

Northwest Review.

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CURRENT COMMENT

Father O'Dwyer hit the nail on the head last Sunday when he attacked that spirit of worldliness which even among Catholics tends to supplant the true Christian spirit. He suggested the ensuing fortnight as a period of spiritual preparation for the great festival of Christmas. Worldliness is made up of inordinate love of pleasure, love of show, pride and vanity. The only way to overcome these consequences of original sin is to be more fervent and sincere in prayer and the reception of the sacraments. The practice of hearing Mass every day, if one can, is a great help to the simple, true, inner life, and one of the best means of preparing for the joys of Christmas.

In reporting the recent canonization of the 11th inst., the cablegrams blundered in their usual way. First, they gravely informed us that Pope Pius X. "canonized and blessed" Alessandro Sauli and Gerardo Maiella. What they should have said was that he canonized the Blessed Alessandro and Gerardo. The Pope does not bless those who are beyond the reach or need of earthly blessings; he simply declares that they deserve the title of "Blessed." This is what is called beatification, not "beatification," as one of the city dailies printed the word. Beatification must precede Canonization; the former allows the faithful of one country, or the members of one religious order together with the laity who attend their churches, to honor and venerate the person who has been declared "Blessed;" the latter (Canonization) extends this honor and veneration to the whole Church. Both Alessandro (Alexander) Sauli and Gerardo (Gerard) Maiella (generally called) were beatified, or declared "blessed," many years ago.

Alessandro Sauli belonged to one of the noblest families of Lombardy. His early piety was wonderful; even as a boy his heart-stirring sermons wrung tears from the eyes of a pleasure-seeking crowd. Entering the Congregation of the Regular Clerks of St. Paul, commonly called Barnabites, founded by Antonio Maria Zaccaria, who was canonized by Leo XIII. in 1897, Sauli became its Superior General at the early age of 32. This was in 1565. Five years later Pius V. made him Bishop of Aleria in Corsica. That island was then in a most deplorable condition. Not only were the people as much in need of instruction as the people, but the people themselves had abandoned their towns and cities and lived like savages in the forests and mountains, for they were a prey to the terrible corsairs that infested the Tyrrhenian Sea. Bishop Sauli visited, consoled and instructed all his scattered flock, encouraged them to rebuild and inhabit their towns, to drive back the pirates, to lead truly Christian lives. He reformed and organized the clergy, winning all hearts by his self-denial, his eloquence and boundless charity. So great was the fame of his virtues and spiritual conquests that he was known all over Italy as the Angel of Peace and the Apostle of Corsica. Tortona and Genoa asked him to be their bishop, but he would not leave his poor and struggling diocese till Gregory XIV. obliged him to accept the bishopric of Pavia in 1591. He died the next year, Oct. 11, 1592, and was beatified by Benedict XIV. in 1741.

Less striking in the eyes of the world, but far more wonderful to those who knew him, was the career of Gerard Majella. He sanctified himself in the humble duties of a lay brother in the Congregation of the Most Holy Redeemer, in which he lived during the lifetime of its founder, St. Alphonsus Liguori. Although he had no part in the government of this zealous and fervent order, he is the first, after its founder, to be canonized. His heroic virtues were equalled only by his extraordinary gift of miracles. Even if a severe historical criticism were to eliminate half the supernatural events of this holy lay brother's life, enough would remain to prove that, at the end of the eighteenth

century, a period of blatant scepticism, the power of working miracles still engorged in the Church of Christ. The many pious Catholics who of late years have read the marvellous story of Blessed Gerard Majella will take it as a matter of course that he is now declared a Saint and can therefore be publicly venerated in any church or chapel in the world.

Another mistake of the cablegrams in question is the assertion that canonizations are "so rare in these recent times that this is only the second that has been held since 1870." This is at least the fourth solemn ceremony of canonization since 1870. There was one in the early eighties; there was a second, when the seven Servite founders and three Jesuits were canonized, in 1887, at the time of Leo XIII.'s sacerdotal jubilee; there was a third in 1897, and we think there have been others, though we cannot just now verify the exact dates. Perhaps some of our Catholic exchanges, better provided with books of reference, would kindly fill in the gaps. But we have said enough to show how inaccurate the Rome despatch to the daily papers was.

