

deepest regret. It is the one occasion on which the rustle and bustle of this busy world seems to be suspended, at least for a while, to give men an opportunity to pay their deepest appreciation and sincere adoration to One who is highly deserving of their inexpressible gratitude.

And why is this an event, unparalleled by others? The answer is obvious when we pause for reflection. Do you not feel grateful to a friend who has done you a favor and would you not endeavour to perform a remunerative deed for him? How much more indebted then ought we feel towards Him, who has wrought out our future destiny. As the prisoner released from bondage feels an ineffable joy at the thought of his freedom, so should be the joy of man when commemorating the birth of Christ, Who on that day came to free him from the darksome meshes of sin.

Although religious denominations are at variance regarding many articles of belief, yet all agree in the Nativity of Christ. And so much do they believe, that at Christmastide special services are held in all the different churches. But in the Catholic church especially the service is most sublime and elevating. What is grander and more consoling than the celebration of Midnight Mass which is sung on Christmas eve? With the interior of her edifices profusely decorated, and with the rendering of special music, the Catholic Church, on Christmas eve, recalls the sublimity of the Incarnation, and demonstrates in a pre-eminent manner the joyful love of the faithful for the Babe of Bethlehem.

S. P. QUILTY, '12.

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## The Progress of Canadian Literature.

**I**T is impossible in the compass of one essay to give an adequate account of the progress of Canadian Literature. In the first place there is the difficulty of dealing with a bilingual literature.

Canadian literature, as well as Canadian history, opens with the works of Samuel de Champlain. Champlain was an author in the fullest sense of the word; for he even illustrated his own works and drew excellent maps which he published with them.

From the time of Champlain down to the conquest in seventeen fifty nine learned and cultivated men, Jesuits for the most