

CURRENT COMMENT

The most notable event since our last issue is the horrible assassination of the King and Queen of Serbia together with a number of their faithful followers. Nothing so brutally tragic has occurred in Europe for many centuries.

Very interesting, in connection with this tragedy, is the Telegram's interview with Mr. John F. Heneage, of 364 Broadway, Winnipeg. Mr. Heneage, who is a relative of Lord Heneage, belongs to an ancient Catholic family. He was born at Belgrade, where his father was then British consul-general, and was in close touch with the court. "As a boy," he says, "I played marbles with ex-King Milan, the father of King Alexander, and my sister, Mrs. W. C. Walsh, who is now in England, was made a pet of by Queen Natalie, who insisted on her coming to court at the age of 14. I did not know much of King Alexander. He was quite a lad when I was there, and a very fiery, obstinate boy, at that. Queen Draga I knew better because she was a lady in waiting to Queen Natalie, and I danced with her frequently in the days when I myself was a queen's messenger. I left Serbia at the age of 11 and went to school in England, but returned there and carried the British foreign office dispatches between Tesmesvar, where I met the other messenger, and Belgrade. I did this for three years."

Mr. Heneage is not at all surprised at the tragedy. It is just what the Servians were certain to do some day or other. Alexander offended them greatly by marrying Queen Draga, who was 15 years his senior and then by suspending the constitution, but the final straw was his attempt to put the queen's brother forward as heir to the throne. "I knew the present king, Prince Kerageorgevitch very well. He was a pretender to the throne even in my time and is probably the most popular man in the Balkans." "What do you think will be the outcome of the present crisis?" "I think it will mean eventually the solution of the eastern question without the aid of Europe. The Macedonian committee, which is really a great circle of secret societies, is at the back of the revolt. I shall not be surprised to see King Kerageorgevitch made the ruler over the whole of Serbia, Bulgaria and Macedonia. King Ferdinand, the present ruler of Bulgaria, is regarded as an interloper and may be deposed in favor of the present ruler of Serbia, and one great united Slav kingdom formed in the Balkans."

This appeared in the Telegram of last Friday, the day after the assassination. Last Tuesday another Englishman, who withholds his name, but who professes to have personal knowledge of the people and the management of court affairs in Serbia, contributed to the Telegram a sketch of what he considers the real situation now facing the people of Serbia. This is what he writes:

That recent events in Serbia have produced a feeling of revulsion throughout the civilized world goes without saying, but at the same time people connected or interested in that far away small state, although rather flabbergasted at the coup d'etat, have had a feeling somewhere smouldering that such a happening as that which has just occurred, was, although highly improbable, yet just possible, but it was hoped that, if any coup was intended, it

would have been carried out in a civilized manner, and worthy of a so-called civilized country. There can be no doubt that these cold-blooded murders were perpetrated at the instigation of some politicians and army officers who may have had a few grievances, but I fancy promotion and advancement from obscurity had more to do with their actions than any thoughts of the welfare of their country.

That this crime should have been countenanced by the nation is absolutely absurd. The Servian peasant, being uneducated and ignorant, the fact is, it is a matter of perfect indifference to him whether there be a king or not, so much so, that in some remote villages, one would have difficulty in finding out the name of the reigning prince.

That the newly proclaimed king, Prince Peter Karageorgevitch, should be in absolute ignorance of the plot seems to me ludicrous, as his partisans had a complete organization at Belgrade with which he was in frequent communication.

Nothing much can be said in favor of the new king, who seems to follow in the footsteps of the late King Milan, whose mode of life was pretty well known to most people.

While on a visit to Madame Chasserian, at Biarritz, with whom Queen Natalie is at present staying in the rue Royale, Paris, I first met the late King Alexander and Queen Draga, then Madame Machin, lady-in-waiting to Queen Natalie. King Alexander was at that time very delicate and one of the ugliest boys I have ever seen, and it seemed to me a marvel that he could be the son of such a wonderfully beautiful and fascinating mother.

Madame Machin took every one by storm with her beauty and good humor, but there is no doubt she was ambitious. Poor Queen Natalie! Hers has been a sad life! First, exile from Serbia, where in some quarters she was deeply loved; then the marriage of King Alexander and Queen Draga, which she did everything in her power to prevent. And now this tragedy!

To Queen Natalie, by a curious coincidence, Donahoe's Magazine for this month devotes a well-written article on her public profession of the Roman Catholic faith, which she embraced last year at Biarritz. The writer, "B.O.B.C." says: "To Catholics who have known her in her previous career as crowned sovereign of a devoted people, who have watched her untiring efforts for their amelioration, who saw in her the embodiment of all that a pure, high-souled woman should be, the word 'conversion' with regard to her latest step seems somehow unfitting. It sounds more correct to say that she has, at last, openly joined the Church to which unconsciously she always belonged."

The Greek Church in Serbia is supposed to keep a very strict fast in Lent; no meat, no eggs, no milk. In practice few observe these ancient usages. The masses do not even pretend to do so. The priests themselves are extremely lax. But when Queen Natalie reigned in Belgrade, the Lenten rules were strictly observed, even though her own adherence to them seriously injured her health.

Mr. Herbert Vivian, author of a charming book of experiences in Serbia, leaves pretty much the same impression of Servian religion, although, being a hidebound Tory High Churchman, he tries to make the best of the Servian Church so

that he may claim kinship with it on the rotten Branch theory. Church duties are merely nominal. There is no piety, no living faith. Here is a picture he gives of a "popadie" or pope's wife. "I remember one, whose moral reputation was above suspicion, but who possessed few rivals in a carouse. She would break glasses and bottles, stand on the table, and sing in tones that would almost reach the next village, and dance or drink any man silly." (The Romance of Religion, p. 275.)

The writer in Donahoe's must now find an added vividness in the concluding words of his own article on Queen Natalie: "In truth, the ways of God are wonderful. Looking back on her stormy past and contrasting it with her peaceful haven at Biarritz, the Queen of Serbia will not regret her thorny crown, but will say with thankfulness: 'Thou hast led me, O Lord, by strange paths, into the haven of Thy House!'" What a contrast between Draga, the ambitious, the licentious, and Nathalie, the pure, the pious; one is cut off in the very act of begging pardon, she is spurned like the vilest of her sex; the other is mercifully saved from a treacherous army and brought gently into the peace that surpasseth all understanding.

Representative government for a people of serfs like the Servians is the veriest farce, or rather it is a safe cloak for the crimes of every clique that has momentarily the upper hand. That figment "the will of the Servian people" effectually silences all the diplomatists of Europe—a fitting nemesis for an age of shams, for a period of phrase-tyranny.

