

MAUD GONNE TO MARRY MAJ. M'BRIDE.

(Catholic Citizen.)

Maud Gonne, the "Irish Joan of Arc," and John McBride, the organizer and leader of the Irish Brigade in the Boer war, are soon to be married at Paris.

Marriages of this kind do not take place more than once in a century, and hence the engagement of the two Irish enthusiasts—the one a brave soldier, the other a beautiful heiress—is an announcement of unusual interest.

Before the marriage can take place, however, certain formalities must be complied with. The gallant major is a Catholic, and his fiancée is a Protestant. Miss Gonne, therefore, is to join the former church before becoming the wife of the Boer leader. It is understood that for some time past she has been under a course of preparation and instruction at the Carmelite convent at Laval, and that this week she will be formally received into the church at that institution. Her reception will make smooth the way for the marriage, which, it is said, will be solemnized in the very near future.

HAS MANY ADMIRERS.

Miss Gonne has many admirers and friends in London, especially among the Home Rule section of the Liberal party, who like her as much as the Ultra Unionists hate her. Her great beauty, her youth, and the glamour of her wealth, together with her passionate devotion to the cause of Irish liberty, have made her one of the most notable figures of the last quarter of the nineteenth century, and the beginning of the twentieth. Miss Gonne inherited the wealth of her father, who was a rich colonel of the dragoons in the British army. She was born in Dublin Castle, and before conversion to the cause of Ireland she was the pet of the viceroyal set in Dublin society. One day she saw an eviction, and the sight so vividly impressed her that thenceforth she swore to live only for the uplifting of the Irish people and the righting of their wrongs.

Miss Gonne of course was ostracized by her anti-Irish acquaintances, but for some years she has been the idol of the people of her adoption. She has made campaigns in half the countries in Europe, especially France and Belgium, and has even crossed the ocean to speak for Ireland in America. As for her former friends, she has flung her defiance in their teeth, and her marriage with Major McBride will be the culminating act of her remarkable career.

FATHER PHELAN ON SAGASTA.

Rev. D. S. Phelan, editor of our esteemed contemporary, The Western Watchman of St. Louis, Mo., has no false sentimentality about men, however high their station, who have spent their lives outside of practical religion, and come back at the last. He writes thus of Sagasta, the late Spanish premier:

"It would seem that the good thief was vouchsafed mankind for the special consolation of death-bed penitents of the statesman class. Dumas had the priest at his side in his last moments, not by his wish or contriving, but by the accident of the association in death. Sagasta, late prime minister of Spain, died last Monday, fortified by the sacraments of the Church. In the full possession of his faculties, he consented to go to confession to the Archbishop of Toledo."

Sagasta began life as an arrant infidel. He rose to power on the backs of the vilest rabble that ever infested Barcelona. Like all Red inence, he became conservative. He began to associate with the aristocracy and rather liked their company. He thought he saw a way to reconciling the moderate Republicans with the dynasty, and spent the latter part of his life in a vain attempt to work out the problem.

He sometimes played the two extremes of his party against the Royalist middle; at other times the Royalist middle against the Republican extremes. He was a successful trimmer, a most available party bluffer and died missed by all and mourned by none. But

we are not interested in him as a politician.

Sagasta received the sacraments before he died. He was not given any instructions on the doctrines of the Church. These he knew almost as well as his confessor. He was not told that he should go to confession and receive the Viaticum before dying. It was enough that he knew that he was going to die. This man never for one moment in all his life dreamed of dying without the sacraments. He gambled with the devil, his soul and heaven being the stakes, and at the final cast of the die he won—that is, he received the sacraments.

This is what the vast majority of so-called infidels of Catholic antecedents do everywhere. These men are gamblers, and they will not quit the game while there is a stake on the table. Cavour had the priest. Voltaire had the priest. Kossuth had the priest. The only one of the hold blasphemers of the present day who, in a religious sense, died with their boots on, was Garibaldi, and that poor fellow was crazy all his life. We, cold-blooded believers of more logical climes, cannot understand the syllogisms of French, Italian, and Spanish blasphemers. They curse the Church, because it is a part of the game. They stay away from the sacraments because while their antagonists are on their knees they take a trick. They despoil the sanctuaries because they have gambled away their last son and would play on. The sin of blasphemy in Catholic countries is an economic rather than a moral transgression. These people should be taught to work with their hands, and not with their jaws. A good cotton mill would cure more infidels in Spain than a thousand sermons. A railroad would be worth a thousand jubilees.

MEN AND AFFAIRS.

