

WEDDING BELLS.

On Tuesday, at 1 p. m., Sept. 28, at the Catholic Church, Chelmsford, Northumberland county, Mr. John A. Esson, of Barnaby River, and Miss Mary T. Casey, daughter of Mrs. Jane Casey, of Chelmsford, were united in the holy bonds of matrimony. The Rev. E. S. Murdoch administered the sacred rite. Mr. Peter H. Esson, brother of the groom, was the best man, and Miss Katie Harrigan, a cousin of the bride, was the bridesmaid. The stately bride wore white silk mull, with Cluny lace insertion, and carried a bridal bouquet of asters. The bridesmaid looked attractive in white mull and silk hat to match. The groom is in the employ of the C. R. R., and is the billing clerk at McAdam Junction. He is a former student of the St. John Business College, and has many friends here. The bride is very popular in her native place, where she has been a very successful school teacher for the past five years. On Saturday, Sept. 25th, the pupils of the Chelmsford school presented her with a gold bracelet and monogram brooch, accompanied with a suitable address. The large number of useful and appropriate presents testified to the popularity of the happy couple. After the ceremony, Mr. and Mrs. Esson had a lunch at Barnaby River, and dinner in the evening at the bride's home. They arrived here on Thursday night, and remained till Sunday at the Newport House, 10 Germain street. Mr. and Mrs. Esson resumed their wedding trip on Sunday evening, leaving in the Montreal train for Winnipeg, St. Paul and Minneapolis. On their return they will live at McAdam.

A very interesting event took place at The Forks, Catholic Church, Wednesday evening, Sept. 8th, when Miss Catherine Josephine, daughter of Mr. and Mrs. Thomas Washburn, became the wife of Mr. Ernest W. Brennan. The nuptial knot was performed by Rev. S. J. Crumley, of Blackville. The bride looked charming in a suit of blue satin cloth with hat to match. The bridesmaid was Miss Mary Brennan, sister of the groom, who wore a suit of grey, with hat to match. Bartlett Washburn supported the groom. After the ceremony the bridal party drove to the home of the bride's parents, where tea was served to many friends and relatives. They received many useful presents.

Renous Bridge, N. B., Oct. 1.—A very pretty wedding took place in St. Bridget's Church, here, on Monday, Sept. 20, at 8:30 o'clock, when the Rev. E. S. Murdoch, P. P., assisted by Rev. R. H. Fitzhenry, united in marriage Mr. Leo J. Murdoch, son of Mr. John B. Murdoch, of Nappan, N. B., and nephew of Rev. Father Murdoch, and Miss Bridget Dunn, daughter of Mr. John Dunn, Renous. Mr. J. Gordon Murdoch, brother of the groom, supported him, while Miss Emerentia Dunn, sister of the bride, supported the bride. Mr. and Mrs. Murdoch have left for their new home at Nappan, N. B.

At St. Mary's Church, Newcastle, on Thursday, Sept. 30, Rev. Thos. Maguire officiating, Michael Bannion was married to Miss Muzzorall. The bride was dressed in grey ladies' cloth. After the ceremony the happy couple repaired to the residence of Trackmaster Thos. MacPherson, where a wedding supper was served. The groom is a prosperous retail grocer and school trustee and a member of the Board of Trade. The bride belongs to Kent county.

CATHOLIC NEW ENGLAND

The Springfield Republican, commenting on the figures recently given out by the United States Census Bureau, says: "New England is now Roman Catholic—so far as it is anything in the way of church membership." In every state of this quondam stronghold of Puritan Protestantism Catholic church-goers outnumber by a liberal percentage the church goers of all other creeds combined.

WHERE TO GET ICE CREAM.

When arranging for your evening party and ice cream is required, pay a visit to the People's Dairy, 180 Union street. There is none better in the town.

FATE.

Two shall be born the whole wide world apart,
And speak in different tongues, and have no thought
Each of the other's being, and no heed;
Yet these, o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death,
And all unconsciously shape every act
And every wandering footstep to this end,
That one day out of darkness they shall meet
And read life's meaning in each other's eyes.
And two shall walk the narrow way of life
So closely, side by side, that should one turn
Ever so little space, to left or right,
They needs must stand acknowledged face to face.
Yet these, with groping hands that never clasp,
With wistful eyes that never meet, and lips
Calling in vain on ears that never hear
Shall wander all their weary days alone
And die unsatisfied:—and this is fate.

REGARDING MIXED MARRIAGES.

Martin I. J. Griffin never tires of railing at the inconsistency of priests and especially prelates who preach against mixed marriages and then "hire themselves to do the mixing for rich ones." "Something," he says in the current number of his Catholic Historical Researches (Vol. V, No. 3, p. 302), "ought to stop. Either the sermons and editorials (of the Catholic press against mixed marriages) or the presence of the prelates. The laity see these carryings on. So all the prattle about the evil of mixed marriages is simply idle twaddle. . . . The children and certainly the grandchildren of these mixers will be non-Catholics and abhorers of the faith. You rarely can find the descendants of Catholics of a century ago to be Catholics. Every case is a mixed marriage. I once asked the late Theophilus Cauffmann how his father came to leave the Catholic Church. 'Oh! my father was an intelligent man,' answered he with perfect sincerity. 'He doubted Transubstantiation. 'Whom did he marry?' I asked. 'A Baptist lady,' he replied. That was the transubstantiation. Yet the man's (the elder Cauffmann's) father . . . would not take the oath of abjuration which denied Catholic doctrine. But his son was more 'intelligent' when he mixed with a Baptist.'"—Catholic Fortnightly Review.

