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Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of:
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of:
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent.
Wednesdays in Holy week.
Thursdays.
Fridays.
Saturdays.
Ash Wednesday.
The Ember Days.
The Vigils above mentioned.

Do you agree with the Catholic Bishops that I with the Roman Church?—St. Ambrose [A. D. 385-397].

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TO GLADSTONE IN THE PRESENT CRISIS.

Great heart, God keep thee safe, while round thee now The conflict deepens, and the fight grows hot. While traitor friends alike with open foe Reveal their malice in each new framed plot.

And tyrant Tories, driven to dire straits, Fling off their flimsy masks of methods fair And scowling in thy face their murderous hate, Would fain incite their hordes to slay thee there.

Our prayers go out for thee for added power, That, like to him who fought God's fight of old, Thy sun may not go down till victory's hour Has crowned thy hero lock with radiant gold.

That Faith's strong arm aloft thine own may hold Till vanquished foes bear witness to thy power. And juster lawson Britain's page enrolled Be History's tribute to thy latest hour.

Not only Erin waits with bated breath, The outgrowth of those early toils years, For freedom's hearts in every land on earth, Beat strong in union with thy hopes and fears.

And need from kindred souls of loving praise, Shall crown thee victor whatsoever the end Thou dauntless bearer of that torch whose rays To every land on earth shall yet extend.—Eva Cyrens Timmis, in Chicago Inter Ocean

SERMON BY REV. FATHER SINNETT.

Delivered at St. Cuthbert's Church, Portage la Prairie.

"He hath made the dumb to speak—St. Mark Chap. 7:—What a blessing it is to know when to speak and when to be silent."

In the gospel as read on this day, we find our dear Lord performing an act of Charity—for such was His daily occupation. Leaving Tyre the gospel informs us that the Saviour of the world journeyed to Sidon. Now a glance at the map and by measuring the same we find that Tyre was situated on the Mediterranean Sea about 22 or 23 miles south of Sidon. Tyre had its name from a Hebrew word signifying "rock" as the place was strongly fortified. Sidon which was 22 or 23 miles north of Tyre and received its name on account of the occupation of its inhabitants—as Sidon means a "fishing station. Of those two ancient cities not even the names remain, as they were the work of man, they have followed the ways of man, they have returned to dust.

Sidon reached its greatest material prosperity about 1,500 years before our Lord or about 3,304 years ago, and fell in 351 before the coming of our Lord. From the beginning of the Christian era the faith of Christ was taught and practiced in Sidon, for we read in the Acts of the apostles chapter 27, that as Paul had appealed to Caesar to Caesar he must go and as a prisoner was taken to old Rome under the care of one Julius, "and the day following he came to Sidon, and Julius treating him courteously permitted him (St. Paul) to go to his friends and to take care of himself." Tyre, the wealthiest and most important city of Phoenicia, on the Mediterranean coast, founded by the Sidonians had likewise taken up the faith, for we are told, in Ecclesiastical history, that in the year 324 Eusebius dedicated a Cathedral in Tyre. In recent years, that is in 1874, the plot of land upon which that cathedral stood was purchased by the German government, and part of the old cathedral has been brought to light; has been excavated.

Such, dear Brethren, were the Tyre and Sidon through which the Redeemer of the world passed His mission of love: healing the wounds of the body that He might come in contact with the wounds of the soul; for the received maxim holds good here; "that the imperfect is on account of the perfect."

Let us consecrate this morning to investigate the great blessing God has conferred upon us by giving us the use of our tongue and secondly our ingratitude by turning our tongue against our Benefactor. We do so urged on by a pious curiosity in order to find out fresh material from which we may mint men and more abundant love for our divine Lord.

