

# Northwest Review.



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## CURRENT COMMENT

The English "Review of Reviews" for June, says: The "Dublin Review" publishes under the title, "Was Luther Insane?" a paper by Miss J. M. Stone. She quotes from the Catholic humanist, Cochran, that in his monkish period Luther, "appeared to the brethren to be of a strange humor, the result, they thought, either of diabolical possession, or of a tendency to epilepsy." Once during Mass Luther fell down in the midst of the choir raving and writhing, with shrieks. His alleged fights with the devil are adduced. In the Wartburg he was tormented by a thousand Satans, and declared the place was full of cunning demons. Miss Stone says: "In the realistic manner in which he describes these encounters, there is a latent probability in the view that his brain, never very well balanced, deprived gradually of its legitimate food and fed with the gloomy, hopeless theories of fatalism, became really diseased." The Protestant Haurath ascribed Luther's mental sufferings to convulsions or cramps of the main arteries. The writer (Miss Stone) closes with the query, "May not the true inwardness of the case lie in the term, mental aberration?"

"These remarks, by a Catholic writer," says the Review of Reviews, "may be set down to anti-Protestant prejudice. But in the London Quarterly Review, Mr. E. K. Kellett, writing on the Reformation, shows how Protestants are revising their views of the great movement from which they sprang. He says the Reformation was a middle class movement, and Luther and his coadjutors, 'might have been men of England of 1832, for all their sympathy with the peasants and their grievances.' The writer refers to Luther's furious denunciation of the unhappy peasants in revolt. 'He urged the princes to slay the rebels like dogs, and promised heaven to all who fell in the bloody work.' Mr. Kellett says of Luther, 'He had begun with a holy crusade against immorality, and in 1540 he gave a secret sanction to the bigamy of Philip of Hesse, and when the secret leaked out denied all knowledge of the transaction. When confronted with proofs he defended his falsehood in language worthy of a Jesuit. 'The secret 'yea,' he said, 'must for the sake of Christ's Church remain a public 'nay.' Thus far the Review of Reviews, which is, of course, jointly responsible with Mr. Kellett for the gratuitous fling at the Jesuits, but this pandering to popular ignorance and prejudice does not prevent this article, which we have quoted entire, from being, on Mr. W. T. Stead's part, a strong confirmation of the traditional Catholic view that Luther was deeply tainted with insanity and mendacity."

In the "Century" for June Mr. E. T. Seton has a good word to say for the much-maligned gopher, which he calls "The Master Plowman of the West." Darwin proved that earthworms are the makers of the black loam. But there are no earthworms south of the Saskatchewan and west of the Mississippi valley, except in the narrow humid belt along the Pacific Coast. How then is the black earth of Manitoba and Assiniboia produced? By many burrowing animals, the most important of which is the pocket-gopher. This burrowing rodent, with its stout, rat-like form, its powerful forelegs adapted for digging, and its large cheek-pouches opening outside of the mouth, forms tunnels from two to three inches wide by one and a half inches high, about a foot from the surface. It works day and night,

summer and winter. Mr. E. T. Seton has heard more than one Manitoba farmer say that he reckoned the yield was doubled when the gophers had turned up the ground. From investigations all over the region mentioned, the writer concludes that the gophers completely plough the surface of the country—that is, turn it all over to a depth of six or eight inches—at least once in two years. Mr. Seton prefers the gopher to the earthworm.

Darwin, he says, concluded that the earthworm in five years brings up soil enough to cover the ground one inch thick, and that, therefore, the result of its labor is of vast importance. I reckon that the pocket-gopher does this in five months. It does not do it in the same way nor so effectively, because the earthworm actually digests the substance of its castings; but it is evident that the pocket-gopher's method answers the purpose of fully disintegrating and mixing the dead vegetation with the soil to produce a rich and fertile black loam."

Gentle reader of the daily Winnipeg papers, you read no doubt last week of the "remarkable and weird performances" of the White Mahatma, how his mind-reading at the Y.M.C.A. Auditorium was "immensely clever," how the message from Sedley Blanchard, a well-known Winnipeg lawyer, who died nearly 20 years ago, was "inexplicable, bewildering, the climax to a series of most startling phenomena." You were doubtless impressed with this extraordinary manifestation of preternatural powers. Perhaps you even stifled an involuntary regret that you were not there. But those who were and had no journalistic axe to grind say it was a miserable fiasco. Scores of amateur entertainers in this city could have done the mind-reading tricks infinitely better. There were only two messages from the dead, one each night. The first was delivered to an unknown travelling physician, whose very name was given as Walters by the Free Press and Walton by the Telegram, and who was most probably a confederate, coached for the occasion, and acting his part rather better than the White Mahatma himself. The second message bearing the signature of Sedley Blanchard, was delivered to the Hon. Hugh John Macdonald, who admitted that the signature "was very like what he could remember of his dear old friend." Nothing was easier than for the White Mahatma, who spent several days in the city before his first performance, to secure a real signature of that well known lawyer and to imitate his writing sufficiently to be "very like what the Hon. Hugh John could remember." Rest assured, gentle reader, that there was nothing even remotely approaching the preternatural in the clumsy tricks of Mr. J. Randall Brown. We are far from denying that there may be real communications from the spirit world in some of these seances, in fact we hold that they are quite possible, only in that case the spirits that communicate are not the souls of our dead friends, but evil spirits masquerading as human souls and deceiving, as they most easily can, the "fools rushing in where angels the "fools rushing in." But the White Mahatma's performances admit of most obvious natural explanations and call for no supernatural intervention.

We begin next week the publication of a famous Catholic historical novel, "Dion and the Sibyls," which is, in many respects, superior to "Ben Hur" and "Quo Vadis." All three are concerned with the beginning of the Christian era, but there are, both in General Law

Wallace's and in Sienkiewicz's work passages too dangerously realistic; Mr. Miles Gerald Keon is absolutely pure. Moreover, his classic lore is more correct, and true to historic reality. He was trained in the schools where classical traditions are best preserved, and afterwards added to the invaluable Stonyhurst training the ripe fruits of his own subsequent reading. The result is that, in point of Roman atmosphere at the time of Christ, the Irish author is immeasurably above both the American and the Pole. With the two latter that atmosphere is palpably fictitious, a sort of compressed-air process; with Keon the classical surroundings are as natural as the air one breathes every day. And in the matter of scenes that never quit the memory, the "taming of the Sejan horse" is far more dramatic than the famous chariot race in Ben Hur. To read such a book as "Dion and the Sibyls" is to get a liberal education, and that you get without extra cost, simply by reading your Catholic paper.

We often wondered at the zeal with which the "New Century," a high-toned Catholic weekly, published in the capital of the United States, assiduously and pathetically applied itself to the whitewashing of American officials in the Philippines. The mystery is now explained by the appointment of the former manager of that journal to the secretaryship of the Panama Canal Commission. On this significant fact the Philadelphia "Catholic Standard and Times" makes this sarcastic comment:

"The 'New Century' was not only the greatest Catholic paper in the world (as it claimed), but it was a most disinterested supporter of Mr. Secretary Root and Mr. Secretary Taft, and an indignant protester against the base charge of proselytizing in the Philippine schools. This disinterestedness failed to make the 'New Century' the great success it ought to have been. But it is consoling to know that, though failure overtook the noble ambition, the disinterestedness is not to be left entirely unrequited." The "Catholic Citizen," of Milwaukee, which has absorbed so many other Catholic journalistic ventures, has acquired control of the "New Century," and now issues it simultaneously from Washington and Milwaukee.

A correspondent writing to the "Notes and Queries" editor of the San Francisco "Leader" propounds the following grave and serious question:

"Query Editor—Dear Sir: What punishment do you think is fit for a man who eats pie with his knife? This is a serious question. Kindly answer it in the same spirit."

FASTIDIOUS.

The patient editor gives the following equally serious reply:

"Dear Fastidious: A man who can eat pie with a knife without cutting his mouth deserves one of Carnegie's medals for heroism. However, to punish him you might make him read the stuff called 'society items' in the great dailies."

Protestant writers charge Catholics with the absurdity of a vicious circle. But what is a vicious circle? A vicious circle is the using of two propositions, equally uncertain, to prove each other. Thus, Protestants claim that Catholics prove the authority of their scriptures by the infallibility of their church, and then prove the infallibility of their church from the authority of their scriptures. Dr. Mullaney meets this formidable statement in this manner:

"A Catholic argues with a person who believes in the authority of the scriptures, but does not believe in the doctrine of the

infallibility of the church. No one will tell us that the said Catholic is guilty of bad logic and is a sophist when he thus addresses such a person: 'Good Protestant neighbor, you acknowledge this book to be an authority: I shall show you from several passages thereof, that the church is infallible.' This is not a vicious circle, for there is no question between them of the authority of the scripture, and to such a person the Catholic does not prove the authority of the scriptures by the infallibility of the church. Hence, in this case, there is no vicious circle, for if he proves the infallibility of the church from the authority of the scripture, he only proves that which has been questioned, from that concerning which there was no dispute."

