

Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

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NOTICE.

Owing to the strike of the Printers, which has forced upon us an accumulation of work, we are only able to give our readers this week four pages.

CURRENT COMMENT

The advent of the Hon. Joseph Martin last week was heralded by a great blare of trumpets from the Tribune, and by a smaller blast from the Telegram. He came to unobscure himself to the public on the political questions of the day. One of his quondam colleagues sized up his motive fairly well when he said that the irrepressible "Joe" belonged to that class of men who, having once tasted the sweets of publicity, cannot bear to be forgotten and must advertise themselves now and then. "Joe" Martin's speech in Selkirk Hall turned out to be what the French style "a sword-cut in the water," labor lost, "no go." Mayor Sharpe, who was first announced as the future chairman of that gr-r-r-r meeting, thought better of it, refused to be made a fool of, and went off shooting ducks or chickens, leaving Alderman Chris, Campbell as the sole vocal supporter of the bellicose "Joe," and all that the worthy alderman did was, at the close of the flamboyant tirade, to commend in a few very guarded words to the consideration of the audience the speaker's effusion. Cheers for the orator of the evening were then called for by one of the Tribune editors. Both the Tribune and the Telegram reported the speech at great length, the former devoting its entire editorial space to the main ideas of that harangue. But the Free Press, whose circulation is greater than that of all the other dailies in the Northwest taken together, did not deem the speech worthy of any notice further than a condensed report which was, however, more informing and correct than the lengthy reports of the other two local dailies.

Dr. J. K. Barrett's letter to the Free Press on "Mr. Joseph Martin's Politics"—which we reproduce in this issue—has evidently struck home, since the editorial section of Monday's Tribune is all made up of a laboriously feeble attempt to refute it. The point which Dr. Barrett's develops with such admirable cogency is not, as the Tribune attempts to twist it—whether Quebec had or had not any choice in the maintenance of separate schools—but how the pivotal province has fulfilled her duty in that respect. Dr. Barrett's contention is that Quebec maintains separate Protestant schools in a state of independence which proves that she is not despotic, and which has no parallel in Ontario. The latter province grants as little as possible, the former as much as she can. This throws a flood of light upon the difference between a Catholic and a Protestant majority. The one can be trusted to be just to those who dissent from it on religious questions, the other cannot. The experience of Catholics in Manitoba, and the Northwest Territories proves this. As soon as the Protestant element became an influential majority in this province it began to attack Catholic separate schools and ultimately suppressed them. For the last thirteen years the Territorial Government, representing a growing Protestant majority where the first settlers had been at one time chiefly Catholics, has been steadily curtailing the rights of the Separate Schools till it has reduced them to little more than a name. Hence the necessity of safeguarding, by special provisions in the constitution of the new provinces, the minority rights which the local Protestant majority cannot be trusted to respect.

The Montreal "Star," of the 16th inst. has this to say of Mr. Joseph Martin's re-appearance on his old stage in Manitoba.

Neither of the existing political parties pleases him; and he wants a third. How long the "third" would please him, it would be difficult to predict; for Mr. Martin has a way of becoming rapidly dissatisfied with his political associates. If he be left alone in his third party, however, he will probably get on very well with it.

It would do the politics of this country no harm to be stirred up by a good, active and spicy "third party" campaign. But Mr. Martin is in danger of making the fatal mistake of turning "Quebec" into a political target. That may split the ears of the groundlings and get him a lot of public-meeting enthusiasm; but it absolutely prevents any movement he may inaugurate from being taken seriously.

Quebec is a part of the Dominion; and the government of the Dominion cannot be carried on without reference to its opinion. No Dominion Government has ever ignored Quebec and lived. No political leader ever succeeded in consolidating a tolerant and common-sense Protestantism against "Quebec." When a politician begins business by mouthing against this province as if it were the camp of an enemy he condemns himself to nothing more than a superficial local notoriety until he learns better. Sectionalism of any kind can never be a national policy in Canada.