We comment elsewhere on the address of the Supreme Orange Grand Master. An interview with His High Mightiness appeared in the Telegram, the general drift of which was that the Conservative party was identified with the Orange Society. This, of course, may be only Dr. Sproule's view; but he makes the most of it, pats Mr. Tarte on the back, and implies that the latter will win over from the Liberal party many French Canadians. It is to be hoped that all sincere Catholics will one day realize the incongruity and folly of being yoked with so anti-Catholic an organization. The proper solution of the difficulty would be the formation of a really independent centre party at Ottawa, which would vote with either of the old parties when either happens to be right, but whose chief purpose would be to defeat every government that refused to restore our school rights.

The Rev. F. C. Fillingham, of London, England, preaching in the James Street Baptist Church, Toronto, last Sunday, bewailed the undoing of Protestantism by the High Church party. "In three-fourths of the schools," he said, "the children are now taught the doctrines of the real presence, confession to priests" and devotion to the Blessed Virgin. This is almost too good to be true. We fear that Mr. Fillingham, when preaching to the Torontonians, was "filling 'em" with lurid exaggerations. There is no doubt, however, that Catholic ideas are fast gaining ground.

When the Rev. F. C. Fillingham went on to say that this is the kind of education he and all other non-conformists had to pay for, he said what is not true. No portion of the rates is to be devoted to sectarian purposes. The new Education Act in England provides no "rates" or support for any religious purpose. "What it does pro-

vide," writes the able editor of the N.Y. Freeman's Journal (May 30), "is that certain payments shall be made to parochial schools for secular education according to the standard required by the State. In the parochial schools, religious instruction will also be given, but not at the State cost. All the expenditure that such instruction will involve will be borne entirely by the religious bodies under whose auspices the schools are conducted. There are Catholic parochial schools and Protestant Episcopal parochial schools and parochial schools under other religious denominations, and all will have a share of the rates, not for teaching religion, but for teaching just the same secular branches that are taught in the board, that is, public schools, in which there is no religion at all. These last mentioned are open to the non-conformists, or, if they choose, they, too, may establish parochial schools and have their due share of State support.

But this will not satisfy the non-conformists. The education system of all England must be as they please or else they will rebel. The Catholics and Church of England people have built their parochial schools at their own expense, and, moreover, they pay taxes toward the building and maintenance of the board schools, which they do not use or derive any advantage from. But the non-conformists have built no schools. They use schools which the Catholics and Episcopalians have helped to build and help to support. Still they are not content. What bigots and intolerants they are. They constantly talk about liberty and freedom of conscience, yet they deny both—or would if they could deny both—to all but themselves in the matter of education. As to their threat of rebellion, we have no doubt the Government of England is able to take care of that matter."

One other Orange curiosity is the Deputy Grand Master, W. Galbraith. At the Grand Lodge banquet on the 12th inst. in this city he is reported to have said that we "had room enough and to spare out west for desirable emigrants, but did not want some of the class now being turned out of France. They did not object to them on religious, but on economic grounds. They produced nothing, not even families." Evidently this cowardly insult is aimed at the religious orders. There is nothing in Galbraith's words but pure, unadulterated lie. The religious orders produce more than any other bodies of all those elements that contribute to material progress. For instance they turn out more and better educated people at much cheaper rates than any other educators in the world. In fact that is precisely why they are suppressed by jealous rivals. As to families, they do indirectly contribute to their growth by elevating the general level of morality. We do not of course expect a swaggering blusterer like Galbraith to understand this, but we are not writing for him. Religious orders raise the general standard of purity by going beyond the ordinary requirements for salvation, the consequence of their example being that the people among whom they live, stimulated by that ever present example, rise for the most part to the level of the necessary laws of Christian marriage. If Galbraith had any honesty he who, we believe, lives in Montreal, could not help seeing the difference, as to the production of children, between the province of Quebec filled with religious orders and large families, and Ontario, where religious orders are rare and large families also. He might also remember that his fellow Protestants of Ontario beget so few children that, were it not for the Catholic minority, which

observes the laws of matrimonial life, the total population of the "premier province" would have shown no increase at all in the ten years between 1891 and 1901.

The Telegram of last Saturday reproduced from the New York Tribune a highly colored description of the scenes that were enacted in several Paris churches four weeks ago, when episcopal letters were read enjoining prayers of protest against the persecuting government. Free fights between Socialists and Catholics took place in several churches. Although the report does not betray any violent animus against Catholics, yet it should be taken with a grain of salt, as when we are told that "a priest in black Jesuit dress handed the curate a revolver." Considering that the Jesuits wear no distinctive uniform in France but are dressed exactly like secular priests, the "black Jesuit dress" does not mean anything in particular, the so-called priest may have been only a lay sacristan with a soutane on for the moment. At any rate the curate "prudently slipped the weapon under his surplice and made no attempt to use it."

Since the above paragraphs were written we have read "Le Manitoba's" scathing article on Dr. Sproule. We trust somebody will translate it for the doughty doctor's benefit.

While deeply regretting that an increase of other work obliges "Finem Respicere" to bid our readers farewell, we feel that we are voicing the unanimous verdict of those readers in expressing, together with the highest appreciation of his articles, the earnest hope that his silence may be only for a time.

Clerical News

His Grace the Archbishop of St. Boniface, accompanied by Father Beliveau, his secretary, Father Mirault and Father Rockliff, were guests of Father Gendreau yesterday. The party are on their way east to attend the celebration in connection with the hundredth anniversary of the Nicolet college. His Grace will be in Montreal on June 24, where he will participate in the St. Jean Baptiste celebration, the chief event of which will be the unveiling of a large statue of the late Archbishop Bourget, who was the first archbishop of Montreal.—The Rat Portage News, June 5.

Rev. Father Beauregard, of Makinak, came here last week to meet six Brothers of the Cross of Jesus who are destined for the Orphanage farm at Makinak and who have just arrived from France.

Recent rumors of the Holy Father's failing health were dispelled by the following cablegram, which appeared in the daily papers just after the publication of our last issue:—

The Pope is Well.
Rome, June 11.—This being the feast of Corpus Christi, the Pope insisted on celebrating Mass. Only the members of his household and intimate friends were admitted. After the ceremony, although he was fatigued, the Pontiff repeated several times that he was feeling perfectly well and turned laughingly to Dr. Laponi, saying: "I am glad to see you; but I have no need of you."

The Oblate Fathers of the Holy Ghost Church are advertising for

tenders for a three-storey residence adjoining their church on Selkirk avenue. Messrs. Jurowski and Nowakowski, architects, have the plans and specifications.

Rev. C. A. R. Fournier, of Wild Rice, N. Dakota, has just finished canvassing his parish for the new convent he is going to build immediately. The whole of the required sum, five thousand dollars, has been subscribed by his parishioners. On the 24th of this month he is to preach at the dedication of a new church at Kent in the diocese of St. Cloud. On the same occasion Rev. Father Augustine, O.S.B., of Moorhead, will preach in German.

