

CHRISTMAS THOUGHTS.

"Glory be to God in the highest, and on earth peace to men of good will."

This sublime truth, enunciated by the lips of angels, and verified by the hearts of men, is again proclaimed to us at this Christmas season by our infallible Mother, the Holy Catholic Church.

The one proclaims "peace to men of good will;" the other asserts, "peace and good-will to all men." Now, since there was but one message sent to earth, it is only proper we should discover which is the true one.

When the angels sang on that first Christmas night, their tidings of great joy did they think peace would be given to Herod, whose heart was to be distracted with hatred and ill-will towards a helpless child.

Did they announce their heavenly peace as due to Pilate, whose coward soul would one day deliver up the Just One to his enemies.

In our time, as on that blessed night, peace belongs only to the humble and the poor; to those whose hearts are full of charity toward their fellow men, of love and gratitude toward their Heavenly Father.

If peace were the inheritance of all men, there would be no virtue here on earth; for conscience, "which doth make cowards of us all," would cease to prevent our evil deeds, or reproach us for our past misconduct.

The rich might then indeed despise the poor; for the divine injunction, "the poor ye have always with you," would leave no sting within their selfish hearts.

The murderer might then enjoy a calm repose, for "peace" would lull his fears and soothe his anxious soul.

Peace to all men. No, indeed. The world does not grant this boon to her most devoted clients; how dares she then proclaim it as the universal gift to human kind.

It is not given to the miser, although the gold he counts exceed his wildest expectations. It is not given to the ambitious man, although the victor's wreath be placed upon his brow. It is not given to the votary of pleasure, although he quaff the goblet's last rich drop.

No: peace belongs alone to virtuous souls; to hearts of good will; to those who, in all their wanderings, cling to God and strive to do his will.

The world which cannot give this precious boon even to those who toil most diligently in her service, may continue to proclaim that it belongs to all who have heard the message of the angels; but the heart which learns this false interpretation will soon accuse it of deliberate falsehood, for a short experience proves the incorrectness of the assertion; while the Catholic who has heard at his mother's knee the conditions on which peace depends, will realize the truth in every action of his life.

Glory to God in the highest. This is the epitome of all the gospels, the rule of conduct for every soul on earth.

If, in all we think, or say, or do, God's glory were our only object, how soon perfection would be reached, and it is the application of this sublime principle to his daily life which makes a man a saint.

How the angelic greeting startles us with its significance to the wonderful mystery it announced. The Saviour's birth, in all its humility and weakness, gave infinite "glory to God" and conferred unending "peace on earth."

And since that blessed Christmas night, how many souls have been led like the shepherds of old, to a knowledge of the truth, and in spite of opposition, persecution and sorrow, have found that promised "peace which surpasseth all understanding."

THE SISTER

No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence—what can be more hallowed. A sister's watchful care—can anything be more tender? A sister's kindness—does the world show us anything purer? Who would live without a sister? A sister is a sort of guardian angel in the home circle. Her presence condemns vice; she is the quickener of good resolutions, the sunshine in the pathway of home. To every brother she is light and life. Her heart is the treasure-house of confidence. In her he finds a safe adviser, a charitable, forgiving, tender, though often severe, friend in her he finds a ready companion. Her sympathy is as open as gay and sweet as the fragrance of flowers. We pity the brother who has no sister, no sister's love. We feel sorry for the home which is not enlivened by a sister's presence. A sister office is a noble and gentle one. It is hers to persuade to virtue, to win to wisdom's ways; gently to lead where duty calls; to guard the citadel of home with the sleepless vigilance of virtue; to gather graces and strew flowers around the home altar. To be a sister is to hold a sweet place in the heart of home. It is to minister in a holy office.

Catholicism in Norway

Religious liberty is becoming more and more a characteristic feature of our time. It is reasonable to conclude that there have been Catholics in Norway in greater or less number during the last two hundred years. It is a fact, however, that there have been few priests and that since the Reformation the Sacrament of Holy Orders has not been conferred in that country. The Lutheran Church has along been the Established Church of Norway and with its six bishoprics, its large revenues and its strong government support it has been able until very recently to keep down dissent and all divergent forms of faith. A Free Church has lately sprung into existence, and it

seems to be commanding popular sympathy and support. It now appears that the Romanists have taken heart. A prominent Roman Catholic official, Mgr. Van den Braden de Rooth, late coadjutor of the Archbishop of Mechlin, has gone to Dronthjem to ordain priests. It will be the first Catholic ordination in Norway since the Reformation.

