



Study of History.

LECTURE AT THE WINNIPEG BUSINESS COLLEGE.

REV. FATHER DRUMMOND TELLS OF ITS UTILITY—LARGE ATTENDANCE OF STUDENTS AND THEIR FRIENDS—GREAT INTEREST IS MANIFESTED—RESPECT FOR TRADITION.

At the regular meeting of the Literary society of the Winnipeg Business college last Friday night there was a much larger attendance than usual owing to the lecture by Rev. Father Drummond on "The Utility of the Study of History." Story telling and reading, he remarked, occupied the attention of most people and while he did not condemn the study of good novels, he advised all to read rather the story of man; in history one gets a much better view of man than in fiction. If novels were read the best were trustworthy historical novels. He referred to "Richard Carvel" as a sort of transition and a fascinating and an ennobling book. He then dwelt on some of the special advantages of this study. In the first place it gave true views of life. History was a witness of the past and nothing was better calculated to give a true view of life than a knowledge of the past. For that reason, the older a man was the wiser he should be. The present generation was too apt to undervalue the past, thinking it much inferior to the present, but such was not the case. This age was superior to the preceding ones in material progress; but as to the progress of the mind, it was not in advance. The tendency nowadays was to make a great deal of a very little. It was the age of advertisement, but the past said nothing of its achievements. The British empire to-day was considered very great, and so it was, but the position of the old Roman empire seemed vastly more stable than the British at the present time—and yet it fell. In the Roman days there were only Romans and barbarians, but now there were several other great nations in addition to the British. He then read from the Montreal Star a large number of facts showing the greatness of the British empire, and then he added that recent disastrous events in South Africa led us to doubt if the British soldiers were to-day superior to those of Germany or perhaps those of France. The British empire might not stand forever and Britons should learn from Kipling's "Recessional," not to forget. Those who had all the facts of history at their fingers' ends were almost infinitely wise. A wide, profound knowledge was what was necessary, not minute details. Such a knowledge would give one a serious view of life. Aristotle wrote and taught more than 2000 years ago, and yet his logic was practically what was taught to-day. Nations and races fluctuate as families and it was a mistake to think that there was a continual advance of the human mind. A knowledge of history produced humility and humility

was the vestibule to truth. He believed that the best way to study history was to begin with that nearest at hand and work backward and outward. Start with the history of Manitoba, then Canada, then the nations instrumental in building up Canada and so on. He deprecated the reading of short summaries, school histories and such as were only made for the purposes of cram. Read histories that entered into detail and be sure to study biography. Historical research might even be gone into, starting with one's own family, neighborhood, town, city or country. Everyone should make a study of those with whom he associated in order to learn and be benefited. "Do not show mistrust nor confide in one you hardly know," he said, "observe, notice." He would place great stress on respect for tradition. He believed the success of the British empire was due to the respect its people had for tradition. There was considerable sense, he thought, in the old lines, "Whatever is new is not likely to be true, and whatever is true is not likely to be new." In closing he paid a tribute to the Canadians now at the front, and advised all to avoid thinking that the world of intellect began yesterday.—Morning Telegram.

THE SPIRIT OF LENT.

Last Wednesday we entered upon the forty days of preparation for Easter, prescribed by immemorial Christian tradition. During those days, mindful of the forty days fast of Jesus Christ, we are to devote ourselves to works of penance, and, especially, to fasting. In view of current illusions with regard to the necessity and utility of mortification of the body, a few remarks on the spirit that should actuate all the faithful during the Lenten season are in order. Let it be clearly understood that the observance of this season is an essential mark of Catholicity. Let no one say that fasting, like humility and certain other practices, though suitable to the Middle Ages, is now out of date. The Church has done all that could be expected of her in the way of dispensations to adapt her Lenten legislation to the needs of the times, as one can readily see from a comparison of the austerities practised by Catholics of two generations ago, with the few and easy acts of self-denial commanded by the discipline of to-day. In the interests of the health of our bodies, as well as of the health of our souls, let us enter upon the holy season in the true Christian spirit regardless of self-love, groundless prejudices, sophistical excuses and bad example.

No matter what the world says it is written: "Unless you do penance you shall perish." Let this threat of the Master move us, if His invitations and example fail to do so. If any man say he has not sinned that man is a liar. Now sin requires penance. But penance consists in contrition of the soul and in mortification of the body which has frequently co-operated in the commission of sin. And we have the word of the Church for it that the contrition of the

heart will not be accepted by God unless it be accompanied by corporal mortification according to our strength.

It is important to note that fasting is not the only work of penance prescribed during the Lenten season. It may be that the practice thereof would work real injury to one's health or interfere with the performance of the duties of his state in life. But we are not therefore to conclude, as many do, that exemption from fasting means exemption from all penitential discipline. There is a fast of the spirit, so to speak, as well as a fast of the flesh. If we cannot deny ourselves in the matter of solid nourishment we can deny ourselves some of the pleasures of life. Theatre-going and social gatherings, entertainments in general, smoking, the use of spirituous liquors—these are some of the matters on which self-denial is practicable. The mind of the Church on this point can be seen from the hymn appointed for the morning office during Lent.

"Let us observe this solemn fast of forty days which has been handed down to us by sacred tradition. The Law and the Prophets first introduced it; and, afterwards, Christ, the Master and Maker of all seasons, consecrated it by His own observance of it. Let us, therefore, be more sparing of our words; let us retrench in the matter of food and drink and sleep; let us be sparing of merriment—amusement—and redouble our watchfulness." We do not say that Lenten amusements are sinful, but we do say that no one who calls himself a disciple of Christ, and a docile child of the Church, should attend them.