OUR CATHOLIC MAGAZINES.

The esteemed Monitor of Newark, New Jersey, presents a lengthy editorial lauding the timeliness of the Catholic World.

Under Father Burke, the Catholic World has undoubtedly become high-class in many ways, and we are glad to state the fact frankly.

Unfortunately, however, it fails in precisely the way that all other Catholic magazines in this country have failed and, we take it, will continue to fail. The C. W. handles vital problems well. It is up-to-date scientifically. Its travel papers when it presents such are well done. Some of its literary appreciations are excellent. Editorially it is thought-provoking and earnest. But—

When it comes to poetry—real poetry vital poetry, poetry that swings like a mighty violin, moving the souls of men—the Catholic World undoubtedly is a failure. So is the American Catholic Quarterly, so is the Rosary, so is Extension, and so was Donohoe's in its day. Catholic editors either do not know what genuine poetry is, or they else do not think it necessary to present it in the pages of their periodicals.

And they have no excuse. There is no lack of Catholic poets in America. Maurice Francis Egan, Louise Imogen Egan, Thomas Walsh, Thomas A. Daily, Eleanor C. Donnelly—these do excellent work, yet somehow our Catholic magazines, with exception of the Rosary, do not seem to know that they exist.

It is time to change this. The great Catholic Church has always been the

mother of Christian art. She is not wholly concerned with the settlement of the labor question; her fullest energies are not bent toward perfecting the aeroplane. She is slighting the cosmos nowadays and she should not. There are yet Dantes, Raphaels, Michael Angelos and such like waiting a helping hand, and our Catholic editors should reach it out. It is their duty to do so.—Catholic Sun.

A FORGOTTEN BOOK OF DEVOTIONS.

In a most interesting article on the Breviary as the layman's book of devotions, in the October Catholic World, C. B. Walker says:

I would plead most earnestly for the use of the Breviary. "What!" I hear many exclaim, "that long and tedious Breviary, that dull and wearisome book, which is laid upon ecclesiastics and from which we of the laity are so happily free? Surely there is nothing for us there." But one moment. We have seen how the use of the Missal as a book of devotion for the Mass has proved its own value. But the Mass is limited, if I may be allowed the expression, to but one-half hour day. By midday at latest must our corporate worship be at an end? Not so. "Seven times a day I have given praise to Thee," says the Psalm of the Saints, and though I do not know if I am right in ascribing this to King David himself, yet the tenor of the whole Psalm seems to me to point out the author as a busy, practical man. And seven times a day, if from the very earliest ages of the Church, yet for centuries, has been the rule for that extra-liturgical worship which we call the Divine Office, not for ecclesiastics only, but for the whole body of the faithful.

FOR THE HOUSEHOLD.

Scalloped tomatoes and corn make a good luncheon or supper dish. Cut the corn from the cob and peel the tomatoes and slice them thin, butter a baking dish, put in a layer of tomatoes, then a sprinkling of fine crumbs, salt and pepper and bits of butter; cover with a thick layer of the corn and repeat the seasoning; remember that corn calls for a good deal of black pepper; cover again with the tomatoes; if you choose you can have still another layer of each, but put the tomatoes on last; bake in a hot oven without stirring; merely baste with a little hot water and melted butter, if the heat seems to make the tomatoes too dry. Cook for the first half hour under a plate, then remove this and bake till done; about a half hour more; serve in the same dish.

Fresh tomatoes cooked down to a pulp with chopped green peppers and parsley and a perceptible flavoring of onion, with salt and pepper, makes one of the best dishes of vegetables. You can serve this as it is, or you can add crumbs and butter when it is thick and just brown it in the oven; or you can pour the mixture on buttered toast; or, you can make an omelet and fold it in when this is set. A variation of this same dish is to cook down one large tomato till thick, with parsley on, or salt and pepper, and then mix it with an equal amount of bread crumbs till very thick, and put this in halved green peppers with the seeds removed; bake these till they are a good color, basting them with butter if necessary.

Raisin Puffs.—Two eggs, one-half cupful of butter, two tablespoonfuls of sugar, one cupful of milk, two cupfuls of flour, one cupful of raisins, chopped fine, three teaspoonfuls of baking powder. Cream the butter and sugar together, add the milk and flour, into which the baking powder has been sifted, then the egg, and last of all the raisins, well dusted with flour. Fill small cups with the mixture until two-thirds full, and steam one-half hour. Serve after removing from the cups with sweetened and flavored cream.

Potato Turnovers.—Chop very fine a few slices of cold meat, and season to taste. Mix one or two eggs with some mashed potatoes, making them of the consistency of paste. Spread them out, sprinkle with flour, and cut into round cakes. Put a tablespoonful of the meat on each cake, lay another cake over it, press the edges together, and fry in boiling fat till a delicate brown.

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versity along with liberty, among our Catholic papers. Here are many of our German Catholic papers like The Wanderer of St. Paul, attacking the Catholic University, Brother Preuss of the Catholic Fortnightly Review attacking the Knights of Columbus as a Masonic body, and the

Catholic Voice of Omaha, attacking Father Kelly's Church Extension Society. But as in the case of Brother Preuss' attack on the Knights of Columbus, virulent and often ill-founded as they are, no harm is done the real merits of the case. Perhaps some good results.