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Common K. Koubin

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CURRENT COMMENT

The first number of "The Catholic Review of Reviews" appeared among our exchanges at the end of last week. It replaces the "Review of Catholic Pedagogy," which in its short career aroused so much thought and healthy discussion. We heartily welcome this larger growth, which will undoubtedly appeal to a wider circle of readers. The editors are the Rev. Thomas E. Judge and Mr. Wm. Stetson Merrill, A.B., (Harvard); the former was the sole editor of the "Review of Catholic Pedagogy," and will doubtless remain the moving spirit of its successor; the latter made his mark in the last number of the "Review of Catholic Pedagogy."

"The Catholic Review of Reviews" opens with a forceful introductory by the Right Rev. John Lancaster Spalding, Bishop of Peoria, who concludes with these words: "The work which the Catholic periodicals do is indispensable: it is greater and more necessary than anyone recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence, and are brought into conscious sympathy and communion. 'The Catholic Review of Reviews' by gathering from them all, and spreading before its readers whatever in their pages is most significant and interesting, is destined to strengthen this sympathy and to further this intercommunion. It will help its readers to live in the things of the mind and the soul, to swim in a current of ideas which flow from the fountain-head of Christian faith, hope and love, and so to identify themselves more completely and more effectually with the life and work of Christ and His Church."

This noble programme is well carried out so far, and bids fair to be still better developed in future. The first department handles "Current Events," a much better title than Mr. W. T. Stead's "Progress of the World," which is so often belied by the retrograde tendency of current events pointed out in this number of the "Catholic Review of Reviews." The next department is devoted to original articles, one of which is the first English translation of the circular on Church Music issued by the present Pope, while he was Patriarch at Venice; another is Archbishop Quigley's address to the Catholic Woman's League, of Chicago, on "The Education of the Child," and a third is "The New Education" by Father Judge himself, who strikes a just balance between its merits and shortcomings; the fourth is an interesting biographical sketch of the late Princess Mathilde Bonaparte, by Count Ledochowski, who, while telling us much about her charming receptions in the Rue de Courcelles and of the high social eminence she attained in later life, is silent about her religious convictions. The fifth article is an enthusiastic sketch of the good work done by the Paulist Fathers in America, and of their great projects in connection with the oldest parish in the heart of Chicago, which has lately been confided to them. The sixth article is Father Judge's eulogy of the late Mrs. Alexander (Margaret F.) Sullivan, at the solemn High Mass of Requiem for the repose of her soul in the Sacred Heart Convent, West Taylor St., Chicago, January 14. He speaks of her as being "universally acclaimed the greatest journalist of her time" in the United States, as "revelling in her command of the melody, harmony and sympathy of words," as a

paragon of domestic virtues and childlike devotion to Holy Church and Catholic interests. In conclusion he says: "Her memory is a treasure for the alumnae of the Sacred Heart. The congregation never trained a more brilliant pupil. Madame Barat had no worthier daughter. May her soul rest in peace." The seventh article is a feeling tribute by Mrs. Margaret S. Lockwood to the memory of the late Very Rev. Geo. Deshon, Superior General of the Paulists. She quotes two characteristic sayings of his. The first shows "his genuine but unemotional—almost whimsical—manner of expressing his adherence to his vocation. On being questioned with other novices by his superiors as to their final wish to unite permanently with the congregation of St. Paul, while others made emotional replies, he said quietly, 'Yes, Father, I think with God's help, I can stand it to the end.'" The second remark is quoted from the last letter he wrote to Mrs. Lockwood, who is a daughter of the late General Scammon, a fellow student of Deshon's at West Point, and later on also a distinguished convert. Father Deshon wrote: "I have had some intimations that my life may terminate soon. I find all my peace and comfort in religion, but to keep this I must have recourse to God's help every hour of the day—a blessed necessity."

The other departments of this valuable Review are: "Topics of the Times—extracts and translations" concerning education, religion, social questions, foreign affairs, philosophy, science, art and drama, and history; "Literature of the month;" "Correspondence;" "The Reviews Reviewed," in which figure the American Catholic Quarterly, Catholic University Bulletin, Catholic World, Century, Champlain, Educator, Contemporary Review, Cosmopolitan, Dolphin, Donahoe's Magazine, Dublin Review, Ecclesiastical Review, Harper's Magazine, Irish Monthly, McClure's Magazine, Month, Nineteenth Century and After, North American Review, Rosary Magazine, Scribner's Magazine; finally, there is a most useful "Catholic Literary Index," which is an alphabetical guide to the subjects treated in the current Catholic Magazines with some references to Catholic topics in other periodicals. The Review is well illustrated. The subscription price is \$2.50 a year, 25 cents a copy, and should be sent to the Catholic Review of Reviews, 637 S. Harding avenue, Chicago.

We have been at some pains to present to our readers a fairly complete account of this new venture, because a Catholic Review of Reviews is the fulfilment of a long cherished desire on our part. When Mr. W. T. Stead launched upon the world the realization of his great idea in the original Review of Reviews we hoped more from it than it has given. Despite the sustained brilliancy and frankness of its editor, the Review of Reviews is, on the whole, unsatisfactory. It lacks mental perspective and mental balance. The result is a hodge-podge instead of an orderly synthesis of current thought. This element of orderliness and proper mental perspective can be supplied only by a faith-illuminated reason, which Catholicism alone provides. Outside of the Catholic Church human events appear like the wrong side of a beautiful piece of tapestry; the Catholic alone views the right side. Now in Father Judge we have no ordinary Catholic writer, but one who has all Mr. Stead's originality and boldness, plus that mental balance which the English journalist lacks. It is related of Father Judge that when he had announced his intention of publishing a review of Catholic

Pedagogy some person, whose knowledge of Catholic education must have been deplorably scanty, said to him: "Is there such a thing as Catholic Pedagogy?" Father Judge replied without a moment's hesitation: "There is no other, and my Review will prove it." The man who can thus set his face like a flint against almost universal error is sure to stimulate and interest his readers.

We are again constrained to apologize for some misprints in our last issue. "Felicitious," page 1, column 2, "nice," instead of "mice," ib., col. 3, and "visable," ib., col. 1, were visible to the unassisted eye of the ordinary reader; but not a few must have been puzzled by the remark quoted from Mgr. Merlier: "Herbert Spencer was an electric rather than an original thinker." Of course, what we wrote was "pedecitic."

"The Catholic Annual," guide and calendar for 1904, issued by the Redemptorist Fathers for the parishes and missions in Western Manitoba is now in its fifth year and reflects great credit on its editors. It is a handy little volume of 80 pages, containing much useful information about church matters, and illustrated with portraits of the late and of the present Pope, and with views of the many churches attended by the seven Redemptorist Fathers who reside in Brandon. The calendar is prepared with great care, all the services of the year at various stations being fixed beforehand. In the list of the suffragans of the Archbishop of St. Boniface there are, however, several mistakes which should be corrected in a subsequent issue. Bishop Grandin died the year before last, and Bishop Legal has been ever since at the head of the diocese of St. Albert. Bishop Dontenville is now suffragan to Archbishop Orth, of Victoria (former diocese of Vancouver). Bishop Clut died last summer. Bishop Grouard (not Girouard) is Vicar Apostolic of Athabaska, and the Right Rev. G. (not L.) Breyhat is Vicar Apostolic of Mackenzie, including Yukon District for the time being, but only as a secondary charge. By the way "Rt. Rev." (not "R. R.") is the shortest possible English abbreviation for "Right Reverend," just as "Rev. Fr." (not "R. F.") is the only allowable English abbreviation for "Reverend Father." In general, the English of this otherwise excellent annual would need careful revision by some competent person: thus, although "actual direction" (page 65) is defensible from dictionary definitions, "present address," would be more intelligible. An interesting feature of this annual is the list of the names of Catholic children born in Brandon during 1903. There were 27, only seven of whom have English or Irish family names; the rest are Slav or German.

The "Free Press" of last Monday drew out at considerable length an amusing contrast between the former and present utterances of the Conservative press anent the Galicians. As these new settlers were imported by a Liberal Government, party spirit made the Conservative organ revile them as "the refuse of the Old World. . . they of the sheepskin coats, the filth and the vermin," "accompanied by the poverty, vice and crime which attend those sorry specimens of the human race." Probably, too, one real, though unavowed and even especially denied, motive for this reviling of honest and well behaved immigrants was the fact that they were mostly Catholics. But now all this is changed. The "Telegram," which five short years ago complained of their "lazy and thievish habits" and attributed to these "foreign ruffians whom Mr.