The funeral of Patrick A. Collins last Monday in the city of Boston, of which he was the popular and respected Mayor, shows the growing influence of the Irish Catholic element in that erstwhile home of fanatical Puritanism. We read that the business life of the Hub was stopped to do reverence to his memory. Schools, courts, trade exchanges, municipal offices and manufacturing establishments all suspended operations, some for the day, some for the period of the services at the cathedral of the Holy Cross. Every where were emblems of mourning. City hall, the public buildings, the newspaper offices and many of the commercial houses were draped in black, while flags were at half mast all over the city, and on the ships in the harbor.

We note with pleasure that the Montreal "Star" calls Manitoba "the central province of the Dominion," adding that "there is no other province whose affairs command more general interest."

The Casket records the following curious fact:—

In the journals of the House of Lords the proceedings of Saturday are still headed "Dies Sabbati—the Sabbath Day," just as the name is used in the liturgy of the Church; and in the standing orders there are yet one or two "Sabbath Orders," referring to Saturday. In spite of Puritanical efforts to overlay the Gospel with the Old Testament, Sunday continues to be called by its proper Christian name, the Lord's Day, and we are glad to see this name used by the Alliance with whose efforts to stop unnecessary work on Sunday we have much sympathy.

COUGHERS, HAWKERS, SPITTERS

Public expectation is against the common law, against the laws of health also, when the throat tickles, that's the time you need Catarrhoxone; it soothes away the irritation, cuts out the phlegm and loosens the tight feeling. You'll quickly cure that Catarrh and throat trouble with Catarrhoxone. It positively prevents new attacks and cures Catarrh forever and for all time to come. Don't take our word for it, try Catarrhoxone yourself. Once used you'll be delighted with its pleasant and helpful influence.

Regina Notes.

Inauguration day—Sept. 4—was one never to be forgotten by Regina citizens and those who assembled at the Capital City to celebrate the great event, the birth of the Province of Saskatchewan.

Their Excellencies, Lord and Lady Grey, with their daughter, Lady Evelyn, made a most favorable impression upon all who had the pleasure of seeing them. Lord Grey certainly will not soon be forgotten by all those young folk who received from him such an admirable address in Victoria Park on the morning of September 4th. In fact, all who heard him were most favorably impressed.

The Misses McCusker left on Tuesday evening, Sept. 5, for St. Mary's Academy, where they will resume their studies in that very excellent institution. Miss McCusker, having passed a most creditable examination at the close of last term, will, this year, graduate. We wish them both excellent health and a successful year in their studies.

The Sisters of Our Lady of Missions, who have opened a Convent here, have moved into the commodious residence on Albert Street vacated by Mayor Laird, and are now ready to receive pupils. Rev. Father Saffa has moved into the residence beside the new church.

Work on the church is progressing very favorably, and it is hoped it will be ready early in October.

Most beautiful weather prevails, and farmers are in good cheer over a splendid crop. Mr. Frank Malone returned from the east with his bride the first of September, and the young couple are living on Broad Street. Your correspondent tenders congratulations and best wishes for a prosperous and happy journey through life.

GENA MACGARLANE

Clerical News

Rev. J. B. McDonald, pastor of Grafton, N. Dak., spent last Sunday at Portage la Prairie, whither he went with Dr. Ryan of Grafton, son of Judge Ryan. Father McDonald preached morning and evening in Father Viens' church. On Tuesday evening he slept at St. Boniface College, where he said the student's Mass the next morning at 8. He returned south by the Great Northern on Wednesday.

Rev. S. J. Arsenaull, pastor of St. Thomas, N. Dak., came here last Monday and took the eastbound C.P.R. train on his way to Prince Edward Island, whence he will bring back his mother and sister to reside with him at St. Thomas. He will be absent about three weeks.