Rev. Father Charles, C.S.S.R., of Brandon, spent some days at Bruxelles, Man., and Rev. Father Lietart, C.S.S.R., at Moosomin, preparing the children of these two places for their First Communion, which took place on the 11th inst.

Rev. Ballarmine Lafortune, S.J., spent last Sunday and Monday with his brethren at St. Boniface College, on his way to Vancouver and Seattle, whence he will sail on the 20th inst. for Nome, Alaska. His destination is Akularak, some 40 miles north of Nome, where he will reside with another Jesuit missionary. Father B. Lafortune was at one time Professor of Physics and Chemistry in St. Boniface College, and has spent a couple of years in Paris studying higher mathematics. Rev. Father Jette, son of the Lieutenant Governor of Quebec, will soon return from Alaska because his health has broken down under the hardships of that difficult mission. He will probably reside in St. Boniface College.

Rev. Felix Kavanagh, of St. Joseph's Church, Montreal, who has been visiting his brother, the Rev. F. X. Kavanagh, of St. Francois Xavier in this province, returned east last Monday.

Rev. Father O'Dwyer, O.M.I., returned from Duluth last Saturday. While there he preached in one of the neighboring churches. He says the site of the new French Canadian church in Duluth is beautiful.

Rev. Father Emard, O.M.I., of Rat Portage, arrived at St. Mary's Presbytery last Tuesday. He will soon leave for Dawson City to preach a mission there in French. Another Father will come from New York to preach an English mission there.

Very Rev. P. Magan, O.M.I., Rev. Father Cahill, O.M.I., and Rev. Father Page, O.M.I., left last Tuesday for Rat Portage, where Father Page will take the place of Rev. Father Beaudin, O.M.I., as chaplain of the hospital, and the latter will take Father Emard's place during his visit to the Klondike.

Rev. Father Jonquet, formerly superior of the Oblate order at Bordeaux, France, is in Montreal, accompanied by a number of members of the order, who will take up work in Canada. At the request of his superior, he will go to Calgary and take up the task of writing the biography of the late Mgr. Grandin, of the Oblate order, so well known throughout the Northwest for his missionary work, in which great interest was also manifested in France.

Rev. Father John M. Schulte, O.M.I., left Liverpool for Montreal on June 4, on his way to Dawson City.—Missionary Record (June).

Rev. Father Proulx, S.J., left on Wednesday for St. Jean Baptiste, where he will preach on the Feast of the Sacred Heart, the 19th inst., and preside at the first meeting of the local Men's League of the Sacred Heart.

Rev. Father Blain, S.J., went to St. Anne on Monday last, returning on Tuesday.

Persons and Facts

Dr. William J. D. Croke, the distinguished Rome correspondent of several American Catholic papers, is a native of Halifax, Nova Scotia, where his father was a prominent member of the Nova Scotia bar and M.P. at Ottawa. W. J. D. Croke's education began in Canada and was continued at St. Edmund's college, Douai. He lived some time in England, and in 1889 went to Rome, where he has resided ever since. Lately he has written much in defence of the theory that St. Patrick and Palladius are one and the same person. He is a constant student, an accurate and discriminating scholar, and a prolific writer.

Twelve insects will cost the United States three hundred and fifty-eight million dollars this year. Of this sum the chinchbug will draw one hundred millions, the grasshopper ninety, the hessian fly fifty, three worms that attack the cotton plant will draw sixty million dollars, the San Jose scale and grain weevil ten millions each, the potato bug eight millions, and the apple worm ten millions, the army worm ten millions, and the cabbage worm five millions.

Following the Mass in St. Joseph's Church, St. Joseph, Mich., at the end of last month, Father Michael Esper and the congregation offered up a special prayer for rain to save the crops of the country and protect the farmers, whose prospects for the season were being ruined by the continuous dry weather. The prayer was followed by light showers six hours later and a rain during the night, and the drought which had prevailed for a month was broken. The timely arrival of rain represents at least \$1,000,000 to the fruit and grain growers of Berrien county.

During the month of May the number of patients treated in St. Boniface Hospital was 210; there were 50 operations and 300 dressings.

The new St. Augustine Church, a really imposing edifice and an ornament to the city of Brandon, will be ready for dedication on August 2, the feast of St. Alphonsus Liguori, founder of the Redemptorists. The walls are now completed, the roof is being finished and the interior work is well under way. Elsewhere in this issue will be found some interesting details about the stained glass windows and the donors thereof.

When Rev. Fr. Paquay, C.S.S.R., said Mass at Austin on Sunday, June 7, he found that the Catholic population there had lately been increased by a family of thirteen English people, father and mother and eleven children.

There are on this continent two mayors named Mulvihill; one is the "Engine Stoker Mayor" of Bridgeport, Conn., and the other is the only Oblate Mayor, of St. Laurent, Manitoba, Brother Mulvihill.

Invitations are out for the marriage of Miss Florence Kathleen Magee to Mr. Alex. L. McDermot on Tuesday, June 30, at 9 o'clock in St. Mary's Church, Cranbrook, B.C. Alex. belongs to an ancient and highly respected family of St. Boniface.

The chief of police of Kishineff bears us out in our opinion that the men who butchered the defenceless Jews in that city were drunk. When a Russian says a Russian is drunk he is drunk indeed; and this official says the mob has been drinking. Russians keep the fast of lent rigorously and Easter Sunday is with them a day of carousal. Jews should not take up their abode among semi-civilized Christians who live convivially.—Western Watchman, June 11.

The pastor and people of Holy Cross parish in Pittsburg, Pa., are engaged in a gigantic undertaking. It is nothing less than the removal of the entire parish, church, schools

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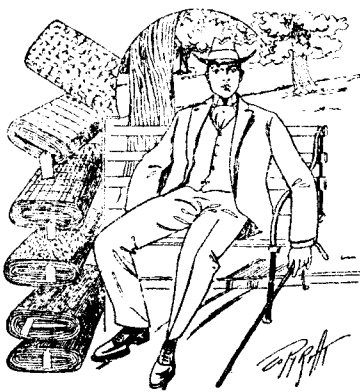
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one thousand loaves and a quantity of beef were sent to the famished immigrants, who fought like wild beasts and tore the food from each other like savages.

Mr. F. W. Russell's wife and mother were passengers in the train which so narrowly escaped going over the trestle at Scovil and Mr. Russell had many an anxious hour during the long delay till the wires were repaired and news came that all the passengers were safe.

The residence of Bishop Van de Vyver, of Richmond, Va., was badly damaged recently by the falling of a building next door. In the collapse of the structure was a startling feature regarded by the bishop and cathedral clergy as almost miraculous. On the window pane nearest the fallen structure was a picture of the Blessed Mother and the Infant Jesus. Every other pane was shattered, but this was left untouched. It was carefully taken down and will be preserved.

The closing exercises of St. Boniface College will take place next Monday, the 22nd, at 8 p.m. Admission is by invitation-programme.