Silton is rushing into this country" a murder, which was afterwards proved by the murderer's own confession, to be the work of an Englishwoman, now says of these same Galicians: "During the last few years"—say five or six years—"they have become accustomed to their new surroundings, and their progress has been such as to be gratifying not only to themselves, but to their fellow citizens. They have indeed, distinguished themselves and won much praise by the steady purpose and eager disposition they show to become thoroughly Canadian, and to assimilate themselves to the people of this country, as well as by their quickness in acquiring a knowledge of the English language, and by their persistent industry." This praise is no exaggeration, and will be confirmed by all fair-minded observers, who are not biased by that enemy of facts and honesty, blind party spirit. The pity is that the truth was so long withheld. However it is only fair to add that the Catholic Conservative press never indulged in this reviling of the Galicians, and that the worst specimens of virulent abuse were to be found in Orange journals; which confirms our view that it was at bottom a question of religion. The "Free Press" says this happy change is due to the approach of a general election in which the votes of the 50,000 Galicians would be most valuable.

On Sunday, January 17, says the Catholic Standard and Times, the Rev. Cornelius Gillespie, S. J., rector of the Church of the Gesu in Philadelphia, greatly surprised his congregation by stating, on Archbishop Farley's authority, that Archbishop Corrigan had received over 500 letters from Protestant ministers offering to join the Catholic Church if they could be assured that their wives and children should be provided for. No other conditions were attached nor further arguments necessary. They were convinced. They were ready. They fully believed that the Catholic Church was the true Church of Christ and were anxious to join. Father Gillespie added: "To how many of our separated brethren in the ministry has this worldly reason proved a self-created barrier to entrance into the fold of the one true Church?"

A recent dispatch from Rome relates that, on the 23rd of January, when a Catholic journalist was received in audience by his Holiness, Pius X. took the fountain-pen that the journalist held in his hand, blessed it and returned it to him saying:

"No one in the world has a more noble mission to fulfil than the journalist. I bless the symbol of your profession. My predecessors used to bless the swords and shields of Christian princes, while I have the pleasure on the other hand, of blessing the pens of Christian journalists."

On Friday afternoon of last week the students of the Winnipeg Normal School held a debate on the teaching of the Jesuits, with especial reference to whether or not they taught that the end justifies the means. The two young ladies who took the defence of the Society of Jesus encountered much adverse prejudice and were ultimately worsted in the contest. But they must have hinted that the more honest course would be to apply to the Jesuits themselves across the river for information on so burning a question. It was not a matter of ancient, but of contemporaneous, history. The Society of Jesus is still very much alive and holds the same tenets it has always held. At any rate the upshot of the affair is that Father Drummond has been invited by Messrs.

Best and Young, directors of the Normal School, to address the students on this subject on Friday afternoon, Feb. 5, in the St. Boniface Normal School, to which the Winnipeg students will repair. The students, we are told, are greatly interested in this discussion and are anxious to hear what a Jesuit has to say for himself and his brethren. They will probably learn a thing or two.

Curiously enough, a few short hours after that first discussion on Friday, January 29, Father Drummond, speaking to the medical students, as may be seen from the report we give elsewhere, emphasized the principle that a good end never justifies a bad means, that, for instance, the deliberate killing of a child to save its mother, is morally indefensible.

In publishing the Holy Father's "Motu Proprio" (Collection of Decrees) on Christian Democracy, we need hardly say that we concur most heartily in its instructions to Catholic journalists and will observe them faithfully. This will be no difficult matter, considering that we have always acted up to them both in the spirit and the letter.

THE KISS.

An American humorist once said that "the only way to define a kiss is to take one." Oliver Wendell Holmes called a kiss the twenty-seventh letter of the alphabet—"the love labial which it takes two to speak plainly."

AN APPROACHING MARRIAGE.

Commenting on the approaching marriage of Miss Josephine Drexel, of the famous Drexel family, of Philadelphia, to R. Duncan Emmet, son of Dr. Thomas Addis Emmet, of New York, which is to be celebrated at St. Patrick's Cathedral, on February 9, a correspondent of the Boston "Herald" writes: "The marriage ceremony, as ordinarily celebrated in the Catholic Church, occupies only a few minutes, and is very simple. The ceremony, as it will be celebrated in its entirety for Miss Drexel, will take something more than two hours."

The essential marriage ceremony in Miss Drexel's case will not take a minute longer than in the case of any one else. But Miss Drexel will be married with a nuptial Mass, as the Church desires for all Catholic maidens. It is an ordinary thing for Catholics thus to be married. Seemingly, however, the good custom was beginning to be neglected among the millionaire Catholics of New York, and the high standing of the bride and groom in the Drexel-Emmet wedding puts a fine point on the rebuke of their good example. Miss Drexel is a member of the new Catholic Society, "The Daughters of the Faith," who have pledged themselves to carry the strictest Catholic moral principles into social life. She is a daughter of the late Joseph Drexel, of Philadelphia, and a cousin of Mother Katherine Drexel, Foundress of the Sisterhood of the Blessed Sacrament, for work among the Negroes and Indians. Dr. Duncan Emmet is a grand-nephew of the famous Irish patriot, Robert Emmet. The union of two American Catholics so worthy of their splendid religious and patriotic traditions is an event of more than local interest and in happy contrast to the international marriages, in which the American bride too often barbers herself and her fortune for the doubtful privilege of rehabilitating some decayed estate and decadent lordling on the other side of the Atlantic.—Boston Pilot.

Persons and Facts

The Pope has sent a telegram to Bishop Muldoon of Chicago, warmly congratulating him on his conduct during the fire in the Iroquois Theatre.

Theobald Chartran, the French artist, sailed for the United States on January 9. It is said he comes for the express purpose of painting a portrait of Cardinal Gibbons.

It appears that Lady Burnand, wife of the editor of Punch, is a sister of the late Mr. Molyneux St. John, who recently died Usher of the Black Rod at Ottawa, and who was sometime editor of the Free Press of this city.

Mrs. Bourland, a prominent club woman and society leader of Peoria, Ill., was received into the Catholic Church and made her first Communion on Christmas day in the Peoria Cathedral. Mrs. Bourland is a member of one of the oldest and most aristocratic families of Peoria, and her conversion created something of a sensation, not alone in the city but throughout the State, where she is widely known.

The concrete piers of Broadway Bridge, on which work has been carried on steadily through the severest cold, are now almost completed. There is some talk of the St. Boniface street car—or cars, for let us hope there may be more than one ultimately, with a ten-minute instead of a twenty-minute service—crossing this bridge instead of the Norwood bridge, which, being still guileless of rails, affords a nice opportunity for passengers to catch, not the car which so seldom connects, but a severe chill.

The Free Press, while justly scoring a Winnipeg contributor to a St. Paul paper, who had invented, out of whole cloth, a thumping lie about wooden houses bursting asunder with the cold in a village called Nestpas, supposed to be ten miles from Winnipeg, did not notice that this ingenious, though shameless and unpatriotic, liar had by the very choice of the name, hinted that it was all a hoax and that no such place existed. For what is "nest pas" but the French for "is not?"

It is not generally known that Mrs. Fraser, widow of the late Hugh Fraser, British Minister to Japan, was the sister of Mr. F. Marion Crawford. It now appears that a work from her pen which deals with reminiscences of a diplomatic character will soon be issued. Some of the critics who are familiar with her literary ability are already engaged in preparing the public for a kindly reception of the volume. It is said that Mrs. Fraser is of kin to Mr. F. Marion Crawford in literary finish.—New Century.

The Marquise de Mensters-Meriville, formerly Miss Mary Gwendolyn Caldwell, and the chief benefactress of the Catholic University, is ill at the Buckingham hotel, New York. Her condition is said to be serious, her hearing and sight being badly affected. She has been in New York for several months, but her presence was known to only a few intimate friends. Her aunt, Mrs. Donnelly by whom she was reared, is with her. Before her marriage she contributed \$300,000 for the founding of Divinity Hall at the Catholic University, Washington, and for this and other handsome contributions to Church work Pope Leo bestowed upon her the "Golden Rose." Miss Caldwell was married to the Marquis de Meriville in 1896 by Bishop Spalding, who was her guardian.

The Very Rev. Jean Marie Chouteau, Abbot of the Trappist Monastery at Bellefontaine, Maine-et-Loire, France, and of the Monastery at St. Norbert, is now staying at the latter place. His French house has not yet been disturbed by Combes; but, whenever the blow falls, he will find a home in this Canadian house, of which he is the chief superior, Rev. Father Louis de Bourmont being only Prior of Notre Dame des Prairies, St. Norbert, Manitoba.

THE "MERRY" FAMILY AND ITS DISTINGUISHED WINNIPEG REPRESENTATIVES.

To the Editor of the Northwest Review:

Sir,—In reference to an item in your last number on the Irish or "Merry" ancestry of His Eminence the Cardinal Secretary of State to Pius X., I may mention a member of that distinguished family who came to our Canadian shores, and in whom, and his descendants living here we recognize the same vein of Irish faith and nobility.

