

Young Woman's Corner

Thou hast called the heavy laden,
Called the poor, the frail to Thee;
See us, then, O Son of Maiden!
None could poorer, frailer be;
Thou dost know the woes and
weakness,
Of a nature prone to ill—
Heart of Mercy! Heart of Meek-
ness!
Be our shield, our succor still!
Heart of Jesus! strength supernal,
Send us power from above;
Heart of Jesus, light eternal!
Fill our souls with light and love!
—Eleanor C. Donnelly.

AGNUS DEI.

Lamb of God, in meek atonement
taken,
Thy Sacred Heart betrayed, denied,
forsaken;
Have mercy on us.

Lamb of God, if even we should
grieve Thee,
Or wound Thy Heart; that we may
never leave Thee;
Have mercy on us.

Lamb of God, when darkness o'er
us stealing
Hides our loved ones, nought but
death revealing;
Give us peace!
—Jennie M. Flynn.

June, the month of roses! June,
the month of weddings! June, the
month of the Sacred Heart! What
other month than June the clean,
fresh, fragrant and lovely month to
devote to the Sacred Heart of
Jesus. Of course there are roses;
nature's roses in profusion, and
wreaths of roses of prayer made by
that great apostleship of prayer,
the League of the Sacred Heart, to
lay on the altar of the Sacred
Heart of Jesus.

And what about June as a month
for weddings? This month might
be chosen with a sense of the value
of the roses as a background to a
pretty ceremony, but what relation
does or should the devotion to the
Sacred Heart bear to the cere-
mony? This devotion should be
the reason for the choice of June
as a wedding month. Devotion to
the Sacred Heart should make a
model husband or wife. The meek-
ness, the sweetness, the humility,
that come out of devotion to that
Sacred Heart that is all sweetness
and love itself, are most necessary
to a happy union.

Be married in the month of June
because you would identify the
ceremony with the special devotion
of this month and with the idea of
making your married life a per-
petual dedication to the Sacred
Heart.

The two who marry under such
conditions will retain for them-
selves and also emit all the fra-
grance of all the roses and all the
sweetest odors of all flowers for
ever.

AMICA.

ST. PIE-LETELLIER.

Our priest, Father Jutras, has
gone on a trip to his old home and
friends in the Province of Quebec.
He intends assisting at the centen-
nial celebration at the college of
Nicolet, where he received his edu-
cation. Father Jutras, who ex-
pects to be absent for at least a
month, is replaced by Father Shi-
baud, E.M.I., lately arrived from
France.

A great many people profited of
the feast of Pentecost to approach
the sacraments. In the evening
there were vespers at 7 o'clock, fol-
lowed by a reception of eight child-
ren of Mary and then Benediction
of the Blessed Sacrament. The
reverend Father addressed a few
touching words to the young ladies
who were entering the congrega-
tion. In the morning the sermon
was on faith.

The feast of St. Jean Baptiste
will be celebrated at Letellier this
year. The Catholic Order of For-
esters are the organizers. We hope
the weather and arrangements will
leave nothing to be desired. There
is talk of an excursion from Win-
nipeg for the event.

Miss Albina Lauson is visiting at
her uncle's, Mr. Jacques Parent.

Mr. Jutras has invested in a large
new threshing machine.

Mr. Laurette has this week in-
creased his farm property by buy-
ing two Red River lots and a quar-
ter section near his home farm.
The amount of purchase is \$5,000.

The new convent will soon be
erected. If the Sisters carry out
their intention of tree planting on
their property, it will be a great
addition to the village.

The Rev. Mother Visitor goes this
week to Ste. Rose du Lac to assist
at the reception of one novice and
two postulants, one of the latter
being Miss P'oiselle, of Letellier.

The country is looking beautiful.
Crops in splendid condition.

LABOR TROUBLES, LOSSES, GAINS.

There never was a strike in any
branch of trade that did not bring
to the strikers losses of some kind,
and it is rare indeed that the gains
which are credited to strikers could
not have been achieved without
strikes and without their accom-
panying losses. As a rule strikes
are the work of the labor agitator
usually an imported article, who
is generally an unprincipled, lazy
and incompetent worker who
takes to trouble-making as his pro-
fession, and makes it pay him at
the expense of fellow workers. The
labor agitator is generally a man
who has mistaken his vocation. He
is usually glib-tongued, gener-
ously endowed with low cunning
and quickly finds manual labor,
whether it be carpentering, plumb-
ing, bricklaying or anything else, a
form of drudgery to be scorned for
an easier way of making a living.
Labor agitation is as much a busi-
ness, or rather a profession, of life
now-a-days as any other form of ac-
tivity that earns money, and it
pays better than healthy work. In
every body of workmen you will
find a large percentage of quiet,
well-disposed men, whose aim is to
excel at their trade, and to lead
quiet respectable lives, giving to
their employers faithful service,
and to their families the duty they
owe them. There is always a per-
centage, too, of men of inferior
capacity, or if competent, then lazy
or discontented, chronic grumblers,
who look upon their employers as
robbers. Amongst this degenerate
class the labor agitator finds his
scope. He nurses grievances, teach-
es the glory of toil without regard
to quality, stimulates discontent
and generally foments trouble. The
competent workman is usually
found in his house after his day's
work, while the labor agitator's
evening address, is usually in the
tavern where he spends money
freely in stimulating the courage of
weak brothers, charging the cost to
incidental cost of organization.

