

## Western Watchman.

Umberto has had to pay for those excursions along the primrose path of dalliance in more ways than one. He has had to pay many of Crisp's debts contracted during those expeditions, and now he is named as co-respondent in a suit for divorce just brought by the Duke of Lita.

China has given Germany fresh offense to be followed by a fresh demand for territorial indemnity. A German missionary has been robbed in that country. Of course he was a Protestant missionary. Catholic missionaries are sometimes killed; they are never robbed. Poor China!

Massachusetts will begin the legislative year with a law against Christian Science. Christian Science is doing no harm; the race of madmen it is aiding in killing off can well be spared; and under its beneficent dispensation they manage to die when they can afford the price of a coffin. Christian Science is the half-way house to the lunatic asylum; those who get no farther save the state the cost of their maintenance.

Hanna will have six long years in which to torture his A.P.A. enemies. People are beginning to comprehend the truth, so palpable to Catholics, that A.P. Aism is a mild form of insanity. We have always contended that Protestantism is a disease of the mind, and that A.P. Aism was logical Protestantism. The old Father who said "no one can have God for his Father who has not the Church for his Mother," might have added that the "Fool" who said in his heart "there is no God," was progenitor of that other fool who said: "there is no church."

Talmage was married to his third wife last week. Bishop Tuttle, of the Episcopal diocese of Missouri, says that man cannot achieve his highest perfection outside the married state. Talmage is a pluperfect.

Bishop Tuttle differs from St. Paul in his estimate of the advantages of the married state. But that should surprise no one.

The press censorship was by order of Captain General Blanco abolished in Havana on Monday last. The old Marshall acknowledged that it was utterly impossible to place an effectual embargo on American lies.

Nearly all the laws against the Church and clergy in France were championed by the Jews. Now when menaced with extermination by their enemies among the French people they fly to the Pope and ask his protection. And they will get it, too.

The controversy that for a long time has occupied the spare hours of our Catholic story writers as to the possibility, or even the desirability of a Catholic novel is being revived by the presence of Marion Crawford in this country. We are strongly of the opinion that no great novel can be written that is not Catholic. What is more, no great poem can be written that is not Catholic. The great poems of antiquity were Catholic of their times. We are ready to go one step farther, and say that no great drama can be composed that is not Catholic. Catholicity stands for all that is pure, noble and unselfish in human nature, and there is no heroism without these. The success of the two plays recently put on the boards by Bro. Ambrose of this city should convince any one that the Catholic plays that have failed, did so not because the plays were Catholic, but because the play-wrights were incompetent. Catholicity is the higher life and with low life art has nothing in common.

## An Important Case.

A Pedlar Sent to Prison for Representing An Imitation Pill to be the same as Dr. Williams' Pink Pills—A far reaching Decision.

MONTREAL, Jan. 24, 1898.—A case of more than ordinary interest to the public came before Judge Lafontaine here to-day, the facts being as follows: For some time past one H. E. Migner has been going about peddling a pill which he represented as being the same as Dr. Williams' Pink Pills. The Dr. Williams Medicine Co. placed the matter in the hands of Detective Haynes, of the Canadian secret service, who soon had collected sufficient evidence to warrant the arrest of Migner on a charge of obtaining money under false pretences. Meantime Migner had left Montreal, going to St. John, N. B. On his arrival in that city he was at once placed under arrest and an official sent

to bring him back here. He was brought before Judge Lafontaine this morning on two charges, and pleaded guilty to both. It was pointed out that his offence was a grave one and left him liable to a lengthy term of imprisonment. The counsel for the Dr. Williams' Medicine Co stated that his clients did not wish to press for severe punishment at this time; they only wished to establish the fact that representing an imitation pill to be the same as Dr. Williams' Pink Pills was a crime which left the perpetrator liable to a lengthy imprisonment. On one charge the judge then imposed a sentence of ten days, with the option of a fine of ten dollars, and in the other case a sentence of two days in jail without the option of a fine.

This decision is likely to have a far-reaching effect, as it seems to establish the principle that substitutes and those who sell imitations representing them to be "the same as" Dr. Williams' Pink Pills, are liable under the criminal code, which is in force all over the Dominion, and it will no doubt, to a considerable extent, put an end to this nefarious business, as it is evident from the fact that the Dr. Williams Medicine Co. went to the expense of bringing this man back from so great a distance as St. John, that they intend sparing no expense to protect both the public and themselves in such cases.

## The No-Popery Recrudescence.

Letter from the Duke of Norfolk.

The Duke of Norfolk has addressed a letter to the Very Rev. Canon Gordon, of Sheffield, in response to a request that he would take part in a meeting to answer the charges brought against Catholics by lecturers styling themselves experts and so on.

Norfolk House, St. James' Square, London, S. W.,  
11th December, 1897.

