

CURRENT COMMENT

The following thought from our thoroughly orthodox friend, the Catholic Columbian, is very timely at this latter end of the month. "As May leads to June, so devotedness to Mary takes us to devotion to Jesus."

Let no man be ashamed of his piety. Nothing can be more manly, because nothing can be more reasonable, than the worship and love of God. The greatest aberration of human reason is to deny, or even to doubt, the existence and pervasive influence of the First Cause. No secondary cause, such as the forces of nature or the will of man, can have anything like the influence on this world's happenings that belongs to what Herbert Spencer calls "an infinite energy from which all things proceed." Hence the unbeliever or agnostic cannot have any real knowledge, since he shuts his mind's eye to the ultimate causes and motives of human events. The only true philosopher is the man that knows and loves his Maker.

Education that neglects this, the highest knowledge, is no education at all. It may be undigested erudition, an accumulation of disconnected facts, but it lacks the essential requisite of mind-training, unity of mental perspective. In this sense is the following brilliant passage from Father John A. Conway, S.J., to be understood:

Education is the one thing, the only thing, that will fit man for his high destiny. Gladly, then, do I repeat the sentiment of the age—"Let knowledge grow from more to more"; gladly do I admit that a fuller knowledge will give us a more perfect manhood and a more perfect womanhood. Education is the remedy against ignorance, and bigotry, and mental narrowness, and perverse evil-doing. But it would be a great mistake to imagine that education is the peculiar heritage of this age; the desire for it is coeval with the history of man. "Let knowledge grow from more to more" is not merely the sentiment of a modern poet; it is the aspiration of the human heart. It is written on the bricks of the Babylonians, in the hieroglyphics of the Egyptians, in the bark literature of the Aztec Indians. Knowledge kept pace with the spreading culture of Greece, in a literature, after inspiration, the most sublime and the most perfect in form that the world has ever seen; it followed the conquering banners of Rome until the stately learning of Rome was the learning of the world. And our own sacred writers of the Old Testament, what were they but the educators of the chosen people of God?

Porfirio Diaz lately re-appointed himself absolute ruler of the so-called Republic of Mexico. He simply decreed that no other candidate but himself must be nominated for the Presidency. This is how the "Mexican Investor," with carefully veiled sarcasm, lest its offices in the city of Mexico be closed, chronicles the event.

The ideal simplicity of Mexican politics may well commend itself to other countries, especially the United States Republic. Every year in which a president is to be nominated and elected the people of the Northern Republic are plunged into a political campaign which keeps business in an uncertain

condition until the event is settled. Here the situation as presented last Thursday passed without the slightest excitement. A simple procession, including in its ranks representatives of various social and business life, passed down the principal avenue of the city accompanied with music; they proceeded to the National Palace and presented their congratulations to General Diaz for the victory he gained at Puebla on that day thirty-six years ago, and in the name of the Mexican people asked him to be their president of the Republic of Mexico for another term of four years. A few patriotic speeches were made, the meeting dissolved; and the important event of deciding who shall govern the destinies of a nation for a term of four years was accomplished. Mexico appreciates too well the high qualities of her soldier president to accept the rule of any one, so long as General Diaz lives and is willing to serve his country and his people.

We commend for earnest perusal the splendid article on "Leo XIII. and the People," by the editor of "The Leader," San Francisco. A rare combination is Father Yorke: an enthusiastic orator, probably the greatest on the Pacific coast, a cool, deep thinker, a forceful writer, and an influential journalist. His views on the power of the present Pope, on the necessary contrast between Pius IX. and Leo XIII., on teaching democracy and labor their duties, on the true explanation of the persecution in France, and on "bastard Americanism," will approve themselves to anyone who is able to separate the ordinary chaff of superficial journalism from the "No. 1 hard" of thought-stimulating words.

"L'Echo de Manitoba," for May 21, when enumerating the honors won by students of St. Boniface College, unwittingly omits the greatest success of the present University year, viz., the fact that Jacques Mondor secured one of the five scholarships for Latin, Mathematics and Chemistry, that he was either first or second (as appears from the Class and Honor Lists) among the six winners (the fifth scholarship having been divided between two bracketed competitors), and that he is the only candidate in the First and Second years who obtained "First Class A," or 80 per cent. and over for total standing. Compared to this honor all the others mentioned by "L'Echo" are quite secondary. True, our French contemporary states that Jacques Mondor received "honorable mention" in French and History and also in Greek; but, unless the term be explained, the French phrase, "mention honorable," implies exactly the opposite of what the University of Manitoba's "Honorable Mention" means; for the French phrase is applied to those only who do not win a prize, but who come after the winner, whereas, in the usage of our University, "Honorable Mention" signifies that the candidate was indeed the first, or, if there are two honorable mentions, the second, in that subject, but that he is precluded by the statutes of the University from taking the money of that scholarship because he has one already and cannot hold more than one. Thus Mondor's two Honorable Mentions show that he was first in Greek against 24 competitors from his own and other colleges and first also in French and History out of three candidates from his own college. This is the only instance this year—and it is a rare instance in the history of the University—of one candidate winning three scholarships.

The reason why the Latin, Mathematics and Chemistry scholarships of the First Year are rated above all other scholarships is a threefold one. In the first place, they represent subjects in which all candidates for a degree in Arts must compete. This quality they share, it is true, with the scholarships for Latin and Trigonometry in the Second Year; but the very mention of these two subjects implies the greater difficulty of three subjects in the First Year. In the second place, then, the First Year scholarships are awarded on five papers (Latin Authors, Latin Grammar and Composition, Algebra, Euclid and Chemistry), whereas the Second Year scholarships are awarded on three papers only (Latin Authors, Latin Grammar and Composition, and Trigonometry). In the third place, there were more candidates in the First Year, in which sixty competed, than in the Second, where the total number of candidates was 52.

Another mistake made by "L'Echo de Manitoba" was the statement that Louis P. Beaubien won a \$120 scholarship for Latin, when that scholarship was really awarded for the Latin Course of Philosophy, in which the Latin language is only a vehicle of thought, not an examination subject. In point of fact this year the scholarship was awarded on eight papers, only four of which were written in Latin, the four others being in French.

"L'Echo" prints the St. Boniface graduate's name as Corserault instead of Arsenault, and evidently takes Bellamy for a French name, since Miss Alpha Louise Bellamy is the only candidate that paper mentions besides the St. Boniface men. Like many an old Norman name, "Bellamy" has been Anglicized for eight or nine hundred years. All these blunders might have been avoided by a brief inquiry from some well informed person.

When Greenway and Martin abolished Catholic schools, the Liberals, all except Mr. Luxton and other honest men, praised the measure as a wise one. When Roblin tries to make restitution for the robbery by Greenway of several thousand dollars accumulated by the Catholic board for future school buildings, the Liberal organs call that "an appeal to race prejudice."

