearts as he does now. Everybody in Rome is astonished at the ease with which he understands everything and goes straight to the core of every difficulty. He is as firm as he is kind. When I was admitted to a private audience with him, in my name and yours I fell down before him. It was a consolation to me to perform this act of devotion to the Pope as the representative of Christ, to tell him how much we all love him. I spoke in French. He answered in Latin with so much kindness and geniality. He realizes fully that now more than ever Catholics must understand their duties to the Church. He said to me that the bishop, priest or layman who would not interest himself in social questions would make a great mistake. We have the experience of what is happening in France. Is it because there is nothing good in France that the government expects its best children, who are welcomed by Protestant sovereigns, as in England and Germany, men of science and virtue, women of marvelous virtue? Whence this unchecked persecution the religious orders? It is because French Catholics are asleep. They could easily reconquer religious liberty. A people that has faith cannot be lost. I heard French Catholics, who witnessed our pious procession through the streets of Jerusalem, say: 'We are freer here than at home. This ought to make us love the Church more and more, it ought to urge us to feed on true doctrine and to spread the truth everywhere. No people has more faith than the Canadian people. Still there are dangers ahead. The devil is always going about the world. It behooves us to profit by the sad lesson of France. In many countries the masses of the Catholic people are becoming negligent. Let this be my principal recommendation to you all, zeal for God's glory. I myself feel more disposed than ever to labor for the cause of the Church. We live in a country which is, perhaps, the freest in the world. Let us take advantage of this to spread the Kingdom of Christ. O Lord, thou art the Master of the nations, reign thou over them, convert the wicked and the unbelievers, bring back the faith of the Crusaders, and in those who have preserved their faith, deign to increase it.

"Yes, indeed, I will bless you all. Rest assured that I never forgot you. I bear in mind especially the Very Rev. Vicar General, who, during my absence, ruled the diocese with so much tact. He took upon himself all the anxiety, thus doubling the joy of my journey. I felt as if I were still here with you. God will reward him, not only in heaven, but also on earth. 'Well done, thou good and faithful servant.' I thank my clergy and the laity. In blessing you I impart to you the benediction of the Holy Land, taking you with me to the foot of the Cross. The Pope said to me: 'You will bless your people in my name, and I place no limit to the blessing I call down upon your people.' May this benediction give you joy, consolation and strength."

After this most consoling and thought-provoking reply, His Grace gave his solemn benediction, and returned to the palace, greeted outside the Church with renewed cheers.

Obituary

MRS. JAMES GALLAGHER.

We regret, in common with many devoted friends, the death of Mrs. James Gallagher, which occurred on the last day of September, after three weeks' illness from typhoid fever, during which she received the last sacraments at the hands of Rev. Father McCarthy, O.M.I., with perfect resignation to God's holy will.

The late Mrs. Gallagher was 35 years of age and was a daughter of the late John Kennedy. She was born in Pembroke, Ont., coming to Winnipeg in the early days of her childhood. Besides her husband, there are left to mourn her untimely demise, six little daughters, her mother, Mrs. Mary Kennedy, 252 Hargrave Street, three sisters, namely, Mrs. Barieau of Medicine Hat, Sister Mary Slecta of St. Mary's Academy, Windsor, Ont., and Miss Alice M. Kennedy of Winni-



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peg; four brothers, Joseph T. Kennedy of Butte, Montana, and Lawrence Kennedy, John Kennedy, and Aubrey Kennedy, all of this city.

The funeral took place on Sunday at 9 a.m., from her late residence, 632 Elgin Ave., to St. Mary's Church, where Rev. Father Cahill, O.M.I., officiated, and thence to St. Mary's cemetery, where Father McCarthy conducted the services.

The pallbearers were Messrs. A. H. Kennedy, J. N. Wright, E. Lafrance, J. Gage, J. Gibson and B. H. Holman. Many beautiful floral tributes were placed on the coffin, including a wreath, "Gates ajar; peace, perfect peace," from the Gallagher, Holman & Lafrance company; cross of roses from the employees at the abattoir; broken heart, J. Y. Griffin; wreath, W.K. Beck; spray, Nurse Hall; wreath, Mr. and Mrs. Laidlaw; spray, Mr. Jackson; wreath, Mr. and Mrs. D. Bawlf; spray, Mr. H. O'Connor; cross, Flora Enright; cross, W. Watson; cross, Mr. and Mrs. H. Holman; wreath, Mitchell & Sturgeon; spray, Mr. J. Keays; wreath, Mr. James Enright; cross, C.P.R. telegraph messengers.

We extend our sympathy to Mr. and Mrs. McManus, of York Ave. and Edmonton Street, over the loss of their infant son, Charles, who died on Wednesday evening. The funeral took place on Thursday at 3 p.m. from the family residence to St. Mary's Church and cemetery.

A CARD OF THANKS.

326 Edmonton Street,
Oct. 6, 1904.

To all the dear friends who showed me such great kindness on the occasion of my beloved husband's death, I return my heartfelt thanks, also to Miss Chevrier for her beautiful singing at the church, to Father Drummond, who left his college to stand by the coffin of his old friend, and to the St. Andrew's Society for their lovely floral offering, which has not before been mentioned in the papers.

—Martha Le Luent MacGillis.

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Persons and Facts

Rev. Father Joly's new church at St. Pierre will be blessed on the 19th of this month.

The "Times" Pekin correspondent points out that the quarrel of France with the Holy See will cause France to lose influence in China. The same paper says: "It has been suggested that the Pope should appoint a legate in China, and, as this proposition was originally made before the present difficulties between the Church of Rome and the French Government became acute, and was abandoned only in deference to the feelings of the latter, it is quite possible that it may now be carried into effect."

In Letterkenny Cathedral, on the 23rd ult., the twelfth centenary of St. Eunan, ninth Abbot of Iona and first Bishop of Raphoe, was celebrated. The Most Rev. Dr. O'Donnell presided at the ceremonies. The panegyric of the Saint was preached in Irish by Mgr. M'Glynn, P.P., V.G.

The Commission appointed several months ago by Pius X. to supervise the preparation of the Vatican edition of the Gregorian Chant have concluded their sittings at Appuldurcombe Abbey, Wroxall, Isle of Wight.

At the recent unveiling in York Minster, of a memorial to those of the Duke of Wellington's West Riding Regiment, who fell in South Africa, a Catholic officer, General Kelly-Kenny, took a leading part, and the Anglican Archbishop of York was among the listeners to the little lay sermon preached by the General on the duties of the living and the example of the dead.

In the summary of Catholic progress in the Pacific Ocean, contributed by Dom Maternus Spitz, O.S.B., to "Illustrated Catholic Missions," the Vicariate of Fiji figures with a Catholic population of over 12,000, out of a total population of over 122,000, of whom 98,000 are natives. Fiji is now about to obtain a new constitution to be proclaimed this month, when a partially representative government will be substituted for the Crown colony government hitherto in force.

The Winnipeg Electric Street Railway find their St. Boniface car service so well patronized that they are credited with the laudable intention of making that service a twelve-minute one.

Miss Sutherland, the great elocutionist, is going to give "Every Man" in the Y.M.C.A. auditorium on the 24th inst. Catholics should make a point of attending in force, for "Every Man" is a thoroughly Catholic and pious play, written and staged before the Reformation had reached England. It represents the journey of the soul through life to heaven. Miss Sutherland uses a copy of the old edition of 1529, and is enthusiastic over the quaint ethereal charm of this great play, which took New York by storm a year or two ago.