The Most Reverend Metropolitan of the Catholic Church in Russia, Count George Schembek, died last month at Poremby, near Craew. A solemn requiem service was held in the church of St. Catharine, on the Nevsky Prospect, St. Petersburg.

Steps are being taken for the canonisation of a very remarkable Franciscan missionary Bishop, who went to his reward as recently as 1866—Dr. Anastasius Hartmann, O.S.F.C., who, at the time of his death was Vicar-Apostolic of Patna, in North-Western India.

The Right Rev. Dr. Dunne, Bishop of Bathurst, Australia, has been able to make the announcement that his Cathedral and house are entirely free from debt. The total cost of the Cathedral was £25,000. The Bishop's house was commenced three years ago, and erected at a cost of £5,000.

After visiting the scenes of his youth in Ireland, Archbishop Glennon, of St. Louis, is visiting the cathedrals of England, France and Germany. From these monuments of mediæval times he hopes to secure inspiration for the building of his own metropolitan church in the archdiocese of St. Louis. With the money practically in hand the Archbishop does not intend to be hasty in the matter of building. When the cathedral is finished he promises something for St. Louis equal to some of the magnificent structures of Europe. The Archbishop will return to the United States some time in September.

The Right Rev. Z. Racicot, Bishop of Poggia, and Auxiliary to the Archbishop of Montreal, arrived here on Wednesday on a visit to his nephew, the Archbishop of St. Boniface. Mgr. Racicot is accompanied by the Rev. Canon Martin, of the Montreal Cathedral chapter. They will make a tour of the French Canadian parishes.

Father Drummond went last Saturday to Crystal, N. Dak., where he said Mass and preached for Father J. B. McDonald, who was enjoying a short holiday with Dr. Joseph Ryan at Portage la Prairie. Father Drummond was the guest, at Crystal, of Mr. J. J. O'Sullivan, who had already threshed all his wheat on his eight quarter sections. Mr. Fahey, who drove Father Drummond to Mr. O'Sullivan's house, served Mass the next morning, while the choir sang very well. His daughters taught catechism after the Mass. The church was crowded and there were several communions. After dinner Mr. Dunlop, who had come with a fine team of dapple greys from St. Thomas, twelve miles off, drove Father Drummond there, where he preached at the evening service. Next morning he and Father Arsenault, the pastor of St. Thomas, took the train for Winnipeg.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

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Persons and Facts

Miss Josephine Bawlf returned to Loretto Abbey, Toronto, last Saturday.

Last Monday evening a large number of devoted friends foregathered at the C.P.R. station to bid farewell to the Mother Provincial of the Sisters of the Holy Names and to the Superior of their St. Boniface convent. Both were leaving by the transcontinental, via the Lakes, for Montreal, to attend the General Chapter of their Order, which opens on October 6. They may not return, though hopes are entertained by the many admirers of the Mother Provincial, who has so ably filled her office during the past ten years, that the Chapter may send her back to the west.

The rumored conversion of Lord Dunraven to the Catholic faith, which has recently been authoritatively and definitely denied, will recall the circumstance that his father became, late in life, a Catholic at the same time as Mr. Monsell, the first Lord Enly, who had a seat in a Liberal Cabinet. Both Lord Enly and Lord Dunraven were powerfully influenced by Aubrey de Vere.

Three

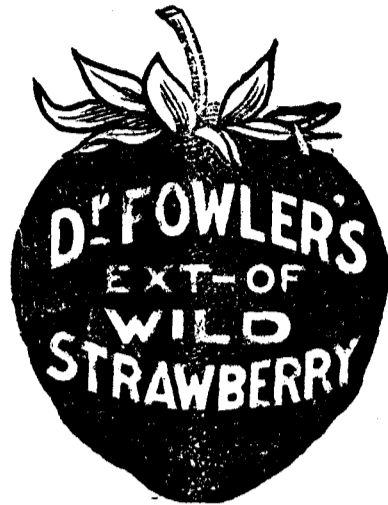
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Notes from Ste. Rose

