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CURRENT COMMENT

Rev. Father James M. Hayes, S. J., of Chicago, has had the extreme kindness to send us collections A. and B. of his "Catholic Penny Booklet," which form two stout little volumes of inestimable worth. These booklets, issued monthly, are truly called "A Pocket Encyclopedia of Sound Reading for Busy People." They contain gems of Catholic thought or Catholic life culled from sources the most diverse, often from the Northwest Review. The articles are generally short and pithy. The collection would be perfect if it had an alphabetical index. It is rather disheartening to have to go over all the tables of contents to find, for instance, special articles on education. But for family reading, and as a book that may be read five minutes at a time, the "Catholic Penny Booklet" has no rival. Write to Father Hayes, 413 W. 12th St., Chicago. Each collection costs 25 cents post free.

In McClure's magazine for July, Mr. Grover Cleveland, ex-President of the United States, rehearses the history of the great Chicago strike of 1894. He describes, in studied language, with the ponderous and unimpassioned phraseology familiar to the readers of his presidential messages, that sixteen days' war which threatened the very existence of free government, when 150,000 organized strikers attacked the interstate commerce, stopped the U.S. mails, and burned six hundred freight cars. By a copious use of official documents, the ex-President shows how the "executive," as he modestly styles himself, overcame the passionate protests of the Socialistic governor of Illinois, John P. Altgeld, and put down the uprising, by a timely show of military force, without shedding a drop of blood. Whether or no Mr. Cleveland intends to run again for the presidency, he indirectly, by this article, reminds the people of the United States, that he is just as strenuous as the Republican idol, Mr. Theodore Roosevelt. Mr. Cleveland has the unique distinction of having been twice elected to the presidency, with an interval of four years' Republican administration between his own two Democratic terms. The electors, after one term of opposite policy, re-elected him by a largely increased majority, thus proving how his own policy had gathered strength with the lapse of time. He is now 67 years old and seems, from his latest portrait, taken two months ago, to be still in the enjoyment of his full vigor.

Forty years ago the wise watchers on the signal towers of social and political economics predicted the advent of universal Socialism within twenty years. The great Chicago strike of 1894, followed by the Brooklyn strike of 1895, revived the hopes of socialistic dreamers. Bellamy voiced these hopes in "Looking Backward," the great change was to have been well under way by this time, 1904. But, in point of fact, it seems farther off than it was ten years ago. Thoughtful men are beginning to recognize the impossible and unpractical nature of socialistic plans. What is needed is, not a total subversion of the present social order, but a return to the religion of the Crucified, a restoration, as the present Pope preaches, of all things in Christ.

A very curious contribution to the July "Messenger" is Mr. Andrew J. Shipman's translation of a Russian theologian's answer to Bishop Grafton's proposal for some sort of union between the Russian Orthodox and the American Episcopal churches. The Right Rev.

Charles C. Grafton, Protestant Bishop of Fond du Lac, who lately went through an exact imitation of a pontifical High Mass in New York, and who at the same time vigorously denounces those of his parsons who go over to Rome, went last autumn to Russia, where he was courteously received by the Metropolitan of St. Petersburg and Moscow, to whom he presented his proposal. This was submitted by the Holy Synod to various theological bodies, in particular to the professors of the theological seminary in Moscow. One of these professors replied and Mr. Shipman translates his reply. It is a most interesting one, in which Professor Vassili Sokoloff lays down fully and explicitly the doctrine of transubstantiation. He uses the very words, "transubstantiated, transmuted, transformed." Bishop Grafton had written: "If you can make clear to us that your use of this term (transubstantiation) does not contain the dogmatic obligations of the definition of the Council of Trent, we do not see any reason why we should not be in accord." The Russian theologian sums up his answer in these words: "We think that we cannot give him, much to our regret, such a clear explanation, for the reason that in the definitions of the Council of Trent concerning the conversion and transubstantiation of the bread and wine in the Sacrament of the Eucharist there is nothing at variance with the doctrine of the Orthodox Church." To well informed Catholics who are aware that the Council of Trent framed its decrees one hundred years after the final separation of the Russian from the Catholic Church, this language proves how ancient must be the doctrine of transubstantiation, since the Russian Holy Synod, so inimical to Papal teaching in some other lines, declares its complete conformity with this central doctrine.

"Catholic progress in Belgium" is the general intention proposed to the prayers of the League of the Sacred Heart for this month of July. We are exhorted, first, to profit by the example of Belgium, which for the last twenty years has been, as the Canadian Messenger puts it, "the most progressive and prosperous of kingdoms, because of its Catholicity," and, secondly, to pray for the continuance of that united social action of a Catholic nation.

There were over four hundred divorces granted by the courts of the city of Paris recently. What a frightful commentary on the moral condition of the French Republic, and what a terrible foreboding of impending social ruin, the consequence of the iniquitous working of the anti-ecclesiastical divorce bill.

At the dedication of a new church in England recently the Rev. pastor declared that he knew personally many of the most distinguished and intelligent Protestant families who were converted to the Catholic faith by the pure, exalted and virtuous lives of their domestics; they, arguing logically, that a church which could plant the seeds of such eminent qualities in simple and uncultured minds, and cause them to bloom so profusely in rare virtues, must be all true, divine, and full of heavenly beauty. What an incentive ought a statement like this to be—one founded upon the experience and observation of a worthy priest of God—to encourage and animate domestics in fidelity, honesty, and virtue in general! Many a poor soul, might thus, in heaven, reap the reward of having been, really and truly, a missionary here on earth.

A Catholic exchange, writing of the duty of the Catholic laity, has this to say:

"Not merely for their own sakes but for the sake of their separated brethren, Catholic laymen and laywomen should regard it as a duty to be well informed concerning the doctrines of the church. There is a spirit of earnest inquiry abroad today amongst non-Catholics—especially amongst those of them who are of a logical turn of mind—as to religious truth; and the Catholic laity should avail themselves of the opportunity thus presented to them of being the means, under God, of leading many wandering and shepherdless sheep into the fold of the good Shepherd." We wonder what proportion of the laity ever realize the great responsibility which Christian charity imposes upon them in this respect. Even if they do fully realize these responsibilities how many of them are sufficiently well grounded in Catholic doctrine to satisfy inquiry from non-Catholic sources? What better way is there then of keeping informed and intelligently alive to Catholic interests than the establishing and supporting of the Catholic press to the end that it may become vigorous and potent in the land. We fear there are too many sleepy Catholics in our midst—too many who are like the husbandmen in the Gospel who was asleep while the enemy sowed cockle in his fields. Wherever Catholics are intelligent, wide-awake and organized no harm can befall the Church. So too, wherever you find the Catholic press encouraged and assisted you find intelligent and wide-awake Catholics.

To take a case in point. At the recent mission to non-Catholics at St. Mary's the following query was propounded: "Why are so many Catholic churches named in honor of the Mother of God, and of the Saints, and so few after Christ?" We wonder how many Catholics today even after having heard the explanation of Father Cunningham—which, we admit, was necessarily brief—can give such a clear and satisfactory reply to this question as will relieve the mind of any honest enquirer? We fear there are but few. Hence the need of the Catholic paper which is continually speaking in defence of Catholic practices and Catholic dogma. It should not require a surgical operation to place this fact in the cranium of the ordinary Catholic; yet if we are to judge by our difficulty in securing subscriptions to the Review we must frankly confess that we believe some means beyond the ordinary is absolutely requisite.

Why then are so many Catholic churches called after the Blessed Virgin or the Saints? The Church is dedicated or consecrated solely to the honor and worship of God. It belongs to Him alone. There the sacrifice is offered to Him, the sacraments given in His name and by His power. But the Church is frequently placed under the protection of the Blessed Mother or of some Saint or Saints that the people may have in Mary or in the Saint, a special intercessor before God, and one whose name and life may represent to them how God has been served by the good ones who have passed from earth. But just as when we pray to the saints our prayers are to reach God through them, so when we call a church by the name of a saint we honor God in honoring his friend. The Catholic understands that God is first and last, the saint a helper, a pleader, and a most powerful and acceptable one with God.

Persons and Facts

Among the lawyers presented to the full court on Wednesday of last week by Mr. Alden, R.C. were Mr. Albert Dube, a barrister and Mr.

Noel Bernier as attorney. Mr. J. E. O'Connor, of the Ontario Bar, was also called to the bar here and admitted as attorney.

Dr. Devine has sold his house, 268 Donald street, for \$20,000 cash, and is thinking of moving to Fort Rouge if the new Catholic church to be built there is situate in some central place.

The ladies of St. Mary's parish have decided to conduct a refreshment booth at the industrial exhibition during July and August, the proceeds to go to the new school building fund. Contributions will be made to the provender by interested citizens.

Edward Beaupre, the Willow Bunch giant, died last Saturday at the St. Louis exposition, where he was exhibiting himself. He was 22 years old, 378 pounds in weight, eight feet two and a half inches in height and still growing. His friends have long known that he was consumptive and are not surprised to hear of his death from hemorrhage of the lungs. The confinement incident to his artificial life as an object of curiosity, no doubt shortened his days. Had he continued to lead the open air life of the Assiniboia prairies he might have outgrown his tendency to consumption and have strengthened by greater growth his claim to be the biggest man in America and perhaps in the world. To be sure, in that event he might not have left an insurance of \$8,000, as he has done; but slender is the comfort that gives him now.

