

# Northwest Review

"AD MAJOREM DEI GLORIAM."

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## The St. Boniface College.

### A SPLENDID DRAMATIC PERFORMANCE.

Wanted: A Charlemagne—Governatorial Representatives, Archbishops, Bishops, Priests and Judges—Stirring Replies in French and English by His Grace—Verbatim Reports.

In concluding our account last week of the festivities incident to the consecration of our archbishop we announced that on Tuesday evening after supper at St. Mary's Academy the archiepiscopal party were to attend a soiree at St. Boniface College. It was 8.45 before they were able to reach the college, where they found an immense audience, which completely filled the large hall, already assembled. His Grace took a seat in the centre of the front row of chairs, with Mrs. Schultz on his right, the Lieut.-Governor being unable to be present himself and Rev. Father Chartier, rector of the college, on his left, the archbishops, bishops and visiting clergy distributing themselves with some prominent laymen and their wives on the front rows.

After an overture by Professor Salé's orchestra, the Rev. Father Chartier, rector of the college, made a touching address in French, in which he compared the re-appearance of a bishop in the widowed church of St. Boniface to the resurrection of the widow's son at Naim. Then Mr. Lucien Dubuc read an address in English. This was followed by a charming chorus, with appropriate solos, especially written for the occasion. "Le Fils de Ganeion" was staged in a dramatic manner by the following caste:

The Emperor Charlemagne... Jos. Leclair  
Count Amaury... Aime Cinq-Mars  
Gerald, his son... Adrien C. LaRiviere  
Ragenhard, saxon chief... Antoine Gingras  
Charles, Roland's son... Joseph Poirras  
Duke Nayme... Achille Rousseau  
Radbert, a monk... Lucien Dubuc  
Noelbold, saxon noble... J. sené  
Richard, old squire to Roland... H. Hogue  
Geoffroy, lord at court... Raoul Tasse  
Harde, lord at court... Fortunat Lachance  
Theobald, page to Count Amaury... A. Jovial  
Lords, Pages, Servants.

We have nothing but praise for the youthful actors whose names we give above. Each one took his part well, and we are not disposed, where all did so admirably well, to single out any for special praise.

Between the second and third acts Mrs. Schultz graciously presented a beautiful bouquet to His Grace.

At the close of the performance Archbishop Langevin replied to the two addresses, first in French. He thanked the venerable rector of St. Boniface college and the students for the kind words they had said of him. "This college is the most important of our Catholic institutions," he said, "it is a bulwark, a citadel, wherein the highest religious teaching is supreme, and wherein also all sciences are honored. What we have seen this evening proves with what high lessons and noble sentiments the incomparable masters who direct this college, form their pupils for the future. My dear boys," said His Grace, "you act Charlemagne and play his part very well. I remember that when a banner was sent from Montreal to Lourdes, it bore the image of a beaver—a rather dangerous (compromettant) animal just now (this was an allusion to the Castor party in the province of Quebec), somebody then remarked that when that banner would reach Lourdes the French would think there were none but beavers ('Castors') in Canada. Well, on seeing what we have seen to-night, the keen appreciation with which Charlemagne's noblest ideas have been received, one would think there were none but Charlemagnes in Canada. The execution of the play has, indeed, been masterly. The actors showed much intelligence, and they spoke French with a purity of accent that is greatly to their honor. We felt that the Jesuits were continuing the glorious traditions of the seventeenth century. My very dear boys, by all means act well the part of Charlemagne, but above all prepare yourselves for the reality. If we had in Canada one Charlemagne, we should not be so embarrassed as we are now. Many of our political leaders have studied the very same models as you, many of them have repeated magnificent sentiments similar to those to which you gave utterance to-night. But where are the Charlemagnes? Where is the man on whom all our hopes can be centred? Diogenes of old, searching with a lantern in broad daylight for a man who would have the same difficulty in finding a man nowadays. Where is the man to be found? People try various expedients; but where is the man who will arise and say: 'Come to me all you who want justice and right? Pray that God may send us some real men, such as He sends when He wills. I hope and trust, nay, I believe that you will be worthy of the great defenders of our country. We have generous men here; but the great trouble is not here; here we are overwhelmed; the saviour must come from elsewhere. Prepare yourselves to help us, to help your country, in order that you may become real heroes—men of principle—who will know how to behave, not according to circumstances, but according to conscience.'"