## Persons and Facts

Mrs. O'Hara and her daughter, Mrs. Dr. Donovan, of Neche, were here Thursday of last week on a pleasure trip. They reported that Mrs. Lavigne, the mother of Neche's Catholic pastor, was very seriously ill.

The Catholic Club picnic last week was a great success in spite of the thunderstorm which brought it to a close.

Mr. Chas. Menu has arrived from Belgium and has brought with him about three hundred Belgian immigrants, most of whom are going to the Northwest. About fifty of them will settle in and around St. Boniface. Rev. Father Vanneste, of Bruges, intends to come over and offer his services to Archbishop Langevin, and hopes to bring with him nearly thirty of his relatives. The Belgian government greatly favors emigration to Canada.

When Sir Daniel and Lady McMillan came to review the St. Boniface College cadets they had as guests in their splendid carriage Capt. and Mrs. Gautier, and on their second visit to the College two days later for the closing exercises Mrs. N. Bawlf took the place of Mrs. Gautier.

Miss Madge McKinley, chief clerk of the Brandon Post Office, was here on Thursday visiting her friends in the city before going to enjoy a well earned two months' holiday with her mother and sisters at Prince Albert.

Mr. Clement Scott, the great dramatic critic and a convert to Catholicism, died last Saturday in London after a prolonged illness. A matinee which was given in His Majesty's theatre for Mr. Scott's benefit by distinguished actors and actresses on the previous Tuesday, netted \$6,250.

Among the Belgians who came here last week under the care of Mr. Charles Menu, Dominion Immigration Delegate to Belgium, several have considerable capital. One man brought with him \$50,000 in cash, another \$25,000, another \$3,000 and two others \$2,500 each. There are no paupers among them. The day after the arrival of 50 of them in St. Boniface, 48 had found work.

The Rev. William Wonnacott, late curate of St. John's, Bovey Tracey, England, has been received into the Church by the Rev. Charles R. Chase.

The Tablet calls the story about Dr. Laponi having been dismissed from the Vatican because he was found to be a Freemason "a particularly malignant canard," and adds: "up to a late hour this evening (June 5) Dr. Laponi was still

physician to Pius X. and had not yet become a Freemason, and there is not the least likelihood that he will either be dismissed or resign his position for another ten years at least." He has not much to do, however, except to recommend the Holy Father not to work so hard, and to take plenty of exercise in the Vatican gardens.

## Clerical News.

The Rev. Geo. M. Searle has been elected Superior General of the Paulists to succeed the late Father Deshon. Thirty-six Fathers who have been in the order as priests for three years or more, voted in the general chapter held June 15 in New York. Father Searle is an Englishman, born in London 65 years ago. He was one year old when his parents came to the United States. He is a second cousin of Dr. Eliot, President of Harvard University and graduated there in 1857. While he was professor of Mathematics and Astronomy at the United States Naval Academy at Newport, he became a Catholic in 1862. In 1866 he went to Harvard University as assistant professor of astronomy and there remained till 1868, when he joined the Paulist order and was ordained priest in 1871. During his work with the United States Coast Survey, from 1859 to 1862, he discovered the Asteroid Pandora. He is the author of "Elements of Geometry," and a valued contributor to scientific journals on both sides of the Atlantic, but he is best known to Catholics as the author of "Plain Facts for Fair Minds." He was a warm friend of the late Jesuit Father Secchi, the eminent Roman astronomer, who at one time urged Father Searle's promotion to the Vatican Observatory.

A telegram received at Washington last Sunday from Manila announced the death there on that day of Archbishop Guadi. This gives a final quietus to the rumor that he was destined to succeed Archbishop Falconio as Delegate Apostolic to the United States.

Rev. Father Blain, S. J., is preaching the Jubilee mission at Lorette. Rev. Father Proulx, S. J., who returned from Ishpeming, Mich., on Tuesday, went that same evening to Lorette to assist Father Blain. Next week they will both preach the mission at St. Anne's.

Mr. Theophilus Pare took the soutane last Monday and is now an ecclesiastic living in the Archbishop's Palace.

Rev. Father Chaput, S. J., is preaching the jubilee mission at St. Felix, Dunrea.

News has been received in Montreal that Canon Archambault has been appointed first bishop of the diocese of Joliette.

## THE RELIGIOUS CRISIS IN FRANCE.

The Parliamentary majority represents about one-quarter of the French people. The popular majority, 200,000, by which they obtained control of the Chamber, strangely enough is the number of government officials who have to vote as the administration determines. "French politics cannot be properly understood," writes Count de Mun, "if the preponderating influence which the authority of the administration exercises on the course of the elections is not appreciated. It is the natural result of excessive centralization, of the imperfect organization of the system of universal suffrage, of the immensity of the number of officials who are of necessity subject to ministerial influence."—Editorial in the Messenger for May.

**EXERCISES AT ST. BONIFACE COLLEGE**

INTERESTING FUNCTION MARKS  
CLOSE OF THE ACADEMIC  
YEAR.

Last week in St. Boniface college were held the closing exercises of the college year. The convocation hall was beautifully decorated for the occasion. Bunting floated from the ceiling, and pillars and walls were illuminated by a profusion of flags—the white and yellow of the papal flag, the bold out-standing colors of the Union Jack, and the delicate shades of the recently adopted French Canadian ensign. About the walls were placed evergreens duand poplars and palms decorated the stage.

The hall was packed to its utmost capacity by the students, their relatives and friends, and friends of the college. Standing room was at a premium and fully six hundred people were present. The honored guests of the evening were Sir Daniel and Lady McMillan, who on their arrival in the college grounds were received with due military honors by the St. Boniface cadets.

The programme presented during the evening was as follows:

St. Boniface grand march.....  
.....P. de Mangleere, S.J.  
College Orchestra.

**PART I**

Distribution of medals and diplomas.

The Inchcape Rock.....Ch. Short  
La Souris qui n'a pas la langue dans sa poche.....A. Chenier  
Can the Soldier be an Atheist?.....  
.....A. Sparrow  
La poudre de Rebolledo.....  
.....Ph. Toutant  
Sancta Maria.....Faure  
Solo—A. Beaupre

**PART II**

Distribution of prizes.

Marmion and Douglas...L. Russell  
Waterloo.....J. Trudel  
The Black Horse and His Rider...  
.....D. Long  
Romance du 2nd concerto...Chopin  
Violin duett.....  
P. Bleau.....J. B. Tremblay

**PART III**

Distribution of prizes (continued).  
The Drummer Boy...J. McManus  
Les Cinq Brigands de Ch. Nodier...  
.....A. Lambert  
Spartacus to His Gladiators.....  
.....A. Baribeau  
Le Dimanche.....Delibes  
Glee Club

**PART IV**

Distribution of prizes (continued).  
La Tentation du Lepreux.....  
.....A. Bernier  
Robert Emmet's Defense...J. Walsh  
L'Epave.....A. Beaupre  
Loin du Bal (valse).....Gillet  
College Orchestra.  
God Save the King

**PRIZE WINNERS.**

Of this programme one of the chief features was the excellent declamations of the students. Seven English selections were given and six in French. For the best in each language a medal is awarded yearly. After listening to all, one might express as the judge did, regret that all could not receive the coveted prize. For even if two were rightly given the highest places, others were not far behind.

A lad of scarce ten years of age with distinct enunciation and natural gestures gave "The Inchcape Rock."

"Can the Soldier be an Atheist?" called for the calm speech of logic and argument, and was given in a good clear manner.

"Marmion and Douglas" and "The Black Horse and his Rider" in English and "Waterloo" in French, stirring war pieces, were given with much vigor and spirit.

"The Drummer Boy" and "Spartacus to His Gladiators" full of deep pathos both were given in a manner which moved all present.

"Robert Emmet's Defence," a stirring piece of patriotic eloquence, was given as Emmet himself might have given it, by Mr. James Walsh, a young Englishman of Irish ancestry. The three judges, Father Drummond, S.J., Father Cherrier and Dr. Belliveau, after due deliberation awarded the prizes as follows:

French Declamation—Medal, A. Lambert; honorable mention, A. Beaupre, A. Cherrier.

English Declamation — Medal, James Walsh; honorable mention, D. Long.

The medal for English declamation was presented by Lady McMillan. Before the judges had announced their decision Father Dugas asked Lady McMillan her opinion with regard to the speakers. She had the good fortune and good judgment to select those who, as it afterwards turned out, were chosen by the judges.

Besides the medals awarded for declamation, and the medals and scholarships won by students of St. Boniface in the university examinations, medals and prizes for work in each class and each subject in the college during the term were presented. The prefect of studies, Father Chaput, S.J., made many a young scholar and many proud relatives and friends glad as he read from his list the names one by one. The winners of medals in the work of the college were:

Bronze medal in philosophy—Presented by Lord Minto, governor-general of Canada, won by Albert Laurendeau.

Silver medal in the course of religious instruction—Presented by His Grace the Archbishop of St. Boniface, won by Norbert Bellavance.

