Our Boys And Girls.

"Good afternoon, Father," says the boy to the priest who happens to pass by while the boy is talking other boys, for example, on-Catholics. The priest very kindly returns the greeting and goes his way. But then, frequently he hapto overhear the questions hur riedly put to the Catholic boy by non-Catholic comrades. "What you say? Who is that?" they Hearing this the priest curious ly thinks, "I wonder what they are saying now, what remarks those non-Catholic lads are making, and how they are being answered by the Cath-

Well, let us see what Catholic boys will do in such a case, how they will answer the questions put, and meet the remarks made.

No doubt, most Catholic boys in such a moment, when being asked the question "Who is that?" will give a speedy reply and say, "That is our priest, Father N. N. He's a fine man. We all like him." And then, if any remarks should happen to be made or reflections cast upon priests, teachers, prothers, sisters, Catholic schools, religion, etc., they will immediately put a stop to it; they will either refute the assertions made, or if they lack the necessary information and tarent for so doing, they will simply state that they will not stand for any such remarks and will not allow any such reflections to be made in their company, Every good Catholic boy will act thus.

But while most Catholic boys would proceed in this way, there are on the other hand some who would not have the necessary courage to stand up in such a moment for their priests, teachers, schools, religion or whatever may be attacked by such non-Catholic fellows. We can hardly suppose this to be the case, but, alas, it is.

There are, for instance, boys, who

when confronted in the way described, would be so weak as to take part in the offensive, ungodly, even blas-phemous remarks made by their non-Catholic comrades. Mark the circumstances which generally lead so cowardly an act. A priest having perchance passed by a company where some Catholic boy is engaged in conversation with some non-Catholic boys, these latter fellows imme diately begin to crack jokes about Catholic priests, in general, about brothers, sisters, etc. They also run down the Catholic school, saying, for instance, "Ah, pshaw, Catholic schools, you don't learn anything ther but catechism."

The idea! Did you hear that? And what is the Catholic boy going to say to this? Alas, the Catholic boy is a slave of human respect. His courage has left him. Fie, on him! Our Catholic lad must needs say something to the remarks of his non-Catholic associates. They expect an answer from him. Not having the necessary courage to defend his side, he anxiously looks for something to say which will be suitable to the "crowd." And what does he say? He foolishly mentions some shortcoming or fault of the good priest who has just passed by and whom he greeted, saying, "Father" to him. He misrepresents, he exaggerates, he lies, and all this only to incite laughter among the rest, to have say like the others, to be a favorite with the "push." And how does he answer that slur on the Catholic The Bill her already process. ool? Oh, he does not answer it at all. He approves of it; he justifies it, saying, "Yes, you're right; when I went to school we had to pray, and learn catechism all day, I wanted to go to the public school, but my pa wouldn't let me."

Well now, that beats everything. What was that you said? How dare you say such a thing? You miserable liar, you! What are you saying is it true? Say, is it true? When you to school, did you have to study catechism a:l day? Is it true? Did you have to pray all day? Is it true? And didn't you learn arithmetic, geography, spelling, reading, writing, perhaps even bookkeeping, shorthand and typewriting? Is is true? Haven't you tearnt anything but catechism and Bible in all the you've gone to school? Is it true? And haven't you always thought yourself thrice happy, be-cause your parents sent you to a Church are concerned, it need only Catholic school? Say, is it true? Havent't you always felt proud of your whole education is a product of the Catholic school, and it is an ashamed of either. Say, have you ashamed of either. Say, have you law of God. ashamed of either. Say, hav, you ashamed of either. Say, hav, you there is the second of the same of t



You have acted the part of a hyp ocrite. You have smiled kindly at the priest passing, you have greeted him most amiably, and now, when he has turned his back, you assail his good name and character. In school and in church you have ways posed as his friend and admirer, but now, in the company of these youthful scoffers you turn his enemy. Besides, you are acting part of a traitor. You .oke about priests and religions in general, you criticise your religion or some ceremony or precept of it, you join hands with these fellows in ridiculing sacred things and practices. You are a traitor. You are two-faced; fine and courteous to a person when standing before him, ugly and deceitful when he has his back turned. Can anything be more detestable?

But this is only one way some of our boys fall into the snares of the enemies of our Church through human respect. There are many others. Think of the stores, offices, shops and factories, where people of all religious and beliefs come together and work side by side. How many of our boys through human respect act the part of hypocrites and traitors, when in those places the conversa tion is turned on to the subject of priests, brothers, sisters, confession, They have no backbone, no sense of principle, no moral courage

to defend their side. Boys, do not follow their example. You're in the right, go ahead. You're Catholic boys, own up to it, and don't be ashamed of it. There is no reason why you should, no reason at all, my boys!-Father Klasen, in the "New World."

The Old Struggle Renewed.

