

## CURRENT COMMENT

Our glorious Pope is still able to conduct a great function. This was made clear last Monday, when he held a Consistory, in which he conferred the cardinalial dignity on seven prelates. We are told that the Sovereign Pontiff's features seemed slightly more clear-cut and his hands trembled perceptibly; but his voice was plainly heard, though it had lost something of its volume. The ceremony was shortened as much as possible and only lasted about 35 minutes.

The new cardinals are: Monseigneur Fischer, Archbishop of Cologne; Monseigneur Taliani, Papal Nuncio at Vienna; Monseigneur Cavicchioni, Secretary of the Congregation of the Council; Monseigneur Ajuti, Papal Nuncio at Lisbon; Monseigneur Nocella, Secretary of the Consistorial Congregation; Monseigneur Katschthaler, Archbishop of Salzburg, Austria; the Most Rev. Herrero Y Espinosa, Archbishop of Valencia. Of these seven new cardinals, four are Italians, two Germans and one Spanish. The rumors that have been set afloat of late about a new American and a South American and perhaps an Indian and South African cardinal were evidently premature.

Cardinal Satolli was, at the same consistory, transferred from the titular see of S. Maria in Ara Coeli to the diocese of Frascati, near Rome. As Frascati is one of the six suburbicane sees, to which only cardinal bishops are appointed, this means that Cardinal Satolli, formerly Delegate Apostolic to the United States, has also been raised from the order of cardinal priests to that of cardinal bishops, a mark of high favor. Cardinal Scrafino Vannutelli has likewise been promoted from the diocese of Frascati to that of Porto and Santa Rufina, which is the second highest in rank of the six suburbicane sees.

There are always six cardinal bishops. These must, of course, have the episcopal character, that is, they must have received the sacrament of the episcopate. Up till this last consistory there were 45 cardinal priests and eight cardinal deacons. The cardinals of these two latter categories need not be bishops; in fact, until the death of Cardinal Antonelli (1876), prime minister of Pius IX., the cardinal deacons were not necessarily priests, Cardinal Antonelli never having received priest's orders. But the custom now is to raise none but priests to the Roman Purple.

The total number of cardinals has varied greatly in the course of ages. In the twelfth century their number was raised to fifty-three, and this number remained fixed for a considerable time. Then a period of fluctuation ensued, during which the Sacred College was sometimes reduced to a mere handful of persons. The Council of Basle ordered that the number of cardinals should be fixed at twenty-four; but the decree was not ratified by the Pope, and no attention was paid to it. Leo X. raised the number to sixty-five. The final regulation, which prevails to this day, was contained in the constitution "Postquam Vetus" of Sixtus V., published in 1586. By this it was ordered that the number of cardinals should never exceed seventy, thus composed: six of episcopal rank, holding the old suburbicane (or suburbicane, as they were then called) sees of Ostia and Velletri, Porto and Santa Rufina, Frascati, Sabina, Albano, and Pal-

estrina; fifty cardinals described as priests, holding a corresponding number of "Titles" or parishes in Rome; and fourteen described as deacons. This makes seventy in all, but the total is never quite reached. There are still half a dozen vacancies in the Sacred College.

At this recent consistory the Holy Father delivered a short allocution, in which he spoke of the great joy he had felt at the demonstrations of loyalty from all over the world on the occasion of his pontifical jubilee, and of the sorrow which the persecution of the Church had brought to his heart. Although he did not add any names he evidently alluded to the suppression of religious orders in France.

Apropos of the Pontifical jubilee, Father Theodore A. Metcalf, now apparently in England on the sick list, but still attached to the archdiocese of Boston, Mass., writes to the Tablet a very learned letter in which he effectually disposes of the hoary myth about the use of the words, "Thou shalt not see the years of Peter," at a Papal coronation. Although he admits, as we have maintained in these columns, that "the years of Peter" may mean all the years, namely 34 or 38 according to the uncertain date of our Lord's death (A.D. 29 or A.D. 33), during which St. Peter was Vicar of Christ, still he maintains that the phrase, "Thou shalt not see the years of Peter," is invariably taken to refer to the duration of Peter's Pontificate in the city of Rome. Then he proves, by apt quotations from Cancellieri (1802), Papebrochius (16th century), Macro (1677), Sondini, Moroni and others, that there is not the slightest trace of this expression in any liturgical ceremony, and that the whole thing is a popular error, a fable. This error, he suggests, may have arisen from "the formula, 'Holy Father, thus passeth away the glory of the world' (Pater Sancte, sic transit gloria mundi) which has been used for many centuries, and still forms part of the liturgy. The Cardinal Deacon chants these words three times before the Sovereign Pontiff during the ceremony of coronation, at the same time burning some lighted flax or tow, held at the top of a rod, which he carried, to symbolize the transient character of all earthly honors. The idea that life is short is certainly conveyed in the words; and, given the common saying, derived from experience, that no Pope during so many centuries had lived to the years of Peter in the Roman Pontificate," although many Popes were elected at an early period in life, "one can readily trace the possible confusion about the ceremony, among those who did not know" the non-existence of the words in all rituals.

His Eminence Cardinal Vaughan died at midnight last Saturday, June 20. He had long been suffering from heart disease, and three months ago there was a time when the end was hourly expected. Herbert was the eldest of six sons, out of eight in all, who became priests, while six sisters took the veil. Their father, Colonel Vaughan, of Courtfield, Herefordshire, sprang from an ancient English family who, like the Howards, Petres and others, remained conspicuously faithful to the true religion amidst all the terrible persecutions and ostracism of three hundred years. When the gallant Colonel died some twenty years ago his one regret was that his family had not all become extinct by consecration to God. Of his own eleven brothers and sisters no less than ten had become priests or nuns. But his children were in this respect more remarkable than their uncles and aunts: for two of them became archbishops, Herbert, who

has just died Cardinal Archbishop of Westminster, and Roger Bede, a Benedictine, who died many years ago Archbishop of Sydney, Australia; another, Jerome, who also died some years ago, was Prior of a Benedictine Monastery; a fourth, Bernard, the famous Jesuit preacher, is now devoting himself to the poor of East London; a fifth, Kelm, has founded a pious association of priests and has done great good by his labors for the diffusion of the Catholic edition of the Scriptures in South America; the sixth, and not by any means the least, is Monsignor John Canon Vaughan, author of several admirable expositions of Catholic truth, and of one especially on the Bible, now appearing in the Liverpool "Catholic Times," and which, we are pleased to see by the latest issue at hand (June 12), will appear in book-form.

It must have been a solid consolation to the late Cardinal of Westminster, in the gathering gloom of death, to have been spared to witness the practical completion of his great work, the new Catholic Cathedral of Westminster. His illustrious predecessor, Cardinal Manning, had longed for it, worked for it, even seemed on the point of getting it all paid for by one millionaire; but the millionaire missed fire, and it was reserved to Cardinal Vaughan to organize subscriptions, to choose as architect one of the most original and capable craftsmen of the day, and to carry out the gigantic undertaking, which now stands the largest church in the British Isles.

