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CURRENT COMMENT

Convent girls and college boys, who have not seen their far away parents for many long months, are going home for their holidays. Our best wishes follow them for a pleasant and restful vacation. To many of those young and hopeful hearts the summer holidays loom so beautifully large and long that they are fain to dream of a happy time free from care and lasting for ever. But it were well for these dear young people to remember that all earthly holidays must be followed by hard work. Only one holiday never ends, and that is the eternal one. Let their minds be fixed on that amid the many dangers, bodily and spiritual, that beset the pleasure-seeking lads and lasses.

A Catholic gentleman, who, though not now habitually engaged in newspaper work, is acknowledged to be the best shorthand reporter in the city, carried to the Telegram office a full report of the remarkable sermon Father Drummond preached last Sunday evening in St. Mary's Church. The Telegram was chosen in preference to the Free Press because the non-editorial columns of the latter are just now, during Mr. Payne's absence, controlled by a narrow-minded person, who as we mentioned last week, had the inconceivably bad taste to spoil our friend's admirable report of Father O'Dwyer's learned reply to Mr. Niven by heading it "Doctrine of (the) Romish Church." The Telegram official promised that the report would be published entire in the morning, the most important issue; but he was overruled by higher powers and the report, which had already been set up, was mercilessly cut down to the bare introduction of the sermon, that part, viz., in which Father Drummond replied to Mr. Niven's second letter. The body of the sermon, triumphantly refuting the Protestant objections to Indulgences, was left out. However, the manuscript copy was fortunately not destroyed when our messenger called for it, and this we now publish. But do not these two incidents in connection with the management of our two principal daily papers furnish one more proof of the organized conspiracy of silence or contempt against the Catholic Church? A secret combination is evidently at work to shut us out from the ordinary avenues of publicity. They are so terribly afraid of our arguments that they dare not even publish them. Fortunately, the many intelligent Protestants who listen to those masterly sermons have a keener sense of what the boasted fairplay and freedom of the Protestant world ought to mean if it be not a sham.

A pleasing contrast to this unfair treatment is afforded by the Tribune's report of Father Drummond's sermon. The very heading was as honest as the day: "Indulgences as they are. Instruction by Father Drummond, S.J., on much misunderstood practice." The report itself, which fills more than half a column, is evidently written with the best intentions, although it contains a few inaccuracies and omissions, as when the quotation from Matt. 16, 19, stops just before the all important words "bind on earth" and "loose on earth," when a reference is given to "St. Paul's Epistle to the Corinthians 5, 5," without adverting to the fact that there are two such epistles and that the reference ought to be to the "first," and when a plenary indulgence is said to be "the mission," instead of "the remission of all the temporal punishment due to one's sins."

Persons and Facts

Before leaving this city to visit the St. Louis Exposition, Mr. Lucien Dubuc, a well-known Edmonton lawyer, provided himself with a certificate that he was a pupil of a Jesuit college (St. Boniface, whence he graduated with honors at the University of Manitoba in 1896), in order that he might receive the glad hand of fellowship from the Alumni Association of St. Louis University, an institution founded more than eighty years ago by the Society of Jesus. All present or former students of any Jesuit college in the world are invited, when visiting the Exposition, to register at the headquarters of the Alumni Association in one of the rooms of the magnificent University building. There they will meet with a hearty welcome and receive valuable hints as to the best way of taking in the great show, the hotels or lodging houses best suited to the length or shortness of their purses, points of interest in the neighborhood, and all those useful details which make for the success of a transient visit. All those who have studied at St. Boniface College since September 1885 are included in the general invitation extended by the St. Louis University Alumni.

Holyoke, Mass., which is undoubtedly the most Catholic city of its size in the country, 35,000 of its less than 50,000 inhabitants being of the faith, was en fete last Sunday in honor of the golden jubilee of St. Jerome's Church and the investiture of its pastor, Rev. P. J. Harbins, with the insignia of a domestic prelate of the highest order, a Prothonotary Apostolic. Bishop Beaven, of Springfield, officiated.

On the 11th of this month Foster foretold, in his weekly forecast, that frosts would occur in "Western Canadian agricultural districts" not far from June 25. Watch and see if it becomes a fact.

The Oblate Fathers have secured, for the new French church, the entire block of land bounded by Bannatyne and McDermot avenues and by Lydia and Margareta Sts. Building will probably begin next year.