The violent wind and thunderstorm that visited this district last Saturday, striking in many places, unroofing houses, tearing up wooden sidewalks and deluging everything with torrents of rain, did no damage at all to the tent extension just added to the cathedral front door, for the accommodation of the overflow crowd of worshippers. This extension is 34 feet long, 16 feet wide, 9 feet high to the top of the upright scantlings and 12½ feet high to the peaked roof, the whole well floored about three feet from the ground, and covered with strong canvas. There are, within this tent-like structure, seats for one hundred persons and standing room for fifty more.

On Monday last three of the bridges that span the Seine near St. Anne were carried away by a sudden rise due to the recent rains.

The Tribune announces that the C.P.R. having been jockeyed out of the vast coal deposits of the Crow's Nest Pass, has determined to come to the relief of the west by going into the coal business itself. The Canadian Pacific Company, thanks to Mr. Whyte's representations, has located a "deposit of marvellous excellence and extent" within eight miles of Banff. As the coal seam is near the surface, the Company will be able to mine the coal cheaply and hopes thus to break the monopoly of the "Jaffrey crowd" and furnish cheap fuel to the suffering people.

Building Inspector Rogers reported on Monday that from January 1 to July 4 he had issued 999 permits covering the erection of 1,351 buildings, the stated cost of which will be \$6,072,450. Thus, in six months Winnipeg has added an increase of 40 per cent. to its building permits for the whole of last year (600), has almost doubled the buildings erected in 1903, viz. 781, and has far more than doubled the expenditure, which was, last year, \$2,782,300. In 1900 there were only 257 permits, 313 buildings, costing \$766,400, an eightfold increase in building expenditure in four years.

And still the common complaint is that there is not yet enough house room.

The new Catholic Polish journal, the "Canadian Voice," seems to be doing well.

Although a telephone message was delivered with the greatest care to the effect that last Sunday Rev. Father McDonald would preach at High Mass at the Immaculate Conception Church and that Rev. Father Drummond would close the exercises of the mission in the same church that evening, the Free Press local editor got off the following gem in the evening edition of Saturday last:

The mission given at the church of the Immaculate Conception will be brought to a close tomorrow evening when the Rev. Father McDonald will celebrate High Mass. When will our Protestant friends understand that Mass cannot be celebrated in the evening? One of the most obvious reasons is that the priest who celebrates must be fasting without even a drink of water since midnight. On Christmas Day he may celebrate immediately after midnight. Some priests are allowed to celebrate three hours before dawn, which at this season would mean soon after midnight, and the regular time for celebrating, viz., from dawn till noon, may be extended till three hours after noon, which, in this province, owing to the difference between solar and railway time, might mean 3.28 p.m.; but that is the extreme limit, which very few are willing to reach or can reach, since it implies a strict fast of more than fifteen hours.

A. A. McNeil, B.A., Principal of the Miami school is spending the holidays in the city. Mr. McNeil, after graduating with honors from the University of St. Francis Xavier, in Nova Scotia last year, in company with two other graduates came west. He now holds the responsible and lucrative position of principal of this school. Of his companions one is principal of a school further west, whilst the other is on the teaching staff of St. Boniface College.

An interesting and original report of the blessing of the new Trappist church at St. Norbert is held over till next week.

Clerical News.

The Very Rev. Dean Richard Lalor Burtzell, of Rondout, Ulster County, N.Y., is one of the three American priests now living who were present in Rome fifty years ago when the dogma of the Immaculate Conception was promulgated. Dr. Burtzell expects to be in Rome on December 8 when the golden jubilee of the promulgation of the doctrine will be celebrated.

Rev. Father Allard, parish priest of Hull, Que., was here at the beginning of the week, visiting his many friends in this province.

Rev. Father Chaput, S.J., returned on Monday from Dunrea, where he preached a jubilee mission and proceeded on Tuesday to St. Jean Baptiste, to assist Rev. Father Plante, S.J., in preaching the jubilee mission there.

Rev. Father Lacasse, O.M.I., is preaching the jubilee mission at St. George de Chateauguay, near Fort Alexander, while the parish priest, Rev. Father Poirier, is gone to visit his relatives at St. Maurice.

Rev. Father Proulx, S.J., returned last Monday from Lorette, where he had been preaching a

successful jubilee mission with Rev. Father Blain, S.J., and left for St. Anne on Tuesday, to preach another mission there with Father Blain. The carriage road between the two parishes is flooded by recent rains.

Rev. Father Chossegros, S.J., leaves on Saturday, July 9, for St. Agathe, to preach the Jubilee Mission there. Rev. Father Proulx S.J., will join him early in the week.

The annual retreat for the secular clergy of this diocese begins next Monday at St. Boniface College and ends the following Saturday.

The Very Rev. Vicar General Dugas went to Neche last week to visit Mrs. Lavigne, the mother of the Rev. Father Lavigne, who is dying of cancer in the stomach. He returned on Saturday and went to Eli on Monday.

Rev. Father McDonald, S. J., leaves on Saturday for Rat Portage where he will, the next day, begin a three days' jubilee mission in the Church of Our Lady.

Rev. Father Veilleux, S.J., will probably remain three weeks longer at Ishpeming, Mich., supplying for one of the pastors there.

Rev. Father Rulquin, S.M., of St. Louis's Church, St. Paul, arrived here on Tuesday, and is now making his annual retreat in the Trappist monastery at St. Norbert.

Rev. Fathers Joseph and Antoine, Trappists, were in the city early this week, making arrangements for the dedication services of their new church on Wednesday.

Rev. Father Lacasse, O.M.I., concluded the jubilee mission at La Broquerie last Sunday, spent two or three days here and then left for St. George de Chateauguay, near Fort Alexander.

Marriage

McKENY-SLATER.

Free Press, June 30.

St. Mary's presbytery was the scene of a quiet but pretty wedding yesterday afternoon at 2 o'clock, when Miss Elizabeth Gertrude McKenty, sister of Mr. Donald McKenty, of this city, became the wife of Dr. A. J. Slater, of Emerson. The ceremony was performed by the Rev. Father Cahill in the presence of the immediate relatives of the young couple. The bride who was given away by her brother, looked very lovely in a gown of white silk lisse over white taffeta. The full skirt was daintily trimmed with flounces edged with real valenciennes lace. Insertions of beautiful hand embroidery head the frills. The bodice had a deep yoke of hand embroidery studded with pearls. A pretty hat of white tulle trimmed with ospreys and ostrich pompoms and a bouquet of white roses completed her costume. The bridesmaid, Miss Eileen Slavin, of Waltham, Mass., wore a dainty gown of white silk organdie, over taffeta, elaborately trimmed with valenciennes lace and white satin ribbon. Her large white hat was of a white Irish crochet lace trimmed with large satin bows and tiny pink rosebuds. She carried a shower bouquet of pink roses. Little Miss Donald McKenty made a dainty flower girl in a pretty frock of white silk all covered with tiny ruffles. A large poke bonnet and sash of white chiffon and a basket of lillies of the valley completed her costume. Dr. Maxwell Wallace, of Emerson, attended the groom. Mrs. McKenty, mother of the bride wore a rich gown of black corded silk with vest of white embroidered chiffon and smart black and white bonnet.

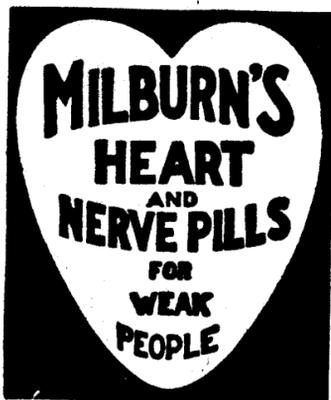
Mrs. Donald McKenty wore a very handsome gown of champagne voile over rose taffeta. The bodice was trimmed with collar and revers of rich embroidery. Her hat was of white chantilly lace trimmed with a long white plume and touches of gold. The groom's gift to the bride was a pearl sunburst, to the bridesmaid a sapphire ring, to the little flower girl a pearl ring and to the groomsmen, a pair of gold cuff links. After the ceremony