The Primacy and Title of The Church.

To establish the primacy of St. Peter and of the Roman Church, it is sufficient to call to mind what the illustrious Ss. Cyprian says when he styles her "The place of Peter, the principal Church, the root and matrix of the Catholic Church"; and St. Irenaeus when writing, "For with this Church, on account of her more principally it is necessary that every Church—that is; the faithful, who are on all sides—should agree." The plea against the necessity of visible unity with Rome is by no means a new one; it was started 1,500 years ago by the Arians after their condemnation at the Council of Nice. The Council of Constantinople added to the Nicene symbol the word "One"; to provide against this heretical view. We hold, then, that the word "Roman" is not absolute necessary in connection with the word "Catholic" to designate the fact of Catholicity, that when used with a view to establishing the branch theory it is objectionable, but that true Catholics only regard the addition as emphasizing the unity of their faith.

An Irish Speculation.

A couple of Irishmen, thinking to combine pleasure with profit by doing a little unlicensed trafficking in liquor on the Derby Day, bought a small jar of whiskey and strated for Epsom. Knowing that they would want a drop on the way, it was agreed that neither should drink without paying. They had not traveled far on the road when one drank a glass and paying his partner three pence; he followed suit and handed the money back again. It was a dusty, toilsome journey, and upon reaching the Downs they were dumb founded by discovering the whiskey was all gone, and that, although they had honestly paid for every dram, they had only three pence between them rs the final result of their speculation.

The Art of Being Agreeable

The true art of being agreeable is to appear well pleased with all the company, and rather to see them well entertained with them than to bring entertainment to them. A man thus disposed, perhaps, may not have much learning nor any wit; but if he has common sense and something friendly in his behavior, it conciliates men's minds more than the brightest parts without this disposition; it is true indeed that we should not dissimble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you meet with a person so exactly formed to please that he will gain upon everyone that hears and holds him, this disposition is not merely the gift of nature but frequently the effect of much knowledge of the world, and a command over the passions.

Modern Progress.

Those who point to the material and intellectual progress of non-Catholic countries, and ascribe such effects to their different religion, should remember that "pagan nations" had these characteristics in a high degree. Will the proposers of this argument accept the consequence when pushed to its legitimate limits. The commendation of a Faith is to be the material and intellectual success which accompanies it. Well, Alexander, Hannibal and Caesar were great generals, and they were pagans; hence paganism was favorable to the practice of arms. Homer, Pindar, Aristotle, Plato, Virgil and Horace arrived at great intellectual perfection, and they were pagans; therefore paganism conduced to intellectual advancement. The Phoenicians and Tyrians swept the known seas with an extensive commerce, and they were pagans; therefore paganism fostered trade. Art and science flourished in pagan times; therefore, paganism cherished art and science. In fine, knowledge and riches and power were all attained under the old paganism, and there is nothing to prevent them from being attained under a new one. Such are natural effects from natural causes. But before people rush back to paganism, merely for these advantages, is it not only justice to Catholicity to inquire whether art and riches and knowledge have not flourished, and are not now flourishing under her influence. Indeed, we shall find the scales here equally poised.

A Catholic Invention.

The tender forethought for the afflicted exhibited by Catholic charity is ever coming to light. The last instance occurred at a meeting held at the house of the Protestant Bishop of London for the purpose of raising funds to defray the expense of educating skilled teachers for the deaf, when mention was made of the fact that so long ago as A.D. 700, John de Beverley, Archbishop of York, discovered the possibility of teaching a deaf mute to speak and understand spoken language by watching the lips of the speaker, and he turned his discovery to practical account by instructing a deaf adult in the Christian religion. This system, which we had neglected, is common on many parts of the Continent, and especially in the well known Catholic institution for deaf mutes in Belgium, which we are now called upon to describe as "German," whereas it was invented and perfected in Catholic England by the Archbishop of York about eleven hundred years ago. In 1873 it was computed that there were no fewer than thirty

thousand deaf people in the United Kingdom, the enormous majority of them dumb, only because the system invented by John de Beverley has been neglected in the Protestant England of to-day.—London Universe.

Fat and Lean People.

