

CURRENT COMMENT

A year ago, when Cuba was turned over to its own people, many prophecies of failure were uttered by Americans. Last month the Cubans celebrated the first anniversary of their independence. They began to keep house with about half a million dollars in the treasury; now they have three millions of a surplus with all debts and expenses paid. While this surplus has been growing, educational facilities have been increased and improvements of many kinds have been made.

Of course we all know how much farther north habitable and inhabited Europe goes than North America. We all know, for instance that London, the metropolis of the Empire, is one degree and forty minutes farther north than Winnipeg. But a recent announcement by Messrs. T. Cook & Son may perhaps enlarge our views on this subject. They state that after June 19 next it will be possible to go by rail to Narvik on the Ofoten Fiord, which is several degrees within the Arctic Circle. When we reflect that Dawson City and Nome, which are practically in the same latitude, are two degrees outside of the Arctic Circle, we begin to realize what "several degrees within" that circle means. The town of Archangel, with its twelve churches, founded more than 300 years ago and once the only seaport of Russia, is a few miles north of Nome and Dawson, and we need hardly remind students of geography that Hammerfest, 70 degrees 40 min., is six degrees—about the difference between Winnipeg and Milwaukee—north of Dawson. However, the United States boasts of the most northerly post office in the world, Point Barrow, in Alaska, 71 degrees 15 minutes.

"Every day is thanksgiving day with western farmers just now," says the Regina Leader of May 28. "Spring and seedtime came in early and the bright dry weather lasted till practically all the soil that was to be put under crop had been seeded. Then came a week of rain, which penetrated well into the ground and has caused the grain to come up evenly and well. And now Old Sol is directing his rays upon the growing crops with all his power and warmth, the result being that the young shoots can almost be seen to grow. The only cloud which appears on the farmers' horizon—a cloud which will grow bigger and blacker as the crops grow heavy to maturity—is the absolute certainty that if there is another bountiful harvest—and prospects in other years were never more promising—there will be a blockade on the C.P.R. 'vaster than has been.'"

Mr. Walter Scott, whose paper it is that makes this last remark, has distinguished himself by his vigorous attack on the C.P.R. for congestion of traffic on account of lack of railway facilities. His array of facts ventilated before the House at Ottawa has been met either by Mr. Tarte attributing special motives to Mr. Scott or by Sir Thomas Shaughnessy trotting out columns of figures about the C.P.R.'s immense traffic. No one has attempted to deny Mr. Scott's facts; no one could honestly do so after travelling in the west this spring. The congestion is simply appalling. The mistakes of C.P.R. underlings are innumerable. In other words, the service is undoubtedly most inefficient.

Having seen this with our own eyes, and finding no sufficient ex-

planation thereof in replies hitherto published, we called on Mr. William Whyte, assistant to the President of the Canadian Pacific Company. His explanation is more satisfactory. Here it is. The pressure brought to bear on employers by labor unions and strikes, force the C.P.R. to increase its expenses: on the other hand, rates are going down; hence a double reason for economy. Now the best way to save expense is to substitute powerful engines for weak ones, engines that will haul 50 cars instead of 20. But powerful engines suppose increased steam pressure to the square inch, which means clean boiler pipes. Nothing fouls the pipes like salty water, and the plains on both sides of Regina are full of alkaline water which encrusts the pipes and makes them gradually useless. New compound engines have been known to "die" after a few days of this alkaline water. All sorts of remedies have been tried, but until lately none were effectual. The C.P.R. is at present spending \$300,000 on a chemical process of treating alkaline water, and this, it is hoped, will prove a success.

As to the blundering of C.P.R. employees, exemplified in Mr. Walter Scott's car loaded with paper, which remained three weeks lost in the Regina C.P.R. yard, Mr. Whyte attributes this to the frequency of strikes which entail as a consequence the employment of foreigners whose knowledge of English is very imperfect. The order may be correctly given by an experienced official, but it is imperfectly understood by the porter who consequently mistakes the destination or contents of one car and the mistake may not be discovered for weeks.