As Mr. F. C. Wade has left Winnipeg to reside in Vancouver, any votes cast for him as Convocation representative on the Council of the University of Manitoba will be thrown away. The friend who nominated him last month was evidently not aware of his future removal to British Columbia.

On Tuesday, May 24 in the Mother house of the Dominican Sisters of St. Catherine di Ricci, at Albany, Miss Stella Collins, of Warrensborough, N.Y., made her profession of faith and was received into the church by Rev. Father Pinaud, chaplain of the convent, who gave her Catholic baptism. Miss Collins was for twelve years Sister Stella of the Protestant Episcopal Community of St. Mary's, whose mother house is at Peekskill, N.Y. The late Mother Loyola, of the Dominican order, took great interest in Miss Collins, keeping her as her guest at the Albany convent after she withdrew from the Sisterhood for instruction under the father chaplain.

Sister Theodora, of St. Vincent's School, four miles south from Shelbyville, Ind., heard someone prowling through the building. She met a negro face to face in the hall when she started to investigate. He flourished a revolver which she grabbed, and the two fell in a struggle. The burglar escaped, but later was captured at Waldron and is now in jail. Sister Theodora was not injured.

Mrs. St. Leger Harrison ("Lucas Malet"), who has written some noteworthy fiction, has joined the Catholic Church. She is the daughter of the late Joseph Kingsley, whose antipathy for the Catholic Church and everything connected with it, found strong expression in his stories. "Lucas Malet" long had been contemplating this step.

Most unusual familiarity with Epic Greek was shown by Clark J. Fitzpatrick, a fifteen year-old Freshman of Loyola college, Baltimore, who, last week, in the presence of the faculty, students and guests, successfully underwent an examination in the entire twenty-four books of Homer's "Odyssey," which contains about 12,000 lines. The young student answered the questions put by the regular board of examiners for about half an hour, after which the visitors were invited to question him on any subject pertaining to that particular work. He gave a prompt and correct reply to every question.

During his visit to St. Louis several weeks ago, Archbishop Ryan, of Philadelphia, enjoyed the happy privilege of administering the sacrament of baptism to an old friend and distinguished convert in the person of Hon. Sec. Cobb, former president of the Merchant's exchange, St. Louis. Mr. Cobb has always been identified prominently with the business and social life of his home city. His wife and daughter are devout Catholics. The latter, Miss Josephine Cobb, graduated some years ago with distinguished honor at the Visitation academy, Georgetown, D.C.

It is not commonly known, writes the Dubuque correspondent of the Iowa Catholic Messenger, that Mrs. Phoebe Hearst, the mother of William Randolph Hearst, who is creating such widespread comment and anxiety on account of his campaign for the Democratic nomination for the presidency, was received into the Catholic Church a number of years ago by Archbishop Keane. The story was confirmed by a Dubuque priest who is in a position to know.

Clerical News.

Rev. Father Finke, who had been ill ever since his arrival from Poland some months ago, is now sufficiently recovered to take up missionary work in the west. He left on Tuesday for Kent, Assa., where he will have charge of the parish.

The new order of nuns recently founded by His Grace the Archbishop of St. Boniface, with a view to teaching and training teachers, is receiving applications for admission from eastern Canada, Massachusetts and some western States.

On Wednesday the Sisters of Our Lady of Missions, whose mother house is at Deal, Kent, England, purchased a block of land at the corner of Victoria Avenue and First Street, Brandon, for an orphanage, a boys' school and a convent, which will cost over \$150,000.

His Lordship Bishop Pascal, of Prince Albert, who is on his way to Belgium for the general Chapter of the Oblates, conferred Holy Orders on several candidates at Ottawa last Sunday.

His Grace Archbishop Reardon, of San Francisco, passed through Montreal on the 19th inst., on his way to Sherbrooke.

A characteristic anecdote is told of the Holy Father. In his presence several cardinals were discussing the strained relations be-

tween the Vatican and France. A rather pointed allusion was made to the rumor that Cardinal Merry del Val might have to resign. Thereupon Pius X. protested energetically. "So," he exclaimed, "they want Merry del Val's head. Well, before reaching his head, they will have to take this off mine," and he put his hand on the white skull cap which is the Pope's habitual headgear. This story shows what all well informed Catholics always knew—that Pius X. is the real author of Cardinal Merry del Val's famous letter of protest to the French government. One of our Catholic exchanges, which reproduces without comment a New York Times article attributing the break to the young Cardinal's unskillfulness, would do well to ponder this anecdote.