Considering that there are so many ways of crossing the Atlantic, it was rather a curious coincidence that the three new professors from Great Britain for the Manitoba University Science Department sailed from Liverpool by the steamship "Ionian" without any previous understanding among themselves. Doctors Buller and Vincent had already met some time before, but Dr. Parker did not know either of the other two. They had been 24 hours on board the steamer, on which Archbishop Langevin also sailed, before they realized that all three professors had the same destination. They began their University lectures on Wednesday.

Clerical News.

Rev. Father Frigon, O.M.I., returned last Saturday from Michigan, where he had been preaching retreats.

Rev. Father Bellemare, S.J., who has been supplying for Father Plante, returned last Monday. Rev. Father Plante, S.J., telegraphs from Marinette, Wis., that he has another retreat that will put off his return till the 16th inst. Meanwhile Rev. S. Veilleux, S.J., is acting bursar of St. Boniface College.

Rev. Father Vales, O.M.I., of Fort Alexander, was here last week.

Rev. V. P. Jutras, of Tyngwick, Que., who had been spending a fortnight with his brother, Rev. N. Jutras, at Letellier, returned east on Tuesday.

Rev. Father Maillard, of Fort Ellice, who came in on Monday to place his sister, Jeanne, at the St. Boniface boarding convent, says there has been hardly any rain all summer in that district and the harvest is fairly good.

Rev. Father Borgonie, superior of the Brandon Redemptorists, came here on Monday to pay his respects to the Archbishop, and returned on Wednesday.

Rev. Father Gendreau, O.M.I., of Rat Portage, was one of the many visiting clergy who came to do honor to His Grace.

On Sunday evening His Grace presided at the closing exercises of the students' annual retreat in the chapel of St. Boniface College and afterwards took supper with the Jesuit Fathers. His Grace was full of most interesting information about the Holy Father on the same lines as he followed in his admirable reply to the address in the cathedral. This reply is reproduced verbatim in another column. On Tuesday morning the Archbishop conferred the order of deaconship on Rev. Joseph Prud'homme and spoke eloquently in both languages to the students of St. Boniface College assembled in the chapel to witness the impressive rite. The Archbishop has also visited St. Mary's presbytery, the Holy Ghost Fathers and St. Mary's Academy. In fact much of his spare time has been spent in responding to invitations from the various religious communities in St. Boniface and Winnipeg.

Next Sunday Rev. Joseph Prud'homme will be ordained priest in the cathedral by His Grace the Archbishop of St. Boniface, and the following day they will both leave for Montreal, Mgr. Langevin to attend a meeting of Bishops, and the new priest to start for Rome, where he will prepare for the doctorate in divinity.

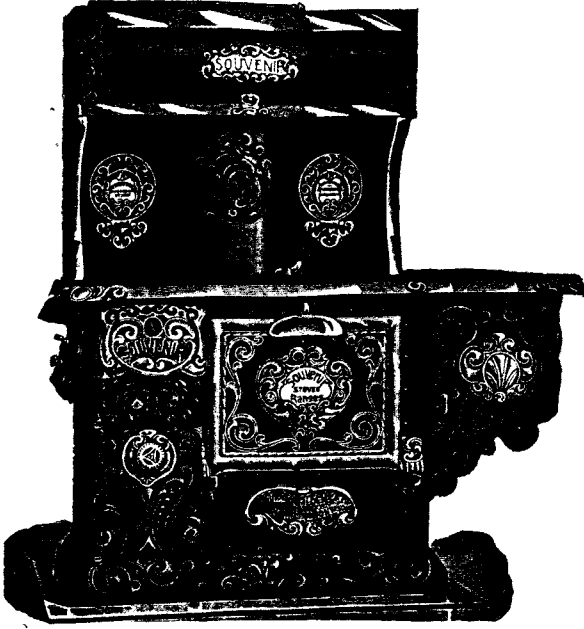
Mgr. Agius, the new Apostolic delegate to the Philippines, was consecrated on Sunday titular Archbishop of Palmyra in the Church of St. Ambrose, Rome. The consecrating clergy were Cardinal Merry del Val and Archbishops Stonor and Chapelle, the last-named being himself the first Apostolic delegate to the Philippines. Among those present at the ceremony were the Agius family, which had come to Rome specially for the occasion, including Mr. Edward Agius of London and Mr. Edward Agius of Newcastle.—"Catholic Times," (England), Sept. 23.

Some sixty priests, secular and regular, were entertained at dinner last Tuesday in the large dining hall of the Archbishop's palace by special invitation of the Very Rev. Vicar General Dugas. Mgr. Ritchot, whose health has improved of late, was present and talked with much of his pristine spirit. The Vicar General spoke a few words of special clerical greeting, to which His Grace replied, entering into many more details than he did when describing his journey to the parishioners in the cathedral. For instance he said that one of his fellow pilgrims on the good ship "L'Etoile" was the Rev. Lord Archibald Dugas, who served the Archbishop's Mass every morning with childlike piety.

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SATURDAY, OCT. 8, 1904.

Calendar for Next Week. OCTOBER.

- 9—Twentieth Sunday after Pentecost. The Maternity of the Blessed Virgin.
- 10—Monday—St. Francis Borgia, Confessor.
- 11—Tuesday—Votive office of the Apostles.
- 12—Wednesday—Votive office of St. Joseph.
- 13—Thursday—St. Edward the Confessor, King.
- 14—Friday—St. Callistus, Pope, Martyr.
- 15—Saturday—St. Theresa, Virgin.

THE PHILOSOPHY OF THE ROSARY.

Almost all non-Catholics are entirely ignorant of the devotion of the Rosary, and hold it in utter contempt and reprobation. Even within the Household of Faith there exist persons who suppose that, however good and useful it may be in itself, it is only or chiefly adapted to the use of the more ignorant classes of devotees, and who, therefore, wholly neglect its use. On the other hand, those who know it best and use it most, hold rightly that, the solemn liturgy of the Church aside, it is the highest and noblest and most effectual of all forms of stated prayer. Those who love and esteem the Holy Rosary do so because it was revealed by Our Lady to St. Dominic, because it has shown itself miraculously efficient in the Conversion of Souls

and the impetration of celestial favors, and because experience in its use has endeared it to them as a delight and comfort to the spirit, all inspiration and expiration of Divine love. But whatever is true and good is supremely reasonable, and there are those who need to see the rationale of a thing before they can, unless by a prodigy of grace, be brought to accept and use it. A critical study of the Rosary in the light of reason and science more than corroborates the highest claims that have been made for it by its votaries. It

Illustrates Some of the Most Subtle and Important Principles of Practical Psychology

and commends itself, to whoever will take the trouble to examine it thoroughly and impartially, as the one popular devotion which is equally adapted to the use of men and women of every type and degree of culture and learning. The Rosary consists of four elements, the same which are found in every work of art, whether religious or profane. A great painting, for example, consists of the canvas, the pigments, the design and grouping, and a certain central idea and dominating conception which gives to the whole its highest meaning and significance. So the Rosary consists of the beads, certain prayers are said upon them, certain mysteries in the life of Our Lord and the Blessed Virgin Mary, which are contemplated while the prayers are being recited, and the ideal or mystical truths which these mysteries represent. The Material Substratum of this Wonderful Spiritual Creation

is a string of 165 beads, arranged in fifteen decades or groups of ten, separated by single beads. For convenience sake, a string of one-third this size is commonly used, such a chaplet, as it is called, being repeated three times in the recitation of the whole Rosary. Its verbal substratum

is a certain arrangement of the three prayers—the "Our Father," the "Hail Mary," and "Glory be to the Father"—one of which is said at the touch of each bead. Its intellectual element, corresponding to what has been called the "transcendental form" of a work of art, is furnished by a series of fifteen episodes in the life of Jesus Christ and His Immaculate Mother, which are successively contemplated during the recitation of the prayers. Its essence is