This explanation makes the blame rest primarily on labor troubles. How these troubles are artificially provoked and carefully nursed is set forth in an able article which we reproduce elsewhere from the Montreal Star. Since that article first appeared in the columns of our contemporary, another street railway strike has confirmed its truth. This time the agitation was got up by outsiders, who attempted to foist international unionism on Canadian labor. The attempt happily failed because the men, being sensible and patriotic, were easily convinced that they ought to manage their own affairs for themselves. They felt that they were justified in distrusting the motives of any outsiders who interfered in the management of their business and tried to stir up strife between them and their employers.

An extraordinary example of return to the Church after nearly 50 years of apostasy occurred lately in Chicago. The facts are vouched for by the Detroit Journal and are as follows. Father L. La Fontaine, when a young priest, was perverted by Chiniquy and followed him to St. Anne, near Kankakee, Ill., where he taught school for several years and was afterwards ordained as a Presbyterian preacher.

He officiated in the St. Anne Presbyterian church for many years, and finally resigned to open the largest store in the village. He became rich, married into one of the most aristocratic families of the picturesque little French-Canadian town, and was the father of two daughters. One of these is Mrs. L. E. Scott, wife of a Denver capitalist. Though he prospered beyond his most sanguine expectations, it was always evident to the close friends of Father La Fontaine that his mind was not easy and that he yearned for the old faith, and he has been known to express regret because he left the Church.

At last, a few months ago, when he was 75 years of age, the prodigal returned to the bosom of the

true Church and left all behind. He is said to have entered a monastery to do penance there for the remainder of his days. His example shows how long-suffering and infinite is the mercy of God and may be cited as an encouragement to those despairing sinners who are tempted to lose all hope because of the length of time they have spent in grievous sin.

"The Catholic Citizen" of Milwaukee gives some curious details connected with the announcement of the Rev. Henry Ormond Riddell's recent reception into the Church. He was an Episcopalian clergyman, stationed for a time in Philadelphia, New York and Chicago. In 1896 he went abroad as chaplain to the Ritualistic Bishop Grafton of Fond du Lac, Wis. The news that Dr. Riddell has been received into the Catholic Church surprises no one in New York who has watched the brilliant Episcopalian preacher's career. During his incumbency at St. Martin's church there, Dr. Riddell was as much a Catholic as he could be without openly submitting to Rome. He was very jealous of his title, and although understood to be a doctor of divinity and called "Doctor," he always insisted upon being addressed as "Father," and would instantly correct anyone who called him anything else. He established a holy water font and a confessional, both of which were used by the members of the church.

The conversion of Dr. Riddell seems to have greatly exercised the leaders of the Protestant Episcopal Church in the United States. Bishop Grafton especially, whose protege he was, cuts a sorry figure, and excuses himself by saying: "I was so excited and taken suddenly by surprise at the news that Father Riddell had become a Romanist that my thoughts left me for the time." In fact so agitated did Bishop Grafton become that he denied he even knew Mr. Riddell and denied he was ever connected with the Fond du Lac diocese. Dr. Charles H. Lemon, of Milwaukee, whose sister Mr. Riddell married in New York in 1897, comes out in the following interview and punctures the statement of Bishop Grafton as follows:—"I cannot believe that the venerable Bishop Grafton ever spoke the words attributed to him to the effect that 'to the best of his knowledge, he never knew or even heard of such a divine in the Episcopal Church?' In view of the actual facts, such a statement is inexplicable, and as Mr. Riddell has no one but himself on the ground to state them, I consider it but the merest justice to give them publicity. I therefore state the actual and indisputable facts to be that Bishop Grafton of Fond du Lac was not only largely responsible for Mr. Riddell's entry into the ministry, but was intimately acquainted with him. As a young boy, Mr. Riddell was a member of the Church of the Advent in Boston, of which church Bishop Grafton, then known as Father Grafton of the Cowley Fathers, a religious society having its home in England, was the rector. At that time Father Grafton taught the most extreme doctrines that it was possible to teach and still remain in the Episcopal Church. These teachings impressed themselves on the mind of Mr. Riddell, and he was always, while in the priesthood, an extremist.