Let us go with the rest through the smiling land and meet his Grace who comes to make his archiepiscopal visitation. How gaily the flags flutter in the summer breeze, borne aloft by our numerous horsemen and on the whips of those who drive; how richly the road is adorned by fields on either hand of golden grain in stooks, until we approach the village, where we see other decorations, branches of trees, flowers and flags, etc., and here, in the afternoon sunshine a goodly array awaits to welcome our chief pastor when he comes as representative of Our Divine Lord, the children of Mary, Band, Children of the Confirmation, and all the population, they conduct him and his attendant clergy to the church where Baron de la Rue du Can expresses the sentiments of the congregation in an admirable address, worthy of the Christian nobleman who reads it and of the distinguished prelate in whose honor it is read. His Grace in reply spoke of the Church and her mission to teach all nations throughout all ages, he told us that empires and kingdoms pass away, and the individual withers, but Holy Church continues her triumphant course indivisible and immortal. He spoke, as his Lord's ambassador, with majestic power, but with all humility in his own person, and all who listened to him, equally fluent in French or English, must have been touched and enlightened by truths so clearly expounded in accents so convincing. With the tact born of true Catholicity of spirit by which Holy Church makes all nations welcome to her bosom, extending to them her maternal arms, he had a kind and approving word to say for the various nationalities in this parish, French and English, French-Canadian, Irish, and for its first inhabitants, the real founders of the mission, "Kings of the prairie," as he truly called them, stalwart and constant friends of the missionaries, giving them their love and their aid from the very commencement.

After Benediction of the Blessed Sacrament, his Grace, being vested in black, the procession re-formed to the cemetery, where the blessing of the newly erected cross with its life sized figure of Christ, took place. And now our dear dead rest in the shadow of the Cross which the succeeding hours cast over them. The pitiful hands of Our Lord raised on high made us think of the hands of Moses lifted up in prayer for the chosen people, when he let them fall from weariness their enemies prevailed over them, so now, and in all time, we to the nation that drags down this symbol of mercy, of Divine Expiation, for, as long as the Eternal Father beholds it, He hath pity on His people.

The next day, Tuesday, the congregation received the Blessed Sacrament, and after High Mass with three priests, his Grace, presiding at the throne attended by his chaplain, spoke to us again and explained to the children, of whom nearly 50 were confirmed, the gifts of the Holy Ghost.

THE MOST MORAL PEOPLE

"Connaught, Catholic to the core and poverty-impressed, continues the fairest garden of national virtue on the face of the earth," says the Montreal "True Witness." "The statistics of Irish population, just published, show that immorality is unknown among the Catholic people of Connaught. The illegitimate births count barely one-half of one in every thousand of the entire population, Catholic and Protestant. In Munster the rate is 2.2 per 1,000; in Leinster 2.6 and in Ulster 3.4. The average rate for Ireland as a whole is the lowest of any nation for which statistics are published."

MR. JOSEPH MARTIN'S POLITICS

(From the Free Press)

