

FROM OUR EXCHANGES

Education does not make a man successful in business, but to the man successful in business it is an invaluable aid. The educated man invests business with grace and power. He lifts the mere acquisition of dollars and cents above the groveler, whose only delight is his hoards, and places wealth on the plane where it justly belongs and where its results are beneficial to humanity.—Pittsburg Catholic.

The Independent (New York) thinks that "what France needs now is to abolish the Concordat, to put the support of the Church on the free will of its members, to grant full liberty of teaching to all, at their own expense, and then let the best win."

This wouldn't be the "American system" in the matter of teaching. "Full liberty of teaching to all at their own expense is not the system under which "non-sectarian" public schools are maintained, not at the expense only of those who approve of them, but at the expense to a large extent of those who do not approve of them or make use of them, and while having to pay towards their support pay also for the support of schools they do approve and make use of.—Freeman's Journal.

Now, what does it prove in favor of Russia's ecclesiastical methods that Catherine II invited the Jesuits—expelled, then, from well-nigh all western Europe—to come and help educate the barbarian and savage peoples of her empire? So did also Frederick II. of Russia? Has that ever given the Church the position, the rights and the security to which it is entitled? There are at present (to give another example) a goodly number of young French instructors and teachers, in St. Petersburg, in Moscow, in Kiev, etc., but woe to him who would dare—in Holy Russia—to utter a single word, half a word in favor of republican ideas and democratic institutions, despite the fact that France is Russia's ally, nowadays! For all that the Muscovite government remains what it is.—Providence Visitor.

The "World" is Mr. Joseph Pulitzer's paper, and it publishes a story that ought to make Mr. Pulitzer put on his considering cap. It is Mr. Pulitzer's belief that journalism ought to be taught in a college or university, although he himself did not receive any such training ere he became a journalist. The story is that of an attempt on the part of thirty students of Chicago University to produce a specimen daily paper. They had all been trained in Professor Vincent's journalistic class in the university. When their theoretical journalism was put to the test of practical work it resulted in something truly laughable. The editors did not know how to write to fill their space; the reporters did not know how to write; the witty man wrote the emptiest of trash. Between the thirty they were not able to fill the paper, so that many columns of dummy "ads" had to be utilized to prevent the whole scheme from fizzling out. It is the belief of countless people, otherwise sane enough, that any one can be an editor or a journalist, but even a university cannot make one unless the man already has the gift.—Standard Times.

Thoughtful Americans are gradually waking up to the dangers of divorce. Before the National Mothers' Congress, held in Chicago a few weeks ago, the Rev. James S. Stone, rector of St. James' Episcopal Church of that city, described divorce as an infernal machine threatening the foundation rocks of government, society and home, and laid the blame for its growth at the doors of the Protestant church and its clergymen. "In other churches," he said, "the man or woman who remarries while the divorced wife or husband is alive, is excommunicated. It is the Protestant church and those who have no religion who are responsible for divorce." More than five hundred mothers applauded his words. It is to be feared, however, that, like the foolish virgins, they have slumbered too long. Even though there

should be "the awakening of a truly Christian spirit in the ministers so that they will not remarry those who have broken vows previously made,"—and nothing but an authoritative dogmatic declaration that such remarriage is a violation of the sixth commandment will awaken this spirit,—those whom the ministers turn away will feel perfectly satisfied to be married by a justice of the peace. Divorce, with its train of attendant evils, is one of the inevitable consequences of the exercise of private judgment in matters religious; and until this private judgment is surrendered "tandem marriages" will continue to exist.—The Casket.

BRITANNY AND ITS PEOPLE.

Dr. Thomas O'Hagan writes an entertaining paper in the May Catholic World on "Brittany and its People."

"It is to be regretted that the French government of today has shown itself so unjust and hostile to the Breton people. They deserve better of the Republic while the beautiful Celtic language, so rich in epithet, so harmonious in its word relation, may be and is taught in the schools of Wales, Scotland, and Ireland, it is prescribed in Brittany, and in 1902 an order was addressed by M. Combes to all the bishops and clergy of Lower Brittany forbidding them to preach in the language understood by the people, on pain of withdrawal of their stipends. It is needless to say that the order has been properly disregarded.

"In speaking of the establishment of Christianity in Brittany it should be noted that the Irish missionaries bore a prominent part in the work. When Ireland, through the teachings of St. Patrick, turned from Druidism to the Cross the spirit which stirred into religious life the Celt of Ireland soon reached the shores of Brittany, and as a consequence missionary colleges for the training of young men for the priesthood were established there almost coeval with their foundation in Ireland. Indeed, the work of the evangelization of Ireland seems to have sent a religious thrill through Brittany.