My Dear Canon Gordon,—I have to acknowledge receipt of your letter telling me that the Catholics in Sheffield propose to hold a meeting to protest against the calumnies against our priests and nuns which have been put forth in lectures delivered lately in Sheffield. You say also that a wish has been expressed that I should take part in this meeting. I hope I am not presuming on the forbearance of my following-Catholics in Sheffield if I venture to express the hope that such a meeting may not be held. I gather that these lectures were of the filthy kind usually delivered on these occasions, and that, as usual, some persons were found with appetites for the ill-flavoured food put before them. I am sure no one will think that I do not share as keenly as anyone the

## Indignation and Disgust

which exhibitions of this kind must arouse in us. But I must protest against our suggesting to our fellow-citizens of Sheffield that we think they can believe such things of us, and on such authority. It is because I thank God with my whole heart that in His mercy I am a Catholic; because I glory in belonging to the old faith; because I love and reverence our priesthood as I do, that I decline to be driven to bay by

## Accusations Which No Decent Man Would Listen To.

no generous man believe. Thank God, two of my sisters are nuns. Thank God, one of my wife's last acts in this life was to found a convent. Am I wrong in thinking that Sheffield would be ashamed that I should have to defend their fair fame before my fellow-citizens? I cannot but think that on reflection everyone will feel that the attack upon us is not worthy of such a demonstration as is proposed, and I trust the idea of it will be given up. If for other reasons I do not know if, it is thought well to hold it, I hope what I now write will make my absence from it understood. Let us, the Catholics of Sheffield, draw closer together; let us put aside all personal aims and factions interest; and we shall hush the voice of calumny and promote the cause of God's truth among our fellow-citizens, for whose highest and most lasting welfare we would humbly wish to labor.

—Yours very truly,  
NORFOLK.

What is meant by a "Personal God." Christianity Reasonable.

Can a man of average intelligence, who believes not in the personality of God or the truth of the religion of

Christ be held accountable because he cannot revolutionize his mind, and cause it to accept what is naturally repulsive to it? Is the mind not master of the man?

1. If we met a man who says he does not believe in the personality of God we would assume on the start that he did not understand what is meant by personality, and that his idea of God was hazy and indefinite. Before attempting to explain we would require him to state what he meant by the terms God and personality. It is probable that a clear idea of the meaning of these terms would show the man of average intelligence that there is no incompatibility between God and personality. Personality does not imply necessarily matter, extension or limitation. It implies absolute unity or oneness and intelligence, and this oneness and intelligence is as compatible with the Infinite Being as with the finite. The man of average intelligence who admits the existence of a finite person has no longer reason to deny the existence of an infinite person, possessed of infinite intelligence.

2. The truth of the Christian religion is established by evidence of such a character as to demand the assent of a healthy mind that knows the evidence. The trouble is that some men are apt to reject Christianity off hand and in ignorance. With prejudice as their architect they construct a fabric that is revolting to human nature and common sense, label it "Christianity," and shout, "Behold!! Do you ask us to accept that? It is revolting. Reason rejects it." Quite true, but the thing which reason rejects is unreal, having no existence but in the mind that fabricated it, a house in the brain, or a Bluebeard castle in the air. They naturally shrink from the monster their brain has conjured up and called Christianity—shrink as the fever patient or the victim of delirium tremens shrinks from disease—created visions, because in his abnormal condition he has lost that delicate touch by which the mind distinguishes its own internal creations from external objective realities.

3. To say that a man cannot revolutionize his mind is the same as to say that if he be in error he can never get out of it. A man in such a state of imbecility would certainly not be a man of average intelligence. Men's judgments are formed from data, and every judgment presupposes the truth of the data. If on further information the data prove false the mind must revolutionize its judgments on the basis of the newly acquired information. The mind that does not claim the capacity to do this is humble indeed.

4. No truth is repulsive to the intellect; only the false, unreal, the abnormal is repulsive to it. It never rejects truth as truth, though it may reject it believing it to be error.

The truth may, however, be very repulsive to our feelings or sentiments. The truth that he must die to-morrow must be repulsive to the criminal. But we must not confound mind or intelligence with sentiment or volition. To many every truth that induces obligation or curbs the passions is repulsive. But this sentimental impulse that repels the uncomfortable is not to be confounded with that intellectual impulse which rejects the false. In the former it is the will that is concerned; in the latter it is the intellect pure.

The mind is master of the man only in the sense that the intellect should direct the will in the way it apprehends to be right. But unfortunately when the will surrenders itself to what inventor Keeley calls a sympathetic outreach it can give the intellect an enforced leave of absence from the pilot house. —New York Freeman's Journal.

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St. Norbert	1.23p	7.20p
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Roland	3.40p	9.10a
Rosebank	3.58p	9.47a
Miam.	4.06p	10.17a
Deerwood	4.20p	11.17a
Altamont	4.44p	11.45a
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Portage Junction	12.17 p.m.	11.50 a.m.
St. Charles	11.50 a.m.	11.42 a.m.
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White Plains	10.51 a.m.	
Gravel Pit Spur	10.51 a.m.	
La Salle Tank	10.48 a.m.	
Eustace	10.29 a.m.	
Oakville	10.08 p.m.	
Portage la Prairie	9.50 a.m.	
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