A cablegram published in La Croix (Paris) of May 31, announces that Mont Pelee in Martinique is again active. The General Council of Fort de France asks for the immediate evacuation of the whole northern part of the island.

IMMACULATE CONCEPTION.
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Pastor, REV. A. A. CHERRIER.

SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
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—Mass at 7.30 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.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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Chats with Young Men

"In omnibus finem respice."

With this issue of the Review terminates the series of Chats that have appeared during the past twelve months over the pen-name "Finem Respice." Where I found the nom-de-plume is apparent from the quotation "in omnibus finem respice"—"in all things look to the end." A holy writer summed up a world of meaning with those words. They are brimful of wisdom. I seized upon them as a motto for young men as soon as I undertook the responsibility of contributing to this column; for I had asked myself, why does the Review take so much interest in the young men? The answer came spontaneously: It is Catholic in spirit; Holy Mother Church has always taught, and to-day holds notoriously, almost alone, against the world, that men, in general, are in mature years morally, what they were taught to be in their young days; in other words that early training will assert itself when experience and common sense confirm the teachings of a Christian education. Now while the Review has the Catholic idea of keeping young men, from boyhood through to mature years, true to a high standard of morality, it likewise believes that, in order to be successful business men, boys must get a training that will establish sound business principles and good habits. The moral side of our young men's training I have left to more worthy directors and I have contented myself with pointing out how young men may get on in the world.

In this my last contribution to the column, I cannot recapitulate all the ground I have touched upon during the year. I wrote at all times what I believed firmly. As a foundation for all true success I advocated force of character. Anyone can cultivate that. It comes from unimpeachable honesty, undeviating adherence to truth, and an uncompromising regard for honor. These are a tiara of manhood. I have advocated thrift and economy, holding to the old adage, that the best way to make money is to save it. But the keynote to every lesson I tried to impart was: look to the end. The reward of a life of honesty and truth is love and respect in this world and heaven in the next. Industry and thrift in the forenoon of life, will permit some relaxation in declining years and ensure a golden sunset. If only I have succeeded in impressing on my readers that they should lay all their plans and should proceed slowly and patiently to their execution as though the final outcome awaited the completion of every stage of the great act of life, then there is no more need of my advice. If I have impressed that upon even one reader, I consider all my time well spent. Always look to the end. Then if you aim at success in business you will study the means that, in all times, with all successful men, have brought about success. If you wish to have all friends and no enemies, you will consider yourself in debt to life while you have an enemy to whom you are not reconciled.

Without more adieu I must make my farewells to my friends of the Review. The year that I have spent has been an agreeable and profitable one for me—agreeable because I was with friends and profitable because the endeavor to teach impressed deeply upon myself everything I wrote. I am endeavoring to become successful and to be useful in the world, and if ever I succeed, I shall attribute much of my success to the deep impressions these chats have made upon me—because I was honest and truthful in what I wrote. That my readers all will attain success and happiness in life is my steadfast hope. Yes, we must all succeed. Our fathers had greater struggles, more obstacles and fewer comforts in life than we have, and they succeeded. Let us snatch from them the spirit of determination, and let us strive patiently onward and upward, remembering in all things to look to the end, the great end—Eternity.

FINEM RESPICE.

For good news read The Review.

CATHOLIC CLUB PICNIC.

The annual picnic of the Catholic Club was held Wednesday at Elm park. The weather was an ideal brand for a picnic, and all day long, from 11 o'clock in the morning until 9 o'clock at night a steady stream of holidayers poured into Winnipeg's prettiest sylvan park. The pupils from all the Catholic schools in the city were in attendance, and a merrier lot of juveniles could not be found. The Catholic clergy of the city were in attendance and every one of them entered into the games with as much vim as the youngsters.

In the morning an interesting baseball game between the seniors of the seventh and eighth grades of St. Mary's school was played, the former winning by a score of 7-3.

In the afternoon the children's races were run, and a most exciting couple of hours were spent by the youngsters, who entered into the different contests with greatest zest. Revs. Frigon, O'Dwyer and Emand, and Brothers Lewis and Thomas were the judges in all the races, and they were the busiest people on the ground. Many beautiful prizes were given, and the winners certainly earned the trophies.

The race programme with the prize winners is as follows:—

100 yards, boys, 12 years or under—1, T. Feurning, running shoes; 2, E. Jobin, gold pin; 3, W. Moran, comb.

100 yard race, boys, 10 to 12—1, C. Bawlf, shoes; A. Dufault, cuff links; J. Egan, pictures of King and Queen.

100 yards, boys, 7 to 10 years—B. McManus, gold pin; C. Jobin, mouth organ; P. Sullivan, pictures of King and Queen.

50 yards—B. Tobin, gold pin; J. McDonald, watch; L. O'Donnel, M. Moran, toy pistol.

Hop race, boys, 12 years or over—T. Feurning, cuff buttons; A. Brington, diary; J. Sullivan, pocket comb.

Hop race, boys, 10 years to 12 years—J. Studhard, cuff links; A. Dufault, mouth organ; L. Forrester, toy pistol.

Three legged race, 12 years or over—E. Jobin and N. Kavanagh, gold pin and cuff links; N. Nasst and T. Burns, cuff buttons and watch; W. Murphy and E. Bugee, books.

Three legged race, 10 years to 12—J. Egan and J. Kilgour, two watches; C. Bawlf and A. Dufault, two pictures; J. Meyers and J. McElroy, watches.

Shoe race, 12 years or over—J. Busch, cuff links; N. Kavanagh, comb; N. McInnes, mouth organ.

Shoe race, 10 to 12 years—A. Dufault, toy pistol; T. Donovan, watch; J. Doolan, watch.

Sack race, 12 years or over—J. Bussell, pictures; J. Donovan, pictures; J. Sullivan, baseball.

Sack race, 10 years to 12—N. McInnis, gold pin; C. Forrester, comb; J. McElroy, pictures.

Girls' races:—100 yards dash, 12 years and over—M. Fogg, pin; R. Desautels, pin; F. Cloutier, cuff links.

100 yard dash, 10 years to 12—C. Gilday, pin; M. Tobin, pictures; E. Nicholson, ball.

75 yard dash, 7 years to 10—C. O'Neil, gold pin; L. Burke, pictures; T. Amala, ball.

25 yard dash, minims—M. Barnard, pin; N. Markineki, pictures; B. Bawlf, watch.

Candle race, 12 years or over—M. Tobin, pin; A. Laughlin, pictures; R. O'Neil, watch.

Candle race, 10 years to 12—E. Gilday, watch; F. Kinki, pictures; C. Sinclair, watch.

Cup race, 10 years to 12 years—M. Fogg, cuff links; E. Irvine, pictures; R. Makinski, comb.

Cup race, under 10 years—N. Bernard, watch; M. Emonds, book; M. Jolin, B. Bernard, balls.—Free Press.