Cardinal Vaughan realized very early in his priestly career the importance of the press. Hence it was that he seized the first opportunity to become the proprietor of The Tablet and the Dublin Review, those two mighty factors in the Catholic reaction. On the "historic Dublin" it were idle to lavish praise; the collection of its bulky volumes is a storehouse of Catholic apologetics. With the Tablet, however, fault has often been found by many who would wish to see in its editorial pages a more hearty sympathy with Ireland's aspirations and a less exclusive devotion to Tory ideals. Nor will it avail to throw the onus of this narrow attitude on the lay editor alone, since, as we bore witness shortly after his visit to this country some five or six years ago, he himself informed us that the Cardinal had the drift of all leading articles submitted to him before publication. But, granting all this, the broad fact remains that the Tablet is admittedly the finest all-round Catholic journal in the world. In theology, philosophy and literature, its wide range of knowledge is commensurate with the soundness and wholesomeness of its views. Its outlook upon the Catholic world embraces the entire globe. Its correspondence columns admit views the most antagonistic to its own. Its weekly letter from Rome is highly valued by other Catholic journals. Its art criticisms are the work of the best experts. Its regular and occasional contributors wield the English language with a combined delicacy and vigor unsurpassed by any weekly in the English-speaking world. And the credit thereof is due, in a great measure, to the master hand, now at rest, which chose and guided the staff of that great Catholic organ.

On whom will the mantle of Wiseman, Manning and Vaughan fall? No star of the first magnitude is as yet visible on the horizon; but we are free to hope and pray that a man may be found with the all-embracing genius of Wiseman, the keen eye to living issues which distinguished Manning, and the power of marshalling forces and organiz-

ing helpers which made Vaughan so effective a worker in the metropolis of the Empire.

In the temporary absence of our Editor-in-chief we may perhaps be forgiven if we say that last Sunday, before attending that memorable meeting at the Catholic Club, reported elsewhere, Father Cherrier, in his own church, delivered his soul on the present status of the school question with an energy and an earnestness which, even in him, were unusual. He recalled the crying injustice of Catholics having still to pay for two sets of schools, the heaviest payment being for the one they abhorred, and all this in spite of a solemn judgment in their favor from the highest tribunal in the Empire. He showed how paltry and uncertain were the concessions made to accidental groupings of Catholics, and how, on the other hand the Catholics of this and all other Protestant districts had not a shred of redress. He pointed the finger of scorn at the hypocrites who, while laying the corner-stones of their schools with all the tomfool insignia of secret societies, yet profess to be shocked at those teachers who prefer to wear a decent uniform rather than to encourage the vanity of their pupils by the ostentatious display of their own.

When Father Drummond lectured at Oak Lake, the 4th of this month, on "Famous Irish Orators," and the chairman, Mr. Andrew, in the course of a preliminary canter through the history of Ireland, mentioned the bull by which Pope Adrian IV. is supposed to have made a grant of Ireland to the English King, the lecturer interrupted the chairman, to the great amusement of the audience, with the remark, "the bull is not authentic." This remark, which at that date was only highly probable, now seems to assume the character of critical certitude, for a despatch from Chicago, dated June 23, announces that, according to the findings of Professor Joseph Thatcher, of the University of Chicago, who spent a year in the Vatican library reading up innumerable Latin documents, the famous bull, "Laudabiliter," over which controversy has raged for seven centuries and a half, is neither genuine nor authentic, that is to say, it is not written or dictated by Pope Adrian IV., and it does not record a fact. We eagerly await Prof. Thatcher's proofs.

The delayed obituary, which appears in another column, deserves careful perusal. The examples of Christian charity therein recorded are both stimulating and consoling.

We are pleased to see that the Free Press has taken our hint about translating "Le Manitoba's" most justifiable attack on Dr. Sproule, and has done the translation very well. From another point of view, our daily contemporary's silence against our own less spectacular comments on the same personage is equally gratifying, since it shows that our arguments are too dangerous to be widely circulated.

The Morning Telegram of last Tuesday had an interesting "write-up" on St. John the Baptist, patron of the French Canadians. There is, however, one passage therein which calls for an explanation. "The association" of St. Jean Baptiste, we are gravely informed, "is to the Province of Quebec much the same as the Orange order to Ontario. Founded in 1834 it was closely followed by the rising of 1837-38, the leaders of which were all members of St. Jean Baptiste association." It is important to state that these words are taken from J. Castell Hopkins's "Canada:

An Encyclopaedia of the Country," vol. 6, p. 315, and that Father Drummond, who is quoted a couple of times in the interview, is in no way responsible for them. There is about as much resemblance between the Orange order and the St. Jean Baptiste society as between a hedgehog and Shakespeare; both are animals, but one is human, the other a repulsive brute; so both organizations are associations of human beings, one national, fraternal, breathing a positive religion as its life-elements, never touching on negative or protesting religions, the other anti-national, based on hatred of the greater half of Christendom, and bristling with vanity, hypocrisy and cruelty.

The further assertion, that the leaders of the rebellion were all members of the St. Jean Baptiste Society is ridiculously false. The society was then too young to have spread all over Lower Canada, and was confined to Montreal, where the leaders of the rebellion did not belong to the St. Jean Baptiste Society. Moreover, this society was always approved and encouraged by the clergy, who, as is well known, unanimously condemned the rebellion of 1837-38.

The Free Press has published two editorials on two successive days, Tuesday and Wednesday of this week, concerning the school question. The first one says "the rights and powers of the province in educational matters were settled by the general election of 1896." Hard as this is on Sir Wilfrid Laurier, who then loudly proclaimed his readiness to right the wrongs of the minority, it is fortunately not true. The general election settled nothing. The second article tries to embarrass Mr. Roblin by maintaining that the school question is a local issue and must be settled here. This is only partly true. It began as a local issue, but the Dominion government is charged with seeing that the local government do the duty laid upon them by the Privy Council. If the Dominion government still refuse, there lies an appeal to the King, which would at least have the advantage of letting all the world know that our double executive tramples ruthlessly on the constitution. At any rate it will henceforth be impossible for any one but a fool or a knave to say that the school question is settled, and, by dint of hammering and kicking, the public conscience will end by being aroused. Catholics, sinking all political differences to unite on this great and vital issue, will finally convince the rest of the Dominion that 42 per cent. of its population will never submit tamely to unjust taxation.

## Clerical News

Several Oblate Fathers and Brothers arrived here last Saturday from Europe. Rev. Father Jonquet, of whom we wrote last week, will visit Edmonton and Ile a la Crosse to collect materials for the life of the late lamented Bishop Grandin. Rev. Father Hartmann, accompanied by Brother Corbel, goes to the Oblate residence in Duluth. Rev. Father Schulte, whose departure from Liverpool was mentioned in our last issue, goes to Dawson City. Four other Brothers are destined for Calgary.

Rev. Celestine Augier, formerly Provincial of the Oblate Order in Canada, and sometime Provincial of the Marseilles Oblates, has published a splendid letter thanking "the Catholics and the friends of liberty in Marseilles" for their public tributes of esteem and affection. He says the persecuted Oblates will remain in that city, with which their order is identified, their founder having been the restorer of the diocese of Marseilles.

