

many of our pious Catholics who received Holy Communion two days before that, on May 1, the First Friday, refrained from the Holy Table on May 3. No doubt those of us who are familiar with the history of festivals might allege as an excuse that the first day of May, being a feast of the Apostles (Saints Philip and James) was once a holy day of obligation and is therefore historically more venerable than the Patronage of St. Joseph; but we fear that precious few of the Sunday abstainers from Communion were aware of that fact. No; we believe the reason why the First Friday communion does interfere with the Sunday communion which ought to be a common practice among all Catholics, is that many people imagine they must go to confession before each communion, and as confession is the most irksome part of all devotions, they prefer to drop one communion rather than make an extra confession. But they need not make that extra confession, unless they have committed a mortal sin since the last confession; and surely most of the pious persons who practise the First Friday devotion can remain in the state of grace two whole days.

Catholics from the British Isles, France, Germany and many other parts of Europe are often shocked at the ignorance of their brethren here as to the liturgy or the order of festivals. These old fashioned Catholics have been rightly taught that the first of all devotions is harmony with the spirit of the Church, and that this harmony is maintained by entering into the thoughts which the liturgy sets before us from day to day. Hence, instead of using unauthorized, though nicely bound, prayer books, they stick to the good old missal for the laity, in which are set forth the various offices for almost all the feasts of the liturgical year. So common is this practice among well educated Catholics in the eastern hemisphere that pastors find it necessary to announce every Sunday the calendar for the coming week. For we need hardly remind our readers that the clashing of fixed with movable feasts frequently necessitates the transference of a feast from one date to another, and this transference is regulated by the yearly calendar of each diocese. For instance the third day of May is the date generally fixed for the feast of the Finding of the Holy Cross; is but year the third Sunday after Easter, on which we celebrate the Patronage of St. Joseph, fell on that date, and as this latter feast is ranked "first class with octave," while the Finding of the Holy Cross; but this "second class," the former takes precedence of the latter, which is put off, in this diocese, till May 13. Hence the importance of the calendar we print from week to week. By consulting it regularly our readers will always be able to conform to the spirit of the Church, to be, in other words, up to date in the most Catholic sense. This we are happy to say some of our subscribers fully appreciate. A few years ago, when, owing to a change in our staff, the calendar had been dropped for a brief period, a protest came to us from a lone worshipper in the Rocky Mountains who felt spiritually at sea without his weekly calendar.

In the calendar for next week there occur as many as three cases of that transference which we have just mentioned. The first one in particular needs explaining. When some new festival of higher rank falls on the date of an older festival of lower rank, the latter is permanently transferred or, in liturgical parlance, "fixed" at the first subsequent date that is vacant: for it should be borne in mind that, although the martyrology briefly mentions many saints for each day of the year, yet the missal and breviary still contain many days in which no saint's name is honored. Thus, the 26th of April used to be reserved to the saintly Popes, Cletus and Marcellinus, but 17 years ago Leo XIII. extended the feast of Our Lady of Good Counsel to the whole Church, and as this feast also falls on the 26th of April and is of higher rank than Saints Cletus and Marcellinus' day, the latter was "fixed" at the next sub-

sequent vacancy, which is May 11. But this year the 26th of April, henceforth the proper date for the feast of Our Lady of Good Counsel, was the second Sunday after Easter, which in this diocese is set apart for the feast of the Holy Sepulchre, and this, being a feast of Our Lord, takes precedence of a feast of the Blessed Virgin, and so Our Lady of Good Counsel had to be transferred to the nearest vacant day. Now there were no vacant days in the week that began with April 26, and the next Sunday, May 3, another transference was in order, since, as we have already pointed out, that date, generally reserved for the Finding of the Holy Cross, was the third Sunday after Easter, the Patronage of St. Joseph, a first class feast, before which the Finding of the Cross, a second class feast, must give way. Thus two feasts are waiting for transference. The first vacant days are May 13 and 14, and, as the Finding of the Holy Cross has a higher liturgical rank than Our Lady of Good Counsel, the former is placed on May 13 and the latter on May 14.