Gold medal for the English course of Christian Doctrine—Presented by His Honor Sir Daniel McMillan, won by Joseph McManus.

Silver medal in rhetoric—Presented by His Honor Sir Daniel McMillan, won by Jacques Mondor.

Bronze medal in commercial course—Presented by His Honor Sir Daniel McMillan, won by George Dutton.

The medals for declamation, which were of gold, were the gift of "a friend of the college."

The music of the programme beginning with the stirring and inspiring "Grand March of St. Boniface," composed by Father P. de Mangelure, S.J., and played by the college orchestra, down to the closing selections rendered by the orchestra, was worthy of great praise.

At the close of the programme, the prefect of studies made announcements about the time of the reopening of college for the autumn term. The rector, Father Dugas, S.J., then said a few parting words to the students, and urged their parents to watch over them carefully that nothing in the way of training during the term be lost in the holiday season. He thanked the lieutenant-governor and his lady for their presence.

The lieutenant-governor expressed Lady McMillan's pleasure and his own at being present, and at being able to contribute somewhat to the work of the college by the presentation yearly of three medals. He congratulated the students on their aptitude in sports as well as in study, commending especially their military drill. He spoke of the unequalled opportunities this province presented to young men of energy.

The enjoyable exercises of the evening closed with the singing of the national anthem, after which the successful young men and their relatives came in for a good deal of handshaking and congratulation.—Free Press.

**INSPECTION OF CADETS**

SIR DANIEL McMILLAN MAKES  
HANDSOME OFFER TO ALL  
SCHOOL BOYS

WINNIPEG TRIBUNE, JUNE 20TH

In the presence of the lieutenant-governor and a large number of spectators, Col. Evans, C.B., reviewed and inspected the cadets of St. Boniface college on Saturday evening, and expressed his hearty approval of their military style, and on behalf of the representative of the King, announced that a stand of forty rifles and a challenge cup would be presented to the well-drilled boys of the colleges.

It was a fine evening, and warm, and the banner of England and the fleurs-de-lis on the blue flag of French Canada lifted languidly in the breeze when the smart turn-outs of Sir Daniel McMillan and Col. Evans swung briskly on to the fine parade ground of the college. The uniformed companies of boys came to the general salute and the bugles sang till the call could be heard in Winnipeg. With military directness the colonel sailed right into inspecting the boys, and the anxious Father who had spent three long years in bringing the corps to such

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perfection, was in some trepidation when the inspecting officer used a few words of command and orders with which his proteges were not altogether familiar. Nevertheless, the boys, with Gallic keenness, soon caught on to the "change of tune," and the colonel was more than pleased, and the Rev. Father d'Orsonnens, the clerical drill master, more than relieved. Nearly 90 boys took part in the manoeuvres, which were many and intricate, and held the interest of the spectators throughout. Colonel Pleased.

At the conclusion of the review Col. Evans spoke a few brief words of commendation and praise for the boys, and in doing so, said that he expected the St. Boniface corps would come out alright anyway, especially considering the fact that the father of the reverend drillmaster, Col. d'Orsonnens, was at one time the officer commanding military district No. 5, Quebec. He announced that next year, there was every probability that the lieutenant-governor would donate 40 rifles to the college corps and give a challenge cup for competition in squad firing.

Sir Daniel also addressed the boys in complimentary terms and corroborated the colonel's announcements. The governor's announcements were received with loud and prolonged cheering from the faculty and students; whereupon Col. Evans called for cheers for the soldier-priest and Father d'Orsonnens received full measure.

The officers of the corps are Father d'Orsonnens, drillmaster, Serg.-Maj. Sparks, instructor, No. 1 company, Capt. Albert Baribeau, Lieuts. Alphonse Paradis and Joseph Chabot; No. 2 company, Capt. Edmond Fritz, Lieut. Henri Manseau and Albert Sparrow; Bugle Maj. Dupas.

Among those on the parade ground or watching the drill were Sir Daniel and Lady McMillan. Col. Evans, C. B. Capt. Ketchen, R. C. M. R., Capt. F. E. Gauntier, A. D. C., Mrs. Gautier, Judge Prudhomme, Mrs. Prudhomme, the Misses Dubuc, Mr. and Mrs. E. Cass. Before the gubernatorial equipage drove off little Sergt. Chas. Belcher presented Lady McMillan with a magnificent bouquet of roses on behalf of his comrades, and Col. Evans on behalf of her ladyship, returned thanks.

On the governor's departure, the rector of the college, the Rev. Father Dugas, S. J., addressed the lads. The rector also invited Sergt. Maj. Sparks to visit the college, and hinted that a tangible recognition of the seargent's services to the corps would be made. The seargent will attend. There will be a jubilation and the boys headed by their fine bugle band, will pay a visit to Winnipeg and see what marching on asphalt is like.

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**Regina Notes.**

Sunday, June 19, Rev. Father Suffa, O.M.I., spent Sunday at Neudorf. Rev. Father Kim, O.M.I., was in the city. Rev. Father Kasper, O.M.I., conducted the services of the day. The altar was very tastefully arranged. Madame Forget sent two beautiful bouquets of cut flowers from Government house. The thoughtfulness and piety of Madame Forget are surely an example. She—the first lady in the land—amidst the multiplicity of her engagements never forgets her religious duties and may be seen every Sunday morning, all pomp and ceremony set aside, one of the most devout worshippers in St. Mary's Church. During the month of May Madame Forget sent six beautiful potted plants for the Blessed Virgin's Altar and a number of beautiful bouquets. In every good work connected with the Church a generous response always comes from Government house.

During this month daily devotions are held in the Church in honor of the Sacred Heart and are well attended.

Mr. and Mrs. J. C. Smith returned from their honeymoon trip and are now residing on Scarth Street.

On June 15, Miss Eleanor Caffarata, daughter of Mr. Jos. Caffarata was married to Mr. Harold Moubert by Rev. M. J. Kasper, O.M.I., at Beacon Hill Farm, Belle Plains. The Nuptial Mass was celebrated at half past nine at which the happy couple, the family and many of the friends present received Holy Communion. Miss Lowe acted as bridesmaid while Mr. Willie Caffarata was best man. The bride was handsomely gowned in cream silk and carried a shower bouquet of roses. A recherche dinner at which Rev. Father Kasper honored the newly wedded pair by his presence was served after the ceremony and a most pleasant afternoon was spent in out door sports. The weather was delightful, and after partaking of refreshments in the evening Mr. and Mrs. Moubert drove to their new home a few miles distant followed by the very best wishes of all present. The presents were many and came from friends in Moose Jaw, Winnipeg and other places. Among the guests known to Reginians were noticed Mrs. Jeffries of Winnipeg, Mr. and Mrs. Geo. Service of Moose Jaw, and Mrs. Fleming also of Moose Jaw. The bride resided for a few years of her girlhood in Regina, where many friends wish her and the husband of her choice happiness and prosperity through life.

On Sunday, June 26, Rev. Father Suffa, O.M.I., passed the day in the city. It was a never-to-be-forgotten day for twenty-nine of the children of this parish, for on that day they received their first Holy Communion. As previously announced the first Mass was celebrated at nine o'clock and the last at ten thirty. Rev. Father Kim, O.M.I., was the celebrant. The little girls were all most tastefully attired in white, wearing wreaths and veils, while the boys looked neatness itself in black suits with white ribbon bows. The ceremony was most edifying. How very orderly every detail was carried out. The children showed most careful training and seemed to have profited by the teaching of their zealous pastor Rev. Father Suffa, O.M.I., and their kind teacher, Mr. Krammer. At four o'clock in the afternoon the children renewed their Baptismal vows and received the scapular of Mount Carmel. Here, again, too much praise cannot be bestowed on them for the pious manner they profited by instruction given them. Rev. Father Suffa, O.M.I., after the service gave each child a beautiful souvenir of the happy day.

Rev. Father Kasper, O.M.I., spent Sunday south of Grenfell, returning Monday evening.

Masters John Trudel and Patrick Keenan have arrived home from St. Boniface to spend the holidays with their parents. Judging from their appearance St. Boniface must be an ideal institution.

The Misses McCusker entertained their young friends at their beautiful suburban residence on Monday evening in honor of their brother who is at home visiting his family. It was a lovely evening and a great number of young people availed

themselves of the genuine hospitality one ever meets on accepting such an invitation.

GENA MACFARLANE.

**A NEW RECRUIT FOR CONSTRUCTIVE MORMONISM.**

A lively sensation has been stirred up in New York by the published reply of Dr. Lyman Abbot to the anonymous letter of an unhappy wife. Dr. Abbot was the immediate successor to Beecher in the Plymouth Church and has been the editor of the Outlook for many years. He is an old man, whose large experience of life in all its aspects as an eminent clergyman should make him a sound adviser in the matter of morals. It is not a strange thing that an unhappy wife should carry her sorrows to him, as women have carried their griefs to their beloved shepherds from the beginning of the history of religion. The strange thing is that Dr. Abbott should print the letter of his correspondent even anonymously and reply to her through the columns of his paper, like the real or imaginary persons who give advice to oversick subscribers of secular newspapers.

