

Lethbridge Notes

Rev. Father L. Van Tighem, who has been here in Lethbridge for 18 years, left last July, together with the Right Rev. Bishop of St. Albert, to attend the Chapter of the Oblate Fathers at Liege (Belgium). The Rev. Father will return from Europe in January. For some time it was uncertain whether he would return to his parish, but notification was recently received that he will return in January. During the absence of Rev. Father Van Tighem, Rev. Father Paul Kulawy, O.M.I., brother of Fathers Albert and William Kulawy, O.M.I., of the Holy Ghost Church in Winnipeg, administers the parish of Lethbridge. This Rev. Father is the right man in the right place. Owing to his knowledge of many languages, he is able to satisfy all his parishioners.

Every Sunday Father Kulawy preaches in English, Slavish and Italian. Occasionally he addresses the congregation also in French and German. Besides that the Rev. Father is now learning the Hungarian language and understands the Galician. As the Father is only one year in the country, everybody is astonished at his success in learning so quickly and correctly the English language. Let us hope that Father Kulawy, after the return of Father Van Tighem, may stay here for good. There is lots of work for two priests here. Next spring Father Van Tighem intends to start the new church building. Our present church, although the biggest in town, is evidently too small for the ever increasing Catholic population of Lethbridge.

JOS. MURPHY.

St. Pie Letellier Notes.

Rev. Father Pierre Jutras left for the Province of Quebec last Monday, after spending two or three weeks with his brother, our parish priest.

Miss Jutras, who for the last year has kept house for Father Jutras, returned to her native province with her other brother. Miss Jutras will be regretted in the parish.

Miss Florina Jutras has again taken her aunt's position at the presbytery.

Some of the young people are zealously selling tickets for a raffle, the proceeds of which will go towards paying for the handsome ornaments lately bought for the church.

Things are not so lively as they would be if there were more wheat moving, but no grade and no price yet keep things back.

There was considerable damage done to the harvest in this neighborhood by rust.

Three of our boys have lately entered St. Boniface College. First Donat Manseau; then Mrs. J. Proulx took her son Arnaud to St. Boniface, and last week Mrs. Saurette escorted her youngest son to the College.

The elections are beginning to be talked about. Mr. Lariviere and Mr. Cyr are holding meetings galore.

The weather is continually dull although little actual rain falls.

A Catholic judge and his wife from our neighboring state across the line, being at Mass at Letellier lately, charmed the congregation with their musical talent.

Mr. Dumont, a respected widower residing close to our village, has found for himself a consort, a widow of St. Jean Baptiste.

A PICTURE OF LAZINESS.

We publish as a curiosity the following class exercise written quite lately by one of two brothers who hail from North Dakota and are studying in St. Boniface College. The professor of rhetoric had merely indicated the subject under the heading given above. The writer applies it to his brother. Those who are familiar with the Latin and French classics will recognize in one passage a reminiscence of Virgil and in another an imitation of Scarron.

Six o'clock! The bell rings, this bell which the night before, inviting us to go to bed, sounded so sweet and melodious, and which now brings to our ears a dull and discordant sound as it disturbs our peaceful slumber. At the first sound of the bell I jump out of my bed and immediately commence to dress. About five minutes after I look over towards Edmond's bed. There he lies in blissful ignorance that the bell has ever rung, thus proving that Horace told a falsehood when he said that a troubled conscience could not enjoy

peaceful sleep, because not a word of his exercise was done.

But here his slumbers are rudely broken by the Father, who, while passing, pulls his toes. Edmond opens his eyes and makes a motion to get up. On seeing this the Father passes on, but hardly has he taken two steps when Edmond is as sound asleep as he was an hour before the bell rang. The Father wakes him up a second and last time.

After the great mystery which then happened before my eyes, I will avow henceforth, O ye gods! that there is nothing impossible on this earth. I have seen, without dying of surprise, I have seen—future generations—you cannot believe me—Ah! I almost think that my eyes have deceived me—I have seen him with a supernatural effort pull one foot out of bed. He puts on a stocking, sometimes two, and lies down on his bed again. The first bell rings. Edmond wakes up for the third time and begins to grumble at the Fathers, who, as he says, expect a fellow to dress in five minutes. He looks at the water and shudders as he thinks how cold it is, and remembering that he took a bath a week or two before, thinks that is enough washing for any reasonable man. The last bell rings before he is half finished grumbling at the Fathers or dressing himself.