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Rev. John ... preaching a triduum ... of St. Boniface Hospital ... three days' retreat will end ... Sunday morning, the 25th.

Cardinal Satolli's visit to the United States is in one sense a new departure. No Cardinal of the Roman curia has ever crossed the Atlantic before. Of course several who afterwards became Cardinals did visit America; but this is the first time a European Cardinal has come to this hemisphere. Mgr. Martinelli was indeed created Cardinal while he was delegate to the United States, but he did not go there on a visit as Cardinal.

Among the clergy present at the closing exercises of St. Boniface College last Tuesday were the Very Rev. the Administrator, Father A. Dugas; Rev. Fathers R. Giroux, Fillion, Bourret, Cherrier, Beliveau, Belanger, Dandurand, O.M.I., Thibaut, O.M.I., Gladu, O.M.I., Joseph, Trappist, Kujener, Poitras, (eccl.) and Brother Cordel, O.M.I.

The Sisters of Misericorde of this city recently received from His Grace, Mgr. Langevin, a picture postcard of the Church in Bethlehem, Holy Land, whence on May 23 the Archbishop wrote, sending His blessing for the new Bethlehem Foundling Asylum which these good Sisters are about to open at St. Norbert.

Obituary

THE LATE FATHER HAMON.

Father Edward Hamon, a celebrated Jesuit author and preacher, died suddenly Sunday before last while preaching a mission at Leeds, Megantic county, Que., in his 64th year. A few months ago he had a paralytic stroke which impaired his activity for some weeks; but as soon as his strength returned, he resumed his labors as a missionary, fully determined to die in harness. And so he did, for on Saturday, 11th, after preaching several days in succession, he was prostrated by the fatal stroke that ended his apostolic life the following day. By a curious coincidence, which may well be ascribed to the loving care of the Great Rewarder, he who had founded the Men's League of the Sacred Heart and had ever been a tireless promoter of devotion to the Heart of Jesus, breathed his last on the Solemnity of the Feast of that Divine Heart.

The remains were transferred to Montreal, where the funeral service and Requiem Mass took place in the Immaculate Conception Church on Tuesday morning at 8 o'clock. The interment was in the Jesuit Cemetery at Sault-au-Recollet, seven miles from Montreal.

Father Hamon was born Nov. 8, 1841, at Vitre in Brittany, France, and entered the Jesuit novitiate at Angers April 20, 1860. After twelve years of preparation and study in France and the United States he was ordained priest in 1872 by Cardinal Gibbons, then Bishop of Richmond.

Father Hamon came in 1869 from France to Canada, where he spent more than thirty years of his singularly fruitful life, thoroughly identifying himself with Canadian interests. The cities of Quebec and Montreal were at various times his headquarters, whence he sallied forth to preach soul-stirring missions throughout the province of Quebec and in all the chief French Canadian centres in the eastern and western States of the north. His successful preaching against drunkenness is remembered in Minneapolis, where he was a member of the parish of Notre Dame.

Father Hamon's memory will long survive among the French Canadians, especially among city workmen for whom he had a special predilection.

R. I. P.

MR. W. A. TUCKER.

On Tuesday, June 7th, the parish of Ste. Rose du Lac sorrowfully conducted to his last resting place the mortal remains of one of its most esteemed and respected members, Mr. William Athanasius Tucker, piously deceased, early Sunday morning, June 5th, fortified by the last rites of Our Holy Mother the Church.

Mr. Tucker came to Manitoba from England about thirteen years ago; he belonged to one of those rare English families which having passed through the fire of persecution have never known apostasy in any of their members, and are still recognisable today by the spirit of faith which animates them. After having been schoolmaster in various posts, feeling his strength diminish, he came during the last years of his life to live with his eldest son, and there received the loving care of a Christian family while acquiring the respect and esteem of all the inhabitants of Ste. Rose, who showed their regret and sympathy by their attendance at the funeral.

In his last moments Mr. Tucker was assisted by the good Sisters of Ste. Rose du Lac, who gave him all the help and spiritual consolation they know so well how to administer, and who, later, prayed unceasingly beside his dead body until it was borne to the cemetery.

