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1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of
a. The first week in Lent.
b. Whitsun week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of St. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent.
Fridays in Holy week.
Thursdays in Holy week.
Fridays in Holy week.
Saturdays in Holy week.
Ash Wednesday.
The Ember Days.
The Vigils above mentioned.

Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose [A. D. 355-397].

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Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

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FAITH AND REASON.

FROM HOME AND COUNTRY.
Two travellers started on a tour With trust and knowledge laden: One was a man with mighty brain, And one a gentle maiden. They joined their hands and vowed to be Companions for a season. The gentle maiden's name was Faith, The mighty man's was Reason.

He sought all knowledge from this world, And every word near it; All matter and all mind were his, But hers was only spirit. If any stars were missed from heaven His telescope could find them; But while he only found the stars, She found the God behind them.

He sought for truth above, below, All hidden things revealing; She only sought it woman wise, And found it in her feeling. He said, "This earth's a rolling ball," And so doth science prove it. He but discovered that it moves, She found the strings that move it.

He reads with geologic eye The record of the ages; Unfolding strata, he translates Earth's wonder-wonder pages. He digs around a mountain base, And measures with a plummet; She leaps it with a single bound, And stands upon the summit.

He brings to light the secret force In nature's labyrinth of things, And binds it to his onward car. To do his mighty working He sends his message o'er the earth, And down where seas gems glisten; She sends hers to God himself, Who bends his ear to listen.

All things in science, beauty, art, In common they inherit; But he has only clasped the form, While she has clasped the spirit. He tries from earth to forge a key To open the gate of heaven; And back its bolts are driven. They part! Without her all is dark; His knowledge vain and hollow. For Faith has entered in with God, Where Reason may not follow.

ELIZABETH YORK CASE.
REV. FATHER DRUMMOND.
Delivers an Eloquent Sermon on "What is Free Will."

On Sunday evening last at St. Mary's church the Rev. Father Drummond S.J. of St. Boniface college, preached to a crowded congregation on the subject of "Free Will." He spoke from the words "Where the spirit of the Lord is, there is liberty," 2 Corinthians iii. 12. He said that the freedom of the human will was the corner stone of all morality; without the freedom of his will man could neither obey nor disobey the power of duty—he was no longer a moral being. With the freedom of his will he could produce a series of wonderful effects in the history of the world and it would also be the sole factor as to what his eternal destiny would be. Were we always free? Certainly not. In a great many things we acted entirely and wholly mechanically, and consequently there could be no freedom. When the eye of the body saw clearly or the vision of the mind apprehended distinctly there was no freedom, but will could not prevent our eyes from seeing the electric light, nor could will keep the mind from acknowledging that two and two were four. Lampard had said that there was no such thing as free thought. When one was in one's house and was told a visitor was waiting such a person would usually go down at once to see the caller—quite mechanically and without thinking about it—but if such person stopped to change his coat because he thought the one he was then wearing was not shabby, it was then that there was an act of free will. But was there any freedom in the deliberation? No, because the deliberation itself was simply the mind working out the necessary consequences. As soon as we begin to reflect on a course of action there was presented to us the advantage of one course and the disadvantage of the other. This was the natural working of the intellect seeking its conclusion and therefore here again there was no liberty. Of course he did not pretend to say that we always preferred duty to pleasure. They reflected upon it and their mind told them that duty was better than pleasure; intellectually they could not think otherwise. Now where then did the freedom of the act consist? Precisely in the choice made. If the man spoken of chose to change his coat there was a free act. They deliberated on a thing and then a choice was made. How rare was the use of free will with the multitude of men and women! Galton had said that a man did not act with perfect freedom once a day, as nearly all his words and deeds were mechanical. Of course there were men in business who acted with free will. So it was in matters of morality, and in our concerns of natural and supernatural affairs how great was the difference between a man who acted freely and the man who did not?

