

THE NEW BOY.

"You had better eat meat, you know, Rodgers," said Monks.

"Monks is a terror," whispered another; "you had better."

"I can't," expostulated Rodgers. "Catholics can't eat meat on Friday."

"But you'll have to," continued Monks.

"I shan't," was the quiet answer.

"See here," said Monks, "if you don't, I'll make you. We shall stand none of your bigotry here."

"Try."

Monks reflected, made a mental estimation of the newcomer's fighting powers, and seemed to hesitate, then stammered: "Well, I would, only I don't like to hurt you."

Rodgers smiled. He was a newcomer to Seaforth's Boarding School. Seaforth's, you know, was one of the most successful schools in the colony. It was a Presbyterian school; but professed to be perfectly impartial in matters of religion. To this academy Willie Rodgers was sent by a father who was ambitious that his son should carve his name on the future history of Australia. Mrs. Rodgers ventured to expostulate. She had been so careful of her son's training from the cradle that she looked with some anxiety to the prospects of his living in such an un-Catholic atmosphere as a Presbyterian boarding school. Her husband was inflexible.

"My dear," he said to her, "you shut your eyes to Willie's best interests; the boy has talent, remarkable talent, and it would be unfair to him, as well as to ourselves, if we were to deprive him of the advantages of such an education as may be had at Seaforth's. There are always plenty of Catholics there. Major Hardy told me last summer he was sending his two boys there."

So Willie was sent to Seaforth's; late in the term, too, which caused every one to talk of the new-comer. He had been put on the bowl at cricket the first day and took Monks' wicket the first over. Every one was delighted except Monks; for Monks was a bit of a bully, and was, in consequence, secretly hated by the boys.

His first night the new-comer knelt down by his bedside to say his night prayers, as was his un-failing custom. There was a titter in the dormitory. Some one threw a pillow at him, another hit him with a sponge; but he didn't appear to mind. Monks hit him with his slipper. That hurt. 'Twas mean, too. Rodgers seemed vexed when he looked round, and Monks pretended to be engaged with his toothbrush, but the night prayers were finished without further interruption. This was the beginning of it, but the real trouble came on Friday.

On Friday the new-comer found that no provision had been made for any one who did not wish to eat meat. The dishes came one after another, but, with the exception of some vegetables and a potato, he found there was nothing he could eat. This was hard for a hungry youth like himself. Potatoes and vegetables are never satisfactory in such a case. It was still harder to see his neighbors on all sides watching his evident discomfort. They were staring and sneering at him so. He could hear whispered remarks and polite inquiries about his health and appetite. He felt the shame burning on his cheeks at so much attention being paid to him; yet it no more occurred to him to eat meat than to cut off his head. At length Monks, the biggest boy at

the table, took it upon himself to compel the new-comer to eat his meat. His attempt failed ingloriously, as we have seen above.

After dinner Rodgers found himself in the midst of a crowd of boys regarding him with feelings of mixed wonder and curiosity, as the boy who "checked Monks and refused to eat on Friday."

"What a silly as he is," he overheard one say.

"Oh, yes, a little bigot," responded another; "this is the first time a Catholic refused to take what he got on Friday. We'll soon teach him better."

"Oh, let him alone," said a bigger boy, who just joined the group. "He will soon get tired of his abstinence. He will eat meat like the rest next Friday. Let the youngster alone. It's not quite fair to a new-comer."

The majority of the boys began to feel ashamed of themselves, and hurried off to their cricket and tennis, leaving their recent victim in peace. He repeated more than once, "He will eat meat, like the rest, next Friday. Why, what a stupid lot of duffers they are," he thought, "not to know that a Catholic can't eat meat on Friday. But I wonder if it is true that the Catholics here eat meat. Here comes Hary. I'll ask him."

Hardy had been a distant, former acquaintance, and had acted as the new-comer's patron since his arrival at Seaforth's. Great, then, was Rodgers' surprise when this young gentleman called out:

"What the dickens did you want making such a fool of yourself in the refectory to-day? The sooner you drop such nonsense and do as every one else does, the better. I thought you were a fellow of some sense."

"Sure, Hardy, you don't mean to say you eat meat to-day, Friday?"

"Why, you little idiot, do you suppose one can live on potatoes and bread? One can abstain on Friday at home if he likes, but in Rome one must do as the Romans do. Have a little sense in future, Rodgers."

"And you call yourself a Catholic, Hardy?"

There was such a degree of contempt in the voice and gesture of the new-comer that Hardy blushed for very shame. Muttering something about narrow-minded bigotry, he hurried away to hide his confusion.