John Merry, who died at Kirkfield, Ont., two years ago, left Waterford in 1825 with his parents who settled in Toronto. He married a Miss O'Sullivan (a member of another of those exiled noble Irish families of the 18th century) by whom he had a family of fifteen children. Of these "Merry" children there remain three sons, John and Thomas, married in Ontario, Charles in Manitoba, and five daughters, viz.:

(1) Mary, widow of Antoine Vasseur, and mother of five children, living in Winnipeg, i.e., Rose, wife of Norman J. Lindsay, Manager of the Mason & Risch Piano Co.; Elizabeth, wife of Karl Wolff, of the Conservatory of Music; and Miss Ida, John and Antoine of the C. N. R.

(2) Margaret, wife of William Mackenzie, president of the C. N. R. Co., and mother of nine children, i.e., Roderick, General Manager of the C.N.R., Alexander and Joseph, and six daughters: Mabel, wife of Supt. Scott Griffin; Gertrude, wife of Mr. Grantham; the Misses Bertha, Ethel, Kate, and Grace.

(3) Annie, wife of Mr. William Mitchell, living with her aged mother at Kirkfield, Ont.

(4) Elizabeth, wife of Mr. Donald McDonald, living at Kamloops, B. C.

(5) Bridget, wife of John Meagher, of Lindsay, Ontario.

The many friends and acquaintances of these families will be pleased to see a scion of their house a prince of the Papal court, and with best wishes, I hope that Faith and fatherland may be their pride for many future generations.
Yours truly,
A. FRIEND.

BOTH ARE COMMANDS OF THE CHURCH.

A little anti-Catholic sheet published somewhere up the Hudson offers to "pay \$100 to the first person who can find a text in the Roman Catholic Bible forbidding children or adults to eat meat on Fridays."

As an offset to this and to show that it is a game that two can play, we hereby offer to pay \$100 to the first person who can find a text in the Protestant Bible forbidding children and adults to work on Sunday, or any text abrogating the divine command to keep Saturday holy and do no work on it.

The Catholic finds sufficient authority in the Bible to make it obligatory on him to abstain from meat on Friday. In Matthew xviii., 17, our Lord said: "If he will not hear the Church, let him be to thee as the heathen and the publican."

The Church forbids the use of meat on Friday, and the Catholic, not wishing to be classed as a heathen, hears the Church and abstains from meat on Friday. He has the same reason for keeping the Sunday, namely, the authority of the Church—the only authority any Christian has.—N. Y. "Freeman's Journal."

LEAKED ONLY WHEN IT RAINED.

Senator George C. Perkins, of California, returned recently from a three months' tour of Europe. The unprecedented rainfall over there interfered considerably with Mr. Perkin's pleasure, but it gave him an opportunity to sample the humor of the London "bus conductors.

One rainy day Mr. Perkins boarded a 'bus and took a seat inside. He began soon to feel the regular pattering of waterdrops upon his head. The roof of the 'bus leaked, and the American was suffering from the fact.

The conductor just then came in to collect the fares, and Mr. Perkins said to him:

"What's the matter with this roof? Does it do this always?"

"No sir; only when it rains," the conductor answered smiling.

THOUGHTS OF OUR LADY.

The Hail Mary is the most beautiful of all prayers after the Our Father. Mary only exists with reference to God. She is the echo of God, and she says nothing, repeats nothing but God.

When we praise, love honor Mary, or give anything to her, it is God who is praised, loved, glorified. We give to God by Mary, and in Mary.

Our Blessed Lady is the faithful Virgin, who by her fidelity to God repairs the losses which the faithless Eve has caused by her infidelity. Devotion to Our Blessed Lady is a sure way to Jesus, and to acquire perfection by uniting us to Him.

The Most High has come down to us perfectly and divinely by the humble Mary. He has come to us by her, without losing anything of His divinity and sanctity. We are to yield ourselves to Him that He may live, breathe, act, speak within us by the Spirit's fiery impulse and dovelike power combined, and may never follow any more natural impulse of our own.—Pittsburg Observer.

HELPFUL AMMONIA.

Few people realize the possibilities of ammonia. The preparation known as common spiritse of ammonia is valuable in many ailments. For example, 10 or 20 drops in a large wineglass of water will revive a fainting person. It is an excellent stimulant in case of nervous depression and headache, as it restores circulation. Again, a few drops of ammonia poured into hard water makes the water soft, and it takes the dirt off of paint more quickly than anything else, takes the stains out of carpets, cleans combs and hair brushes and makes gold and silver look as good as new.

SOMETHING WORTH KNOWING

I accidentally learned a use for tincture of iodine which is unknown to any physician to whom I have spoken in regard to it. Getting some strong carbolic acid on quite a portion of my flesh and knowing that it would cause a dreadful burn and blister, if not worse, and knowing that iodine was good for burning feet, and having it at hand, at once, before the acid had time to begin to eat or burn, I applied the iodine liberally with a feather. It immediately stopped smarting, and in the morning not a sign of burn was to be seen, while on one side, where there was one drop of acid to which I had not applied iodine, there was a blister.

EVEN TO THE BEDSIDE OF THE DYING.

Writing of the "feverish endeavor of French statesmen to expel religion from France," Mr. Arnold White, European correspondent of the "Public Ledger," says:

"Some time ago I was visiting the hospital at Caen, in Normandy, where there was a man being tended by a Sister of Mercy. She was praying quietly by the bedside, and rose with tears in her eyes. I asked her later on why she wept, and she said that the dying man had asked that a crucifix might be placed on the wall opposite his bed. Under French law this is now illegal.

"Words would fail to describe the simple woe of the Sister, who lamented the action of a powerful government in carrying their political warfare even to the bedside of the dying."

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The St. Boniface Kindergarten.

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A DOMESTIC BRAWL.

The French peas said the potatoes
Were common Irish trash—
And 'twas plain to see that no
pedigree
Could be traced by the vulgar
hash.
They said that the rascally Johnny
Cake
Had jilted Sally Lunn,
And he'd been so tight the previous
night
That he'd come home with a bun.
And then they called the spaghetti
A bourgeois dago dish.
Then the deviled eggs geyed the
frog's brown legs
And also sauced the fish.
They said that the partridge was
just a bird—
That really it was dead game.
They roasted the meat and the
pig's big feet,
And called the wild duck tame.
The ice-cream—they said, was
haughty,
Hard, and purse-proud and cold.
And 'twas plainly seen that the
tea was green.
And the sauce piquant and bold.
And, speaking of midnight suppers,
The lobster blushed bright red,
And the poor Welsh rabbit
rubbered.
At what the French peas said,
The chef came into the kitchen,
And hearing voices raised,
Exclaimed, "I vow I'll settle ze
row
Parbleu! I am amazed!"
He whipped the cream so fiercely
Nothing was left but dregs
He peppered the peas till he made
them sneeze,
And soundly beat the eggs.
—MARIE RUE.

REV. FATHER GOERGE
DESHON.

The death of the Rev. George Deshon, superior general of the Paulist Fathers, closes one of the most interesting chapters of church history in the United States. He was the last of that famous body of men who constituted the charter members of the organization known as the Paulist Fathers. Fathers Hecker, Hewitt, Baker and Walworth, together with Deshon, made up the quintet. They were all men of striking personality and of remarkable individuality.

Walworth, son of the Chancellor of New York State of that name, was a preacher of rare power. Baker was a most charming and lovable character, with a peculiar attractiveness and charm of manner that impressed every one he met. No one met him but to praise him; none knew him but to love him. Hewitt was a man of profound scholarship—a student and a theologian. Descended from old Calvinistic stock, he inherited many of its characteristics, though his spirit was mellowed by a kindly heart.

While Hecker was an idealist in the best sense of the word, he was a truth-seeker and original thinker. Of German Methodist origin, he started as a reformer in the Workingman's party with Brownson, later on associating himself with Hawthorne and Curtis and Ripley at Brook farm, was known as "Earnest the Seeker." he was a man of large ideas and broad views and of a truth-loving temperament that could not be satisfied with the chaff of the wild vagaries and half-hearted attempts at social reform in the early half of the nineteenth century. He left them all behind and entered the Catholic Church, where he found complete satisfaction in her fundamental philosophy and the best system of reform in her theology.

The youngest of this group of men was Deshon, a practical man of affairs, hard-headed and logical of a mathematical and sentimental turn of mind, a lover of austerity and frugality, and yet a profoundly religious spirit.

All these men came by different roads to the Catholic Church, and, without any previous arrangement, found themselves thrown together in a religious community that offered to them the highest ideals of sanctified manhood, with the best opportunities for cultivating the higher life.

