

ONTARIO  
OTTAWA, ONT.  
COMMUNION R. ROOMS

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 12.

WINNIPEG, SATURDAY, DECEMBER 31, 1904

\$2.00 per year  
\$1.50 if paid in advance  
Single Copies 5 cents

## CURRENT COMMENT

We wish you a truly happy New Year. May 1905 bring you nearer to God. Take one or two solid resolutions, and renew them every month, for instance on the first Friday or the first Sunday of each month.

The Peruna faker is still at work, displaying a picture of a nun supposed to belong to an unnamed institution in one of the United States. There is no such nun. The fraud has been exposed over and over again. When first this pasty-visaged bogus nun appeared in a Winnipeg paper, one of the judges of the supreme court said to a Catholic: "I see your Sisters are qualifying for the Gold Cure." "How so?" said the Catholic friend. "O, because they are taking Peruna, which is half alcohol." This percentage may be a slight exaggeration but it is quite certain that the intoxicating element in Peruna is what ensures its vogue. Taking Peruna is a respectable excuse for tipping.

Abbot Gasquet's revelations with regard to the way in which the question of Anglican Orders was revived are such as could not have been made public during the late Pope's life. Leo XIII, filled as he was with burning zeal for the reunion of Christendom, trusted too implicitly in the good faith of our separated brethren of the Anglican persuasion. Thinking that they were all as earnest and sincere as Lord Halifax seemed to be, the Pope had first thought of writing a personal letter to the Archbishops of Canterbury and York, inviting them to come into the one true fold and submit to the successors of St. Peter. Fortunately Abbot Gasquet intervened in time, representing to Leo XIII, that, given the present dispositions of the Anglican hierarchy, such a step would be unwise. The Holy Father was at first astonished, but soon yielded to the evidence furnished by one who knew England well.

A few weeks ago it was announced that the Rev. Dr. Burtzell, a famous priest of the New York diocese, was the only priest in America who had witnessed in Rome the definition of the Immaculate Conception in 1854. Dr. Burtzell himself thought this assertion too sweeping and said there were two other survivors, Mgr. Cannon, of Lockport, N.Y., and Rev. Dr. McGovern of Chicago. Now a fourth has turned up, Rev. L. J. L'Etourneau, C.S.C., of Notre Dame University, who writes to the N.Y. Sun to say that he was present and heard the words of Pius IX. as he defined the Immaculate Conception. There may be several others.

This paragraph is written with a quill pen. A hundred years ago such a remark would have been considered otiose, since everybody then used the time-honored goose or swan quill. Nowadays, barring His Majesty the King, the clubs in the west end of London, and most of the colleges in England, few people think of using a quill. This particular one—a gift from the Manitoba Free Press to its patrons—"was made in England from a wing feather of a Canada Wild goose taken last spring with many others in the vicinity of York Factory, the historic trading post of the Hudson's Bay Company, some six hundred miles—as the wild goose flies—due north from Winnipeg on the shore of Hudson Bay." We quote from the neat, quaint, charmingly printed and illustrated booklet, "A Quill from a Canada Wild Goose," which our esteemed contemporary wraps round each of its very welcome Christmas gifts. When the Free Press chooses to be nice and kind it is delightfully so. Last year it presented "A Gopher's Tail," accompanied by an illustrated booklet containing the Cree Legend of the gopher. The year before, the Free Press sent round to each of its friends a real, though of course very small, sack of Reindeer Pemmican, made at Fort McPherson, 65 miles within the Arctic circle, and 2,978 miles northwest of Winnipeg. But this grey goose quill is the best idea yet evolved from the brain of him who excogitates these

yearly Christmas presents. We should not wonder if the spreading of so useful a gift among so many favored readers were to produce a run on quill pens. For rapidity and smoothness there is nothing equal to them. In fact the highest praise advertisers can bestow on a steel pen is that it has a "quill-like action."