R. I. P.

Calendar for Next Week.
JUNE.

26—Fifth Sunday after Pentecost, Saints John and Paul, Martyrs. Solemnity of the Feast of St. John the Baptist.
27—Monday—Of the Octave.
28—Tuesday—St. Leo II., Pope. Vigil.
29—Wednesday—Saints Peter and Paul, Apostles.
30—Thursday—Commemoration of St. Paul.
JULY.
1—Friday—Octave of St. John the Baptist.
2—Saturday—Visitation of the Blessed Virgin. Fast Day, because the eve of the solemnity of St. Peter and Paul.

UNPRACTICAL PUBLIC SCHOOL TRAINING

From a wide experience of examination papers written by public school students in this province, we have no hesitation in affirming that the article we are about to reproduce from the Boston "Pilot" applies, to a considerable extent, to the finished (?) product of our own public schools. That it does not apply fully is due to the fact that our educational leaders are less prone than their American colleagues to take up with every untried fad simply because it is new and catchy. However, the tendency to do so is sufficiently widespread to warrant this note of warning. Moreover, the Pilot's article contains many valuable hints, such as the implied rejoinder to our detractors that it is better to devote some time to a religion that forms character than to waste a great deal of time on frills that necessarily oust spelling, grammar and penmanship without exercising any compensatory influence on character. Says the Pilot:—

Herbert W. Horwill contributes to our esteemed Protestant contemporary, The Churchman, a notable article, "Present-Day Education: Is it Practical?" If there is one thing more than another which our American public schools pride themselves on, it is the "practical" quality of their training. The classics are thrown out as being of no use in a business career, and the church school, especially the Catholic school, is condemned for its unbusiness-like expenditure of time on the things of God.

Mr. Horwill notes the "profound disappointment" of President Eliot of Harvard, at the impotence of the public schools thus far in raising the moral tone of the community; but this is not his own point of complaint. He tests them by their vaunted "practical" character, and finds them sadly wanting. First of all, even in Boston, the pupils are not instructed in the language of their own country. Then, too, many of them are inept at simple calculations in the national currency. In the New York schools, a committee appointed by Comptroller Grout has discovered that less than half the time is allotted to English, penmanship, geography, history and mathematics;—a circumstance which goes far towards explaining why spelling is a lost art, and why a bright young person taking fourteen studies, still has no practical knowledge of English grammar.

Mr. Horwill quotes the comic poet on the small boy's "practical" education: "They taught him how to hemstitch and and they taught him how to sing. And how to make a basket out of variegated string, And how to fold a paper so he wouldn't hurt his thumb; They taught a lot to Bertie; but he couldn't do a sum.

"They taught him how to mould the head of Hercules in clay, And how to tell the difference 'twixt the bluebird and the jay, And how to sketch a horsie in a little picture frame, But strangely they forgot to teach him how to spell his name."

He speaks of the distress among educators on account of the protracted large proportion of illiterates in the South. But "much more serious," continues Mr. Horwill,

"is the illiteracy prevalent in states and cities where every child has within reach a school supported by ample funds and equipped with the best means of instruction that modern educational science can suggest. The illiteracy of the untaught will be remedied as their environment

improves; but what are we to do with the illiteracy of the taught?"

College presidents and professors of science complain of the neglect of English,—the knowledge of which is indispensable in every day life and as a basis for higher studies,—and Mr. Horwill quotes the case of a professor of English at a leading New England college, and the simple test which he applied to his freshman class.

The whole class was asked to write from dictation the sentence, "The Browns' house is larger than ours, but ours is more convenient than theirs," and also to write the correct form of the alternative expressions "Did you suppose it to be him (or he)?" and "Give it to whomsoever (or whosoever) deserves it most." Out of one hundred and sixteen students only three wrote all the forms without error, and forty-five erred at all possible points. Professors of science complain that the progress of the pupils is frequently hampered by their inability to set down exactly and intelligibly the results of their observations and experiments. "Sadly deficient in everything that pertains to the use of their mother tongue" is the criticism recently made by President Remsen of the college students of the present day.

In moving for such a simplification of the public school curriculum as will leave time for the really practical studies, Mr. Horwill encounters the difficulty that all would-be reformers in the same field meet;—some of those especially responsible for the present problem deny that it exists, or assert that the correct use of English is not a very practical matter, after all.