The Bishop-elect of the new diocese of Baker City, Oregon, the Right Rev. Charles J. O'Reilly was born in St. John, N.B., and is therefore a Canadian. He studied theology at the Grand Seminary of Montreal and was ordained priest in Portland, Ore., on June 29, 1890. Lately he has been pastor of the Church of the Immaculate Heart, Albina, Ore., and editor of the "Catholic Sentinel" of Portland, in the same State.

Rev. Father Cherrier left last Tuesday for Letellier, where he preached the next day for the grand celebration of St. Jean Baptiste Day.

Rev. John McDonald, S.J., took the Imperial Limited last Wednesday for Montreal, where he is to give the annual retreat to the Christian Brothers of Mount St. Louis. Later on, he will give another retreat to the Sisters of St. Joseph, at Chatham, N.B.

Rev. Fathers Cloutier, Trudel and Blais went to Letellier last Tuesday; the Very Rev. A. Dugas and Rev. H. Hogue, left for the same place on Wednesday.

The Indians of the Industrial School gave a nice entertainment last Tuesday evening, in honor of the patron saint of their kind director, Rev. John Baptist Dorais, O.M.I.

## Persons and Facts

Mr. and Mrs. Jos. Piche stopped over here last Sunday on their way to Lethbridge to visit Mr. Piche's family and friends.

A party of some 80 French Canadians under the direction of Rev. Fathers Blais, Vachon and Laganiere, O.M.I., arrived in the city last Saturday by the second section of the express from the east. Father Blais stays here to organize the settlement in Manitoba of about fifty of the party. Father Laganiere went on by the same train with a full car of his colonists to the Edmonton district. Father Vachon remained till the next day and then went to Prince Albert with those who intend settling in that district. Among these are Dr. Labrecque, who contemplates practicing his profession at Prince Albert, and Dr. de Martinquy, who will practise at Battleford.

The Czar, in an autograph letter, dated June 6, authorizes instruction in the Catholic religion to be given in the Polish language in all the middle-class schools of Poland. Hitherto this instruction has been limited to six schools and had to be given in the Russian tongue.

Ninety per cent. of all the building operations in New York City are now in suspension because of labor strikes.

Father M. A. Kelly violated a law one night last week by deliberately entering a quarantined house in Springfield, Mass., in order to baptize a child dying of smallpox. The gentlemen of the A. P. A. can point proudly to the fact that no minister of any other church was ever caught in any such crime as that.—The Pilot.

Rev. Mr. Barr is still at Battleford attending to the settling up of his affairs. As he is at the head of the several syndicates including the store transport and farm it will be some time yet before he has his business straightened up and ready to return. The colony under the supervision of Colonization Agent Speers, is making very good headway towards their reserve. About a hundred families are already settled in the district and the entire body are nearing the finish trip.—Saskatchewan Times, June 15.

The Department of Education has announced that the annual departmental examinations for teachers

will be held at Prince Albert, commencing July 2nd. Candidates who take French, Latin or German will write on the 2nd, 3rd and 4th of July. The examinations on other subjects commence on the 6th July.—Saskatchewan Times.

E. F. Hutchings, of Winnipeg, who has been visiting Prince Albert, thinks that town occupies a more favorable geographical position than any other town in the North-West Territories. He says it has one of the best water courses on the continent, and a line of light draft steamers put on the river, at a cost of \$25,000 for building two, could land freight from Winnipeg at half the present rate. The railways would then be tumbling over each other to get into Prince Albert. With the completion of the St. Andrew's locks on the Red river this year steamers will ply from Winnipeg to Grand Rapids on the Saskatchewan without breaking bulk, and there is an excellent uninterrupted watercourse from Grand Rapids to Prince Albert.—Calgary Herald.

General O'Connor, who has been distinguishing himself as a servant of France, is a Parisian born, and is at present about fifty-six years old. He originally belonged to that crack corps of the Second Empire called the "Guides," and fought in the Franco-German war.

The Bishop of Salisbury, says the "Daily Dispatch," has lately descended upon the vicar of a "Low" church at Devizes, in his diocese, with a peremptory demand for the removal of an altar covering, lately presented to the church, on the ground that it is ornamented with a Fleur de Lys and a crown, which the Bishop professes to identify as "the emblem of the Virgin Mary." The aggrieved parson has an effectual revenge ready to his hand, for it is now pointed out that the episcopal seal of the Salisbury diocese, which accompanies the Bishop's signature on all official documents, bears as its device "the crowned figure of the Virgin with her Child on her arm and a sceptre in her left hand."

Mr. Cortelyou, whose name first became public property when he was private secretary to the wounded President McKinley, and who is now a cabinet official, received the honorary degree of Doctor of Laws on the 10th of this month from Georgetown University. He formerly graduated, after examinations, from the Georgetown University Law School.

King Edward intends visiting the church with the crooked spire at Chesterfield. This spire, 228 feet high, is a curiosity. It was built straight; but, whether through the warping of its wooden framework or through the clinging pressure of the lead, it has got twisted six feet out of the perpendicular and looks like a giant corkscrew.

We beg to tender our sympathy to our friend, Mr. J. W. Heric, in the loss he has just sustained by the burning of his store at Wetaskiwin, Alta., in the early morning of June 23. Seven or eight other buildings were destroyed. Mr. Heric's loss is put at \$34,000, covered by \$14,000 insurance.

### STE. ANNE DES CHENES.

Sunday morning (the feast of Corpus Christi) broke fair and sunny. We were all delighted to think that we should have the privilege of having a procession, and that the Blessed Sacrament would bless us all by His presence in the open. We all hurried to church, Mass began at half past nine. Rev. Father Giroux sang High Mass and he also carried the Blessed Sacrament. The order of the procession was as follows:—First, the nuns and the boarders, followed by the banner of the Children of Mary; then all the ladies of the congregation with the banner of Ste. Anne in their midst. Following the ladies came the Blessed Sacrament, the dais being carried by four of the principal family men of the parish, who were replaced by four others on the return.

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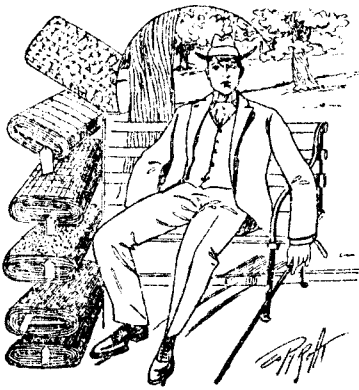
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The reposing altar was beautifully decorated; two little girls dressed in white, with veils, knelt at each side and gave just the necessary finishing touches to the tableau, as I only caught a passing glimpse of the altar, I cannot enter into details.

We are sorry to state that the pilgrimage which we announced for the 16th of July will not be held this year, because the railway company profess themselves unable to supply the necessary coaches except on a Sunday, and the ecclesiastical authorities have agreed that it is better not to have a pilgrimage on such a day. However, the feast of Ste. Anne (26th of July) will be celebrated with its customary solemnity in the parish, and any person wishing to be present will be heartily welcome. The novena which always precedes the feast begins on Friday, the 17th of July.

There are fifteen pupils who will write for the non-professional examinations here, which begin on the 30th of June. The convent closes this year on the 26th of June. There will be a grand distribution of prizes on the morning of that day. The examinations, which will take two days, begin on the 24th.