The consolation and advice administered by Dr. Abbot seem still more inconsistent with his character and profession than the introduction of this sensational feature into religious journalism. His fair correspondent wrote to him that she was crazy with grief because her husband was in love with another woman. The husband justified himself on the ground that it is quite possible for a man to love two women at once, and that, on the whole, he still loved his wife the most. She asked Dr. Abbot if he considered such a situation possible and could give her any comfort in her sorrow.

The answer, published in the Outlook, accepts the view of the husband, points out that no man can find exclusive interest and attraction in the society of one woman, declares that all a wife has to ask is that she shall be first, like the reigning consort in Oriental seraglios, and advises this particular wife to dry her tears, banish her sorrows and make the best of the situation. The full letter contains many passages that recall the traditional gush and sentimentality of the Brooklyn type of religion revealed to a cold and sneering world in the famous Tilton trial; but we have given the spirit of it.

This is amazing comfort and advice for a Christian pastor to give to a wife whose husband practically asks her to share him with another woman. The highest social service rendered to humanity by the religion Dr. Abbott professes was its restoration to the early Roman institution of single marriage and its gradual diffusion over the whole civilized world. No modern decay of the Christian ideal has been more hurtful to society than the invasion of monogamous marriage in all sorts of ways from the easy divorce of Newport to the plural marriage of Salt Lake City.

Of course Dr. Abbott is talking senile nonsense when he says it is possible for a man to love two women at once, or that it is decent for a woman to endure with patience a triple relation based on such a monstrous theory; but it is not necessary to go into that delicate matter. The public is interested in this whole question of the sacredness and permanence of one marriage from the social point of view. Monogamy makes for social health and the vigor of the race. Polygamy in any form breeds social demoralization and national decay.

What Dr. Abbott does not seem to perceive is that the situation he condones contains all the seeds of harem life; if a man may love two women at once, why not twenty, and if the society of all of them is necessary to him why should he not form one household with them,

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in which they might be arranged in the different grades recognized by the domestic history of Mohammedan countries? On the whole, it seems to us that Dr. Abbot has mistaken his vocation as a pastor of a Christian church even so liberal as Plymouth and the editor of a periodical of religious teaching. If he were not more at home among the apostles who preach a similar doctrine in Utah, his newer teaching would be more acceptable to their flocks than we think it will be to his own.—Minneapolis Tribune.

**BRANDON TO HAVE AN ORPHANAGE**

One of the most important real estate deals of the year was closed today at noon. The property involved is block 1, the south-east corner of Victoria Avenue and First street. This entire block was bought to-day from Mrs. A. Kelly, by Rev. Father Girard, C.S.S.R., for the Sisters of Our Lady of the Missions, who at present have charge of St. Michael's Convent. A good price was paid.

The order of Sisters of our Lady of the Missions, the Mother General of which is at present visiting the Brandon house, has secured the property to establish another public institution for Brandon, a big Orphanage, the erection of which will begin next year.

In the Old Country the Sisters have large orphanages at many places. Here in Brandon, the second city in the west they appreciate the need of such an institution. The city has a hospital and an asylum, but no place in which to care for the children, and in this particular the needs of the west will be supplied by the new institution which will be undenominational and a strictly public institution.

The Sisters have property on Lorne Ave., on which they contemplated building, but in establishing an orphanage they felt that an entire block, such as is occupied by the school, the college, the hospital and other public buildings, would be necessary for buildings and playgrounds for boys and girls.

The Sisters will commence building early next year.

The first or main building will be about 50x80, three stories with basement and will be built on the most modern plans making the orphanage an institution which will be a credit to the city and the west.—Brandon Sun, June 15.

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SATURDAY, JULY 2, 1904.

### MR. NIVEN'S QUOTATION.

Before giving his promised instruction on Indulgences Sunday before last at St. Mary's, Father Drummond refuted one by one all the erroneous statements in the letter from Mr. J. M. Niven which had appeared in the Tribune of the previous Friday. In that letter, which was, on the whole, a very weak defence of an untenable position by a man who was leaving the city that day or the next, there was only one startling passage. We quote it entire, merely premising that we do not for a moment think that Mr. Niven ever saw the work from which he quotes; else he would never have had the hardihood to print in a public newspaper a charge that could so easily be refuted, in other words, had he seen Cardinal Wiseman's "Lectures on the Principal Doctrines and Practices of the Catholic Church," he would never have been so egregiously silly as to say: "Cardinal Wiseman knew that the Bible is antagonistic to Roman Catholicism," nor would he have quoted, as the Cardinal's own opinion, what His Eminence gives as the ordinary story told by perverts from Catholicism. It is clear that Mr. Niven got his quotation second hand from some Protestant tract or treatise against the Catholic Church. That quotation, as we shall presently show, and as Father Drummond proved conclusively last Sunday, is wrenched from the context which when restored, gives it a diametrically opposite meaning.

This is how the passage was introduced and quoted by Mr. Niven in the Tribune of June 17:

"Cardinal Wiseman knew that the Bible is antagonistic to Roman Catholicism when he said that there were many influences at work to convert Protestants to Roman Catholicism; but that when the causes of conversion of Roman Catholics to Protestantism were inquired into they were invariably found the same, namely this, 'that the individual, by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible, that he perused the Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory or of worshipping of images. He, perhaps, goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray, he perseveres, he abandons the communion of the Church of Rome—that is, as it is commonly expressed, the errors of that Church—and becomes a Protestant." (Cardinal Wiseman, in the Moorfield "Lectures on the Principal Doctrines and Practices of the Catholic Church" introduction, pp. 18 and 19).

The way in which this quotation was received by both clergy and laity here affords a striking proof of the unity of Catholic belief. Every Catholic immediately affirmed without hesitation that this could not possibly be Cardinal Wiseman's own belief, and a search was instituted for the book itself. A Winnipeg Catholic gentleman produced a copy bearing this title-

page: "Lectures on the Principal Doctrines and Practices of the Catholic Church by His Eminence Cardinal Wiseman." Complete in one volume. Dublin: James Duffy, 15 Wellington Quay, and London: 22 Paternoster Row, 1867. Even to this day these famous lectures, first delivered in 1835, remain the standard work on all the questions treated therein. We shall now re-establish, as Father Drummond did, the context of Mr. Niven's quotation which, although utterly misleading as a whole, is correctly rendered with the exception of the one word "worshipping," which he uses, instead of "venerating" images. Cardinal Wiseman is contrasting the history of conversions to Catholicism with the perversions therefrom. In the former series of cases there is an infinite variety of motives, in the latter series there is always the same old, threadbare story, and that story is what Mr. Niven takes to be the Cardinal's own view. Our quotation from the original and complete text must necessarily be long, but it is absolutely requisite for the proper understanding of Mr. Niven's quotation, which, it will be observed, occupies hardly a fourth of the entire passage.

But now, says the Cardinal, allow me to contrast with the examples of conversion which I have just given you, others of a different class.

I have told you that in perusing the words of men who have within these few years become members of the Catholic Church—men of talent and erudition—we shall hardly find two of them agree upon the grounds which they record, as having induced them to embrace the Catholic religion. But, you may also read similar works on the other side, purporting to give the grounds upon which individuals have abandoned the Catholic Church and become members of some Protestant communion. It is indeed, very seldom that men of any considerable ability, or at all known to the public for their learning, have written such treatises; but still, such as they are, they have been, in general, widely disseminated. It has been thought useful to throw them in a cheap form, among the public, and particularly among the lower orders, that they may see examples of conversion from the Catholic religion. Now, I have read such of these as have fallen in my way, and have noted that instead of the rich variety of motives which have brought learned men to the Catholic Church, there is a sad meagreness of reasoning in them; indeed, that they all, without exception, give me but one argument. The history in every case, is simply this that the individual—by some chance or other, probably through the ministry of some pious person—became possessed of the Word of God, of the Bible; that he perused this Book; that he could not find in it transubstantiation or auricular confession, that he could not discover in it one word of purgatory, or venerating images. He perhaps goes to the priest, and tells him that he cannot find these doctrines in the Bible; his priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome—or, as it is commonly expressed, the "errors" of that Church—and becomes a Protestant. Now through all this process, the man was a Protestant; from the beginning he started with the principle, that whatever is not in that book, cannot be true in religion, or an article of faith—and that is the principle of Protestantism. He took Protestantism, therefore, for granted, before he began to examine the Catholic doctrine. He set out with the supposition, that whatever is not in the Bible, is no part of God's truth; 'he does not find certain things in the Bible, and he concludes that, therefore, the religion that holds these is not the true religion of Christ. The work was done before; it is not an instance of conversion; it is only a case of one, who has lately, perhaps unconsciously, had his breast filled with Protestant principles, com-

ing openly to declare them. The ground on which the inquiry should have been conducted was, manifestly, not to assume, in the first instance, that there is no truth but what is expressly contained in the Bible; but to examine whether that is the only rule of faith, or whether there are not other means also of arriving at a knowledge of God's revelation."

