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ST. PIE LETELLIER

For the feast of All Saints, two Jesuit Fathers came to help Father Jutras. Two thirds, at least, of the congregation approached the Holy Sacrament. One of the Fathers preached at High Mass on All Saints, on the "Communion of Saints" and helped us to understand, or rather to realize better, how this Communion exists in the church. Next day he made an earnest appeal to us all to assist the poor souls in Purgatory, by our prayers and sacrifices.

Mr. and Mrs. Jos. Parent have lately had the great grief to lose their second daughter from consumption, and now three of their other children are ill with scarlet fever.

Mrs. Cadioux, of St. Pie, is very ill but we trust she will recover.

Mr. Bellavance has become bankrupt, we are sorry for this, and hope he will be able to weather this misfortune, and open his general store again.

The Gray Sisters, are paying us their annual visit, collecting for the St. Boniface Orphanage, we hope they will be well encouraged for their noble work.

The Misses D'Eschambault have come home from an extended visit.

Mr. Louis Gagnon has sold his farms, and had an auction sale last week. He is now moving to the village, having rented Mr. Desrosier's house. Mr. Gagnon will spend the winter at Letellier, and look around to find some business to suit him. He is tired of farming.

Mrs. Desrosier has left us to join her husband at Thibaultville. She will be missed in the village but will no doubt visit Letellier from time to time, as two of her married daughters reside in the parish, and one of her sons is our baker.

Several farmers of St. Joseph have lost horses from glanders and Mr. Lemire of St. Pie has been even more unfortunate than others, being obliged to have all his horses, ten in number, shot.

Miss Minont, of Kenora, is visiting her aunt, Mrs. Gagnon, and other relatives in this neighborhood.

STARBUCK ON EARLY CHRISTIANITY.

Sacred Heart Review.

The correspondent says:—"Early Christianity, so far as we know anything about it, was a reaction by the powerless in worldly things against the powerful."

Here we have this writer's evident animus towards Christianity, the disposition to represent it as growing up, one hardly knows how, out of some obscure root, embodied under the half-fictitious name of Jesus of Nazareth, until at last, about the middle of the second century, it comes more distinctly into view, under the government of the body of bishops.

This style of talk might have been more effective fifty years ago, when the Tubingen school was still in its prime, which accommodated the first history of the Church to an 'a priori' theory of Hegelian philosophy.

This began by putting the whole New Testament, except Jude and Revelation, into the second century. The fourth Gospel it put as late as A.D. 170.

Soon, however, reflection began to show the absurdity of governing history by theory, instead of theory by history. As soon as the spell of the Hegelian

formula was broken (which is of value in its place): "First Indifference, then Antagonism, then Reconciliation," scholars began to find themselves at liberty to draw conclusions according to evidence.

Thus left free, there was a rapid reversion towards the original dates. The critical school, as represented by Adolf Harnack, while still clinging to some of the old opinions, now puts almost the whole of the New Testament into the first century, and even dates many books earlier than tradition has done. Such an approach of the critical to the original school would have been thought almost impossible a few years ago.

Professor W. M. Ramsay of Aberdeen, the eminent archaeologist, began by putting the whole New Testament bodily into the second century. However, the farther he carried archaeological and historical, and geographical research, the more flagrant he found the contrast between the atmosphere and conditions of the New Testament and those of the second century. He has ended by replacing all the New Testament books in their original dates, not under any doctrinal or ecclesiastical pressure, but under the pressure of three different orders of facts, concurrent in results. He evidently agrees with the learned Quaker scholar, James Rendel Harris, that "the Catholic traditions have an obstinate way of verifying themselves."

Indeed Renan himself, who began by disbelieving the very existence of Jesus Christ, ended by presenting a figure of him, which, however distorted and defiled by the sickly and purient sentimentalism of Parisian semi-atheism, evidently rests upon the reality of the majestic original.

Here then, whatever scope any one may choose to give to the legendary imagination of the first Christians, we are in full possession of the original archives of the Christian religion, written during the first two generations after the Ascension, from their early specifically Jewish form, as found in the first chapters of Luke, and of Acts, in St. James, and in the Revelation, through the half-rabbinical half-Hellenic style which St. Paul's intermediate position made it expedient for him to use, to the Platonizing tone which St. John thought best to employ when the Greek philosophy began to be powerful, and dangerous, in the Church, and needed to be met on its own ground, partly for refutation, partly for assimilation. We have, besides, the serene simplicity of Peter's first epistle, breathing an atmosphere of undisputed ascendancy.

