DECEMBER 1

THE READE

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"A Mother" wri Dear Columba, much interested young people to good reading and clubs where inter-

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### FIVE-MINUTE SERMON

FOURTH SUNDAY IN ADVENT THE BAPTISM OF PENANCE

In these days of Holy Advent we also hear a voice which speaks by command of the Lord. And this voice preaches of the Lord. And this voice preaches justification by penance for our sins, and says: "Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. The Church recalls to us these words of St. John, with which he exhorted the Jews to prepare for the coming of the Messias, so that we may also prepare ourselves worthilly during this holy time for the feast of the Nativity of Our Lord and Saviour. And the way to do this is by sincere penance.

Nativity of Our Lord and Saviour. And the way to do this is by sincere penance.

When St. John invited the Jews to the Baptism of Penance for the remission of sins, he did not and could not through this Baptism forgive any sins: It was only a preparation for the Baptism which Christ instituted. He calls Penance Baptism because of its likeness in result with Baptism. "Just as we are cleansed by the water," says St. Chrysostom, "we are also cleansed by our first father existed before it was fashioned and moulded by the fingers of God. The brick of which they are cleansed by the water," says St. Chrysostom, "we are also cleansed by one sins." In order to demonstrate this to you let me call to your memory what happened in the house of Smon the Pharisee. While Our Saviour was sitting there at the table, Mary Magdalen, a notorious sinner, entered, threw herself to the feet of Jesus and wept tears of penance. Cleansed her from all stain of sin. Because of these wonderful results of true penance the prophet Issias says: "Wash yourselves! If your sins be as scarlet they shall be made as white as snow; and if they be as red as crimason they shall be white as wool" (is. i, as snow; and if they shall be made as white as snow; and if they be as red as crimson they shall be white as wool" (Is. i, 16, 18).

16, 18).

Penance is similiar to Baptism because through both sins are remitted; but the Sacrament of Penance can be received often, while we can be baptized but once. God, who is generous with His mercy, and who knows human weakness is ever ready to take back a sinner who mercy, and who knows human weakness is ever ready to take back a sinner who has the firm purpose to amend his life, no matter how great or grievous his sins have been. "If the wicked do penance," says the Lord, "for all the sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live and shall not die. I will not remember all his injuities that he hath done, in his justice which he hath wrought, he shall live" (Ezech, xiii, 21, 22). These words, my dear Christians, not only gives us the as-(Ezech. XIII, 21, 22). These words, my dear Christians, not only gives us the assurance that Almightly God will forgive us all our sins, if we penitently return to Him, but they also instruct us as to

It is now published for the first time.]

I see the next thing on the programme is the President's address. I would willingly dispense with this item; but I take it that one main part of the President's duty is to set an example in the faithful performance of the work that is cut out for the Executive of the Association.

First of all, then, I wish to thank my fellow Alumni for the honour they have done me in choosing me as their President. I assure you I esteem it no little that the state of done me in choosing me as their President. I assure you I esteem it no little thing that I should have been called on to preside over so distinguished a body. In the learned professions, in overy walk of life, the Alumni of St. Francis Xavier's hold their own with those of older and more famous institutions. I feel that many of them have, in ways not a few, a far better title than I to the honour of presiding over this gathering. And yet, there is one way in which my claim surpasses that of any other alumnus, and that is, the length of time I have been connected with the college.

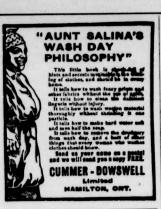
I have just completed eighteen years of uninterrupted work, as teacher within these walls, and I believe that in the history of the institution, there has

of uninterrupted work, as teacher in these walls, and I believe that in the history of the institution, there has been no other teacher who has seen so long a period of service. I have been in the college, whether as student or teacher, nearly a quarter of a century—no short space even in the longest life. It will be thirty years next January since first I came here, and here I have been ever since, except the five years of my stay in Rome.

The vast extent of buildings we see

my stay in Rome.

The vast extent of buildings we see here now, I was going to say did not ex-



Some have gone from us forever,
Longer here they might not stay—
They have reached a fairer region,
Far away, far away."

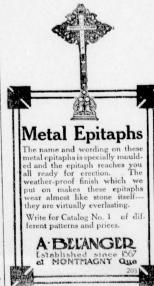
But as the old song again has it:

"There are still some few remaining, Who remind us of the past; But they've changed as all things

And now that I have got me in a re

change here, Nothing in this world can last. Years roll on and pass forever, What is coming who can say? Ere this closes many may be Far away, far away."

And now that I have got me in a reminiscent mood, I will ask you to glance back with me at those earlier years in the history of the college; to look at the past in the light of the present, and at the present in the light of the past. Growth there has been, great growth, and with growth something inseparably bound up with it—change. What



could do was to get a smattering of them. Now, however, that regulation has been repealed. But there still remains, what I may call an unwritten law, which binds many of our students to the study of more subjects than they can profitably occupy themselves withal. It is the stern law of inexororable necessity—the necessity they are under of obtaining a scholarship with the view of qualifying themselves for the learning of even the common that the learning of the learning o

the learned professions. You are aware that the learning of even the common school teacher in our day is, in length and breadth, encyclopaedic, while in depth and solidity, it is too often deficient to a woful degree.