the wedding party returned to the residence of Mr. and Mrs. Donald McKenty, Colony street, where a large reception was held. The house was beautifully decorated throughout with palms and cut flowers, only white blossoms being used in the drawingroom where Mrs. McKenty and the happy couple received. A pretty background for the wedding party was made by the mantle which was banked with palms and white roses and garlanded with smilax. An orchestra on the verandah discoursed sweet music and a number of chairs and couches dotted the pretty lawn. Refreshments were served in a large marquee where a pretty bride's table was decked with white roses in cut glass vases. The handsome wedding cake was surrounded with soft white tulle caught here and there with butterfly bows of white satin ribbon. Mr. and Mrs. Slater left on the C.N.R. flyer at 5:20 p.m. for Emerson, where they will reside in future. The pretty bride wore a smart shirtwaist suit of shot blue silk and large hat of reseda green tulle trimmed with a drape of guipure lace and pale blue ribbon. Amongst the guests were: Rev. Father Cahill, Rev. Father O'Dwyer, Rev. Father A. A. Cherrier, Drs. and Mrs. Jas. McKenty, Mr. and Mrs. Edmund McKenty, Mr. and Mrs. Muga, Mr. and Mrs. N. Bawlf, Dr. and Mrs. J. R. Davidson, Dr. and Mrs. Englang, Mr. and Mrs. T. Ross, Mr. and Mrs. N. Bawlf, Mr. and Mrs. F. H. Davidson, Mr. and Mrs. A. J. H. Dubuc, Mr. and Mrs. F. W. Russell, Mr. and Mrs. C. J. O'Toole, Mr. and Mrs. Philip Main, Dr. and Mrs. Raleigh, Mr. and Mrs. Shea, Mr. and Mrs. A. H. Kennedy, Mr. and Mrs. Landers, Mr. and Mrs. J. J. Regan, Mr. and Mrs. R. H. Shanks, Mr. and Mrs. Egan, Mr. and Mrs. Thomas, Mr. and Mrs. C. N. Mitchell, Mr. and Mrs. J. H. Mitchell, Mr. and Mrs. Seigel, Mr. and Mrs. J. Sullivan, Dr. and Mrs. Hutchings, Mr. and Mrs. L. Verhoven, Mr. and Mrs. T. J. Adair, Mr. and Mrs. M. McIntyre, Mrs. McLeod, Mr. and Mrs. T. Jobin, Mr. and Mrs. E. Dowdall, Mr. and Mrs. Tomlinson, Mr. and Mrs. Cass, Mr. and Mrs. M. Dalton, Capt. and Mrs. Wynne, Mrs. O'Sullivan, New York; Mr. and Mrs. Menzies, Mr. and Mrs. A. McArthur, Mr. and Mrs. Cadham, Mr. and Mrs. W. Ptolemy, Mr. and Mrs. E. E. Lightcap, Mr. and Mrs. O. F. Lightcap, Mr. and Mrs. W. J. G. Stephens, Mr. and Mrs. R. Pratt, Mr. and Mrs. R. H. Graham, Mr. and Mrs. Green, Mr. and Mrs. Thornton Andrews, Mr. and Mrs. Cottingham, Mr. and Mrs. C. O'Kelly, Mr. and Mrs. Healy, Mr. and Mrs. Allman, Mr. and Mrs. McGregor, Miss Driscoll, Mr. and Mrs. A. E. Slater, Napinka; Dr. John A. Perran, Lyleton; Mr. and Mrs. Carr, Portage la Prairie; Mrs. Corwin, Fort William; Dr. D. McKenty, Gretna; the Misses Burgess, Perrin, Menzie, Kelly, Kingston, A. Seigel, Grace Mitchell, M. Allman, Slavin, O'Rourke, Sharkey, Billard Marrin, Landers, Cass, R. Dalton, Cadham, F. Healey, E. Ptolemy, Lidster, Messrs. T. Longford, W. Ptolemy, Dr. Good, Dr. H. Davidson, Messrs. J. O'Connor, Hefferman, A. Burns, T. Coyle, D. Coyle, J. Gibbs, Dr. Peatman, Dr. Riddell, Dr. McArthur, Dr. Wallace, Dr. W. Taylor, Dr. Frank McKenty, Messrs. George Stirling, John McKenty, J. H. Carlton, Walter Hunter, and a few others.

Obituary

MR. THOMAS LEVEQUE.

The widow of Mr. Thomas Leveque arrived here on Wednesday morning, bringing the sad news of her husband's death and burial while on his way home from California, where he has resided for the last three years. He was one of the most skilful and accurate composers in this country and he was employed for many years at the highest wages in the Free Press newsroom. For a time he also worked in the Northwest Review office. Born in the province of Quebec, he lived 22 years here and was forty-three at the time of his death, which was preceded by a long illness through which his devoted wife nursed him with the greatest care. He had been working on a weekly paper, the Citron, of Redlands, Cal., when the fatal illness seized him. Longing



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to die among his numerous relatives at St. Boniface, he undertook the home journey, but had to stop, from heart weakness, at Montague, Cal., where he received the last sacraments with perfect resignation, and afterwards took the train once more on his way here, dying in the car. The remains were interred at Yerka in California, and Mrs. Leveque's fellow passengers showed their sympathy for her by presenting her with a well filled purse of gold. Mr. Thomas Leveque was one of the most popular charter members of the Typographical union. We extend our warmest sympathy to Mr. and Mrs. Francois Leveque in the loss of their eldest son.

R. I. P.

MR. PHILIP FORTIER.

Mr. Philip Fortier, of 242 Jarvis avenue, died suddenly during an excursion to Warroad, Minn., on July 4. The remains arrived on Wednesday at the undertaking establishment of Kerr, Bawlf & McNamee, and were afterwards borne to his late residence, whence the funeral started on Friday morning at 8:35, to the Immaculate Conception Church. Rev. Father Cherrier sang the Requiem Mass, and the interment took place in Fort Rouge cemetery. Members of the Co-operative Benefit Society attended.

R. I. P.

Mr. and Mrs. Egan, 102 Lisgar St., mourn the death of their only daughter, May, who died on Monday, July 4. The deepest sympathy is felt for the bereaved parents in the loss of their only child. The funeral took place yesterday afternoon to St. Mary's cemetery, where interment took place.

ST. MARY'S GIRLS ARE HONORED.

Sir Daniel and Lady McMillan Participate in Closing Exercises.

Tribune, June 28.

St. Mary's Academy was the scene of an interesting function last evening, when commencement exercises were held and prizes were distributed to the senior pupils. Sir Daniel and Lady McMillan have for several years, participated in the exercises, and yesterday presented the premiums to the successful misses.

Convocation hall was daintily decorated with a profusion of flowers for the occasion, and with the gay assemblage of youthful scholars in white dresses and older folk in beautiful summer gowns, made a pretty scene indeed. On arrival of the Government House party in the hall, an address of welcome was read by Miss Bernhardt and Miss Cecilia Driscoll, presented Lady McMillan with a beautiful bouquet of roses.

In presenting the prizes, Sir Daniel and Lady McMillan crowned each of the happy recipients with a wreath of white May blossoms. The graduates were Miss Yvonne Cauchon, who completed with honors the French Academic course; Miss Margaret Bernhardt, and Miss Muriel Tait, of Selkirk, who took the Senior Piano course; and the following who completed the commercial course and were awarded diplomas by the O'Sullivan Bus-

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ness College; Misses E. Plaxton, A. Cameron, V. Poitras, B. Robb, M. Tennant, J. Lander, A. Courtney, G. Fawcett, C. Dorvall, and F. Baril.

The programme of the evening was of the high merit and standard which St. Mary's has long since maintained. The piano solo and duets were given in splendid time, and with good expression, the rendering of the "Storm King" Paull, being especially fine. The vocal choruses were sweet and in good tune, and the soloists, especially Miss Mona Tobin, revealed rich, quiet girlish voices. Miss Rhoda Simpson's violin selections were charming and brilliant, in exquisite tone shading and surprising technique, and the recitations by Misses Riberta Cass and Agnes Barry were given with clear enunciation, strong voice and very appropriate gesture.

Father Drummond, S.J., in his parting words to the girl graduates impressed the thought of the importance of the days just following commencement, when the steps taken may mould the life of the graduate pioneer in the trials and temptations of the world. The speaker warned the misses who would leave the academy that they should always be modest in the advantages they had received, and should remember that these days might only begin a life of study. The course of the academy had been well spent if the pupils had learned to study, better still, to think, and best of all, to shape and control one's character. "Quiet, self-mastery," Father Drummond characterized as the great achievement after all, and the students of St. Mary's had been well trained to this by the noble examples in the daily lives of the good Sisters of the Holy Names, who have devoted their lives to the education of the young.

(Sir Daniel, who followed, voiced the sentiments of Father Drummond, and expressed his congratulations, and those of Lady McMillan, on the excellence of the entertainment and also the work of the students as shown in the exhibit held yesterday and Sunday of fine needlework and painting.

The programme: Piano duet, "Le Postillon d'Amour," Behr, Misses M. Tait, M. Ducker, M. Bernhardt, A. Lauzon, K. McKusker, W. Green, G. Lindback, A. Caswell; greetings to His Honor Sir Daniel McMillan, Lieutenant-Governor of Manitoba, M. Bernhardt; chorus, "Come, where the Lillies bloom," "En toute chose il faut consider le fin," Yvonne Cauchon; piano solo, "Polonaise," Chopin, M. Tait, M. Bernhardt, A. Hauzan; graduating honors conferred on Miss Yvonne Cauchon; gold medal for proficiency in music, presented by Mason & Risch Co., awarded to Misses M. Bernhardt and M. Tait, recitation, "A Thought," Father Rujan, Miss Riberta Cass; vocal duet, "Juive et Chretienne," Concone, Misses E. Plaxton and M. Beauchamp; piano duet, "The Storm King," Paull, Misses M. Tait, M. Bernhardt, G. Lindback, R. Tait, J. Lauder, A. Caswell, Y. Prince, M. Ducker; recitation, "Jephthah's Daughter," Willis, Agnes Barry; violin solo, selected, R. Simpson.

Home Column.

COME UNTO ME.

Jesus is waiting to welcome the weary
Worn with the world's fruitless striving for peace,
Tired with a night watch that knoweth no morning,
Sick with a headache that earth cannot ease.

Jesus is waiting—He standeth and knocketh
Calling in love upon each one oppressed,
"Come unto Me sinner, weary and laden
I will refresh you and give you my rest."

"Long have you striven to find it without me,
Sought it in feelings emotional, vain,
These have all failed you, and still you are restless,
Striving to purchase what naught can obtain.

