

CALENDAR FOR NEXT WEEK.

AUGUST.

- 6—Eleventh Sunday after Pentecost. Transfiguration of Our Lord.
- 7, Monday—St. Cajetan, founder of the Regular Clerks.
- 8, Tuesday—Saints Cyriacus and Companions, Martyrs.
- 9, Wednesday—Vigil, Votive of St. Joseph.
- 10, Thursday—St. Lawrence, Martyr, feast with octave.
- 11, Friday—Of the octave.
- 12, Saturday—St. Clare, Virgin, founder of the Poor Clares.

BRIEFLETS.

Mr. Edmond J. P. Buron, of St. Jean, is in town.

The Morden farmers expect to begin wheat cutting on the 15th of this month.

Mr. Auger, of the Mail Department, returned last week from a trip to the east.

Hon. Judge Dubuc left for the east yesterday on a few weeks' visit to his relatives and friends.

Miss Pambrun has been appointed first soloist in St. Mary's Church in the absence of Miss Perkins.

Miss Zénaide Marcoux returned last week from Fort Saskatchewan, where she taught school last year.

Rev. Father Lacasse, O.M.I., returned last Saturday from Joliette, N. D., where he had been giving a mission.

The infant son, Andrew, of Mr. and Mrs. Oleczuk, was interred last week from the Church of the Immaculate Conception.

Rev. Sister Fiset, assistant to the Very Rev. Mother Vicar of the Grey Nuns, will be tendered a special reception next Monday, the 7th inst., on the occasion of the fiftieth anniversary of her religious profession.

One can gain a good idea of the extensive grain fields of Manitoba by a drive from Brandon to Souris, a distance of about 30 miles. Wheat fields extend away as far as the eye can reach on either side of the trail for the whole distance, and as there are no fences in this district it looks like one immense field. The crops in this district, it is estimated, will yield at least 35 bushels per acre, if the present favorable conditions continue until harvest.—Telegram.

Mr. Smith, inspector of Dominion public works, leaves to-day for Brandon to inspect the Indian school at Brandon in view of some improvements in the way of heating, ventilation and drainage that will be done there for the winter. He will also prepare plans for improvement on the St. Paul school for the accommodation of an increased number of pupils. The roof of the school will be taken off and replaced by a mansard roof which will provide accommodation on the top floor for twice as many pupils as now. It is proposed to turn it into a big dormitory for boys.

French Canadian immigration from Quebec is trending towards the Northwest this year instead of as in former years towards the States. The other morning Mr. Hudon and his brother delegates, representing a number of French Canadian farmers, returned from inspecting land at Edmonton, and expressed themselves as being delighted with the country. They also looked over land in Manitoba, and as a result have found land for five families from Quebec, who will sell out their farms and move to Manitoba. A party of 12 families will leave Quebec and reach Winnipeg next week to settle in

different parts of the province and territories. A number will settle at Reston.—Free Press.

"Dear Brethren, incense and candles are really nice things, but, for the sake of peace, please don't use them any more" is the gist of the Anglican Archbishops' decision given out yesterday.

THE COLLEGE STAFF.

The following announcement with regard to the Faculty and officers of St. Boniface College for the coming scholastic year, 1899-1900, was made yesterday: Rev. Julian Paquin, S.J., Rector; Rev. Joseph A. Grenier, S.J., Minister and Treasurer; Rev. Joseph Grenier, S.J., late Lecturer in Philosophy, goes to the Novitiate, Sault-au-Récollet, near Montreal; Rev. Joseph Blain, S.J., Prefect of Studies and Lecturer in Physics and Chemistry; Rev. L. Drummond, S.J., Chaplain and Lecturer in Philosophy; Rev. G. S. Lebel, S.J., Mathematics; Rev. J. Carrière, S.J., Rhetoric and Belles-Lettres; Rev. J. Bourgeois, S.J., Versification; Rev. F. X. Robichaud, S.J., Syntax; Rev. A. Couture, S.J., Latin Elements; Brother Kennedy, S.J., First Commercial; Rev. E. Colclough, S.J., Second Commercial; Rev. W. Tessier, S.J., Preparatory; Rev. E. Tourangeau, S.J., Prefect or Chief Disciplinarian; Rev. L. Dumesnil, S.J., Assistant Disciplinarian; Rev. R. Vandandaigue, S.J., Assistant Disciplinarian and Musical Director. Rev. H. Bourque, S.J., and Rev. J. Chapdelaine, S.J., are transferred to the scholasticate of the Immaculate Conception in the suburbs of Montreal; Rev. H. Lalonde, S.J., is to teach Rhetoric in St. Mary's College, Montreal. The only changes among the Brothers are the removal of Br. Clancy, S.J., to Wikwemikong, Manitoulin Island, and the substitution of Br. Alarie, S.J., for Br. Jean Bernard, S.J., who goes to Sudbury, Ont.