The bane of modern education is multiplicity of studies. There is a striving after more than can be attained: a grasping at the shadow of a superficial knowledge of many things, and a missing the substance of solid mental training. How many times must it be repeated that the true purpose of education is to train the mind! He who knows a little of many things is not educated: but he who knows one thing well is already in the way to become an

well is already in the way to become an well is already in the way to become an educated man. An educated man is one who is skilled in thinking, skilled in using his mental faculties, and such skill is not got by random work in many subjects, but by earnest, patient, persevering work in a few. What is true in every manner of handiwork is also true of brain work: the "Jack of all trades" is master of none. Education is a habit of mind, and habits can be acquired only by acts of the same kind is a habit of mind, and habits can be acquired only by acts of the same kind repeated over and over again. Just as the youth who tries his 'prentice hand at any craft must keep at his work day after day until a facility in doing it well has been wrought in his very muscles and bones, so the pupil must be kept at the subject that he has most aptitude for matil by dist, of nations study.

of our forefathers."—"The Intellectual of Life." page 79.

There is yet another matter in the past of this institution which rises before one as one looks backward. From the first the college was meant to be a training school for young men who gave signs of a vocation to the priesthood. It was in fact an ecclesiastical seminary. In my own time it was what is technically known as a little seminary, a place, as the name implies, where the seeds of

section with and in those selected studies to surface that highlighty God will present a surface many farmed that surface the surface of the past, as the surface that surface the surface of the past, as the surface that surface the surface of the past, and with growth something inceparably the surface of the past, and will report the surface of the surface of the past, and will prove the surface of the surfa

If ein this institution.

I fear you will think me egotistic in thus dwelling upon personal reminiscences. But you will bear in mind that I somehow got into a reminiscence mood at the outset, and reminiscences are of their very nature personal. Besides, I have a purpose; there is method in my egotism. I want main purpose it was originally intended



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after day until a facility in doing it well has been wrought in his very muscles and bones, so the pupil must be kept at the subject that he has most aptitude for until by dint of patient study it has been woven into the very fibre of his mind. "The objectionable seeking after knowledge," says Hamerton, an English writer, "is the seeking after the knowledge which does not belong to us. In vain you urge me to go in quest of sciences for which I have no natural aptitude. Would you have me act like the foolish camel in the Hebrew proverb, which in going to seek horns lost his ears?" The same writer points out that in the case of the most celebrated Athenians, education was limited to a knowledge of very few subjects. "Our brains," he goes on to observe, are not better constituted than those of our forefathers, the heart of the true Catholic, sentire regards this world and all that is in it, as a mere shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true catholic, sentire regards this world and all that is in it, as a mere shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the more than the provided the has a more shadow, as dust and ashes, the heart of the more than the provided the provided the has a more shadow, as dust and ashes, the heart of the more than the p ation was limited to a very few subjects. "Our brand, goes on to observe, are not better constituted than those of our forefathers, although where they learned one thing was attempt to learn six. They learned and we attempt to learn. The only hope in the tempts of our too heavily burdened youth, and in those selected studies to jast. on the constitute in after life the thoroughness of our forefathers."—"The Intellectual Life." page 79.

What There is yet another matter in the oast of this institution which rises before one looks backward. From the was meant to be a trainmen who gave was meant to be a trainmen who gave was shood.

There is yet another matter in the oast of this institution which rises before the control of the contr

out in Ohio Rev. Dr. Washington of those who so generously gave of their means to build and endow it. With the broadening of its adaptability to the main purpose it was originally intended in the remain benefits the research of the seeman between the country by defending the country by defending the major of the country by defending the major of the country by defending the major of being a "Jesuit in displaying the major of the major of the seeman between the country by defending the major of while they cannot hall to affect the rist-bilities of sensible people, are calcula-ted to cause "An Orangeman" to re-treat to his cyclone cellar and remain there for the rest of his life. Here is Dr. Gladden's bloodcurdling "confes-

a lessening of its adaptability to the main purpose it was originally intended for, and as its scope keeps ever broadening, so its fitness to serve that special purpose is ever growing less. The reason is obvious; the broadening is in a secular direction, and the College is consequently becoming more and more a secular institution. Where the overwhelming majority of the students in residence have but worldly ends and worldly pursuits in view, you cannot expect to find other than the spirit of the world, and the ways of the world, and the ways of the world, and the atmosphere of the world, and the atmosphere of the world. Now, let me be understood. I have nothing to say against this broadening of the scope of this College in itself. It is of great importance—it is even necessary—that our lay Catholic youth should get, under Catholic auspices, such an education as may fit them to play their several parts on the world's stage honorably and with credit to

form of a pyramid higher than the top of that monument. It will take according to my figures, three hundred and forty-six thousand, nine hundred and twenty-seven ministers to make this heap. There are not enough now in this country, but several new theological seminaries will be started at once (by the Jesuits of course) to furnish the supply. We've got the railroads chartered to haul 'em from all parts of the country. Aren't you a minister yourself? Well, you'll be in it. I'll try to keep a place near the top for you. Apex reserved for former admirers. And when the pile is complete I'm going to mount to the top of it and sit there and howl. Now, you just take this down to the next meeting of the Council and read it to 'em you'll see. If anybody says he doesn't believe it, you know what's the matter with him—he's a Jesuit!"