They had to meet objections when the question of duty arose. There was the man who did not believe in the next world, but who held to a course of duty, and pretended that he could dispense with the idea of God and an Almighty lawgiver. Such a one felt it necessary to form his whole life in accordance with his idea of duty. The Positivists were a school of practical philosophers whose idea of duty, was, "I ought to do this because duty says it will tend to raise the standard of morality. Of course what I do is only a drop in the ocean of humanity's future progress, but that drop will tell, and, as the drops increase, humanity will reach a higher level." He asked whether a sense of duty could be found so vaporous and theoretical as that? Would it stand a man in good stead when he had strong temptations within to take another course, when he knew all the time that a different one was the right? He was sceptical as to

such persons, and believed they only put their ideas into practice for the sake of their theory.

The Agnostic took a different stand, and believed with Huxley that mankind was intimately associated with apes. Although such persons had very little respect for humanity, they had great respect for the universe and its laws. They said, "I do so and so, because if I fail to do it, I shall break the laws of the universe, and shall sooner or later suffer as a necessary consequence." But many who held such opinions, and many who did not, whilst fully aware of that fact, yet did not practice what they preached. The universe was big, but to the preacher the knowledge of that fact did not produce any veneration. He felt no respect for the universe, and thought the majority of men had similar feelings. He did not think that the laws of the universe would keep him from doing anything that was wrong when strongly tempted to do it.

The followers of Kant belonged to another school. Kant with all his professions of deep thinking had not gone deep enough. If he had dug deeper into the foundations of the idea of doing one's duty he would have found, as all the old philosophers did before him, and who professed to be Christians, as Kant himself did, that duty supposed a lawgiver, and that as that duty was performed or not so would reward or punishment follow. Conscience told us that we did right and wrong. One knew they incurred the displeasure of the Almighty law-giver by doing what was wrong, and then they realized that they had found the true explanation of the sense of duty. They had the Holy Scripture to guide them and its true meaning was interpreted to them, and when there was any difficulty in it that obstacle was removed by their infallible church. Thackeray had once said "Sow an act and you reap a tendency; sow a tendency and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny," and that was perfectly true.

If when young, good habits were formed, in old age they could look back to them as a basis in the desert, and if the path of morality or godliness had been departed from it might again, although with difficulty, be found. "There is a tide in the affairs of men, which taken at the flood leads on to fortune," and let them not miss that flood. If many of their Catholic books were read by those outside the true flock with unprejudiced and fair minds much knowledge and light could be gained by those now in ignorance. Many were in business who would not scruple to rob a man in business dealings of many dollars, but would not steal a pocketbook. Politicians would promise things when seeking election which they had no intention to attempt to carry out, whilst in society they would scorn to tell a lie for fear of being found out.

The Rev. Father closed by showing that it was only when our lives were in tone with the laws of God that a true sense of duty was found, and quoted St. Theresa and St. Ignatius of Loyola who had given up all to seek to spread the true kingdom.

The Frequency of Suicide.

Not a day goes by which does not bring with it the record of some saddened life cut short by suicidal hands. Hope, which is for the Christian the rift in the clouds through which the blue of heaven beyond shines in upon the heart, seems to have gone out from the lives of sorrowing hundreds, and in its stead the blackness of despair reigns supreme. The pistol, the rope, and the river are sought by them as the surest and readiest means of putting an end to a wretched existence, and finding endless surcease from sorrow in the grave.

Nor is it alone under the weight of some overwhelming and unbearable sorrow that men fly to this rude solution of life's problem, but many go to their death, calmly and deliberately, without any solicitude as to the awful secrets that lie behind the veil, without a dread of the storms that may rage beyond once they have crossed the bar. It is this appalling recklessness of consequence that fills with awe and astonishment the heart of the Christian as he ponders on the fate to which so many human beings voluntarily consign themselves.