When the old ship of Protestantism began to show signs of unseaworthiness about the middle of the nineteenth century the best spirits left it and sought refuge in the bark of Peter. The Tractarian

movement in England brought to the Church such men as Newman and Manning and Ward and a host of others. It had its effect in this country, and Baker and Hewitt and Ives and Wadhams and Walworth and many others were carried along by it into the Church. But outside of the Tractarian movement there were other converts from the Evangelical bodies and even from Rationalism. From the latter came Hecker and Brownson. However, the providence of God cast five of these earnest spirits into the Redemptorist community. There they learned the principles of the religious life, and there they pledged their vows of obedience and poverty and chastity, and there they consecrated their energies to the uplifting of their fellow-men, and in it all they found the supreme joy of simple, chaste and holy living.

Many years went by and their voices were heard in every corner of this country, from Quebec to New Orleans, denouncing vice and exhorting sinners to repentance. In the hard work of the missions they found their sweetest joy and never a shadow of regret crossed their minds for the emoluments and the honors they had left behind. But conditions arose in their own household and by their own fire-side, which made it imperative for them to go out once again. They were all Americans and stout believers in the vocation of the American people, and they were earnestly anxious to bring the best people on the face of the earth, as they considered the American people to be, to a knowledge of the truth in the Catholic Church. A Teutonic spirit ruled amongst the Redemptionists at that time, and an effort was made to turn the work of these talented Americans into German channels and thus cut off their chosen field of activity.

It was a vital question. The usefulness of their lives was to a large extent wrapped up in it. The difference of judgment was appealed to Rome, and Rome bade Hecker, Hewitt, Walworth, Baker and Deshon to separate from the community they loved and start afresh so that they might continue on the lines of their chosen work. It was all done in the best of spirit, and though these men went out from their chosen home and started anew, they went with the cordial good will of their brethren, and ever since the best of good feeling has existed between the Redemptionists and the Paulists.

The Paulists began without a cent, but with stout hearts and a firm conviction that their chosen lines were the best, and fifty years of labor has not demonstrated the contrary.

They came to New York and made a beginning at Fifty-ninth street and Ninth avenue. That was then far in the country. This was in November, 1858. For nearly fifty years they have lived here, and their life has been an open book and their work has been known to all men. They gathered disciples about them who became animated with their spirit. They continued to carry on the missionary work in which they had been trained, though dispensed from their vows as Redemptionists, they did not lower the ideals of the religious life that had been presented to them, nor did they abate one bit of their earnestness in attaining the standards of perfection that they had learned. They did, however, modify their methods of work. They adopted means that would bring them more in touch with the bustling, active, everyday life about them. The Catholic World Magazine was started. The Catholic Book Exchange, a publication society after the manner of the Methodist Book Concern, was established.

With the profound conviction that they could preach from the printing press as well as from the pulpit, they started a printing plant, out from which have gone millions of pages of literature, to do their good work of explaining and commending the doctrinal teaching of the Catholic Church. An article in the American Ecclesiastical Review says that the activity of the Paulist Fathers in the fulfilment of their external vocation has radiated chiefly in eight directions, and mentions these eight avenues of work to be:

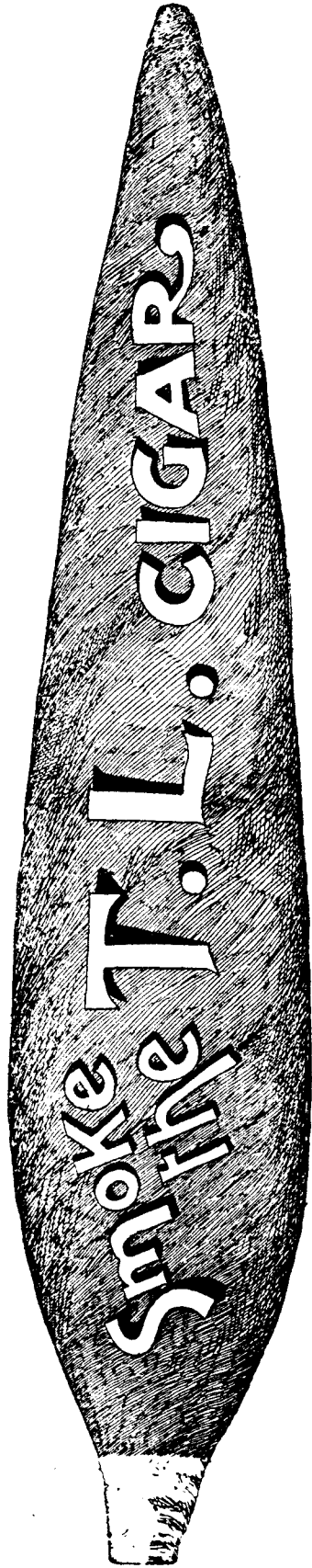
(1) Preaching of missions to the faithful; (2) the splendor and exactness in carrying out the Church's ceremonial; (3) in teaching Church music by going back to the old Gregorian plain chant; (4) in opposition to intemperance and the liquor traffic; (5) in the elevation of sermonic standards and the encouragement of Catholic literature; (6) the apostolate of the press represented by their printing house, which during the past year sent out over a million books, pamphlets, etc.; (7) the preaching of missions to non-Catholics; (8) the formation of the Catholic missionary and the building of the Apostolic Mission House for the training of secular priests to be missionaries to non-Catholics.

In all these many works Father Deshon, who has just passed away, was a moving spirit. It is not claimed in any sense that he originated all these special movements, but under his broad, liberal and approving administration they have grown themselves. Father Deshon has been the practical man of affairs. It was under his prudent management that the Paulist Fathers were enabled to build the great stone church that has become one of the landmarks of the upper west side. It partakes not a little of his own massive, rugged nature. He was a genuine, simple man, with little of the ornamentation that sometimes constitutes with others a veneer to hide striking defects.

(pannuuoc eq OJ.)

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MANITOBA

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| | BUSHELS |
|--------|------------|
| Wheat | 53,077,267 |
| Oats | 34,478,160 |
| Barley | 11,848,422 |
| Flax | 564,440 |
| Rye | 49,900 |
| Peas | 34,154 |

Total yield of all Grain crops 100,052,343

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SATURDAY, FEB. 6, 1904.

Calendar for Next Week.

FEBRUARY.

- 7—Sexagesima Sunday. Commemoration of St. Romuald. Solemnity of the Purification.
- 8—Monday—St. John of Matha, Confessor.
- 9—Tuesday—Commemoration of the Passion of our Lord.
- 10—Wednesday—St. Scholastica, Virgin.
- 11—Thursday—The Apparition of Our Lady at Lourdes.
- 12—Friday—St. Raymond of Penafort, Confessor (transferred from January 23).
- 13—Saturday—The Flight of Our Lord into Egypt (transferred from the third Sunday after Epiphany).

THE CHRISTIAN DEMOCRACY.



Pius X. Repeats and Emphasizes the Principles and Rules by Which the Movement Should be Governed and Conducted Throughout Italy.

(Freeman's Journal Translation).
PIUS X., POPE.
Motu Proprio.

In our first Encyclical to the Bishops of the world, in which we echoed all that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of Society. And we cannot but warmly praise the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task and the ardor of so many brilliant young people who have eagerly hastened to lend their aid in the same. The Nineteenth Catholic Congress, lately held at Bologna, and by us promoted and encouraged, has sufficiently proved to all the vigor of the Catholic forces and what useful and salutary results may be obtained among a population of believers when this action is well governed and disciplined, and where unity of thought, sentiment and action prevail among those who take part in it.

But we are very sorry to find that certain differences which arose in the midst of them have produced discussions, unfortunately too vivacious, which, if not dispelled in time, might serve to divide those forces of which we have spoken and render them less efficacious. Before the Congress we recommended above all things unity and harmony in order that it might be possible

to lay down by common accord the general lines for the practical working of the Catholic movement, and we cannot therefore, be silent now. And since divergence of views in matters of practice have commonly their origin in the domain of theory, and, indeed, necessarily find their fulcrum in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

Our illustrious predecessor, Leo XIII., of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals, "Quod Apostolici Muneris," of Dec. 28, 1878; "Rerum Novarum," of May 15, 1891, and "Graves de Communi," of Jan. 18, 1901, and further in a particular instruction emanating from the Sacred Congregation for Extraordinary Ecclesiastical Affairs of Jan. 27, 1902.

And we, realizing, like our predecessor before us, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare to depart from them in the smallest particulars. Hence to keep them more vividly present before people's minds, we have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of the Catholic popular movement:

Fundamental Regulations for Catholic Popular Action.

1. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society.—(Ency. Quod Apostolici Muneris).

2. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ and are to be judged, and rewarded or punished by God exactly according to their merits or demerits.—(Ency. Quod Apostolici Muneris).

3. Hence it follows that there are, according to the ordinance of God, in human society, princes and subjects, masters and proletariat, rich and poor, learned and ignorant, nobles and plebeians, all of whom, united in the bands of love, are to help one another to attain their last end in heaven, and their material and moral welfare here on earth.—(Ency. Quod Apostolici Muneris).

