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doctrine, pervading the whole of the New Testament, the writings of the Fathers and Doctors of the Church in the earliest times which is the distinguishing mark of the Christian Religion. "The Son of Man," declared, "is not come to be ministered unto, but to give his life a redemption for many."

It is my blood of the New Testament which shall be shed for many for the remission of sins." The inference therefore clearly is that, if Sir Conan Doyle is right and his spirits are to be believed, the Saints and Martyrs have believed a lie and have died in vain. And God looked on and allowed this thing to be done, knowing all the while that some centuries later the disillusionment would come! Is not this mode of reasoning utterly self-destructive? For who will hereafter believe in and love and honor a God who assented to such a deception, who allowed a new civilization, involving the shedding of oceans of blood and of tears, to be built upon a falsehood—upon a misconception which could so easily have been avoided or been put right?

And how comes it to pass, we might further ask, that while any soldier boy, translated to the spirit-world, discovers this fact and finds ways and means of communicating it, the saints and great religious teachers of mankind have never found it possible to do this—are allowing their disciples and followers to continue propagating what they now know to be a falsehood?

Is it necessary to carry the argument any further? Does it not refute itself—hopelessly and utterly? Does not that other striking text of Holy Scripture which Sir Conan Doyle so flagrantly distorts in his book disclose to us the real source of his "New Revelation"?

He admits there that we have to deal sometimes "with absolutely cold-blooded lying on the part of wicked, or mischievous intelligences." We must not therefore, he says, believe every spirit but "try the spirits" whether they be of God. But the text goes on to say: (1. St. John IV, 1. Prot. Version) "because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye heard that it should come; and even now already is in the world." I doubt very much whether Sir Conan Doyle would have quoted this text had he taken the trouble to look it up in the New Testament.

How appropriate, in view of such despicable perversions of truth, is the solemn warning of the Apostle St. Paul: (I. S. Tim. VI, 20, Prot. Version.) "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith."

To be continued.

## CATHOLICS AND SCHOLARSHIP

### The Necessity of the Training of the Intellect for the Knighthood of Heaven, and Earth's Citizenship

(By Thomas O'Hagan.)

M. A., Ph. D., Litt. D. (Laval), L.L.D. (Notre Dame).

The Mission of Catholic scholarship is to spread Catholic truth through the medium of Catholic letters. Its field is within the activities of the whole human mind: history, science, criticism, philosophy, art, poetry, and bibliography. Wherever Catholic truth enters Catholic scholarship must have a place and clear the way. Catholic scholarship holds the torch up to the footsteps of history and we trace accurately its course; it directs the mind of the student of philosophy and he understands the process of truth; it sheds light on the dreams of poet, painter and sculptor, and we understand the conception and import of art; it enters the laboratory of science and we understand the physical universe.

How important is it not then that all Catholics should realize and fully comprehend the real and true mission of Catholic scholarship. How important is it not that our centres of learning should be centres of scholarly fellowship where research and investigation will bear the richest and ripest fruit, and where the mere froth and show of superficiality will not count nor have any place in the serious purpose of studies.

The great sacrifices which the Catholic Church has made in America for Catholic education merits every commendation. Its religious have builded and toiled without money, and without price. No donations or bequests of any account have ever come to them as presents or been dropped into their laps. Silently and unobserved they have builded, educated and fashioned the Catholic mind of the country. And so we have today in the United States and Canada a great series of Catholic universities, colleges and academies linked in the unity of one purpose: the training of the mind for the knighthood of heaven and the citizenship of earth.

But now that we have passed through the formation condition in our building of Catholic education a new and important duty devolves upon us. As yet we have done but little for letters, little for permanent Catholic scholarship.

The demand of today is for scholarly Catholic works marked by research. The scholar of every creed and no creed outside of the Catholic Church has generally an open mind and is ready to weigh evidence. He may lack Catholic instinct but he has a mind ever probing for truth. Let us present to him this Catholic truth—not controversially, not with acerbity but with all the clearness and fairness and frankness of Catholic scholarship.

In this direction assuredly there is a great Catholic work to be done. Go to any of the great secular universities—a Cornell, a Harvard, or a Yale, and you will see what a dearth there is of Catholic works on the shelves of their Reference Libraries. What Catholic works for example have we to offer the student of research in Mediaeval history? What works have we to offer on the important subject of the great forces that have made Christian civilization through the centuries? What works have we to offer on the genesis of Christian Art, and the inspiring forces that have fashioned the poetry of every land from the Tiber to the Thames?