Now that the Jubilee of the Immaculate Conception, promoting, as it did, historical research, has brought into prominence the first great defender of that doctrine, the Venerable John Duns Scotus, there is some talk of pressing for his canonization and our Irish contemporaries are perhaps a trifle too sure of his Hibernian origin. They should not forget that the English claim him as a native of Northumberland and the Scotch even point out the village of Dunse in Berwickshire as his birthplace. As a matter of fact, however, very little is positively known of his life, though his works are still so famous among Catholic scholars, that is to say among half the learned men of Christendom. But the very surname, "Scotus," is a strong point in Scotland's favor. True, there was a period in the Middle Ages when the generic term, Scotus, was applied to Irishmen as well as to Scotchmen. That is why the other John Scotus, of the ninth century, was differentiated by the term, "Erigena" (a native of Erin). But that period was long past when, in the latter part of the thirteenth century, the Subtle Doctor appeared. Then Scotchmen alone were called Scoti, and Irishmen were known as Hiberni.

The French Jesuit fortnightly review, the "Etudes," of the 5th inst., has a curiously interesting article on "The true representation of Our Lady of Lourdes," wherein Joseph Leonard sifts all the evidence, direct and indirect, as to the appearance and dress of the Blessed Virgin in those memorable apparitions of 1858. The direct evidence comes from Bernadette herself, the indirect from those who questioned her and took notes of her answers. The thorough and minute analysis of these answers shows how difficult it is for two persons to agree on the details of what they hear, although all agree as to the broad fact of the apparitions. It is curious also to observe how Bernadette herself, during the twenty-one years she lived after the apparitions, forgot several minor details. One conclusion, however, stands out clear from all these historical researches: no satisfactory statue or picture of the apparition has yet been produced. The distinguished Lyons artist, Mr. Fabisch, cross-questioned Bernadette until he thought he had a faithful picture in his mind's eye, but when his statue was finished—that statue which has since been copied all over the world—although the parish priest of Lourdes thought it perfect, Bernadette, being asked if it resembled the Apparition, replied with inexpressible energy, "Not at all." Having been pressed later on to say what were the chief defects of the statue, she said, among other things: "Our Lady did not throw her head back, to look up to heaven; she simply raised her eyes." When Bernadette was at death's door, she was shown a photograph of another statue of Our Lady of Lourdes. She looked carefully at it, closed her eyes, remained a few moments in recollection, made an expressive gesture with her head, and said, "It is the least objectionable" (C'est la moins mal). Then she added: "I don't know why they represent the Blessed Virgin thus: I have always said that her head did not lean back in that way; that is not the way she looked up to heaven." On another occasion Bernadette said: "Mr. Fabisch's statue cannot be compared to the Apparition; the posture of the Apparition was quite natural."

The points clearly made out by Mr. Leonard in his article are the following. 1. The light, which preceded the Apparition and remained for a few moments after the figure had disappeared, was white, soft and yet extremely brilliant. Bernadette says it was so much brighter than the sun that, when the supernatural light disappeared, she felt as if she was in the dark, though the air about her was flooded with spring sunshine. To somebody that asked her