4. Of the goods of the earth, man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship—and not merely of those things which are consumed by use, but also of those which are not consumed by use.—(Ency. Rerum Novarum).

5. The right of private property, the fruit of labor or industry or of cession or donation by others is an incontrovertible natural right; and everybody can dispose reasonably of such property as he thinks fit.—(Ency. Rerum Novarum).

6. To heal the breach between the rich and the poor it is necessary to distinguish between justice and charity. There can be no claim for redress except when justice is violated.—(Ency. Rerum Novarum).

7. The following are obligations of justice binding on the proletariat and the workingman. To perform fully and faithfully the work which has been freely and according to equity agreed upon; not to injure the property or outrage the person of masters; even in the defense of their own rights, to abstain from acts of violence, and never to make mutiny of their defense.—(Ency. Rerum Novarum).

8. The following are obligations of justice binding on capitalists: To pay just wages to their workmen; not to injure their just savings by violence or fraud or by overt or covert usuries; not to expose them to corrupting seductions and danger of scandal; not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex.—(Ency. Rerum Novarum).

9. It is an obligation for the rich and for those that own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the day of judgment special account will be demanded of its fulfillment as Christ Himself has said (Matthew 25).—(Ency. Rerum Novarum).

10. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though He might have been born in riches, made Himself poor in order that he might ennoble poverty and enrich it with merit beyond price for Heaven.—(Ency. Rerum Novarum).

11. For the settlement of the social question much can be done by the capitalists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions.—(Ency. Rerum Novarum).

12. This scope is especially aimed at the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as Social Democracy, it has for basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property.—(Ency. Graves de Communi).

13. Moreover, Christian Democracy must have nothing to do with politics, and never be made to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gospel.—(Ency. Graves de Communi). Instruction of the S. Cong. for E. E. Affairs.) Christian Democrats in Italy must abstain from participating in any political action; this is, under present circumstances, forbidden to every Catholic for reasons of the highest order.—(Instructions).

14. In performing its functions Christian Democracy is bound most strictly to depend on the ecclesiastical authority, and to offer full submission and obedience to the Bishops and those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the pastor.—(Ency. Graves de Communi).

15. In order that the Christian Democratic movement in Italy may be united in its efforts, it must be under the direction of the Association of Catholic congresses and committees which, during many years of fruitful labor, has deserved so well of Holy Church and to which Pius IX. and Leo XIII., of holy memory entrusted the charge of directing the whole Catholic movement, always, of course, under the auspices and guidance of the Bishops.—(Ency. Graves de Communi).

16. Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will, like the rest of the faithful, to their bishops and to the Roman Pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter.—(Instruction).

17. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals and natural ethics, by virtue of the Constitution Officiorum et Munerum (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for the publication of writings of a merely technical character.—(Instruction).

18. They must, moreover, make every effort and every sacrifice to insure that charity and concord may reign among them. When causes of disagreement arise among



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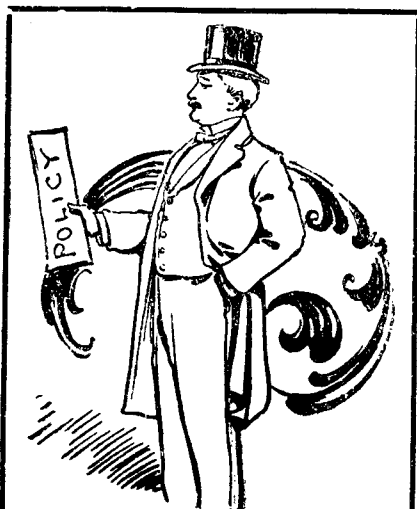
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them they should, instead of printing anything on the matter in the papers, refer the matter to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiastical authority, let them obey promptly without tergiversation or giving vent to public complaints—the right of appeal to a higher authority being understood, when the case requires it, and to be made in the right way.—(Instruction).

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Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 8 a.m.
On first 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 p.m., and every day in the morning before Mass.

C. M. B. A.

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19. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people for other classes of society.

The foregoing fundamental rules of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we do ordain that they be transmitted to all Catholic committees, societies and unions of every kind.

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives.

From this solicitude of ours for the common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruit.

Given at Rome at St. Peter's on December 18, 1903, in the first year of our Pontificate.

THE IDEAL DOCTOR.

A Lecture by Father Drummond Before the Medical Students.

On the evening of Friday, Jan. 29, Father Drummond delivered, in the lecture room of the Medical College one of the series of special lectures arranged by the Medical Students' Association.

Mr. Turnbull, the chairman, introduced the lecturer in a felicitous manner, and then Mr. Philip McKechnie gave a piano selection which was greatly appreciated.

By way of introduction Father Drummond said he could speak from a wide experience of medical men in many countries. The first requisite in the make-up of an ideal doctor, he said, was a genuine liking for his profession.

It was of great importance, he contended, that a man should enter on a study of medicine with proper motives—not looking on it merely as a money-making occupation, nor desiring the personal influence and consequence it gives.

retentive memory is a very important requisite. In order to remember a fact the fact must be sharply outlined by the imagination.

The Ideal Doctor will have a reverence for the past; will honor the pioneers who patiently built up the science of medicine, and will give due and wise consideration to the methods of other days.

In speaking of the mental equipment of the medical man, the speaker said that the ideal doctor was the one who most took account of the soul in man. He knew that the anatomist could not demonstrate the soul, but nevertheless the soul as first principle was an absolutely necessary hypothesis.

From all this it follows that the Ideal Doctor is one who can generalize well. A practical conclusion, too, is that a doctor should recognize the spiritual element in his patients. The power of the human will in combating disease was illustrated by several striking instances.

A great respect for human life was another requisite. There was a tendency among some skillful surgeons to use the knife too freely. Many valuable lives had been spoiled or ruined without necessity.

Discretion was all important in the ideal doctor. He must be silent as the grave. Breaches of confidence had ruined many a young doctor's prospects. One great difficulty was telling the truth, but the honest, even the blunt doctor was sure to win more trust and esteem in the long run.

Our Roman correspondent telegraphs: "The episcopal terna for Southwark has been received in Rome. It will perhaps be considered by the Propaganda on Monday next, but more probably on February 1st. By the unanimous vote of the Hierarchy Mgr. Fenton is dignissimus; Father Amigo is dignior; and Canon St. John is third as dignus. Amongst the

furnish him with relief from his work, for instance, golf, art or literature.

In concluding Father Drummond summed up the qualities which went to make up excellence in a physician and urged the students to adopt these.

A hearty vote of thanks to the speaker of the evening was moved by Mr. M. A. Griffith.

Clerical News.

Rev. Fathers Bourret and Gendron were at the Archbishop's palace last Wednesday.

Rev. Father Lalonde, of St. Adolphe, dined with the Jesuit Fathers at St. Boniface College last Tuesday.

His Grace the Archbishop of St. Boniface returned last Wednesday, accompanied by his Vicar General the Very Rev. A. Dugas.

The Rev. Dr. Delalle, O.M.I., who was secretary to the late Bishop Jolivet, has been appointed to succeed him as Vicar-Apostolic of Natal.

His Holiness has appointed Mgr. Serafini, O.S.B., Archbishop of Spoleto, as Delegate Apostolic in Mexico. There have been no relations between this country and the Holy See since the time of Maximilian.

Rev. Father Calmes, O.M.I., of the Rat Portage Industrial School, and Rev. Father St. Germain, O. M. I., who is going to replace Rev. Father Gelen, O.M.I., now stationed at Qu'Appelle, were at St. Mary's Presbytery last Thursday. Rev. Fathers Guillet and Robillard, O.M.I., left the same day for Duluth.

Medals for three first places in the Propaganda Examinations, Rome, have been won by students of the Foreign Missionary Apostolic School, Mungret, Limerick. This school, which sends its students to all parts of the world, even including China, has been at all times remarkably successful at the Propaganda. Three of the students left it this year for the Chinese Mission.

Under the title of "Submission of the Abbe Loisy," the "Semaine Religieuse," of the Diocese of Paris, publishes the following: "In consequence of the communication to him by the Archbishop of Paris of the decree of the Holy Office placing several of his books on the Index, the Abbe Loisy on January 4 wrote to the Cardinal informing him of his submission, which he intends to send to the Sacred Congregation in question.

Rev. Fathers Guillet and Lacasse, O.M.I., came here from Duluth last week, the former to consult with his superior about the plans of his church and presbytery in the Zenith city, the latter to take up his residence at St. Laurent, whence he will go out to preach missions and retreats. Father Guillet, who has been enthusiastically welcomed by his former parishioners of St. Mary's returned this week to his parish of St. John the Baptist, accompanied by Father Robillard, O.M.I.