THE WESTERN WATCHMAN ON INGERSOLL.

Catholic papers will have very little to say about Ingersoll now that he is dead. He was one who lived unloved and died unmourned. If he had had more industry he might have become a good actor; as it was he became a sort of concert singer for long-haired men and short-

WOMEN'S SECRETS.

There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help. That few of these women have been disappointed in their expectations is proved by the fact that ninety-eight per cent. of all women treated by Dr. Pierce have been absolutely and altogether cured. Such a record would be remarkable if the cases treated were numbered by hundreds only. But when that record applies to the treatment of more than half-a-million women, in a practice of over thirty years, it is phenomenal, and entitles Dr. Pierce to the gratitude accorded him by women, and the honor paid him by the profession as the first of specialists in the treatment of women's diseases. Every sick woman may consult Dr. Pierce by letter, absolutely without charge. Every woman's letter which contains her secret remains her secret. It is read in private, answered in private, and its contents guarded as a sacred confidence. That no third party should enter into this secret, all replies are mailed, sealed in perfectly plain envelopes, with out any printing or advertising whatever, upon them. Write without fear as with-out fee, to Dr. R. V. Pierce, Buffalo, N. Y.

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haired women; and when he became ambitious he assumed the role of blasphemer for revenue and a disgusting mountebank generally. The editor of this paper being asked for an off-hand estimate of the dead sinner, wrote as follows: "Dead! And of apoplexy! It was predicted that he would die suddenly." "Ghosts and Other Things." Well, he is a 'ghost' himself now, and whatever 'other thing' he is mortal man cannot tell. The questions of the soul are the most serious of all, but Ingersoll burlesqued them.

"Paine was a cursing blasphemer. Voltaire was a grinning blasphemer. Ingersoll was a vainglorious, burly blasphemer. Paine hated the world. Voltaire hated the Church. Ingersoll hated the Bible. Paine shuddered at his conclusions. Voltaire tried to evade them by hypocritical repentance. Ingersoll was the most cowardly of the three; and, although he declared he would die an infidel, and passing out of life would shoot a Parthian arrow into the ranks of the believing host, I feel sure if he had had time to think of himself he would have asked for help from on high.

"There are deep and mysterious problems in philosophy, over which the theologian and thinker ponder long and perplexedly; but nothing that Ingersoll ever said or wrote will ever appear among the 'difficulties' of theological or philosophical textbooks. There is a God of the Bible; Julian denied him. There is a God of Christianity; Jean Jacques Rousseau denied Him. There is a God of nature; the Atheist denies Him. Ingersoll denied them all, and apostasized from the God of the soul, turning him into a harlequin, and exhibiting him at so much an exposure.

"Only serious people read Tom Paine. Only literary people read Voltaire. Ingersoll was the Don Quixote of the dogmas, and his literary antics delighted the groundlings. Ingersoll never made an infidel, but he furnished amusement to insurgents against established order by persuading them that they were the only thinkers and, if something was not done to make his writings known, that wisdom would die with them. Outside of a lunatic asylum more sages could not be encountered than in one of Ingersoll's audiences.

"They say he was a great speaker. He was a fair comedian. There was a trick in the construction of his periods that rhetoricians could easily detect; startling substitutions of the adjective for the substantive and a clever marshaling of words according to size and sound. He is repeated; never quoted. His philosophy is the draught of wine given to the condemned on the scaffold. His gospel is the phosphorescent light that glows over battlefields and the graves of the half-buried dead. The world owes nothing to Ingersoll, but a sigh of relief that his well-fed face will never again meet its gaze on dead walls, nor his clap-trap logic offend its ears in hall or theatre, or re-echo in months resonant of the vacuity behind them."

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