

Prurient Protestants.

Some years ago there was a police man in a certain town in these islands who was rather addicted to strong drink. When he gave way to the temptation he did not betray himself by his carriage and bearing, but there was an infallible sign by which it was discovered that he had been dethroning his reason. As soon as he became intoxicated he always suspected that every sober person whom he met was drunk and incapable, and proceeded to make arrest after arrest. The conduct of the drunken policeman is paralleled by that of the opponents of convents. Their own imaginations being of a character which need not be described, they suspect the most innocent people of the foulest abominations and they love and linger over the vile pictures they conjure up. Their latest idea is a memorial "from the women of Great Britain" to the Queen demanding an inquiry into convent life. It need hardly be said that women who are self-respecting and value their own reputations will be no parties to making base insinuations and charges against ladies whose lives are patterns of all that is pure and virtuous. For the rest, nobody will mind what they think or say. If they make shocking accusations against the innocent, people will understand that, like the suspicious policeman, they are unable to keep their thoughts under sober control.

Catholic Times (England).

Buying a Paper.

"Here, boy, let me have a Sun."
"Can't no how, mister."
"Why not? You've got them. I heard you a minute ago crying them loud enough to be heard at the city hall."
"Yes, but that was down t'other block, ye know, where I hollered."
"What does that matter? Come, now, no fooling; hand me out a paper. I'm in a hurry."
"Couldn't sell you no paper on this here block, mister, cos it b'longs to Limpy. He's jest up the funder end now; you'll meet him."
"And who is Limpy, pray? And why does he have his especial block?"
"Cos us other agreed to let him have it. You see it is a good run on 'count of the offices all long, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"
"Yes, I do see. So you news-boys have a sort of brotherhood among yourselves?"
"Well, we're a going' to look out for a little cove what's lame, anyhow, you bet!"
"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse an opportunity to sell their wares in order to give a weak halting brother a chance in a clear field.—Ex.

LESS THAN HALF A DOZEN TO BLAME.

Only for the obstinacy or vanity or dishonesty of less than a half dozen men, unity might be restored in Irish National politics within twenty-four hours. This seems to be the opinion of the best men in the Irish movement. On St. Patrick's Day there was the usual Irish banquet in London, and one of the speakers was the Hon. Edward Blake. Manifestly it is a belief very general among Irish Nationalists that the faction and disunion which are doing so much to injure the Irish cause might be put an end to by very few men—less than half a dozen—and

that it is well known who these men are. Mr. Blake says he could name them, and that all who were present at the London St. Patrick's Day banquet could name them.—"Irish World"

BORROWING AN IRISHMAN.

"Well Corbett got 'licked.' He couldn't have better luck for desecrating St. Patrick's Day by a pugilistic encounter. Fitzsimmons is about as Irish as Corbett, but, because he won, they are calling him 'the Englishman.' Who ever heard of a John Bull named Fitzsimmons? The English, as at Waterloo, have always to borrow an Irishman when they want to gain victories."—"Chicago Citizen."

Famous Dances.

It is somewhat discouraging for a boy with moderate abilities, who aims to do his best, to be told that others accomplish in childhood what he can only do by hard study during the best years of his youth. But such a boy should not relax his efforts. He will succeed if he gives his heart and mind to the work. Sir Isaac Newton was pronounced a dunce in his early school days. He stood low in his classes, and had no relish for study. One day the "bright boy" of the school gave him a kick which caused him a severe pain.

The insult stung young Newton to the quick, and he resolved to make himself felt and respected by improved scholarship. Newton owed his preeminence in philosophic studies more to perseverance and application than to any marvellous natural endowments.

Oliver Goldsmith, than whom no boy could appear more stupid, was the butt of ridicule. A school dame, after wonderful patience, taught him the alphabet, a thing which she deemed creditable to her school, and which she lived to mention with pride when her pupil became famous.

Sir Walter Scott was a dull boy, and when attending the University of Edinburgh he went by the name of "the great block-head." But he wasted no time in trifles, and in pursuing a study that he loved he was persevering and methodical.—Ex.

SOME PEOPLE WHO MAKE MISTAKES.

Patents who quarrel before their children.

Those who talk about their troubles to strangers.

Those who think that gaining riches will make them happy.

Parents who permit their children to grow up in idleness.

The young woman who does not make a confidante of her mother.

Those who never try to be religious except when they think they are being watched.—Sacred Heart Review.

LABOR OF THE MONKS.

(The Casket.)

Professor Capper of McGill, paid high tribute in a recent lecture to those whom the ignorant and the prejudiced are still wont to speak of as "the lazy monks of the Dark Ages." The following is an extract from the Star's report of the lecture:

Some examples of illuminated MSS. were shown, and the lecturer took occasion to remark upon the excessive labor represented by this work, for which the world could not be too grateful to the scribes of these old cloisters, who must have toiled, often infinitely weary of their task. The Benedictines (to whom teaching was a duty of religious obligation) became inevitably a learned order, comprising within their ranks "some of the very strongest and ablest men" of Christendom; but literary work was by no means their only form of labor. On the contrary, the great strength of St. Benedict's Rule

was that it raised labor of all kinds, from the humblest to the highest, to be definite work for God, consecrated, therefore, as religious duty, a complete revulsion from the degradation of Imperial Rome, when all manual labor was regarded as servile, the work of slaves, unfit for free-born men.

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8:30a 2:55p	Winnipeg	1:00p 6:45p
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6:50a 1:55p	St. Albans	2:00p 7:45p
6:45a 1:40p	St. Joseph	2:15p 8:00p
6:25a 1:35p	St. James	2:30p 8:15p
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2:30a 12:10p	St. Paul	3:20p 9:05p
8:35p 8:45a	St. Paul	3:35p 9:20p
11:40a 5:05a	St. Paul	3:50p 9:35p
7:30a 4:55p	St. Paul	4:05p 9:50p
8:00p 4:51p	St. Paul	4:20p 10:05p
10:30a 8:55p	St. Paul	4:35p 10:20p

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8:30a 2:55p	Winnipeg	1:00p 6:45p
8:15a 2:40p	Portage Jct.	1:15p 7:00p
7:50a 2:25p	St. Norbert	1:30p 7:15p
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5:55a 1:20p	St. Jean	2:45p 8:30p
4:55a 12:40p	St. Louis	2:55p 8:40p
4:30a 12:20p	St. Paul	3:05p 8:50p
2:30a 12:10p	St. Paul	3:20p 9:05p
8:35p 8:45a	St. Paul	3:35p 9:20p
11:40a 5:05a	St. Paul	3:50p 9:35p
7:30a 4:55p	St. Paul	4:05p 9:50p
8:00p 4:51p	St. Paul	4:20p 10:05p
10:30a 8:55p	St. Paul	4:35p 10:20p

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5:15 p.m.	Headingley	11:42 a.m.
5:20 p.m.	White Plains	11:35 a.m.
5:25 p.m.	Gravel Pit Spur	11:28 a.m.
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5:35 p.m.	Eustace	11:12 a.m.
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