Thus did the Bishop point the way to Rome, while remaining immovably fixed, as his present plight proves, like a mere sign-post. Mr. Lemon continues:—

After leaving Boston Mr. Riddell spent some time at St. Clement's Church, Philadelphia, and lived while there with the Cowley Fathers, who were in

charge of that church. Among these was Father Maturin, who conducted a mission at All Saints' Cathedral, in this city, about eighteen years ago, and who, five years ago, himself became a priest of the Roman Church. From Philadelphia Mr. Riddell went to the University of the South at Suwanee, where he graduated. After having had several parishes under his charge, during which time he had made several visits to Rome, he went to the Lambeth conference about ten years ago with Bishop Grafton as his chaplain, and for a short period prior to his marriage, was rector of a small church at Oakfield, Wis., in Bishop Grafton's diocese.

When Mr. Riddell was married to my sister in New York, Bishop Grafton performed the ceremony. When Bishop Grafton's coadjutor was consecrated, which ceremony caused widespread comment on account of its extreme character, Mr. Riddell was present and assisted in the ceremonies. The remark attributed to Bishop Grafton that he (referring to Mr. Riddell) was never in the diocese of Fond du Lac, is easily disproved, and the alleged slurring statement likening him to a "weak, little rat," is hardly worthy of Bishop Grafton as the preceptor of Mr. Riddell. Those who know the latter realize that he is a man of strong intellectual attainments, and whatever may have induced him to take the reported step was the result of due deliberation.

When the poor Bishop was confronted with this interview, he made the following lame excuses:—"Yes, that is about all so."—"Then why was it you were reluctant about giving it out in the previous interview?" was asked. "Well," responded the bishop, "you may say for me that I was so excited and taken suddenly by surprise at the news that Father Riddell had become a Romanist that my thoughts left me for the time. During the day I had more leisure to deliberate upon it, and then it all came back to me. Then, again, another priest, who I knew to be Romanish in his ideas, with a name much similar to Riddell, I believe it to be Father Odell, now in the east, was in my thoughts, too, and this confused me."

"The Reign of the Sacred Heart"—the General Intention for this month—is beautifully expressed in those familiar words of the Lord's Prayer, "Thy Kingdom Come!" May Christ reign as king over the hearts of all men. "We must not forget," writes the editor of the Canadian Messenger, "that not only to extraordinary men the power of hindering or seconding the designs of God has been given, but this power belongs in some degree, to each one, however weak, however lowly. It belongs to you who read these lines. The Heart of Jesus counts upon you to be his helper to gather in the harvest which He has watered with His Blood. Say not that you have neither authority nor eloquence, nor fortune, nor any other means of influencing your fellow-man. You will be shown that the most powerful of all means of influence is at the disposal of all Christians, namely, Prayer."

A decree of the Congregation of Rites, bearing date April 22, but only lately made public, orders the insertion of the invocation "Mater Boni Consilii, ora pro nobis" (Mother of Good Counsel, pray for us) after the invocation "Mater Admirabilis" in the Litany of the Blessed Virgin.

Clerical News

Rev. Dr. Trudel officiated in the Catholic Church at Morden last Sunday.

The Rev. Brother Ulysses, Superior-General in Canada of the Brothers of Christian Instruction, founded by Jean de Lamennais, stopped over here last Sunday on his way to Calgary and Pincher Creek, where he is to confer with Rev. Father Lacombe with a view to a new house of his order in the diocese of St. Albert. Brother Ulysses has been at the head of his Canadian brethren for the last fifteen years and is highly esteemed by all the clergy.

Rev. J. E. Rockliff, of the Liverpool diocese, arrived here last Saturday, to consult with His Grace the Archbishop on the settlement of Catholic orphans emigrating from England. Father Rockliff is interested in Father Bann's children's home.

Rev. E. Proulx, S.J., is preaching a mission in Rev. Father Lavigne's church, at Neche.