Then, is there not a marked inconsistency, not to say contradiction, between these two extracts from the same despatch? (1) "The Pope, in the full pontifical costume, was carried in the sedia gestatoria with his historic fans. His robust figure and handsome head showed thus to the best advantage, and when he entered the church it was impossible for the authorities to repress entirely an outburst of loyalty from the assembled multitude, who cried 'Long live Pope Pius!'" (2) "The Pope, preceded, surrounded and followed by guards of the court and high prelates, looked pale, fatigued, and less robust than a year ago."

The illumination of St. Mary's church, the Cathedral, the Immaculate Conception Church and the Church of the Holy Ghost, on the day of the Jubilee, the 8th inst., was very beautiful. So was the illumination of the whole town of St. Boniface. It was a splendid act of faith.

The "Casket" of December 8 publishes an important letter and article by Rev. Dr. Alexander McDonald on the Holy House of Loreto. The letter was originally written to "The Dolphin" for publication, but the editor of that periodical, although not publishing the letter, yet replied to it. "The Dolphin" for July had said with a lofty generalization not based on fact: "It has long been conceded that the legend of angels carrying the holy house of Nazareth to Dalmatia may easily be recognized as an early version of a very natural occurrence." Now, the whole history of the long controversy about the Holy House of Loreto does not justify any Catholic editor, much less so learned a priest as the editor of the Dolphin, in dismissing with such a phrase as "it has long been conceded" the very respectable history of the famous shrine. That history is examined critically at considerable length, in the Catholic Dictionary, and the weight of evidence seems distinctly in favor of the legend. As to the new explanation, suggested at a Catholic Congress in Germany three or four years ago, that a wealthy family of the name of De Angelis may have procured stone from the Holy House at Nazareth and may have had it placed in the wall of a chapel they were building at Loreto, and that their name may have lent itself to the popular interpretation that the house was carried by angels, Dr. McDonald says that all this is pure conjecture. "There is nothing easier than to conceive of such things,—and nothing more futile or fraught with hazard." Assuredly, if such a work had ever been undertaken at Loreto, some record of it could hardly fail to have been preserved, and, in spite of all researches, renewed three years ago, no such record has been found.

As Wordsworth's famous line implicitly professing belief in the Immaculate Conception, has frequently been quoted

during the recent jubilee, and as all Protestant selections from that great poet studiously exclude the sonnet in which that line—"Our tainted nature's solitary boast"—appears, we reprint the entire sonnet here. We find it in "The Poetical Works of William Wordsworth—First complete American, from the last London Edition—one volume—New-Haven: Peck & Newton, 1836," under the heading "Ecclesiastical Sketches, in a series of sonnets," in Part II, under number 18 with the title "The Virgin."

"Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heavens blue coast,
Thy image falls to earth. Yet some, I ween,
Not unforgiven the suppliant knee might bend
As to a visible form in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene."

How a man whose make up was a mixture of Puritanical bigotry, pantheistic love of nature, dreamy theories of popular government and well meaning love of virtue and of a personal God, could have penned so Catholic a sonnet is one of those marvels that can be explained only by an overruling Providence. The Protestant touch in "not unforgiven"—a weak apology for prayer to the Blessed Virgin—points to our wonder at the doctrinal exactness of the first eight lines.

Clerical News

On Thursday, the 15th inst., a number of Father Lee's clerical friends foregathered in his hospitable home at Oakwood, N.D. to celebrate his installation as pastor of that flourishing parish.

Rev. Father Enfrin, F.M.I., of Carter, Man., is temporarily in charge of the Church of Our Lady of Lourdes, Minneapolis, filling the vacancy caused by the death of Rev. Gabriel Andre. This is a French Canadian parish, where all the preaching is in French. Father Enfrin is no stranger to the parish, for he preached a mission there last spring. He has recently been giving retreats to the Little Sisters of the Poor in St. Paul and Minneapolis.