Sir,—I have read in to-day's Tribune the speech of Mr. Joseph Martin and the editorial comment thereon. The whole burden of both speech and editorial seems to be a dreadful nightmare on French domination and the French hierarchy. And why all this abuse of Quebec? What has the ancient province done to merit it all? Are they trying to uproot the British constitution and bring upon the rest of Canada the destruction of her ancient rights and privileges? Is she asking anything for herself and her people that she has withheld in the slightest degree from her fellow subjects of another race? These are pertinent questions and require a careful scrutiny. Will Mr. Joseph Martin or his admirer, the Winnipeg Tribune, be good enough to point out to us any one instance in which the people of Quebec have shown any disposition to curtail in any way the rights of their fellow citizens of Canada. Let them produce their evidence and confound our contentions to the contrary. Let them go down to the province of Quebec where this dangerous hierarchy holds sway and tell us how their English speaking brothers are treated. Surely if Quebec is such a danger to the rights and liberties of the rest of Canada, it should be doubly—ah, trebly dangerous to that portion of Canada lying within her own boundaries. I therefore invite Mr. Martin and the Tribune to come down with me to that province and view in all its nakedness the dreadful treatment meted out to its Protestant friends by the French Canadian majority, led on by the hierarchy of their church. It is nothing unusual in that benighted province to find English-speaking Protestants elected to represent constituencies overwhelmingly French and Catholic, and not one word of reproach coming from the priests and bishops. Will Mr. Joseph Martin and the Tribune tell us how many English-speaking and overwhelmingly Protestant constituencies are represented by French Canadian Catholics, or for that matter by any Catholic of any race or tongue. If Quebec was graspingly stretching out as Mr. Martin would have us believe, to rule and ruin this country, would such great toleration reign within her own boundaries, where this dangerous hierarchy are supreme. During the debate on the autonomy bills creating the new western provinces, every Protestant member from Quebec bore eloquent testimony to the tenderly tolerant treatment that the majority in Quebec showed the minority.

And now, sir, coming to those dreadful separate schools, which, next to the stomach and unsettle the reason of Mr. Joseph Martin and the Tribune, let me ask who is responsible for them? They were first called into existence in Canada, in the province of Quebec—not by the French hierarchy, but by the English-speaking Protestants. That, sir, was the beginning of separate schools in Canada. And why? Simply because these Protestants were in the minority. Quebec listened to their prayer and like sane, sensible, and liberty loving people, said the prayer of the minority is reasonable. And they granted the prayer. I defy Mr. Joseph Martin or the Tribune to give me one single instance in which they

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have failed to honestly and faithfully carry out all they then granted. Nay, more, I challenge either Mr. Joseph Martin or the Tribune to give one instance where the French majority ever refused to grant any reasonable request asked for by the Protestant minority.

Again, when separate schools were established in Manitoba, the Catholic population was the majority. When the majority became Protestant those schools were abolished and abolished in the most disgraceful manner. It is all very well for Mr. Joseph Martin to get up before a Winnipeg audience and prate about public men violating their public pledges, etc.

Sir, I venture to say that there never was a public man in Canada, either past or present, that has been guilty of a meaner act of repudiation than he himself. Did the citizens of Winnipeg forget this when they were cheering themselves hoarse last night? When Mr. Joseph Martin wanted to bring himself into power in 1888, he made the most solemn pledge to the electors of St. Francois Xavier that if they would elect Mr. Francis, a Protestant Englishman, and defeat Mr. Burke and the then government he would not pass any legislation inimical to their schools or language. These French electors took him at his word. They elected Mr. Francis and brought Mr. Martin into power. Two years afterwards he shamelessly and most dishonorably violated these sacred pledges. A pretty kind of individual to hold up the standards of honor and honesty in the politics of Canada. A clean and honorable gentleman, truly, and well fitted and equipped to criticize the conduct of our public men.

Also, Mr. Editor, the Catholics were again in the majority in 1875, when separate schools were given to the Northwest Territories. In every instance in the history of separate schools in Canada, save in the province of Ontario, the Catholics were in the majority wherever those schools were established. They were always established on the prayer of the minority—and granted. Why, then, this howl for their abolition? Is it because circumstances have changed and the Catholics are in the minority? Or is it because the great, good, pious and tolerant gentlemen who are howling for their abolition have learned that what they asked for when in the minority is not good for them now that they are in the majority.

This whole agitation against Quebec, when boiled down, amounts to this: A solid Quebec stands for justice and right and Mr. Joseph Martin and the

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Tribune are provoked because they cannot get a solid Protestant vote to stand for injustice and intolerance. Forty per cent. say: "Treat us as we have always treated you." And because Mr. Martin can only get a percentage of the sixty per cent. ("Goats," with Biblical appropriateness he calls them) to follow him in his disrupting policy, he gets mad. It will be a sad thing for Canada, its prosperity, and its peace, when Mr. Martin's third party is an influence in the land.