STAINED GLASS WINDOWS FOR ST. AUGUSTINE'S, BRANDON.

The contract for the stained glass windows for the new St. Augustine's church, which amounts to about \$1,000, has been let to J. B. Allward, of Winnipeg, an expert manufacturer of stained glass. In each of the windows the name of a benefactor of the church will be placed. The religious figures or de-

signs on the windows and the names which will appear beneath will be as follows:—

The sanctuary windows: Right, "The Lamb of God," Mrs. E. J. Barclay; left, "The Pelican, Emblem of the Blessed Sacrament," Mrs. R. J. Girdlestone.

The windows on the right of the church: "The Holy Family," Mrs. A. P. Jeffery; "The Name of Mary," Wm. Bertrand; "Blessed Brother Gerard," Miss McKinley; "The Ark of the Covenant," Mrs. R. H. O'Hara; "The Heart of Mary," Mrs. D. Berry; "The Instruments of the Passion," Charles McFarlane.

The windows on the left of the church: "St. Alphonsus," P. Purcell; "The Holy Name of Jesus," Joseph Neumeyer; "Blessed Father Clement," the Galician families; "Arms of the Congregation of the Most Holy Redeemer," A. R. Crawford; "The Sacred Heart of Jesus," A. Therrien; "Celtic Cross—The Chalice," Thomas Devine.

The front, double windows: "The Four Evangelists," John Kelly, H. J. McNeill, Charles Murphy, the Boisseau family.

Centre large triple window, in front: "Meeting of St. Augustine and King Ethelbert," Wm. H. O'Sullivan.

The windows will be completed and ready to place in the church about November 1st.—Brandon Daily Sun, June 11.

THE CORPUS CHRISTI PROCESSION.

Last Sunday the quiet and pious citizens of St. Boniface enjoyed, almost entirely by themselves, for there were very few misbelievers visible, the finest out-door procession in the finest possible weather in honor of our Sacramental King. Starting between eleven and twelve the long pageant slowly deployed along Tache avenue to the right of the Cathedral until Dumoulin street where it turned again to the right until College avenue, when it entered the college grounds, passed in front of the great edifice and then passed into the new Aulneau street, thence to Masson street and back to the cathedral along Tache Ave.

The Most Blessed Sacrament was carried by Rev. Father Poirier, who had also sung the High Mass, assisted by Rev. Dr. Trudel as deacon and Rev. H. Hogue as subdeacon. The bearers of the canopy or baldacchino were Messrs. H. Beliveau, Jos. Bernier, M.P.P., Chenier, Ernest Cyr, Dr. Dubuc, Roger Goulet, P. Dumas, Dr. Lambert, V. Mager, C. H. Royal, Turenne (mayor), relieving each other at intervals.

First came the Grey Nuns and their various charges, the orphans, the Auxiliary Nuns, the Industrial school girls in their brick red uniform, then the Sisters of Jesus and Mary with their pupils. The college cadets lined up on each side of the Sacred Host and presented arms with bugle calls at the Benediction, which was given at Madame Keroack's repositoire and at the college altar of repose. The decoration of the college front door and steps was most elaborate and beautiful. Four large pillars raised above the entrance platform gave a colonial architecture effect to the whole, and a fitting framework to the richly adorned altar. All this special structure as well as the central portion of the 200-foot college building was hung with flags and banners.

Prof. Sale's Industrial School band was of great and valued assistance. The procession was so long that the brass band and the bugles were necessary to its external cohesion.

After the Blessed Sacrament came the Children of Mary and all other parish societies and the faithful in general. Great recollection and devotion was observed throughout; there was very little looking about and there were no signs of levity. Hymns and prayers were sung and recited almost continuously.

The weather was ideal; a bright but not overpowering sun, a strong fresh breeze, and a general crispness and buoyancy in the air.

Taking the Corpus Christi procession of St. Boniface all in all, it was a magnificent act of public faith. The white dresses of the girls and young ladies were not more indicative of the purity and sincerity of the worship than the darker garments of the nuns and frock-coated gentlemen bespoke the serious nature of this triumphant pageant.



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POPE LEO XIII.



SATURDAY, JUNE 20, 1903.

CALENDAR FOR NEXT WEEK.

JUNE.

- 21—Third Sunday after Pentecost. St. Aloysius Gonzaga, S. J., Confessor.
- 22—Monday—St. Basil, Bishop, Doctor (transferred from the 14th inst.)
- 23—Tuesday—Vigil.
- 24—Wednesday—The Nativity of St. John the Baptist.
- 25—Thursday—St. William, Abbot.
- 26—Friday—Saints John and Paul, Martyrs.
- 27—Saturday—Vigil of Saints Peter and Paul.

THE ORANGE ADDRESS.

One of our city dailies, reporting the banquet of the Orange Grand Lodge last week, made the guests drink to the "immortal memory" of William III. No doubt this was merely a misprint, overlooked by the proof-reader who was evidently not particular to a "t"; but it unwittingly embodies more truth than can be found in the whole of the Supreme Grand Master's address. The following character sketch, taken from A. T. Drane's History of England, shows how truly immortal, and far from immortal, is the memory of William of Orange. "The resolute valor and uncompromising spirit of independence displayed during this long contest (with France) by one whose fragile frame was constantly racked by cruel disease, and in whom strength of will was ever mastering the attacks of physical weakness, make up all that has to be said of the greatness of William of Orange. We shall look in vain for one trait of generosity or magnanimity in the champion of the Protestant cause. He often prolonged hostilities from a mere love of warfare, and showed a revolting disregard to their cost or their consequences. In domestic intercourse he was morose and overbearing; so that one of his followers said of him 'he knew not how to treat any one well.' His speech," says Burnet, 'was disgustingly dry'; and from early youth he had learned the art of concealing strong passions under a phlegmatic exterior, and baffling curiosity by dry and guarded words. This churlish manner was thrown off only in convivial moments with a few confidential intimates, when, as it would seem, his freedom was neither refined nor dignified. His conduct towards his father-in-law had been one long-continued course of deep-laid duplicity, blackened by ingrati-

tude; for to his uncles, Charles and James, he owed his position as hereditary ruler of Holland. His religion was Calvinism; or rather, we should say, a fanatic belief in predestination was the single dogma of his creed. In spite, however, of his large professions of Protestant zeal, his private life set at naught the precepts of all religion; and under a more decent exterior his court at the Hague rivalled that of Whitehall in licentiousness. Add to this, that his address was cold and unpolished. 'Neither in great things nor in small,' says the Duchess of Marlborough, 'had he manners of a gentleman.' He was a hard drinker, a lover of deep gaming, and a total stranger to letters. Of the art of conversation he knew nothing, and in society he generally preserved an ungracious silence."