Will you not come? You need no preparation
Stay not to think, but come just as you are;
Bring nothing with you, for love giveth freely,
Peace, perfect peace, that no sorrow can mar.

Doubting and troubled one, can you not trust me?
Able to save you from every ill
Able to say to life's storm,
"Peace be still."

Oh, I am yearning to see you unburdened
Death did I suffer that you might be free;
Will you not come and by life consecration
Try to win others and bring them to Me!

—Charlotte Murray.

THE HAPPY HOME.

What a striking contrast presents itself when we compare the character of the thousands of homes which exist in our vast Dominion! Here is one overflowing with happiness and mirth, where beauty lingers in all its fairy forms. Beside it is another drenched with tears and haunted with the sobs and moans of broken hearts, where the angels of misery and want stalk hand in hand. The one is sought and admired as though the sunshine that lingers there was a life-giving value, while the other is loathed and avoided as though the pall that enshrouds it were contagious. Why the difference? In some instances the difference is explained in characters where all may read, while in others the secret is hid forever from mortal eyes. There are hundreds of palaces like mansions, furnished and surrounded by all the elegance and state that bespeak wealth and ease, but for all that bear an aspect anything but inviting. They are heartless, loveless and cheerless. Their occupants are fortune makers rather than home makers. There are thousands of others which hardly serve as shelters from the weather, where every day is its own provider, and yet one would hardly think that each of these contain an almost priceless treasure, happiness. The wretchedness of the place is dispersed and the rude hovel and its surroundings assume the nature of an earthly paradise, becoming the centre of attraction to its occupants. For them to live is to love, and to each the happiness of the other is the height of his or her ambition. To such it is home anywhere. Of course, this is not the only and unalterable line between the happy and unhappy home—only the extremes. Happiness lodges wherever it is welcomed and entertained. There is, therefore no just cause for wretchedness; the gems of happiness exist in every home and every life.

The one prime requisite of happiness in the home is love; not a blind, selfish passion, that glories only in some personal attraction, but that which owes its existence to the tie of kin, and includes all in its embrace. Where this exists all else is subordinated to its supreme reign, and all family regulations are engulfed in this one supreme law. The recognized heads of the family in business matters are also considered as the guardians of the social pleasures of the home. The father who is negligent in supplying the demands of the table and wardrobe, or who regards his wife as simply a house-keeper or servant instead of the companion of his bosom, or who looks upon his children as nuisances and burdens instead of heaven-sent flowers to brighten his path, can only hope to find his home constantly growing more dismal and uninviting. Again, the wife who fails to serve up the bounties provided, who disregards her high mission and duty, to



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study and try to gratify the desires of her husband, or who finds her chief pleasure in outside society, while the tranquil joys of home go begging for recognition, will soon find that a home neglected is a home destroyed.

One of the most admirable aids in securing happiness to the home is the ability to sacrifice. No other trait bears such a powerful influence, and there is none so sure to beget its like in others. There are many little pleasures and privileges falling to your lot for the enjoyment of which you would be no wiser or better, and the loss of which you would never feel, which might be more highly appreciated, and a source of greater happiness to others. Then, by all means let those have the pleasure who find most in it. This course followed soon brings a pleasure in seeing others revelling in pleasures that might have been yours but for your willingness to make others happy at the expense of a little selfish gratification.

Contentment is an indispensable essential to happiness. Happy are the persons who can adapt themselves to surrounding circumstances and who can see in their lot whatever and wherever it be, the kindness and wisdom of Providence. Discontent has a whole train of fatal consequences. Ill nature, discouragement, neglect of business, and finally despair, are all children of discontent. Without justice, also there can be neither love, confidence nor respect, on which all true domestic rule is founded. Erasmus speaks of Sir Thomas More's home as a "school and exercise of the Christian religion. No wrangling, no angry word was heard in it; no one was idle; every one did his duty with alacrity, and not without cheerfulness." The home is the woman's kingdom, her state, her world, where she governs by affection, by kindness, by the power of gentleness. There is nothing which so settles the turbulence of a man's nature as his union in life with a high-minded woman. In the home cheered by her presence, he finds rest, contentment and happiness, rest of brain and peace of spirit. He will also find in her, his best councillor, in youth a comfort and an ornament, and in maturer years, when life has ceased to be in anticipation, and we live in its realities—a faithful helpmate. What a happy man must Edward Burke have been when he could say of his home "every care vanishes the moment I enter under my own roof." The wife and mother gives refreshment by her sympathies rather than by her intellect. "The brain-women" says Oliver Wendell Holmes, never interest us like the heart-women. It is this characteristic sympathy of women which gives to home its charm, and to home and childhood reminiscences

Continued on page six.

BEST BUY IN B.C., CANADA, AT 15 CENTS	GREATEST GOLD DISCOVERY OF THE AGE IS IN B.C.
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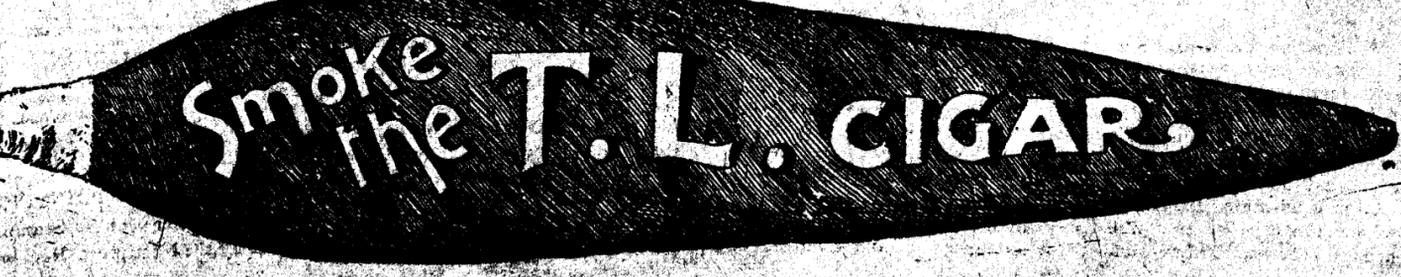
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SATURDAY, JULY 9, 1904.

Calendar for Next Week.

- JULY.
- 10—Seventh Sunday after Pente-
cost. Commemoration of all
the canonized Popes.
 - 11—Monday—Votive office of the
Holy Angels.
 - 12—Tuesday—St. John Gualbert,
Confessor.
 - 13—Wednesday—St. Anacletus,
Pope, Martyr.
 - 14—Thursday—St. Bonaventure,
Bishop, Doctor.
 - 15—Friday—St. Henry, Emperor
of Germany.
 - 16—Saturday—Our Lady of Mount
Carmel.

THE POPE'S POLICY.

The Rome correspondent of the Baltimore Sun, which, though not a professedly Catholic paper, has long been noted for its fair treatment of Catholic topics, recently contributed to that very influential journal a remarkable letter on the Holy Father's policy with regard to France. The correspondent introduces the subject in this way:

When Leo XIII died it may be said emphatically that the Papacy was at peace with all nations, and that there was but one alone whose Government was out of harmony with the Pontiff. That one was France. Leo XIII. had made many efforts to induce the Government of that country to lessen what he considered its harshness to the religious orders in France. The inheritance of this difficulty between France and the Holy See fell to Pius X. The patience and gentleness and long endurance which marked Leo XIII's action toward France were continued by his successor, until his silence made the French Government bolder and it threatened to prosecute three French Cardinals for daring to appeal to the President in favor of their people. Then Pius X. spoke out in an address to the Cardinals—an address which was published everywhere. Offence was taken at this in France, and the Pontiff was accused of intermeddling in the affairs of that nation to its detriment! The cry is an old one, heard whenever an authoritative voice is raised against a manifest wrong.

Since then matters have gone far. The relations of France with the Vatican are less cordial. A breach is threatened. The Pope, while reserving his full right to remonstrate against every outrage done to his office as head of the Catholic Church, will do nothing else to precipitate matters. The attitude of one power to the other has in a way a resemblance to that famous scene in history or historical romance, when the commander of an opposing army called out: "Gentlemen of the French guard, fire first!" The persons who rule French affairs are hesitating very much to bring matters to a conclusion.

The correspondent has got that historical saying twisted wrong side foremost; it was the French commander who said: "Messieurs les Anglais, c'est a vous de tirer les premiers." But the comparison is not half bad.

After condemning M. Pressense's bill for the dissolution of the concordat between France and the

Holy See, which the Government hesitates to adopt, the correspondent continues.

The visit of President Loubet to the King of Italy at Rome constituted a "very grave offense" to the Holy See. The Pontiff, prior to the coming of the President drew public attention to the fact, and since the departure of M. Loubet an opportune moment has been taken to protest in due form against this conduct on the part of the head of a Catholic nation.

The protest has struck home. The new Pope has entered into politics with a clear and direct line of action. Diplomacy has been regarded by the ordinary run of minds as a civil method of telling falsehoods—a sort of lying in sweet phrases and kid gloves to set it off. There is no such diplomacy in the Pope's action. His words go straight to their aim. They are civil and restrained, but the plain expression of his appreciation of an act is all there. The Government of France is annoyed at such outspoken remonstrance. In its first surprise it stated through a telegraphic agency that the Papal protest was regarded as "not received," as a thing which had not happened. That foolishness was unavailing; everyone knew by that very fact that the remonstrance of Pius X. had struck home. Then the newspapers took up the tale, and not having what appeared to them a sufficiently strong case to go upon they began to abuse the Pope himself, a rather novel departure in French polemics, where politeness and consideration for an opponent have for centuries been the rule of the game whether in war or in politics.