We expect to have our new national flag for the feast of St. John the Baptist, which will be celebrated here to some extent.

On the 28th inst. Rev. Father Dufoy will give a lecture, in the music room of the convent, on his journeyings. The boarders will supply some music. We expect to have a very pleasant and instructive evening.

Rev. Father Cavena, of St. Francois-Xavier, accompanied by his brother, Rev. Father Cavena, of the parish of St. Vincent de Paul (Montreal), paid Father Giroux a visit last week. He was overjoyed to see them. They are old college chums of his.

Father Blais also paid us a flying visit, arriving on Monday morning and leaving on Tuesday. Father Giroux also had, quite lately, a visit from his honor Judge Dubuc. Rev. Father Dufoy is paying a

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visit to all the schools in the parish this week. It is his first visit, and he is a complete stranger to the children.

### STE. ROSE.

The weather was beautiful, and all day Saturday we were busy making the temporary altars and preparing the church for the procession of Corpus Christi on the morrow. I think our church never looked so beautiful, ornamented throughout with fresh green trees, and any amount of wild flowers on Our Lady's altar; a bower of green before each open window, causing a dim religious light to fall on the crowded aisles. There were 12 in the sanctuary, three priests, three brothers of the Cross from the Home Makinak, and six altar boys, in red and white as usual, two of whom made their first communion, there being 28 first communions on that day, at the 7 o'clock Mass, said by the Rev. Father Lecoq. High Mass was sung by the Rev. Father Beau regard, who carried the Sacred Host in the long procession, under a splendid canopy of crimson gold, borne by eight of the principal members of the congregation, the road being lined throughout with green trees. The first benediction was given at the altar, erected in front of the convent, tastefully decorated by the nuns, and then the beautiful banners waved along the village road, the boys of the first communion carrying one, of the Sacred Heart, the Children of Mary, in

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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.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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white, carrying theirs, and the little girls of the first Communion, in white and with wreaths and veils, strewing flowers in front of the Blessed Sacrament. Then across the bridge, and past God's acre, the silent abode of our dear dead, and we prayed for them as we passed, and I think they knew that Jesus of Nazareth was passing by, and that He gave rest to their souls; then on to Mr. Robinson's house, where another tasteful altar had been erected by the Misses Houde, where we again had Benediction; then back to the church, still singing the beautiful hymns of the liturgy and canticles to Our Lady, and begging Our Dear Lord's blessing on our fields through which five hundred people in the procession, including Father Bastien, the parish priest of Ste. Amelie, with his congregation, and many persons from other adjoining parishes. When Our Lord passed away from each out-door altar you might see the mothers with young babies in their arms hasten to place each one for a moment on the spot where He had rested, a custom brought hither from ancient France, to have His blessing on the little ones He loved, and that they might be brought to touch, as it were, the hem of his garment.

There is to be a clothing at the convent on Friday, feast of the Sacred Heart, when two young ladies will receive the religious habit, one of whom is Miss Bertha Ramsay, daughter of our esteemed reeve.

### Young Woman's Corner.

#### THE LAND OF DREAMS.

O Spirit-land, thou land of dreams!  
A world thou art of mysterious gleams,  
Of startling voices and sounds at strife,  
A world of the dead in the hues of life.

Like a wizard's magic glass thou art,  
When the wavy shadows float by and part;  
Visions of aspects, now loved, now strange,  
Glimmering and mingling in ceaseless change.

Thou art like a city of the past,  
With its gorgeous halls into fragments cast,  
Amidst whose ruins there glide and play  
Familiar forms of the world's to-day.

Thou art like the depths where the seas have birth  
Rich with the wealth that is lost from earth,—  
All the sere flowers of our days gone by,  
And the buried gems in thy bosom lie.

Yes! thou art like those dim sea-caves,  
A realm of treasures, a realm of graves!  
And the shapes through thy mysteries that come and go  
Are of beauty and terror, of power and of woe.

But for me, O thou picture-land of sleep!  
Thou art all one world of affections deep,—  
And wrung from my heart is each flushing dye,  
That sweeps o'er thy chambers of imagery.

And they bowers are fair—even as Eden fair:  
All the beloved of my soul are there!  
The forms my spirit most pines to see,  
The eyes whose love hath been life to me.

They are there; and each blessed voice I hear,  
Kindly, and joyous, and silvery clear;  
But undertones are in each, that say—  
"It is but a dream; it will melt away!"

I walk with sweet friends in the sunset's glow;  
I listen to music of long ago;

But one thought, like an omen, breathes faint through the lay—  
"It is but a dream; it will melt away!"

I sit by the hearth of my early days;  
All the home-faces are met by the blaze,—  
And the eyes of the Mother shine soft, yet say,  
"It is but a dream; it will melt away!"

And away, like a flower's passing breath, 'tis gone,  
And I wake more sadly, more deeply lone!  
Oh, a haunted heart is a weight to bear,—  
Bright faces, kind voices! where are ye, where?

Shadow not forth, O thou land of dreams,  
The past as it fled by my own blue streams;  
Make not my spirit within me burn  
For the scenes and the hours that may ne'er return!

Call out from the future my visions bright,  
From the world o'er the grave take thy solemn light,  
And oh with the loved whom no more I see,  
Show me my home, as it may be!

As it yet may be in some purer sphere,  
No cloud, no parting, no sleepless fear;  
So my soul may bear on through the long, long day,  
Till I go where the beautiful melts not away!

—Mrs. Hemans.

#### MOODS.

"How do you like Kathleen Blank?" Any one of us is liable to be asked this question any time. Kathleen Blank represents perhaps half the girls in the circle that we move in. One of us will answer: "I think she is charming." Another: "She is too moody." Yet another: "I agree with you both. Sometimes I find her delightfully original, and at other times uncomfortably distant in manner."

Then Margaret Blank is brought up for discussion, and from one person we hear: "Oh yes, I like her. She is always the same." From another: "So exactly and monotonously the same that after three encounters one would walk half a mile out of one's way to avoid meeting her."

Have you thought, girls, that there might be a happy medium between Kathleen's evident carelessness about pleasing those whom she meets and Margaret's over-anxiety to please?

Kathleen is especially gracious to-day and will hold herself decidedly aloof to-morrow most likely. She has no mannerisms; she acts perfectly naturally. Unfortunately to the extent of giving in to her moods. There are a number of women who have cured themselves of moodiness who can sympathize with Kathleen. They remember how they used to cover themselves up in a cloak of aloofness to avoid the tiresome chit-chat of some frivolous girl, or worse yet, the malicious gossip of some woman old enough to have better sense. Now they are women and have had much experience, which has taught them that it is thoughtless and unkind to indulge their moods. While on the other hand, it is tiresome and dull to be "always the same."

To be "always the same" is to brand one's self fatuous and uninteresting. Kathleen is not positively unkind. She simply acts independently. As she grows in wisdom, she will learn the impossibility of complete isolation from her kind, and so become more adaptable and more universally congenial.

Moodiness is not a very bad sign in a young girl. The mellowing process of time is likely to ripen it into rich and glowing cheerfulness of manner, which is healthfully charming. AMICA.

