

ST. PIE-LETELLIER.

The 24th of June, 1903, was marked by a grand celebration at Letellier, in honor of St. John the Baptist, patron of French Canadians. The Catholic Order of Foresters were the organizers of the celebration, and deserve to be congratulated on the success of the event. A large crowd assembled to take part in the merry-making. The proceedings began by solemn high mass, and a patriotic sermon preached by the Rev. Father Cherrier. Our pastor, the Rev. Father Jutras, was not able to be present, as he is taking a holiday in the Province of Quebec, but he was replaced by the Rev. Father Tranchand, lately arrived from France. Rev. Father Fillion took charge of the arrangements, religious and intellectual. By the kindness of the Foresters, the ladies of Ste. Anne served dinner and supper on the field, and also held a fruit stall, conducted by Mr. Desautels, for the benefit of the convent. The trouble the ladies put themselves to resulted in a net profit of rather over \$200, which was handed to the Mother Vicar on her return from Ste. Rose du Lac, on Saturday last. The new convent, which is in the hands of M. Senecal, of St. Boniface, will be erected almost immediately.

Political meetings have become the order of the day. Both candidates honored the celebration of the 24th with their presence.

A number of leaguers assembled to receive Holy Communion on the feast of the Sacred Heart, at the High Mass, and at the Sunday evening service, offerings were taken up to have a grand Requiem Mass for the departed members of the parish. Three low Masses were said this week for this intention, and the Requiem will be sung after the return of our pastor.

Rains have been fairly frequent lately, still the crops have suffered from the long want of it.

C. M. B. A. GRAND PRESIDENT HACKETT'S VISIT TO WINNIPEG.

The Grand President Hackett, of the C.M.B.A., is expected to be in Winnipeg sometime during the Exhibition week. The idea of tendering an invitation to him first originated with some of the members of Branch 230, of St. Boniface. The two branches of Winnipeg were not slow to join in the movement, and it is now a joy common to the three branches to think that they shall have the honor of a visit from the Grand President of the noble association to which they belong.

The visit of the Honorable Hackett will be a timely one to revive interest in the work of the C.M.B.A. throughout our Prairie Province. It must be acknowledged to our shame that the C.M.B.A. has not of late years made in our midst the progress which it deserves. Too many of our members are merely looking to the insurance policy which they hold in the C.M.B.A., without entering into the real spirit of the association. If it is well to provide for the widows and orphans, it is certainly of no less importance to provide for the moral and social advancement of our members. Still, we repeat it, this is almost lost sight of by many. The words of our Grand President, which are always marked with the thrilling eloquence of the heart, will certainly contribute largely to give a new impetus to the noble aims pursued by our association. His visit will therefore be hailed with great enthusiasm.

ALL SEAMEN

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THE PARENT STATE.

(The scene takes place in France.) I say to my son: "Peter, go and take this message to—." "No," he answers, "I will not go." I then raised my hand as to strike him, but he again replied: "No, you have not the right of commanding me." Ah! and who then has that right? The State; and you are surely not the State. Who in the world has stuffed your brain with such imper-

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PRIZE LISTS MAY BE HAD ON APPLICATION

timent ideas? It is the teacher himself, who says that children belong to the State before their parents.

At these words, I felt myself burning with anger; still I controlled my temper. A happy idea had suddenly sprung up in my mind.

In the evening when Peter returned from school about supper time, the cloth was laid on the table. "What," said he, "only two covers?" "Yes," I firmly replied, "I will not give you any supper this evening." "Ah! and why not?" "Because I have no right to feed you." That regards the State, you say that you belong to the State, and not to me; go and ask the State for your supper, bread and the rest. And thereupon I sent him to bed with an empty stomach, in spite of all the silent supplications of my wife, always prone to yield. The next morning at breakfast, and at dinner, it was the same story. He was at that time in want of a new suit of clothes, which he impatiently waited for as his new year's gift. I again referred him back to his "parent state."

