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CALENDAR FOR NEXT WEEK.

JULY.

5 Sixth Sunday after Pentecost. Feast of the Most Precious Blood. Solemnity of Saints Peter and Paul.

6 Monday—Octave of Saints Peter and Paul.

7 Tuesday—Votive office of the Apostles.

8 Wednesday—St. Elizabeth, Queen of Portugal, Widow.

9 Thursday—Votive office of the Blessed Sacrament.

10 Friday—The Seven Brothers Martyrs.

11 Saturday—St. Pius I, Pope and Martyr.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

1. All Sundays in the year.

2. Jan. 1st. The Circumcision.

3. Jan. 6th. The Epiphany.

4. The Ascension.

5. Nov. 1st. All Saints.

6. Dec. 8th. The Immaculate Conception.

7. Dec. 25th Christmas.

II. DAYS OF FAST.

1. The forty days of Lent.

2. The Wednesdays and Fridays in Advent.

3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The Solemnity of the Assumption.

d. All Saints.

e. Christmas.

III. DAYS OF ABSTINENCE.

All Fridays in the year.

Wednesdays } in Advent and Lent.

Fridays }

Thursday } in Holy week

Saturday } The Ember Days.

The Vigils above mentioned.

CITY AND ELSEWHERE.

The Secular clergy of the archdiocese are holding their annual retreat this week

Mr F W Russell left for the southwestern portion of the province on Monday on a short business trip

Rev. Father Guillet, O.M.I., is at present preaching the annual retreat to the Grey Nuns at St Boniface

Branch No 52 of the C M B A hold a regular meeting in Unity Hall this evening. An assessment is due and must be paid to avoid suspension

Mr Patrick McConnell, of Deloraine came into town on Sunday. He is now at St Boniface Hospital undergoing treatment for an injury to his foot

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies and gentlemen's tailoring in first class style and at reasonable rates.

Branch No 38 of the C M B A Relie Association will hold a quarterly meeting at the Academy of the Immaculate Conception on Tuesday evening at 7:30. There should be a good attendance of members

Hon Hugh John Macdonald went east on Saturday evening to attend a cabinet council at which a decision will be come to regarding the course to be pursued by the Government in view of the result of the elections

The Clergy Retreat began on Monday evening at St Boniface College. All the secular priests of the diocese, who could come, are present at the instructions given by Rev. Dom Benoit, of Notre Dame de Lourdes

Our report of the distribution of prizes at Tache academy, St Boniface, is crowded out till next week. In reply to two addresses both His Grace the Archbishop and His Honor the Lieutenant Governor spoke with high praise of the good work being done in this excellent institution

L'Evêque--Roy.

On Tuesday, morning, at St. Boniface Cathedral, Mr. George L'Evêque, foreman of our printing office, was married to Miss Marie Louise, daughter of Mr. Joseph Roy. The happy young couple left the following day by excursion train to spend part of their honeymoon at Norman on the beautiful shores of the Lake of the Woods. The rest of their honeymoon will be spent at St. Jean. Our best wishes go with our trusty friend George and his charming bride.

Confirmation.

His Grace the Archbishop on Sunday administered the sacrament of confirmation at the Church of the Immaculate Conception to thirty candidates, five of whom were adults

ST. JEAN BAPTISTE.
High Mass at the Immaculate Conception Church.

Sunday last was the day set for the solemnity of the Feast of St. Jean Baptiste, the national festival of the French Canadians which falls on the 24th June. The custom of the past few years of holding a grand demonstration in which all the Catholic societies of the city joined was for several reasons not followed on this occasion, but the members of the Winnipeg St. Jean Baptiste society with a number of their confreres belonging to the St. Boniface branch attended High Mass in a body at the Church of the Immaculate Conception. The zealous pastor of the parish who is also chaplain of the society, had made due preparations for a fitting celebration and was ably seconded in his efforts in this direction by the members of the choir, who had prepared special music. His Grace the Archbishop of St. Boniface was present and preached at the Mass, being attended by the Rev. Dom. Benoit, superior of the Canons Regular of the Immaculate Conception and Rev. Father Prouth. The celebrant was Rev. Father LaRue, S. J., of St. Boniface College, with Rev. Father Lamarche, S. J. as deacon and Rev. Father Labelle, S. J. as sub-deacon. There were also in the sanctuary, Rev. Father McCarthy, O. M. I., Rev. Father George, O. M. I., Rev. Father Corbeil and Rev. Father Haynen. The officers of the society, headed by the president, Mr J A Richard, occupied seats in the front. The choir sang the Kyrie, Gloria and Agnus Dei from Mozart's first Mass; Credo from Leonardi's Mass, and the Sanctus from Lambillotte's Paschal Mass. Mr. Tomney sang a magnificent solo at the offertory and at the close the choir rendered "Ecce Quam Bonam." His Grace delivered a stirring and touching address in French, and another in English in which he spoke of the joy which filled his heart at the unity which existed amongst all classes and nationalities of Catholics in this country, and paid a glowing tribute to the faith of the Irish people. He also spoke of the struggle they had all made for the cause of true religious liberty in this Province, and urged them all to fervently pray that their efforts might speedily be crowned with entire success.