The Most Rev. William Henry Elder lately celebrated his 84th birthday and the 57th anniversary of his ordination.

Rev. I. Drummond, S.J., lectured last Wednesday, June 3, at Vir-den, and Thursday at Oak Lake.

Mgr. Canon Johnson, Cardinal Vaughan's secretary, says the rumors of His Eminence's approaching end are unfounded. According to the doctors, if the Cardinal takes the necessary care, he may live ten years longer.

Rev. Father Guillet, O.M.I., came here last Tuesday on a visit from his new parish in Duluth. The former pastor of St. Mary's was gladly welcomed by his many friends in this city. He returns on Friday to Duluth.

Last Sunday was one of His Grace's busiest days. In the morning at 6 in his private chapel the Archbishop ordained subdeacon Rev. Hormisdas Hogue and conferred the tonsure on Mr. Perisset. After the 7.30 Mass in the cathedral Mgr. Langevin began the visitation of the parish of St. Boniface, preached, and confirmed one hundred children, 92 of whom had made their First Communion that morning at an earlier Mass. He was also present at High Mass. In the afternoon His Grace meant to join the pilgrimage to St. Norbert, but unfortunately missed the train; so he visited St. Mary's Academy, where he gave Benediction of the Blessed Sacrament. In the evening he administered confirmation to 44 children, most of whom had made their First Communion at the 9 o'clock Mass, when Rev. Father O'Dwyer preached and the pupils of St. Mary's Academy furnished excellent music and hymns. At the evening service His Grace the Archbishop of St. Boniface said a few words on the gifts of the Holy Ghost imparted in the sacrament of Confirmation. He urged the children to pray fervently for the success and maintenance of the Catholic schools. The sermon was preached by the Rev. Father Rockliff, of Liverpool, who is on a visit, the purpose of which is dwelt upon at some length in another column. He began by mentioning the great feast of Pentecost, which was an outpouring of the spirit of prayer, and then went on to speak of the efficacy and qualities of fervent prayer, recommending that all should pray in the name of Christ, with trust and perseverance.

PRACTICAL RULES AND INDULGENCES OF THE SOCIETY OF UNION OF PRAYERS AND GOOD WORKS OF THE DIOCESE OF ST. BONIFACE, ESTABLISHED BY ORDER OF HIS GRACE ARCHBISHOP OF ST. BONIFACE, THE 2ND OF FEBRUARY, 1903.

(Continued from last week.)

Art. IX—Duties of Associates.

The Association being before all a Union of Prayers, each member must consider it a charitable duty:

- To recite each day a "Pater" and "Ave" for the last person deceased in the Association, and a "Pater" and "Ave" for the one who will die first in the same Association, and make the following invocation: "St. Joseph, patron of a happy death, pray for us."
- Visit the sick members, advise them to receive the sacraments, also pray beside the bed.
- To offer for the intentions of the associates, living and dead, our communications, prayers and other good works.
- To assist as much as possible at the services for deceased members.

Art. X—Funds of the Society.

1. The amount of the contributions of the associates of each parish, shall, in the beginning of January, be given into the hands of the priest charged by His Grace the Archbishop of St. Boniface, with the administration of the affairs of the Society. This priest will be the diocesan director.

2. The funds of the society will be placed in the Archbishopal Roman Catholic Corporation.

3. The said Corporation Archbishopal of St. Boniface will not be at liberty to spend any portion of the funds of the society, except to pay for the rights granted to the associates by the rules of the society. If, however, there should be funds in excess of what is required, the Archbishop of St. Boniface may dispose of them for the foundation or maintenance of the works of education or charity in the diocese, according as His Grace shall judge suitable.

Art. XI—Secretary-Treasurer.

1. The priest appointed by the Archbishop of St. Boniface to be the diocesan director will also be the Secretary-Treasurer of the Association.

2. He will receive each year, at the beginning of January the sums of money collected by the parish priests or missionaries of the parishes or missions associated with the work and place them at the Archbishopal of St. Boniface.