Finally, His Grace broke off into English, saying: "I must add a word in English. The fact that the young man who read the English address is a French-Canadian proves that English is taught in this college. To our enemies we can show the success of this college in the university of Manitoba. In this university we may remark two men, who take a leading part in its management, and who appear with

honor among the others, I mean Father Drummond and Father Cherrier. There is another who is thoroughly at home in that work, Father Cloutier. Now these gentlemen come from that province of Quebec which is said to be so inferior to other provinces. Yet they could hold their own against all comers. However, we have another answer to our maligners, and it is the success of our Catholic students of St. Boniface college. My dear boys, I thank you for this success: you make me proud of you, as the late venerable archbishop used to tell me he also was proud of you. You had likewise, quite recently, the testimony of Lord Aberdeen who, when he visited this college last year, said that, winning laurels from competitors of other colleges, you were a great credit to Catholic education. Once more I thank you and your venerable rector, and I call down the blessing of God upon this house." The audience dispersed at 12.30 a. m.

### The Catholic Foresters' Soiree.

Wednesday evening again found His Grace in the college hall this time on the invitation of the St. Boniface Court of the Catholic Order of Foresters. A most enjoyable programme, consisting of vocal and instrumental selections and a dramatic performance, was carried through without a hitch, and that it was thoroughly appreciated by the large audience was conclusively proved by the rounds of applause which the performers received, and the hearty bursts of laughter which the comedy excited. During the evening Chief Ranger Cyr read an address conveying to His Grace the respectful congratulations of the Foresters on his elevation to the high office and an expression of their devotion. The Archbishop made a most eloquent and touching reply which we listened to attentively, and from the manner it was received it evidently went direct to the hearts of those present. We append a verbatim report of His Grace's reply, translated from the French.

The Most Reverend Archbishop answered as follows:

Mr. President, Reverend Fathers, Ladies and Gentlemen.—Mr. President, you are the second president of a Catholic society who comes before me as such. I was happy to receive the kind words of welcome addressed to me the day before yesterday by the dean of the past presidents of St. Jean Baptiste Society, and I am now glad to receive from the president of the Catholic Order of Foresters a prostration of devotion and attachment to the person of the first pastor of this diocese. When a general wants to secure a victory, he must, before leading his army to battle,

and it is with pleasure that I wish to pass in review our Catholic societies, for each of them is a faithful battalion that will be sure to obey the word of command. This address of yours is not commonplace, but full of meaning, remarkable not only for the fine way in which it is illuminated, but especially for its Catholic sentiments. You say you have faith in Catholic principles; this is a great saying, because it is the watchword of our day; this is precisely what we need—attachment to Catholic principles. We have no lack of attachment to religion, to the sacraments; but, attachment to Catholic principles not only in private but

IN PUBLIC CONDUCT,  
that is what is wanting, and how can I refrain from making an application of this great principle? Catholic principles are life-giving principles in the religious order, of course but none the less also in the social and political order. Catholic principles must be explained and applied. Thus, when I say that I count upon Catholic societies as battalions in the battle for the right, I mean that, if, at a given moment, the commander-in-chief was to say: "The Catholic principle in education is that we must maintain our Catholic schools inviolate, not half-Catholic schools, nor neutral, nor indifferent schools; then, in each Catholic society, there must be a faithful echo of this word; and if you, Mr. President, wish to give to your Catholic Order a high significance, and make it really useful to the church, this Catholic Order must immediately echo the words of the pastor.