Few departments of our secular papers are more amusing to us Catholics than the reports of Protestant church meetings. The speakers generally manifest a childlike candor that almost takes one's breath away until the publicity of this baby act is borne in upon the mind as an explainer thereof. Last Saturday, at the annual district meeting in Young church (Methodist) the Rev. G. Eli Taylor, of Dominion City, mentioned that he intended to hold a camp meeting there, to which he would invite the celebrated American evangelist, the Rev. Dr. Dempster. Then arose a wordy tempest. "Outside," writes the Telegram reporter, "the sky grew black, the wind blew in squally gusts and the rain came down in torrents, while far off the thunder rolled majestically, but it was nothing to the storm raised inside the building by the announcement of that invitation, and the thunder outside seemed but the distant echo of the reverberations of condemnatory language used about the methods and doctrines of the American revivalists.

"Minister after minister got up to express an opinion unfavorable of Mr. Dempster, to deprecate the emotional nature of his methods and the extravagance of his language.

"What is the use," said one speaker, "of such statements as that 'the Holy Spirit has left the Roman Catholic church, the Holy Spirit has left the Lutheran church, the Holy Spirit has left the Salvation Army, and the Holy Spirit is leaving the Methodist church? Are such sweeping assertions justifiable or sound Methodism?'"

The Rev. G. Eli Taylor, who, we are gravely informed, looks like Hall Caine, who is an ugly caricature of Shakespeare, "boldly confessed that although for nine years he had been in the ministry and had believed himself converted, yet he had never felt satisfied of full sanctification and he had never possessed it until he heard Mr. Dempster preach a sermon in which he explained that a man who was born again was without sin. He told Mr. Dempster then, that if that were so, he was unconverted (cries of dissent) for he was conscious of sin. Since then through the grace of God and the explanation and efforts of Mr. Dempster he had attained full sanctification." Dr. Sparling thought Mr. Taylor was mistaken; so did all those who expressed their surprise that an unconverted man could get into the Methodist ministry. However, the conscience of that meeting was evidently set going in an unusual way.

The article we published some time ago against Indian dances has borne fruit. A correspondence from Regina to the Free Press, under date of the 25th inst., announces that Indian agitators, who tried to revive heathen practices under the guise of "circle dances," have been summarily dealt with by Magistrate Trant and Judge Richardson. Etchease, the Indian who started the dances, has been sentenced to three months' imprisonment, and another Indian, Shave Tail, who had followed Etchease's example, has been severely reprimanded. It was Mr. W. M. Graham, agent on the File Hills reserves, who instituted proceedings, and his prompt action together with its result has caused much satisfaction among those who best understand the Indian character. The bench is to be congratulated for having thus strengthened Mr. Graham's hands and promoted the cause of law and order.

The following telegram, sent by special cable to the Montreal Star, and dated Rome, May 20, seems to hint that the Holy Father has received some promise of support in his protest against Combes from the crowned heads who visited the Vatican lately.

Pope Leo is preparing a bull for the consistory to be held June 15, protesting openly but in measured terms against Premier Combes' anti-Vatican policy. This public hostile attitude on the part of the Papacy against France, now for the first time assumed, is the more impressive because it is attributed not only to a sense of duty, but also to the covert support such a policy is receiving from various quarters.

Cardinal Rampolla, the Papal Secretary of State, does not expect that the stand to be made by the Vatican will lead to the abolition of the concordat, but he states that the Vatican is prepared for such an eventuality which will be more prejudicial to France than to the Vatican, because it will give the Church a free hand on ecclesiastical questions, and will intensify French Catholic opposition to the Combes Government policy. Rampolla's new policy is approved by the whole sacred college, which earnestly longs for the downfall of Combes.

The atrocious persecution of the Jews in Russia calls for vigorous protests from all true Christians.

Clerical News

Rev. Father Cote, late of Sandon, B.C., spent last Sunday here on his way to his new parish of Blizzard Valley, Ont. He sang High Mass at the Immaculate Conception.

Rev. Father Perrault, of Fannystelle, was here at the beginning of the week.

Rev. Father Bastien, of St. Amelie, while crossing a swamp, fell into the water up to his waist and had to remain several hours in his wet clothes. This brought on an illness from which he recovered on the 28th inst., after spending a week in St. Boniface Hospital.

His Grace the Archbishop of St. Boniface returned last Tuesday, and will administer the sacrament of Confirmation in St. Mary's Church next Sunday at the evening service, on which occasion he will also preach.

Rev. Father Cahill, O.M.I., who has been suffering from rheumatism, was able to leave St. Boniface hospital last Tuesday, though he is still rather stiff in the joints.

Rev. Father Lacombe, O. M. I., writes from St. Michael's Hermitage, Pincher Creek, Alta., that he has now retired there for good and all. He says that region was visited by a frightful snow-storm just before the 22nd inst.

Rev. Father Proulx, S.J., returned last week from preaching missions at Fort William West, Savanne, Ross-Port and Schreiber on the C.P.R. east.

Last week's item stating that His Grace had given Confirmation at Fort William was a misprint; the place should have been Fort Ellice; Fort William is in the diocese of Peterboro.

The Very Rev. P. Magnan, O.M.I., is visiting the house of his Order in Duluth.

In his recent visit to Qu'Appelle the Archbishop of St. Boniface conferred priest's orders on Father Ruelle, O.M.I. On Thursday, May 28, at 6 a.m. His Grace conferred minor orders on Jean Marie Mastai Mirault. Next Sunday morning he will confer the subdeaconship on Rev. Hormidas Hogue and tonsure on Mr. Perisset.

Rev. Father Lecoq, O.M.I., paid a flying visit to the capital last Tuesday and returned to St. Rose next day.

Persons and Facts

The "Brandon Times," into which "Independence" has merged, publishes a fine portrait of the local member for our Legislature, Dr. S. W. McInnis, perhaps the most polished speaker in the Manitoba House.

A Toronto firm advertising a new nursing bottle makes the following recommendations regarding its use: "When the baby is done drinking it must be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk it should be boiled."

Mr. Zeph. Malhot, resident engineer of the Dominion department of public works, is examining the Assiniboine River between Winnipeg and Brandon to see if it can be straightened out. The river is so tortuous that it covers 300 miles between the two cities, while the distance over the C.P.R., which is not quite an air line, is only 132 miles. Mr. Malhot also intends to dredge and deepen the river bed. This straightening and deepening would also reduce the danger from ice jams and floods in the early spring.

Ten men were severely burned last Saturday in New York by the explosion of the gasoline tank of an automobile, just as the machine was being taken to a repair shop. By pouring water on the burning automobile the firemen caused another explosion more serious than the first. Blazing oil was hurled in all directions and several more bystanders were burned.