3. He will keep a book in which he will enter the names of the associated parishes, and the sum received annually from each one.

4. He will furnish to each associated parish the blanks for the receipts that should be delivered for each contribution.

5. He will give to the parish priests of the parishes where the Association is established the sum due to them to defray the expenses of services and burial for deceased associates. But he will only pay this sum on the presentation of the receipt delivered to the deceased member for his last contribution, which receipt must have the certificate of the parish priest of the place attesting the death and burial with the service for the departed.

6. In the case where the receipt given for the last contribution cannot be produced, the certificate of the parish priest, as mentioned above, will suffice, allowed that the claimant for the amount due by the society gives a receipt for the money to be paid him.

7. The Treasurer must keep with care the receipts given to him for money he has paid out.

8. In the month of January every year, he will give a faithful account of the affairs of the society to His Grace the Archbishop of St. Boniface.

Seen and approved.
 L. P. A. LANGEVIN, O.M.I.
 Archbishop of St. Boniface.

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AN INTERRUPTED MESSAGE.

One afternoon recently two young women entered a drug store where a telephone pay station is located. A solitary clerk, who was in the rear mixing a new headache cure, came forward. With a swish of silk petticoats, one of the young women walked up to him and asked if she might telephone to Cleveland. He gave his consent and went back to his medication. The young woman called central, and said she wished to speak with Mr. Charles Upton, of Cleveland, relates the Detroit Free Press.

"It costs 90 cents to telephone there just for three minutes," she said to her companion while waiting for an answer. "But I can say all I want to in that time, and, cost or no cost, I've simply got to ask Charlie to-day if he'll come to the valentine party. I don't dare to risk a letter for fear that spiteful little Miss Simpson will get in ahead of me. I heard she was planning to write and invite him. Before I ask him, though, I'm going to have a little fun. People say I'm good at disguising my voice, especially over the telephone. I'll wager anything he won't know me."

In a few minutes the bell tinkled. Mr. Upton was at the other end of the line.

"Hello!"

"Is that you, Charlie?"

"Guess who this is?"

"You can't?"

"Oh, yes you can."

"Well, try."

"Oh! just guess."

"Please."

"Agnes Simpson! No, indeed!" (Assuming her ordinary tone).

"What made you think it was Miss Simpson, I'd like to know?"

"You can't think of any one else? Well, it seems very strange you can't recognize my voice." (Special stress on "my.")

"Well, can't you tell me who you think it is?"

"Yes—but you thought quite wrong."

A similar conversation was prolonged for some little time. The

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clerk in his secluded corner, began to be quite amused. He looked at the clock. Then he went forward again.

"Pardon me, lady," he said, "but your bill is already \$2.40. I thought perhaps you—"

"Oh-h!" almost shrieked the young woman as she hung up the receiver with a bang. "Two-dollars-and-forty-cents! Why, it doesn't seem more than a minute, and I never asked him what I wanted to or anything! Come on," turning to her friend.

And as she went putting out of the store she was heard to say:

"Well, I don't care. He was just as mean as he could be not to know my voice at once. I almost believe he didn't want to. He can stay away from the party so far as I am concerned. Miss Simpson is welcome to him."

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BIBLE CRITICS IN PROTESTANT RANKS.

True Witness.

THE HISTORIC CHRIST.—The modern Bible critics are gradually discarding the old Protestant principle that the Bible is the last court of appeal in all matters of faith. In fact, Protestantism, or rather what is left of it, has been, of late, drifting away from that Biblical anchorage. We find the great mass of the Protestant thinkers declaring against the infallibility of the Scriptures. But the modern Biblical critics while stepping from under the guardianship of the Scriptures and on to the ground of the "Historic Christ" as the foundation of all faith, are positively divesting Christianity of its fundamental principles. The denial of Christ's divinity could not be expressed more exactly. Take this passage, and ponder over it:—