Rev. White, a Methodist minister, has sent to the Northwestern Christian Advocate 200 new subscribers. The Advocate tells how Mr. White does it:

"He not only succeeds in getting the paper into every family of his own congregation, but he persuades others of Methodist affiliations to take it. He takes a paper into his pulpit, holds it before the congregation, calls attention to its mechanical make-up and to the fact that it contains more matter than other religious papers which sell for the same price or more. He impresses upon his members the importance of having a religious paper in a Christian family, and tells them that their own church paper should be first taken into the home. He suggests that those who can send it to relatives or friends as a gift would be conferring upon them not only a favor but a blessing. One family in his church subscribes for five copies, which are thus sent to friends. Another family subscribes for three and several for two copies."

"In addition to the public notice, Bro. White makes a personal canvas, during which he emphasizes other points of value in the church paper which he was not able to present from the pulpit. He also visits the husbands and wives of those whose companions were reared in the Methodist church. He casually learns of three men who had married Methodist women and who had gone with their husbands to sister churches. He called on those gentlemen, congratulated them on their good sense in selecting Methodist girls for wives and suggested that they take the Advocate for their companions, and each readily and cheerfully assented."

AGRICULTURAL COLLEGE FOR THE NORTH WEST TERRITORIES.

The difficulties that beset the settlers in the North West Territories in the matter of adapting their ways to local agricultural conditions will shortly be overcome by the establishment, at Regina, through private intervention, of an agricultural College and experiment station. The necessary funds have been

provided to insure, the work for a couple of years, and an efficient staff is being engaged to cover series of three months' courses in the seven main branches of practical agriculture, under the managing directorship of W. H. Coard, I.L.D., of the Dominion Department of Agriculture. The fee for the Short Course will be \$10 and Dr. Coard will leave Ottawa for the west on the 2nd of March to "spy out the land," and arrange for the commencement of active educational operations. The staff will comprise professors of agriculture, dairying, horticulture, and natural history and anatomy; a lecturer on domestic science and cookery, and a burser and librarian. Dr. Coard will hold the professorship of Agriculture and the lectureship of entomology; and the names of the other professors will be announced during Dr. Coard's visit to the west. The syllabus will be issued shortly, and the Short Course will present exceptional opportunities to farmer's sons as well as new settlers to receive an agricultural training of a practical character. The College is being established under substantial patronage, and, while not being inaugurated by either Federal or Provincial Legislatures, will receive the educational support of both.

TWO SHROVE TUESDAY ENTERTAINMENTS.

Time was when two entertainments of any kind in one evening were supposed to interfere with each other in Winnipeg. That day is long past. Now four or five entertainments the same evening will draw full houses. But Shrove Tuesday was the first time two French seances on the same evening were equally well patronized. The choice of the same evening came from no spirit of opposition, but merely from the approach of Lent and the shortness of the time in which to prepare.

The annual entertainment of La Gauloise Society was held in Alhambra hall, which was quite filled. The music was nearly all furnished by the St. Boniface orchestra. The principal performers were Mrs. L. du Galemert, M. de la Giclaiss, Miss Mollet. In "Le Premier Pas," by Labiche, Miss Pambrun won great applause and was presented with a bouquet.

The "Two Hours of Vaudeville" in St. Boniface College Hall completely filled it. Mrs. Harry Lunt's sweet voice and unaffected manner delighted the audience. The chief performer was Mr. Jobin, whose versatility as an entertainer is really wonderful. He kept the people in roars of laughter and on one occasion was recalled four times in succession; it seemed as if the audience could not see and hear him often enough. With such refined histrionic talent it is a pity he attempted the negro minstrel style, which was altogether beneath him. One of the best things he did was his talking to some invisible person in the wings while "making up" for Mephistopheles. The proceeds were for the new cathedral.

SICK ROOM PHILOSOPHY.

Never confine a patient to one room if you can obtain the use of two.

Never play the piano to a sick person if you can play on strings or sing.

Never stand or fidget when a sick person is talking to you. Sit down.

Never complain that you cannot get a feeding cup if there is a teapot to be had instead.

Never read fast to a sick person. The way to make a story seem short is to tell it slowly.

Never judge the condition of a patient from his appearance during a conversation. See how he looks an hour afterwards.

Never put a hot water bottle next to the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.

Never allow the patient to take the temperature himself. Many patients are more knowing than nurses where there is a question of temperature.—Ex.

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He is truly learned that doeth the will of God, and forsaketh his own will.—Thomas A' Kempis.

Yet alas! such is our weakness, that we often rather believe and speak evil of others than good.

It is great wisdom not to be rash in thy doings, nor to stand stiffly in thine own conceit.

NO TALKING NEEDED.

How many of the Little People have ever made remarks like baby's brother here referred to?

"Does the baby talk yet?" asked a friend of the family.

"No," replied the baby's disgusted little brother, "the baby doesn't have to talk."

"Doesn't have to talk?"

"No. All the baby has to do is to yell, and it gets everything there is in the house that's worth having."—Ex.



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