It is a striking fact that most people want to weigh more than they do, and measure their health by their weight, as if a man were a pig, valuable in proportion to his heaviness. The racer is not fat; the plough horse has but a moderate amount of flesh. Heavy men are not those whom experienced contractors employ to build railroads and dig ditches. Thin men, the world over, are the men for work, for endurance, they are wiry and hardy. Thin people live the longest. The truth is, fat is disease, and as a proof, fat people are never fat a day at a time, and are not suited for hard work. Still, there is a medium between being as fat as a batter ball and as thin and juiceless as a rail. For mere looks, a moderate rotundity is most desirable; to have enough flesh to cover all angularities. To accomplish this in the shortest time, a man should work but little, sleep a great part of the time, allow nothing to worry him, keep always in a joyous laughing mood, and live chiefly on alluminates, such as boiled cracked wheat and rye and oats and corn and barley, with sweet milk and buttermilk, and sweetmeats. Sugar is the best fattenner known.

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The Scholastic Year, comprising ten months, consists of two sessions, commencing respectively on the Third Tuesday of August and the third Tuesday of January.

Terms—Board and Tuition, per Session \$30.00. Music Lessons and Use of Piano, \$17.50. Private Singing Lessons, \$20.00. Oil Painting, \$20.00. Drawing and Painting (Water Colours), \$7.00. Bed and Bedding, if furnished by the Institution, \$5.00. Washing \$15.00. Entrance Fee (payable once) \$5.00. Each Session is payable in advance. Singing in Concert, Callisthenics, Sewing and Fancy Work do not form extra charges. The uniform which is worn on Sundays and Thursdays, consists of a black Merino Dress for winter, and a black Alpaca for Summer. Parents before making the above dresses, will oblige by asking information at the Academy. If desirable, material will be supplied and made up at the Institution, when paid for in advance. Each pupil should be provided with a Toilet Box, a Knife, Fork, Tea and Table Spoons, and a Goblet; also a sufficient supply of Underlinen, Six Table Napkins, Six Towels and a Black and White Robinet Veil.

Parents residing at a distance will please furnish resident funds to purchase such clothing as may be required, also materials for Drawing, Fancy Work, etc. Pupils from other institutions will not be admitted without a recommendation from Superiors. Books and Letters are subject to the inspection of the Directress. Pupils are admitted at any time, charges dating from entrance. No deduction will be made for partial absence, or for withdrawal before the close of a session, unless in case of illness, or for other grave and unavoidable reasons. Pupils are allowed to receive visitors on Sundays, from one to three o'clock, and on Thursdays from one to five p.m. Only Parents, Guardians and such persons as are duly authorized, will be admitted. Address

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A. M. BURGESS, Deputy of the Minister of the Interior, Department of the Interior, Ottawa, Dec. 5th, 1885.

POST OFFICE NOTICE

ON FRIDAY, THE 20TH INSTANT an authorized Notice, direct Mails for Great Britain will be closed at this office as follows: Via New York, every Friday at 6 p.m. Via Halifax every Monday at 6 p.m. A supplementary mail via Halifax will be closed at 7 p.m. on Mondays. W. HARGRAVE, Postmaster. Post Office, Winnipeg, Nov. 19, 1885.

PROSPECTUS OF THE ST. BONIFACE COLLEGE

The College of St. Boniface, incorporated by an Act of Parliament, and affiliated to the University of Manitoba, is, since the 19th of August, 1885, directed by the Fathers of the Society of Jesus, under the high patronage of His Grace the Archbishop of St. Boniface.

Its course of studies comprises the Greek, Latin, French and English languages and literature; History, Arithmetic, Algebra, Geometry, Higher Mathematics, mental Philosophy, Natural Sciences and Theology. Although chiefly intended to prepare young men for the study of the liberal professions and divinity, it is also calculated to fit them for commercial pursuits. Its large and spacious grounds, secluded from the city, offers all the advantages of a country site, and are so near the cities of St. Boniface and Winnipeg as to secure all the advantages of a town residence.

The College can accommodate a hundred students, of whom eighty may be boarders. The terms have been made as easy as possible. \$13 a month for boarding, and \$3 a month for those who take their meals in town for commercial pursuits. Its large and spacious grounds, secluded from the city, offers all the advantages of a country site, and are so near the cities of St. Boniface and Winnipeg as to secure all the advantages of a town residence.

The uniform consists of a frock coat, with trousers, necktie and felt hat, all black. Each student is to be sufficiently provided with other articles of clothing.

The discipline of the College, strict in point of morality, is, as far as possible, paternal in character.

The academic year opens on the third Wednesday of August and ends about the 20th of June.

ST. BONIFACE, AUGUST 23RD, 1885

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