"Jesus is aroused from an everyday existence by John the Baptist. In being baptized in the Jordan, he experiences a new creative act of God which arouses in him a new and elevated self-consciousness; the temptation which was involved in this new consciousness he escapes by remaining completely silent in reference to his Messiah consciousness. Even his miracles are not wrought in the interests of his Messianic mission, but they are merely acts of mercy. In this way he aims to work his way into the hearts of the people; and, in order to enlarge his activity, he sends out his disciples with their message. The great prayer of thanksgiving which he speaks when at the height of his activity furnishes evidence of the fact that he was then tempted to put forth his claims. Life did not offer to him what he expected. But ever against this an inner greatness makes itself felt; he experiences in reality the will of God, in reference to which he is now to reach a clear understanding. In the possession of a blessed and already present certainty and in confidence that his life was being led by God, his actions and words breathe childlike courage and quiet firmness. He flees, but not without a new mission; he takes a small congregation with him, whom he purposes to initiate more deeply into the mysteries of the Gospel. As soon as he feels that this education has been completed, he again appears on Jewish soil, in order to try again and again to win the hearts of his people. Each and every time he finds himself disappointed. In view of this fact, there was danger that he himself might lose his confidence in himself as the Messiah and reach the conclusion that it was self-deception. He tries to find in the faith of his disciples a strengthening of his own faith, as is evidenced by the scene and confession of Peter in Caesarea Philippi. Really strengthened by this trial, he thereupon undertakes his last work, namely, his journeying to Jerusalem, in order to die there, for a death in Galilee would be fatal to his mission. To the last he is filled with the desire to accomplish a great purpose. In his last days, he experiences as never before the importance of his own person. With a clear eye he enters upon death; he has concentrated his thoughts more and more upon his death, and accordingly has assigned a deeper and deeper significance to this death. In his last struggle he with joy and strength submits to the will of God.

"In this way there is found in the historic Christ a man with a superhuman consciousness, who nevertheless retains a wonderful simplicity and clearness of judgment. He was a man who went an altogether different way from that which he had originally purposed, and a man who in implicit confidence in God goes his way quietly and fulfils his mission in the way that he had been directed. He is a man who had before him the most blessed and glorious eternity, and who nevertheless finds his peace and joy in the present possession of his God."

Here we have a number of eminent scholars, all claiming to be Christians, and all positively considering Our Lord as man, and only man. Weiss, Holtzman, Wendt, Schweitzer, Schmiedel, Otto, and others allow themselves to speak of the Second Person of the Blessed

Trinity as a man, with a mighty scheme, which he did not quite understand, himself, until he reached a certain age, and found himself in certain surroundings. And yet these men are Christians and Protestant Christians. Schmiedel is of opinion that "Christ did not enter upon His work with a consciousness and a conviction that He was the Messiah, but that He went to Galilee, merely to continue the work of John the Baptist there. But later, when He saw the phenomenal success of His work, and especially when He saw how God performed miracles through Him, did he gradually reach the conclusion that He was the Messiah of the Lord." Add to this the following: "Later on, two new thoughts were born in the mind of Jesus, namely, that the Gospel was intended for the heathen also, and, secondly, that the way to glory for Him lay through death. In this way death became an integral part of His mission."

We have quoted these lengthy passages merely to show that nothing could be more antagonistic to the idea of Christ's Divinity than the expressions of these Biblical critics, these children of the Protestant Reformation, these so-called believers in Christ.

Let the Catholic attempt to figure to himself a Saviour who on entering upon His mission did not feel that He was the Messiah; or a Divine Redeemer who was merely a continuer of the work done by St. John the Baptist; or a Son of God, who only thought of being a Messiah when He perceived the success of His work; or a Christ who finally came to the conclusion that He would be (or would pass Himself off as) "the Messiah of the Lord." Of what Lord? God the Father? Or God the Son, whom Christians call the Lord? Conceive if you can a God made man, so godlike and so purely human, that it was only after he had experimented in preaching that a couple of new ideas came to him—and that He found out the advisability of making His death play a leading part in all His great scheme.