The correspondent then proceeds to review an article in the great French Protestant journal, *Le Temps*, which attempts to defend President Loubet's action. In this article the Pope is described in terms which are not worthy of a great journal defending the action of the chief of "the eldest daughter of the church." Even filial freedom has its limits. "To resolve the actual difficulties between the church and the French Republic," says the *Temps*, "Pius X. was undoubtedly not the best prepared of the cardinals, and it has become evident since his accession. The conclave could not choose a Pope endowed with more virtues and with a better will; but all the gifts of the heart and the most charming flowers of the soul do not always suffice to the management of human affairs. The Catholic Church is not a village pastorate, nor even an archdiocese. On the other hand the home in which we live is not precisely that where all things are peacefully settled before the staff of the Good Shepherd. * * * The present situation of the Church demanded a Pontiff with an open mind, who should have a taste for general ideas and an elevation of spirit—a Pontiff thoroughly in the current of the relations with France—on account of the threatened concordat, on account of the missions in the east, on account of the eminent place France has held and which it has preserved in the Catholic universe." This is carrying the war into the Pope's camp. That Pius X. was not the best fitted for the work that fell to him may be passed over at present for future history to deal with; the majority of the world, outside the governing circles in France, is well satisfied with his action. And it is a mistake to suppose that the Pope is anything different from a Bishop—the Bishop of Rome—and by that fact "Sovereign Pontiff of the Universal Church," as it is stated in the authoritative description of him in the *Gerarchia Cattolica*. That the pastoral staff of the Good Shepherd does not pacify the world was as true from the very beginning as it is today, and history is filled with the stories of nations almost as restive to the Good Shepherd and his successor as the Government of France is under Pius X.

"Pius X.," says this organ, of governmental inspiration, "cannot inform himself directly of the affairs in France, for he is ignorant even of our own language,

and when he expresses himself on our affairs or upon his relations with us misunderstandings and contradictions necessarily arise. And that has been made specially evident." One asks: Are courtesy and frankness fading out of the French character, when Frenchmen come in contact with the present Government? That the Pope does not speak French is quite true, but it is quite a different thing to say that he is ignorant of the French language. The present writer was one of five who were received in private audience by him a few weeks ago. One of these, who did not speak Italian asked Pius X. if he spoke French. The Pope replied he did not speak it, but he understood it when spoken, and a dialogue in two languages then went on, the layman, who was, by the way, a well-known Irish judge, addressing the Pope in French, while the latter replied in Italian. It is sad that a great French organ should descend to such things. Did not Leo XIII. deal wisely with America, though he did not know the English language? Was it absolutely necessary that he should know Turkish to deal with the Sultan of Turkey, or to speak and write Chinese ere he attempted to open negotiations with that country, the success of which France prevented? It is a very cheap mode of stirring up public opinion against the Pope to appeal to his alleged ignorance of French—he is a foreigner, and therefore, does not understand the sweet reasonableness of French politics!

A few days afterward this same *Temps*, speaking of a republican who held fast to his doctrine through many years, comments thus on the present republicans who rule France: "Must we really avow it? We believe but little in the unconsciousness of these utilitarian republicans. They are not of those of whom it may be said: 'Forgive them for they know not what they do!' They do a thing that is very simple; they turn to their own advantage the republic which others have created for liberty." It is the consequence of this principle, carried out with violence, that Pius X. complains of and for which he is reproached by the organs of this party. Yet the line of action he is pursuing toward France is not hastily taken up or followed out with passion. It is calm and deliberate, careful of giving offense, but resolved and determined. The gentleness will be in the form, the force in the spirit of his remonstrances. He is as patient as Leo XIII. but perhaps less accommodating. This policy appears to have baffled, at least for the present moment, the counsels of the Government. The burden and responsibility of the next important move remain with them. Another feature in the Pope's policy, which has a certain novelty of character is the repetition of corrections of notices in the press when these are more audaciously false than usual. It had been the habit of the Vatican for years past to allow misstatements to pass unchecked, and it was only long afterward that the actual conditions and aspect of an event concerning the papacy were made known. The present regime seems more keenly alive to follow closely on the heels of a misstatement or a malicious fabrication and to put forth a corrective.

CLOSE OF THE IMMACULATE CONCEPTION MISSION.

Sunday last was the closing day of the mission preached in the Church of the Immaculate Conception by Fathers Plante and Drummond. The former, who had done most of the work, preaching as much as four times a day, left on Saturday for St. Jean Baptiste to open a similar mission there on last Sunday morning.

At High Mass Father McDonald preached on the Blessed Eucharist. He first showed from the sixth chapter of St. John's gospel that the words of Christ, "This is my body, this is my blood," must be taken literally, else the flesh of the Lord would not be "meat indeed" nor His blood "drink indeed." Then the preacher dilated on the mar-



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High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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vellous adaptation of this divine institution to the needs of suffering and sinful humanity. This mystery of faith and love was foreshadowed by the miraculous multiplication of the loaves and fishes described in that day's gospel. It was the Blessed Eucharist that kept the nun faithful to her vows, that moved the priest to face contagion in his ministrations to the sick, that sustained all the faithful in their life-long struggle with temptation, and that prepared all true Catholics for the glories of the resurrection.

In the evening Father Drummond preached from Apoc. 2; 10: "Be thou faithful until death, and I will give thee the crown of life." He showed that while salvation from first to last depended entirely on God, it was also true that personal salvation was a result of the free will of the individual. Perseverance in grace was what all should seek to attain, and to do so it was necessary to be faithful, to have full faith in the teachings of the Catholic Church. Prayer would lead to God, and the holy sacraments were channels of grace. It was necessary to watch and pray; to be full of faith, full of trust, fidelity, to be faithful for all time if we were to receive the crown of life. There was no real reward when we labor for the world, but no labor for God was forgotten, and if we held on to the end to each one was given the crown of life, a life that was to be more real and intense than any life on this earth, because it meant eternal youth of body and soul, illumination of the intellect and the highest and most entrancing love of Him who is substantial love.

After the sermon and before the Benediction of the Blessed Sacrament, Father Drummond, in virtue of powers delegated to him as a missionary of the Society of Jesus, announced that, over and above the Jubilee plenary indulgence, he would impart, together with the Papal blessing, another plenary indulgence to all those who, having attended five mission exercises and received absolution and Holy Communion, would recite with him five Our Fathers and Hail Marys for the Pope's intentions. Having recited these prayers, he then gave the Papal benediction, making the sign of the cross over the kneeling congregation with a crucifix. The church was crowded with a large and most attentive audience.

CATHOLIC PROGRESS IN BELGIUM.

General Intention for July Blessed by the Sovereign Pontiff.

Canadian Messenger of the Sacred Heart.

One of the favorite charges brought against the Church by her enemies in our time is that she is a bar to progress. She teaches a self-denial that represses the activities and stifles the talents of her followers. She lays such stress on the life to come and the vanity of the present as to shift the moral centre of gravity from earth to heaven. She insists on an obedience to authority that checks individual initiative and kills self-reliance.—Those who indulge in such sophisms seem oblivious of the fact that they are striking at the root of Gospel religion itself and the Christian civilization that has sprung from it. They do not realize that it was the inculcation of those principles of self-restraint, detachment and submission to the guidance of authority, which has in the past lifted nations from barbarism and alone can in the future prevent their relapse. That true liberty with which Christ has set us free lies before all in the deliverance of mind and will and heart from enslavement to error, prejudice, blind impulse and animal passion, that it may tend to what is really good, and be directed in the pursuit.

Without drifting into abstract argument we have only to point to a people, the most progressive on earth, which is thoroughly Catholic and is progressive because it is Catholic—the kingdom of Belgium. Breaking away from Protestant Holland at the close of the early quarter of the last century, and recalling its long lost spirit and traditions, it adopted a form of government suitable to its wants

and circumstances. The social venom of the French Revolution, which had overrun the country, still left a taint in a considerable part of the people, and worked several blots into the new constitution, but on the whole did not check the growth of religion or oppose a barrier to national progress. As in France, a certain number among the good allowed themselves to be lulled by Liberalism into a false security till, at the polls, power was snatched from the Catholics and put into the hands of Liberal Masonry. Then came a crisis similar to what we behold today in France. The clergy were banished from the schools and religious teaching interdicted. The taxes of a Catholic people were used to subsidize schools, academies, universities, theatres and other institutions openly hostile to the Church. The Papal Nuncio was ignominiously dismissed from Brussels. The awakening soon came. The very intensity of the conflict united all that was sane in the little kingdom, and after four years the Catholic party with an overwhelming majority returned to power which they have retained ever since. Twenty years of Catholic rule, what blessings have they not poured out on Belgium? Listen to the Bishops in their joint pastoral letter calling upon the nation to celebrate the seventy-fifth anniversary of their independence and to give proof of their gratitude to the Heart of Jesus for their prosperity:

It will be shortly seventy-five years since Belgium, after bending for centuries under foreign rule, proudly stood up, reconquered its independence and became wedded, as never before to the ancient liberties and faith of its fathers.