Reuter's Roman correspondent says: "The Chapters of eleven English Catholic dioceses have appealed to the Propaganda at Rome against the infringement by the English Bishops of what the Canons call their right to elect Bishops to vacant Sees. The Propaganda has replied to the Chapters that neither those bodies nor the Bishops have the right of election, but simply the privilege of indicating candidates, which privilege could be suppressed, as has been done in other countries."

Our Roman correspondent telegraphs: "The episcopal terna for Southwark has been received in Rome. It will perhaps be considered by the Propaganda on Monday next, but more probably on February 1st. By the unanimous vote of the Hierarchy Mgr. Fenton is dignissimus; Father Amigo is dignior; and Canon St. John is third as dignus. Amongst the

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best-informed ecclesiastics Mgr. Fenton's chances are not considered more likely than those of Father Amigo.—Catholic Times (England).

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NEVER DO THIS!

Never begin a journey until a breakfast has been eaten.
 Never take warm drinks and then immediately go out in the cold.
 Keep the back, especially between the shoulder blades, well covered; also the chest well protected.
 In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.
 Never go to bed with cold or damp feet.
 Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion of other diseases.
 After exercise of any kind never ride in an open carriage or near the window of a train for a moment; it is dangerous to health and even life.
 When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat produced.
 Never stand still in cold weather after having taken a slight degree of exercise.

THE POLISH CAUSE.

Special Correspondence from Rome.

The history of the Polish settlements in the United States which is running in two weeklies and a daily of Milwaukee, will be greatly enhanced in value by the documents which its author, Rev. W. Kruska, of Ripon, Wis., has found in the Resurrectionist archives at Rome. These documents are letters which regard especially the settlements in Texas, Illinois, and Canada, and there are some forty or fifty which belong to the year 1866 only. I have advised Father Kruska to seek permission to search the collections of Propaganda, while he is engaged in Rome over the Polish petition. These are, of course, very abundant, and the ground is well nigh virgin, since the bishop of Sioux Falls has not even drawn upon them in his history.
 As far as the forecast of a decision can be made: while Propaganda has not yet sat about the petition, vicars general with the dignity and orders of bishops should be given to the Poles in the United States, or some near equivalent to this. It would now be possible, if permissible, to quote some very highly and influential names in favor of such a concession. But I know that only some of the American bishops have yet expressed opinions to Propaganda.—Northwestern Chronicle.

W. J. D. CROKE.

THE GIBSON TYPE VANISHING.

One of the recognized types of modern fictitious portraiture is that of the young woman athlete. She is usually represented as a combination of Juno and Amazon, a stalwart towering type, made current by the nimble pencil of C. D. Gibson. As a matter of fact, in the tract athletics at Vassar recently, it was an entirely different build of girl who took the lead. The feminine records for running broad jump and standing broad jump were both broken by a gentle, fragile-looking girl—who, judging from her pictures would almost be called little, but who nevertheless, lifted the records to, respectively, 14 feet 6½ inches and 7 feet 7 inches. Another record breaker who did the 220-yard run in 30 3-5 seconds, and the 50-yard dash in 5 2-5 seconds, is slender to the point of frailness, and weighs according to the New York Sun less than 25 pounds. There were dozens of typical women athletes sitting in the grass cheering the events; but as a rule that was as far as they took part. The honors went to champions whom no seeker of the typical would have dreamed of pointing out.
 Is Gibson and all his works and pomps discredited? It certainly looks that way.—Exchange.

A MERITED REBUKE.

A gentleman prominent in legal circles in Pittsburg was recently riding in a train, and in the seat before him was a young and well

dressed girl. The car was pretty full and presently an elderly woman entered, and, finding no seat vacant but the one beside the young girl mentioned, sat down beside her.
 She was a decently dressed woman, but apparently of humble station, and she carried several clumsy bundles, which were evidently a serious annoyance to her seat-mate.
 The girl made no effort to conceal her vexation, but in the most conspicuous manner showed the passengers around that she considered it an impertinent intrusion for the newcomer to presume to sit down beside her.

In a few moments the old woman, depositing her packages upon the seat, went across the car to speak to an acquaintance, whom she discovered on the opposite side of the aisle. The lawyer leaned forward to the offended young lady and courteously asked if she would change seats with him.
 A smile of gratified vanity showed how pleased she was at the suggestion from so distinguished looking a gentleman. "Oh, thank you ever so much," she said effusively. "I should like to, but it would be as bad for you as for me to sit beside such an old woman."
 "I beg your pardon," he responded with undiminished deference of manner, "it was not your comfort I was thinking of, but the old lady's."

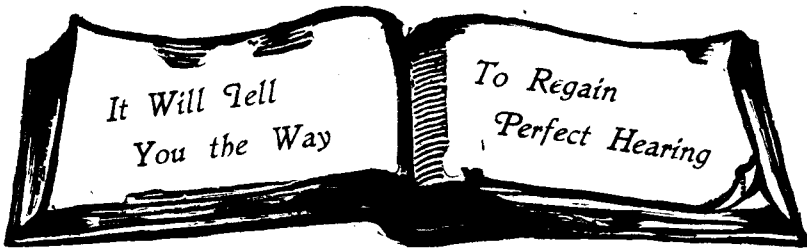
HELPING THE PASTOR.

That example is a good argument has long been a tiresome truism, but there is a freshness, at least, in the undertone of admiration which runs through the words from a recent sketch of Mary Anderson. They were written by a Protestant writer in a secular magazine: "Mary Anderson's loyalty to the church of her faith has always been one of her most prominent and beautiful characteristics. During all of last summer she attended the little Catholic Church at Malvern Wells at early Mass, singing in the choir, while her husband supplied the accompaniment on the organ. Her talent for music, she explains, she means to use in future in small churches wherever her travels may lead." There is a lesson here which ought not to be lost on our Catholic young women. Parish priests are painfully aware that it is hard to "keep up" a worthy choir, and this from no lack of good voices. There are plenty of young women to take part in the amateur theatricals held for whatever purpose; there are plenty of good voices for the solos in public concerts; but for the singing of the Mass—which is, after the priests office, the most honorable position which a Catholic may enjoy—the supply is never adequate.

THE POPE AND THE BELGIAN DEMOCRATS.

The President of the Belgian Democratic League, M. Verghaegen, was recently in Rome, and presented to the Holy Father an address from that body which numbers one hundred and twenty thousand members. The reception accorded to the document by Pius X. has excited general interest in Belgium, as it is the first time that His Holiness has publicly expressed his sentiments with regard to the Democratic movement. His attitude was as sympathetic as the League could desire. Writing to the president through Cardinal Merry del Val, His Holiness declares that he fully approves of the League's policy of maintaining its own autonomy whilst consulting for the general interests of the people, and thinks it well that, whilst acting in accord with the heads of the Belgian Catholic party it should bring forward candidates whenever the circumstances permit. The Pontiff congratulates the president of the League on his zeal in every good cause, and imparts his blessing to him and all the members of the League. At the same time he urges them never to lose sight of the necessity of that union which is strength, and upon which they must largely rely for the success of their efforts. This pronouncement of the Holy Father has been received with the deepest satisfaction in Labour circles throughout Belgium.—Catholic Times (England).

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 He wrote this work as a labor of love to point out the way to a cure for all who are deaf. From cover to cover it is full of the most valuable medical information. It shows how the inner tubes of the ear become blocked up; it explains the strange and terrible ringing, buzzing noises in the ear; it is illustrated by the finest of drawings made by the best artists; it points out with truthful and positive hand, the way to restored hearing.

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FIRST COMMUNION AT ST. BONIFACE COLLEGE.

On the feast of the Purification, last Tuesday, two students of St. Boniface College, who were somewhat advanced in years, made their first communion. Their names are Edward McKeown and Frank Cambancy. The Mass was said at 7 a.m., by the rector, Rev. J. Dugas, in presence of all the students and of Mr. and Mrs. Ed. McKeown, who afterwards breakfasted with the Rector and the First Communicants. Before the Gospel the College choir sang "To Jesus' Heart All Burning;" at the offering P. Bleu played a violin solo, "La Berceuse;" after the elevation J. B. Tremblay sang the "O Salutaris" of Bordese. After the Communion the Rev. Rector preached a touching sermon from I Cor. II, 23, 24, commenting on each word, and showing how the great gift of the Blessed Sacrament called for faith, adoration, and practical love.