In a great hurry, caused by the Father, who promised to give an hour's silence to the last one out of dormitory, he pulls on his shoes, snatches his coat and collar, forgetting his necktie, rushes down half the stairs and falls down the rest of the way, as some one, a little more lazy than he is, comes down behind him and steps on his untied shoe-laces. Then during the morning prayer he finishes dressing, sleeps during the spiritual reading and half the study which follows. But here, in his slumbers, behold, Father Chossegros, most severe, seems to be present before his eyes and to ask him for his exercise, which he should have done the night before. Then alas! How sorrowful Edmond looked! How changed from that Edmond who, the day before, having on Leo's baseball glove, was playing in the yard. Ah, tremble, thou lazy child. Thy punishment shall be severe and when on Thursday morning thou shalt be sitting before the just judge, thy name shall be inscribed in the infernal book and thou shalt be condemned to two hours at hard labor in the jug. Here he awakes with a start and swearing that the exercise is five times too long for any man, he scribbles down half a page of barbarisms and solecisms, thinking that an English word with an "us" at the end of it is good enough Latin for anyone. Ah! but do it well, thou personification of laziness, and save thyself from the chastisement which will follow. Here a happy thought comes to his mind. He asks Leo for his exercise, copies it in the fifteen minutes before Mass, making a few faults here and there and when class time comes he collects the exercises, puts all the others between Leo's and his own so that the professor, correcting his first and Leo's last, will have time to forget the points of resemblance between the two exercises, and next morning he is congratulated on the good work he has done.

Then he is asked his lessons, and with his book open on his desk he manages to say them without a mistake. But remember that a day shall come when, seated before the board of examiners, thou shalt pass thy examinations according to the work done during the year and that the Blessed Virgin will not come and open a book before your eyes. Therefore 'esto vir,' be an American man; not a lazy Canadian.

ST. MARY'S ACADEMY.

The meeting of the former Children of Mary, which was announced in the various churches last Sunday to be held at St. Mary's Academy, was well attended, considering the inclemency of the weather. December 8th was chosen as the date of a grand reunion of the members. Among those present were: Mrs. Brydges, Mrs. Holroyd, Misses I. Barrett, I. Barrett, L. Beecher, A. Haverty, M. Guilmette, L. Chevrier, I. Guilmette, B. Kavanagh, E. Boxer, Y. Cauchon, B. Marrin, N. Marrin, M. Buran, M. Bernier, R. Bernier, W. Green, A. Bourbeau, A. Roy, K. Gagnon, M. Carroll, A. Courtney, A. Barrie, G. Laughman, S. O'Connor, C. McPhillips, A. Sullivan, Z. Keroack, M. Gagnier, E. Kemball, K. Sullivan, V. McIlroy, M. Kemball, M. Dusseaux.



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HOW THERE MAY BE MANY MEDIATORS.

Mr. Jones: "Christ is pointed to as the only mediator."

Father Lambert: "If He be the only Mediator in every sense of that word St. Paul was wrong when he wrote to the Romans (Chapter 15-30): 'I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost that you help me in your prayers for me to God.'"

Here St. Paul asked the Romans to be mediators of intercession, to intercede for him to God. When you ask your neighbor to pray for you, you ask him to mediate, intercede for you to God. You do this, certainly, without prejudice to the mediatorship of Christ. The father who besought our Lord to cure his sick son was a mediator between our Lord and the son—a mediator of intercession. Job was a mediator when God said: "My servant Job shall pray for you; his face I will accept, that folly be not imputed to you, for you have not spoken right things before me, as my servant Job hath." (Job 42-8.) Here Job was appointed a mediator of intercession. Every Catholic who knows his Catechism will tell you that Christ is the only Mediator of Redemption, yet all who pray for us may be called mediators of prayer or intercession, and that those who mediate in prayer, for us should do so through Christ's mediation.

The Lutheran confession of Wittenburg gave a clear and correct statement of the doctrine in these words: "If we mean a mediator of prayer, every good man is another's mediator through Christ, because it is every man's duty to recommend the salvation of others by prayer to God."

We quote this not that it affects our conviction in the least one way or the other, but because, being Protestant teaching, it may find a lodgment in your understanding. For the same purpose, we will quote the Protestant Bishop Montague, who says, in his Antidote: "I do not deny that the saints are mediators, as they are called, of prayer and intercession—they interpose with God by their supplications and mediate by their prayers." This Protestant expresses the Catholic doctrine as clearly and succinctly as did the Wittenburg Lutheran confession.—N.Y. Freeman.

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