Under the shadow of freedom rightly understood, and courageously applied to action, religion revived, and a new life stirred the whole people. The army and public service were organized with amazing rapidity. Industry went bounding forward. The population has increased; the cities expand and are embellished. Agriculture, taking the road of progress, pours out its products upon all the home and foreign markets. Letters, science, arts, are cultivated with success, and instruction reaches all ranks of society. A new legislation, socially Christian, has trusted the people with the broadest exercise of rights, multiplied in behalf of the workman, and the poor, all kinds of aids and institutions through which, according to the expression of Holy Writ, mercy and truth, justice and grace meet in fraternal embrace.

What claims our attention is the fact that Belgium, for the last twenty years especially, has been the most progressive and prosperous of kingdoms, because of its Catholicity. It was through the social action of the people united with their clergy under the direction of the Bishops that such splendid results have been achieved. The education given in the Catholic schools and colleges of the country had its crowning in the great Catholic University of Louvain with its two thousand students and fifty professors, in which the elite of Belgian youth were equipped for duties of state and offices of social trust. Forth they went every year united in faith, in principles of public life as well as in principles of private conduct, to fill leading positions in the Communes, in the Councils, in the Judiciary and Legislature of the country as well as in the liberal professions, manufactures, commerce and agriculture. When Socialism sprung up among the dregs of the revolution and began to spread among the working classes, it swallowed up the anti-Christian Liberals but in Catholic organization it met a breakwater and is now rapidly on the decline. Today, no country enjoys such freedom, security and prosperity. It is the only one which, extending its elective franchise, has applied a remedy to the inherent injustice of majority government by granting representation to the minority according to their number.

It is likewise owing to religion, to the beneficent action of the clergy creating and sustaining co-operative societies, rural banks, associations for the aid of the struggling classes and working

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people, that want and indigence are unknown.

Through such aids the small farms of a densely inhabited country were rendered equal in their yield to the rapid growth of the population. With an extent of a little over 10,000 square miles, Belgium keeps in comfort 7,000,000 people, or with one-third the acreage it feeds double the population of Ireland—a terrible fact to contemplate for those who are responsible for Irish government. Belgium is one of the few countries from which there is no emigration, and they who travel from it to other lands go not so much driven by distress as in quest of larger fortune. Whilst a considerable percentage of the families of the large cities of England and the United States are tenants of a single room, scarcely one in Belgium but claims a roof of its own no matter how modest. Such is the prosperity of a country where flourish legislation according to Catholic principles and government according to Catholic ideas.

Devotion to the Divine Heart in Belgium dates back to its earliest manifestation, and in no country has it, together with the Apostleship of Prayer, borne more precious fruits. Its religious communities, colleges, convents, sodalities, all ranks of clergy and people breathe its spirit, and embrace its practices.

We could have no more convincing proof of this than the solemn act with which the nation is preparing to mark the seventy-fifth anniversary of its independence—the erection of a splendid Basilica on the heights overhanging Brussels as a national monument of thanksgiving to the Sacred Heart.

It was the king who conceived the idea, donated the site and made provision for maintenance, after granting a portion of his fortune for the construction; but Bishops, clergy and people will have their share in so glorious a work, and there could be no better evidence of the spirit which animates all than the following passage from the joint-pastoral of the Belgian Episcopate for the occasion which sums up all we have said:

In presence of the innumerable blessings which flow from the Heart of Jesus, and which it secures unto men in the course of ages through the ministry of the Church, were it rash to affirm that Belgium has been privileged amongst all nations, and has obtained her share of the lavished favors. Is she not then, in justice bound to distinguish herself in gratitude to God? That is what she intends to do, and we consider it our duty to encourage her to the task. Yes, one and all, rich and poor, each according to his means will contribute to enhance the worship of the Heart of Jesus by elevating to Him a

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new and splendid sanctuary. From the Basilica of the Sacred Heart, become the centre of a national pilgrimage, will descend and radiate over the whole country fresh benedictions. This monument of public thanksgiving will be a proof to our posterity that Belgium has been faithful to God, and that God protects Belgium.

Let us all, associates of the Holy League, take part in the good work, by offering each day of the coming month to the Divine Heart of Jesus through the Immaculate Heart of Mary, our prayers, works and sufferings in a particular manner for the religious and social prosperity of Catholic Belgium.

J. J. C.

* The London "Times," speaking of Belgium, notes that since 1890 a whole network of agricultural societies has spread over the country and of those which are not directed by Government officials there is scarcely one "that has not been more or less inspired, if not actually brought into existence and, in many cases, even still controlled, by some parish priest or other." The result has been to increase the average return from a twenty-five acre farm by five hundred dollars a year, through improved methods of farming and the co-operative system. The London market is now flooded with Belgian vegetables to an extent never known before.

HOME COLUMN.

Continued from page 3.

a sacredness which causes such songs as "Home Sweet Home" and "The Old Oaken Bucket," to be the favorite of all classes.

If the wife and mother cannot make her home bright and happy, so that it shall be the cleanest, sweetest, cheerfulest place that her family can find refuge in—a retreat from the toils and troubles of the outer world—then God help the poor family, for they are virtually homeless.

Hearts and dispositions are quite liable to assume the features of surroundings. Beware of disorder. "Have a place for everything and everything in its place." The household articles strewn around in a general confusion will soon be mirrored upon the minds, hearts, and dispositions of the family.

One of the great aggravations of many homes, especially when including half a dozen or more children, is excessive noise. This is to a great extent, unavoidable, and must be borne and overlooked. It can, however, be greatly remedied, by frequent gentle reminders, and constant thoughtfulness. The business man, fatigued and nervous from the excitement and bustling confusion of the day, the mechanic, worn with toil and wearied with the hum and clatter of machines, and tools, and the farmer, fainting from the exertion of farm life, desire few things more, and enjoy nothing as much, as peaceful quiet around the family hearth at evening.

Music furnishes a source of pleasure in every family. It gives home a new attraction. It makes social intercourse more cheerful. Its tendency is to transmit the mind of every one from all that is doleful—from the trials, troubles and disappointments of life, and bid them good cheer and inspire them with new energy. Many are the ill-omens it drives away.

How beautiful and yet how cheap are flowers! Not exotics, but what are called common flowers. A rose, for instance, is among the most beautiful of the smiles of nature. The "laughing flowers" exclaims the poet. But there is more than gaiety in blooming flowers, though it takes a wise person to see the beauty, the love, and the adaptation of which they are full. Have flowers in the home by all means! If you can train a nasturtium or some sweet peas, then you will have the most beautiful frame you can invent for the picture without.

What can be more delicious than the sun's light streaming through flowers—through the midst of crimson fuschias or scarlet geraniums? Why not hang up pretty pictures in the home? It is not necessary that the picture be high-priced in order to be beautiful and good. Ingenious methods have been discovered—some of them quite recently—for almost infinitely multiplying works of art, by means of good engravings, lithographs,

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photographs, and autotypes, which render it possible for every family to furnish the home with beautiful pictures.

Picture fanciers pay more for the age and rarity of the painting than for its real merit. We have seen things for which hundreds of guineas have been paid that have not one hundredth part of the meaning or beauty that is to be found in Linton's wood-cut of Raffaele's "Madonna," which may be had for twenty-five cents. It embodies the ideas of mothers' love, womanly beauty, and earnest piety. As some one once said of the picture: "It looks as if a bit of heaven were in the room." If you are in circumstances to have your pictures framed, so much the better, but if you cannot, no matter, up with them! We know that Owen Jones says: "it is not good taste to hang prints on the walls." he would merely hang room papers then. But Owen Jones may not be infallible, and here we think he is wrong. To our eyes a room always looks unfurnished, no matter how costly and numerous the tables, chairs and ottomans, unless there be pictures on the walls.

Good books should be found in the home. Good books are the best companions, and, by elevating the thoughts and aspirations, they act as preventatives against low associations. Books introduce us into the best society, they bring us into the presence of the greatest minds that have ever lived.

We can never fully realize the influence of Home! How much does the disposition of every human being depend upon their innate constitution and their early surroundings, the comfort or discomfort of the homes in which they were brought up; their inherited characteristics, and the examples, good or bad, to which, in early life, they have been exposed!

GENA MACFARLANE.

WISHES HE WAS A CATHOLIC.

A singular letter, from some points of view, though not from every view-point, is that which Rev. Joseph S. Tiernan, pastor of St. John's Church, Camden, N.Y., has received from an Anglican minister who signs himself a "Chaplain of the United States Navy, Retired." Father Tiernan had been carrying on a controversy in the New York Sun about the "unsacrificial and therefore historically false observance of the Lord's Day" by the sects and the evils resulting from the principle of private judgment. The letter runs thus:

"Rev. and Dear Father: Your letter to The Sun, this day's issue relating to the Lord's Day, tells the whole truth relating to the matter. I am an Anglican in religion. I am in holy orders and have been for many years. I am of Dutch Holland descent. I have a love for the Episcopal church, though I am fully satisfied the system is incomplete, owing to the lopping off, on the right and on the left, at the so-called Reformation. Would that I had been born and educated a Catholic! How

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TIME TABLES
Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax	Imp. Lim.
6 45	St. John, Halifax	21 10
7 00	Molson, Buchan, Milner, Lac du Bonnet	19 30
8 00	Selkirk, Molson, Rat Portage and intermediate points	18 30
13 30	Keewatin, Rat Portage, during July and August	12 00
13 30	Sat. only	12 00
Tr'ns Pass.	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east	Tr'ns Pass.
20 00	and all points east	8 30
WEST		
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points	18 40
8 50	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points	17 00
Tr'ns Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay	Tr'ns Pass.
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay	12 20
Imp. Lim.	and all points on Pacific Coast and in East and West Kootenay	Imp. Lim.
22 00	and all points on Pacific Coast and in East and West Kootenay	5 55
NORTH		
16 00	Stony Mountain, Stonewall, Balmoral, Teulon	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach	9 45
17 15	Winnipeg Beach	8 45
SOUTH		
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson	10 45

Canadian Northern

Lv.	EAST	Ar.
16 50	"The Steamship Limited," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur	10 30
8 00	Lorette, St. Anne, Giroux, La Broquerie, Warroad, Beaudette, Rainy River, and all intermediate points	18 30
SOUTH		
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sank Centre, St. Cloud, Elk River, Minneapolis, St. Paul	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors	13 30
WEST		
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points	16 15
10 45	Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Sifton, Minnitonas, Swan River, and all intermediate points	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points	16 15
10 45	Mon.	16 15
10 45	Fork River, Winnipegosis	16 15
7 00	Fri., Sat.	17 50
11 05	Oak Bluff, Carman, Leary's and intermediate points	17 50
11 05	Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points	16 30
11 05	and all points east	16 30

DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER I.