### Regina Notes

The deadly level crossing has now claimed its victim in Regina. At the Albert street crossing a German man from Springdale Colony was killed, and a boy who was with him was badly injured; in fact,

for a time, thought to be dead, and the pair of fine horses killed. The boy was taken immediately to the hospital, where to-day hopes are entertained of his recovery. Rev. Father Van Heertum was on the scene as soon as possible, but the poor man was gone to his long home. May God have mercy on his soul. His death must have been instantaneous. Dear readers, remember him in your prayers.

The Doukhobors who are at the barracks are a very troublesome lot and persist in eating grass and adhering to many of their outlandish notions. Two of the most troublesome have been sent to Brandon asylum.

The music in St. Mary's church on Sunday was exceptionally fine. Rev. Father Van Heertum presided at the organ, while the choir, which has been re-inforced with several new singers, excelled itself.

Regina has passed the status of a town and now holds the exalted standing of a city. The event was duly celebrated on Friday, the 19th, at 3 p.m. His Honor Lieut.-Gov. Forget arrived at the city hall, escorted by a detachment of N. W. M. police. All the school children were there, each carrying a large Union Jack. His Honor was met by the mayor and aldermen and council of board of trade. He formally proclaimed Regina a city and hoisted the flag over the city amidst great enthusiasm, singing and cheering. Locomotives and traction engines whistled, bells, horns, and hundreds of voices greeted the newly proclaimed city. At 7.30 a concert was given by Regina City band on the band stand in Stanley park. Speeches were made by leading men. At 9 o'clock there was a grand display of fireworks and torch light procession of the fire brigade, and at 10 a.m. a smoking concert in the city hall to members of Legislative Assembly ended a day never to be forgotten in Regina. (ENA MACFARLANE.

### MRS. FREMONT'S REPARTEE.

Editor Citigraph—The recent death of Mrs. Fremont, in Los Angeles, recalls an incident in the life of that gifted woman, that occurred during the civil war, when General Fremont was commander of the Department of Missouri.

The department at Washington considered him rash, headstrong, and somewhat inordinate; and for these or other reasons, withheld from him supplies of men, provisions and munitions of war that he regarded as necessary for a successful prosecution of his campaigns. After long and unavailing importunity, Mrs. Fremont, who idolized her husband, and was ambitious for his success, determined to visit the capital and brave the lion in his den.

On her arrival at Washington, a special cabinet meeting was called to listen to her grievances. These she stated in a clear and forcible manner, without mincing matters in the least.

Montgomery Blair, son of Francis P. Blair, the veteran publisher of the Congressional Globe, was a member of the cabinet—Postmaster General. He having inherited a dislike for Colonel Benton, Mrs. Fremont's father, stoutly objected to voting any relief, and prodded Mrs. Fremont with irrelevant and, what she considered, impertinent questions, eliciting caustic replies.

The interview being ended, Mrs. Fremont rose to leave the room. On reaching the door, the elder Blair, who was present by courtesy, addressed her, saying, "It would be well for you, Mrs. Fremont, to remember where you are—that this is the seat of the supreme power of the nation—that here in Washington we make men and unmake men." Mrs. Fremont, with her hand on the door knob, turned to Mr. Blair and replied, "I am aware that here in Washington, power is absolute and supreme, that here you make men and you unmake them, and I perceive, Mr. Blair," pointing to his son, who was rather diminutive in size, and not overly prepossessing in appearance, "that you, in your day, have done a very small business in that line." And with a merry twinkle in her eye, and a polite "Good morning, gentlemen," she swept majestically from the room, leaving the Blairs to "chew the cud of sweet and bitter fancy" in silence.



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POPE LEO XIII.



SATURDAY, JUNE 27, 1903.

### CALENDAR FOR NEXT WEEK.

#### JUNE.

28—Fourth Sunday after Pentecost. Solemnity of St. John the Baptist.

29—Monday—Saints Peter and Paul, Apostles.

30—Tuesday—Commemoration of St. Paul.

#### JULY.

1—Wednesday—Octave of St. John the Baptist.

2—Thursday—The Visitation of Our Blessed Lady, Feast with Octave.

3—Friday—Of the Octave.

9—Saturday—Of the Octave. Fast Day before the solemnity of Saints Peter and Paul.

### GREAT MEETING OF CATHOLICS ON SCHOOL QUESTION.

(Contributed to the Free Press of June 21 by one of our associate editors.)

A mass meeting of the Catholic residents of the city was held at the Catholic Club yesterday afternoon for the purpose of receiving the report of the committee that recently waited on the public school board, and to decide what further action should be taken, if any, to secure redress of the grievances under which the Catholic minority of the province claim they suffer in the matter of education. The gathering was one of the largest ever held by the Catholics in Winnipeg, and was thoroughly representative, members of each of the city congregations being present in large numbers. The proceedings throughout were marked with even more than the usual enthusiasm, some of the stirring speeches eliciting hearty cheers, the assemblage being evidently deeply stirred by the failure of the negotiations with the school board, and determined to carry the matter once more to the highest governing authority in the Dominion, if necessary, to secure relief.

The meeting organized by unanimously selecting Mr. F. W. Russell for chairman and Mr. D. F. Coyle, secretary.

The chairman opened the proceedings in a brief and pointed speech, and then called on Mr. T. D. Deegan, who gave a lucid explanation of the various steps that had been taken to get a satisfactory arrangement with the city school board. He stated that, notwithstanding the reasonable attitude taken by the Catholics, their advances had been met by a series of refusals on

the part of the school board to do anything for them, and it was evident now that relief could not be looked for from this quarter.

### A Noteworthy Resolution.

The committee felt, therefore, there was only one thing now to be done, and that was to once more appeal to the Provincial and Dominion governments, and with this in view he moved the following resolution:—

"Whereas, the lords of the judicial committee of the Privy Council of the British Government, in a judgment delivered on the 29th of January, 1895, declared that a right, or privilege, which the Roman Catholic minority previously enjoyed had been affected by the Manitoba legislation of 1890;

"Whereas, acting on that decision of the Privy Council the government of the Dominion of Canada and of the Province of Manitoba, have by arrangement enacted certain amendments to the School Act of 1890 (generally known as the Laurier-Greenway Manitoba school settlement) purposing to redress the grievance of the said Roman Catholic minority of Manitoba;

"Whereas, the said agreement, effected between the federal and provincial governments, has been proved defective, imperfect and insufficient, some few only of the school districts where the Catholics practically form the total of the rate-payers having been able to take some slight advantage of it, and that only by the good will of the local government, whilst in those of mixed population, where Protestants are in the majority, no benefit whatever can be derived from the so-called school settlement;

"Whereas, the Catholics of Winnipeg in particular have seen their repeated efforts to obtain redress frustrated by the persistent refusal of the city school board to entertain their just demands, and

"Whereas, they have had now for more than twelve years to pay double taxes, the one for the building up and support of the public schools of Winnipeg, the other for the maintenance of their own schools;

"Be it resolved, that we, the Catholics of Winnipeg, in public meeting assembled, consider it our duty to put it on record that our grievance in school matters has so far in no way been redressed;

"Be it further resolved, that Messrs. J. G. Carroll, T. D. Deegan, P. Marrin, N. Bawlf, F. W. Russell and M. McManus be a committee with power to add to their number to approach the local government and lay before the honorable the Premier of Manitoba our grievances, with prayer for redress; and that in the event of the said local government refusing or showing inability to grant our just demands, two of the members of the said committee be instructed to proceed at once to Ottawa, with a view to lay the matter before the federal government, and to pray the Governor-General-in-council not to permit the aggrieved minority of Manitoba to suffer any longer the unjust treatment under which they have now labored for more than twelve years."

