

He said this in reply to Horace Walpole, who had taunted him with his youth, although Pitt was then (1740) 32 years old. The younger Pitt, to whom you thought that reply could be attributed, was prime minister of England, not at the age of 21, as you supposed, but at the age of 24, which was young enough in all conscience.

* * *

"Searcher."—It was Kane O'Hara (1782) who said, "When the judgment's weak, the prejudice is strong." "The tenth transmitter of a foolish face" is not from Pope, but from Richard Savage, who wrote:

"He lives to build, not boast a generous race;
No tenth transmitter of a foolish face."

You will find your third quotation in Thomson's Seasons (Spring, line 1149):

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot."

Your fourth and last quotation is, we think, incorrect. You write, asking whence these lines are:

"The brightest of skies hides the thunder
That may in a moment befall."

This must be a distorted reminiscence of Father Ryan's lines in the second of his four or five poems entitled "Reverie." The text of the southern poet-priest is:

"Life's loveliest sky hides the thunder
Whose bolt in a moment may fall."

FADS IN EDUCATION.

These extracts will serve to show that not a few true lovers of education are not timid in criticizing the foolish fads of modern education. There was a time not long ago, when it was a national sin for any American citizen to criticize our public school system, and it was political heresy for any party to omit placing in their national and state platforms fulsome resolutions, lauding the system as the bulwark of liberty and progress. A little leaven of common sense was dropped some years ago into the mass of flattery and praise by a few courageous writers, and it has been fermenting quite rapidly. Time was too when many of our parochial schools had but to imitate the "great and glorious public school system" and then lay the flattering unction to their breasts that they were at the height of success. Will it be out of place while calling attention to those facts as recorded by non-Catholics against the public school system to suggest that there is a possibility of similar evils creeping into our system? It may provoke discussion to assert it, but I am of the opinion that there is wide room for so stating. In the exuberance of our zeal to bring parochial schools to an equality with the public schools, in the mental advancement and equipment of pupils, have we not overlooked the fact that we too may "crowd and cram" our scholars? Why should it be alleged as a reason for introducing this and that study into our schools that the public schools have them and therefore we must? Every publishing house in America has an educational fad or two of some kind or the other, and they flood our school authorities, pastors and teachers, with circulars, giving glowing testimonials of this authority and that, and the next step is we buy and introduce it; reason,—because the public schools have adopted it.—*Rev. W. L. Mulhane, in Nov. Donahoe's.*

THE NEW BOY.

(Continued from last issue.)

There was some excitement in the refectory as all eyes were fixed on the newcomer to see if he would stick to his colors. The soup was passed to him.

"Go it, Rodgers, or 'twill be worse for you," said Monks.

"Don't be an ass, Rodgers," Hardy shouted up from the end of the table.

Some whispered, in friendly tones, "Just take a little on your plate; it will do no harm."

He passed on the soup untouched to his neighbor. Monks looked angry. Hardy said something ungentlemanly. Some thought it was "cheeking the school;" others only laughed, but from that moment the newcomer was more popular than ever. The bigger boys, who had up to this regarded the whole affair with indifference, did not conceal their admiration for the plucky youngster.

"He's a bigoted little chap," they said, "but he has plenty of grit. If they let him alone he will do just as the others after a time."

But Willie Rodgers did not do as the others. Friday followed Friday; the systematic persecution from the clique which seemed bent on his conversion never ceased, but neither did his resolution even falter for an instant. They tormented him in many ways, striving to prevent his getting vegetables or bread on fast days, not passing him the meat on other days; still his good humor did not forsake him. They called him nicknames, to which he replied with interest. They cut endless jokes at his expense; he joined in the laugh. They did their best to sit down on him at cricket, but he soon became a leader there. Beaten at every point, Monks and his crew had sadly to confess:

"No, there ain't no flies on Rodgers."

Strange to say, they never tried to make him attend their divine service. Perhaps they saw how useless the attempt would be; perhaps it was only the fasting that wounded their *amour propre*. But, nevertheless, scarcely a Friday passed without its trials.

Finally Lent came, bringing with it its numerous fast days. Rodgers grew rather thin, as time went on, from the constant worry and abstinence, but his spirit never wavered, his cheerfulness remained constant. In his letters home there was not a single line of complaint of the treatment he was receiving. In his class he made steady progress, and at cricket it was whispered he would be one of the "eleven's" bowlers in the coming year.

Good Friday proved to be the last day of his trials. On that day he absolutely abstained from anything except a piece of dry bread at breakfast and dinner. It was rather a feast day at Seaforth's. In the refectory the boys were watching his table very quietly and intently. It was known that Monks had resolved to make him break his fast. For this purpose he had changed his place at the table, and seated himself opposite Rodgers.

"You're not looking well today, Rodgers," he began. "You're eating too much lately, I'm afraid."

He sneered at the slice of bread that lay on Rodgers' soup plate.

"It is very kind of you, Monks, to take such an interest in my health," replied Rodgers, with perfect good humor.