His Lordship Bishop Breynat, O.M.I., Vicar Apostolic of Mackenzie, who stayed over here last Sunday, had just returned from his first episcopal visit to the Holy Father. When, on his way back, he crossed the Atlantic on La Gascogne, of the French line, there were about sixty religious, secular priests and nuns on board. On week days Mass was said in one of the smaller saloons, but on Sunday the passengers obtained the use of the grand dining room between breakfast and luncheon, and there Mgr. Breynat offered up the Holy Sacrifice before a very large and devout congregation. Before the Mass His Lordship announced that he was about to offer it for all who were present and for their absent relatives and friends. During the Mass the singing by so many experts in conventional music was very fine, and all the congregation were deeply impressed. That evening after dinner all the clerical contingent assembled in the gallery which surrounds and overlooks the great dining hall, and sang the well known "Chant du Depart des Missionnaires," a song of farewell to missionaries departing for the foreign missions, which has been for three quarters of a century the battle cry of French missionaries going to possible and often actual martyrdom. The effect of this chant entoned by so numerous a body of real victims of persecution was to cast a spell of religious awe over the whole audience. Ladies who had come there in the garishness of evening dress with some prospects of a dance quietly withdrew to their state-rooms, exchanged their gay attire for black dresses and returned to talk in low tones over what they had heard. There was no dancing that evening.

Brandon Notes.

Mr. Eugene Murphy, who has been ill in the hospital with a severe attack of la grippe, left on Friday for his home in Mount Forest, Ontario.

Mrs. J. C. Kavanagh, of Winnipeg, is in the city the guest of Mrs. E. J. Barley.

Mrs. D. Berry, who has been visiting in Winnipeg for the past six weeks, returned home on Monday.

Mr. Herb. Flanagan, of Prince Albert, spent Friday in the city.

Mr. Jacob Gaetz, who has spent the winter with the Lake of the Woods Co. at Qu'Appelle, was in the city on Monday en route to Portage la Prairie, to which point he has been transferred.

Mr. Stephen O'Rourke and bride passed through the city on Monday en route for Souris, where they have taken up their residence.

On Saturday night Mr. P. Purcell, who for the past five years has been editor and business manager of the Brandon Times, severed his connection with that paper. The high esteem in which he was held by Mr. Christie, proprietor of the paper, and also by his fellow employees was testified in some degree by the addresses and presentations precedent to his departure.

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Mr. Christie presented him with a beautiful gold watch with name and date handsomely engraved thereon, while the staff presented a magnificent silver service. The addresses contained sentiments of regret upon losing so competent a man—the one to whom is due the success which the paper has achieved, but with warmest, kindest wishes for his future success and happiness. Mr. Purcell in replying expressed his gratitude and assured them he would always entertain pleasant memories of the years he spent in the office of the Brandon Times. Mr. Purcell, in company with some other gentlemen of the city have bought the Western Sun, and on Monday will be hard at work in his new office.

The success of the Musical Festival on Friday evening was certainly a credit to our local talent, and particularly to Professor Fenwick, who has devoted so much of his valuable time to the practices.

During the month of May a sermon will be preached at Benediction Tuesday, Thursday and Sunday evenings, in honor of the Blessed Virgin Mary.

HIS GRACE AT ST. MARY'S.

Last Sunday the Feast of the Patronage of St. Joseph was celebrated with especial solemnity in St. Mary's Church. The new assistant priest, Rev. John Baptist Frigon, O.M.I., late of Montreal, sang the High Mass in excellent voice. The choir's work was particularly good. But of course the great attraction was His Grace's sermon. It was the common verdict that Archbishop Langevin then preached the finest sermon he has ever delivered in Winnipeg. In gesture and voice he was admirable; his word-paintings were most lifelike; and the entire tone of the discourse was most timely.

Speaking of the history of the Devotion to St. Joseph, His Grace mentioned the curious fact that a Dominican Father, Isidore Isolano, writing at the beginning of the 16th century, foretold that a Pope would institute a festival in honor of St. Joseph for the universal church. At that time the custom of invoking St. Joseph was very rare. But more than three centuries later, in 1870, Pius IX. fulfilled this prediction by proclaiming the foster-father of Our Lord Patron of the Universal Church.

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Not only is St. Joseph particularly endorsed as the Church's patron saint: the family should pray for his intercession and his guidance. At this point His Grace criticized the present state of society; true homes are now in the minority; the name is there, a lady and gentleman called mother and father live there, and young ladies and gentlemen also live under the same roof—but there is no home, no family. The mutual love, respect and deference to just authority are the lacking requisites. Let modern philosophers and sociologists look to the holy family of Nazareth for the solution of the grave defect now to be noted in society.

"Humility," he continued, "is the fundamental virtue and requisite to a Christian life; pride is opposed to virtue and a sin against common sense. Pride it is that leads the modern member of society to dress and live in lavishness beyond his means, to despise manual labor. Pride is selfishness, and through it we walk over, as it were, our friends to attain our ambitions." His Grace pointed to the carpenter of Nazareth, St. Joseph, with his calloused, labor-worn hands, as the model of an humble man.

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