The Paris-Madrid automobile race, which began last Monday, had to be called off on account of six deaths and very many woundings produced by it. No attempt was made by the French police or military to control the crowds. On the stretch of eight kilometers south of Chartres there were from 5,000 to 10,000 people and from 500 to 1,000 cars. Count de Talleyrand-Perigord, president of the Middle European Automobile Association, says he regards it as madness to drive along streets or roads at more than 30 kilometers (19 miles) an hour. In the part of the race just run, from Paris to Bourdeaux, the first machines often went at the rate of a hundred kilometers (62 miles) an hour.

Sixteen little girls made their First Communion last Sunday morning in the chapel of St. Mary's Academy. Rev. Father Frigon, O. M. I., celebrated the Mass at eight o'clock and preached a touching sermon on the Blessed Eucharist. During the impressive ceremony, while the innocent little maidens were ranged before the altar rail in flowery wreaths and spotless white garments, the convent choir rendered beautifully Raga's Regina Coeli, Notre-Pere, "One Hour With Thee," and Miss Rose Simpson played a charming violin obligato. The First Communicants were the Misses Sybil Marquis, Jean McIntyre, Evelyn and Helen Champion, K. Bawlf, S. Beecher, C. Driscoll, L. McPhillips, E. Dewitt, K. Gallagher, E. Gildey, M. Honan, K. McKenny, F. Sherman, K. Shirlock and A. Guinan.

At High Mass in St. Mary's last Sunday Rev. Father McCarthy urged all enfranchised Catholics of Winnipeg to register as prescribed by law. He asserted that it is not only a great privilege to have the right of voting in a great commonwealth, it is a duty of the Catholic as a Christian and a citizen to let his voice be felt in public affairs as his conscience directs him. He referred to the severe persecution of the religious orders in France now being carried out, and he pointed to the fact that such conditions might have been obviated had the Catholic citizens of France taken advantage of their franchise. The Reverend Father might have added: "and had they voted as Catholics." For we were told lately by a newly arrived French priest that he knew a parish in France where, though almost all the men are faithful to their Easter duty, they nevertheless elect a representative who attacks the Church.

On Thursday, the 28th inst., at 7.30 a.m., seven boys made their First Communion in the chapel of St. Boniface College, after a three days' retreat preached to them by the Reverend Rector, Father Hudson, S.J., The First Communion Mass was said by Rev. Father Drummond, S.J., who spoke to the young lads on the importance of making that great day a starting-point in the service of God. The names of the First Communicants are: William and Charles Becher, Frederick Bawlf, Neville Kavanagh, Harry Russell, Jacques Bertrand and Joseph Beaudoin. They were confirmed the same afternoon at 5 by His Grace the Archbishop of St.

Boniface, who exhorted them to fidelity to the promptings of the Holy Ghost.

The children of St. Mary's parish will make their First Communion next Sunday.

A pilgrimage to Our Lady of Good Help, St. Norbert, next Sunday at 2 p.m. from St. Boniface and 1.30 p.m. from Winnipeg, will be headed by the Most Rev. Archbishop, who will return with the pilgrims by the 5 p.m. train.

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LEO XIII. AND THE PEOPLE.

Father Yorke in the San Francisco Leader.

Leo XIII. has attained the years of Peter and these years have been full of good works. He stands today the most beneficent, the most majestic figure in the whole world. He is the only potentate known to history who, though overthrown and a prisoner, can draw the mightiest monarchs of the earth to seek audience at his gates.

No one imagines for a moment that kings or emperors pay such visits for benevolence sake. Kings and emperors are always about their own business and policy rules their comings and their goings. William and Edward are both like the mother of the sons of Zebedee seeking for something. What that is we may not see clearly now; but no man that understands the ways of government doubts that the uncle and nephew had very good reasons for paying a compliment to the visible head of the Church.

The meaning of it all is that the Pope has power. He stands for the greatest moral influence that the world knows. He has the Church solidly behind him. When he speaks with authority the world performs must listen. There are those who lift up their voices against his, but their day is gone. They could prevail only when the children of the household were divided. But now as of old in Clermont when the voice of Leo rings out to the world the children of the Cross give with one accord the answering cry that drowns all the reclamations of the enemy. "God wills it, God wills it."

It may be asked how it is that in spite of all its apparent reverses the Church has grown so strong. We must seek the answer in that quality with which the Holy Ghost endows her, namely, her indefectibility. This is an active principle that keeps her true to the old moorings, holds her fast to principle. Having spoken the word of the Lord in faith or morals she can never recede from her word. The nations may rage and the princes devise vain things, but she is unmoved. This is the secret of her strength. Truth can never be rooted out. It is of the nature of things and as long as she is rooted and founded in truth her enemies come against her in vain. It was the "non possumus" of Pius that made possible the triumphs of Leo.

There is a time to speak and a time to be silent; a time to be gentle and a time to be severe. The circumstances of his time forced the kindly Pius into an attitude of defiance towards all the powers of Europe. The circumstances of the times forced the more stern Leo into methods of conciliation. But this must be ever borne in mind; only the strong can afford to be gentle, only the secure can afford to conciliate. This strength and this security come only when the world recognizes that there are certain bounds which under no circumstances can be passed, that there are certain principles which can never be forsaken. A Presbyterian Assembly fears and trembles when it undertakes to revise a creed be-

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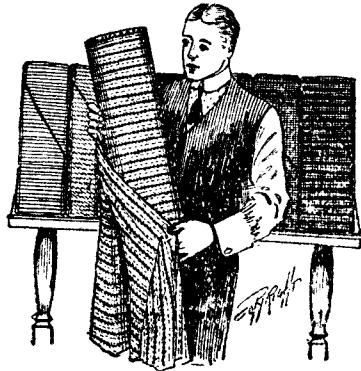
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cause no one is sure where the revision will stop. A Pope can afford to re-organize a hierarchy because he knows his creeds can never need revision.

The power of Leo XIII. in the world then arises from the fact that not only is he a moral force, but that he is a moral force that cannot be bought or bullied. The Pope is the shepherd of the flock, and he faces the wolves and the wolves have learned sense enough to know that it is a waste of energy to kill him, because, though the individual dies, the Pope never dies. They may try their diplomacy upon him, whether it be the ancient and reliable diplomacy of the old world or the pick-handle variety which General Taft invented, but the result is the same. The law of the Lord abideth forever, and though the Pope will yield everything that makes for the advantage of the Church; once he comes to that law, there is no more yielding. There he stands and churches may fall and millions be seduced, but he cannot move. "The heavens and the earth shall pass away, but My word shall not pass away."