Do not for a moment imagine that I will delight in compliments. For myself, I am before God nothing but

A WRETCHED SINNER.  
But, what I find important in your address is this declaration of fealty. I want Catholic societies to group themselves about me and be of one mind on this vital question. Just now it is the most important of all questions. Colonization is a great work; but it were useless to encourage it, if we had not Catholic education. Our enemies realize that, if once they can deprive us of Catholic education, they will fashion us into a

FLABBY, SPIRITLESS PEOPLE  
(une population avachie), without sense of duty, following its leaders like sheep. What I expect from Catholic societies is that, henceforth, no man will be able to present himself anywhere before Catholics without being called upon to state fairly and squarely whether or no he wants Catholic schools. This question must, I repeat, be stated squarely. I am not a politician, nor a diplomatist, but I love truth and am ready to die for it. Amid the plaudits of this day I am listening to the mutterings of the storm that threatens us. I am fully aware of its approach; but what gives me strength is the hope that every Catholic in Manitoba will understand and realize our present position. The question for each is: Are you, yes or no, in favor of

CATHOLIC SCHOOLS.  
If you are not with us, you are against us. Henceforth no subtleties will be tolerated. You must answer yes, or you are against us. This is what I expect of Catholic societies. What would be the use of calling ourselves Catholics, if our principles

were not reduced to practice? Take a lesson from our enemies: they take oaths, impious oaths, they swear to destroy us and our works. They understand each other thoroughly, and if they have to express an opinion, they are careful not to swerve from their oaths. In presence of such an example, would you have the face to prove false to your Catholic principles? Our misfortune in Canada is that many of our own people do not understand this, that we ought to be Catholics first of all.

Once more I cordially thank the President. I am happy to assure him that nothing could give me more confidence than such an expression of opinion. I congratulate the President on his having deserved the honor of being elected to his present position. I ask you to have your battalion ready for the fight against the foe. Remember, it is a question of our most sacred rights.

One word of congratulation to the young men who have given us so interesting an entertainment. With what skill and taste they have played their parts! How could I help loving a people who are so tactful in mingling the useful with the agreeable, in conveying most valuable lessons of conduct under the guise of a charming operette. Their musical skill is great; let them spread about them the spirit of harmony and concord. I congratulate the gentlemen from Winnipeg, who represent Catholic France among us (the Messrs. Bouche), and I was pleased to see another son of France (Prof. Sale) directing the orchestra. It will always be a pleasure to receive from France such examples of talent.

Ladies and Gentlemen, I am delighted with this charming entertainment. If I add that I do not forget Winnipeg, you must remember that I have special reasons to love the city across the water. God wished that, like the first bishop of St. Boniface, I should come first to Winnipeg, there learn first of all to understand its complex and conflicting elements, ultimately keep for it a large place in my heart, and thus be a connecting link between the two peoples; so that I am justified in saying that I am doubly yours.

Nearly all the prelates and priests from the east returned on Wednesday morning. Rev. Father Lacombe accompanying the C. P. R. station would make one think Winnipeg had become Catholic. His Lordship Bishop Grandin and priests from the west went home on Thursday.

### Archbishop Duhamel Thanked.

Catholics of the City Express Their Obligations to him. His Grace's Reply.

On Sunday afternoon, March 17th, a number of the leading Catholics of the city waited on Archbishop Duhamel, of Ottawa, at St. Mary's presbytery, for the purpose of paying their respects to His Grace and also to thank him for the hospitality he had shown the representative Catholics who went to Ottawa to attend the hearing of the school case, and to express the deep obligation the whole Catholic community in this country is under to His Grace for the assistance and support he is continually and constantly giving to their efforts to regain their educational privileges. Mr. N. Bawlf was the spokesman of the party and in a few well-chosen words explained the object of his visit. The archbishop in reply said he had only been too happy at being able to do the little he had done to accommodate their representatives. When he received them he felt he was receiving the whole Catholic population here whom they represent. He was glad to have the opportunity of assisting them in the presentation of their petition to the government.

In the course of a general conversation His Grace added that the petition for remedial legislation contained the signatures of certainly no fewer than two hundred and fifty thousand voters. He had not the slightest doubt that the majority amongst Protestants in Ontario and Quebec, and, he believed, in the maritime provinces would like to see justice done to the Catholics of Manitoba. These good people had a great respect for the law, and they would surely be in favor of putting the privy council judgment and recommendation into effect. He thought that a measure to give full justice to the Catholics would receive the support not only of parliament but also of a majority of the electors of the Dominion. The Protestant majority in Ontario understood that Catholics looked upon it as a matter of conscience to provide for their children (Catholic schools), also they felt that as Catholics were perfectly willing to pay for such schools they should be allowed to have them, and not be burdened with the support of schools they could conscientiously accept. His Grace further assured the visitors of his hearty approval and support in the steps taken by the Catholic minority in this province, and said they would have his earnest prayers for full and complete success.

