

ity in civil rights," should be the very last to curtail those rights. Or, at least, if it will persist in making unwarrantable and inflammatory charges which it cannot prove, it must be ready to be traduced and condemned at the bar of public opinion.

**PERSONS AND FACTS.**

The death of Robert J. B. Shearer, aged 31 years, occurred in St. Boniface hospital on Monday. Deceased had been suffering from consumption during the past six months. He leaves a father and one brother residing in Winnipeg. The remains were removed to the undertaking parlors of Clark Bros. & Hughes. The funeral took place from the above premises on Wednesday, at 2 p.m., to St. Mary's cemetery.

St. Mary's church was the scene of some excitement last night, when the wire which connects with the electric light above the figure of the Blessed Virgin on top of the building became fractious and threatened to set fire to the church. An electrician had to be sent for to cut the wire.—*Calgary Herald.*

The beautiful church of Our Lady of the Rosary, Vancouver, was solemnly dedicated last Sunday by His Grace Archbishop Christie, of Oregon City, assisted by their Lordships the Bishops of New Westminster and Vancouver's Island.

**MODERNITY AND MODESTY.**

*Catholic Standard and Times.*

It is perhaps not singular that the chief speakers at the recent Sacred Heart centenary celebrations should have struck an identical note in their interpretation of the "signs of the times." The phenomena in connection with the subject of woman's advance and the trend of modern thought are too conspicuous to escape even the most superficial observer. The terrible danger which all good society has to guard itself is the force of use. Once let the spirit of deterioration be suffered and accepted as something inevitable, there is no setting a bound to the flood or moral decline. We may vainly hope to fight against that poison which is imperceptible in its working. The standards of manners are intimately related to the standards of morals, and these, again, are so related to intellectual ideas which are sought by either sex from different starting points that in the pursuit of these often unattainable ends the hunters lose sight of the true conditions of success. It is a curious anomaly in this ideal-chase that it should be forgotten, apparently, by many that the chief ideal, woman herself, should be regarded as if her status were of no particular value in the equation. The attempt to ignore the distinction between the two great branches of the human kind simply means the destruction of the most beautiful of all ideals; and to this end the vogue of the present day is undoubtedly tending. What between the system of co-education and the elimination of many of the old landmarks which separated the feminine from the masculine ideal in studies, dress, pastime and all else, a perceptible change has taken place in the general moral standard. Custom is a deadly opiate. Let society once get used to the daily sight of things that ought to shock and its ears grow accustomed to the mode of speech and the class of ideas of which slang is the most ready medium, there can be no hope of recovering lost ground. It is a case of "facilis descensus Avernus." The world could better afford to lose a continent, like another Atlantis, than lose its standard of womanly superiority. How long it will be able to retain it at the present rate of change in educational systems it is not easy to foretell. But that the symptoms threaten destruction no intelligent observer can deny.

Even inside the Church there are disquieting symptoms. The advocates of perpetual change are clamorous and insistent. We are being constantly reminded of being "behind the times" and the inexorable necessity of adapting ourselves to new conditions. When all this outcry is examined and reduced to mathematical terms, it is generally found to crystallize itself in one word—novelty. This feature of the agitation about higher education for women formed the gist of the address which was delivered in New York on the occasion of the centenary

by the Rev. Thomas Campbell, S.J. The whole of this address, which, it is hardly necessary to say, ranks with the highest efforts of thought and expression, has been issued in pamphlet form by the Jesuit Order. By way of introduction to his special theme, "Madame Barat and the Higher Education of Women," the eminent Jesuit had this to say about the false notions of those who clamor about progress:

"The world is very much exercised at present over what it is pleased to consider its magnanimous and novel conception of the higher education of women. Never was so much money expended in a multiplicity of schemes to further it, never was so much of what, by courtesy, may be called thought, bestowed to perfect it, and in view of all that was expected never were such unsatisfactory results obtained. It could not be otherwise, for all the splendid endeavors are one-sided, ill-advised and incomplete.

"It is beyond peradventure true that the scholastic triumphs which constitute the glory of the nuns of former days have failed of accomplishment in our own. But the blame is to be put where it belongs. It is the fault of the age in which we live. It is a threefold combination of a shirking of labor, a squandering of time in frivolous occupations and an unconquerable dread of even temporary seclusion from the world.