It is also an advantage of our times that the Pope has been brought more in touch with the people, and that the people understand his benevolence towards them. He has recognized the strength of democracy and he has not been afraid to warn it and to instruct it as he oft had instructed and warned the aristocracy. The people are his children as well as kings. The same moral law binds majorities that binds individuals. The same moral law binds the employer as well as the employee. If democracy is to live; if labor is to have its rights, the first condition necessary is a recognition of duty. When God loses His right in this world the rights of the people quickly follow. In his great encyclicals these are the eternal prin-

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ciples that Leo has laid down. At the time it may be the full significance of his pronouncements may not be appreciated, but the ever varying condition of things prove and test them and show that they are applicable to every case and solvent of every difficulty.

Again and again he has insisted on Catholics shouldering their civic duties. If morality is to rule the State it must be because the people are moral. If the good citizens neglect their part, infallibly the bad citizens will capture the government. This is a truism with us here in America, but in European countries unaccustomed to democracy the lesson is not known and will not be learned. If to-day in France the Church is in such a

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Catechism in the Church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Mass at 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.

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

Agent of the C.M.B.A. for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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grievous state it is because of the apathy of the laity. Let men talk all they please about Jews and Freemasons, certainly France is not inhabited exclusively by Jews and Freemasons. In fact they are but a handful in the general population, yet the Government won not only the general election, but keeps on winning the bye-elections. The meaning of this is that either the Catholics are in a minority or they do not do their duty. That the latter is the true explanation of all those who best understand France and French conditions confidently assert.

It may be asked why is such a condition of affairs possible? The answer is the people have not been accustomed to doing their duty. They have forgotten that they have a duty to do, and it takes more than one generation to inculcate such a lesson. The Pope insists that the Church is not made up of the clergy alone, but of the clergy and laity. Each class has its place, its rights, its duties. Neither class can afford to abdicate place or rights or duties. It may be manifest itself at once; but in the long run the balance must be restored or the Church suffers. Thus the condition of affairs in France does not arise from the fortuitous hostility of a fleeting ministry. Its causes lie deeper in the organization of the Church of France. Leo tried and tried in vain to minimize the evil. The result of his failure is the present persecution. There are cases when minimizing fails; the only remedy is the utter destruction of the system. When the husbandman had cultivated the ground about the tree and still it bore no fruits the command came at last: "Cut it down. Why cumbereth it the ground!"

Here in America we are not secure from the same danger. Once upon a time Pope Leo was compelled to send us a "Testem benevolentiae" and we needed it. We were so full of pride and vanity that we thought we were a pattern to all the world, when, as a matter of fact, like the angel of Laodicea, we were wretched and miserable and poor and blind and naked, without a particle of influence on the affairs of our nation, without a rag of organization to hide our shame, without the courage of a chicken to stand by our principles. This bastard Americanism has many forms, but no form is more dangerous than that which strives to eliminate the laity from the Church. Indeed the most exquisite piece of sarcasm is the claim that there is anything American about it. America stands for democracy. Americanism stands for the rule of a clique. Wherever it was begotten and by whomsoever named it is as alien to the spirit of the American people as it is to the spirit of the Church and to the prescriptions of Leo XIII. The Church will never be governed by the ballot box or popular majorities, but she will never consent to see her children of the laity made strangers in their Father's house.

ENJOYABLE ENTERTAINMENT

A really entertaining programme was rendered last Tuesday evening in the rooms of the Catholic Club. The generous patronage on this occasion, as on all previous ones given by the Catholic Club, again emphasized the need of more commodious quarters and brought forth an expression of hope from the genial president that with a continuance of present encouragement those much desired conditions might soon be attained.

President Russell opened the concert in his well known graceful style of speech, thanking the people for their attendance, promising them a pleasant evening and hoping that in the near future the Catholic Club would be able to welcome them to a home more in keeping with the dignity and importance of Winnipeg's Catholic population.

The first half of the programme was rendered by pupils of St. Mary's boys' school and St. Mary's academy. The children showed marked ability and great profit from the untiring perseverance of able instructors.

The programme was as follows:—
1. Masquarrade Waltz—Mandolin, Misses G. Colloton and Pearl Conway; violin, Master L. Meyers; piano, Miss M. Colloton (pupils of

St. Mary's Academy). 2. "Welcome" (recitation and chorus). 3. Piano solo—Miss M. Wilson (six years old). 4. Recitation—"She Never was a Boy," Master C. Forrester. 5. Oration—"Boy's Rights," Master A. Meyers. 6. Dumb Bell Drill—Juniors. 7. Recitation—"Little Dog Under the Wagon," Master N. McInnis. 8. "Alice, Where Art Thou"—Mandolin, Misses G. Colloton and Pearl Conway; piano, Miss M. Colloton. 9. Kaleidoscope Medley—St. Mary's Boys. 10. Piano Duet—Miss M. Wilson and Master C. Forrester. 11. Aunt Jimmima's Money—

Characters.

Aunt Jemmima Holdfast.....
.....Miss H. Perkin
Kate Lovejoy, Mary Lovejoy (her nieces) ..
.....Miss V. Julian, Miss F. Brooks
Sarah Bonner (domestic) ..
.....Kathleen McPhillips
Intermission, 10 minutes.
12. Piano Duet—Misses Maud Kilgour and Florence Brooks. 13. Vocal Solo—"The Blacksmith," Mr. W. Wraggit. 14. Vocal Solo—"The Four Leaf Clover," Miss Chevrier. 15. Vocal Solo—"Just a Flower," Mr. Louis McQuillan. 16. Vocal Solo—"The Warrior Bold," Mr. Kenneth Armstrong. 17. Vocal Solo—"Mignonette," Miss Mabel Holroyde. 18. Comic Song—"Am I in the Way," Mr. A. C. W. Soper. Misses Perkins and Brownrigg and Mr. Tollit played the accompaniments.

STE. ANNE DES CHENES.

Seeding is just about finished. The wheat is nearly all beginning to grow; it is very pleasant to look across the fields and see them looking green.

The warm weather these last two weeks, with the rain on Sunday and Tuesday, have worked wonders, the trees are all in leaf, and the fruit trees in flower.

There was a bad accident up the C.N.R. line here last week. We have not been able to obtain the particulars, but we understand that severe damage was done, and some lives lost. Rumor says that two freight trains collided.

Talking of trains, we are all exercising our imaginations to find out the reason, if it is wicked to run passenger trains and tram cars on Sundays; why the C.N.R. should be allowed to run as many freight trains as it likes on that day. The traffic is as frequent on Sundays as on any week day. Some of us think there is rather more than less of it.

LETELLIER NOTES.

Rev. Father Jutras has left on a two months trip for Montreal. It is a well earned rest, as it is seven years since the Rev. Father has taken a vacation.

Mrs. Longene is visiting her aunt Mrs. J. Parent.