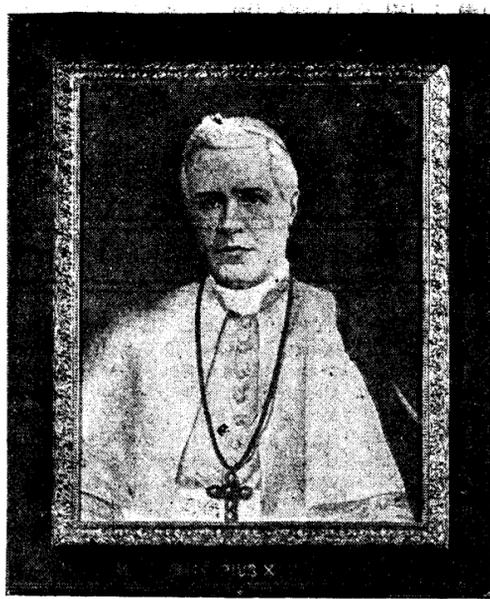
If the complainant be a Catholic, he is more than likely to be thrown out of court at once, as an enemy to free institutions and the march of progress. We are, therefore, especially glad of Mr. Horwill's protests, and glad that it appears in The Churchman; for it thus adds strength to the protests of true friends of the public school system, in leading secular papers such as the Brooklyn Eagle and the New York Sun, as well as in representative Catholic journals.

FATHER DRUMMOND EXPLAINS WHAT INDULGENCES REALLY ARE.

Speaking to a crowded congregation at St. Mary's Church last Sunday night on the subject of "Indulgences" the Rev. Father Drummond, S.J., took for his text "Amen, I say unto you, Thou shalt not go out from thence till thou repay the last farthing."

Before speaking to the direct subject of the sermon he replied briefly, but conclusively, to a letter which was published last week over the signature "J. M. Niven" purporting to be a rejoinder to Father O'Dwyer's sermon of last Sunday. In the connection he showed that tradition in which Catholics believe is the natural development of scripture and they held no tradition contrary thereto; the Catholic church stands out over all other bodies in maintaining the entire inspiration of all parts of scripture. He proved that Mr. Niven in his alleged quotation from Cardinal Wiseman had committed what, in ordinary commercial life, would be called forgery, for by wrenching a part of the cardinal's lecture from its context he had been made to appear to hold opinions that he really in that very passage stamps as ridiculous. He disputed Mr. Niven's assertions regarding the Blessed Virgin by several quotations from the Gospels and the Acts of the Apostles, and, by critically examining that gentleman's conclusions regarding the truth or otherwise of the doctrine of transubstantiation. Father Drummond showed that the Catholic doctrine is essentially scriptural as well as reasonable.

Proceeding with the subject of the evening, Father Drummond pointed out that the word "Indulgence" as used by the Catholic church has a special meaning which is at variance with the common use of the word. The words of his text contained the idea of atonement, expiation, an idea which the human mind embraces naturally, that when one sinned the sin must be paid for in some way or other to the last farthing. As Christians, they had



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the consoling belief that Christ, their Lord, atoned for all their misdeeds, but it was unscriptural to go so far as Protestants do in putting everything upon Christ and requiring to do nothing themselves. Scripture repeatedly says that each man shall receive according to his works, and to prove the contrary, Luther had to distort the Scripture and say "man shall be saved by faith alone"—slipping in the word "alone" which had no right there. Catholics believe that the blood of Christ atoned more than was necessary for all the sins of any number of possible worlds, but that no sinner could apply that atonement to himself unless he did some good works, or at least had the intention of doing some. Once they grasped that idea, that man must atone for his sins in some way himself they realized the beginning of the meaning of the word—Indulgence. They would see there is in this no question of the remission of sin; it is not either permission to commit sin as was often falsely said, nor is it ever forgiveness of sin, it is only the remission of the temporal—not the eternal—penalty due for each sin committed. In every sin there is the guilt of the sin—its wickedness against a powerful and loving God; this can be forgiven by God and is forgiven through the instrumentality of men, and when a sin is thus forgiven the eternal punishment of that sin is remitted completely.