Last Saturday Rev. Father Portelance, O.M.I., late Rector of the Sacred Heart Church, Ottawa, arrived here to look after the spiritual wants of the French Canadian residents of Winnipeg, who number about 300 families.

Father Grant, S.J., who died at St. Beuno's College, North Wales, on Friday, Nov. 18, aged eighty-four, was the first of the converts of the Oxford Movement. He was received into the Church in 1841 whilst an undergraduate at Oxford. He was followed by the late Canon Bernard Smith in 1843. Newman "came over" in 1845. Father Grant served at St. Francis Xavier's in Liverpool in the fifties.

Persons and Facts

The silence of the Telegram about our celebration of the Immaculate Conception was very noticeable. While the Free Press and Tribune gave long and interesting reports of sermons and other functions, the Telegram kept severely mum. Its despatches, too, from Rome were significantly meagre.

The famous Church of St. Mark in Venice, over which Ruskin goes into ecstasies, is beginning to give at the

foundations, which are bending and cracking. Engineers Mandredi and Marengi, who have been entrusted with the care of the church since the fall of the Campanile a couple of years ago, recommend a thorough restoration of the whole building, including repair of the foundations.

A postcard recently mailed at Bologna, Italy, with the address "St. Bonifacio, Manitoba," was marked by the postmaster of Verona, "vedi Sambonifacio" (see St. Bonifacio, Corsica), whither it was sent. There the postmaster wrote, "S. Uniti, America" (United States, America), and finally it reached its destination.

At the last meeting of the Board of Studies of the University Rev. Father Chierri was unanimously elected chairman. This is, if we mistake not, the 23rd time he has been annually, without interruption, elected to that post of responsibility and trust. At the last meeting of the Council Dr Laird was unanimously reelected Registrar of the University.

On the church parade of the Wanderers' Ground, Johannesburg, five Sisters of Nazareth, with Nazareth House, Johannesburg, and other religious and secular nurses, received medals on Sunday, October 30th, from Lord Roberts in recognition of their services to the sick and wounded during the late war. As the Sisters advanced towards the place where Lord Roberts was seated with Lady Roberts, their two daughters, Lord Milner, the Mayor of Johannesburg, and others; the cheering and applause from the tens of thousands assembled was beyond description. Lord Roberts expressed great pleasure at meeting the Sisters.

In a letter to the parish priest of Shanagolden, relative to the death of Sir Stephen de Vere, the Most Rev. Dr. O'Dwyer says he and his brother Aubrey and the late Lord Dunraven and Lord Emly were able by the nobility of their characters and the complete dignity of their lives, to bear a striking testimony in favor of the Church, in which their intellects and profoundly religious spirits found peace and rest.

His Grace Archbishop Walsh, in a letter containing reminiscences of Cardinal Newman's residence and work in Dublin, refers to a visit he paid to Maynooth College, and says: "I have ever since had before my mind a very vivid picture of him as he stood that day in our college cemetery beside our President, of whom, years afterwards, he was to write the memorable words, 'my dear friend, Dr. Russell, the present President of Maynooth,' who 'had, perhaps, more to do with my conversion than anyone else.'"

A CATHOLIC SLUM MISSION.

An immense black cross, entwined with a white winding sheet, and reaching to the low ceiling of the room; to the right of the cross a by no means artistic statue of the Blessed Virgin; to the left a representation of the Sacred Heart which is by no means a De Prato; in front of the ominous black sign a white and gracefully draped statue of our Lady of Victory, before whom a tiny pink lamp burns; an oleograph picture of the Pope in high colors, and a cottage piano backed against the side wall on the low platform are the main features of the Catholic slum chapel at 458 South Clark street, where an immense amount of good is being done by a body of zealous young laymen who have set themselves the uncongenial task of trying to ameliorate the conditions of at least some of the thousands of Catholics who from force of circumstances pass their lives in one or other of the ten-cent rooming houses, dozens of which abound in this part of the city.