The Catholic Order of Forresters are building up a flourishing court. They purpose holding a grand celebration on June 24. There will be an excursion from Winnipeg. All kinds of field sports will be indulged in. With such men as Mr. W. Fraser, Dr. Belanger and Mr. J. Parent at the head of committees, success is assured. The court was opened in February with twenty-two charter members; now there are fifty-three members in good standing.

Mr. Parent leaves on June 8th to attend the grand convention.

HER LOST LADDIE.

Written for the Northwest Review.

My Willie went awa' to sea,
He never s'all come hame to me;
His dear, dead face is turned fra' me,
My Willie's face, that went to sea.
The laddies come to talk at eve,
An' ask to wed wi' me that grieve,
I canna' hearken what they say—
The waves ring in my ears alway,
The waves that roll where Willie lies,
Wi' sea-weed on his sweet, dim eyes. —M.T.

THE UNIVERSITY OF CALIFORNIA AND GAELIC.

(Leader, San Francisco.)

There are still some Irish who smile a pitying smile when the Irish Language is mentioned. In their minds the subject is low, inexpressively low. It is connected

with vulgar persons engaged in the menial occupations or with certain half-obscene expressions for which the English is too genteel. For those who advocate its study and cultivation they have a contempt that rises sometimes into exasperation. Why should we be forced back into the cradle? Have we not left Ireland for good, why then try to perpetuate the smell of the turf.

To such as these the remarks of President Wheeler of the University of California at the Patrick's Day Banquet must have been a revelation. He is the head of an institution to which these people look as the fount and source of culture. To them the training at Berkeley is the very antithesis of what their minds connect with the idea of Gaelic. Yet Dr. Wheeler most emphatically laid down to the banqueting Irish their duty to study and cultivate their own language. Again and again he came back to this point. He warned them that their heritage was too precious to be neglected. In his own person he is an example of the valuation outsiders put on the study. It was as a student of the Irish that he spoke, and the shame of it all is that it was necessary for him to speak to the sons of Irishmen.

We are heartily glad of the aid from this source. The influence of the University is growing every day. The Irish have their share as well as all the other races that make up our population. They pay a fair share of the taxes that support the institution. It is only right that they should get some return.

Indeed, it may be safely said that if they have not received recognition it is their own fault. German, French and Italian, Chinese and Japanese, Hebrew and Polish and Russian and Bohemian are all taught in Berkeley. If Gaelic is not taught, it is because the Gaels have not asked it.

We hope that President Wheeler's words will be an inspiration to our people. It is their cause, their honor. Again and again and again we must go over the old truism, our cause can be successful only in our own hands; our honor is only safe when we ourselves take the trouble to care for it.

RECORD FEAT IN STENOGRAPHY IN THE FAIR WILL CASE.

The statement recently published throughout the country, for which the New York Sun is authority, that the reporting of the proceedings of the anthracite coal commission was the greatest job of shorthand transcription on record, is expected to be by San Francisco stenographers, and with good grounds. They claim that the world's record for any single job of reporting and transcribing was made in that city during the trial of the famous Craven-Fair case in 1879.

The records show that the trial of this last case lasted ninety-two days, while the coal commission was in session only fifty-six days. The record itself consists of 11,000 pages of type-written matter, or 2,860,000 words, as against 10,057 pages and 2,500,000 words in that of the commission. Furthermore, while three reporters, who relieved each other at frequent intervals, were employed in Philadelphia, one only, George W. Smith, the official court reporter, took the proceedings in the Craven-Fair case. His only assistants were two typewriters, who transcribed from a graphophone into which Smith dictated from his notes during the noon recess and after court adjourned each day.

It is claimed, and with justice, that this feat far surpasses that of the stenographers in Philadelphia, who were re-inforced by a corps of expert assistants, with the most approved machinery always at their disposal. Some idea of the magnitude of Smith's task may be gathered from the fact that on several occasions the day's session resulted in a transcript of over 42,500 words, all of which was reported, dictated, transcribed, indexed and arranged in seven separate parcels, bound and delivered to the several counsel in the case before 9 o'clock at night.



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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones.

POPE LEO XIII.



SATURDAY, MAY 30, 1903.

CALENDAR FOR NEXT WEEK.

- MAY.
31—Sunday—Feast of Pentecost.
JUNE.
1—Whitsun Monday.
2—Whitsun Tuesday.
3—Wednesday—Ember Day Fast.
4—Thursday—Office of the Octave of Pentecost. Commemoration of St. Francois Caracciolo.
5—Friday—Ember Day Fast.
6—Saturday—Ember Day Fast. Commemoration of St. Norbert.

A THOUGHT FOR PENTECOST.

While our Blessed Lord was preaching in Palestine, a young man came to Him and said: "Good Master, what good shall I do that I may have life everlasting?" Jesus answered: "If thou wilt enter into life, keep the commandments." The young man said to the Master: "Which?" And Jesus said: "Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." The young man saith to Him: "All these I have kept from my youth, what is yet wanting to me?" Jesus saith to him: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. And when the young man had heard this word, he went away sad: for he had great possessions." We have given the story as it is in St. Matthew (c. 19); St. Mark and St. Luke tell it almost in the same words, but the latter adds (18: 18, 23) that the man was "a ruler" and "very rich," thus showing that pride as well as riches combined to make him sorrowful at the thought of poverty. St. Luke continues: "And Jesus, seeing him become sorrowful, said: How hardly shall they that have riches enter into the Kingdom of God!" Then Peter said: "Behold we have left all things and have followed Thee (Matth. 19, 27); what therefore shall we have? (Luke 18: 29). Who said to them: Amen I say to you, there is no man that hath left house or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting."

This is the high-water mark of Christianity, the Great Charter of the liberty of God's chosen ones. No sooner was the New Law written in the hearts of the first disciples by the Holy Spirit Himself

than they all aimed at that perfection which Christ had set before them. We read in the Acts of the Apostles (chap. ii), directly after what happened on the first Christian Pentecost: "And all they that believed, were together, and had all things common. Their possessions and goods they sold, and divided them to all, according as everyone had need." This example has been followed in all ages since the Christian era by those who wished to be perfect. The Master's words, "If thou hast," have peopled and are still peopling religious communities of every hue in the true Church. These communities may differ in their rule and object, but they all agree in the practice of evangelical poverty. They are the fairest fruitage of the Gospel.