But, besides the eternal punishment there may be, and generally is a temporal punishment, and of this they had several examples in Scripture, notably the case of Miriam whose sin was forgiven, but who was yet punished for it by leprosy; and David, whose sin was forgiven but who was yet punished by losing his child. An indulgence is precisely the remission of the temporal punishment due to sin, and that is founded upon the over-abundant merits of Jesus Christ and of His saints. The sufferings, the life, the death of Christ were infinitely more than would be necessary to save innumerable worlds, therefore there is a treasury of merits unbounded, inexhaustible, from which the church has the right to take what is necessary and give to her children as indulgences. This was clear from Scripture, the commission given the apostles, and a case is recorded in 1 Corinthians 5:5, where it was exercised by St. Paul. Father Drummond went on to explain the practice of the early church in this matter, dealing with the canonical penances imposed on the first Christians, and quoted St. Cyprian as an early witness of the practice of indulgences. He further traced the doctrine in the practice of the church throughout the centuries, and lucidly explained what is meant by the terms "plenary" or full, and "partial" indulgences. He ably refuted the idea that indulgences meant a sort of laxity in the service of God by showing that the practice of gaining an indulgence was one of the best means of drawing near to God in purity of soul and perfection of life. To gain a plenary indulgence one must have a hatred of mortal sin, no attachment at all to venial sin or those little faults into which worldly people fall; the first requisite, therefore, is to become really sinless not only in practise but in heart. The conditions required are—a good confession; holy communion; the recital of prayers for the conversion of sinners, for the spread of truth, all that leads to the Kingdom of God.

Sometimes a strict fast is also required; so as indulgence instead of being a laxity is really an austerity, a mortification, a means of going against the spirit of the world and making one better. Father Drummond went on to say that it was possible there might occasionally have been abuses in connection with indulgences, but these, the church had never sanctioned. He indignantly denied that an indulgence could ever be bought; there is no such thing, and never was, as mercantile traffic allowed in indulgences; most of such cases reported are false, and if any are true they are condemned by the church; the fact remains that indulgences are an excellent thing, if they have been abused it has been very seldom, and on the other hand they are generally used with most potent and excellent effect. Proceeding, Father Drummond laid further stress on the conditions required to secure an indul-

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gence, namely perfect sorrow for sin, and complete detachment from even the slightest sin, and shewed that the Protestant doctrine that a single expression of belief is all that is required is really the most extraordinary plenary indulgence ever conceived. He next elucidated the doctrine of the church regarding the application of indulgences to the souls in purgatory, and he called their attention to the fact that the acts of virtue performed in gaining an indulgence are really more valuable to the gainer than the indulgence itself, inasmuch as they thereby accumulated merits for eternity; the indulgence would only free them from the temporary pains of purgatory; the acts of virtue performed in gaining it would give them a higher place in heaven.

In conclusion, Father Drummond summarized the teaching of the church, and shewed that indulgences are scriptural, reasonable, and were held and practised by the very earliest Christians, and are a most consoling doctrine to the devout Christian soul.

JUNE WEDDINGS.

HEALY—BELL.

On the morning of June 15 at 9-30 in St. Mary's Church Rev. Father O'Dwyer, O.M.I., united in Holy Matrimony before the Nuptial Mass Miss Helen Mildred Healy, daughter of Mr. M. Healy, manager of the Singer Machine Co. in this city, and Mr. James Walter Bell, junior partner of the firm of B. Bell and Co., manufacturers of farm implements at St. George, Ont. The church was beautifully decorated, the choir was in attendance and Mrs. J. Coates Browne sang "O Promise Me." After the Mass the wedding guests repaired to Mr. Healy's residence in Fort Garry Court, where a dainty breakfast was served, and there was a large and merry gathering of relatives and friends of the bride and bridegroom. Over 150 guests had been invited, most of them belonging to the best known Catholic families in the city. Mr. and Mrs. Bell left on the 1.45 p.m. train for the south, intending to visit St. Paul, Chicago and Milwaukee before going to reside in St. George.

SHAW—KELLY.