The Great Drama of the Incarnation and Redemption,

which is the central fact in the history of the universe and the crowning manifestation of the Divine glory. That the Rosary is the best of all prayers, is evident from the fact that it is the most potent means in existence by which the soul can maintain in itself a vivid consciousness and due appreciation of those scenes of Divine achievement which are the pivot of all history and all philosophy and all religion, and in which the chief actor was Jesus Christ, union with Whom is the only road to salvation from sin and to supernatural beatitude. The Rosary is trine, like the nature of the Godhead. It illustrates the Hegelian formula thesis, antithesis, and synthesis—which, rightly understood, is in several senses a true summary of the history of Redemption. First, the overflowing as it were of the Godhead into the completed creation, the miracle of Divine love and glory. This is exhibited in the Joyful Mysteries. Opposed to this is the vast weight of woe.

The Inevitable Sequence of Sin, and which no one has felt in all the horrors of its awful import save God Himself, manifest in the flesh; as we behold in the Sorrowful Mysteries. But springing from this twofold source, and reconciling this tremendous incongruity, appears the Living Church, whose triumph in the persons of its Head and of its members is revealed in the Glorious Mysteries. The Joyful Mysteries are the Mysteries of the Incarnation; the Sorrowful are the Mysteries of the Passion; and the Glorious are the Mysteries of the Beatitude. The Five Joyful Mysteries are: The Annunciation, the Word becoming flesh; the Visitation, God adored in the bosom of Mary; the Nativity;—God manifest to the world as Jesus Christ; the Presentation, the fulfilment of the law and the recognition of the Heavenly Guest; the Finding in the Temple, the Proclamation of Divine Truth. Here is exhibited a progressive unfolding of the

Crowning Glory of God's Creative Work.

He Himself descends into the tabernacle which He has prepared for Himself in the heart of His Own creation, abides there recognized only by the illuminated eye of the chosen ones among His elect, comes forth into the midst of mankind, of civil and religious society, and finally pours forth the riches of celestial wisdom in human accents. The Five Sorrowful Mysteries are: The Agony in the Garden, the suffering of the soul; the Scourging at the Pillar, the suffering of the flesh; the Crowning with Thorns, the suffering of the head; the Carrying of the Cross, the suffering of the bodily frame; the Crucifixion, the supreme suffering of the whole being. These awful scenes display the Redeemer following the path which the venom of sin had traversed, to root out the curse at every point. The crime of Adam, beginning with the malice in the soul, brought disease and unsightliness to the outer body, error to the mind, weakness to the muscular and osseous system, and disorder into the whole organism. These evils form the dire antithesis to the wonders of the Divine works in nature and man; but their remedy is provided in the holy sorrow which springs from the sight of their last and most cruel effects. Here

The Punishment of Sin Falls Upon the All-Holy;

the serpent of darkness bites the heel of the Woman's Seed; the suffering which has become the common lot of humanity makes bold to attack the impassible Godhead that has condescended to assume it and in the very place where Its splendor shines forth most dazzlingly, the Sacred Heart of Jesus. The Five Glorious Mysteries are: The Resurrection—the triumph over death. The Ascension—the triumph over hell. The Descent of the Holy Ghost—the establishment of the Divine kingdom on earth. The Assumption of the Blessed Virgin—the con-



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All the Possibilities of Redemption and Glorification.

When we seek such shining trophies of redeeming love we find that among the Blessed, one stands out pre-eminently as the most glorious of all redeemed personalities. This is no other than the Blessed Virgin Mother herself, the type and example of sanctity, and the one human person who was chosen to co-operate as the representative of the whole created universe in all the mysteries of the Incarnation and Redemption. So we contemplate the assumption of her soul and body into heaven, as the most precious trophy wrested by the hand of the Great Conqueror from death and the grave; and in her coronation by the Ever-Blessed Trinity as the Queen of Angels and Queen of Saints we behold the very ultimate and

Crowning Fruit of the Redemptive Work;

an unapproachable glory, at once to God and to creation, which no invention of omnipotence, however vast, can ever take away or obscure. But a merely intellectual contemplation of these truths is not sufficient; for it must be our aim to make them a part of our inmost selves. It is the faculty of imagination which most powerfully affects our emotions and our conduct, since it is able to bring persons and events before us with the vividness of an actual experience of our own. We, therefore, picture to ourselves the Annunciation, the Presentation of the Divine Child in the temple, and the other mysteries, with all the accessory incidents recorded by the Holy Scriptures or other early Christian literature. Since they were planned by Divine Providence, performed by God incarnate in the flesh, and recorded by the Holy Spirit, they must be pregnant with spiritual meaning, and we accordingly draw from them

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according as circumstances, or an inner inspiration of the Divine Spirit, may suggest. But stated meditation is difficult, and for some minds almost impossible; and the imagination is hard to control, especially when all the invisible emissaries of evil press round to divert the mind from these



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holy images in whose presence they lose all their power.

To assist in focussing the mind, as it were, upon these visions of fulfilled prophecy, suggested by the Rosary, and also to so simplify the devotion that every human being without exception, can take part in it by the side of the saints and sages, the Mysteries are supported as it were, by a series of vocal prayers. While meditating upon any one of the fifteen selected events in the life of Our Lord and His Blessed Mother which make up the Drama of Salvation, one recites the Our Father once, and then the Hail Mary ten times, concluding with a single recitation of the doxology: Glory be to the Father. By this device the mind is enabled, in case it wanders from the immediate subject of the Mystery, to fall back upon holy and Christian sentiments calculated to immediately recall it to the scene which it is desired to keep before it. In other words, that residuum of attention which is not directed towards the subject of the Mystery is gathered up by the vocal prayers and given a religious direction.

The Essence of Prayer, as of virtue, lies in a certain kind of intention. Prayer is the direction of the soul towards God; and whoever directs his soul towards God, whether in penitence, or faith or supplication or thanksgiving or communion is offering a true and effectual prayer, whether or not he uses any form of words or thinks of those that he uses. Words are merely means to the end, which is the outpouring of the soul towards its Creator. The loving contemplation of the Person of Jesus Christ, especially in those very acts by which He became our Redeemer is a super-excellent degree of true prayer, and it is to this that the Rosary is adapted to give rise. The body as well as the mind is given a part in this wonderful exercise, by means of the beads, which are slipped one by one through the fingers as the prayers are said.

We Are Not Pure Spirits, were never meant to be, and never shall be; our physical part is destined to share in our eternal beatitude or woe, as it has shared in the temptations and trials of our earthly probation. Contempt for the body, in the literal sense of the expression, is a Gnosticising error; the Catholic loves and reverences it; demands only that it shall maintain its normal relation of perfect subservency to the soul. It is the temple of God, made by His own wisdom, and power, and the Eternal, clothed in His Eucharistic garments, has brought into it all the splendor of His infinite Majesty. Not only do the beads perfect the prayer by enabling the body to participate in the aspirations of the soul, but they are also a powerful means of awakening, preserving, and enhancing the interior devotion.

