

formists; and if it is unjust to Non-conformists to compel them to pay for a system of religious training to which they object, how much more unjust was it to compel Catholics to pay for the erection and maintenance of Board schools (to the undenominational training to which they conscientiously objected) while at the same time they were erecting and maintaining their own schools. Do Non-conformists defend that injustice? They want a system of education which they can conscientiously approve; it is their idea that that result can only be achieved by forcing on other denominations a system of education to which those other denominations in their turn, are conscientiously opposed? To our mind the controversy would be narrowed down, and the issue simplified, if every denomination would have the common sense to recognize that it has not a corner or monopoly in 'consciences.'

But the writer does not put the case quite accurately in saying or suggesting that the Nonconformists are compelled "to pay for a system of religious training to which they object." They are not so compelled. The portion of the public education taxes (paid by Catholics as well as Nonconformists), allocated for the partial support of parochial schools in England is not so allocated in respect to the religious instruction given in such schools, but solely in respect to the secular instruction as required by the Government standard for all State aided schools. This fact makes the argument still stronger against the Nonconformists. In the Board (public) schools they have the undenominational system which they want, and in the parochial schools only "undenominationalism" is taught at the public cost.

Yet the "consciences" of the Nonconformists are not satisfied. Here in America it is "consciences" of the same kind—consciences that will not conform to the Golden rule—that stand in the way of a just settlement of the education question.—New York Freeman's Journal.

DISSENTION IN FAMILIES.

Dissention in families often arises from a lack of humility and too much presumption on the part of the different members of the family. The soft answer that turneth away wrath" is forgotten for the hasty reply, the unkind retort, that kindle the fire of ill feeling and are the outcome of disorderly minds which are prone to resentment on account of lacking in the gentle grace of humility. Love does not linger in the home where petty pride shows its unlovely qualities. It chooses to dwell in the home where the spirit of unselfishness, of self-control, of thoughtfulness, and of charitableness, make the atmosphere sweet. The woman who is quick to take offence is not like her of whom Holy Scripture says: "Her ways are ways of pleasantness, and all her paths are peace." Happy homes depend on happy hearts. Home is distinctively a woman's sphere, and she who sweetens it most makes earth nearer heaven.—Catholic Citizen.

ONE CENT CATHOLICS.

Only one collection is taken up at each Mass on Sunday. Stop and reflect:
 You cannot get your shoes shined for one cent.
 You cannot ride a block on a street car for one cent.
 You cannot send a letter to your friend for one cent.
 You cannot buy your dog his dinner for one cent.
 One cent will not purchase the poorest cigar made.
 The smallest coin you can give a street beggar is one cent.
 How long could you sit in a free concert hall if you offered one cent?
 And if you gave one cent to a contribution for a widow or one who has met with a severe accident, would you not feel mean and contemptible?
 Provided that you attended church regularly, dropping one faithful cent every Sunday, it would take you two years to contribute one dollar.

A cheap seat in the theatre for one evening would cost you one year's church offering.

And yet there are people who sail into church as though they own it, occupy a seat they pay no rent for, flop on their knees and ask the Lord to bless them with good health and to give them anything from a row of flats to a steamship line, and when the plate comes around piously drop in one cent.

When you are ill to death you expect the priest to visit you at any hour, night or day, storm or shine. You want him to baptize and marry your children, offer Mass for your dead, to help you in every need. Yet you come to church and slip a miserable one cent coin into the plate.

Do not be mean nor teach your children to be mean. If you give them one cent to offer in church when they are young, they will grow up with the notion that one cent is the standard sum to contribute to the support of the Church.—Exchange.

THE POPE'S MUSICALES.

Pius X. says the "Pall Mall Gazette," is an intense lover of music, and, as he really understands it, is contented with nothing but the best. When Patriarch of Venice he had Abbe Perosi always at his elbow, becoming as fond as a father of him. When Perosi was made director of the Sistine Choir the Patriarch was half pleased, because it was an honour for his favorite, and half sorry as it took the young musician priest away from his side. A few days after his election he was heard to say: "Now how I shall revel in Lorenzo's music!" To this end the Pontiff has ordered two magnificent pianos and an organ, which stand in his private apartments, for the express purpose that those of the Sacred College who "really understand music," and those especially invited may come together and enjoy an hour now and then of "comforting and elevating music." Not only the motive but the species of reception which all this implies, is an altogether new departure in Vatican customs. Pius X. loves his fellowman, loves cheerful conversation, and loves to have people about him, and when he can combine this with music, he is indeed happy. He will, however, have some trouble in keeping his reunions small, as who will not struggle for an invitation to a Papal reception?