Every event of human life so unmistakably attests its probational character, that we cannot understand the philosophy of those who fling it from them as if it were a plaything of which they have grown tired or a puzzle which they have a right to solve when and in what way they please. Misery and disease are supposed to make life unendurable and to warrant us in cutting short its thread. The wretchedness and suffering of to-day are not seemingly sufficient for us, and we project ourselves, in thought, in-

to a future of gloom whose horizon in unbroken by a single ray of light. Hope is banished from the heart, the stars are blotted from the heavens, clouds of inky blackness are piled up before us, pitfalls lie in wait for our footsteps, chagrin, disappointment, and bitterness fill the heart, despair is our sole heritage and death is sought as a relief. How painfully shallow and despicable is the philosophy which thus fills in the picture of human life, and drives the possibility even of happiness far away from the heart. It is the philosophy of a hideous selfishness that would make the enjoyment of the fleeting present the whole aim and purpose of man's life, and would convert the cup of a salutary and heart-strengthening sorrow into a deadly poison. For the champion of this ignoble doctrine suffering is an unmitigated evil, and pleasure the sole good in life. There can be for him no tenderness in the thought of a remembered sorrow, no beauty in those pensive joys of the heart, that spring up within us as we scan the horizon of a long departed past, and think of the sufferings which time has touched with sanctifying hand.

Without suffering life would have no meaning, and it is for this reason that the human heart is essentially an organ of suffering. Suffering attends our very entrance into the world, and our last breath is a tribute to its constancy and power. Sorrow is our life long companion upon earth and the saddest keynote of the heart is the one that is oftentimes struck. Even remembering happier things is proclaimed by the poet to be sorrow's crowning sorrow, and when the light in which we live is brightest, its rays are quenched the sooner. How often does not a smiling countenance mask a breaking heart, and how often is the heart ache revealed in the bitterness of a jest while black browed care is seated on the croup behind the flying horseman. *Tost equum atra sedet cura.*

It were the height of madness, consequently, to attempt to view life under any other aspect than that of a condition into which sorrow and suffering essentially enter. To strive to eliminate these elements from life's portion would be like striving to take away its saltiness from the sea, or to remove its spots from out the sun. And this is precisely what the advocates of suicide attempt. They would have life without suffering or no life at all. Skies of unclouded sunshine, a path strewn with roses and an unbroken round of pleasure, are the only conditions of an endurable life, and when these are not present then indeed, life becomes a walking shadow.

"A tale Signifying nothing."

Sound philosophy, therefore, accepts life with its inevitable concomitants, and seeks to make the best of them. Christianity alone holds the key to the situation and teaches us how grapes may be gathered from thistles, how sweet are the uses of adversity and how victory can be snatched from the jaws of defeat. To the Christian suffering is a blessing in disguise, the harbinger of happy days to come, when in very truth, the wicked will cease to trouble and unending rest will be the happy lot of the weary. The remembrance of the Cross, and the awful agony that was endured upon Calvary's hill, not only reconciles the Christian to suffering but sanctifies and endears it to his heart, and points it out to him as the sole gateway to the life and resurrection that lie beyond the tomb.

To suffer and to live was the maxim of one saint; to suffer or to die, was the maxim of another, but both expressions reveal the profound wisdom of those who made them the rule of their lives, for they both exhibit a hearty acceptance of the bitter but inseparable conditions of life, and a determination to make suffering contribute to happiness, and make darkness a forerunner to light. The unhappy suicide, on the other hand madly rebels against the inevitable and in his vain rage against the established order of things, seeks to try conclusions with the omnipotence of God. The virtue that we most need nowadays is the virtue of hope, for pessimism stalks abroad and poisons the moral atmosphere men breathe. Though Byron is no longer read the taint of his baleful philosophy remains, and men will court the awful secrets of the future at their own hands and at their own peril, so long as the cynicism of Schopenhauer breeds misanthropy and despair.—The Catholic Review.

The Dignity of the Priesthood.

In Heaven only will the priest comprehend what he is. If he could comprehend it on earth, he would die, not of fright but of love. The priesthood is the plenitude of love of Jesus' heart. How sublimely great is the priest! What an honor, what a happiness to serve or help a priest. If I were to meet an angel and a priest, exclaimed a great saint, I would salute the priest first, for he represents Our Lord Himself.—Ex.