The Instincts of Devotion. According to a now well-established psychological law, the more frequently a certain action has been accompanied by a certain thought, the stronger will be the impulse to a similar thought whenever the action is repeated. When one has been in the habit of reciting the Rosary, one's mind turns instinctively to the contemplation of the Mysteries as soon as the beads are taken in the hand. There are many occasions when the mind would be unable to ascend out of the turmoil of momentary and terrestrial interests into the Holy Mountain where the majestic panorama of the joys and sorrows and glories of Jesus and Mary unrolls itself forever before the eyes of the Initiate; and these are often the very occasions when the need of such a solace and stimulus is most acute.

A Garland of Prayer. It is then that the beads reveal their power; with the transit of each tiny sphere a part of the incubus of earth and sense rolls off, until the spirit stands untrammelled in the presence of the Arcana of God. Other chains deprive the wearer of the illusory and ambiguous freedom of the body; but he who binds this garland of prayer about his heart, attains to the true liberty wherewith Christ hath made us free.

There is no teacher so potent as the Rosary, to one to whom it has ever been familiar or who can be induced to learn and practice it. Many a hardened sinner or confirmed apostate who would listen to no exhortation, and whose bitter obstinacy the very shadow of death could not break, has

melted into tears of penance when a chaplet has been placed in his hand, and begged forthwith for a minister of reconciliation to rid his soul from the leprosy of sin and unite it in eternal bonds to its Maker and Redeemer. In the historic order the inner precedes the outer, but in the order of human knowledge the outer precedes the inner. In creation the particular unrolls itself out of the universal, and the highest intelligences see the universe in its truest perspective, the particular and the outer in and through the inner and universal. But the ordinary human mind in its earthly developments has to attain to its general truths by the accumulation of isolated facts, and must be prepared by outward experiences to receive its interior illuminations. The Rosary from this point of view is

A Ladder of Devotion

with its foot planted in the depths of matter, and its head rising into the uncreated splendors of the Self-Existent Godhead. The neophyte first learns to use the beads, with the prayers attached to them; and then, as he goes on, the Mysteries of the Cradle and the Cross and the Crown begin to appear in dim outlines beyond each decade, growing more and more distinct until those scenes of sacred history stand out in bold relief and vivid coloring, and their Hero and Heroine live and speak and breathe before the Worshipper's gaze.

Unspeakable Sublimities of the Life of God.

In course of time the faithful Rosarian's vision becomes still more wonderful. The halo of supernatural significance surrounding the historic scenes taken on deeper and richer and more varied hues; through all the avenues of thought and sense new images of glory and sacred sorrow and mystic love pour in and cluster around these central figures; broad lines of prophetic type and historic influence stretch off everywhere into the undiscernable distance, the wonders of creation crowned with the unspeakable sublimities of the Life of God loom in blessed portent; and gradually each of the fifteen Mysteries became a world-cycle—a cosmic lotus, a mystical rose with her who is, by excellence, the Rosa Mystica in its centre, holding forth the Word of Life who is the meeting point of the finite and infinite.—"Catholic News," of Preston, England.

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN.

CCCXXI. "Sacred Heart Review."

We have seen how the "Springfield Republican" correspondent not only will not allow a Catholic writer to treat a religious question from the point of view of his own Church, and will not allow him, without protest, to regard his own Church as superior to other Christian bodies (although this is involved in the very fact of his being a Catholic) but how he treats it as a serious grievance, that Bremond regards Christianity itself, and the Catholic Church as the representative of Christianity, as superior to the other "work-religions," that is, to Judaism, Mohammedanism, Zoroastrianism, Brahminism, or Buddhism, which are the only non-Christian "world-religions" now subsisting.

This seems extraordinary indeed. As the very essence of the claim of Jesus Christ is that He is the ultimate hope of the world, as being the consummate manifestation of God in humanity, it follows of necessity that whoever receives Him for such must regard Christianity as superior to all the other great religions, as containing the embodiment and fulfilment of that which they, at best, are but adumbrations, and some of them distortions and deprivations.

It follows then that if the censure passed by this gentleman upon M. Bremond is to be self-consistent, the genuine acceptance of Christianity is itself to be viewed as an inexcusable offence. The Government of France is rapidly coming to this position, but this American writer seems to have anticipated it.

A French author, a zealous adherent of the Government policy, maintains the duty of the authorities, not merely to depress, but finally to extinguish Christianity in France, by rooting out the Catholic Church. That done, he evidently supposes that the few Protestant bodies left will soon disappear of themselves.

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The ground on which this French writer maintains the obligation of his Government to root out the Gospel, in its most conspicuous French form of the Catholic Church, is, apparently, not that she has such and such rites, or such and such polity, or even such and such special doctrines. He seems cheerfully willing to allow her all these. At least he makes no complaint about them. The one essential and unpardonable feature of Christianity, especially as embodied in the Catholic Church, he views as found in its refusal to treat other religions as being on an equality with itself, and in its claim of being the religion intended by God for the whole world, before which, therefore, all other systems ought to give way, as either evil or insufficient and antiquated.

He remarks, very truly, that the early Christians, chiefly embodied in the Catholic Church of East and West, might easily have obtained acknowledgment from the Empire, if only they would have accepted the overtures made, at least informally by such sovereigns as Hadrian and Alexander Severus, to establish Christ as a god of the Empire, provided that the Church would receive into her temples the image of the Emperor, and of the three great Capitoline gods, and would offer libations and incense to these. She should also interchange tokens of comity with the other "licit religions" of the Empire, and should explicitly avow her readiness to obey every command of the Emperor, any word of Christ to the contrary notwithstanding. I do not mean that all these details of reconciliation are exact, but they seem near enough so for our present purpose.

He does not censure the early Catholics for refusing to entertain these proposals of the Empire. He does not think that they could have done otherwise. The Church could only answer that she could worship but one God, and one incarnate Son of God; that, while she owns that God works in all souls, and that He may go beyond all His promises, she could not recognize any of the heathen systems as authentic organs of His Spirit; and that she could only obey the Emperor so far as he did not contradict the mind of Christ.

Nor does he think that the Catholic Church gives ground of complaint by rendering the same answer to the secular power, when it makes virtually the same demands now. This is the very reason why he desires the extirpation of Christianity, because in its very nature, especially as embodied in the Catholic Church, no compromise with it is possible. He owns that Paganism failed in its early assault

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upon it; but he hopes that Paganism, in its present form of Secularism, detached from all reference to supramundane realities, may be more successful, and either extinguish the Church altogether, or, which would perhaps be still more gratifying, bow down her neck to the acceptance of Gambetta's demand: "Render unto Caesar the things that are Caesar's, and unto Caesar also the things that are God's."

The "Republican" correspondent, naturally, is less truculent than the Frenchman, as Secularism in this country has not yet gained such peremptory strength, but his demand appears to be the same, namely, that Christianity, especially the Catholic Church, shall view herself as simply one of the various equal religions, which she shall not aim to supersede, and toward which she shall sustain the same friendly relations which, for instance, the Catholic monastic orders are expected to bear towards each other. Otherwise the Church is to be viewed as having no moral right to exist.