J. K. BARRETT.

Winnipeg, Sept. 15.

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THE PRIZE IDIOT

The "Leader" of San Francisco has discovered a reporter on the "Call" of that city, who is the banner blunderer

in describing Catholic Church ceremonies. This reporter was at the San Francisco Cathedral on the Feast of the Assumption, and he told the readers of his paper on the following day that "at solemn Benediction the Archbishop besprinkled the altars and blessed the holy rituals with incense." "Besprinkling the altars at solemn Benediction is certainly a novel ceremony," says the "Leader." "It is unknown in Catholic liturgy. Only the rubricist of the 'Call' could detect the Archbishop in such a performance. We are quite sure his Grace knew nothing about it, unless he has experienced the joy of reading the 'Call.' But 'blessing the holy rituals with incense' surpasses the other weird effort of the reporter's fancy. It is unintelligible, impossible, and unimaginable. It is the conception of a simpleton, or the delusion of a pipe-dream. It means as much as if the reporter had written that a policeman had arrested the sidewalk for vagrancy."

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FATHER DUHIGG'S RETORT COURTEOUS

Father Duhigg, of St. John's church, New York, knows how and when to use the "retort courteous" so as to make it most effective. The other day, without the knowledge of Father Duhigg or any of his assistants, Miss B. A. McNamara, one of the parishioners, supposing Mrs. Mackay (wife of Mackay, the millionaire) to be a Catholic, wrote a letter to her, calling her attention to the work which Father Duhigg had accomplished in the erection of the fine new parish school, and asking her for a contribution toward the equipment of the class rooms. Some days later a letter was received at St. John's rectory, addressed: "Miss B. A. McNamara, or Father Duhigg, St. John's Parochial School." Father Duhigg, not being able to find Miss McNamara, opened it. The letter follows:—

To Miss B. A. McNamara:—
 Madam: Yours of the 15th has been forwarded me here, and in reply I wish to tell you that I absolutely disapprove of parochial schools of the Romanist faith, and consider them a grave menace to our country. Needless to say, I am not a Romanist, and will not help you.
 Yours truly,
 KATHERINE MACKAY.
 Aug. 17.

On the next day Father Duhigg forwarded this reply to Mrs. Mackay at Saratoga:—

Mrs. Katherine Mackay:—
 Madam: Rather astonished, I assure you, by a note received from you this morning. I was not aware of the fact that any one in this parish had written to you in relation to our new school, and regret that you were disturbed about the matter. The information you volunteer, viz., that you absolutely disapprove of parochial schools of the Romanist faith, and that you consider them a grave menace to our country, simply reveals a condition of mind. The opinion is characteristic. In the schools you dislike so much we teach our children the ordinary courtesies of life. As an example, we would tell them that the use of the word "Romanist" betrays bad form, and that nice, intelligent people would not be guilty of such a blunder.

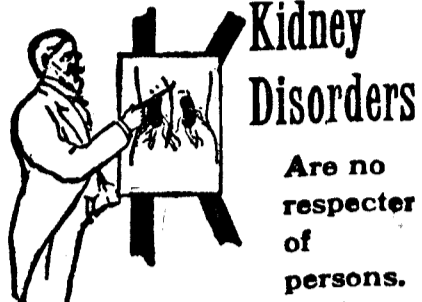
Faithfully yours,
 THOMAS S. DUHIGG,
 Rector of St. John's.

It is to be hoped that this gentle but firm rebuke of Father Duhigg's will improve Mrs. Mackay's manners. People who think and speak of Catholics as "Romanists" are, however, usually beyond improvement in that regard.
 Sacred Heart Review.