### THE RELIGIOUS ORDERS

The fierce persecution waged against the religious orders in Europe calls attention to their wonderful history and life work. The magnificent results of their labors in the different fields of their labors the different fields of their labors. life work. The magnificent results of their labors in the different fields of charity, education, the missions, and in providing for the common life of the people a moral uplift, a certain hope, and a satisfying patience, has aroused an inhuman jealousy in the hearts of un-Christian zealots whose wicked lives gave the lie to the doctrines they preached. One of the most certain proofs of the supernatural value of the religious orders lies in the very intensity of the onslaught made on them. If their motive power were merely human, or actuated by influences of evil, they would not only be outraged, but would be welcomed in the cames of their enemies as allies and friends.

They are hated because of the good they have done. It was they who gave to the world the programme of some and progressive ideas which have made Europe what it is. It was they who little by little banished the discretionary and tyrannical power of the feudal emperors. It is they who destroyed physical and moral slavery. It is they who softened the rigor and atrocity of the old pagan laws. It was they who civilized the barbarians of Europe, and who acted as mediators between brutal conquerors and their victims. When

who acted as mediators between brutal who acted as mediators between brutal conquerors and their victims. When learning was at its lowest ebb, it was the religious orders who kept alive the flame of education. They raised those superb monuments of the Catholic ages which modern art can never duplicate. And to-day they stand forth as living arguments against the animal spirit which is ments against the animal spirit which is invading society. For all this they are hated as their Master of old was hated

nated as their Master of old was nated by every exponent of criminality, athe-ism and hypocrisy. But in all of it they cannot but recog-nize that in them the anti-Christians see only the great Church of which they are the advance guard. In warring upon them, the secondaries see helpid them them the secretaries see behind them the figure of the Son of God, Who gave the ngure of the son of coo, who gave to Christianity those evangelical counsels which are an offense in the eyes of the forces of iniquity. And the great Church will stand with them. She herself must bear the brunt of the warfare and fall many times exhausted; but in the midst of her sufferings we will ever the midst of her sufferings she will eve look with admiration and sympathy to those good men and women who have realized in themselves the Beatitude uttered by Christ: "Blessed are they that suffer persecution for justice's sake; for theirs is the Kingdom of Heaven.'
—The Pilot.

### PRIEST SURPRISED BALOONISTS

"It certainly was a surprise to us to find a priest on the outpost of civiliza-tion who was able to at once put us in communication with our home and tell those interested of our rescue from the wilds of northern Quebec."

wilds of northern Quebec."

The speaker was Augustus Post of New York, who with Allan Halley also of New York, had just reached Montreal after a series of adventures which begun in their flight from St. Louis in a baloon and ended by their victory in the international cup race.

Mr. Post explained about meeting the priest as follows: "It was at St.

the priest as follows: "It was at St. Andrews," he said. "This is a veritable Andrews," he said. "This is a veritable outpost, because there ends the last bit of wire that connects with the inner world. When we got there, after a week's wandering through forest hill and river, we found that the parish priest, Father Germain, added the duties of operator to his other tasks. When we handed him some messages he said: 'Ah, you are the two balconists who are being sought for. Let me congratulate you. You have won the

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prize. So it was from the priest in the locely out-of-the-way place that we first heard the news. He told us that he seldom saw a newspaper there, but that he got a little gossip of the wire occassionally, and that he had been asked to aid in the search of the party that had been so long missing. He was very kind to us, was Father Germain, and you can imagine that we were pleased to hear something of the rest of the world."—Intermountain Catholic.

### The Pope's Irish Optician

Patrick E. Cahill, of Dublin, the Pope's Patrick E. Canill, of Duolin, the Pope's optician, has just returned to the Irish capital from the Vatican.

"When I arrived," said Mr. Cahill. "His Holiness took me by both hancs, exclaiming: 'Welcome from Ireland.' I tested the Pope's eyes and found his sight very little changed since the test I made two years ago. The Pope's test I made two years ago. sight or distance is remarkably good. He read easily some large print from the far end of a long room. I thought be looked remarkably well. He is strong the lar end of a long room. I thought he looked remarkably well. He is strong and hale, considering his seventy-five years. He appeares a little stouter and more stooped, but otherwise he was in grand health and fine spirits.

"He said laughingly that he thinking of holding an exhibition of all the spectacles and eye-glasses I have supplied him since 1903. He gave me one of three gold medals struck to

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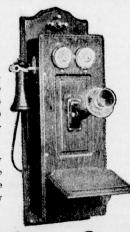
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