So admirable has this mode of life seemed to Socialists and Communists of the purer type that they have twisted the Lord's advice into a command. They would force all the human race to have all things common. But Christ knew mankind better than these unpractical theorists. He knew that the continued practice of voluntary poverty is above the ordinary level of human virtue. Hence He made it a counsel, an advice to those who felt within them the desire of perfection, not a precept laid upon the spiritually unambitious multitudes. And as the 120 disciples, who issued from that upper room on that first Whitsunday, were all filled with the Holy Ghost and therefore spiritually ambitious of perfection, they began immediately to put in practice that golden counsel of the Lord. For the Spirit of Truth told them that poverty is the foster-mother of humility and consequently of all other virtues, that it is that emptying of oneself which was the quintessential merit of the God-Man, their model in all things. He emptied himself. He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil. 2: 7, 8). As there is in the heart of the natural man no stronger impulse than the craving for property, be it money or lands or dress or trinkets, so the giving up of all real ownership for the love of God is the best proof of conversion to the life of the spirit. Our enemies are keenly alive to this fact. Wherever they attack the Church, their first onslaught is always against the religious orders. More grossly materialistic than the Buddhist, who, godless though he be and reckless of a future life, yet extols the man that acquires liberty of spirit by the "great renunciation" of all earthly goods, the haters of religious poverty in France just now attack the very basic principle of that renunciation by shamelessly asserting that no man is justified in abdicating his right of ownership. Mr. Andrew Carnegie, brokenly as his irreligious mind grasps a fragment of the truth, refutes them when he declares that the man who dies rich is thereby disgraced. To be sure, we know that this is an exaggeration, like most of the vain boastings of aliens to the faith, we know that many saints have died outwardly rich though inwardly poor in spirit; but the self-seeking library-planter's view is at any rate nearer the truth than the blatant assertions of Combes and his followers.

At this holy season of Whitsuntide, it is fitting that all Catholics should understand, even if they cannot emulate, the evangelical poverty of the Infant Church and of the religious orders which have ever since perpetrated that spirit. Many Catholics, who are willing enough that their sons should become priests, cannot resign themselves to see their daughters become nuns or their sons join a religious order. The Catholic priesthood attracts them by the incomparable dignity of that sacred office. But even ecclesiastical dignities are not synonymous with evangelical perfection. The Blessed Virgin's perfection, unapproachable by any other mere human creature, is due to her virginal purity, poverty and obedience rather than to her incommunicable privilege of being the Mother of God. This privilege is a Divine gift, whereas her merit is her perfect correspondence with habitual and actual grace.

At the beginning of this month there died in Baltimore a Redemptorist lay-brother who vividly real-

ized this great truth. Brother Placidus Nieuwenhuis entered the Redemptorist order 27 years ago as a lay-brother. When the rector of the order at Pittsburgh, the late Rev. P. Sniel, discovered the capacity and virtues of the novice, he advised him to study for the priesthood. But Brother Placidus would not hear of this; he felt that he was safer from temptations to pride in a mode of life where he would be unknown and be hidden with Christ in God; he was enamored of the folly of the cross; so he chose rather to be humble with Jesus than to be honored as a priest of the Most High. For 25 years after his religious profession he, who had been invited by his superior to "go up higher," remained a model lay-brother. Who shall say what treasure he thus laid up for himself where the rust and moth consume not?

Many others have, in the same way, chosen the better part. Perhaps the noblest creation in Father Sheahan's "Luke Delmege" is Barbara Wilson becoming a Penitent in a Magdalen asylum in order, by her utter sacrifice of worldly honor, to save the soul of her erring brother. Beautiful and pure as she was, she had enrolled herself among the penitents of the Good Shepherd convent, where she bore with angelic patience the shame of being ranked with her fallen, though now converted, companions. This martyrdom of humility lasted ten years, at the end of which Father Luke Delmege recognized her in the garb of a Penitent. In spite of the agony of this unexpected meeting, she did not betray her secret, she let him think that she was what she seemed to be. Father Luke loathed her, because "there was neither ignorance, nor poverty, nor heredity to palliate the shame." But, when the Reverend Mother, to whom he appealed in hot haste, told him the truth, "he knew then that all the sublime supernaturalism, with which he had been brought face to face for the last few days, had touched the summit in that heart which he had left torn and bleeding in the Infirmary. He had seen what he wanted to see—the supreme example of self-abandonment; and he knew that heroic sanctity, as taught by the Church and the Saints; was no myth." One almost regrets, with Barbara herself, that she was thenceforth elevated to the Sisterhood. "Strange to say, though now enrolled in the glorious band of Virgins, who follow the Lamb, whithersoever He goeth, and sing the canticle none other can sing, there were hours and days when the thought haunted her with a sense of pain and fear, that perhaps after all the day of trial was sweeter than that of victory; and that like Alexis of old, it would have been better, or more glorious, to have died a reputed Magdalen. For saintly souls, like this, are ambitious. They want the highest and the noblest. The martyrdom must continue to the last breath; nor do they care to yield up their souls but in a sigh of pain and the agony of dereliction."

But such things are not understood "elsewhere"—these, again, are Father Sheahan's words—"where that most agreeable and fascinating amusement of men—the neat mortising and fitting in of the world's maxims with the Church's precepts—is practised."

OBITUARY.

The funeral of Mrs. Josephite Gingras, relict of the late Francois Gingras, in his day one of the oldest, wealthiest and most highly esteemed citizens of St. Boniface, took place last Saturday at nine o'clock in St. Boniface cathedral and churchyard. Vicar-General Dugas was celebrant of the Requiem, High Mass, with Rev. Dr. Beliveau as deacon and Rev. Hormidas Hogue as subdeacon. Rev. Father Drummond was present in the sanctuary. The parents of Mrs. Gingras were among the oldest settlers in the Red River country. Her maiden name was Josephite Marion; She was born in St. Boniface, May 10, 1836, and was first married to Joseph Genthon, who died in 1877. Her second husband was Mr. Francois Gingras, whom she married in 1882. She resided continuously in St. Boniface, where she devoted much time to works of benevolence and deeds of piety. She leaves to



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mourn her loss six daughters and two sons, Mrs. Pierre Lavalle and Mrs. Geo. Deschambault, of St. Francois Xavier; Mrs. Maxime Goulet, of St. Vital; Mrs. Wm. Lagimodiere, of Lorette; Mrs. G. R. Russell, of Prince Albert; Mrs. T. Leveque, of St. Boniface; Frederick Genthon, of St. Boniface, and Louis Genthon, of Montana. She was the stepmother of Mrs. Horace Chevrier, Tony Gingras, John Gingras, and Miss Alice Gingras. She was a sister of Roger Marion, ex-M.P.P.; sister-in-law of the late Commodore Kittson, and of the late Mr. Horace Belanger, chief factor of the H. B. Co., Cumberland House. Among the mourners were Ed. Marion, of St. Joe, N.D.; R. Marion, Wm. Lagimodiere, M.P.P., Charles Genthon, Geo. Deschambault, and Antoine Vermette. The pall bearers were Sheriff Inkster, Judge Prud'homme, Wm. Clark, Noe Chevrier, Elie Genthon and Pierre Deschambault. R.I.P.