As Rodgers knelt by his bed that night he was assailed with quite a shower of stockings, sponges, pillows, etc. Without showing the slightest alarm or irritation, he finished his prayers. Many whispered from their beds, "The new-comer is a plucky fellow, at any rate." Henceforth he was seldom disturbed at his devotions.

There was trouble yet in store for him. He found next day that many of his friends looked coldly on him; some even refused to let him join in their games, alleging that they wanted no bigots there. He found a few, indeed—and in every school such a few will be found—who showed him some kindness and defended him from the worst of his enemies, though they persisted in advising him to give in. But what grieved him above all was that he had to suffer most from his fellow-Catholics. They persecuted him most unrelentingly, and tried to make his life as miserable as they could. They little knew the strong character they had to deal with. Rodgers weathered this storm. He had many qualities that endeared him to the schoolboy heart. Sharp and quick of intellect in class, in the playground he promised to become a champion. He was overflowing,

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too, with good nature, which no amount of annoyance could stamp out. Before many days had passed he was popular among an ever-widening circle of friends. Friday came, however, bringing with it a fresh load of troubles.

(To be concluded next week.)

THE COLLEGE PLAY.

Last Monday evening the students of St. Boniface College gave an entertainment in aid of the Athletic Club. The great feature of the evening was the well-known French play, by Father du Cerceau, S. J. (1670-1730), "Grégoire, ou Les Inconvénients de la Grandeur," wherein Philip the Good, Duke of Burgundy, persuades a cobbler to take his place as Duke during one day. The grotesque thoughts of the suddenly exalted cobbler and his frequent perplexity afford room for the highest kind of comedy, and the author rises fully to the level of the situation. The cast was as follows: Philip the Good, Duke of Burgundy, A. Sabourin; Charles, Philip's son, A. Bêliveau; Grégoire, the sham Duke, P. Beaubien; The Marshall of Burgundy, the Duke's confidant, E. Beaupre; Hue de Lannoy, sham Chinese Ambassador, J. Magnan; Jean de Berge, officer, A. Dubuc; Jacob du Roussay, treasurer, A. Bertrand; Carmagnole, quarry to Jean de Berge, J. Lord; Fadius, ridiculous pedant, a physician, D. Collin; an astrologer, H. Cormier; Lubin, Grégoire's chum, N. Bellavance; a member of a provincial parliament, L. Pambrun.

All the actors played well, though some did not speak loud enough; but the star of the performance was Mr. Beaubien. The structure of the play makes him almost the only comic character therein, and he bore his responsibility with splendid ease and naturalness.

The orchestra, directed by Mr. Albert Bétournay, helped greatly to the success of the entertainment.

As each entrance ticket gave a right to a prize drawing, the prizes were awarded after the play, and, as generally happens, the award had most amusing surprises.

The audience was large, select and most appreciative, the clergy being present in great numbers.

The Athletic Club is more than pleased with the pecuniary result of the entertainment.

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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, Makinax, Dauphin, etc., Tues, Thurs, and Sat.		7 30	17 45
Dauphin, Makinax, Gladstone, etc., to Winnipeg, Mon, Wed and Fri	11 40		22 30
Winnipeg to Winnipegosis, Tuesdays		7 30	21 15
Winnipegosis to Winnipeg Wednesdays	7 15		22 30
Dauphin to Winnipegosis and return, Fridays	17 00	11 00	
Dauphin to Swan River and Track End, Wed, and Sat		8 20	19 40
Track End and Swan River to Dauphin, Mon & Thur	7 00		18 20
Dauphin to Gilbert Plains, Tuesdays		12 30	14 15
Gilbert Plains to Dauphin, Tuesdays	15 15		17 00
Winnipeg to Warroad and Int. Stns., Mon, and Thur		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, Thur 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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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

Last Thursday, when the case of Lizzie Blutoff was brought before the Winnipeg assizes, the jury blew 't off in two minutes with a verdict of "not guilty."

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ASSISTANTS—Rev. J. McCarthy, O.M.I. Rev. C. O'Dwyer, O.M.I.

SACRISTAN—Rev. B. Doyle, O.M.I.

Sunday Services—
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 pm.
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meetings 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 pm, and every day in morning before Mass

C. M. B. A.
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Agent of the C. M. B. A.
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The attention of all our subscribers and exchanges is earnestly directed to the fact that the NORTHWEST REVIEW is now published, not in St. Boniface, but in Winnipeg. Consequently, all communications and exchanges should be addressed "P. O. Box, 499, Winnipeg."