Thus, instead of being a help to Mr. Niven, this quotation cuts the ground from under his feet. We have seldom seen a better example of a man hoist with his own petard.

One word, and Mr. Niven may continue to fly "off into space." He all the while assumes that Catholic tradition is antagonistic to Scripture. Now this is the exact contrary of the truth. Last Sunday, as the Tribune reporter well points out, Father Drummond insisted that no tradition could become Catholic doctrine unless it was conformable to the Bible and logically deducible from the sacred text.

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Offered by His Hon. the Hon. Sir D. H. McMillan, Lieutenant-Governor of Manitoba, for excellence in Rhetoric, awarded to Jacques Mondor.

**BRONZE MEDAL.**  
Presented by His Honor the Hon. Sir D. H. McMillan, Lieut.-Governor of Manitoba, for excellence in all branches of the Commercial Course, awarded to George Dutton.

**GOLD MEDAL.**  
Offered by a friend of the College to the French-speaking students for a contest in declamation, awarded to A. Lambert.

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Offered by a friend of the College to the English-speaking students for a contest in declamation, awarded to J. F. Walsh.

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Third Section—Prize, Guillaume Despatis; Hon. mention, Amand Laplume.

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ENGLISH LITERATURE.

Prize, James Walsh.

MATHEMATICS.

Prize, James Walsh.

HISTORY.

Prize, Alexandre Bernier.

ENGLISH (FOR FRENCH STUDENTS).

Prize, Joseph Chabot.

VERSIFICATION.

Excellence—Prize, Edmond Fretz; Hon. mention, Leon Fretz. Diligence—Prize, Moise Dufault; Hon. mention, Edmond Fretz. Latin Theme—Prize, Edmond Fretz; Hon. mention, Albert Auger. Latin Version—Prize, Edmond Fretz; Hon. mention, Leon Fretz. Greek—Prize, Edmond Fretz; Hon. mention, Leon Fretz. Precepts and Analysis—Prize, Edmond Fretz; Hon. mention, Albert Auger.

French—Prize, Edmond Fretz; Hon. mention, Albert Auger. English—Prize, Louis Mailhot; Hon. mention, Leon Fretz. Mathematics—Prize, Albert Auger; Hon. mention, Leon Fretz. Elocution—Prize, Alexandre Lambert; Hon. mention, Albert Auger. Albert Auger, Prize for 4 Hon. mentions. Leon Fretz, Prize for 5 Hon. mentions.

METHODE.

Excellence—First Prize, Paulin Bleau; Second Prize, Joseph Picard. Diligence—First Prize, Joseph Picard; Second Prize, J. B. Sauve.

LATIN THEME.

First Prize, Jacques Prendergast, Second Prize, Joseph Picard.

LATIN VERSION.

First Prize, Paulin Bleau; Second Prize, Eustace Dupen.

GREEK.

First Prize, Phenix Decosse; Second Prize, Jacques Prendergast.

PRECEPTS.

First Prize, Jean Trudel; Second Prize, Phenix Decosse.

FRENCH.

First Prize, Paulin Bleau; Second Prize, Rosario Prince.

ENGLISH.

First Prize, Albert Kelly; Second Prize, Henri Manseau.

ELOCUTION.

First Prize, Jean Trudel; Second Prize, Albert Baribeau.

SYNTAX.

Excellence—Prize, Pierre Noel; Hon. mention, F. X. Leroux.

DILIGENCE.

First Prize, F. X. Leroux, Hon. mention, Pierre Noel.

LATIN THEME.

Prize, Lawrence Kelly; Hon. mention, Pierre Noel.

LATIN VERSION.

Prize, Philias Toutant; Hon. mention, Sixte Coupal.

GREEK THEME.

Prize, John Dutton; Hon. mention, Lawrence Kelly.

PRECEPTS.

Prize, F. X. Leroux; Hon. mention, John Dutton.

FRENCH.

1st. Section—Prize, Pierre Noel; Hon. mention, F. X. Leroux.

2nd SECTION.

Prize, John Dutton.

GEOGRAPHY.

Prize, Lawrence Kelly; Hon. mention, Joseph McManus.

ENGLISH.

1st. Section—Prize, John Dutton.

2nd SECTION.

Prize, Pierre Noel; Hon. mention, William Charette.

ARITHMETIC. Prize, J. B. Tremblay; Hon. mention, John Dutton.

ELOCUTION.

Prize, Joseph McManus; Hon. mention, Philias Toutant. Sixte Coupal, Prize for 4 Hon. mentions.

LATIN ELEMENTS.

Excellence—First Prize, Joseph Lukacs; Second Prize, Patrick Keenan.

DILIGENCE.

First Prize, Joseph Dupont; Second Prize, Joseph Lukacs.

LATIN THEME.

First Prize, Joseph Lukacs; Second Prize, Charles Becher.

LATIN VERSION.

First Prize, Patrick Keenan; Second Prize, Joseph Lukacs.

PRECEPTS.

First Prize, Joseph Lukacs; Second Prize, Patrick Keenan.

FRENCH.

1st. SECTION.

Prize, Jean-Bapt. Beaupre; Hon. mention, Arthur St. Pierre.

2nd SECTION.

Prize, Joseph Lukacs; Hon. mention, Patrick Keenan.

ENGLISH.

1st. SECTION.

Prize, Patrick Keenan; Hon. mention, Joseph Lukacs.

2nd SECTION.

Prize, Armand Chenier; Hon. mention, Alonzo Labossiere.

HISTORY AND GEOGRAPHY. First Prize, Joseph Lukacs; Second Prize, Arthur Beliveau.

ARITHMETIC.

First Prize, Joseph Dupont; Second Prize, Patrick Keenan.

ELOCUTION.

First Prize, Armand Chenier; Second Prize, ex aequo, Daniel Long, Charles Becher. Emmet Kennedy, Prize for 4 Hon. mentions.

Arthur St. Pierre, Prize for 5 Hon. mentions.

COMMERCIAL COURSE. FIRST COMMERCIAL CLASS. EXCELLENCE. Prize (Gold Medal), George Dutton; Honorable Mention, Alphonse Paradis.

DILIGENCE.

Prize, Albert Keroack; Honorable Mention, Alphonse Paradis.

ENGLISH COMPOSITION AND GRAMMAR. Prize, George Dutton; Hon. mention, Alphonse Paradis.

COMMERCIAL LAW. Prize, Alphonse Paradis; Hon. mention, George Dutton.

BUSINESS CORRESPONDENCE. Prize, George Dutton; Hon. mention, Leo Russell.

BOOKKEEPING.

Prize, Alphonse Paradis; Hon. mention, George Dutton.

ARITHMETIC.

Prize, George Dutton; Hon. mention, Avila Dupas.

PENMANSHIP.

Prize, Wilbrod Levasseur; Hon. mention, Avila Dupas.

FRENCH 1st AND 2nd COMMERCIAL CLASS). FIRST SECTION. Prize, Alphonse Paradis; Hon. mention, George Levasseur.

SECOND SECTION. Hon. mention, George Dutton.

HISTORY.

Prize, Alphonse Paradis; Hon. mention, Albert Keroack.

ELOCUTION.

Prize, Leo Russell; Hon. mention, Jean-Bapt. Lauzon.

STENOGRAPHY AND TYPE-WRITING. Prize, Avila Dupas; Hon. mention, Alphonse Paradis.

TELEGRAPHY.

Prize, Avila Dupas.

SECOND COMMERCIAL CLASS. EXCELLENCE. Prize, Raoul Lajoie; Hon. mention, William Tennant.

DILIGENCE.

Prize, Arthur Prince; Hon. mention, Raoul Lajoie.



LOADED UP WITH IMPURITIES. IN THE SPRING THE SYSTEM IS LOADED UP WITH IMPURITIES.

After the hard work of the winter, the eating of rich and heavy foods, the system becomes clogged up with waste and poisonous matter, and the blood becomes thick and sluggish.

This causes Loss of Appetite, Biliousness, Lack of Energy and that tired, weary, listless feeling so prevalent in the spring.

The cleansing, blood-purifying action of

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eliminates all the pent-up poison from the system, starts the sluggish liver working, acts on the Kidneys and Bowels, and renders it, without exception,

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ENGLISH COMPOSITION AND GRAMMAR. Prize, Raoul Lajoie; Hon. mention, William Tennant.

BUSINESS CORRESPONDENCE. Prize, Albert Sparrow; Hon. mention, William Tennant.

BOOKKEEPING. Prize, Raoul Lajoie; Hon. mention, William Tennant.

ARITHMETIC. Prize, Raoul Lajoie; Hon. mention, Albert Sparrow.

HISTORY AND GEOGRAPHY. Prize, Arthur Prince; Hon. mention, Raoul Lajoie.

PENMANSHIP. Prize, Alexandre Ayotte; Hon. mention, Albert Sparrow.

ELOCUTION. Prize, Albert Sparrow; Hon. mention, Norbert Jutras.