CHILLS PROVE FATAL!
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THE COLLEGE TAILOR

By Michael Earls, S. J., in Donahoe's for September
 Jimmy, I have said, was our college tailor. He never acquired elegance in his art; to the last he was more proficient in mending than in constructing. He was by long practice an adept at patches, a kind nurse to battered elbows but his hands trembled when they attempted to ply the scissors over a curved line. Angles, acute or obtuse, never troubled him, but the patch that required any curved line, spherical or elliptical, set him trembling like a boy before his examiners in school. Many an outer garment showed where Jimmy had, though unconsciously, squared the circle. Yet there was never any great fault-finding over Jimmy's clumsy work, nor was there, during his early years as college tailor, any incentive to spur him on to artistic achievements. His customers were only the college boys, who brought their fine walk-out clothes from home; for the rough wear of yard-play and beaches they were glad to take the strong jackets and trousers, graceless though they were, that Jimmy made. It mattered little to the St. Botolph boys on ordinary days whether their coats hung as shapefully from their shoulders as a London tailor could make them, or whether the legs of their trousers were, to the very thread, of even length. Yard-play at St. Botolph's was vigorous action, not sedate posing as in a parlor, and we needed sturdy garments for the daily fray, cloth that would not blanch in ten rain storms, and stitches that would not give at a score of wrestling bouts. Only two boys in



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my time at St. Botolph's were not patrons of Jimmy's handiwork, and they received many a scolding from home for expenses in dress. The rest of us, whatever our other failings were, had no such complaint against us. One of Jimmy's philosophical quips remains in my memory, as if I had heard it but yesterday, and the occasion of his using it comes back to me whenever I ask for a second cup of coffee at breakfast. It was at breakfast whilst Jimmy, according to his wont, was serving us seniors, that I said, "Jimmy, I think I'll take a little more coffee."
 "Kempis says, 'rather a little less than more,'" Jimmy replied, as he stooped to take the cup.
 "Yes," said I, "but Kempis is not quoted in Tongiorgi."
 And Jimmy looking down as if in pity, said, "Quid inde?" and moved off victorious.

PROVED A FOOL
 A converted infidel once told me this story: "A preacher once said: 'I can prove to an infidel in five minutes that he is a fool.' An infidel heard him, and said to the preacher: 'I am an infidel, and I am no fool. I have lectured against Christianity for ten years and I tell you that there is nothing in it!' 'Well,' said the preacher, 'you are an infidel, are you?' 'Yes, sir,' replied the infidel.
 'And you have been talking and lecturing against Christianity for ten years?' said the preacher. 'Yes, sir, I am sure there is nothing in Christianity,' said the infidel. 'Well,' replied the preacher, 'don't you think a man is a fool who will spend ten years of his life talking and lecturing against something which has nothing in it?' After some hesitation the infidel said: 'Ye-e-e-es.' 'Well,' said the preacher, 'I have proved my proposition to be true by you and have two minutes left.'"
 —Christian Leader.

THE MISSION PRIEST'S PRAYER

"Ask, and it shall be given you; seek and you shall find; knock and it shall be opened to you." St. Matt. vii, 7.
 Ask, seek, knock.
 Oh God! guide Thou my flock,
 Lest groping round this earthly scene
 They vainly seek in things terrene
 For shadows that but mock.
 Ask, seek, knock.
 Man's word is useless talk.
 From God alone must come the love
 That tunes the heart to things above,
 Supreme to hellish shock.
 Ask, seek, knock.
 My tiny little knock
 Sounds faintly up at heaven's gate,
 As patiently I outside wait
 In sacerdotal frock.
 Ask, seek, knock.
 As onward moves the clock,
 From holy shrine ascends the prayer
 Of God's own Son incarnate there;
 May it enforce my knock!
 Ask, seek, knock.
 May God preserve my flock
 From worldly soil and Satan's guile,
 Past death's uncertain dark defile!
 This is my daily knock.
 REV. J. D. MACLEOD.
 New Glasgow, May, 1905.
 (In the Casket)