PRACTICAL RULES AND INDULGENCES OF THE SOCIETY OF UNION OF PRAYERS AND GOOD WORKS OF THE DIOCESE OF ST. BONIFACE, ESTABLISHED BY ORDER OF HIS GRACE ARCHBISHOP OF ST. BONIFACE, THE 2nd OF FEBRUARY, 1903.

Art. I.—Object of the Union of Prayer.

(Continued from last week.)

The object of this society is to form among the faithful of the diocese of St. Boniface a union of prayers and good works, under the patronage of St. Joseph, to obtain the grace of a happy death, and to obtain a foundation or common fund, by means of contributions determined by the rules, in order to assure to each member the advantage of suitable obsequies.



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Art. II—Qualities Required in the Members.

In order to become a member of this association: 1st of all, the candidate must be of good morals and in good health. 2nd, that he should reside at the time of his admission in one of the parish or missions of the diocese of St. Boniface.

Art. III—Admission.

1. Anyone possessing qualifications mentioned in the preceding article can be admitted into the association by addressing himself to his parish priest, who will keep a register, in which he will inscribe the names of the associates in his parish, as well as their age, occupation and the amount of their annual contribution.

2. As much as possible, no person to be admitted into the association unless in the parish which he resides, and he must apply in person to his parish priest.

3. A person changing his residence after admission into the society can cause himself to be inscribed in his new parish by presenting the last receipt of his annual contribution.

Art. IV—Contribution.

1. Each associate must pay an annual contribution of 50c, if he is inscribed before 50 years of age; 75c between the years of 50 and 60 years; and \$1.00 if admitted between 60 and 65 years. After this limit, in order to join the association, besides the \$1.00 entrance fee, \$1.00 extra for every year after 65 years must be paid.

20. All contributions strictly payable in advance during the month of October each year.

3. The priest or missionary father of each parish where the association is established will be the Director and Treasurer receiving the contributions of the associates.

4. Each member will receive a receipt signed by the priest when he pays his annual contribution.

Art. V—Defaulting Members.

1. Any member neglecting to pay his annual contribution, at the time authorized by the rules ceases by the same to belong to the association, and loses all right to its benefits; also to what he has already paid. And if he wishes to re-enter the society, he will be treated as if he never belonged to it.

2. If it should be known that a person has been fraudulently inscribed, dissimulating his age, or the state of his health, or any other matter, the society would not be bound to him in any way, neither would it return the money already paid.

Art. VI—Benefits.

Any person dying member of the Union of Prayer and found worthy be christian burial would have right to a service not costing more than \$15.00.

Art. VII—Rights Reserved.

In times of epidemics when following the custom of parishes, then no longer sing Mass for the dead, the Association will cause a low Mass to be said for each member, dying at that time, and when the epidemic is passed by, the Association will cause a solemn service to be celebrated in each associated parish where the epidemic has found victims, for all the members deceased during that time.

Art. VIII—Spiritual Advantages.

Every year during the Octave of All Saints, a solemn service will be sung in the Cathedral of St. Boniface for all the departed members.

2. The Pope Pius IX., by decree of the 1st of March, 1853, granted to the members of Union of Prayers the following indulgences:—

I—Plenary indulgence for the Superiors, Directors and Directresses, the officers and members of the Association of Prayer and Good Works, under the Patronage of St. Joseph, who being contrit, having confessed and communicated will piously pray for the intention of Our Holy Father the Pope.

1. The days when high Mass and services are celebrated for the deceased.

2. One day in each month.

II—Partial indulgences of 300 days for the same persons of the Union of Prayer.

1. For every assistance at the general or particular assemblies of the Association.

2. For each visit made to the sick or care bestowed on them.

(Concluded next week.)

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THE SONG OF THE SILENT VALLEY.

(Continued from last week.)

Once more we were left to ourselves, to gloat over the delightful novelty of the situation, and the yet more delightful prospect of what would follow. On going to the doorstep, attracted by a clatter of dishes and the monotonous tones of a reader's voice, I had the unexpected privilege of a peep at the Trappists taking their six o'clock meal. Through a window nearby I could just see a double row of shaven heads, hands busy with cup or knife, and, every now and then, a lay-brother passing up or down to attend to the wants of the monks. The lector was reading what seemed to be a sermon on monastic duties.

When the guest-master returned, he opened the second door, and, bowing graciously, stood aside to let us pass. We now found ourselves in a little room, smaller than the small parlor. The walls were tinted pale green; in the corner was a square cupboard, at the end nearest to us, a window through which only waving branches could be seen. In the centre was a table laid for five guests. No snowy damask here, only the yellowish oil-cloth tacked down on the plain wood, white crockery dishes, on straw mats, common metal knives and forks with black wooden handles—such was the simple array prepared for us in the Trappist hostelry.

We said grace, seated ourselves, and were rather confused at seeing the guest-master uncover the steaming dishes and wait upon us with far more attention, if less skill, than a trained butler! The frugal but perfectly-cooked meal consisted of fried fish and "omelette aux fines herbes," followed by cheese, bread, butter, honey, milk or tea, and finally big, rosy cheeked apples—all the proceeds of Trappist industry.

While offering each viands, changing plates, filling cups, etc., the monk answered our questions. "No," he told us, "we Trappists never eat meat, save the invalids, and even they can eat only the flesh of quadrupeds." "What do you eat then?" "Why, all kinds of vegetables, boiled, never fried or otherwise prepared; also honey, fruit, cheese and butter on alternate days." "And what do you take in the way of liquids?" "Cider, wine, milk at supper, and since the wine has been destroyed, we drink tea instead." Then he told us about the fire, how mysteriously it had arisen, how the sacred vessels had been saved, how 5,000 books and manuscripts had been destroyed by the flames, how, after the wine-cellar had been burnt and the bottles uncorked or broken, all the ditches had been full of wine which the cows came to drink next day!

After the simple meal, we passed out into the sweet summer air. Leaving with us some photographs of the burned monastery, our host went in quest of the Prior. With him and the Superior (for the Abbot being away in Montreal, the Prior was first in command), came the porter—these three, Prior, guest-master and porter, being the only Trappists who may speak to visitors.

The Prior was shorter and thinner than our first acquaintance, less striking in appearance, though he had the same expression of quiet content and the same kindly manner. He began by apologizing for the very dusky color of the robes, telling us that all their extra clothing had been burnt. Then he spoke of various matters, and found several subjects in common, the Prior having studied in Montreal. We touched upon the probable advent of the Trappistines or Trappist Nuns, whose rule and costume are identical with those of the monks. He told how the Mother Abbess, just out from France, had come to visit I. a Trappe a few weeks before. She had chosen a most auspicious time, just after the fire and before the cloister was solemnly re-established, and she had therefore enjoyed the unique privilege of going through the whole monastery. She is probably the only woman who can boast of having entered a Trappist cloister!