STENOGRAPHY AND TYPE-WRITING. Prize, Raoul Lajoie; Hon. mention, William Tennant.

TELEGRAPHY. Prize, Alexandre Ayotte; Hon. mention, Telemaque Letourneau. William Tennant, Prize for 6 Hon. mentions.

THIRD COMMERCIAL CLASS. EXCELLENCE. First Prize, Joseph Prefontaine; Second Prize, Charles Short.

DILIGENCE. First Prize, Joseph Prefontaine; Second Prize, Raoul St. Germain.

GRAMMAR AND PARSING. First Prize, Joseph Prefontaine; Second Prize, Harvey Sauve.

SPELLING. First Prize, Joseph Paradis; Second Prize, Emmet Collins.

ARITHMETIC. First Prize, Joseph Prefontaine; Second Prize, Emmet Collins.

HISTORY AND GEOGRAPHY. First Prize, Harvey Gillis; Second Prize, Emmet Collins.

LETTER WRITING. First Prize, Thomas Murphy; Second Prize, Sidney Gow.

PENMANSHIP. First Prize, Delphis Bissonette; Second Prize, Harvey Gillis.

FRENCH. (First Section)—First Prize, Joseph Prefontaine; Second Prize, Delphis Bissonette.

(Second Section)—First Prize, William Collins; Second Prize, Emmet Collins.

ELOCUTION. First Prize, Charles Short; Second Prize, Pierre Brisson.

FRENCH PREPARATORY COURSE. EXCELLENCE. Prize, Paul Lavoie.

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**DILIGENCE.**  
Prize, Paul Lavoie.

**ORTHOGRAPHY.**  
Prize, Paul Lavoie.

**PRECEPTS.**  
Prize, Paul Lavoie.

**ARITHMETIC.**  
Prize, Gustave Maher.

**HISTORY AND GEOGRAPHY.**  
Prize, Paul Lavoie.

**ENGLISH.**  
Prize, Amable Laplume.

**PENMANSHIP.**  
Prize, Paul Lavoie.

**READING.**  
Prize, Amable Laplume.

**ENGLISH PREPARATORY COURSE.**  
**EXCELLENCE.**  
Prize, Napoleon Senez; Hon. mention, Russell Smith.

**DILIGENCE.**  
Prize, Pierre Lesage; Hon. mention, Palma Bourbonnais.

**ORTHOGRAPHY.**  
Prize, Willie Fahey; Hon. mention, Russel Smith.

**GRAMMAR AND PARSING.**  
Prize, Victor Colleaux; Hon. mention, Russell Smith.

**ARITHMETIC.**  
(First Section)—Prize, Victor Colleaux; Hon. mention, Napoleon Senez.  
(Second Section)—Prize, Hector Gaudry.

**READING.**  
Prize, Willie Fahey; Hon. mention Russell Smith.

**BIBLE HISTORY.**  
Prize, Napoleon Senez; Hon. mention, Willie Fahey.

**FRENCH.**  
Hon. mention, Hector Gaudry.

**PENMANSHIP.**  
Prize, Russell Smith; Hon. mention, Palma Bourbonnais.

**PRIZES FOR MUSIC.**  
**VOCAL MUSIC.**  
Tenors—Prize, J. B. Tremblay; Mention, A. Beupre.  
Basses—Prize, Avila Dupas; Mention, N. Jutras.

**PIANO.**  
First Section—First Prize, Phenix Decosse; Second Prize, Joseph McManus; Third Prize, Armand Chenier.  
Second Section—First Prize, Ferdinand Parenteau; Second Prize, Victor Mager; Third Prize, Albert Decosse.  
Third Section—First Prize, Albert Kelly; Second Prize, Joseph Beliveau.

**EXAMINATION OF HONOR.**  
Prize, Joseph Lukacs, Joseph Dupont; Hon. mention, J. B. Beupre.

**WHY THEY MARRIED.**

Postal cards having been sent out to married men with the inquiry "Why did you marry?" A large number of responses came to hand, from which the following are selected:

"That's what I have been trying for eleven years to find out.—X."

"Married to get even with her mother, but never have.—W."

"Because Sarah told me that five other young men had proposed to her.—C."

"The father thought eight years' courtin' was almost long enough.—B."

"Please don't stir me up.—J."

"Because I did not have the experience I have now.—G."

"That's the same question my friends ask me.—C.H."

"I wanted a companion of the opposite sex. P.S.—She is still opposite.—A."

"Because it is just my luck.—P. J."

"I yearned for company. We now have it all the time.—Karl."

"Have exhausted all the figures in the arithmetic to figure out an answer to your question. Between multiplication and division in the family and distraction in addition, the answer is hard to arrive at.—Old Man."

"I married to get the best wife in the world.—S. O."

"Because I asked her if she'd have me. She said she would. She's got me.—Bilvins."—Detroit Free Press

**Calendar for Next Week.**

**JULY.**

3—Sixth Sunday after Pentecost. Feast of the Most Precious Blood. Solemnity of Saints Peter and Paul.

4—Monday—Of the Octave.

5—Tuesday—St. Anthony, M. Zaccaria, Confessor.

6—Wednesday—Octave of Saints Peter and Paul.

7—Thursday—Saints Cyril and Methodius, Bishops.

8—Friday—St. Elizabeth of Portugal, Widow.

9—Saturday—Votive office of the Immaculate Conception.

**A NECESSARY PROTEST.**

At the evening service on Wednesday Rev. Father Cherrier, while heartily approving the good done by the Catholic Club, protested feelingly against the unaccountable blunder made by that body in organizing a moonlight excursion for Thursday, June 30th, the eve of the First Friday of the month, and one of the most important evenings of the Mission now being so devotedly preached in his Church by Fathers Plante and Drummond. He appealed to the consciences of his hearers and begged of them not to be turned away from the house of God for the sake of a passing pleasure. He hoped, on the contrary, that all would bestir themselves to dissuade their friends from taking part in this excursion, and to double the attendance at Father Drummond's sermon, Thursday evening, on Confession. Father Plante, also, before beginning his sermon, impressively asked the congregation what they would prefer to have done on Thursday, when they came to the hour of death, to have indulged in misplaced amusement or to have come to the mission sermon for the good of their souls. How much happier they would feel on Friday morning, after a fervent communion, than if they had yielded to the blandishments of a moonlight excursion.

The gist of this necessary, though painful protest was published by the Morning Telegram on Thursday. The Free Press accepted the information but did not publish it.

**A POPULAR TOUR.**

Of the many tours offered by the railways during the summer holiday season, one of the most popular will be the Yellowstone Park tour, now being arranged by Major H. Swinford, General Agent of the Northern Pacific Railway, Winnipeg. It is intended to have a special party organized to leave Winnipeg about the middle of July, and one of the Pullman Company's finest sleeping cars will run through to Gardiner, the entrance to the Park, where it will await the return of the party and run through to Winnipeg. A rate of \$88.00 is being made to include rail transportation from Winnipeg to Gardiner and return, sleeping car berth both ways, stage trip of five and one half days and meals and hotel accommodation while in the Park. In fact the only expense passengers will be put to will be for meals in dining cars to Gardiner and return, which are a la carte. Many new features have been introduced for the entertainment of guests and the following is a description of the Battle Ship Search-light.

"Last night the Battle Ship Search-light on Old Faithful Inn was put in operation for the first time and the result was magnificent. The Giantess Geyser (one of the largest in the Park) played and the powerful light when thrown upon it made it as plain as day. A Geyser seen in eruption on a dark night and illuminated by a Search-light, can never be forgotten, and beggars description. Old Faithful which plays every hour, will be seen by Search-light every night during the season, as will also other geysers as play."

A new feature of Yellowstone Park for 1904 is Old Faithful Inn, a new and most unique log hotel at Upper Geyser Basin, and a big Battleship Searchlight which will be in operation from the roof of the hotel every night during the Park season, June 2st to September 30th.

This makes a most interesting addition to a region already full of

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Read of This Wonderful Cure. It May Do You or Your Friends Some Good to Know About It.

Miss Agnes Creelman, Upper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try DOAN'S KIDNEY PILLS, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to DOAN'S KIDNEY PILLS.

Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Doan Kidney Pill Co., Toronto, Ont.

wonders and causes the Park to be more than ever the wonderland of the World.

From Old Faithful Inn nearly all the more important Geysers can be seen by day, and now, by the aid of the Search-light, by night.

Those desirous of accompanying this party should write or call on Major Swinford, 131 Main Street, Winnipeg, for full particulars.

**Consumption is Scourging Canada.**

Year by year the White Plague steadily gains headway, and why? Because careless people let their colds run into catarrh which in turn becomes consumption. Victims of catarrh needn't be discouraged, for fragrant healing Catarrhzone permanently cures every type of catarrh. The soothing vapor of Catarrhzone immediately kills the germs that cause catarrh and prevents them from again entering your system. Relief will be quick, cure will be certain, absolute freedom from any trace of catarrh follows the use of Catarrhzone. It is a scientific remedy warranted to cure lung trouble, bronchitis and catarrh. Cure guaranteed with two months treatment. Price \$1.00; sample size 25c.