There was a pretty little wedding at the Church of the Immaculate Conception on the evening of June 15. The bridegroom was James Michael Kelly, and the bride was Miss Margaret Henan Shaw, a daughter of Joseph Shaw. The sacrament was celebrated by Father Cherrier. The church was handsomely decorated, the altar looking remarkably well. The bride was given away by her father, and the best man was a

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WINBERG—GRANT.
The marriage of Miss Julia Grant to William B. Winberg was solemnized in the early morning last Thursday at the Immaculate Conception church. Miss Emma Winberg assisted as bridesmaid, while Mr. Nelson Grant acted as best

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man. In the evening a reception was held at the bride's home, and the guests were: Mrs. Winberg, Mrs. C. A. Johnston, Portage la Prairie, sister of the groom; B. Winberg, Miss Emma Winberg, C. Grant, Wm. Grant, Miss Laura Grant, Mr. and Mrs. C. J. Panser, E. Panser, Miss B. Sutherland, W. Smith, Miss Hilda Panser, M. Feely, Miss Selma Panser, Mr. and Mrs. Mason, Mr. and Mrs. Bruce, Mr. Hogg, Miss Dunthorn, Miss A. Grant, of Eli; Mr. Potan, immigration agent of Eli; Mrs. Woods, Mr. McNeil, R. Dodds, J. Skelly, A. Marshall, G. Still.—Free Press.

VASSAR—BENSON.

Nuptial mass was celebrated at 11 o'clock on Wednesday morning at St. Mary's Church for the wedding of Miss Ida Mary Vassar, third daughter of Mrs. Vassar, Rose Street, Fort Rouge, and John Robinson Benson, son of Dr. Benson, of this city. The ceremony was performed by the Rev. Father Cahill, during which some delightful music was rendered, Miss Barrett singing "O Perfect Love," Miss Desaulnier and A. A. Codd "Ave Maria." Mr. Gee of Christ Church presided at the organ.

The church had been prettily decorated by Miss Vassar's girl friends with quantities of the season's blossoms. The pretty bride, who was given away by her brother, John Vassar, wore the regulation robe de noce of white liberty satin over white silk, which was most becomingly carried out in the 1839 style with trimmings of Maltese lace and seed pearls. Her tulle veil, caught with orange blossoms, was embroidered in pearls. She carried a lovely shower of white roses and valley lilies. She wore a handsome ring, the gift of the groom.

Her only bridesmaid was Miss Ethel McKenzie of Toronto, who looked extremely well in a lovely gown of oyster grey chiffon cloth over pale blue silk. The full skirt was made with alternate ruchings of pale blue silk and bands of lace in the oyster grey shades. The bodice was correspondingly trimmed. Her hat was of grey silk mohair braid, faced with pale blue tulle. The underneath brim was finished with ostrich plumes, shading from blue to white. She carried a shower of pink roses, and wore a brooch of a whip and horseshoe design, the gift of the groom. Harry Bruce was best man, and the ushers were J. Jennings and H. Worsley. After the ceremony a dainty dejeuner was served at the residence of the bride's mother.

Later Mr. and Mrs. Benson left on the West train for their future home at Trout Lake, B.C. The bride's going-away gown was a smart tailor-made of mixed grey cloth trimmed with stitched bands of pearl grey broadcloth. The Russian coat, trimmed with broad Parisian bands and gun-metal buttons, was worn over a blouse of champagne lace. A hat of pearl grey French chip simply trimmed with roses of the same shade and bands of grey silk completed a most tasteful costume.—Telegram.

THE LATE MRS. W. CAMPEAU

The funeral of Josephine Poirer, wife of William Campeau, took place on Thursday, June 23rd, from her late residence at St. Norbert, to St. Norbert Church. The services were conducted by the Rev. Father T. Campeau, brother-in-law of the deceased, assisted by the Rev. Father H. Kugener, as deacon, and Rev. Father Lalonde as sub-deacon.

The mother of the Rev. Father Campeau, aged 78 years, also two brothers and one sister, together with the husband and two children of the deceased, followed the body to the cemetery. Mrs. Guilbert, who resides in Montreal, was unable to reach St. Norbert in time to attend the funeral. The reverend sisters of the gray nuns and the school children met the funeral procession at the river, and assisted at the celebration of the mass for the repose of deceased's soul.

A beautiful and impressive sermon was given by Father Campeau, in which he dwelt on the many beautiful traits in the character of the deceased lady.

The church was heavily draped with black for the occasion. The pall-bearers were relatives and friends of the deceased. W. J. Bawlf at the request of Father Campeau, acted as director of the funeral arrangements.

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