You may answer that even if these Catholic works were forthcoming they would not get a place on the shelves of secular libraries. Not so. You will find Janssen's History of the German People, Pastor's Lives of the Popes and Cardinal Gasquet's admirable and scholarly volumes dealing with Henry the III and the Church in England, and Henry VIII and the English Monasteries in nearly all great libraries of the secular universities.

The cry indeed today is for Catholic scholars to do research work and embody the result of their investigations in book form. This is where Catholic scholarship up to the present has failed in America. What have we to show—to present to the student of research in America as the result of Catholic scholarship save the Catholic Encyclopedia and Dr. Gilmary Shea's historical works? The late Brother Azar-

as had the temperament of the scholar and the true judicial mind of the student of research and had he lived would have no doubt left behind him great and scholarly works of enduring value. He had but entered upon his great life work when the finger of God touched him in death. The work that this humble Brother of the Christian Schools has left us are indeed in the beauty of their artistry, literary judgments and fine sympathy but an earnest of what he would have accomplished had his life activities extended into the years to come.

I have been amazed during my Dante research work of the past year to observe how little has been done by English speaking Catholic scholars to make the world's greatest poet known to the Catholic mind. I do not know of a single translation of the Divine Comedy into English by an English speaking Catholic scholar. Rev. Father Hogan, D.D., of Maymouth College, Ireland, has given us a very acceptable life of Dante with a word as to the works and genius of the Florentine Poet. But the translators' and annotators of Dante in English have been almost entirely non-Catholics.

The question arises: Are we Catholics trifling our time away—chasing literary bubbles? Are our Catholic colleges and academies keyed up to the true ideals of genuine Catholic scholarship and the need of building up schools of Catholic history, criticism, and letters? If we simply gabble our way through the classical course of some Catholic college with not a hint of knowledge of the place of the Catholic church in the historical and literary activities of the world—with no knowledge of its inspiration in art and letters how think you can we as Catholics properly represent in the world around us the beneficence of that church which has stood for truth and enlightenment in every age, and despite of true sensation remains today as the guiding force of true civilization and progress.

"Let there be light!" should indeed be our motto. We need this every where—in our schools, in our homes, and especially in the sanctuaries of our Catholic journals. Ignorance behind a Catholic journalistic pen should not be tolerated for the Catholic journal is a teacher and a teacher, too, of Catholic truth. Catholic journalism is

therefore an office of the highest intelligence and the Catholic public, and this includes all Catholic scholars and students, rightfully look to the Catholic Journal for guidance and instruction especially in things intellectual.

It would be well for us then to abandon all self-sufficiency, all adulation and get down to hard work. Let us make manifest the good name of Catholic scholarship and not leave to non-Catholics the task of discovering Catholic genius whether it be in the domain of science, art or letters. Let us be assured that one great Catholic book of distinction will do more for faith and the triumph of faith than an unceasing chorus of misdirected flattery.

**New Code.**—Under the new Code of Canon Law indulgence attached to pious objects are no longer personal as they formerly were. Canon 827 declares that rosaries and other objects of piety cease to be indulgenced only when they are destroyed or sold. One can, therefore, now lend one's rosary beads, crucifix indulgenced for the Way of the Cross, etc., without the loss of the indulgence attached to them. When they are given the indulgences can be granted by the person upon whom they are bestowed.—(Extracts from Canons 922 to 936.)

**Wanted team of good horses** age not over twelve, not less than 1200 lbs. Will pay cash.

Write or phone to John Reiter, ANNAHEIM, SASK., giving description and price.

**WANTED**  
good GENERAL BLACKSMITH for a prospective town in the St. Joseph's Colony. Cath. Church and School in town, district well settled. Germ. Catholic preferred. Address offers to St. Peters Bote.

**TEACHER WANTED** for the Palm School District No. 2529 at Grosswerder, Sask. Must have 2nd or 3rd class Sask. certificate. Duties to commence April 1st to the end of Dec. Apply at once to Jos. Schachtel, P.O. Grosswerder, Sask.

**WANTED** a good honest lady for housekeeper. Good salary. May eventually become my wife. Children are no obstacle. My age about 50, Farmer. A good home for the right party. Please write to M. P., c-o St. Peters Bote, Muenster, Sask.