We are told by wise men that when we are about to begin a work of importance we should ask ourselves three questions. "What—why—how. What am I about to do? Why do I thus act? and how shall I effect my purpose—these three questions may find their application in every moment of a Christian's life, especially in the moment of prayer: for example, before my prayer,—what am I to do? why do I pray? how present myself before my God! my Saviour? If we ask ourself what is the great vice of the tongue? the reply will come that in the language of St. James, the great, misfortune, the great vice of the tongue is, "Detraction." In chapter 3rd, verse second, he says "if any man offend not in word, the same is a perfect man." We thereby perceive what an idea St. James had of detraction when he placed a word uttered by the tongue as holding

us back from earthly perfection. Now detraction means a drawing from or taking from and is defined as "an unjust violation of the game or the good estimation which others entertain about the life and morals of an absent person by words or signs." And first as the tongue is immediately connected with the heart and brains, nature would seem to point out the simple duty of the tongue: to give forth the words as taken in by the ears, eyes or other senses and the impression left passed on to the brains and treasured up in the heart. It is the sacred duty of the tongue to watch over the action of the brains and heart and only report accordingly. Imagine not that this is something easy, it is far from it, and because it is of the first importance, and because it is at the same time most difficult, the Royal Prophet David in Psalm 140 begged the Lord "set a watch, O Lord, before my mouth: and a door around my lips "To be convinced of its importance we need only open our Catechism to learn that he who speaks otherwise than according to the interior word tells a lie against nature, and therefore highly sinful. For it is natural for man to speak the truth, nor can he tell a formal lie without effort fear of being found out, and shame when found out and a certain violence against nature. As man cannot imitate the sound of animals without great efforts and long application, because it is unnatural, so he cannot lie about his neighbor without effort and doing violence to nature. The wickedness of detraction may be felt by the earnest prayer of David. "Set a watch, O Lord, before my mouth and a door around about my lips."

What is detraction! It is depriving man as far as in you lies of all he has of worth in this life—his good name. It is the act of a coward—your friend in your presence, but you being absent speaks against you in secret. The idea of detraction is admirably brought out in Ecclesiastical chapter 10 when he compares the detractor to a serpent. "If a serpent bite in silence he is nothing better than bieth secretly." It is an injury to man. Now man may be injured in two ways—openly and secretly—openly as by some violence; secretly as in theft—Man may be injured also by words this is called contumely and he not present this is called detraction; detraction is not absolutely secret but it is relative, that is it is secret in reference to the person about whom you speak. How this vice hateful to God and man alike may happen in four different ways directly 1st when we impute a false crime to a person in this case it is properly calumny, 2nd when we increase his sins by exaggerating his faults, making mountains out of hills; 3rd when we reveal the secret crime of our neighbor; 4th when we declare and repeat by implying bad motives to good deeds—indirectly 1st by denying the good works of our neighbor, 2nd by wickedly observing silence, when silence equals detraction.

Now, dear brethren, after considering what the great vice of the tongue is, let us advance one step and see "why" detraction is so hateful and in doing so lay down a few principles, admitted on all sides, which principles may guide us in our words in respect of our neighbor. And first: all direct detraction is of its very nature a mortal sin. It is a mortal sin because it is against justice and it is a greater crime than theft because it deprives (man) our neighbor of a greater good then depriving him of his riches—"He who steals my purse steals trash but he who filcheth my good name steals which not enriching him leaves me poor indeed."

Common sense likewise tells us this, because without a good name life is a failure. Holy Scripture comes to our aid and in chapter 22—verse 1—of Proverbs says "a good name is better than great riches, and good favor is above silver or gold" and in chapter 24—verse 9—of proverbs "the detractor is the abomination of men."

I have said that detraction is a mortal sin—for 1st detraction is effected by words but words as words cannot be hurtful, but since they are conventional terms they mean something in the mind of the speaker and hearer. In sin of the tongue very much depends upon the interior disposition or intention of the speaker. Now what is the intention of the detractor? It is to ruin his fellow creature in his good name, and man clings to his name as much as to his possessions. The primary notion of detraction is directed against man's good name wherefore he who speaks with this intention seriously affects man's reputation: but to affect or tarnish the reputation or good name of a fellow being is serious, because St. Thomas says among the temporal things a good name is the most precious, since for the want of a good name man is impeded in

his freedom of action and greatly restrained in his material progress. It is for this reason we are told in Ecclesiastical chapter 41 verse 15 "take care of a good name for this shall continue with thee, more than a thousand treasures precious and great. A good life hath its number of days, but a good name shall continue forever."