A cruel schemer, a man of deep duplicity and ingratitude, a hard drinker and gambler, whose private life set at naught the precepts of all religion, such is the glorious hero of the Orange lodges. With so fitting a patron saint, the false views of current events with which their pompous pronouncements are bespangled need excite no wonder. But we are happy to say that, like many worthy Protestants, not a few Orangemen are much better than their 'immortal' hero. Their vaporings are the outcome of sheer ignorance. Were they privileged to see William of Orange in some of his convivial bouts they would turn their backs on him with disgust.

But let us look into some of the vagaries in which Dr. T. S. Sproule, M. P., Supreme Grand Master and sovereign, indulged. While professing loudly his adherence to the mendacious Orange cry of "equal rights to all," he goes out of his way to applaud the suppression of religious orders in France. He thereby approves what all the best Protestant papers on both sides of the Atlantic condemn. He, who glories so much in the material prosperity of the Northwest, he whose gospel evidently is, "Blessed are the rich," solemnly commends a measure which he himself admits will cost France twenty-five million dollars a year. As he considers this a trifle in comparison to the "resultant good which flows to the nation" from the suppression of the best and the most devoted educators in the world, it would be idle to appeal to his sense of justice or chivalry to women, the vast majority of the victims being women. He can shed crocodile tears over the massacre of a handful of Jews in Russia by a mob whom their extortions had exasperated; but he bestows glad praise upon the cruel fools who turn out thousands of helpless and self-sacrificing women to starve in the streets, because they are Catholics. Perhaps the folly of this cruelty might open Dr. Sproule's eyes, if they were not so holden by prejudice. Mr. Dollfus, the well known French financier, has been giving the New York Herald his candid opinion of M. Combes' policy in an interview at Monte Carlo. He says that the mere rumor that the fall of the Combes cabinet may be impending has acted like a tonic on the market, and has not only stopped the decline in French Rentes, but has even caused a slight rise. In expelling the religious orders M. Combes proceeded to expel French capital, the exodus of which to foreign countries is taking place on a large scale. Thus, besides the 25 million dollars required to replace the clerical schools, many hundred millions of dollars are leaving France for safer investment abroad. The people feel that war on religion is only a prelude to war on all honest business. Mr. Dollfus says that the return of M. Waldeck-Rousseau to office would restore confidence, and that he was much struck by his long conversation with King Edward. Although we do not share Mr. Dollfus's delusive trust in Waldeck-Rousseau, the man who drew up the Associations Law that now issues in persecution, still we quote his opinion all the more willingly because his confidence in Waldeck-Rousseau proves that he is not a Catholic. He is simply an honest outsider who, feeling that his country is sinking financially, clings to any support, however feeble. This remark applies also to what follows. "If," adds Mr. Dollfus, "M.

Waldeck-Rousseau does not care to resume office, M. Rouvier might be President of the Council; but then there is question of his ill health. If M. Rouvier were to leave the ministry, the result would be the ruin of French public credit, and we should witness a collapse of the French Rentes in comparison with which the fall of Spanish securities which followed the retirement of Senor Villaverde would be a trifle. The policy pursued by the present ministry has done incalculable injury to the tangible interests of the country."

Orangeism, which is after all a question of money, not of religion, of political advancement for the sake of filthy lucre, not of adherence to any high principles, ought to appreciate the danger of impoverishing a great country. But the fact is Dr. Sproule and his silly followers know next to nothing about the men who are just now misgoverning France. If they did they would shun them. For, in spite of their blind hatred of the Catholic Church, most Orangemen, we suppose, profess, at least outwardly, some belief in God, in the immortality of the soul and in the divine origin of what they believe to be the Christian religion. Now the majority of Combes' supporters are blatant atheists and haters of all forms of Christianity, and many of them are moral lepers whom no decent Orangeman would tolerate in his home.

Passing on to another question, it is amusing to hear Dr. Sproule complaining of "the persistent pertinacity with which Irish agitators avail themselves of every opportunity to keep alive disturbing questions," while most of his address is devoted precisely to the keeping alive of disturbing questions. This inability to see an inconsistency that is as plain as the nose on his face crops up in his remarks on the Home Rule resolution when he attributes the Hon. John Costigan's initiative in this matter to an itching for notoriety, saying that but for such disturbing questions he and others of his type "would ever remain unknown to fame." This is rich, coming from Dr. Sproule, as against the Hon. John Costigan. Dr. Sproule's quarter of a century in political life not having brought him within speaking distance of a ministerial portfolio, he falls back on Orangeism, where platitudinous sonority does duty for brains. The Hon. John, meanwhile, has been four times a cabinet minister under four different administrations. Which of the two runs the best chance of being unknown to fame, and is therefore more liable to hanker after cheap notoriety? These secret societies are an invaluable asylum for shallow spouters with good memories, in order that they may duly echo the fashionable shibboleths; with no intellect, lest they might burst out laughing at their own utterances; and with an elastic conscience that will not boggle at hypocrisy.

Dr. Sproule had to admit that Mr. Costigan's motion carried. This is how he does it. "It was pleasing to note that all our brethren in the house vigorously opposed it at the time, as well as many more who assisted them by both voice and vote. The division stood 103 for, to 48 against. This will doubtless deter others in future from renewing the effort." How any intelligent man could utter such a sentence as this last one and keep a straight face is a mystery to any one who does not realize the dense stupidity of most Orange lodges. Perhaps most of them understood that this overwhelming majority—55 out of 151 votes—was against Home Rule. How such a majority in favor of Home Rule could deter any one from defending Home Rule is about as clear as mud.

We must, however, give credit to Dr. Sproule for coining one phrase which, thanks to what it dexterously implies, deserves to be "immortal" (with a "t"). Speaking of the school question, he says "the matter is still settled." That one word "still" speaks volumes. It voices the haunting fear that the settlement may not endure. Who ever spoke of a matter as "still settled" if that matter were really settled for ever and aye? That this is Dr. Sproule's real meaning is proved by the threat that immediately follows: "Let politicians beware of



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any attempt to re-open it." He is evidently afraid that they will attempt to re-open it, and at bottom he agrees with our Archbishop's recent declaration in Montreal that the school question is not settled.

But this is only a lucid interval in Dr. Sproule's infatuation for political claptrap. In the main, he holds to the ancient and unblushing falsehood that the Catholics wished "to force separate schools on Manitoba," whereas the plain truth is that the Protestant majority have done their best to force Protestant schools on the Catholic minority. The public schools, as at present conducted, are intensely and aggressively Protestant, and every effort to minimize their Protestantism is met by unrelenting opposition.

A LIVING QUESTION.

The school question has evidently entered a new stage with indications that it is again to become a very important feature for the earnest consideration of the powers that be—both Provincial and Dominion. It may not be amiss therefore if we briefly touch on the developments of the past few weeks and incidentally add a few words of



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comment for the information and enlightenment of our readers, whose great interest in this vital question entitles them to accurate explanations of all that has been done or is contemplated.