Meanwhile, the tall, slim Father-Potter, with stooping shoulders and long thin hands folded in his

wide sleeves, listened to the conversation, silently but with unconcealed interest. His large, deep blue eyes and sensitive mouth were sufficient to arrest a passing glance, but the expression of his face was wonderful. "Father Angelo" or "Father Felix" would have been the proper name for him, so winning was the childlike simplicity, so touching the celestial happiness, that shone in his eyes and lighted up his smile.

A bell rang with brief, rapid strokes. The evening office was beginning, so the Prior took his leave.

For half an hour or more, the two remaining monks walked with us in the garden, with its straight rows of vegetables, then into a large field with elms and oaks standing out in shadowy groves against the fading light and quivering aspens that reared their slender trunks and tremulous foliage beside a narrow strip of marshy land. They allowed us a wonderful glimpse into the real peace and blessedness of lives seemingly so austere and forbidding.

Gloom was stealing over the dim landscape, a pale half-moon came out in the dark sky and her beams silvered trees and grass and cast a shimmering radiance on the distant lake. From the monastery came the ringing of the bell, its sound so quick, so imperative, so unlike any other. "If you wish to hear the 'Salve,' said the guest-master, we had better walk under the chapel windows."

So we paced up and down in the moonlight, just beneath the temporary chapel. While the chant of Vespers was rising up within the house, we learned that the music of the famous "Salve Regina" dated from the seventeenth century, that the present organist of the monastery had once been a German musician of no ordinary gifts before becoming a nameless Trappist; and, moreover, that the "Salve" is the only part of the daily office sung to a musical accompaniment.

Then the bell rang again. We paused under the windows, the evening gloom now relieved only by the soft moon beams, and a deeper hush seemed to fall over the lovely, quiet scene.

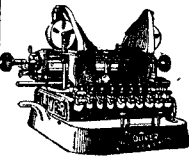
There was a shuffling of feet, a noise of moving benches, and we held our breath, fearing to lose a single note. A practiced hand touched the organ keys, and sweet, solemn melancholy, the grand music that had in its strains all the beauty of this glorious night with all the pleading pathos of a human prayer, rose and swelled, and sank again in mournful cadences. Then all the monks took up the strain with deep, expressive voices that sang as angels sing before the Throne, yet prayed and pleaded as only human hearts that have suffered and striven can learn to pray and plead. Surely the bright spirits singing their Queen's praises in Heaven must have paused to listen as Mary's sons breathed forth that most beautiful of the Church's prayers!

"Salve Regina"—how grand and sweet the salutation! "Mater misericordiae, ad te clamamus—" Oh, the pleading notes of the voices, how they stirred our hearts to the depths, yet not so deeply as the "Suspiramus," the soft Italian pronunciation making it "Soospira-moos," truly a long-drawn sigh that floated in the air, then throbbed gradually into silence. Rising once more, how fondly they dwelt upon St. Bernard's cry of love, lingering on each syllable: "O clemens, O pia, o dulcis Virgo Maria!" Even to the thrice-repeated "Amen" that hymn was too full of meanings that can be felt but not expressed, it was too rich in unearthly beauty to be fitly described in cold, soundless, written words.

When the monks resumed their seats, each one of us drew a long, long breath, and for a moment there was unbroken silence. "How heavenly!" some one said at last, very softly. Then, feeling as though we, too, had been listening to the wonderful bird whose "celestial and immortal song" had held Longfellow's monk Felix in silent rapture until

"A hundred years had passed and had not seemed so long As a single hour,"—

We returned to the carriage that was waiting before the door.



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The two monks parted from us as kindly as they had received us, courteously brushing aside our thanks as though we had done them a favor by coming to be entertained and thus obliging them to miss the long evening office which would have to be recited before they slept that night. We marvelled all the more since "Father Felix," with his charming ingenuousness, had told us how, one day, some Americans, visiting the monastery, plied him with questions as to how he lived and ate and slept, how long he prayed, etc., until, being a little tired that day," he grew rather weary of this cross-examination. At last, a young lady queried sympathetically: "And what do you find most dreadfully disagreeable in your rule?" "The answer," he told us, "escaped my lips before I had time to think. Her question was scarcely uttered before I replied: 'Being obliged to talk!'"

We had supped at I. a Trappe, we had heard the "Salve Regina," and now, with full hearts, we went away to crown the day's enjoyment with a beautiful moonlight drive. The change—the moon's magic transformation of the fair scene viewed by sunlight a few hours earlier, was a revelation to us, especially the strangely golden light cast upon the lake, set off by the last orange glow of sunset behind the dark woods opposite.

When we parted from our friends at their gate, the last word was: "We shall never forget this!" I am very sure that for one of us, at least, the "Salve Regina" will always evoke the picture of a balmy moonlit evening and a shadowy monastery, and will bring faintly back, from a perhaps far distant past, the strains of a music almost too beautiful for "this vale of tears." —R.A.

A NEW ZEALAND WEDDING.

The following from the Dunedin, New Zealand Tablet, refers to the marriage of a brother of Mr. M. A. McCormack, of Kelly Bros. & Co., this city.

A ceremony which attracted a large amount of attention took place at the Church of the Sacred Heart, Oxford, on Wednesday, Feb. 4, when Mr. James McCormack, secretary and treasurer to the Waimakariri-Ashley Water Supply Board, Oxford, third son of the late Mr. John McCormack, collector H.M.S. customs at Dundalk, Newry, Waterford, Grimsby and Sutherland, and of Leinster road, Rathmines, Dublin, was united in the bonds of matrimony to Elizabeth Sabina (Binie), eldest daughter of Mr. K. Jennings, Oxford. The ceremony was performed by the Rev. Father Hyland, who also celebrated the nuptial mass. The church was crowded with a congregation embracing members of all the religious denominations of the district, thus testifying to the regard in which the happy couple are held. The bride, attended by her little sister, dressed in white, trimmed with green, and carrying a basket of handsome flowers, was arrayed in a travelling costume of brown cloth with hat to match, and looked exceedingly charming. Mr. John O'Halloran, jr., of Glentui, acted as best man. As the bridal party left the church, Mendelssohn's wedding march was played by Miss A. Parish. After the ceremonies the wedding party adjourned to the home of the bride's mother, where about 50 guests sat down to the wedding breakfast. The health of the bride and bridegroom was proposed by the Rev. Father Hyland, and other toasts followed, which were duly honored, the speakers

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paying warm tributes to the popularity of the happy couple. The wedding presents, which were numerous and much admired by the guests, comprised both useful and ornamental articles. The newly wedded couple left by the afternoon train for Christchurch, amidst a great demonstration of good wishes for their future happiness. In the evening the event was celebrated by a very pleasant social entertainment and dance in the West Oxford town hall.

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