The deceased wife's Sister Bill came up again, on the first of May, in the British House of Commons and having been discussed along the usual old times, it passed its second reading by 104 to 94 votes. Quite a small majority to all appear ances. Yet this proves very little in favor of the Bill, or of its ultimate success. This year Sir Gilbert Par-ker, has charge of the measure, and support thereol he presented a petition hearing the signatures of 75, 000 women of Bermingham and its suburbs. This would indicate that either there are thousands of sisters of departed wives who are anxious to step into their late sisters' shoes Bermingham, or else that hus bands have been so good to their de ceased wives, in that city, that the other ladies of each family would like to keep the gentlemen within the domestic hedge. In any case there is something very peculiar about Ber-

The Bill has already passed its secand reading sixteen times by large majorities, and once it got through the House of Commons, but was thrown out by the House of Lords Consequently its present advanced stage in no way indicates that it will ever become law. There is one thing remarkable about it; it was a Canadian statesman, Lord Strathcona, who had charge of the Bill in the House of Lords the time it was rejected; and it is now a Canadian, Sir G. Parker, who comes along with it, for the seventeenth time, in the House of Commons. We do not suppose that this would indicate that the Canadian people are favor able to such a measure, any more than does Mr. Charleton's persistent demands for a Divorce Court prove that any such tribunal is wanted in

As far as we of the Catholic uncompromising opposition to both above-mentioned sense that they are subversive of the

Men show their characters in nothing more clearly than by what

thers and sisters? Shame on you a Titled Organ-Grinders

We have drawn attention, at som professional and other gentlemen who are to be found in the work houses of London, and therefrom we made certain deductions regarding the overcrowding of professions in this country. We have now come upon an account of the class itinerant mo ney-gatherers that pray hand organs in the streets of the same city, and the statements made are very interesting. It is not a case that find as ready an application in Can-ada, as does the other, but it is still quite interesting. It says:-

"A passer-by who gives a copper to an organ grinder may be patronizing a gentleman unawares. The case has come to light of an Lieutenant of the Middlesex regiment who at one time of his career com manded an expedition which resulted in the capture of a notable Ashanti chief, and who is now engaged in playing an organ in the streets of Chelsea. Inquiry among the firms in Saffron Hill who make a business of letting out piano organs on hire discloses two instances of peregrinating nusicians who have fallen from ever higher estate. One is the younger son of a Viscount; the other the third son of an Earl. The latter, af ter performing before a house, quests to see the mistress, to whom he hands a collecting book bearing a coronet. Therein, if she chooses she enters her name and the amount of her donation. Several composer: are at present trundling handle organs through the streets. One is a song writer who paid 10 shillings to have his latest composition included in the repertory of his machine. A placard at the front of the organ announces that he is the author of the ong, and underneath is a rack containing copies of rt. After singing the song he sells the copies to the assembled listeners—"words and music complete, 1 penny." For another penny he will scribble his autograph on the title page. A less common use to put a barnel organ to is to advertise on it by means of a flaring bill how the player has been deprived of his heritage by a relative. Whe ther there is any foundation for the story or not, it appears to bring sympathy and many coppers to the well-dressed and well-spoker player.

It is certainly a story that we be lieve, for the fate or a great many scions of old families in England in anything but enviable. The younger sons are generally brought up in species of idleness and trained to "Great Expectations;" while the day inevitably comes when they are cast upon the world with no ex perience, no profession, no trade, no real practical occupation, and without any means of competing success fully in the great battle of life. A onies to "rough it," and they invariably burn out to be failures. Many are sent into the army, and amongst them it that one will rise to distinction. For others pocket-boroughs are secured and they go into Parliament, to sit on back benches and to vote accord ing to the crack of the party whip But a vast majority of them, thank to their early training and habits, drift into lower grades, and once on the down-level they proceed break-rock pace. It is thus that they ing in low theatres, frequenting the tainted with the crimes of their inferior associates. pity that these children of good families, should not be taught the dignity of labor in their youth, as well as the fact that they must necessar ily one day earn their living

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SUPERIOR COURT.

PROVINCE OF QUEBEC. District of Montreal, No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown,

Plaintiff

The said Louis Blanchet. Defendant

An action in separation as to property has been instituted this day

Vs.

against the Defendant. Montreal, April 24th, 1903. BEAUDIN, CARDINAL, LORANGER

& ST. GERMAIN. Attorneys for Plaintiff.

The truly patient man neither complains himself nor desires to be pit ied by others.-St. Francis de Sales

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NOTES

SCHOOL EXERCI son is rapidly appro-school term will be in the different instit tribution of prizes, panying entertainme place. It may not be place, since others h the subject, to occur in dealing with this rather amused on rea ments which appeare American Catholic co regard to the closing schools. We do not how our readers will tion. Here are the "Our esteemed con Catholic Columbian,

suggestion on a man interest, that will no even beyond the imp ably cultivated by t The Ohio journals apthose charged with to of programmes of 'c for such institutions, so the comfort and p ance of patrons of th tertainment. It remi not care for tiresome by children. They go says that reach the musical pieces that

ski could properly pl "Give us a simple ! few songs, some class show what the pupil little good music ers men who have se 'cut it short' on a ho when the prize medal master's oration and ence are out of temp disguised as an addre

all of which heartfelt 'Amen!' wil 'grown up,' througher and breadth of this

From the standpoir the infirm, the hurrie and the generally di-rather uninterested, to If it is such a fatigu not refrain from goir have no more ambiti in their children than away as soon as should let it be unde public manner. There excuses why they con but not one excuse once they have gone is purely from the v ed in the light of the But the closing exerg no person seems to l

year, and that the cl ward, during long n enjoyment and trium afford them. Each or the oldest to the mo ious to have his tur jous to have his turplay. It may not be portance to the repe business man, or the it is of paramount the boy, or girl. Am opinion that the youn be allowed this their in full. They have er work during the past months; and they she the encouragement.

It must not be for