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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 | 8 00 | 18 30 |
| Rat Portage and intermediate points, daily except Sunday | 7 00 | 19 30 |
| Lac du Bonnet and intermediate points, Wed. only | 7 30 | 20 40 |
| Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday | 7 30 | 20 40 |
| Rapid City and Rapid City Junc., daily ex. Sunday | 7 30 | 20 40 |
| Pettapiece, Minto 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 | 8 25 | 14 00 |
| Napinka and intermediate points, Tues., Thurs., Sat., Mon., Wed., Friday | 16 30 | 12 20 |
| 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. |
| 10 25 | | 16 25 |
| Mon. Wed. Fri. | Mine Centre, Glenorchy, Atikokan, Kashabowie, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur. | Tues. Thurs Sat. |
| 10 25 | | 16 25 |
| WEST | | |
| Mon. Wed. Fri. | Headling, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin. | Tues. Thurs Sat. |
| 10 45 | | 17 00 |
| Tues. Thurs Sat. | Headling, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humberston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin. | Mon. Wed. Fri. |
| 10 45 | | 17 00 |
| Mon. Wed. Fri. | Sifton, Ethelbert, Minitonas, Swan River. | Wed. Thurs Sat. |
| 10 45 | | 17 00 |
| Mon. Wed. Fri. | Bowman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood. | Wed. Thurs Sat. |
| 10 45 | | 17 00 |
| Mon. Wed. Fri. | Ashville, Gilbert Plains, Grand View. | Tues. Thurs Sat. |
| 10 45 | | 17 00 |
| Fri. Sat. | Fork River, Gruber, Winnipegosis. | Sat. Tues. |
| 10 45 | | 17 00 |
| Mon. Wed. Fri. | Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points. | Tues. Thurs Sat. |
| 7 00 | | 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. |
| 8 05 | | 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, Glynndon, Barnesville, Fergus Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul. | Daily |
| 17 20 | | 10 10 |
| Daily | Minneapolis and St. Paul Express via Can. Nor. Ry. and Pac. Ry. Morris, St. Jean, Letelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior. | Daily |
| 13 45 | | 13 30 |

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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb).

CHAPTER XII.—Continued.

"Did Isabel recognize you?"
 "Oh yes, and turned pale as death, then casting on me a look of deep affection, she hastened forward to take her place in the boat that was awaiting her. There was a sadness in her beauty, her eye had the wistful gaze as of those looking to something beyond and indistinct. I heard a great deal about her during my stay in London, for Rachel contrived to come to me. She told me Isabel sorrows deeply she has no children, for it is galling to her husband's pride to have no heir. The failure of a male heir in the direct line is unknown in the Beauville family, and the estates must now pass to a distant relation, one whom Beauville dislikes. Another of her sorrows is caused by her husband's neglect; to love a wife and be a favorite with the queen, is impossible in England. Lord Beauville prefers the queen's favor, and, indeed, Rachel saith he seems and, indeed, Rachel saith he seems to have ceased to care for the beautiful creature he hath wedded while she loves him still more wildly."

"It is too much as I feared," answered Walter sadly; "for I have heard much of Lord Beauville, as Viscount Regnier, abroad; such news as would not make one imagine a woman linked to him could be happy. My poor Isabel! little did she imagine how vile a man she was wedding. But her religion, Mary—he does not oppose that, I trust; I suppose she is able to gain admission to the ambassadors' chapels?"

There was no answer.
 "Did Rachel say nothing about this?"

Mary shook like a leaf, she could not speak.

The truth flashed for an instant upon him. He started to his feet.

"Tell me quickly, Mary," said he, his voice trembling with anguish, "it is not possible she can have forsaken her faith?"

"Alas!" sobbed Mary, "I fear she hath. She attends the Protestant services, and never seeks the Sacraments; I tried for long not to believe it, for I fear me it is true."

Walter silently left the room. He shut himself up in his own chamber, and any who listened might have heard the sobs and groans that burst from a man in his agony, for if any soul was dear to the priest, how much more the one of his only sister!—the only tie he had to earth—an apostate! Oh, awful thought! unendurable to his ardent and loving soul.

Yet, when he remembered his youth, and how once he had stood on the very brink of the precipice, Walter humbled himself exceedingly, and offered up his life as a sacrifice for this precious soul. And Walter, as he reviewed the past with the keen self-reproach of the holy, accused himself of neglect and coldness to his sister at Apswell Court. Had he kept free from that entanglement with Constance, and made Isabel the object of his affection, and resolutely broken down the icy barrier that she raised, a bond might have been cemented between them which Viscount Regnier would have no power to break.

Perhaps together they might have gone abroad; perhaps to her too, might have been given a priceless gift, and at this moment in some holy cloister she might be praying for him, instead of his wrestling for her. Many hours passed ere the household at Thoresby saw Father de Lisle again, and many a night after that was spent in vigil and in penance, to atone, as far as might be, for the fault which seemed so grievous to the purified eye of the saint.

CHAPTER XIII.

"When he stood up in court and endured the contumely of upstart fanatics, the loss of his estate, the ruin of the prospects of his family, the filthy dungeon, the rack and the gallows, rather than renounce his religion, he did an act which

the recording angel wrote down with an Alleluia on his lips. — Rambler, February, 1857.

For some weeks all went peaceably at Thoresby Hall, and Walter went backwards and forwards seeking out Catholics, and enabling them to come to the Sacraments. Oftentimes, after having said Mass at Thoresby, and ere the sun had yet risen, he would go journeys of many miles to keep strange trysts with his flock. He always took with him the little pyx in which reposed the Adorable Sacrament; and often in the midst of great woods, far away from human habitation, he would give communion to some trembling and hunted Catholic."

"Are there any Catholics in Chelmsford gaol?" inquired Walter one night.

"Only Father Gerard, that I know of," answered Sir Robert. "if indeed he still lives."

"Oh! I must see him," exclaimed Walter.

"I fear me 'tis impossible; they are most savage in this country, and we have often tried, by bribes and otherwise, to gain admission but in vain. Louth, the jailor, is a perfect brute, and his wife, a noisy sort of good-natured woman, is far too afraid of him to venture on any risk, even though she loves gold well."

"I must make the attempt," said Walter; "I shall go into Chelmsford, and reconnoitre."

"Now, beshrew thee, Giles," exclaimed Mistress Margery Louth, the good wife of the jailor of Chelmsford "thou art enough to anger an archangel. What is the use of sending 'thee' messages into the town? Did I not tell thee again and again 'twas a green kirtle I wanted, and, behold, thou hast brought me brown taffety! and there thou standest with thy great mouth wide open, staring at me as if I had made the mistake and not thou; and now 'tis too late to send thee back again."

"Mistress," began Giles, "the master told me to sweep the prisoner's yard afore ever I did thy errands. I—"

"Hold thy tongue, sirrah," cried the lady; "prating to thy master, indeed, about my errands;—but it is the last time thou shalt go; take thy wage, and depart this very day,—go back to the pigs, and a fit companion, forsooth. And what may you want, young fellow?" said the lady sternly, as she perceived a man, dressed not only in the peasant's fustian, but with garments old and patched, and bearing evident marks of poverty, loitering near.

"Fair dame," answered the peasant, making a lowly reverence, "I am a stranger in these parts and seek for work."

"And work you shall have, friend," exclaimed the lady, greatly pleased at the respect with which she was addressed, "if you have a mind to take this idle varlet's place."

"And a precious hard one ye'll find it too," muttered Giles, moving off.

"Now, get thee gone, sirrah," vociferated Mistress Louth, "and let me have no more of thy lying tongue." And then turning to the new applicant, she tried to soften down the disagreeables of the proffered situation, having a shrewd suspicion that the stranger would suit her purpose better than any other she could get.

The office of scavenger to the Chelmsford prison was not an office over and above desired by the good Essex people, entailing as it did hard and revolting labor, scanty fare, and coarse abuse from the jailor—a man of violent passions and petty tyranny.

Good cause had Mistress Louth to be pleased with her change. Joseph, as the new servant called himself, proved the most patient, the most diligent, the most enduring, of any she ever had. After

his long hours of work he was ready to do her errands, and would execute them with a skill and patience which seemed unwearied, neither did he ever murmur at the food—scarcely fit for a dog—that was often cast to him; the sauce of content and cheerfulness seemed always ready. So rapidly did Joseph rise in his mistress's esteem and in the liking of his fellow servants, the rough turnkeys of the prison, that it came to pass that they required him, in addition to his own labors, to do part of their work, also, by going into the prisoners' cells, an office to which he seemed nothing loath.

"Joseph," cried Jack Nelgreave, the head turnkey, one day swearing, according to his wont, a loud oath, "I am going to have a quart of ale along with my mate, you can take the bread and water yonder to that old fool of a priest—an old idiot, who might do as he lists if he would only go to church, as the queen's grace doth direct, and because he must be after his popish mummery, will get himself hung. Dost hear, varlet—wilt thou go?"

"Ay, Jack," quoth Joseph; "I have my work to do first. I reckon if I go there before night it will suffice?"

"Oh, ah, any time, so long as you give him the food, but we don't want him to die like a rat, to save friend Ralph the pleasure of hanging him." And Jack strode away to his supper.