The deputation having thanked His Grace for his kind and encouraging reception then withdrew.

### Diseases of Chest and Lungs.

The diseases are too well known to require any description. How many thousands are carried every year to the silent grave by that dreadful scourge, consumption, which always commences with a slight cough. Keep the blood pure and healthy by taking a few doses of Dr. Morse's Indian Root Pills each week, and disease of any kind is impossible. All medicine dealers sell Dr. Morse's Indian Root Pills.

## Church's Constitution

### SERMON BY ABB. BÉGIN AT THE CONSECRATION.

Fatherhood of Pope, Bishops and Priests—Blessings of That Perfect Society, the Catholic Church—Mastery Sketch of Leo XIII's Entering and Ubiquitous Zeal—The Church in Canada

My Lord Archbishop.—Nine months ago God called to Himself Monseigneur Tache, that illustrious athlete, that champion of the faith, who battled with such vigor for the defence of his flock. Who is there amongst us that has not admired his great soul, his generous sentiments, his strength of character, his boundless devotion, his love of justice? He died after faithfully fulfilling the design of God upon him, and when he yielded up his beautiful soul to the Lord, he could truly say: "I have finished my course; I have kept the faith."

His zeal was founded on devotion to the Immaculate Virgin. He had noble examples in his revered predecessor Monseigneur Provencher, in the older missionaries who had preceded him or been his companions, in his devoted clergy, in his own Order which has given us so many pioneers of the faith. His struggles darkened the last years of his life; but he was consoled by the thought that his church of the Red River had become a great tree, spreading its branches afar, that it could count upon the support of the entire episcopate.

My Lord Archbishop, you will walk in the footsteps of your predecessors. To-day you are setting sail in a vessel which bears with it the hopes of your flock. Continue; fear not; God is with you and will still the waves. You have invited me by a choice which, while it honors, abashes me with a sense of unworthiness, as the representative of His Eminence Cardinal Taschereau, who has always taken such a lively interest in missionary work. Many a time has His Eminence given expression to a wish to visit the Northwest; but the state of his health would not allow of his doing so.

The presence of so many archbishops and bishops, of such a distinguished gathering of clergy and laity, is not this a living photograph of the constitution of the Church, of the hierarchy that maintains doctrinal unity? Instead, therefore, of touching the burning question of the schools, I will speak of the divine institution of the Catholic hierarchy, and of the benefits it confers upon the world.

At a time when all the material force of

THE ROMAN EMPIRE  
was concentrated in one imperial city, Our Lord chose twelve poor, ignorant men, mostly fishermen. To them He said: "All power is given to me in heaven and on earth; going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world. Go ye into the whole creature, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. I shall ask my Father, and He shall give you another Paraclete, who will teach you all truth. As the Father hath sent me, I also send you. Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained. He that heareth you, heareth me; and he that despiseth you, despiseth me." This is wonderful language, full of authority. He gives His apostles the same power as He has Himself, the power, not to write books in which each may find his own belief, but to teach a definite doctrine; and, in order that the doctrine may never be changed, He promises the abiding assistance of the Holy Ghost. He identifies himself so completely with His apostles that He does not hesitate to say: "He that despiseth you despiseth Me."

Among these apostles He chose one called Simon, and to him He said: "Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed [My Divine Sonship] to thee, but my Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

Our Lord says these words to Peter alone. He builds only one church. He does not choose several apostles as the foundation-stones; he chooses but one. He withdraws his church from the instability which is inherent in all human affairs. Then, foreseeing the persecutions to which the apostles will be exposed, he tells Peter that He has prayed for him in a special manner.