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**Canadian Pacific TIME TABLE**

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	12 30
Tuesday, Friday, Sunday	8 00	18 30
Rat Portage and intermediate points, daily except Sunday	7 00	19 30
Lac du Bonnet and intermediate points, Wed. only	7 30	20 40
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday	8 25	14 00
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	16 30	12 20
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 65	13 40
Emerson branch, daily except Sunday	15 45	10 45

F. P. BRADY, Asst. Gen. Supt., Winnipeg  
C. E. MCPHERSON, Gen. Pass. Agt., Winn pe

**Canadian Northern TIME TABLE**

Leave Winnipeg	STATIONS	Arrive Winnipeg
<b>EAST</b>		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashaobowie, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
<b>WEST</b>		
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Min-tonas, Swan River.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Er-wood.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermedi-ate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wa-nanasa, Brandon, Nin-ette, Minto, Elgin, Hartney and intermedi-ate points.	Daily ex. Sun.
8 05		18 25
<b>SOUTH</b>		
Daily	Twin City Express be-tween Winnipeg, Min-neapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallocck, Warren, Crookston, Ada, Glyndon, Barnes-ville, Fergus Falls, Alex-andria, Osake's Sauk Centre, St. Cloud, Clear-water, Monticello, Ossea, Minneapolis and St. Paul.	Daily
17 20		10 10
Daily	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Let-telier, Emerson, Pem-bina, Grafton, Grand Forks, Crookston, Min-neapolis, St. Paul, Du-luth, Superior.	Daily
13 45		13 30

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CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCCIV.

The "Presbyterian Witness" of March 19, has the following paragraph:

"Our Irish friends are not by any means happy. They still insist upon Home Rule. They still claim a University with a 'Catholic atmosphere.' They have formed a 'Catholic Association,' which is intended to root out all Protestants from the land; but Archbishop Walsh has expressed disapproval of it, and it may not do much harm."

Here are three gibes at the Catholic Irish, the third accompanied with a great exaggeration. Let us consider them in turn.

The tone of this paragraph, as we see, is that of contemptuous surprise that the Catholic Irish should presume to crave anything which their Protestant countrymen do not wish them to have.

Of course, setting aside the Parnells, and Emmetts, and Lord Edwards, etc., the Irish Protestants, in view of Catholic Emancipation, are hardly desirous of seeing an Irish Parliament, since they lean upon the Westminster Parliament in the hope of maintaining the ascendancy which otherwise their great numerical inferiority would render impossible. Is it not rather unreasonable, though, to expect that the Catholic three-fourths will ever be contented while so large a proportion of public functionaries, of every grade, is taken from the minority, even after making full account of their advantages of education and of the Scottish energy which so many of them inherit. I speak as one that has a little Irish blood, but not a drop of Scottish.

Like it or dislike it, we may depend upon it that "Celtic obstinacy" is not likely to give over until, without doing any wrong to the minority, the general complexion of Irish administration shall have been brought more nearly into agreement with the interests and instincts of the immense majority. Whether the final settlement will take the form of a Dublin parliament or not, of course I do not know, as both islands must agree in the ultimate adjustment. In some form, however, Home Rule is a certainty of the future. As Justin McCarthy well says, the ocean insists on union; the sea forbids identification. It has been reasonably remarked that, should the Irish be removed in a body, and their place taken by unmixed English or Scotch, geographically necessity would soon induce a Home Rule question.

The sneer of our friends of the "Witness" (after all, a not very ferocious one) becomes more pronounced over the Catholic demand for a University "with a Catholic atmosphere." What is there amiss in this? One would think it was the most natural and reasonable request in the world. The Protestant fourth has a University, endowed by the State, with so very decided a "Protestant atmosphere" that one of its Professors (Tyrrell) feels himself free to publish an almost ferocious satire, in verse, upon the Catholic Church of Ireland. Surely Catholic parents may very well wish to be aided by the Government in setting up a school where their sons shall not be exposed to the influence of such teachers.

That pleasant writer, Miss Ellen Thorneycroft, in one of her agreeable novels sets forth with Irish acidity, while declaring herself an unmovable Anglican, the claims which the Irish have in equity to a Catholic University. She has a right to represent the passage of the bill as a thing of the past, for it is a simple certainty of the future. The present Government, it is known, headed by its Presbyterian chief, acknowledges the rightfulness of the claim, although even when it was a government, it had not the nerve to carry it through.

The present Bishops of the English Establishment are men of high character, marked ability, and a sober mind. Their sympathies of course are strongly engaged for Trinity College, Dublin. Yet I believe that the whole body of them, headed by the two Primates, has expressed emphatic approbation of

the Roman Catholic claim. Surely this means a good deal for unprejudiced minds. The "Spectator" too, which is fixedly Protestant, and sometimes more zealously than intelligently so, treats the right of the Irish to a Catholic University as past all question. Indeed, aside from party complications, it does not seem to be seriously questioned by thinkers.

Why is it then, that the Nonconformists are so firmly, indeed so fiercely, against it? We may answer: the present Nonconformists are against anything and everything that will please or profit either Churchmen or Catholics. Bitter religious animosity has a leading part in their programme, and well-advised justice a very subordinate part. They have, through many generations, slowly and painfully wrought their way, first from under flagrant violence, then from under dull oppressiveness, until now, when their numbers have come to rival those of the Episcopalians, they may be said to have entered upon their actively persecuting stage. Indeed, their great leader, the Baptist Dr. Clifford (personally a very amiable man) declares that he is following the example of M. Combes, although, he makes haste to add, he is not against religion! Think of that! A Christian pastor finding it necessary to assure men that he is not an enemy of religion!

"FACILIS DESCENSUS AXER-NO."

When a man has gone so far as to have need of making such an avowal, he, and his followers, are on the way to worse. Indeed, one Nonconformist league has already put out a tract or two sounding not obscurely like a threat to put down all priests in England, Catholic or Anglican. To be sure this has given such offence to the less ferocious that even a zealot like Dr. Horton has withdrawn in disgust from the league. Yet this only exaggerates beyond decency what I may fairly call a persecuting temper of the Nonconformists at large.

Their chief immediate displeasure, naturally, is turned against the Episcopalians, but they are relentlessly hostile to the reasonable and equitable proposal to secure for the Irish a university "with a Catholic atmosphere," but under lay administration. Mr. Arnold White has reason to say, that their wish is not for religious equality, but for Protestant ascendancy.

They are not content with the measure of ascendancy which is necessarily involved in an overwhelming Protestant majority of the whole kingdom. They are not willing that the Catholic three-fourths of Ireland should have that higher education which is secured to the Protestant one-fourth, unless they will take it under Protestant auspices, including, of course, the auspices of Professor Tyrrell. Therefore the brilliant-minded Irish are so handicapped in the race of life, that fair-minded Viceroy and Secretaries lament that they can not give that measure of public employment to young men that they cannot find a sufficient portion that are suitably trained. This unhappy fact seems to give the Nonconformists not an ounce of concern. "Take your intellectual bread from Protestant hands," they say, "or go without it. At least you shall not, with our good will, have a penny out of the treasury to assist you."

These men do not seem to see that, even from their own point of view, the higher education, besides being a natural right of the major, if it is of the minor part, naturally tends to train independence of mind, and to reduce undue subservience, so that educated men and women, retaining their religion are easily raised above superstition, or mere unreasoning adulation. It is true, however highly educated, they are almost sure still to merit the reproach of Dr. Clifford's exemplar, M. Combes, by continuing to dislike divorce, by holding aloof from lodges, and by detesting necromancy. Yet these are forms of Protestant enlightenment for which we can hardly suppose that the Presbyterian Witness is very enthusiastic.

There are men among the Nonconformists, such as Dr. Fairbairn

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Dr. McKennal, Dr. Shakespeare, who, in thoughtfulness and piety, are equal to the best of the Anglican bishops. Yet forty years ago, I began to have misgivings whether the English Dissenters were not falling into practical atheism, so that I was not greatly surprised to hear subsequently the complaint of a Welsh congregationalist, that the churches of his persuasion were becoming mere infidel clubs. Now, too, I observe complaints from Baptists and Independent ministers and deacons that their churches are becoming mere associations for assailing the prevailing religion of England. Can it be that hatred of Religion, finding in England too many impediments to avowed organization, is making its way, more or less, into the Nonconforming churches, in order, under the name of a warfare against priestcraft, to carry on a

CHARLES C. STARBUCK.  
Andover, Mass.

STINGINESS IN EDUCATION.