"The school question is settled," say certain of the politicians, and in proof of their assertion they point to the amendments to the public school Act passed by the late Greenway administration after conference with the representatives of the Dominion Government. "We are not able to do anything for you," say the majority of the members of the public school board, when requested by the Catholic school committee, to do something to relieve the Catholics of the intolerable burden of double taxation, under which they have suffered for the past thirteen years, and to prove that they cannot legally do what the Catholics ask, they point to the wording of the very clauses of the school Act which the politicians call "the settlement." This is the net result of the negotiations that have been carried on between the Catholic school committee and the Winnipeg public schools trustees during the past few weeks, and it shows conclusively, that the claim of the politicians is nothing but political buncombe, which, considering the serious issues involved, simply means, a perpetuation of one of the rankest acts of tyranny that ever disgraced any portion of the British Empire.

The actual fact is, therefore, that the Winnipeg school board emphatically and without a single saving clause, declare that the politicians who say that the school question is settled, are simply saying the thing that they know is untrue and are wilfully deceiving the great body of the electorate. This is one point the Catholics gained in their recent conferences with the school board and there were other details almost equally important in which they scored. For the first time since 1890 the justice of the Catholic cause and the injustice of which Catholics have so long been the victims was voiced in no uncertain terms by three members of the school board who were manly and independent enough, to publicly express their horror of the present tyrannical state of affairs and their desire to remedy it. All honor to Trustees Haggart, Carman and Hubbard, for their noble words of sympathy for the Catholic minority, and for the grand fight they made to induce the school board to take a reasonable and just view of the situation. It is true they failed, but nevertheless they for the first time vindicated in the school board itself, the justice of the Catholic cause—and this is something to be grateful for.

Another reflection is that several other members tacitly admitted the justice of the Catholic claims, and stated that they wished they could do something to satisfy them, but, unlike the three trustees already named, they were evidently afraid of "the man on the street" and did not possess sufficient manliness to do that which they knew to be right. There are four or five such men on the Winnipeg school board—men who are utterly unfit to be entrusted with any public office—unfit even to administer the Protestant public schools.

Again, it was discovered that there were at least two members of the school board, who were exceedingly bitter in opposition to the appeal of the Catholics. These gentlemen were especially venomous regarding the religious teaching orders of the Catholic Church, and the very thought that a teacher might wear a religious garb, filled them with horror. An Orange sash or a Masonic apron, would be a direct passport to their highest favor, but the suggestion, that teaching sisters or brothers wearing their distinctive dress should be employed in the work of primary instruction, was utterly abhorrent to them and they vindictively denounced it. In a word, they voiced the Masonic creed, which just now prevails to so deplorable a degree in France of "Down with the Catholic religious orders," and it was noticed as a very significant fact, that these same two men were prominent officers at the Masonic convention held in this city a few days later.

The whole upshot of the matter is, that the refusal of the school board to do anything for the Catholics, has certainly cleared the air.

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Boy's Suits.

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Boys' 2-piece suits, worth \$3.25. Spring price **\$2.15**

Boys' 2-piece suits, worth \$4.25. Spring price **3.00**

Little Man's suits, worth \$5.25. Spring price **4.00**

3-piece suit, nattily made, tailored same as your papa's in every detail, \$6.50. Spring price **5.00**

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Boys' 2-piece suits, worth \$3.25. Spring price **\$2.15**

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3-piece suit, nattily made, tailored same as your papa's in every detail, \$6.50. Spring price **5.00**

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and the matter may now reasonably be once more taken to higher authorities. This, it is understood, will be done without delay, and a general meeting of the Catholics of the city will be held in the Catholic club on Sunday afternoon to formulate a plan of campaign.

FATHER MCGUCKIN.

The following obituary, having been unaccountably forgotten after being set up, is now published as a matter of history.

The death at Vancouver, B.C., of Rev. Father McGuckin, O.M.I., D.D. took place some weeks ago. The reverend priest had been in failing health for some time back, and the end was not totally unexpected. All over Canada Father McGuckin was well known, and during the years that he was rector of the University of Ottawa, he had won for himself a fine reputation as an educationalist. He was a native of Cookstown, County Tyrone, Ireland where he was born sixty-eight years ago. He came to Canada in 1863 shortly after he had been ordained, as a member of the Oblate order of Mary Immaculate. He commenced his priestly labors in the Northwest where he spent several years working in the cause of religion and education, as a missionary. During his stay there he was in charge of several colleges, and came prominently before the public owing to the part he took in pacifying the miners during the Cariboo gold fever in the early sixties. He was transferred to Ottawa in 1889 being appointed rector of the University, which office he held until 1898 when he returned to the west. In 1890 he was made the recipient of the degree of Doctor in Theology. During his residence in Vancouver Father McGuckin was connected with several houses of the Oblate Order, and was instrumental in erecting the finest church in the west, that of the Holy Rosary, which was built at a cost of two hundred thousand dollars. He was principally noted wherever he went as a spiritual director and in Ottawa, he will long be remembered by hundreds

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who sought his direction and advice. He was of a kindly, warm-hearted disposition and a great lover of the young, the poor, and the unfortunate—and these loves are his crown to-day. May his soul rest in peace.—True Witness.

THAT UGLY THING.

Dora trotted into the kitchen, where her mother was busy getting dinner, and said, complainingly: "Mamma, please come out in the yard and make that thing stop looking at me."

"What does it look like, dear?"

"It doesn't look like anything, it has just a face and a tail."

Dora's mother hastened out to investigate, and there she found a large striped snake lying in the sun.

"Just a face and a tail." And that is what a snake is.—Ex.

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Drusilla and the Cow

(Continued from last week.)

Will this do for the first day? I've just put down what comes into my mind. Two hammocks, six rustic benches, flower-pots, garden tools, birds and cages, ice-cream freezer, one pound candy, books and magazines, black silk dress for Purpose, lustre one for me, two hats and two muslins for Drusilla, three pairs kid gloves, two pairs silk, croquet set and house games—"

"Good gracious!" ejaculated her sister.

The elder woman laid down her paper and steadily confronted her. "Purpose, we've got to bribe that girl to stay."

"But are you going to get all those things?"

"Yes, and I'm going to take her with me. Drusilla!" she called, going to the foot of the wide staircase.

The girl had not used these stairs since house-cleaning time. Her aunts always made her go up and down the back stairway. Now she came reluctantly, making, although she did not know it, a touching, girlish picture on the broad, old-fashioned steps.

She was pale and unhappy, and her eyes looked as if she had been crying again.

"I want you to go to town with me," said Aunt Melinda.

"I don't care to go," Drusilla said, in a low voice.

Aunt Melinda stared, and Aunt Purpose shook in her slippers. "I want you to go," Aunt Melinda repeated, doggedly, "to help me buy some things."

Drusilla changed the subject. "I am very sorry that you heard what I was saying out in the cow stall."