It was a fair evening in autumn, toward the end of the year eleven of our Lord. Augustus Caesar was a white haired, olive complexioned and somewhat frail-featured, though stately man of more than seventy-three. At the beginning of the century in which this was written, the face of the first Napoleon recalled to the minds of antiquaries and students of numismatic remains the lineaments, engraved upon the extant coins of Augustus. Indeed, at this moment there is in the Vatican a beautiful marble bust in excellent preservation, representing one of these two emperors as he was while yet young; and this bust almost invariably produces a curious effect upon the stranger who contemplates it for the first time. "That is certainly a beautiful artistic work," he says, "but the likeness is hardly perfect."

"Likeness of whom?" replies some Italian friend. "Of the emperor," says the stranger. "Sicuro! But which emperor?" asks the Italian, smiling. "Of course, the first," says the visitor; "not this one." "But that represents Augustus Caesar, not Napoleon Bonaparte," is the answer. Whereupon the stranger, who, a moment before had very justly pronounced the resemblance to Bonaparte to be hardly perfect, exclaims, not less justly, "What an amazing likeness to Napoleon! That sort of admiring surprise is intelligible. Had the bust been designed as an image of the great modern conqueror, there had been something to censure. But the work which, at one and the same time, delineates the second Caesar, and yet now after 1800 years recalls to mind the first Napoleon, has become a curious monument indeed."

The second Roman emperor, however, had not a forehead so broad, and commanding nor so marble smooth as Napoleon's, and the whole countenance, at the time when our narrative begins, offered a more decisively aquiline curve, with more numerous and much thinner lines about the mouth. Still even at the age which he had then reached—in the year eleven of our Lord—he showed traces of that amazing beauty which had enchanted the whole classic world in the days of his youth. Three years more and his reign and life were to go down in a great, broad, calm, treacherous sunset together.

After the senate had awarded the histrionic and purely make-believe moderation of its master—and in truth its destroyer—by giving to one who had named himself "Princeps" the greater name of Augustus, the former title, like a left-off robe, too good to be thrown away, was carefully picked up, brushed into all its gloss, and appropriated by a second performer. We allude, of course, to Drusus Tiberius Claudius Nero, the future emperor, best known by his second name of Tiberius. The first and third names had belonged to his brother also. Tiberius was then "Prince and Caesar," as the new slang of flattery termed him; he was stepson of Augustus and already adopted heir solemnly designatus. He was verging upon the close of his fifty-third year of cautious profligacy, clandestine vindictiveness, and strictly-regulated vices. History has not accused him of murdering Agrippa Vespasianus; but had Agrippa survived, he would have held all Tiberius's present offices. Aelius Sejanus, commander of the praetorian guards, was occupied in watching the monthly, watching even the daily decay of strength in the living emperor, and was pandering to the passions of his probable successor. Up to this time, Sejanus had been, and still was, thus employed. More dangerous hopes had not arisen in his bosom; he had not yet indulged in the vision of becoming master of the known world—a dream which, some twenty years afterward, consigned him to

cruel and sudden destruction. No conspirator, perhaps exercised more craft and patience in preparing, or betrayed more stupidity at last in executing, an attempt at treason on so great a scale. It was forty-six years since Sallust had expired amid the luxuries which cruelty and rapine accumulated, after profligacy had first brought him acquainted with want.

Ovid had just been sent into exile at Temesvar in Turkey—then called Tomos in Scythia. Cornelius Nepos was ending his days in the personal privacy and literary notoriety in which he had lived. Virgil had been dead a whole generation; so had Tibullus; Catullus, half a century; Propertius, some twenty years; Horace and Maecenas, about as long. The grateful master of the curiosa felicitas verborum had followed in three weeks to—not the grave, indeed but—the urn, the patron whom he had immortalized in the first of his odes, the first of his epodes, the first of his satires, and the first of his epistles; and the mighty sovereign upon whose youthful court those three characters—a wise, mild, clement, yet firm minister, a glorious epic poet, and an unsurpassed lyricist—have reflected so much and such enduring lustre, had faithfully and unceasingly lamented their irreparable loss. Lucius Varius was the fashionable poet, the laureate of the day; and Maecenas being removed, Tiberius sought to govern indirectly, as minister, all those matters which he did not control directly and immediately, as one of the two Caesars whom Augustus had appointed. Velleius Paterculus, the cavalry colonel, or military tribune, (chiliarch), a prosperous and accomplished patrician, was beginning to shine at once in letters and at the court. The grandson of Livia, grandson also of Augustus by his marriage with her, but really grand-nephew of that emperor—we mean the son of Antonia, the celebrated Germanicus, second and more worthy bearer of that surname—a youth full of fire and genius, and tingling with noble blood—was preparing to atone for the disgraces and to repair the disasters which Quintilius Varsus, one year before, amidst the uncleared forests of Germany, had brought upon the imperial arms and the Roman name. Germanicus, indeed, was about to fulfil the more important part of a celebrated classic injunction; he was going to do things worthy to be written, "while the supple courtier of all Caesars, Paterculus, was endeavoring to write something worthy to be read." Strabo had not long before commenced his system of geography, which, for about thirty years yet to come, was to engage his attention and dictate his travels. Livy, of the "pictured page" who doubtless may be called next to Tacitus, the most eloquent without being set down as quite the most credulous of classic historians—I venture to say so, pace Niebuhr—was over sixty-eight years of age, but scarcely looked sixty. He was even then thoroughly and universally appreciated. No man living had received more genuine marks of honor—not even the emperor. His hundred and forty-two books of Roman history had filled the known world with his praises, a glory which length of days allowed him fully to enjoy. Modern readers appreciate and admire the thirty-five books which alone are left, and linger over the beauties, quasi stellis, with which they shine. Yet who knows but these may be among the poorest productions of Livy's genius? A very simple sum in arithmetic would satisfy an actuary that we must have lost the most valuable emanations of the Paduan's great mind. Given a salvage of five and thirty out of a hundred and forty-two, and yet the whole of this wreck so marvelous in beauty! surely that which is gone for ever must have included much that is equal, probably something

far superior to what time has spared.

There is a curious fact recorded by Pliny the younger, which speaks for itself. A Spaniard of Cadiz had, only some five months before the date of our story, journeyed from the ends of the earth to Rome merely to obtain a sight of Livy. There were imperial shows in the forum and hippodrome and circus at the time; there were races on foot, and on horseback, and in chariots; fights there were of all kinds—men against wild animals, men against each other; with the sword, with the deadly cestus; wrestling matches, and the dreadful battles of gladiators, five hundred a side; in short, all the glitter and the glories and the horrors of the old classic arena in its culminating days. There was also a strange new Greek fence, since inherited by Naples, and preserved all through the middle ages down to this hour, with the straight, pliant, three-edged rapier, to wit-ness which even ladies thronged with interest and partisanship. But the Spaniard from Gades (Cervantes might surely have had such an ancestor) asked only to be shown Titus Livius. Which in yonder group is Livy? The wayfarer cared for nothing else that Roman civilization or Roman vanity could show him. The great writer was pointed out, and then the traveller having satisfied the motive which had brought him to Rome, went back to Ostia, where his lugger, if I may so call it, lay, (I picture it a kind of "wing-and-wing" rigged vessel); and, refusing to profane his eyes with any meaner spectacle set sail again for Spain, where his youth had been illumined with the visions presented to a sympathetic imagination by the most charming of classical historians. The Spaniards from an immemorable age are deemed to have been heroes and appreciators of heroes; and no doubt this literary pilgrim, once more at home, recurred many a time, long pondering, to the glorious deeds of the Fabia Gens.

How many other similar examples Livy may have recorded for him we moderns cannot say. Before his gaze arose the unfinished column from the fragments whereof we have gathered up some scattered bricks and marbles. Niebuhr had to deal with a ruin, and he who ought to have guessed at and reconstructed the plan of it, has contented himself with trying to demolish its form.