The motion was seconded by Mr. P. Marrin, who corroborated Mr. Deegan's account of the negotiations with the school board, and commented on the evident uselessness of seeking further for any relief from that body.

The motion was vigorously discussed by several present, stirring speeches being made by the chairman, Mr. E. Cass and others, and some pertinent questions were asked and satisfactorily answered by the committee. Finally the motion was put to the meeting and unanimously and enthusiastically carried.

It is understood that the committee will immediately proceed to carry out the instructions contained in the resolution, and a most vigorous effort is to be made by the Catholic minority to secure the rights to which they claim they are entitled under the constitution and by the decision of the Privy Council.

### A GREAT DAY.

On Sunday, the solemnity of Corpus Christi, the dear little church of the Immaculate Conception was the scene of a very imposing and impressive ceremony, the occasion being the administering of First Holy Communion to a class of thirty-three pupils. The credit for

the preparation of these dear children to properly receive this adorable sacrament, is rightfully due to Rev. Father Sauve, who so generously devoted many weeks to perfecting the pious undertaking.

At the appointed time the children, to the enchanting strains of the swelling organ, slowly wended their way to their respective places, whilst across the eyes of the assembled congregation, there passed a mist, "which seemed akin to tears," as the pious worshippers, with joined hands and bowed heads, knelt to adore their Lord and Master whom they were about to receive for the first time. From the filled hearts of the onlookers burst forth the supplication, "God grant they may always be pure as now."

Rev. Father Cherrier, the zealous pastor, was celebrant of Mass, and at the appointed time, delivered a forcible and touching sermon, in a few well chosen and energetic words, which bespoke his ardent love for souls and his thirst for their sanctification; he supplicated the little ones to prepare anew their hearts for the reception of their loving Saviour, by sentiments of faith, humility and love, conjuring them to see within the sacred species their God and Master. The children of the school sang several hymns appropriate for the occasion. Rev. Father Sauve kindly consented to preside at the organ.

The same sacred precincts presented again a pleasing spectacle in the evening, when the First Communicants re-assembled to renew the formula for the baptismal vow, and to be invested with the scapular. This ceremony was most impressive, and brought tears to the eyes of those who had the good pleasure to behold it.

Once again did the loving pastor address the cherished portion of his flock; placing before their minds the banner of Christ, and that of Satan. The reverend speaker depicted in extremely graphic language the trials, crosses, humiliations, temptations to be encountered under the former; the pleasures, honors, riches, which invariably accompany the latter, asking them to choose for themselves their future destiny in this world, the decision of which determined their eternal weal or woe. He entreated them with heartfelt words to be true to their promises, freely and willingly pronounced. For the present he had little fear, but the world, with its allurements, the flesh with its concupiscence, Satan with his temptations, awaited them in the future, and with feelings of deep emotion and awe he asked, "Would they be strong in the moment of temptation?" "Would they fight the good fight?" Many in the past had been the object of the same stirring ceremony; had been fortified by the same unction giving sacraments, but in the hour of temptation had fallen mortally in the combat, perhaps never to rise again. From such a fall the Rev. Father prayed God to preserve all who listened to him. Confiding the children to the watchful care of their parents and the maternal protection of our heavenly Mother and Queen, the Rev. Father terminated this joyous day by the benediction of the Most Holy Sacrament.

The following names were the chosen candidates:—B. Colmer, A. Cote, M. Schmidt, V. Sinclair, O. Lalonde, P. Kelly, K. Jestath, M. Cote, O. Levegue, A. Curner, S. Kelly, A. Hillinan, M. Little, V. Pinsonneault, A. Throst, N. McInnes, E. Goumany, K. Schmidt, F. Valentine, A. Pinsonneault, M. McAllister, L. Envin, F. Komar, H. Duroeher, W. Stuthart, P. Griffin, T. Burns, G. Heinds, A. Lablanc, W. Waas, P. McFachern, F. Stuthart, P. Russell, B. Shebeck.

### CLOSING EXERCISES AT ST. BONIFACE COLLEGE.

The closing exercises of St. Boniface College took place Monday eve. and were largely attended. The college hall was gaily decorated, and the proceedings were much enjoyed by all present. The first number of the programme was a piano overture; this was followed by three orations in French, all relating to the same subject, Ozanam, the founder of the society, St. Vincent de Paul. The first oration was in the form of a narrative of the benefactor as a Catholic student, and was given by Jacques Mondor; the second presented the subject as a man of letters, this was by Albert



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Laurendeau; and the third, which was by Alexander Beaupre, dealt historically with the career of this apostle of charity.

The second part of the program was a drama in three acts, "The Blind Prince," which was given in English. The appreciation of the presentation of the leading characters was manifest and hearty. These were taken as follows:—

- Stanislaus, King of Sarmatia..... Joseph O. Plante
  - Edmund, the Rightful Heir..... Lawrence Kelly
  - Prince Rodolph, Accepted Heir..... Albert Baribeau
  - Oberto, an Honest Farmer..... James Walsh
  - Elvins, son of Oberto..... Harold Conway
  - Starrow, a villainous confidant of the Prince..... Joseph Arsenault
  - Kalig, a Reduced Gentleman, an upright man..... I. Breidenbach
  - Molina, an eccentric, good natured villager..... Leo Russell
  - Duke..... Alex. J. McDonald
- At the close of the first act a song was sung by Alex. Beaupre; after the second, a duet by Emile Keroack and Napoleon Senez; after the third, a chorus by the students.  
Distribution of Prizes.  
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took place, the names of the winners being announced by Father Chaput, prefect of studies in the college. He was assisted in the distribution by Father Colclough.

A partial list of the successful students is herewith given:

Mental and moral philosophy, 4th year, Joseph Arsenault, B.A., university silver medal; 3rd year, Philippe Beaubien, scholarship of \$120.

Rhetoric, 2nd year, Norbert Bellavance, scholarship of \$40; first-class, Albert Laurendeau.

Literary course, 1st year, Jacques Mondor, scholarship of \$60, for Latin, mathematics and chemistry; Alexandre Beaupre, scholarship of \$40 for French literature and history; Joseph Plante, 2nd class in versification.

Bronze medal given by the Governor-General, Lord Minto, for general proficiency in philosophy, Joseph Arsenault; gold medal, given by His Grace, Mgr. Langevin, O.M.I., Archbishop of St. Boniface, awarded for the first course in religious instruction to Albert Laurendeau.

Gold medal presented by his honor, Lieutenant-Governor McMillan, for the English course of Christian doctrine, awarded to Harold Condoctine, awarded to Albert Laurendeau, for excellence in rhetoric; and Lieutenant-Governor's bronze medal to Edmund Kelly, for excellence in all branches of the commercial course.

Silver medal, given by a friend of the college, for good conduct, awarded to Alphonse Paradis.