THAT HIS FAITH FAIL NOT,  
and he, being once converted, is to confirm his brethren. Again he questions

Peter three times: "Simon, lovest thou me?" To which St. Peter answers modestly: "Lord, thou knowest all things; thou knowest that I love thee." And our Lord replies: "Feed my lambs; feed my sheep." He thus gives him jurisdiction over all the members of his flock, and henceforth there is to be but one fold and one shepherd. The Popes have inherited this authority over God's church.

On another occasion the Lord appointed also other seventy-two disciples (Luke X, 1), and he said to them: "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send laborers into his harvest." "And he sent them two and two before his face into every city and place whither He himself was to come."

Such is the divine constitution of the church, a mighty power, a constitution that cannot be shaken, because it rests upon God. St. Peter lives in his successors, the Popes who succeed each other in the Roman See, he lives especially in that doctrinal infallibility which has been bestowed on the Papacy. The Apostles have their successors in the bishops established by the Holy Ghost to rule the Church of God; they have the mission to teach and to feed the flock of God: "pascite gregem Dei." Finally, the disciples have been followed by the priests who everywhere labor for the harvest of souls. The priesthood, as well as the episcopate and the Papacy, is of divine origin. There is but one priesthood, of which the fullness is in the episcopate and the source in the Pope. The bishops depend on him, the priests on the bishops.

Here, therefore, are all the elements of

### A PERFECT SOCIETY.

On the one hand, we have the hierarchy teaching and directing; on the other, the faithful accepting that teaching and direction. This distinction is no bar to unity; all the members of this body are subject to the same Head and receive therefrom a salutary impulse. It is this religious society which St. Paul compares to the human body, the members of which, though united, have each their proper functions. Like an army in battle array, it has resisted all sorts of attacks; kingdoms and empires have fallen round about it; error goes on breaking up into fragments under the disintegrating influence of private judgment. The church alone is ever old and ever new, ever brilliant as the sun; she is ever growing, because she contains within herself a principle of supernatural life.

A society so admirably organized, teaching pure doctrine, must needs confer great benefits on the entire world. The Church is the home, the mother country of souls (*la patrie des ames*). By right, all nations belong to the Church; in point of fact, she wins them one by one. See how she civilized the barbarians of Europe, how she won to Christ the Indian tribes, especially those of what was formerly called New France, a territory comprising, besides our own Canada, a great part of the United States. The visible body of the Church covers the whole world; her soul breathes also in multitudes of persons apparently outside of the Church of Christ. It is for this church that Our Lord prayed that all might be one, as He and the Father are one.

Consider how admirable is the fatherhood of the Pope, the bishops and the priests. Brethren, you will find in your worthy Archbishop a guide and a true Father. It is this fatherhood that is the outcome of the hierarchical power. It is to be found, first of all, in the priest. He is

### A SPIRITUAL FATHER.

He brings forth spiritual children, whom he strives to sanctify. He loves the souls Jesus Christ has loved; he suffers with the souls with whom Jesus Christ has suffered; he embraces in his heart the whole of mankind, and accepts all the sacrifices such a comprehensive zeal inspires. The priest is a father, enlightening minds, strengthening hearts in charity. This name of father is given to him by children and grown-up people when they come to him in the tribunal of penance.

Go one step higher and you will find the bishop. He is the sentinel who must discover the enemy from afar. His pastoral staff preserves his flock from wolves, from religious indifference in neutral schools, where religion is a secondary matter, where it is not the greatest of all the sciences, the mother and mistress of them all. The bishop must see that the truths of eternal life be imprinted in the hearts of young children as on a phonograph. He must strengthen the middle-aged against the terrors of death. The union of the bishop with his church obliges him to guard his honor and to keep the deposit of divine doctrine. If he have not the zeal of St. Paul, he must have the charity of St. John, who used to say so tenderly: "My dear children, love one another."

Open the annals of our country. Have not our bishops been a principle of life to the nation? Have not our bishops of Quebec exercised a most

### BENEFICENT INFLUENCE

from the Atlantic to the Pacific, from the Mouth of the Mississippi to Hudson's Bay, sending missionaries, planting colonies, establishing schools? Throughout this vast territory have not summed their strength for the good of their flock and the propagation of the Catholic faith? O, Holy Church of God! What thanks do not these children owe thee! You have been a mother indeed.