"A little event took place at Quimper, in Finisterre, in August, 1902 which must have satisfied M. Combes that Brittany is indeed in France. It was on the occasion of the expulsion of the religious orders from the historic old city where, in the early centuries, had labored the Breton Saint, Corentin.

"Such a manifestation against the French government has been witnessed in no other part of France. The Breton women entered into the fight, and, like the Irishwomen of Limerick who made it so hot for the army of William of Orange, so the brave wives and daughters of the cathedral City of Quimper fought M. Combes' little army of guns and bayonets till the latter almost despaired of being able to accomplish their task. An amusing complaint issued from the minions of M. Combes after the battle. It was that the Breton women did not fight fair—not according to the accepted and approved tactics of the French military school of St. Cyr. It reminds one of the statement of a French military journal, that the charge of the Light Brigade at Balaklava was magnificent, but not war. So M. Combes' doughty brigade when it attacked the defenceless religious of Quimper found themselves with cannon to right of them and cannon to left of them—the brave Breton women—and they came very near suffering the same diminution of numbers."

KOREA.

The extraordinary favor shown to Americans aroused the jealousy of all the representatives of all the foreign powers at Seoul. A storm of opposition arose, and all progress was systematically blocked, rather than allow the country to be developed by Americans. Strong parties grew up at court among the Korean officials representing other interests commercial and political, and the emperor saw, himself, after years of effort, unable to carry out his plans against the united opposition of his court

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and the representatives of foreign governments. He decided then to unite himself to one or the other of his neighbors. His country had been overrun for centuries by the Japanese—its cities destroyed, its libraries, monasteries and temples burned to the ground, the inhabitants wantonly massacred, many thousands of skilled artisans and workers of rare porcelain carried forcibly to Japan. Still later, in 1895 the Japanese, ostensibly defending the independence of his country against China, assassinated his queen and submitted him and his son to the greatest personal indignities. The Russians, on the contrary, whilst pursuing their policy in Korea with the utmost vigor, have rarely failed to maintain the attitude of one great nation toward another. After the assassination of the queen, and his escape from the Japanese guards placed in his palace, the Emperor was given refuge by the Russian minister in his legation, where he lived for a year. Whilst using this excellent opportunity to advance Russian interests, the minister treated his imperial guest with the greatest courtesy and kindness.—W. F. Sands, in the Messenger for May.

FOR WOMAN'S EYE.

The Real Homes.

Homes are not dependent on riches, and their beauty does not consist in bronzes and bric-a-brac. The real home is a place where character is formed and joined for upward growth, where comradeship softens, where mutual endeavor prevails, where mutual endeavor and sympathy makes any work which calls them forth a godsend, where peace exalts the mind and rests the body and refreshes the spirit of man and woman of whatever condition or class. It is for the building of such homes that women should be trained. Men prate too much about the lack of bread-raising and floor sweeping accomplishments in the modern girl. Good bread and clean floors do not make houses homes. It is the character back of the cleanliness, or the flaky biscuit, or the

WOULD HAVE TO STOP HER WORK AND SIT DOWN.



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cordial welcome, or whatever duties may become the portion of his wife, which makes a man's house his castle and his sanctuary. These bread-raising and floor-sweeping accomplishments are not difficult of attainment to the woman of ordinary ability. The degree of her success lies largely in her willingness.

Mrs. Newpop—Baby was awake all last night with colic, and to-night I'm afraid there's something worse the matter with him.

Her Mother—Why do you think so? Mrs. Newpop—He's been asleep for four hours and hasn't stirred once.—Philadelphia Press.

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On the chest and relieves that tight feeling and hard cough like Nerviline. writes E. P. Reishall of Sutton. "I never use any other remedy but Nerviline and find it serves as a general household liniment best of all. Children's colds and inflammatory pains are quickly cured by Nerviline, and its action on colds, coughs and sore throat is unequalled by anything I ever used. Nerviline is both powerful, pleasant and reliable." Every mother should use Nerviline. Price 25c.

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	12 30
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junction, daily ex. Sunday	7 30	20 40
Pettapiece, Minota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat., Mon., Wed., Friday	8 25	14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

F. P. BRADY, Asst. Gen. Supt., Winnipeg
C. E. McPHERSON, Gen. Pass. Agt., Winnipeg

Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun. 16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowik, Mattawan, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat. 16 25
WEST		
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin.	Tues. Thurs. Sat. 17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Hamerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri. 17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetonas, Swan River.	Tues. Thurs. Sat. 17 00
Mon. Wed. Fri.	Bowman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Tues. Thurs. Sat. 17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat. 17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues. 17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat. 17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun. 18 25
SOUTH		
Daily	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnesville, Fergus Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul.	Daily 10 10
Daily	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily 13 30

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