Without an occasional strike the
labor agitator would have nothing
to show for his salary, so at
opportune times, he brushes local
leaders aside and engineers crises
in which he himself figures as a
champion. Workmen of inferior
capacity, together with the lazy,
the indolent and the dissipated,
support the labor agitator, who
makes himself acceptable to the in-
ferior workman by preaching
equality of wages.

There never was a strike where
the demands of the men, at the in-
stigation of the agitator, did not
embrace claims made for no other
object than the humiliation of the
employers. Increase of wages and
shortening of hours are not enough
for the agitator, who generally
succeeds in adding irritating ex-
actions, specially designed to put
the employer in an attitude of
hostility and to ensure non-com-
pliance to be followed by a strike.
Without the strike feature the la-
bor agitator would be out of busi-
ness.

When will common sense prepon-
derate in the councils of working-
men, to the exclusion of that para-
site known as the "labor agita-
tor?" When will the well-dis-
posed, competent workman see
that it is not the good features of
trade unionism which under judi-
cious management might work
great good to workers, but the
vicious graftings on it, made by
wicked men, that are making the

most tolerant of employers revolt
against the machinations and ex-
actions of labor organizations?
When will the respectable, well-dis-
posed mechanic see that the labor
agitator is of no use to him, and
only a bolster for the men who are
beneath him in ability, who are
vicious in their very natures?
When will peaceable, well-disposed
workmen deem it wise to make
their influence felt for the good of
that partnership and community of
interest that must of necessity
exist between employer and em-
ployed?

It is to be regretted from the
standpoint of the workmen that
their own officers, in the main men
of judgment, should have to devote
a great deal of time to curbing the
threatened excesses arising out of
agitators' advice, instead of de-
voting that time to drawing the
employer and his employees closer
together.—Montreal Star, May 21.

PILGRIMAGE TO OUR LADY OF GOOD HELP.

When Monsignor Ritchot, the ven-
erable pastor of St. Norbert, built
a large covered approach to his
small chapel of Notre Dame de Bon
Secours, his friends said the skele-
ton-shed would never be filled, be-
cause it was too large. Last Sun-
day's pilgrimage falsified this prop-
hecy. The shed was packed and
overflowed with people who gather-
ed round it in the open air. No
less than one thousand persons
came by train from Winnipeg and
St. Boniface. In the latter town
alone 800 tickets were sold at re-
duced rates for the pilgrimage. The
C.N.R. must have made a good
profit out of this pious demonstra-
tion. They had stipulated that \$35
should be guaranteed them, and lo!
they raked in over a thousand 40-
cent and 20-cent fares. There were
no cabooses this time, but there
were not enough cars, and two of
them were baggage cars. The con-
sequence was that many persons
had to stand up all the way. More-
over, although four-fifths of the pil-
grims hailed from St. Boniface, the
train which backed up from Winni-
peg was already full, and the en-
gine had to run back "light" to
this city and get three more cars,
while the St. Boniface contingent,
that is to say, the main body of
pilgrims had to possess their souls
in patience.

Shortly before 2 o'clock as the
train nearly full of Winnipeg pil-
grims backed over the Red River
bridge into the pretty little station
at St. Boniface, a long and solemn
procession headed by Very. Rev. A.
Dugas reciting prayers aloud wend-
ed its way across the cathedral
town to the waiting train. The pro-
cession consisted of all the religious
societies connected with the cathed-
ral parish, and a band of bright
girls and boys, each of the girls in
their white First Communion
dresses and the boys in neat black
suits.

Each society bore at its head the
banner of the order to which it be-
longed, and exquisitely emblazoned
standards, the white dresses of the
sodalists, the solemn black of the
reverend fathers and brothers and
the gay Sunday attire of the other
pilgrims made a charming old time
picture, against a background of the
vivid green of the spring verdure,
as the votaries solemnly paced their
way toward the end of the first
stage on the pilgrimage to the
shrine of St. Norbert.

In the train many of the pilgrims
recited the rosary and other pray-
ers in common. On their arrival at
St. Norbert, the pilgrims formed
into processional order, praying
aloud and singing on their way to
the shrine of Our Lady of Good
Help, where Monsignor Ritchot re-
ceived them with a glad welcome
and arranged all the details of
seating the great crowd and con-
ducting the devotions. There was a
time of suspense, while the hope
was entertained that His Grace
might come by the carriage road;
but when his unavoidable absence
was realized, the devotional exer-
cises began under Vicar General
Dugas' direction. He preached an
impressive sermon on the renewal
of the baptismal vows, a First
Communion ceremony which had
been reserved for this occasion.

The pilgrims returned to Winni-
peg and St. Boniface about 5.30
p.m. and all expressed themselves
pleased with their devotional out-
ing in spite of the scanty train ac-
commodation.



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