At the close of the service Mr Richard stepped to the sanctuary rails and read an address to His Grace which elicited a happy response.

In the evening the choir again rendered special music at vespers and Benediction which were presided over by Rev. Father Haynen.

THE SUMMER SCHOOL FAD.

The Summer School fad started in Concord, Mass., about twenty years ago. Concord was long the hotbed of New England transcendental moonshine. Hawthorne tried the soil, but Margaret Fuller, then an habitue of the hotbed, was too much for so sensible and gifted a man. Emerson went there after his Boston Unitarian sermons failed to bring down fire from heaven, and there the dear talky-talky dreamer of wise-sounding platitudes spent his life and weaved his meaningless sentences. Thoreau, a sort of northeast attache of Emerson, made the woods of Concord his lonely home, and wrote many valuable things there, but without application to real life, because lacking in world-culture. Last of all, Bronson Olcott, the founder of the Summer School, made his home in the very house that, earlier, served as subject for Hawthorne's "House of the Seven Gables," and this is where the fad began.

Thirty years ago, when Emerson and Olcott were still in their older prime and both living in Concord, the fame of the seer—as the fond Yankees used to call Emerson—was so great that Olcott was as nobody and but little known outside of certain local New England circles, somewhat given to the study of Plato. Both men had been educated for the Unitarian ministry, but finding nothing to preach about with Unitarianism for a background, Emerson, as he himself put it, "went about lecturing to ladies and gentlemen without a religion, but seeking a new one;" and Olcott made some progress as a pedagogue. Finally, Emerson, very largely through the influence of Carlyle, settled down to something like literary work, and Olcott, having accomplished one good stroke of genius in bringing into being, and bringing up, Louise, the author of "Little Women," etc., took to platonizing by the mile and quarter section, back and forth in an interminable series of monologues called "Conversations in Philosophy."

A philosopher Mr. Olcott never was; but he had learned from Emerson and from Plato the gift of talking from sun-

rise to sunset, and keeping it up till midnight, without ever growing weary. He was a delightful old gentleman. Indeed, both men were simple and pure-minded as children; lovable and kindly as nursing mothers; but both had lost the only moorings that hold a soul face to face with exact moral, mental or religious truth, and so were useless, even pernicious, as teachers, yet the best of their kind, and hence New England was justified in making much of them.

As Emerson grew old and feeble, Olcott, though always seeming to me the older of the two—and it was my good fortune to know them both personally—appeared to make an intellectual spurt, almost in his second childhood. Thus, in the years from 1870 to 1873, he made trips to the West and became the idol of such little coteries in western towns as even then were devoting themselves to the study of Plato and dreaming of such culture as has since founded the Chicago University, etc.;—nothing to boast of even to this day, but it is all an effort to make a step upward on some other foundations than pigs and palace cars.

Finally Olcott was too old to travel and as Mohammed could not go to the mountain, the mountain went to Mohammed; in other words, the amateur Platonists of the western towns, notably from Jacksonville, Ill., concluded that it would be fine Platonism and good fun to have an orchard Summer School of philosophy, in Concord, Mass., with Mr. Olcott as the modern Plato of the Groves, etc. Emerson and many other persons, less dreamy of character, were invited; but I think Emerson never attended; nevertheless, the fad was fashionable from the start. Many of the younger and older Westerners soon became Platos themselves, in a small way; and thus the Summer School sprang—rather say ambled—into a dreamy existence scarcely a stone's throw from that same spot of the Concord Bridge, where the spirited Yankee "first fired those shots heard round the world." In one sense our Summer Schools are all echoes of that same musketry.

After awhile Olcott died, but the Summer School fad, having become contagious, broke out at Chautauqua, had and has a Chautauqua Magazine, has of late years become a sort of exoteric branch of the "University Extension Movement" as it is called, and I suppose that by this time it is making philosophers almost as fast as a patent incubator makes live chickens out of good fresh eggs—the character and wisdom of the chicken, however, as of old, largely depending on the breed and early training of the hens that laid the eggs.—Globe Review.

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