"So you fast to-day, do you? This is a feast day here, you know; you must join us."

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W. STITT, C. E. McPHERSON,
A.G.P.A., G.P.A.,
Winnipeg. Winnipeg.

"No, I shan't."

"You'll try a slice of this ham, won't you? I can recommend it."

"No, thanks, Monks. Better attend to yourself."

"Well, if you don't eat, you'll drink."

So saying, Monks inverted the half-filled soup tureen over Rodgers' plate. The soup flowed over on the tablecloth and on Rodgers' clothes. This was too much even for the newcomers' patience. Without a word he rose to his feet, caught the soup plate, and emptied its scalding contents over his tormentor; then, leaning across the table, struck the bully with all his force in the face.

There was never such a scene witnessed in Seaforth's before. For an instant there was a death-like silence, all eyes riveted on Rodgers, as he stood erect with pale cheek and flashing eye, confronting the bully he had so deservedly punished. Then such a cheer! Willie Rodgers had become the hero of the school.

After dinner the boys crowded round him, clapping him on the back and overwhelming him with congratulations. The captain of the house approached, and, shaking hands with him, said:

"You are a plucky fellow, Rodgers. You did quite right in punishing Monks. We have treated you most caddishly, and we are very sorry for it. Three cheers for the newcomer, boys!" And three such hearty cheers rang out as had seldom been heard within the college walls before. Such an honor had not been conferred in Seaforth's for years.

When Rodgers became captain of the school, a little later, new boys always wondered why he had a special cover at table on Fridays, and the smaller boys never tire telling how he defied the whole school and punished a 'bully in the golden days of old.—*Irish Messenger.*

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Canadian Northern Railway

Time Table, October 14, 1900.

STATIONS AND DAYS.	Leave Going S	Leave Going N	Arrive
Winnipeg to Gladstone, Mackinac, Dauphin, etc., Tues, Thurs, and Sat		7 30	17 45
Dauphin, Mackinac, Gladstone, etc., to Winnipeg, Mon, Wed, and Fri	11 40		22 30
Winnipeg to Winnipegosis, Tuesday		7 30	21 15
Winnipegosis to Winnipeg Wednesday	7 15		22 30
Dauphin to Winnipegosis and return, Fridays	17 00	14 00	
Dauphin to Swan River and Track End, Wed, and Sat		8 20	19 40
Track End and Swan River to Dauphin, Mon, & Thurs	7 00		18 20
Dauphin to Gilbert Plains, Tuesday		12 30	14 15
Friday		7 00	8 45
Gilbert Plains to Dauphin Tuesday	15 15		17 00
Friday	9 30		14 15
Winnipeg to Warroad and Int. Stns., Mon, and Thurs	8 20		15 50
Warroad to Winnipeg and Int. Stns., Tues, and Fri		9 K	16 40
Winnipeg to Bedford and Int. Stns., Mon, Wed, Thurs and Sat	8 20		12 06
Bedford to Winnipeg and Int. Stns., Tues, Wed, Fri, and Sat		12 40	16 40

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ST. PAUL, MINNEAPOLIS and DULUTH
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Local Passenger rates in Manitoba, 3 cents per mile; 1,000 Mile Ticket Books at 2½ cents per mile, on sale by all agents.

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TIME TABLE.		
BETWEEN	WINNIPEG.	
	DEPART	ARRIVE
Morris, Emerson, Grand Forks, Fargo, St. Paul, Chicago and all points south, east and west daily	1 45 pm	1 30 pm
Morris, Brandon, and intermediate points, Mon, Wed, Fri	10 45 am	
Morris, Brandon and intermediate points, Tues, Thurs, Sat		4 30 pm
Portage la Prairie, Mon, Wed, Fri	4 30 pm	11 50 pm
Portage la Prairie, Tues, Thurs, Sat		10 35 am

drunkard—Ladies' Home Journal
ly in the position of the blution or the
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and drink. But if she makes life
necessary a thing for a woman as good
Tasteful dress is as wholesome and

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SACRISTAN—
Rev. B. Doyle, O.M.I.

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Low Mass—at 7 and 8.30 High Mass—at 10.30

Sunday School—at 2.30

Baptism—from 2 to 4

Vespers, Sermon and Benediction—at 7.15.

Week Day Services—

Holy Mass—in summer time at 6.30 and 7.30

In winter time at 6.30 and 8.

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Low Mass, with short instruction, 8.30 a.m.

High Mass, with sermon, 10.30 a.m.

Catechism in the church, 3 p.m.

Vespers, with an occasional sermon, 7.15 p.m.

N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the Children of Mary, 2nd and 4th Sunday in the month, 4 p.m.

Week Days—

Mass at 7.30 a.m.

On 1st Friday in the month Mass at 8 a.m.

Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in morning before Mass

C. M. B. A.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

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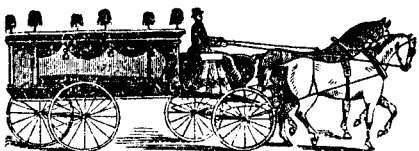
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