Descending from the general court of the prison was a winding flight of steps, which led to the dungeon below. Each of these cells had a satiric leading from them, so that there was no communication one with the other. These stairs were long, and when Joseph arrived at the bottom, he gasped for breath. It took some minutes to accustom himself to the foul air he encountered, the torch he carried cast its wild glare on the thick stone walls, down which the damp fell. A heavy barred door, with massive lock was the entrance.

With the key he bore Joseph unlocked the door, entered the dungeon, and carefully locked himself in. He then gazed around. The cell was about twelve feet long, and six wide. One small aperture in the roof admitted all the light and air that reached the captive. There was no flooring, save the damp ground, a little straw thrown into a corner formed his only bed, and a few stones put together, his chair and table.

The occupant of the chamber was an old man. His face bore evidence of toil and disease, his hair and beard were both of silvery whiteness. When Joseph entered, the old man was kneeling, and accustomed generally to receive a few oaths from Jack with his daily provision, he did not move, but quietly prayed on.

"Father, bless me," said Joseph, going forward, and kneeling by him.

The old man started.
 "Are you a Catholic, my son?" said he, rising to his feet.

"Yes, Father; a Catholic, and a priest; and, moreover, one you have known well—Walter de Lisle."

The sudden news was almost too much for Father Gerard. He staggered, and would have fallen, had not Walter caught him in his arms.

(To be continued.)

A GOOD NAME.

Mr. E. F. Benson, in his lately published powerful novel, "The Relentless City," thus makes one of his characters emphasize the evil effects that follow from talking scandal. "It is not in the least necessary to touch pitch to be defiled; it is quite sufficient if somebody points a casual finger at you and merely says, 'Pitch.'"

Racking Pain in the Joints.

Also every form of rheumatism, neuralgia and sciatica are best cured by Nerviline the quickest relief for muscular pain yet discovered. It's because Nerviline strikes in and penetrates right to the core of the pain that it gives such unbounded satisfaction. "I caught cold in my shoulders while driving and suffered great pain," writes G. E. Dempsay, of Berlin. "I used Nerviline freely and was soon quite well. I have found Nerviline an excellent remedy for rheumatism and neuralgia as well as for cold on the chest. I recommend Nerviline highly and wouldn't be without it." Price 25c.

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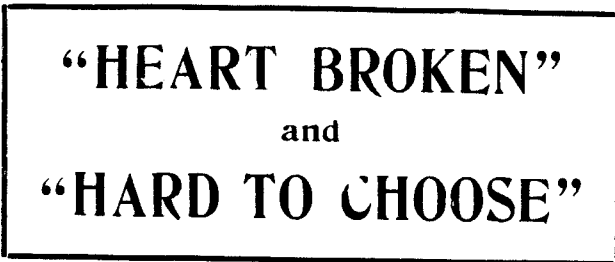
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One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

IRISH WIVES.

(Daniel Crilly in New Ireland.)

God bless them all, from Antrim's coast,
To Cork's wave-beaten bays,
The girls we used to sing and toast,

In thoughtless pleasure's days.
No longer girlhood's careless time,
Its tinselled, fleeting glee,
Are their's as when in maiden prime

They wandered fancy free;
Far nobler tasks in duty's sphere
now sanctify their lives,
The Irish girls that once we knew
are now our Irish wives.

Time's ruthless hands have not
made less

One single charm of grace;
They've still the sunny winsome-
ness,

And comeliness of face.
That in love's morning fed our
song,

That set our souls aflame,
That stirred our high ambitions
strong,

And gave our minds an aim,
And still within their Celtic breasts
undimmed that passion
thrives,

Which weds to Ireland, as to us,
our fearless Irish wives.

No land or home has e'er possessed
More loyal hearts than theirs;
And ne'er was man more wholly
blest

Than he whose being shares
That peerless gift, that priceless
boon.

Which ranks all wealth above,
Which shines as bright as summer's
moon,

An Irish woman's love.
May Heaven's blessings rich and
full make sweet and fair the
lives

Of those we call our sweethearts
still—our treasured Irish
wives.

A HYGIENIC HINT.

Hygiene authorities strongly advise the day system for the wearing of outer clothing. They urge the danger of daily use for any article of clothing. Outer clothing, it is also advised, should upon removing be hung in a current of fresh air and thoroughly brushed. The practice of placing woolen garments, warm from the body and filled with the dust of the street, in closed closets is said to be most injurious to health. For shoes, as well as all other unwashable articles of apparel, a thorough airing every day is advised as being both economical and healthful.

NEW AND OLD WONDERS.

The seven world wonders of antiquity were:

The pyramids, Babylon's gardens Mausolus' tomb, the temple of Diana, the colossus of Rhodes, Jupiter's statue by Phidias and the Pharos of Egypt, or, as some substitute, the palace of Cyrus.

The seven wonders of the middle ages were:

The coliseum of Rome, the catacombs of Alexandria, the great wall of China, Stonehenge, the leaning tower of Pisa, the porcelain tower of Nankin and the mosque of St. Sophia at Constantinople.

The seven wonders of the new world are:

Niagara falls, the Mammoth cave, Old Faithful, the tireless geyser in Yellowstone park; the big trees (sequoia) of California, the Grand Canyon of the Colorado, the great fresh water lakes and the Great Salt lake.

OLIVE OIL.

Dr. Cohnheim, at the International medical congress detailed his experiences with large doses of olive oil in cases of severe gastric distress. In his first case a young man had suffered from an injury in the gastric region, and it seemed probable that an ulcer had resulted. The pain on eating was so great as to make him avoid food. A wine glass of olive oil taken before meals gave complete relief. The same remedy was tried in other cases in which stomach discomfort was a prominent symptom. Even in cases of gastric cancer relief was afforded to many symptoms.—Home Journal.

THE PUBLICIST AND THE GENERAL OF THE JESUITS.

From papers printed in Rome we learn that a gentleman named Spadoni, who describes himself as a publicist, has brought an action against Father Martin, General of the Company of Jesus, demanding a sum of money on the strength of an alleged contract. In a document which he has laid before a legal tribunal he asserts that by his writings he succeeded in bringing the question of "Americanism" to the front, and that he received this mission from Father Martin, but has not been properly paid for his work. The General of the Jesuits adopts the rule of refusing to be interviewed; he has, however, made an exception to it in this case. Replying to questions put by a correspondent of a Berlin paper, he declared that he never receives a journalist, and that on the only occasion upon which he had spoken to Signor Spadoni he would not have given him an audience if he had presented himself as such. "As to what he represents me to have said and promised," added Father Martin, "it is all false." I only wrote to him once—when he asked permission to pay a fresh visit—and I then told him and repeated that I could not at all mix myself up in this, his affair. That is the simple truth. Notwithstanding the distinct denial by Father Martin, the anti-Catholic papers are endeavoring to make capital out of Signor Spadoni's claim. In doing this they are, of course, only following a regular custom of theirs.—Catholic Times, (England).

WITH THE MIND'S EYE.

A man blind from birth, speaking to a writer in London "Answers" of the mental pictures which unfortunates like himself have of external things, said:

"We get some idea of shape, more than we do of size. Of color we have an idea of black and white and of red, but I think few, if any of us can comprehend any other hue. We picture the sun as an immense mass, with red rays shooting about it, and daylight as a million white shafts floating above the earth.

"A blind man's dreams are not like those of other people, but consist almost entirely of sensations of sound. He cannot dream of scenes and places, for he has never seen them.

"The sensation of sound and motion takes the place in the dreams of the blind of the objects which appear in the visions of the night to those who can see. I speak of those who have been blind always, for, of course, with those who once could see, their dreams may be filled with visions of people and places which their waking eyes cannot now behold, but which may appear vividly in sleep. But one who has always been blind cannot dream of seeing."

SPEAK GENTLY.

Anger is a species of insanity. Hatred feelings are insanity latent. Loud and violent language is insanity rampant. Two men vociferating at each other in the heat of passion, constitute an exhibit in lunacy.

Raging moods and bitter words, fierce taunts and violent recriminations were never indulged in by any man who could not afterwards truthfully admit that all such verbal ferocity were better if it had been omitted.

To meet the insanity of anger with calmness and patience, or better still, with kindness—in the spirit, for instance, that a father meets the petulance of a child—is an evidence of courage and brains, as well as of self control. It will illustrate the meaning of the proverb "He who conquers himself is stronger than he who takes a city."

They who are hasty in anger are really our weaker brethren. As a matter of dynamical calculation, the evaporation and waste of energy in anger and vociferation takes from power of perception and clearness of reasoning, and strength of will.

"Anger manages everything badly." The man's tantrums are injuring himself most. If you are a Christian, pity him; wait until the storm is over and then win him by kindness.—Catholic Citizen.

Peculiar Facts.

The average man knows more about tea than his wife thinks he does. Give him Blue Ribbon Tea for a month, then try another tea, he won't drink it. It's a short problem, Blue Ribbon, its quality that counts.

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