The following thoughtful editorial of which we have taken the liberty to make the title more specific, is from the Montreal "Star" of June 18:—

"Amongst the changes that have come over society within fifty years or so, is one that does not seem to be for the better, to say the least. The very poor two or three generations ago, were prepared to make sacrifices to give their children education. Their money was hard earned—harder earned on the whole than it is today—and yet when it came to a question of giving an education to their children, the carefully saved pennies and shillings came out. Today there is probably no expense that is so much grudged—and this not by any means among the very poor only—as expense for education. Money is readily forthcoming for pleasure in its various forms; it is never grudged for tobacco or whiskey by those who make use of these material means of consolation; nor for various little expenses suggested by social rivalry rather than by actual need. When it is wanted for school books, or for any other purely educational purpose, the case is quite altered. Never does fifty cents seem so huge a sum as when its destination is the purchase of a school book, just as it never slips through the fingers so easily as when it is wanted for some favorite indulgence. The old feeling, that used to be associated with the efforts of parents to get their children educated is a thing of the past; and yet in its day it was one of the most distinctly elevating influences that existed in society. It benefited the parents, as all worthy sentiments do those who entertain them; and it benefited the children whose home affections were strengthened by the knowledge of the sacrifices made on their behalf. Has modern progress given us anything that quite replaces what was at once a household bond and a lesson in the higher meanings of life?"

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One of the pictures is called

**"Heart Broken"**

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

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

**"Hard to Choose"**

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

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

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Northwest Review

AT THE AUCTION.

"Why good morning, my dear."  
 "Oh, good morning. Am I late?"  
 "I've simply been rushed to death ever since breakfast."  
 "No. They haven't begun yet, you haven't missed a thing."  
 "Have you seen anything good this morning?"  
 "Oh, simply loads! A perfect dream of a highboy and a love of an old English cream and sugar set. Sheffield, you know, I think they almost match that pot I got in New Orleans six years ago."  
 "Why how lovely! Oh, there's Mrs. Smithers."  
 "Yes, and yesterday she bid over me and took the Chippendale desk, I've been waiting for ever since the sale began. I think it was rude of her."  
 "Perfectly horrid! I always did think she—why, how do you do, Mrs. Smithers? How well you are looking. I am glad to see you."  
 The three ladies kiss. That is always a sign that hostilities are imminent.  
 "Good gracious! There's that man again. He's a perfect brute! I'm not going to bid against him again. He simply waits till he reached my limit, and then he bids 50 cents more."  
 "Why don't you complain to the auctioneer?"  
 "I believe I will. Oh, just look at that old copper pot! Isn't it a dear?"  
 "A perfect love. I wonder if we have time to walk through again before the auction begins?"  
 "Yes, but we mustn't miss getting front seats. What are you looking for Mrs. Smithers?"  
 "Oh, nothing in particular. I just thought I'd drop in and see if I could pick up anything good. I believe I'll go back and sit down."  
 "I'm sure she's found something fine, and has got the auctioneer to put it up. Let's hurry back."  
 "Ladies, the first thing I shall sell this morning is this fine specimen of old English ware. It was picked up by one of our agents in the county of Suffolk, and originally came from one of the stately old homes of the English aristocracy. How much am I bid. One dollar. Do I hear two? If I see a hand raised I shall take it as a bid. Thank you, Mrs. Smithers. Two dollars for this beautiful specimen of early English ware from one of the stately seats of the British aristocracy? Why ladies, it's as if you had handed me a fifty cent piece and I had handed you back a dollar. Two dollars! Two dollars, once! And a half, Mrs. Cary? And a half. Two dollars and a half! once, two and a half, twice. Two and a half three. Thank you, Mrs. Smithers."  
 "There! I told you she was trying to play some underhand trick. And it's just what I needed to fill my set. Would you go any higher?"  
 "Oh, I think it's a perfect love. I believe I'd go \$4."  
 "Mrs. Smithers bids three dollars for this rare piece of pottery from the stately home of a belted earl. She bids \$3. Do I hear the \$4? Mrs. Cary raises her hand. Mrs. Cary bids \$4. Are you all through? Third and last call. S—S—. Thank you, Mr. Carter. Mr. Carter bids four and a half. Once, twice, three times. Sold to Mr. Carter for four and a half dollars."  
 "Oh, Mrs. Cary, I'm so sorry you didn't get that piece. You wanted it so badly."  
 "Oh, not at all. I'd really much rather you'd have had it, my dear. That's why I didn't go any higher my dear."  
 "Anyway, now that I look at it closely, I don't believe it's genuine anyhow."  
 "Why, neither do I. It's a horrid shape too. What do you suppose anybody could do with a thing like that? But isn't it just like a man?"  
 "Yes, they are so pig-headed."  
 "The next thing I shall offer for sale, ladies and gentlemen, is this exquisite highboy. It's a rare bit of Colonial workmanship. Its original owner was one of the proud old Puritan fathers of Massachusetts. I have no doubt that this highboy was once among the household goods of Elder William Brewster. I am almost sure that it came over in the Mayflower. Why, ladies, the possession of this exquisite highboy is quite sufficient one for membership in the Daugh-

ters of the American Revolution. And how much am I bid for this antique relic of old Puritan days in merry New England? Mr. Carter bids \$10. Ten —"

"I think it's a horrid old piece, don't you? But if that man wants it let's all bid against him and pay him up for taking that beautiful old English set."  
 "Oh, good! Let's all do."  
 "Mr. Carter bids \$10. Do I hear the \$20. Thank you. Mrs. Cary bids \$20 for this unique and interesting specimen of the furniture of our forefathers. Twenty dollars! Twenty dollars! Mr. Carter bids twenty-five. Twenty-five! Twenty-five! Mrs. Smithers raises her hand. Mrs. Smithers bids the thirty. Thirty dollars! Forty from Mr. Carter! Thank you, sir! Forty dollars once, forty dollars twice, forty —. Thank you, Mrs. Cary. Mrs. Cary bids \$45. Forty-five once, forty-five twice, forty-five three times—and sold to Mrs. Cary for \$45."

"Oh, what on earth shall I do? I wouldn't have the thing for the world, and, besides, I've spent twice my allowance already."  
 "Get up and let the man have it."

"Since the gentleman who bid against me seems so much disappointed, I'm willing to withdraw my bid and let him have it."  
 "Mr. Carter says he couldn't think of being so rude, Mrs. Cary. He is quite content that you should have it."

"Mrs. Smithers, you take it. Your house is so much larger than mine."  
 "Oh no, you keep it my dear. I'm sure it's a good piece. I guess I won't wait any longer. Good morning."

"Good morning, my dear—the wretch! I honestly believe she is glad I got it. And I paid three prices for it too. I wish I could make her take the old thing."  
 "Just look at that man! I actually believe he is smiling."  
 "Did you ever see such a horrid looking person?"  
 "A perfectly brutal face."  
 "What shall I do with that old highboy? It's really a good piece, after all, though. Don't you think you could use it, my dear? It would look so well in your dining room."

"I'm afraid not. I have to deny myself a great many things, you know. And anyway I couldn't think of taking it away from you, dear."  
 "Well, I just thought your dining-room looked a trifle bare, that's all. There! That Carter man is going out. The very idea of his sitting there and letting me have that highboy, when he knew perfectly well I was bidding against him—as a joke."—Leader.

MIXED MARRIAGES.

A little monograph by a distinguished Jesuit has recently come to the attention of the New Century. It is an unpretentious pamphlet, but as convincing as words of Holy Writ, because supported and sustained by an imposing array of figures.

It treats of mixed marriages. A word on such an important subject will not be amiss.

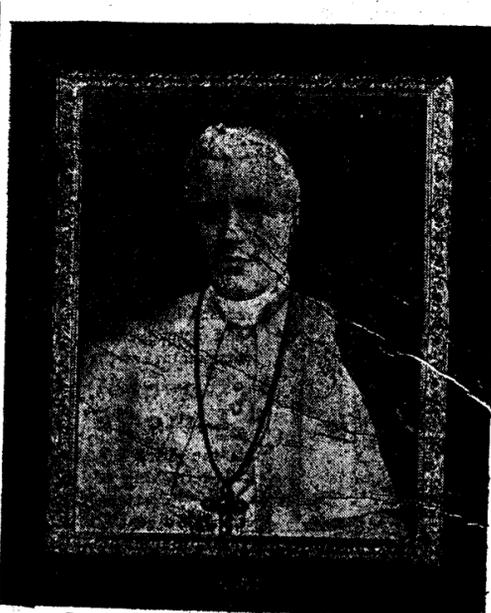
That mixed marriages will not take place in this country is one of those dreams that the complacent Catholic, quietly smoking a soothing after-dinner cigar, may harbor. But a certain, relatively low, perhaps, percentage of mixed marriages must be expected in the present condition of things.

The most noteworthy fact in connection with the activity of this mixed marriage microbe is that its ravages are seen most frequently among what may be called the "better classes."

And public opinion seems to be growing shockingly lax. Even the point of view of Catholics grows somewhat tainted. And the chief danger is to be feared from those with social aspirations, whose ideals of living have been distorted by the example of the unethical-minded about them.

The Catholic Church has never wavered in her historic position with reference to divorces.

But the "middle-isle Catholic"—who accepts meekly the yoke of social custom not of his own making—falls a ready prey to the net of the Fowler.—New Century, (Washington).



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 "Sleepin' noo, Tuncan," was the response.  
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