"Much is said about the necessity of convents adapting themselves more than they do to the requirements of the times in which we live. If adapting themselves to the requirements of the times means yielding more than they have already done to the clamorous demands of parents for interruptions of study and more plunges on the part of their students into the vortex of the frivolous amusements of the day, of theatres and receptions and routs of every description, and consequently more relaxation of the moral fibre and more inability to work, then the position of modern Catholic educators is a hard one, placed as they thus are between the impossibility of really educating their charges or the necessity of closing their establishments.

"They are confronted not with a problem of education, but of domestic economy. God grant they may at least preserve the traditions of Christian modesty, and that the swaggering, overconfident damsel who affects masculine fashions and, it is said, is cultivating masculine vices, may never issue from our convent schools."

These are pregnant observations. They are not mere flowers of rhetoric, spoken for the purpose of illustrating a theme with noble figures or giving empty comfort for the future by recalling the glories of the past. They open up before the mind's eye of the Catholic parent the most solemn of vistas and the most responsible of problems. We are moulding the morals of the future, nothing less, by our decisions in the present. If we lose our standards, the battle is lost.

**IAN MACLAREN AND THE CRUCIFIX.**

"Ian Maclaren" is the pen name of Rev. Dr. Watson, a Presbyterian minister of Liverpool. In the *Potter's Wheel* he writes:

"When one enters the dimness of a foreign cathedral, he sees nothing clearly for a while, save that there is light from the eastern window, and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side of the chapel, and marks that to this Sufferer all kneel in their trouble and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but ever the crucifix faces them, and they are drawn to His feet, and goodness by the invitation of the pierced hands."

**LEARNING FAST.**

Little Edith was taking her first lesson in geography. Her mother pointed out to her upon the map the States, rivers, towns, etc. Edith proved a remarkably apt scholar, and seemed to understand it all. "Yes," she said, "that's a river, and that's a town, and"—running her finger along the lines of latitude and longitude—"and them's the wire fences, mamma, yunning eve'y-where."

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**REV. FATHER YOUNAN**  
Answers a Number of Questions Addressed to Him by Those Seeking Light.

Earnest thinkers of different creeds and religious beliefs thronged St. Joseph's church in all parts last evening when Rev. Father Younan resumed his discourses and discussions directed especially to the attention of non-Catholics. In the early part of the evening the eloquent priest devoted his attention to the consideration of queries submitted by those in search of further light and knowledge on religious subjects. As was to be expected, a wide range of subjects was touched upon in the queries, but each and all gave evidence of the existence of a deep religious spirit and all were satisfactorily answered. The first question dealt with was that of predestination, on which Rev. Father Younan preached a scholarly, searching discourse.

Why do Catholics Pray to the Saints and Virgin Mary, When There is but One Mediator? was the form another question took. Rev. Father Younan stated that although there was only one Mediator, or Redeemer, this truth does not interfere with or prohibit honor being given to the saints. Scriptural quotations were given to prove that the early fathers recognized this privilege and had frequent recourse to it. The fact that the saints stand in high favor with God was given as another reason why their assistance should be sought in prayer. In answer to the question, Why are Secret Societies Condemned by the Church? the statement was made that some of them, the Freemasons, for instance, are condemned, because constituting in themselves a secret religion. Another reason given was that many of the oaths were at variance with the teachings of the Catholic church.

Can We Adore the Sacrament in the Greek Church? was the text of another question. In answer to this Rev. Father Younan stated that he believed Christ to be present in the Greek church, the priests of which, he further contended, had the power to administer the sacrament because validly ordained.

Why Are Not Women Allowed to Preach the Gospel, was another query. In answering this the priest quoted the words of St. Paul: Let women keep silent, for it is not permitted unto them to speak.

The subject of the evening's sermon was The Marks of the True Church. The discourse was a scholarly and searching one and held the large congregation spellbound.

The subject of this evening's sermon will be The Sacrament of Penance, the Secret of the Confessional. Further questions will be answered. The series of sermons and discussions is proving highly interesting and instructive and is much appreciated by the large congregations. Music was furnished last night by the junior choir.—*Ottawa Citizen*, Dec. 6.

Teacher—Now, children, who can tell me what an epidemic is? What? None of you? Let me prompt your memory. It is something that spreads. And now—ah! I see one of you knows. What is it, my little friend? "Jam, sir."

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