**When looking for LAND** see me. I can sell you land at all prices and on the terms you want.

A. J. RIES, ST. GREGOR.

### Farm For Sale

1/4 Sec., 2 1/2 mile from Bruno, Sask., 85 acres cultivated, large acreage open for cultivation. Good house, 14x21, and Barn. Price \$4,000. Small cash payment and easy terms. Call or write to J. M. Ludwig, BRUNO, SASK.

**FARM FOR SALE**, quarter Sec., 1 1/2 mile from Bruno, 80 acres cult., large acreage open for cultivation, 2 buildings on farm, good water-supply. Price only \$3600. A small cash payment and easy terms. Call or write to Otto Schoen, BRUNO, SASK.

### Seed Barley for Sale

About 1000 bu. of Seed Barley for sale, \$1.00 a bushel if taken from place. Apply to Victor Mueller, close to school house on south side of road, ANNAHEIM, SASK.

### All kinds of Fish Cheap.

Lent is here and everybody needs fish. You cannot buy fish cheaper anywhere else than right opposite the depot on the corner.

P. Hackett Muenster, Sask.

### Mr. Farmer:

Did you insure your buildings against loss of fire? **Do it now!** Do you wish protection against loss of your mare at foaling? **Take a Policy covering this risk.**

Do you need Capital for further investments? **Call or write me for a Loan.**

What about a Life Insurance Policy for the protection of your investments?

I have a number of good farms for sale with very low cash payments and on easy terms. Call at my office when in Bruno and get acquainted.

Otto Schoen, Bruno, Sask.

### SPARKS FROM THE ANVIL

(Special for St. Peters Bote.)

Thus at the flaming forge of life  
Our fortunes must be wrought;  
Thus on its sounding anvil shaped  
Each burning deed and thought!  
LONG FELLOW.

—Over two thousand years ago there was a great world power called Rome. Just as we now say "Britannia rules the waves," so at that time people said "Rome rules the world." Just as there are people everywhere that now speak English, so at that time everyone spoke Latin. When Rome still was at the height of its power and glory, there lived in Rome a wise and learned orator, Cicero, by name. He wrote many beautiful things; among many, a treatise on Friendship, and one on Old Age. Learned as he was, however, he didn't know English; but then you couldn't blame him, for this language was still non-existent. Otherwise you may be sure, he would have learned it. —We are told that long after he had passed the age at which, according to Dr. Osier's theory, he should have been dead and buried, he began the study of Greek, and learned it so well that he wrote it like a native.

—On one occasion this brilliant orator began one of his wonderful speeches with the words: "O tempora, o mores! Ubinam gentium sunus!" Now I'm not going to translate it for you, but tell you how one of our modern high-school boys would render it: "Great Scott! What's next! Where in the world are we?" This brings me to what I started out to say. A despatch from Harrisburg, Pa., on the 11th of this month says that the spectacle of a cow strutting about the by-roads of Pennsylvania all lit up after July 1, was denied the public by action of the prosaic state legislature to-day. An amendment to the vehicle light law provided that every cow on the road between the hours of sunset and sunrise would have to carry a light—presumably both head lights and tail lights.

After passing the second reading

the legislature threw the bull and the cow out.

—What is the Grand Orange lodge going to do about this? Will it take any action on the matter?

—That despatch reminds me very much of a story I heard some time before the war about certain farmers in Russia. During a great drought the cows were unable to find any green grass. All grass had been shrivelled up by the hot sun, and there was very little even of that. These farmers had a bright idea. They tied green, magnifying glasses over the cows' eyes, and then let them out of the barns. Such a joyful bellow as these cows indulged in, and such capers they cut; just like in spring when they are let out into the open for the first time. Some scheme, eh!

—A leading society woman in the States says of the fashions nowadays: "The present mode of woman's dress is no dream but a horrible nightmare. Is it not a pity that there are not enough staunch women in the world to stand like a stone wall against such an outrage."

—"Yes, but every one else does it." Pshaw! Do we deserve the name of Christians when we offer incense to the god of fashion? Was it thus those preserved the faith in the first centuries during persecution?

—It is not enough to consider our danger and avoid that which may affect us personally, but we must avoid being a danger to others. No one has a right to put temptation in the way of any man.

—A few minutes' repair on that machine now, will save a few hours lay-off next summer when you are busy.

—An old man, who had been a printer in his young days, used to say that youth might be compared with a comma, manhood to a semicolon, old age to a colon, to which death put a period.

—To every man is given the opportunity to do something worth while.



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