Diplomas were presented to the following on completion of the commercial course:—George Breidenbach, Guillaume Charette, Edmund Comeault, Joseph Fillion and Edmund Kelly.

In the first commercial course, Edmund Kelly received, besides the gold medal for excellence, first prizes for commercial law and business correspondence, bookkeeping and French; George Breidenbach, honorable mention for excellence, French and stenography and typewriting, first prize for English composition and English grammar; Edmund Comeault, first prizes for deligence, arithmetic and stenography and typewriting, second prize in commercial law and honorable mention for penmanship, Joseph Fillion, George Tanquay, Geo. Dutton, Guillaume Charette, Leo Russell, and Alphonse Paradis, honorable mention in several subjects; Guillaume Charette, prize for penmanship; Alphonse Paradis, prize for French; Geo. Tanguay, prize for elocution; Joseph Fillion, prize for telegraphy.

In the second commercial course the prize men were: John Frances Dahm, Alphonse Paradis, George Dutton, Avila Dupas; honorable mention was won also by Alphonse Roy, Albert Kervack, Clarence Menzel, David Ailman, Chas. Tobin and Jean Baptiste Lauzon.

First prizes were taken in the third commercial course by Magloire Beaudoin, Gualbert Nadeau, Raoul Lajoie, Paul Charvet, Albert Sparrow, Henri Pariseau, Alexandre Ayotte.

In the English preparatory course the first prize men were Ernest Pednawlt, Pierre Descoteaux, Raoul St. Germain, Ernest Barker, Osias Perenteau, Sidney Gow, Joseph Callahan.

In the classical course the prize winners were Joseph Arsenault, Philippe Beaubien, Albert Laurendeau and Norbert Bellavance.

In the second course of religious instruction, a prize offered by Rev. J. C. Sinnett, cure of Shennboro, was awarded to James Walsh. In the third course the prize men were Paulin Bleau, Alphonse Paradis, Raoul St. Germain; in the course for first communion, Charles Becher and Jacques Bertrand; in Christian doctrine, Harold Conway, Willie Anderson, Alphonse Paradis, Jacques Prendergast.

In Belles-Lettres, Jacques Mondor, Joseph O. Plante.

The prize winners in vocal music were: Soprano, Maurice Gelle; alto, Henri Manseau; tenor, Alexandre Beaupre; bass, Avila Dupas; piano, 1st section, Phenix Decosse; 2nd section, Ferdinand Parenteau; 3rd section, Henri Pariseau. A violin selection by Paulin Bleau followed the distribution of prizes, after which the valedictory address was given by Joseph Arsenault, who gave eloquent expression to the gratitude entertained for all that the college had done.

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The SPRING SALE is a record breaker on suits. The neatest tweed suit you ever saw and worth \$10.00 Will cost you this week **\$7.50**

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Eh! Little men! We thought of you also. See us for your Spring Suit.

Boys' 2-piece suits, worth \$3.25. Spring price **\$2.15**

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Opp. Post Office.

It was about 11 o'clock when "God Save the King" was played.—Free Press, June 23.

### MATRIMONIAL.

Kiely—Kelly.

Monday evening at eight o'clock, St. Mary's Church was the scene of a most interesting marriage ceremony, when Mr. Wm. J. Kiely, inspector of sewers for the city, was married to Miss Elizabeth Jane Kelly, daughter of Mr. Michael Kelly, of the firm of Kelly Bros., well known contractors in the city. The groom was supported by Mr. J. H. Wallace, while Miss Emma Kelly, sister of the bride, very prettily sustained her part as bridesmaid. Father Cahill performed the ceremony, and, though the wedding was a very quiet one, a large number of friends of the bride and groom attended to witness it. After the ceremony the numerous guests were driven to the house of the bride's father, 424 Notre Oame avenue, where the bridal supper was partaken of, and the guests enjoyed a social evening.

Mr. Kiely is well known in the city. He has been connected with the 13th Field Battery and other militia corps. He went to South Africa with the Canadian contingents, and many will remember letters which were written by him from the front and which appeared in the Free Press. Mr. and Mrs. Kiely will take up their residence in the city at once.

### CLOSING EXERCISES.

The doors of the Immaculate Conception Academy were opened to an interesting and appreciative audience on Monday evening last, to attend the musical exercises and witness the distribution of premiums.

The selection for the "musical" were well chosen, and the children, though young, showed throughout the entire programme a most finely and evenly developed technic, playing with artistic feeling and expression, the melody being clearly brought out and perfect harmony prevailing.

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The recital was followed by the distribution of premiums. A handsome medal for religious instruction given by Rev. Father Cherrier and contested for by seven pupils of the senior grade, was won by Miss Wilhelmna Gelle. A second elegant medal for application, donated by Mr. Bernard Rafferty, conductor, who takes a deep interest in the cause of education, contested for by six of the senior grade, was won by Miss Mary Burns.

Beautiful volumes were distributed indiscriminately to the pupils, who proved a success during the scholastic year. The following deserve mention:—

Senior class, religious instruction, 2 premiums awarded to Miss A. Lauzon; 3rd, awarded to Miss M. Burns.

Junior class, religious instruction, 1st, Miss Y. Picard and Miss A.

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Bernhart; 2nd, Miss K. Schmidt; 3rd, Miss A. Welligan.

Preparatory class, 1st, Miss M. Tapay; 2nd, Master Fred Burns, 3rd, Netta Markinski.

Good Conduct.

Senior class—premiums awarded to Miss G. Loughman, M. McDonald, S. Burns, M. Burns, A. Dorsey, W. Gelley.

Junior class, 1st, Miss K. Schmidt; 2nd, Miss A. Kavanagh; 3rd, Miss A. Welligan.

Preparatory class, 1st, Miss S. Bernhart; 2nd, Miss M. Waas; 3rd, Master Fred Burns and Master Thomas Gelley.

Instrumental music, 1st, Miss Lena Markinski; 2nd, Miss Laura Kelley and E. Perron; 3rd, Miss M. L. Pellesier and Miss May Rafferty.

Composition premium awarded to Miss G. Loughman.

Premiums of stenography and typewriting awarded to Miss M. McDonald and B. Fogg.

Regular attendance premiums awarded to Misses E. Markinski, A. Louzon, M. Burns, A. Dorsey, M. Nesbitt, L. Kelley, A. Malenfant, N. Markinski, E. Kaster, K. Loughman.

Rev. Father Cherrier addressed the children at the close, cautioning them, now that vacation was at hand, to be on their guard, and no matter in which place or at what time, to be able to say, "It is well for us to be here." Thanking the teachers for their devotedness and wishing all a happy vacation, the evening closed by the singing of "God Save the King."

### Obituary.

(The following strikingly true sketch is translated, with perhaps extreme literalness, from the Woman's Column of "Le Canada," a Montreal daily, of June 13th. Private letters have enabled us to correct, in accordance with facts, the details of the last touching act of charity and of the last moments of the dear departed one.)

The death of Miss Drummond has been the event of these days, in our city. President, during many years, of the Children of Mary of the Congregation of Notre Dame, she had been one of the first pupils of Villa Maria.

Few great families were not to some extent connected with hers. No poor family but saw her on some charitable visit. Everybody knew her. People were always glad to see her.