Long previously to the date of our tale, Augustus, trembling under the despotism of his wife Livia, had begun to repeat those lamentations (with which scholars are familiar) for the times when Maecenas had guided his active day, and Virgil and Horace had beguiled his lettered evenings. Virgil, as is well known, had been tormented with asthma, and ought possibly to have lived much longer but for some unrecorded imprudence. Horace, as is likewise well known, had been tormented with sore eye-lids—and with wine; he was "blear-eyed," (lippus). Augustus, therefore, used to say wittily, as he placed them on each hand of him at the symposium, which had been recently borrowed in Italy from the Greeks, but had not yet degenerated into the debauchery and extravagance into which they afterward sank more and more deeply during successive reigns, "I sit between sighs and tears." In suspiriis sedes et in lachrymis. But he had long lost these so-called sighs and tears at either hand of him. The sighs and tears were now his own.

(To be continued).

YOUTHFUL PHILOSOPHY.

A little girl wrote the following essay on boys: "Boys are men that have not got as big as their papas, and girls are women that will be ladies by and by. When God looked at Adam He said to Himself: 'Well, I think I can do better if I try again, and He made Eve. Boys are a trouble. They wear out everything but soap. If I had my way the boys would be girls and the rest dolls. My papa is so nice I think he must have been a little girl when he was a little boy. Man was made, and on the seventh day he rested. Women was then made and she has never rested since.'"

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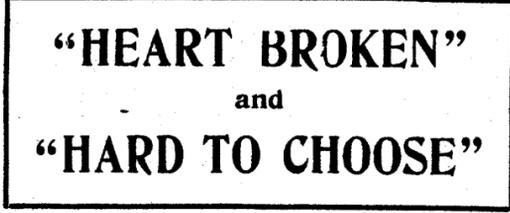
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One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

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Northwest Review

St. Pie Letellier Notes.

A very heavy thunderstorm began on Saturday evening the 2nd, and lasted most of the night, leaving the roads in a sad condition for the time of the mission which was to open next morning. In spite of this, however, the opening services were well attended, particularly in the evening, when some of the surplus water had subsided.

The Rev. Father Hartmann, O.M.I., is preaching our mission, which bids fair to be most successful.

The Sunday before last the Rev. Father Gladu, who had that day concluded a mission at St. Joseph's, a neighboring parish, preached a fine sermon on prayer, bringing home to the hearts of his hearers, that prayer is necessary to salvation.

About 25 children had the happiness of making their First Communion a few Sundays ago. On this occasion the Rev. Father Jutras, preached so touchingly that many eyes in the church were filled to overflowing.

We understand that Mr. P. Turner, who removed from our neighborhood to Strathcona some months since, will be here shortly to claim as his bride Miss Leona Parent.

A very successful examination was held at the Convent last Friday morning.

The three schools of the parish are closed for the holidays.

Miss Blais, who was teaching at St. Pie this year will in future reside with her mother in Winnipeg.

Mr. Brule, of St. Joseph has a comfortable house under construction just opposite the church.

Mr. J. L'Oiselle, lately saddler at Letellier, has gone west with his wife.

Mr. and Mrs. Guilbert have gone with the pilgrimage to St. Anne de Beaupre. Mr. P. Chauase is acting postmaster etc., in his absence.

The great quantity of rain that has fallen during the last month has drowned out the grain in many spots, hay will probably be scarce also, as much will be under water.

Mr. M. Jutras, of St. Pie, has been most unfortunate this summer, as an attack of what was reported to be glanders has carried off the greater part of his working horses, which is a very serious consideration to a farmer with binder cutting and ploughing in view.

Mr. D. Fraser, of Letellier, had the misfortune to lose a horse last week. His man who was banking up potatoes with it, at the time, had a narrow escape, the animal being struck by lightning.

Mr. H. Bouchard came near losing one in the same way, but the beast was only stunned.

Mr. Amedee Saurette is putting up a fine horse stable on his farm, 28x50 feet. The foundations and centre ally in concrete. The building will cost about \$1,000.

Mr. Edward Parent has raised his residence several feet, added a large wing and put concrete foundations.

M. Proulx has bought a quarter section from Mr. Jacques Parent on what was formerly the Indian reserve.

Mr. Desautels is spending a month in the province of Quebec. He assisted at the celebration at St. Cesaire College.

PRIZE LIST OF INVERNESS SCHOOL.

7th Grade.
Gold Medal—By Hon. A. A. C. Laraviere, awarded to Justine Barnabe, for good conduct.
Arithmetic—1st Prize awarded to Rossaine Desrosiers. 2nd Prize awarded to Eduardina Manseau.
Bookkeeping—1st Prize awarded to Harry Akins. 2nd Prize awarded to Hossana Leternean.
French Literature—Prizes given to Rossaine Desrosiers and Eduardina Manseau.
Politeness—1st Prize awarded to Harry Akins.
Euclid—1st Prize awarded to Harry Akins.
3rd Grade.
Arithmetic—Prize awarded to Ernest Montsion and Arthur Desrosiers.
French Grammar—1st Prize awarded to Almar Parent.
Religious Instruction — Prize awarded to Eva Parent.

Translation—1st Prize awarded to Ernest Montsions. 2nd Prize awarded to Philopne Montsions.

Reading—1st Prize awarded to Mary Rose Manseau. 2nd Grade.

Writing—Prize awarded to Emma Clement.

Arithmetic—Prize awarded to Roul Dumontier.

Alexandre d'Eschambault, Prize. English Class Room.

Gold Medal—Presented by Hon. A. A. C. Laraviere, awarded to Minnie Kissick for good conduct.

Arithmetic—Prize awarded to Norbert Parent.

History — Prize awarded to Blanche Shepherd.

Translation—1st Prize awarded to Alphonse Montsions.

Writing—1st Prize awarded to Eva Akins.

Dictation—1st Prize awarded to Barbara Turner. 2nd Prize awarded to Joseph Bellavance.

Application—1st Prize awarded to Mary Turner.

Reading — 1st Prize awarded to Henry Parent. 2nd Prize awarded to J. Norbert Bellavance.

Religious Instruction — Prize awarded to George Boitian.

Arithmetic—2nd Prize awarded to Henry d'Eschambault. 3rd Prize awarded to Margaret Barnabe. 1st French Class Room.

Gold Medal—Presented by Hon. A. A. C. Laraviere, awarded to Mary Louise Jubinville for good conduct.

Arithmetic—1st Prize awarded to Outile Manseau.

Reading—1st Prize awarded to Outine d'Eschambault.

Recitations—1st Prize awarded to Florentine Parent.

Singing—1st Prize awarded to Florentine Parent.

Alice Bearard, Prize.

Eddid Desatnells, Prize.

Lea Montsion, Prize.

O. Lavallee, Prize.

A. Breton, Prize.

ST. BONIFACE NURSES GRADUATE.

On Monday evening, June 27, the graduation exercises of the St. Boniface Hospital training school for nurses were held in the hospital reception room. Rev. Father Dugas, S.J., rector of St. Boniface College, assisted by Rev. I. d'Orsonnens, S.J., presided and congratulated the nurses on their high and noble profession, and on their success in qualifying for it. Drs. Jones and Todd spoke in great praise of the disinterested motives that distinguished the nurses of Dugas, S.J., rector of St. Boniface nurses in whom the mercantile spirit was too evident. They both attributed this superiority to the example of the Sisters of Charity who conducted this hospital. Drs. McKenty, Riddell, Peatman and Turnbull also spoke in complimentary terms of the good work done by the nurses.

The graduating class consisted of Misses Anna Starr, Eliza McRae, Jessie Sterling, Katherine Haverly, Elizabeth McKenty, Maud Wonnacott and Evelyn O'Rourke, each of whom, on receiving her diploma, was presented with a beautiful bouquet.

Prizes were awarded as follows: Gold medal given for general proficiency, by Dr. J. R. Davidson—Miss Anna Starr.

Gold medal given for practical bandaging, by Dr. R. McKenzie—Miss Katherine Haverly.

Beautiful silver watch given for charting, by Dr. R. M. Riddell—Miss Jessie Sterling.

Nurse's chatelaine, given by Dr. R. H. Richards—Miss Eliza McRae.

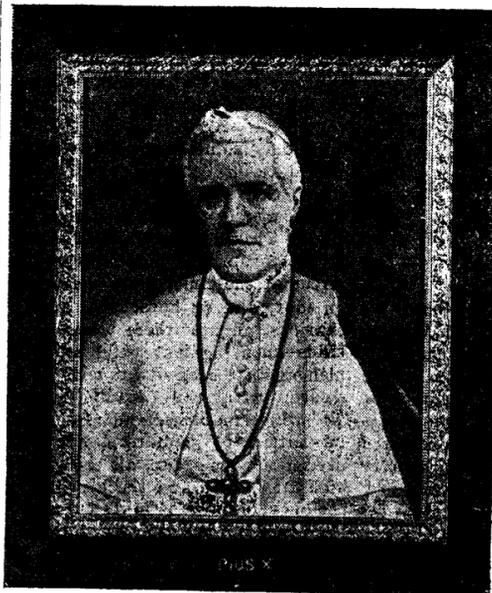
Following the distribution of the diplomas and medals a pleasant social time was spent, and a picnic on Tuesday, in which many former graduates present on Monday took part, completed the celebration.

"He seems to be such a lamb-like man."

"Yes, I always feel sheepish after I've been in his presence a little while for not knocking him down, just as a protest against his confounded aggressive humility.—Chicago Record-Herald.

Mrs. Quiz—I thought your mother was going to put you in long pants this week?

Johnny—She was; but she couldn't find any at the rummage sale.—Brooklyn Life



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