Besides fasting and abstinence, two other eminently good works are in order during Lent, viz.: Almsdeeds and prayer. To deprive ourselves of something that is our own in order to minister to the needs of our distressed brethren at home or abroad, is not only an act of kindness but an act of religion which avails much to appease the Divine justice.

By prayer is meant all those exercises of piety whereby we draw near to God. Those who can do so ought to assist at the daily Mass. The beads ought to be said every evening in your households—but there is little need to dwell on matters so familiar.

Let us in one word bring ourselves to a realizing sense of the fact that we have offended God by our sins, and, therefore, need penance. Let us not be without fear concerning sins forgiven. Let us so pass this season of grace that the Merciful may pardon us the evil we have done and grant us good things even beyond our prayer.—Providence Visitor.

THE MISSION AT THE IMMACULATE CONCEPTION.

We announced in our last issue that the Lenten mission in the Church of the Immaculate Conception would be preached by the Redemptorist Father Clarke, of St. Louis. At the last moment, however, a change was made by the Redemptorist superior in St. Louis, who sent Rev. Father Distler, a native of New Orleans, whose mother

tongue is English, although his name and origin are German. He arrived last Saturday at Rev. Father Cherrier's presbytery and opened the mission at High Mass last Sunday. He is a very eloquent and persuasive preacher, and the two sermons he delivered evidently made a great impression on the large congregations, which crowded the church morning and evening. The opening sermon was an explanation of the meaning of a mission, and of what was necessary to be done to obtain the benefits to be derived from the spiritual exercises, which would be held during the week. The discourse in the evening was a most touching one, the eloquent preacher appealing to his hearers to always bear in mind the one thing necessary, namely, the salvation of their souls. In the afternoon a mission for the children of the parish was commenced, which will be continued at 10 o'clock and 3 o'clock to-day and Tuesday. The other services each day this week will be as follows: Masses every morning at 6 and 8.30, with a brief instruction at the last mass; and service with mission sermon each evening at 7.30.

GINGRAS HONORED.

AN ENTHUSIASTIC EVENING AT ST. BONIFACE—DEMONSTRATIONS OF LOYALTY.

Although the Victoria hockey team did not succeed in bringing back with them the much-coveted trophy from Montreal, yet one of their number at least, has no reason to complain of the honor and glory he has had bestowed upon him since his return. This is none other than the meteoric wing man, Tony Gingras, who was presented on Saturday night with a beautiful silver cup, the gift of the Athletic club of St. Boniface. A large number of the young men of the town were present in Leclerc's Hall, and the presentation was made the occasion of great rejoicing and general congratulations on the notable success with which "Tony" upheld the honor of his native town and race in the Arena rink. Mr. Joseph Bernier occupied the chair and made the presentation speech, in which he congratulated the recipient on his remarkable achievements in the world of hockey, and on behalf of the company presented him with the gift and the best wishes of all for future success in similar lines. Accompanying the cup were a couple of diamond cuff buttons and a jeweled scarf pin; the former suitably engraved. Although taken by surprise, "Tony" rose to the occasion and proved himself no less an orator than a hockey player. He expressed his gratitude for the kind remembrance of his friends and was greeted with enthusiastic applause upon taking his seat. Toasts were honored for the Shamrocks and the Victorias, and were responded to by Messrs. Lucien Dubuc and Tony Gingras respectively. As special token of the loyalty with which the young men of St. Boniface are imbued, a Union Jack was floated at the head of the table, and the proceedings opened and closed with the singing of "God save the Queen," in Regina.

while resolutions of regret were passed at the regrettable demonstrations made by both the Laval and McGill university students in Montreal.—Winnipeg Tribune, March 5.

LIP-LOYALTY.

Winnipeg Tribune, March 5.

The students' riots in Montreal seem to be at an end. It is about time the Canadian people ceased discussing the question of who is loyal and who isn't loyal. Canada as a whole has done her duty nobly by the Empire, and it would be well to follow the example set in the mother country and pay little heed to the insignificant pro-Boer, small bore element, which will be found in every large community. A rural exchange in Ontario remarks:

This country is paying 200 men \$6 a day to conduct its national affairs at Ottawa, and those 200 men are putting in day after day blatherskiting about their loyalty! Loyalty to what? To whom? Who are they working for? Who is paying them?

There is much common sense in the paragraph. The whole pro-Boer element in the Commons at Ottawa cannot muster over three votes in a division. Is it worth while stirring up feeling and setting a bad example to the rest of the Dominion by making a fuss over two or three irresponsibles Canadians of both English and French extraction, have demonstrated their loyalty in a practical, sacrificing manner by the shedding of their blood on the battlefields of Africa. Canada has shown to the world that she is a tremendous power, ready to unflinchingly support the British Empire in any emergency. It is a poor time to be harping on the question of the loyalty of this or that section of the people.

HIS GRACE AT THE REGINA CATHOLIC SCHOOL.

The Leader, Regina, March 4.

His Grace of St. Boniface visited Gratton school, Regina, on 21st Feby., and the following address was read by Miss Charlotte Stubbings: "The teacher and children of Gratton school rejoice that your Grace has honored them by visiting their humble room and we wish to assure your Grace that we feel proud of our school since we know and feel that here our holy religion is not forgotten whilst we study so hard our other lessons. We know that young as our school is and crowded as we are that we are getting on well with our studies. But we wish to remind your Grace that the chief reason for this, is that we had a dear good teacher last year, Miss McMillan, for whom we daily pray that God will allow her to return in good health soon to help Miss Thomas when we have our new building before long. We must not forget to tell your Grace how it gives us courage to have our good priests call in and see our work, and that this will be a day we will never forget, the first time that your Grace visited the Catholic school in Regina."