why she rubbed her eyes after each vision, she replied: "I felt no fatigue; but the impression on my eyes was that which we receive on passing from bright sunshine to a dark place." She insists that the light which surrounded the Apparition was not at all dazzling. 2. The Blessed Virgin appeared to be very youthful and small of stature. Bernadette is quoted as saying at different dates: "not quite my height," "not taller than I," "perhaps a little taller than I"; but the first assertion made the first time she was officially interrogated ten days after the first vision, is more probably correct, the two other assertions being quoted by unofficial persons. Now Bernadette was then in her fifteenth year and notably short for her age, so much so that one of the three physicians who examined her on the 27th of March, 1858, said, "She does not seem to be more than eleven years old." When Bernadette was asked, 21 years after, if she remembered having said, "She is my age," she answered: "I do not remember having made the comparison, but she appeared very young." What makes the extreme youthfulness of the Apparition still more evident is the way Bernadette describes the voice. She says it was "sweet and fine," (douce et fine) and the French word "fine," when applied in popular language to a voice, always means a child's treble. 3. The beauty of the Blessed Virgin's face was such that when Bernadette was questioned about it she seemed to enter into an ecstasy, and said one would have to go to heaven to see anything like it. Once she was shown a collection of pictures of the Blessed Virgin. As the Madonna of St. Luke passed before her eyes, she quickly put her hand upon it, saying, "There is something there," and presently she added, "But no, it is not that." As to the other pictures she viewed, she said: "The face of the Lady was white as wax, long and inexpressibly graceful." She found fault with the statue of the Grotto of Lourdes because "it did not seem young enough nor smiling enough." Mr. Fabisch, the artist mentioned above, after a long conversation with Bernadette, said: "The details given by this young girl represent an ideal so pure and so lofty that they suffice to prove that the beautiful vision she saw was from heaven." 4. The eyes, blue and always open, seemed to look at all the vast crowd which assembled around Bernadette during her visions. 5. A white veil on the head fell over the shoulders and the elbows along the sides almost down to the feet. As to the stuff of which the white veil and dress seemed made, Bernadette often said that nothing she had ever seen could compare with it. When a piece of tulle was shown her, she admitted that it was less unlike the tenuous texture of the Apparition's robes than any other fabric. A blue girdle, wide as Bernadette's two hands, was crossed at the waist and fell in front in slight folds. The dress, created at the waist, fell down to the feet, of which only the toes appeared, uncovered, except by a yellow rose on each foot, and the roses, which seemed to be fastened to the hem of the dress, were far brighter than gold. 6. The hands were stretched forward and downward as in the Miraculous Medal, or interlaced, or joined palm to palm and pointing upward. The fingers were interlaced whenever Bernadette recited the rosary. Then the Apparition, placing its own rosary between the thumb and first finger of the right hand, shoved each bead along just as Bernadette did, keeping time with her, but not moving its lips. 7. The rosary held by the Apparition was very long, reaching down to the knees, with a large cross at the end. The beads were large and white on a yellow chain, with much space between each bead. When the hands were stretched out or joined, the rosary hung from the right wrist.

To these details so carefully examined in the "Etudes" we now add others collected from the reminiscences of the aged Provincial of a religious order, who saw and questioned Bernadette soon after the apparitions. Somebody let her see a collection of Raphael's ma-

donnas, beautiful paintings, no doubt, but after all mere Italian peasant women. Bernadette exclaimed: "You ought to be ashamed to show me the Blessed Virgin under that aspect." Then some German madonnas, more delicate, more ethereal, were presented to Bernadette. She said, "O, those are beautiful, but they are not She (Mais ce n'est pas Elle)." However, Carl Muller's Immaculate Conception pleased her very much. A commercial traveller from Lyons was showing her his samples of the finest white goods, in order to get an idea of the whiteness of Our Lady's garments. Bernadette's only comment on each sample was, "whiter than that." Finally the drummer turned up the costliest specimen in his trunk, with "there now" (Eh bien, voilà!). And on her replying again, "O, whiter far than that," he exclaimed: "I represent the best house in the world; evidently She did not get her dress from us." When the Provincial who relates this was about to be introduced to Bernadette, the wise old nun who had charge of her and who feared she might become vain, begged him not to show any admiration. "Please don't do like the English Bishop, who, seeing Bernadette imitate the Blessed Virgin, fell down before her on his knees, so that the parish priest had to take him by the waist and make him stand up." Thanks to this careful training Bernadette preserved her simplicity and humility to the end. Describing the Apparition she said: "It was brilliant, brilliant more brilliant than the sun, for when it was gone and I turned to the sun, the sun seemed black, and yet the Apparition did not even make me wink."

Father Widdowson, S.J., of Edinburgh, replying to an attack on His Order by a notorious and noisy anti-Catholic bigot named Primmer, thus challenges that worthy to the ordeal of proof, as many of his kind have so often before been challenged in vain. "Mr. Primmer offers to prove from Jesuit works that the 'end justifies the means.' I will be eternally grateful to him if he will let me have proof secretly of just one Jesuit teaching it. If he will I can procure one or two thousand pounds—really useful to me just now—the reward offered long ago for such information—offered to any one who can do the trick—and as yet unclaimed!"