It evidently could not satisfy this writer's demands that Christian missionaries should own their obligation to treat sincere adherents of all the great pagan religions (Judaism, and even Islam, standing in a separate class) with friendly respect, and cordially to acknowledge the masses of truth sometimes found in them. Such obligations are increasingly recognized. There are Buddhist monasteries in which the visit of a Christian missionary is hailed with the ringing of bells and the sounding of silver trumpets. Such courtesy calls for courtesy in return and receives it. Indeed some think that the Jesuits in the past (hardly in the present) have even overshoot the mark in this direction.

Then again, as to the truth found in some of the chief pagan systems, the last general Catholic Congress in Germany (reported in a Lutheran magazine) has rendered ampler justice to the good points in Buddhism than I have ever seen rendered before. Its exposition explains the cordiality with which various Buddhist abbots and monks receive Christian missionaries.

Yet all this does not imply that Buddhism is viewed by these missionaries as an equal religion, the permanent continuance of which is to be regarded with complacency. They endeavor to show their Buddhist friends that while the Gospel contains, in a purer, and better balanced, and far more effectual form, the purity, compassionateness, justice, unworldliness, enjoined by Gautama upon his disciples, it contains infinitely more than is to be found in his system. For the mere hope of deadening the sense of suffering, by suppressing, as far as may be, all thought and feeling, and so drawing near to extinction, the Gospel quickens the moral sense, and welcomes even suffering as a means of abating the appetencies of sin, of which Buddhism has but a feeble sense, notwithstanding the hideousness of its portraiture of Hell.

So also the Gospel, in place of the dreamy compassionateness of Buddhism, which the perfect are to outgrow by entering into increasing indifference to being, introduces active benevolence, of every form, as towards souls not doomed to extinction, but destined, if they will receive it, to an ever-living immortality, whereby they shall become undying agents of God's

"fresh creations,
In the world of upper bliss,"
as Faber expresses it.

So also, instead of an endless chain of inexorable fate, leaving each soul to extricate itself, as best it may, from ever-recurring reincarnations, by its own unassisted efforts, and promising, even to the few that succeed, only a condition hard to distinguish from non-existence, the Gospel sets forth the Living God, Father, Son and Holy Ghost, ever helping the believing soul to every virtue, and strengthening against every vice, until it reaches, not the Nirvana of half-existence, or utter extinction, but the Paradise of Life Eternal, and the Lethe, which, as Schelling says, if it gives to the evil oblivion of all good, gives to the good oblivion of all evil.

Now, however friendly Christians may be, and should be, towards Buddhists, is there any possibility that they can treat the Gospel which they propound to them as merely a somewhat improved version of their own religion, as standing essentially on an equality with it? What can they do except to exhort them, adhering to all good things which they now have, to let their faint foreshadowings of

redemption be absorbed in the full light of the risen Day? Yet then they incur the censure of our writer as putting the Gospel and the Church on a plane so immensely above the other "world religions." In other words, like M. Bremond, they are accounted by him inexcusable because, being Christians, they speak and teach as Christians.

CHARLES C. STARBUCK,
Andover, Mass.

A GOOD WORD FOR THE ORANGEMEN.

The disturbance made by some riotous bigots at the dedication of the Armagh Cathedral has been widely heralded by the press, but the kindly courtesy displayed by sensible Protestants toward their Catholic fellow-subjects on that occasion, and the honors shown by them to the distinguished guest, Cardinal Vannutelli, have not received any newspaper notice. A Catholic who was present at the dedication writes to the Catholic News declaring that the reports of Orange disturbances were highly colored and greatly exaggerated. He says that while at night an attempt was made to pull down some decorations, and a slight scrimmage took place, there was no interference with the grand ceremonies of the day, and not the smallest insult was offered to the thirty or forty thousand Catholics assembled in and around the Cathedral. In fact, on every side people spoke of the happy change which had taken place since the time when the Catholic Primate dare not go within ten miles of his primatial city. On the day of the dedication (July 24) the greatest respect was shown to the Papal Legate and to the venerated Cardinal Primate of All Ireland, the Protestant Primate paying a visit of courtesy to the two cardinals, which was duly returned.

It is true that again on the night of July 25 there was some disturbance on the part presumably of over-zealous Orangemen, glass being broken and shots fired, happily without serious results; but the correspondent of the News seems to think that such a squalid row by no means offsets the enthusiastic greeting which the Cardinal Legate had received on that very day from all classes, including non-Catholics. As an instance of this it is stated that on the occasion of an excursion of Cardinal Logue and Cardinal Vannutelli to Carlingford, the Protestant Boys' Brigade of Liverpool, encamped at Warrenpoint, lined the passage from the train to the steamer, and, by order of their officers, presented arms as their Eminences passed along. Excepting the unhappy incidents above mentioned, the correspondent of the News declares that nothing could exceed the courteous demeanor of the Protestants of every shade of opinion.

This good word for the Protestant people of Armagh reminds us of a story told by the Most Rev. Dr. Gibney, bishop of Perth, Australia, wherein an Orangeman figures in a manner different from what one might expect. The bishop some fifty years ago was on the mission in the Australian bush. It was only with difficulty that a good supply of fresh water could be obtained in those days in many parts of that country, and the bishop (then Father Gibney), when travelling in the Williams' district, on one occasion felt anxious for a drink of pure water. It so happened that a workman heard that the visitor had come from the same part of the Emerald Isle as himself, and his first act on rising in the morning was to procure a good draught of the precious fluid. After he had placed a bucketful at the feet of the priest, he said to him: "When you return to the old land, tell that an Orangeman from the North of Ireland walked six miles in the Australian bush to supply you with a drink of good water."—"Sacred Heart Review."

BISHOP CASARTELLI AND THE CATHOLIC TRUTH SOCIETY.

The Bishop of Salford has made a new departure issuing a pastoral letter preparatory to the Catholic Truth Society's Conference at Birmingham. It is, we believe, a departure which will be very heartily approved of by Catholics. His Lordship appropriately points out that this will be the first great public occasion upon which the present Archbishop of Westminster will be able to speak weighty words to Catholics of the entire nation, and

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that this fact, especially as his Grace is to deal with the Education Question, renders this year's gathering one of special interest. It will be noticed too that Dr. Casartelli, like Father Day, S.J., and others who contributed to the proceedings of the Conference of Tertiaries at Leeds, strongly recommends Catholics to support the press. Quoting the emphatic words used by Cardinal Vaughan, he observes that the press is an instrument in our hands, an apostolate in which all should take part, that here there is work for everyone, and that for ten who can write ten thousand can subscribe and a hundred thousand who can scatter the seed. It is to be hoped that his Lordship's impressive recommendation will be taken to heart by all Catholics. The value of a Conference or Congress depends in no small degree upon the extent to which reports of the proceedings are circulated.—"Catholic Times" (Eng.)

A POPULAR BISHOP.