She was one of those whose friendship is worth a title of nobility. That beautiful faith, that firmness of convictions which stops the smile on the lips of the sceptic; that self-respect which is the opposite of human respect; that ardent zeal for all that touches on the cause of causes; all this made of her a figure. As has been so well said in the pulpit of Notre Dame, "she was not one of those persons who shine neither by their virtues nor by their defects." Hers was a clearly drawn character, like her face with its pure outlines.

With a highly cultivated mind, she spoke French with admirable purity, and did not allow any one to marvel thereat: it seemed as if she had two mother tongues. A rich and choice vocabulary, a voice that revealed interior harmonies and the freshness of her impressions, imparted to her conversation a rare charm. A smiling irony occasionally stamped thereon its exquisite impress.

When by chance her generous soul had carried her, in some discussion between friends, a little farther than she would have wished, she never hesitated, afterwards, to acknowledge that she was in the wrong, and, if need be, to retract with that utter and charming Christian humility so difficult to practise and indeed so rarely practised in the world. On these occasions she remembered neither her rank nor her age; she had wounded some one; she must make amends, and she did so with perfect simplicity, in such a way as to make everybody else envy the offended one.

We cannot enumerate all the good works to which Miss Drummond consecrated her life. The most beautiful of them all is, doubtless, the way she made up for the illness of her sister-in-law by giving to her nephew and two nieces the best of her heart and of her intellectual gifts.

The last evening of her life was divided between "the two highest things in Christian life, prayer and charity." That evening, on her way down to the Church of the Gesu, she saw a poor drunken girl lying on the sidewalk. There were boys jeering at the unfortunate. Miss Drummond, indignant, dispersed the cowardly urchins with one stern word, and stayed beside the poor girl till another person came up and then, gradually, both together they helped her to get up and walk a bit, when she tore herself from them and ran away. Miss Drummond remained in the church so late that the sexton waited for her before closing the doors. On the way home she told two young ladies who accompanied her to pray much for so many souls who are led astray.

During the night a doctor had to be called; he said immediately: "Danger imminent." A priest was sent for. Before he could come, she made a solemn sign of the cross without saying one word or giving any further sign of consciousness. The priest anointed her. After a couple of hours more of lingering life, the saint went to sleep in the bosom of God.

The funeral at St. Patrick's this morning, feast of Corpus Christi, was almost joyful in character; no black draperies; harmonized chant, organ pieces delicately chosen, played with deep feeling. We thought we were present at some mystic festival of angels.

A little before the "Liberia" the pious air of the English hymn, "Nearer, My God, to Thee," produced a vivid impression upon us; we seemed to see, beyond the clouds, in a supraterritorial radiance, the flight of a soul, very white, preserving its human face, that beautiful and noble head we had seen yesterday as it rested on the funereal pillow, begirt with flowers.

Miss Drummond.

The funeral of Miss Josephite Elmiere Drummond, only daughter of the late Mr. Justice Drummond, and sister of Father Drummond, S.J., of Winnipeg, took place from her late residence, 86 St. Famille street, yesterday, to St. Patrick's Church. The remains were received at the church door by Rev. Martin Callaghan. The celebrant of the Mass was Rev. Father Turgeon, S.J., assisted by Rev. Father McShane, as deacon, and Rev. Father Onellette, as subdeacon. The chief mourners were Messrs. James Monk, Charles Monk and Henry Monk, cousins, and Mr. Louis Herdt. Among the large number of personal friends present were Rev. Father Doherty, S.J., Sir William Hingston, Mr. Justice Loranger, and Messrs. Louis Beaubien, Adolphe Pinsoneault, Cecil Wotherpoon, Jos. Taschereau (St. Ours), Richard Taschereau and Charles Lamothe. Nearly all of the communities were represented, as well as the children of Mary of the Congregation, under the direction of the Rev. Henri Gauthier, and the children of the St. Urban Academy, with the chaplain, Rev. Father Filiatrault.—Montreal Star, June 13.


Deceased had been a notable figure in educational and charitable institutions of this city, where she was highly esteemed for the enthusiastic interest she displayed in all their undertakings.—R. I. P.—True Witness, June 14.

Elmiere Drummond was born on Sept. 4, 1843, and was therefore in her sixtieth year when she died, June 9. She studied first with the Ursulines of Quebec and afterwards at Villa Maria, Montreal, where she graduated in 1860. She was repeatedly elected President or Secretary of the Children of Mary, graduates of the many Congregation convents in Montreal. Her whole life was spent in unselfish devotion to others for the love of God.

In the formal advertisement of her death it was especially requested that no flowers be sent, for she was known to dislike any such idle show at a time when Masses and prayers are the best proof of love. And her innumerable friends responded as she wished. More than seven hundred Masses were promised for the repose of her soul.

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### TELL THE WHOLE TRUTH.

Late reports from the Northwest indicate that the Barr colonists are taking hold, very few now talking of returning to England. This was to be expected when the character of the colonists was considered. Their plunge into the novel conditions of the West was a somewhat cold surprise to many of them who had been impressed mainly by the roseate pictures of opportunity with which they had been drawn to Canada; but they were of British stock after all, and not likely to retreat without good reason.

Still care should be taken by our representatives in Britain to lay the whole facts before the candidate immigrants. It is very easy to paint a partial picture of this new and free country, without game-laws, without direct taxes, without preserved waters and parks, without many of the restrictions which the Britisher finds irksome at home, which will be marvelously attractive to the man who is not doing too well; but the dark colors should be put in too. He should not be left to discover all the drawbacks on his arrival here. Farming is a different business in the Canadian West from its counterpart in the English counties; and the men thinking of venturing to try it ought to be fully informed as to the complete way in which he will be thrown upon his own powers of labor and invention.

It would pay Canada better in the long run to keep ten Englishmen at home because they feared to try farming "in the raw," than to have one Englishman come out and then go home again full of weird stories of the barbarous conditions which must be faced in the Canadian "wilderness." Honesty, even here, is the best policy.—Montreal Star, June 18.

### THEY MUST DO IT.

And it came to pass that after he had advertised his goods there came unto him great multitudes from all the regions round about and did buy of him. And when his competitors saw it they marvelled among themselves, saying: "How be it that this man is busy while we have to loaf about our doors?" And he spake unto them, saying: "Verily, verily, I say unto you, in this fast age of push and rustle, it is easier for a camel to enter the eye of an needle, than for a business man to flourish without advertising."—Exchange.

### THOUGHT SOME ONE HAD STOLEN HER PURSE.

She was a rather stylish-looking young lady, and attracted attention when she entered the tramcar. She occupied the only vacant seat, beside a rather elderly gentleman.

When the conductor came for her fare she fumbled for her purse, and then suddenly became very pale.

"Oh, I've been robbed!" she gasped. "There is nothing but a piece of an old cigar in my pocket!"

"Madam," said the deep bass voice of the man by her side, "would you mind taking your hand out of my pocket."—Exchange.

"Judge not; the workings of his brain

And his heart thou canst not see; What looks to thy dim eye, a stain, In God's pure light may only be A scar, brought from some well-won field

Where thou would'st only faint and yield." —Proctor.

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