Sometime ago we had occasion to correct one of our city contemporaries for speaking of La Verendrye as a Huguenot. The editor explained that his correspondent or contributor (we forget which) had meant Radisson, whom most Protestant historians claim to have been a Huguenot. But now comes Miss Agnes C. Laut and demolishes that claim. In her recently published book, "The Pathfinders of the West" (Radisson, La Verendrye, Lewis and Clark), she says in a note to page 41: "The fact that Radisson confessed his sins to this priest (Father Poncet) seems pretty well to prove that Pierre (Radisson) was a Catholic, and not a Protestant, as has been so often stated." Miss Laut's testimony is all the more valuable because she is so manifestly accurate and faithful to facts, and because even those who think that the possession of the true faith may warp the judgement can have no quarrel with her, for she professes attachment to no creed, in fact the very idea of things infinite and eternal does not seem to have taken hold of her mind; to her mind the greatest of all things is "illimitable reaches of prairie and ravine.... wealth waiting for possessors, an empire waiting for the nation builders." Though Radisson was not much of a Catholic (he does not appear to have been much of anything but an adventurer), yet he never professed Protestantism.

## Clerical News

Rev. Father Vales, O. M. I., of Fort Alexander, came in last Tuesday and returned on Thursday.

Rev. Mr. Yunker, a German sub-deacon, arrived here lately to labor in this diocese, and will prepare for the higher orders.

Father Walter Sidgreaves, S. J., of the Stonyhurst Observatory, has been awarded a gold medal by the Louisiana Purchase Exposition for his spectroscopic work as shown in the astronomical section.

Rev. Father Claude, C. R. I. C., of St. Claude, came to the city last Tuesday and returned on Thursday.

His Grace the Archbishop officiated at Wolseley on Christmas Day and returned to St. Boniface on Tuesday, bringing with him, besides his secretary Rev. Dr. Trudel, Rev. A. Munro.

Rev. Father Campeau, came in from St. Eustache on Monday, accompanied by Rev. Father Plante, S. J., who had sung two High Masses and preached at Eli.

Rev. Father Carriere, S. J., assisted Rev. Father Rocan at St. Elizabeth last Sunday.

## Persons and Facts

The Casket, published in that enthusiastically Scottish district, Antigonish, chronicles the fact that, at the banquet in the Scots College in Rome on St. Andrew's Day, "the conspicuous and essential feature was the haggis made in Scotland and sent by lightning express to the Eternal City."

Five years ago the population of Winnipeg was 42,000; to-day it is estimated at 80,000.

The 140,000 Americans who have come to Western Canada during the past five years include 35,000 heads of families; they brought with them cash and settlers' effects totalling \$43,000,000.

The year 1905 begins and ends on Sunday, so that this year will have 53 Sundays. Easter falls almost as late as it can—on April 23. The latest it can fall is April 25. This occurred in 1886, but will not occur in the twentieth century. St. Joseph's Day falls on the second Sunday in Lent and takes precedence of the Sunday office, a very unusual thing in Lent. The feast of the Sacred Heart, the latest of all movable feasts, falls on June 30, the last day of the month of the Sacred Heart. St. Patrick's Day falls on Friday; St. George's and St. Andrew's on Sunday. St. John the Baptist's on Saturday. All the six Sundays after Epiphany come before Septuagesima, and there are only 24 Sundays after Pentecost.

The editor of the N. Y. Freeman's Journal says he once complimented a Croatian priest on his fluency in Latin. "It would be strange," said he, "if I did not speak Latin with ease; it is my mother tongue. I never heard any other language spoken until I left home to go to school. It was the only language of our little village. It is a strange fact, not generally known, that in parts of Croatia Latin has never ceased to be the common language of the people. When I went to college the Austrian authorities required me and the other students to speak German."

Saturday, 3rd December, was the 750th anniversary of the election of Nicholas Breakspere, the only English Pope, to the See of St. Peter. The Thames Valley Legitimist Club celebrated the day by an excursion to the village of Bedmond, where the illustrious Pontiff was born.

Miss Edith Boxer, having taught school one month at Burnside, returned to her home in this city last week.

Miss Antonia Charpentier and her brother, Armand, left on Thursday to spend New Year's Day with their family at Grafton, N. D. Miss Maria Charpentier, a nurse in St. Boniface Hospital, will join them on Saturday.