DON'T SCOLD.

For the sake of your children don't do it. It is a great misfortune to have children reared in the presence and under the influence of a scold. The effect of the everlasting complaining and fault-finding of such persons make the young who hear it become malicious, callous-hearted, and they often learn to take pleasure in doing the very thing for which they receive such tongue lashings. As they are always getting the blame of doing wrong, they might as well do wrong as right.
 They lose all ambition to strive for the favorable opinion of the fault-finder, since they see they always strive in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children.

WEATHER PROVERBS ABOUT CHRISTMAS.

A warm Christmas, a cold Easter. A green Christmas indicates a white Easter.
 At Christmas, meadows green, at Easter covered with frost.
 A green Christmas makes a full grave yard.
 Wet causes more damage than frost before Christmas.

Christmas wet gives empty granary, and barrel.

If Christmas finds a bridge he'll break it; if he finds none he'll make it.

If ice will bear a man before Christmas, it will not bear a mouse afterwards. (English).

If it snows on Christmas night, we may expect a good hop crop next year.

December cold with snow brings rye everywhere.

If windy on Christmas day, trees will bear much fruit.

If the wind blows much the day after Christmas day, the grapes will be bad the next year.

A light Christmas, a heavy sheaf.

If the sun shines through the apple trees on Christmas day, there will be an abundant crop the following year.

The twelve days beginning with Christmas day, and ending January 5, are said to be the keys of the weather for the next year. But some begin December 26, and end January, (probably one way is as good as the other).

AN OLD CALUMNY.

The 'Jugend,' an illustrated weekly published in Munich, in one of its latest numbers informs its readers that in the year 1898, Father Roh, an Austrian Jesuit, offered 1,000 florins to anyone who could prove before competent judges that the maxim, 'The end justifies the means' was ever taught as a maxim by the Jesuits. 'Now,' it declares, 'the Rev. Karl Maurer, of Pfalz, has won the victory, but the thousand florins are not forthcoming.' The following facts may be of interest: 1. Since the Rev. P. Roh died in the year 1872, he could not have made the tempting offer in 1898. 2. This Jesuit Father did make the offer to pay the above mentioned sum in 1852 in the city of Frankfort, and he named as judges the law faculty of the University of Bonn or of Heidelberg, gentlemen whom one would scarcely suspect of any undue leaning towards the Catholic Church or the Society of Jesus. 3. Sixteen years later i. e., in 1868, the Rev. Karl Maurer, a Protestant pastor in Pfalz, claimed the reward but after glancing over his 'proofs' the law faculty of Heidelberg advised him to drop the matter rather than suffer a public defeat. He followed their advice. These are the facts which have been distorted, falsified and presented as something recent to the readers of the Munich weekly."

ORIGIN OF OLD SAYINGS.

The honeymoon—For thirty days after a wedding the ancient Teutons had a custom of drinking a mead made of honey.

The bridegroom—In primitive times the newly wedded man had to wait upon his bride and the guests on his wedding day. He was their groom.

Sirloin of Beef—King Charles I., being greatly pleased with a roast loin of beef set before him, declared it was "good enough to be knighted." It has ever since been called Sir Loin.

A Spinster—Women were prohibited from marrying in olden times until they had spun a full set of bed furnishings on the spinning wheel; hence, till married they were spinsters.

Cabal—This word was coined in Charles II's reign and applied to his cabinet council. It was made out of the initials of their names, which were: Clifford, Arlington, Buckingham, Ashley, Lauderdale.

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	BUSHELS
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Oats - - -	34,478,160
Barley - - -	11,848,422
Flax - - -	564,440
Rye - - -	49,900
Peas - - -	34,154
Total yield of all Grain crops 100,052,343	

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