It requires but slight argument to show clearly that this is simply anti-Christian doctrine—the denial of Christ's Divinity, and the attributing to Him merely the gifts of a very clever man. And yet, these are the advanced Christians, the improving Protestants, the great Biblical critics, the men who claim that they have a mission to propagate the Faith of Christ. It is only now that the world is beginning to realize what a stupendous revolution against Christ and Christianity the Protestant reformation really was. Where would be Christianity were it not for the Catholic Church?

THE OLD COFFEE POT.

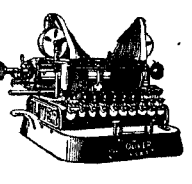
I want to hear the simmer
Of the old coffee pot;
I want to hear it hummin'
When it's gettin' good and hot;
I want to see the vapor rise,
Like incense in the room,
And float about a-fillin'
Every corner with perfume.

Oh, it isn't very often
That a feller gets the best,
But when he does it's like a whiff
A-comin' from the West;
It's like a rush of springtime
Across a growin' field,
A-fillin' you with dreams of what
The harvest time'll yield.

I love the smell of roses
Along about in June;
And I'd hang around and listen
To almost any tune;
But the fragrance and the music
That nothin' else has got
Are the odor and the simmer
Of the old coffee pot.
—The Leader.

THE LUKEWARM CATHOLIC.

He is not exactly a bad man. He may even have many good traits in him. He goes to Mass every Sunday, but by preference to Low Mass, when no sermon is given. He sometimes keeps fasts and abstinence fairly. He may be good-hearted and give alms. He may be a kind father and good husband, yet he has no energy in the cause of religion. He takes no active part in furthering the interests of his congregation. He never pushes for-

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PUBLIC SCHOOLS, MANITOBA

EXAMINATION OF TEACHERS, JUNE 30TH, 1903.

For candidates for second and third class certificates the above examination will be held at the following places, commencing June 30th, at 9 a.m.:—Winnipeg, Portage la Prairie, MacGregor, Carberry, Brandon, Alexander, Griswold, Virden, Elkhorn, Neepawa, Minnedosa, Shoal Lake, Birtle, Russell, Dauphin, Rapid City, Hamiota, Gretna, Morden, Manitou, Pilot Mound, Clearwater, Killarney, Boissevain, Deloraine, Roland, Miami, Baldur, Wawanesa, Headingly, Carman, Treherne, Cypress River, Glenboro, Souris, Hartney, Melita, St. Norbert, Emerson, Ste. Anne, Stonewall, Selkirk.

For first class certificates (non-professional): Winnipeg, Brandon, and Portage la Prairie, at the same time.

Each intending candidate is required to notify the Department before June 5th, enclosing the requisite certificate of character of recent date, stating the class in which he desires to be examined and the place at which he will attend.

A fee of five dollars (\$5.00) will be charged all candidates writing for first, second or third class certificates at the examination in June, 1903. Those candidates writing on Part I of the third class examination will be charged three dollars (\$3.00), and those writing on Part II, third class examination, will be charged two dollars (\$2.00). This fee must be paid to the presiding examiner before the candidate will be allowed to write on the examination.

All persons engaged in teaching before the examination will, upon becoming candidates, have their licenses extended to the date of the publication of the results.

NORMAL SCHOOL SESSION.

The next session of the Provincial Normal School for teachers holding first and second class certificates will be held in Winnipeg, commencing on Tuesday, August 18th, 1903.

Persons who have taught successfully one year since attending a local Normal School session for teachers holding third class certificates and who have passed the non-professional examination for first and second class certificates, are eligible for admission, and should apply to the Department of Education for the necessary card before August 1st, 1903.

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For the Department of Education.

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ward, but simply allows himself to be dragged along. He is not present, or pays no attention when sermons are given on certain good works, such as the support of the poor, of the orphans, of the school, paying church debt, the importance of parochial societies, etc. The fact is, that in most congregations there are but few men who have the general welfare at heart. It ought not to be so. It is not enough to pray, "Thy kingdom come." We should always be alert to make room for it.—Catholic Home Companion.

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