Yet one step higher. The bishop, though a father toward his flock, is only a son with regard to the Pope, who sums up all the spiritual fatherhoods under which this wide world is partitioned off. He is the Father of all. What a noble mission! An image of the Divine Fatherhood is this work. Look at our present Pope Leo XIII. In his eighty-five years of age, and in his

teen years of forced reclusion, what zeal, what untiring energy he shows! Is there a single great problem that he has not solved in a very satisfactory manner? Is there any nation of the world that has not felt his benign influence? What has he not done for his own beloved, but sorely tried Italy? For France, which he is gradually bringing back to Christian views; for Africa and its enslaved millions, for Austria, Spain, Ireland, Belgium, Russia, Asia, Oceania, the two Americas, and in particular for the United States and our own Canada? Every interest is the object of his pastoral solicitude: individuals, families, workmen, history, philosophy, Holy Scripture, the schismatics of the east, and

### OUR SEPARATE BRETHREN

of the Protestant world have been appealed to. Like the father of the prodigal son he goes out to meet his erring children. Like his Divine Master, he says: "Other sheep I have, that are not of this fold: them also must I bring, and they shall hear my voice and there shall be one fold and one shepherd." Is there any king, with all his mighty armies, who exercises a civilizing influence comparable to that of the Pope? The Pope speaks; his voice, carried beyond all the frontiers that part the nations from each other, is listened to, meditated upon, respected not only by our own people, but by all the thinkers of all the kingdoms and states of this world, and everywhere it spreads the sweet message of peace, because it is the voice of the Chief Shepherd, echoing the words of Him who said: "Feed my lambs, feed my sheep." May our Canadian people ever preserve a loving submission towards the Pope, their bishops and their priests. This has been our strength hitherto; this will keep up the true national traditions; it is this compact union that will oblige our enemies—if we have any—to restore to us

### CIVIL AND RELIGIOUS RIGHTS.

Now, my Lord Archbishop, take possession of the See already illustrated by the virtues of your predecessors. God has spoken; you are the angel of justice on this day; and, while joy is in every heart, I seem to behold, in the heavenly Jerusalem, the great and immortal Monseigneur de Laval, first bishop of Quebec, with Bishops Provencher and Tache, with all the missionaries that have been rewarded for their labors in the Northwest. I think I hear them implore the Divine protection for your episcopate, asking for you graces of light, strength and tenderness. While you shall be blessing your people for the first time, we will ask Our Lord, we will ask the Blessed Virgin, we will ask St. Joseph, whose feast we are celebrating to-day, that your beloved people be always submissive, realizing ever more and more vividly that virtue and fidelity to duty are the great sources of happiness. We will ask that they be confirmed in the faith of the apostles, that your flock may ever shun the corruptions of the world. In this world all is fleeting, everything passes away; the truth of God alone remains forever. O Jesus! grant that, after a few years of trials patiently borne, we may all, pastors and flock, be one day happily united in heaven to praise thee for evermore.

### An Acknowledgement.

We are repusted by Mr. John Bawlf to acknowledge receipt, of \$50.00 from the C. M. B. A. Relief Association, being payment of the amount coming to him, as a member, on the death of his late wife. Mr. Bawlf is particularly gratified for the prompt manner in which his claim was paid, and we may add that punctuality in meeting its obligations is a characteristic of this valuable adjunct of the C. M. B. A. During the past year several members have been on the sick list for short periods, and in each case the sick benefit has been forthcoming. The association is evidently conducted on business principles, and with a good constitution, most liberal benefits, and small assessments, is bound to progress.

### Prayer to St. Joseph.

We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in Heaven most powerful deliverer, graciously come to our aid in this conflict with the power of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the holy church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily and happily, and so enter into the everlasting bliss of Heaven. Amen.

An indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII, August 15th 1889.)

### Ignorance That is Knowledge.

Free to Sandy.—Who paid for championing O'Donoghue's cause?—His conscience, which was free.