The lesson took a better effect than all other arguments. At tea time, on the following day, Peter said with a flow of tears: "Father, I shall do every thing you may command. I spoke nonsense to you; but I did not know it! For that is what I hear every day at school." Since, my son has become meek as a lamb.

STAYED WITH THE GAME.

It isn't much of a story, and it is manifestly an untrue story, but this is how it is being told in Dawson.

On their way outside, Mr. Newlands and Mr. Charles Macdonald stopped over night in Whitehorse. Up early in the morning taking a walk before breakfast, they butted into a disturbance in which two husky Swedes were administering a drubbing to a combative little Irishman. Of course they interfered in the interest of fair play, and soon the whole party were on their way to a police court, accompanied by a policeman, the Dawson men to bear witness against the Irishmen's assailants. The police magistrate was a stranger to the Dawsonites. He knew them only by reputation, and no morning paper was there to tell him they were in town. "What is your name?" he asked of Mr. Newlands, one of the prospecting witnesses. "H. W. Newlands, legal adviser of the Yukon Territory," was the reply. "Be careful, sir," said the judge, "are you sure you're him?" Being further assured, he tackled Charley. "What's your name?" "Charles Macdonald, clerk of the territorial court of Yukon," was the reply. The judge was evidently dazed. He scratched his head in uncertain-

ty, wondering that all the leading jurists of Yukon should be before his court so early in the day, but finally, as a way out of his uncertainty, he turned to the bloody-faced little Irishman standing before him in an attitude of surprise, and shouted: "And what's YOUR name?" The prisoner turned for an instant to his stranger friends and said in an aside: "Blamed if I know what-for game ye'r playin,' but I'm wid ye!" Then to the magistrate: "I'M GOV'NOR ROSS."—Saskatchewan Times.

THE SALVATIONIST ON THE CATHOLIC CHURCH.

In a chapter on "Religious Influences" in the final volume of "Life and Labor of the People of London," Mr. Charles Booth of the Salvation Army speaks thus of the power of the Catholic Church among the poor of London.

"The reality of the power of the Church of Rome is as remarkable with the cultivated classes as with the rougher, with those who have all worldly advantages no less than with those who have none. For poor and rich alike their religion seems to be their greatest possession. True religion, whenever met, brings with it this equality before God. Among those of rank, wealth and fashion, whether hereditary or newly won converts, their faith enters into, and I think, governs their lives to a degree rare among Protestants. One cannot mix with them, or enter their places of worship, or talk with the priests and fathers, or have audience of the Church without being conscious of this. All seem to have a common spirit, all to be working with a common aim. Every institution the Church possesses comes into line, every resource is brought into play."

Again, speaking of the clergy in the poorer districts of London, Mr. Booth gives the following picture of the lives of the Catholic priests: "The priests live as poor men among the poor. Their food is simple, their clothes are threadbare; they take few holidays; they live from day to day—if they have a shilling in their pocket no one will want in vain. Abstemious and self-constrained themselves, they are yet lenient judges of the frailties that are not sins, and of the disorder that is not crime. This kindly gentleness is after the event; at the time no one could be more uncompromising in denunciation or more prompt in interference."

ON THE QUEEN'S THRONE.

Little Edith's mother had granted her permission to give a party to her small girl friends. Among the invited guests was a little girl

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named Nellie, who until recently had spent most of her short life in a founding asylum, says the New York Times. Edith's mother was somewhat afraid that Nellie might be snubbed by the more fortunate girls. In one of the games a little girl selected for the honor sits enthroned in the largest chair in the room, while the rest salute her as the "queen" and pay her due deference. Edith's mother happened to visit the playroom while this game was in progress. She was much pleased to see that, instead of being snubbed, Nellie was occupying the seat of dignity. And she held it, not as if it had been granted as a favor, but as if it was hers by right.

"I was glad to see you were so nice to Nellie to-day," said Edith's mother that evening, when the little one was telling the incidents of the party just before bedtime.

Edith gave a little sigh. "Nellie's a nice girl," she admitted. "But she does put on such airs. You see, she is from the asylum and was founded. All the rest of us were just born. And Nellie says it is so common to be born."—Selected.

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