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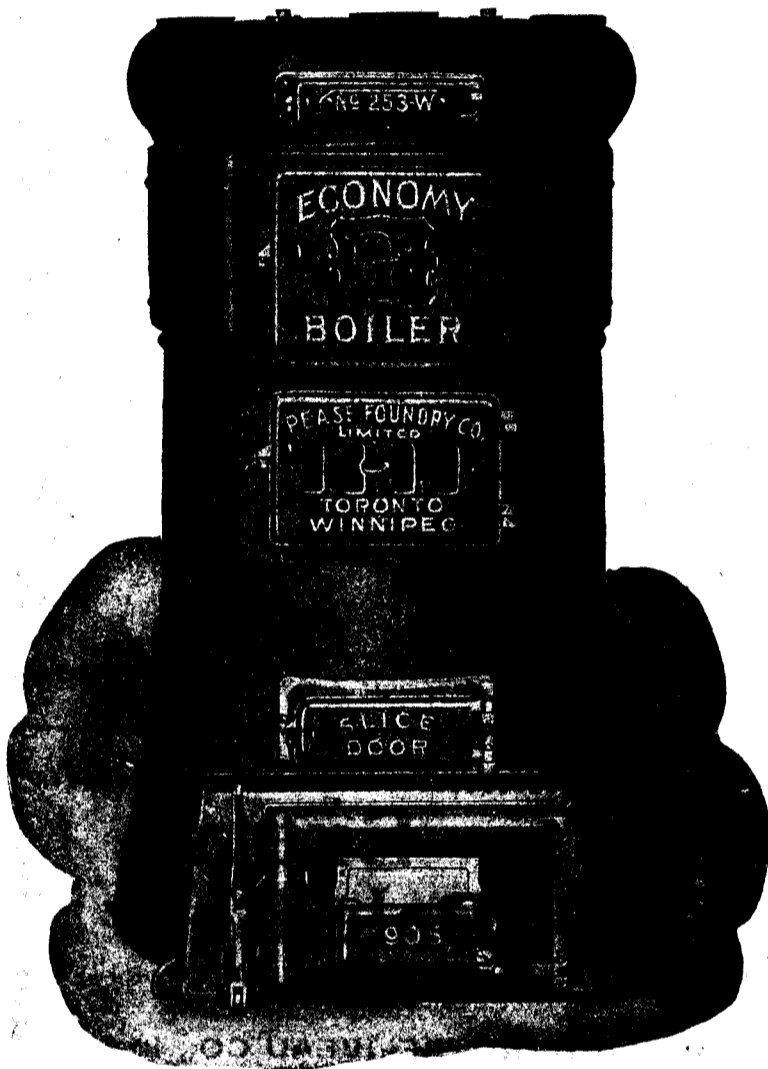
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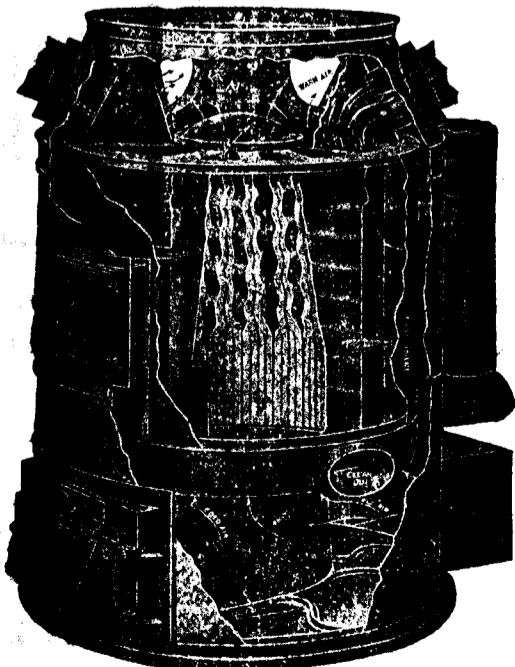
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