"I'm glad you have sense enough to confide in a cow instead of a gossip," said Aunt Melinda dryly, "but a relative is a step higher than a cow. In future, when you want anything, come to me. I didn't know you were lonely."

The girl's lip quivered. "Have you ever heard anything else I have said out there?"

"No," said her aunt, sharply; "we're not in the habit of eves-dropping! We were up in the mow looking for eggs. Purpose thought she heard a hen cackling."

"Aunt, I want my liberty," Drusilla said slowly, but with determination. "If Mrs. Leary doesn't take me, I will go somewhere else. I have quite made up my mind; but I will wait till you get a girl, if you like."

"And what are we going to do with all these things?" asked Aunt Melinda, handing her the shopping list.

Drusilla took it, turned it over and over, then went from red to white, and white to red.

"Don't cry," said Aunt Purpose, sympathetically.

Drusilla immediately burst into a flood of tears. "I—I don't want to make you miserable," she said, at last.

"What matter, if you have a good time?" observed her aunt, coolly.

Drusilla looked up through her tears.

"Can one have a good time alone?" she exclaimed, generously. Then from the depths of a loving nature rose an unerring impulse. She sprang from her seat and flung her arms, first round the neck of the older woman, who sat calmly polishing her glasses; then she embraced Miss Purpose, who had been softly patting her hand.

The girl did not know what she had done. There was an immense reserve force of affection in the stern New England nature of the aunt who was the leader in household affairs. The girl had appealed to it, and her appeal was not in vain; and when she hurriedly began to murmur apologies for her seeming ingratitude, Aunt Melinda forcibly checked her. "No more of that, Drusilla! Get your hat and come with me. I'm going to hire two girls, and a week from tonight we'll give you a party."

Drusilla half-closed her dazzled eyes, while Aunt Purpose ejaculated faintly. "A party! What will people say?"

"All sorts of things," replied her sister, composedly. "We'll tell them we've been waiting for Drusilla's majority."

They went to town and did their shopping, coming home with flush-

ed faces. They did more shopping on successive days, and soon the party was given. It was an exceedingly stiff party, for the Gray-bettors had grown out of the way of entertaining. The supper was good, however, and Aunt Melinda, far from being daunted, began a series of parties. What she went through, and what her shy sister and the still more shy niece went through, on making their plunge into Grovetown society, would fill a volume; but Drusilla soon had all the friends she wanted, and the unwonted stir about the mansion regained its former reputation of being the most popular place in town, and Miss Melinda's heart was secretly filled with pride.

"Your niece is a most charming talker," said a neighbor to her one day. "She is really brilliant. It is wonderful, considering the quiet way in which you brought her up."

Miss Melinda hesitated an instant. The lady's tone was engaging, yet curious. How much she would like to know about good old Daffy out in the cow barn, and of poor, lonely Drusilla's conversations with her on every imaginable subject, from making pies to Emerson's philosophy!

But she would never know. The neighbors had never found out the reason for the sudden change in the Graybetter style of living, and Aunt Melinda did not intend that they should.

"She has always been a great reader, she said, calmly waving her black lace fan to and fro. "We have an attic half-full of books, in addition to my father's library."

Then she gazed across the lawn at Drusilla, who was surrounded by a flock of girl friends. The Misses Graybetter were giving a garden-party.

"Will you excuse me for a minute?" said Aunt Melinda. "I have an important order to give about a sick animal. Or will you come with me?"

"I should like to go with you," said the neighbor, agreeably. "I have not seen your new horse yet."

"Uriah," said Aunt Melinda at the barn door, "where are you?"

A man came out from the cow stable.

"You sent word that Daffy is sick."

"Yes, ma'am, old age. Shall I shoot her?"

"No; send at once for the best veterinary you can find. Doctor her and put her out to pasture. Don't kill her unless she suffers."

"One gets attached to a family cow," said the neighbor, sympathetically.

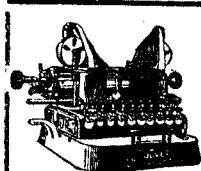
"I like this cow," replied Aunt Melinda, reflectively, "about as well as any cow we ever had, and Drusilla would be upset if anything happened to her."—Marshall Saunders in *The Youth's Companion*.

HOW TO HAVE A STRONG CATHOLIC PAPER.

"The way to have a strong Catholic paper," declares the Pittsburg Observer, "is for every family to take a copy of it and to pay for it and for every parish, society and merchant to advertise in it. There is no danger that it will have too much support. The more money it receives the more money it can spend to buy articles and to get news. The way to have a weak Catholic press is for the people not to subscribe for it or after taking it not to pay what they owe for it, so as to exhaust its capital, and for every one who has any organization to maintain or any business to carry on or any project to boom to ask for free advertising in it and get mad if this is not granted. The Catholic papers are not endowed or subsidized by the church. They must get along or sink into failure on the support accorded them. The more support they obtain the better they will be. The less their support the weaker their force and the sooner their end."—Catholic Register.

SAVING MONEY.

A Chicago trust company recently offered a series of money prizes for the best thoughts on the subject, "Why you ought to save money, and how you can do it." There were 541 competitors, of whom 190 were women. The first prize was awarded to Louis A. Bowman, of that city, and his thoughts on the theme are un-



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PUBLIC NOTICE is hereby given that necessary arrangements have been made for the proper and prompt enforcement of the provisions of the law for the

PREVENTION OF PRAIRIE AND FOREST FIRES

throughout Manitoba, the North-West Territories, and within the Railway Belt in the Province of British Columbia, and any persons violating in any way the said provisions will render themselves liable to the utmost penalty provided in that behalf.

SPECIAL ATTENTION IS CALLED to the necessity for the greatest caution being observed in the use of fire by settlers, campers, and others during the dry summer months, and to the penalties imposed for violation of the provisions of the law in this regard.

The penalties vary from \$5.00 to \$200.00, besides any that may be imposed by civil action for damages caused by such fires.

The following rules should be observed:—

(1) In building a camp fire choose a place that is sheltered from the wind, and clear away any moss or inflammable material surrounding it.

(2) Be sure thoroughly to extinguish your camp fire before leaving it.

(3) Be careful not to throw away a cigar stub or match on the prairie, or in the woods, before it is extinguished.

(4) Settlers desiring to burn brush and log heaps in clearing their land must do so at proper seasons of the year, and not allow the fire to escape from their premises.

(5) All employers of labor should see that their employees whose work is in the open air are furnished with copies of the Act respecting prairie and forest fires or other instructions in regard thereto, as such employers are responsible for any violation of the law caused by their servants.

As every person in the community is liable during the dry seasons, to suffer more or less by prairie or forest fires, and as it is an undoubted fact that in most cases these are started through carelessness, it is hoped that these suggestions will be observed.

SETTLERS ARE THEREFORE EARNESTLY REQUESTED to co-operate in every way possible with the officers of the Government with a view to the prevention of fires and the strict enforcement of the law in that behalf.

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