Catholics are invariably loyal to their spiritual guides, and a Bishop on his advent to a new see always meets with a sincere welcome. But the welcome which has been accorded to the Most Rev. Dr. Mangan, Bishop of Kerry, who was consecrated on Sunday last, was of an exceptionally hearty character. Not even, perhaps, in Ireland, where ecclesiastical dignitaries are so near to the hearts of the people has there ever been on such an occasion a more enthusiastic popular demonstration than that with which the Bishop was greeted after the ceremony of consecration. No less than thirty addresses were presented. They were tendered by representative bodies of every kind in the diocese—by clergy and teachers, local councils and Chambers of Commerce, the United Irish League, the Gaelic League, the National Foresters, and so on. The secret of his Lordship's great popularity is his manliness of character, which has prompted him to do battle for oppressed tenantry and to help forward every good cause no matter how great the opposition to it. His efforts in this respect have been crowned with gratifying results, and in replying to the addresses he frankly confessed that proud as he might well feel to be the Bishop of such a faithful flock, he was still prouder that he had been able to preserve a home for many who were about to be sent adrift and that he had been the means of bringing back to their homes people who were homeless. Dr. Mangan is a man of strong views and a vigorous speaker, and he will make his mark as a ruler of the diocese of Kerry.—"Catholic Times."

THE BREAD MONOTONY.

"People ought to vary their breads. A chef was talking about bread, the same as they vary their meats," he said. "You don't eat ham three times a day, year in and year out. You don't eat beef that way. You don't eat mutton that way. But that is the way you eat bread, if you are the average sort of a man—one certain kind of bread suffices you for breakfast, lunch and dinner all your life. "The stomach gets tired of this bread monotony, and when the stomach tires of a thing it won't digest it. Hence dyspepsia. The bread monotony is responsible for a good deal of the dyspepsia that flourishes. "There are a hundred varieties of breads. Corn bread, rye bread, gra-



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ham bread, whole wheat bread, barley bread, spring wheat and winter wheat bread, Sally Lunn, Boston brown bread—with these and many more to choose from, why is the average family so foolish and thoughtless as to confine itself to one kind of bread only?"

TIME TABLES

Canadian Pacific

| Lv. | EAST | Ar. |
|-----------|---|------------|
| Imp. Lim. | Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily | Imp. Lim. |
| 6 45 | Molson, Buchan, Milner | 21 10 |
| 7 00 | Lac du Bonnet.....Wed. | 19 30 |
| | Selkirk, Molson, Rat Portage and intermediate points | |
| 8 00 |daily except Sunday | 18 30 |
| | Keeewatin, Rat Portage, during July and August.... | |
| 13 30 | Sat. only.....Mon. only | 12 00 |
| | Keeewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Pass. Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily | Tr's Pass. |
| 20 00 | | 8 30 |
| WEST | | |
| | Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun. | 18 40 |
| 7 45 | Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun. | 17 00 |
| 8 50 | Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily | Tr's Pass. |
| 9 20 | Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun. | 19 00 |
| 9 40 | Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun | 15 20 |
| 16 40 | Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily | 12 20 |
| Imp. Lim. | | Imp. Lim. |
| 22 00 | | 5 55 |
| NORTH | | |
| 16 00 | Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday | 10 20 |
| | Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendoye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat. | 9 45 |
| 16 15 | Mon., Wed., Fri..... | 8 45 |
| 17 15 | Winnipeg Beach.....Mon., Wed., Fri. Tues., Thurs., Sat..... | |
| SOUTH | | |
| | Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily | 13 40 |
| 14 00 | St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday | 10 45 |

Canadian Northern

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

DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER X—Continued.

He had long since returned to his native Formiæ, where he had built a superb palace of marble, good enough for an emperor. In that palace the emperor was now to be his guest. He and Agrippa Vipsanius, the founder of the Pantheon, had long before been among those by whom, in compliance with the often-announced wish of Augustus, not peculiarly addressed to them, but generally to all his wealthy countrymen, Augustus had expended incalculable sums in adorning Rome with public edifices, for which costly materials, and the science and taste of the best architects, had alike been employed. As Augustus himself said, (for himself,) "They had found it of bricks, and were leaving it of marble."

"I have read verses by Catullus upon this knight Mamurra," said Aglais.

"So you have, my lady," replied Crispina. "He has just knicked up a circus in the fields adjoining Formiæ, and is preparing to exhibit magnificent shows to his neighbors and to all comers, in honor of the emperor's visit to the town of the Mamurras and the Mamurran place. Tiberius Caesar, who is also to be the knight's guest, promises to use this same circus, and to give entertainments of his own there, and Germanicus Caesar, before marching north to fight the Germans, and drive them out of north-eastern Italy, is to review at Formiæ the troops destined for that expedition, as well as the great bulk of the praetorian guards under Sejanus. The guards are uncertain what portion of them the Caesar may take with him northward."

"Mother, we shall see the shows, we shall see the shows!" cried Agatha.

"Oh! and I am so slow. There is another ingredient yet in my wallet of tidings," exclaimed Crispina; "and only think of my almost forgetting to remember it."

"Remember not to forget it," said the Greek girl, holding up her finger with an admonishing and censorious look at the landlady. "What is this particular which you have, after all, not forgotten to remember?"

"My charming little lady, it is a particular which concerns the land of your mother, and the people of Greece; for seldom, say they, has that land or people sent to Rome anybody like him."

"You accused yourself of being slow; but now you gallop. Like whom?"

"Like this noble young Athenian."

"Galloping still faster," rejoined Agatha.

"What noble young Athenian?"

"This Athenian, gifted as his countryman Alcibiades, eloquent as our own Tully, acute and profound as Aristotle, honorable as Fabricius, truthful as Regulus, and O ladies! with all these other excellencies, beautiful as a poem, a picture, a statue, or a dream!"

"There's a description," quoth Agatha, laughing.

"More eloquent than precise, I think," said Paulus.

"Yet sufficiently precise," added Aglais, "to leave us in no doubt at all who is meant by it. It must be young Dionysius, it must be Dion."

"That is the very name!" exclaimed the hostess.

"My mother knows him," said Paulus. "My sister and I have often heard of him; so have thousands; but we have not seen him. It is he who carried away all the honors of the great Lyceum at Athens on the left bank of the Ilissus."

"The right bank, brother," said Agatha; "don't you remember, the day we embarked at the Piræus somebody showed it to us, just opposite Diana Agrotera, which is on the left bank?"

"It is all the same," said Paulus.

"Mother, just tell Paulus if left and right are all the same," said

Agatha. "That is like Paulus. They are not the same; they never were the same."

"All the ladies at the Mamurran palace," resumed the hostess, "make toilets against him."

"Toils, you mean," said Paulus.

"Yes, toils," continued the hostess. "They are intended as toilets for him; they are great toils and labors for the poor girls; the ornatrix and they are toilers for the fair dames themselves."

"And how do these toilets prosper against Dionysius the Athenian?"

"They tell me he is not aware of the admiration he excites—is totally indifferent to it."

"Base, miserable youth!" cried Paulus, laughing. "These Roman dames and damsels ought to punish him."

"You mean by letting him alone?" asked the landlady.

"No; that would kill him," returned Paulus with a sneer, "being what he is."

"Then how punish him?" asked she.

"By pursuing him with their blandishments," answered Paulus; "that is if they can muster sufficient ferocity. But I fear the women are too kind here in Italy. I am told that even in the midst of the most furious passions, and while the deadliest agonies are felt by others around them, their natural sweetness is so invincible that they smile and send soft glances to and fro; they look more bewitching at misery (such is their goodness) than when they see no suffering at all. Yes, indeed! and as the gladiators fight, they have a lovely smile for each gash; and when the gladiator dies, their eyes glisten enchantingly. We have not these entertainments in Greece, and the Greek Dion must soon feel the superiority of the Roman to the Greek woman. Pity is a beautiful quality in woman; and the Greek ladies do not seek the same frequent opportunities of exercising it as the Italian ladies possess, and, cheu! enjoy."