Therefore considered in itself abstraction made from all circumstances, detraction is a mortal sin. 2nd. It is a mortal sin from testimony of ancient writers, St. John Chrysostom said: "He who gives himself to detraction, serves the devil; detraction begets hatred, quarrels, dissensions, suspicions. It makes enemies, troubles the peace of families and brings forth disunions." St. Augustine wrote because it is voluntary it is wicked. "You have taken your seat to speak against your brother. It is not suddenly nor by surprise that a word against your brother has escaped you, but you took a seat, it was with leisure and with reflection you spoke ill of him." St. Bernard wrote "Among all detestable things that come forth from the mouth of man we must count detraction."

Reading over another testimony of St. John Chrysostom we imagine he is writing for our times. He says: "It is certainly ridiculous to say a word to another and to say to that person 'do not say this to any one.' Are these words not common in our own days? Yes, as common as every cup of tea sipped throughout this fair Dominion.

Detraction condemned by the authority of the Church—the First Council of Arles decreed that he who had detracted one of the faithful should be deprived of Holy Communion up to the moment of death,—and the Second Council: that the detractor be excommunicated until the hour of death. Finally by the authority of Holy Scripture—I take the reference in Holy Scripture almost at random. And first the Book of Wisdom, chapter first verse 11, "refrain your tongue from detraction for an obscure speech shall not go for naught, and the mouth that belieth, killeth the soul." Ecclesiastical chapter 19—verse 10: "Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it may not burst thee."

Psalm 100—verse 5—"The man that in private detracted his neighbor, him did I persecute."

Proverb 4—24—"Remove from me the farward mouth, and let detracting lips be far from me."

Ecclesiastical 10—20—"Detract not the king, nor even in thy thoughts, and speak not evil of the rich man."

Proverb 24—9—"And detraction is the abomination of man."

Proverb 24—21—"My son, fear the Lord and the king, and have nothing to do with detractors."

Countless other texts may be named but with these we reason thus: What Holy Scripture condemns, we are to condemn.

But Holy Scripture condemns the detractor therefore we are to condemn the detractor. There cannot be a doubt that we are to condemn those things which God has left on record to be against His will since conformity to God's known will is perfection such as may be reached on earth. And for the second part that Holy Scripture condemns detraction, I need only pass over the texts I have read. Whence the mind of God on detraction is plain. The gravity of detraction is to be considered not so much from the inordinateness of the crime which is revealed as from the greatness of the loss which our neighbor may suffer in consequence of our words or actions. Hence, if the detractor be a person of high social position known and reputed as a serious man more weight is given to his words, than if he were of no authority, and therefore greater scandal is given, and therefore greater will be the difficulty to repair the loss sustained. We may now pass on and consider the third question we proposed to ourselves that is "How" God wishes us to employ that great gift of speech. I need not look far for an example, how we are to employ our tongue; the gospel of this day furnishes us a remarkable one. After having freed his tongue Jesus charged him to tell no man but instead of keeping silent, the cured man began to sing forth the praises of His Benefactor. The more Jesus charged them the more they published the miracle. Oh! this is ever the language of gratitude to make known the Benefactor—make Him loved as much and by as many as possible. In this world perfection consists in conformity to the will of God and the proper use of His gifts. What a gift is not the gift of speech! and the gospel of this day informs us that he whose tongue was freed appreciated the gift yet we have reason to believe that he could speak but imperfectly, for we are told that the "string of his tongue was loosed and he spoke right."

Have we always spoken "right" or is it necessary for Jesus to come and lay His divine finger upon our tongue in order that we too, may speak "right" of God, of our neighbor, of ourselves. Have you ever been ill? yes—doubtless, what were the first words of your physician? Probably they were, show me your tongue? Why so? Because from the state of the tongue he has a fairly correct notion of the nature of your disease, and its gravity—so likewise show me your spiritual tongue and I shall have a fair notion of your spiritual state—examine your tongue in the mirror of your conscience—examine your tongue on your words, against charity, examine your tongue on detraction for detraction is a vice detestable alike to God and man. How much joy is not the tongue capable of. By the tongue we sing the praises of the Almighty; by means of the tongue we may make known our most secret thoughts and desires, announce the truth, make known virtue and its

(Continued on page 3.)