Then we have, almost before the canonical writings are completed, the non-canonical namesake of St. Barnabas, Clement, the Teaching of the Twelve Apostles, Ignatius, Polycarp, Quadratus, Aristides, Hermas, Athenagoras, Diognetus, Papias, Hegesippus, Justin Martyr and Tatian, and others, until, with the Catholic bishops Irenaeus and Hippolytus, and the Montanist presbyter Tertullian, we are fairly ushered into the light of the third century. If anybody, with all this accumulation of evidence, will still have it that we enjoy only a dim half-conjectural knowledge of early Christianity, he seems to be reserving certain nooks of assumed obscurity, to which he may retreat if pressed by disagreeable facts. There are many details of the early Church as to which

we are imperfectly informed, but the essence of original Christianity is distinctly enough before us.

Was the Church originally a conspiracy of the poor against the rich and powerful? What else can be meant by calling it "a reaction" against them?

The Church might have been a reaction against the powerful in one of two ways.

It might, in the first place, have been a secret league, like some of our Anarchist sects, for the overthrow of the wealthy by using all convenient opportunities of fomenting disorder, in the hope of securing a larger share of good things out of the general chaos.

I need not say that the early Church was anything rather than such a confederacy. In the exultation of the new deliverance, there were undoubtedly incipient stirrings of disorder, but these were promptly checked by the Apostles. St. Paul bids believers remember that the constituted authorities, although heathen, and although often evil men, were God's own delegates for the maintenance of social order, and exhorts Christians to give the Emperor and his viceroys no occasion to suspect them of seditiousness. St. Peter says: "Submit yourselves to every ordinance of men for the Lord's sake: whether it be to the King, as supreme, or unto governors, as sent by him for the punishment of evil-doers, and for the praise of them that do well. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

During the three hundred years of persecution, as we know, no rebellion is ascribed to the Christians, while robbery was accounted by them a mortal, and by the rigorists, a hardly remissible, sin.

Again, the Church, leaving the world to go its own way, might have required all her own neophytes, at baptism, to surrender their estates, and to renounce all eminent rank.

Of this, too, there is nothing, except in peculiar crises of the cause. The Saviour enjoins a free communicativeness of soul, and indignantly denounces the contemptuous indifference of Dives towards Lazarus as worthy of damnation. Yet, as we see in St. Luke xvii., 7-10, the Lord assumes that even the Twelve might have servants, and land, and cattle, and in Chap. xxii., 35-37, recognizes that there might be inequalities of means among them. Yet St. Luke is precisely the one that brings out most distinctly the communistic side of the Gospel. Nevertheless, in speaking of the temporary socialism of the Church of Jerusalem, he emphasizes the fact that it was purely voluntary, and shows that it was transient, soon mentioning "the poor of the saints," as distinguished from those who had no need of help from abroad.

St. John also, as we know, did not take the Virgin to an apostolic phalantery, but "to his own home." As the son of the prosperous business man, Zebedee, and friend of the High Priest, he was probably of abler means than some of his brethren, even had he not been the son of the Virgin's kinswoman.

We will consider some additional facts.

Charles C. Starbuck.
Andover, Mass.

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"We do!"

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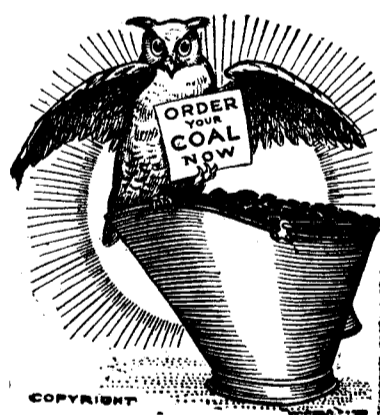
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Dr. J. R. JONES, M.D. &
Dr. WM. ROGERS, M.D.

Consulting Staff Surgeons:

Dr. W. S. ENGLAND, M.D.,
Dr. J. H. McARTHUR, M.D.,
Dr. E. MACKENZIE, M.D.

Attending Physicians:

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Ophthalmic Surgeon:

Dr. J. W. GOOD, M.D.

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Dr. G. A. DUBUC, M.D.,
Dr. A. J. SLATER, M.D.

Isolated Ward Physicians:

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