"Is Paulus bitter?" asked Aglais.

"Is Paulus witty?"

"Talking of wit, my lady," pursued the hostess, "none but our dear old Plautus could have matched this young Athenian, as Antistius Labio, the great author of five hundred volumes, has found to his cost."

"Labio! Why, that must be the son of one of those who murdered Caesar," exclaimed Paulus. "My father met his father foot to foot at the battle of Philippi; but he escaped, and slew himself when Brutus did so."

"That was indeed this man's father," said Crispina. "The son is a very clever man, and a most successful practitioner in the law courts. Wishing to mortify Dionysius, he said in his presence, at a review of the troops at Formiæ, yesterday, that he was grateful to the gods he had not been born at Athens, and was no Greek—not he!"

"The Athenians also entertain," replied Dionysius, "the idea which you have just expressed."

"What idea?" asked Antistius Labio.

"That their gods watch over them," replied Dionysius. "Ah my lady! you should have heard the laughter at Labio; the very conceit turned away to conceal their grins. Some one high at court then took the Athenian's arm on one side, and Titus Livius's on the other, and walked off with them. Labio did not say a word."

"Pray can you tell us, good Crispina, whether Germanicus Caesar is to be a guest of the knight Mamurra?" asked Paulus.

The landlady said she believed he would be for a day or two, and that she thought it was even he who had taken Dion's and Livy's arm, and walked with them apart.

"It is some time," said Aglais.

"Since Catullus indited those epigrammatic verses against the hos-

pitabile and opulent knight. This Mamurra must be very old."

"Yet, my lady," replied Crispina, "he has a ruddy face, a clear complexion, and downright black eyebrows."

"There is a wash called lixivium," said Aglais with a meaning smile. "Ah! but," cried Crispina, laughing with no less knowing a look, "that makes the hair yellow; and the brows of the knight are as black as the jet ornaments in your daughter's hair."

"You can tell us, no doubt," said Paulus, "who those ladies must be that came with Tiberius Caesar yesterday from that splendid mansion on the Liris. They were in beautiful litters; one of sculptured bronze, the other of ivory, embossed with gold reliefs."

"I know who they are, of course," said the landlady; "they are half-sisters, the daughters of the late renowned warrior and statesman, the builder of the Pantheon, Agrippa Vipsanius, but by different mothers. One of them was the wife of Tiberius Caesar."

"Was!" exclaimed Paulus; "why, she's not a ghost?"

"She is, nevertheless; her husband has another wife," said the landlady; adding, in a low voice, "a precious one, too; the emperor has required him to marry the august Julia."

"The august!" murmured Aglais contemptuously, "with a shrug of the shoulders; 'getting old, too.'"

"I am sure," resumed the landlady, "no one can describe the relationships of that family. Agrippa Vipsanius, you must know, married three times. His second wife was Marcella, daughter of Augustus's sister, Octavia; and this Marcella became the mother of the elder of the two ladies whom you saw. Well, while this Marcella was still living, but after she had had a daughter called Vipsania, Augustus made Agrippa put her away to marry, mind you, this very same august Julia, Augustus's own daughter, and therefore Marcella's first cousin. This Julia, who had just become a widow, having lost her first husband Marcellus, is the mother of the other lady whom you saw, who is called Julia Agrippina, and who thus came into the world the second cousin of her own half-sister. Well, Agrippa, the father of both girls, leaving the august Julia a widow for the second time, Tiberius Caesar marries Agrippa's eldest daughter Vipsania, and has a son by her, called Drusus; and now, while Vipsania is still living, Augustus makes Tiberius put her away to marry the aforesaid august Julia, the mother of the younger daughter, Julia Agrippina, who is Tiberius's first and likewise second cousin."

"I can hardly follow you in the labyrinth," said Aglais.

"No one can, my lady, except those who make a study of it," said the landlady, laughing; "but it's all true. Julia, Augustus's daughter, is the wife of the father of both these girls, first cousin to the eldest of them, mother and cousin-in-law of the younger, and has now also been made wife to the husband of the elder, her own first cousin, and become the sister-in-law of her own daughter and cousin-in-law to the younger."

"Medius fidius!" cried Paulus, staring stupidly, "what a tremendous twisted knot! Julia's daughter, half-sister, and second cousin is put away, that the half-sister's husband may marry the half-sister's stepmother and second cousin, or something like that."

"Or something like that," continued Crispina; "but there is no end to it. Tiberius Caesar is now father-in-law and brother-in-law to one woman, and the husband and step-father-in-law to another, while the mother of the younger half-sister becomes the sister-in-law of her own daughter."

(To be Continued.)

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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

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Northwest Review

CURRENT COMMENT.

(Continued from Page One.)

quarter of the last century, had been explored and was fairly well known to the intrepid missionaries of the Society of Jesus in the seventeenth century. These old maps gave a rough outline of the lakes now called Victoria Nyanza and Tanganyika, the very existence of which was forgotten by the learned geographers of the world during almost two centuries.

We are in receipt of a most interesting letter from Mr. James R. Randall, thanking us for a copy of the "Review" that contained his amended poem, and adding: "I am always glad to be corrected by competent authorities. The style and precision of your paper, along with the excellence of the matter, greatly impressed me." This is a welcome tribute from an editorial writer of more than thirty years' experience. Mr. Randall is a regular contributor to the editorial pages of "The Augusta Chronicle," established in 1785, the oldest newspaper in the Southern States. We hope to publish some of his thoughtful articles.

One piece of information which Mr. Randall most kindly gives us is the fact of his Acadian origin. This, no doubt, accounts in a measure for the staunchness of his Catholicism. "I am," he writes, "partly on my mother's side, a descendant of the people of Acadie. My mother's mother was named Des Puits, but the family, emigrating to New England, changed their name to Wells. My Breton grandmother married a son of the famous William ("King") Hooper, of Marblehead, who is said, I understand, to have persecuted witches. On my father's side I am of English and Irish descent." Verily, an admirable combination with a most valuable result.

We reply to "Fedelina's" questions thus:—

1. Did any of the Apostles ever preach in Thibet? Nobody knows.

2. What was the Society of the Rose? There may have been many such. Kindly specify in what history, at what time, in what connection this title appears.

3. Did the Buddhists copy from our Scriptures, as some of their writings show great similarity to ours? Ans. Have you seen any of their writings? Do not accept such assertions at second hand. Ask for chapter and verse.

4. Ours being the younger (?) faith, their contention that we copied from them must have been answered. Yes, it has been answered over and over again. No serious historian pretends that Christians copied from the Buddhists. All the Orientals, and especially the Buddhists, are extremely inaccurate and illogical. Metaphor is their forte, not fact. It is quite true that the exterior forms of Buddhist worship, as practised in Tibet present curious analogies with Catholic exterior worship, although their doctrines and spirit are altogether different. The Tibetans have a supreme pontiff who is both temporal and spiritual sovereign, a council of higher lamas who assemble in conclave to elect a pontiff, convents of monks and nuns, auricular confession, the veneration of relics, prayers for the dead, the intercession of saints, fasting, litanies, alternate singing by choirs accompanied by musical instruments, processions, a kind of rosary, etc. These resemblances gave a handle to the Voltairian school of the eighteenth century, which took occasion therefrom to pretend that Catholicism had borrowed many of its institutions and ceremonies from Buddhism. But all these suppositions, evidently inspired by hostility to the Church, vanish into thin air when we consider that the Tibetans themselves do not trace their history farther back than the end of the eighth century of our era, that the present series of Dalai Lamas begins only in the fifteenth century, and that, on the contrary, Christianity was propagated, as early as the sixth century, in Central Asia by the Nestorians, who were favored in their propaganda by the Shahs of Persia. Rubruquis, one of the first Europeans to visit Tibet, in the thirteenth century, speaks of the fanaticism of certain Nestorian Christians, whose spiritual chief, he says, is a bishop residing in a Chinese city named Seglin. He also speaks of some Manichean heretics he found there. Others found traces of the absurd Gnostic errors. From all of which we conclude that the Buddhism



To the Weary Dyspeptic,
We Ask This Question:

Why don't you remove
that weight at the pit
of the Stomach?

Why don't you regulate that variable
appetite, and condition the digestive
organs so that it will not be necessary to
starve the stomach to avoid distress after
eating?

The first step is to regulate the bowels.
For this purpose

Burdock Blood Bitters
Has No Equal.

It acts promptly and effectually and
permanently cures all derangements of
digestion.

of Tibet borrowed freely from the corrupted Christianity and the exterior forms of Nestorianism, for the Nestorians, as is well known, have preserved all the outward practices of the true faith, their practice of auricular confession, in particular, being one of the strongest proofs of the antiquity of that institution, since they separated from the Church in the fifth century and would certainly not have adopted any new observance originated by the Catholic Church after their own revolt.

5. Please recommend a work opposing the theory of Christianity being copied from Buddhism. There is a work by a Mr. Kellogg, learnedly proving the absurdity of that theory. We do not remember the exact title, but if you write to any large American book firm, mentioning that the book appeared about ten years ago, and that its main title is "Buddhism" by Kellogg, you will probably find it.

Owing to our many sources of knowledge, there is probably no journal on this continent that imparts so much exclusive information as ours. A few weeks ago, having been impressed by a quotation in a private letter, we started it on its exchange journey. It was the clever remark of Dr. W. O. Thompson, president of the Ohio State University, saying: "In my opinion a student, who, on coming to college is able to choose his course of studies, ought to be given a degree in advance, on account of the unusual wisdom he displays." Knowing that this happy hit at the elective fad had not yet appeared in any Catholic paper, we waited to see if it would "catch on." It did splendidly. Our very best exchanges, journals counting their subscribers by the tens of thousands, eagerly copied it, but without any acknowledgment that we had introduced it. Of course they referred it to a college president, or even to Dr. Thompson, but they breathed not a syllable of the introducer. The perfection of journalistic honesty, according to the St. Louis "Review," requires that the first channel of any important communication be mentioned. But perhaps this is asking too much of our American friends.

The ritual used last Sunday in the Cathedral churchyard of St. Boniface by the Canadian Order of the Woodmen of the World was a most indelicate invasion of the rights of the Church. No ritual other than that of the Church can be lawfully used in a Catholic cemetery.

SOME FUNNY ADS.

Some professional advertisement writers claim that grammar, rhetoric and all that sort of thing is unnecessary in writing advertisements. Perhaps, likewise, a proper regard for the rules of punctuation are also superfluous, but the shifting of a few commas, periods, etc., in the following advertisements would have made all the difference necessary:

Annual sale now going on. Don't go elsewhere to be cheated—come here
Wanted, a room for two gentlemen about 30 feet long and 20 feet broad.
A lady wants to sell her piano, as she is going abroad in a strong iron frame.

Lost, a collie dog by a man on Saturday answering to Jim with a brass collar around his neck and a muzzle.

Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good tailor.



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**Blue Ribbon
COUPONS**

BEAUTIFUL FRAMED PORTRAIT OF
"HIS HOLINESS PIUS X"

An exquisite likeness in colors, with handsome gilt and oak finished frame, 26 by 22 inches. Should be in every Catholic home.

FREE—For 225 Blue Ribbon Coupons
or 50 Coupons and 75 cts.
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1 to 10 Coupons in the Package of BLUE RIBBON
Tea, Coffee, Baking Powder, Extracts, Jelly Powder,
etc. Bows on Tea Cards count as Coupons.

PREMIUM LIST FREE

**BLUE RIBBON, 85 KING ST.
WINNIPEG**

CO-OPERATIVE BAKERY

Fifteen varieties of Bread, all of first quality; delivery daily in any part of the City, Louise Bridge or Mount Royal. Price to non-members: 16 loaves for a dollar. By becoming a member you not only get a discount of twelve and a half per cent. at time of purchase of 18 loaves for a dollar, but receive an equal share of any surplus above actual cost at the end of each six months. If you are not already a customer of the Bakery or a member of the Society you are hereby requested to look into the matter and if satisfied after a trial and investigation the Society will welcome you into its ranks. The membership includes very many of the best families in the city. The first step is to Phone up 1576.

**The Winnipeg Co-operative
Society Limited**

COR. ELGIN AND NENA

**J. THOMSON & CO.,
THE LEADING
UNDERTAKERS AND
EMBALMERS.
OPEN DAY AND NIGHT.
501 MAIN STREET,
TELEPHONE 1. WINNIPEG.**

M. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skins. A boy who can open oysters with a reference.

Wanted, an organist and a boy to blow the same.

Wanted, a boy to be partly outside and partly behind the counter.

Lost, near Highgate archway, an umbrella belonging to a gentleman with a bent rib and bone handle.

Widow in comfortable circumstances wants to marry two sons.

To be disposed of, a mail phaeton, the property of a gentleman with a moveable headpiece as good as new.

These remind me of an advertisement I saw a short time ago, which informed the public that the firm of "Smith & Co., having cast off clothing was now ready for inspection."

Old Folks Can't Stand

Harsh, purging medicine, but invariably find Dr. Hamilton's Pill of Mandrake and Butternut the mildest cure for constipation and sick headache. No gripping pains, sure cure; price 25c. Use only Dr. Hamilton's Pills.

The Tone Qualities

of a

**Mason & Risch
Piano**

ARE REMEMBERED LONG AFTER THE
PRICE IS FORGOTTEN.

**I'M HAPPY!
—WHY?—**

Because I have at last found a place where I can get my linen laundered just right, and my suits pressed and cleaned to look like new. Their Dye Work is O.K. At 309 HARGRAVE STREET (Telephone No. 2300) you will find



**The Modern Laundry and
Dye Works Co'y., Ltd.**

Located in buildings erected specially for their work. Their line of machinery (operated by experts) is the most modern that money can buy. Their expensive Water Softening Plant furnishes soft water for washing, saving the company the cost of chemicals and soap, and our linen does not rot, crack and tear in pieces. I recommend their work. Give them a trial and enjoy life.—Yours truly,—HAPPY JOHN.

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North West Laundry Co.

Telephone 1178

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Dyed and Pressed. * * * * *
Dry Cleaning a Specialty. * * * * *

Our Rigs call everywhere in the city. Satisfaction Guaranteed or no charge



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WHOLESALE & RETAIL

Goods of Good Value.

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McIntyre Block Opp. Merchants Bank

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Mr. H. Pelissier, having taken an interest in this establishment, will always be ready to answer to the call of the French and Catholic patronage. This is the only establishment in the Province having a French and English speaking Catholic in connection. Open day and night. Services prompt and attentive.

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Telephone 1239.

Orders by wire promptly attended to