The store which has been converted into a slum mission chapel, and for

which \$20 a month rent is exacted, is squalid and unkempt. The paper on the wall and ceiling is peeling off. The Welsbach mantles are mostly broken, or the glass gas globes cracked. There is a decided air of poverty about the place, and one regrets that young men, be they ever so zealous and charitable, should be compelled through lack of funds, to bring men into so poor a place. This is the more to be regretted because within a stone's throw of this very poor Bethlehem is a Baptist slum chapel which is as neat and prim as if it were a succursal chapel to some grand cathedral, and almost next door to it is a Salvation Army slum chapel which is by no means uncomfortable nor unclean.

One day recently an occasional correspondent of the New World, who herewith records his impressions, was induced to visit this Catholic slum mission chapel by having a "dodger" put into his hand while waiting for a car at the corner of State and Van Buren streets. It bore the following legend:

OMNIA PRO JESU ET MARIA

All are Welcome.
A Free Lecture and Entertainment
will be given at
THE MISSION OF OUR LADY OF VICTORY,
458 South Clark Street,
A Few Doors South of Polk Street,
on West Side of Street,
THIS EVENING
at 7.30 o'clock.

Then followed a programme of about twelve numbers, consisting of readings, songs, duets and instrumental music, and containing the announcement that there would be a lecture by a well known Chicago priest.

While walking along South Clark street on my way to the mission, I chanced to look into the Baptist slum mission and saw there was an audience of not more than a baker's dozen. In the Salvation Army room there were about half that number, to whom a Salvation lassie seemed to be expounding the Scriptures from a rather high rostrum. I imagined that probably it was an off night for slum mission work along Clark street, and that I should find a correspondingly small number at the Catholic mission, owing to some counter attraction elsewhere. My surprise was great when, upon entering the mission chapel of Our Lady of Victory, to see the place quite full of men. I was to learn afterwards what was the attracting power.

Not wishing to be influenced, but desiring to be unmolested in forming my own impressions of the work, I let it be understood that I was one of the ten-cent rooming house inmates and wanted to hear the concert. I secured a seat where I could conveniently study the faces of many of the men present. It was a pathetic sight. Men of almost all ages were represented. Youths of eighteen or less were there, on whose faces a life of hostility to the laws of God, or the ravages of intemperance had not yet had time to leave indelible traces.

Other faces showed marks of years of dissipation, while many had the scared, hunted, weary look of those who, if not actual pariahs of society, live a hand-to-mouth precarious life. Here and there could be distinguished a reputable mechanic who had met with the misfortune of being unable to find work. The most impressive feature in the motley gathering was a certain wistfulness on many faces, indicative to those who could read character, of a desire to lay down the burden of sin and guilt and be at peace with themselves and their Creator. The opportunity to effect this was offered as the interesting programmes of the evening proceeded.

Mr. M. F. D. Collins, the real head and animating spirit of this Catholic slum mission, began the entertainment by the recitation of the Rosary, at which he insisted that all the men should kneel down and not merely sit forward. Then a popular

(Continued on Page Two.)

hymn was sung, at the beginning of which all were told to "please arise." Before the concert began Mr. Collins spoke for about five minutes, giving a strong and earnest exhortation to temperance. This gentleman has been engaged in slum work for some years and he gives it as his opinion that drink is the chief cause of the degradation and misery of most of those who are habitués of rooming houses. He did not, consequently, spare his hearers, but gave them a vivid address on the necessity of leaving whiskey alone.

Just as he had finished his address all heads were turned towards the street door. Someone had arrived in whom the men were much interested. It was the priest who was to address them. Faces brightened as he came up the aisle, and the satisfaction that he had come found expression in vigorous hand-clapping.

He was a short, thick-set, rather stout father, with a pleasant smiling face. The slum element seemed to take to him immensely. He had evidently often paid them a visit. The secret of his popularity with these men became evident when he addressed them. In a magnetic, earnest way he spoke and appealed to the men, and in their own idiom, making an appeal for better and cleaner lives. He appeared to be able to enter into their lives and their way of thinking, and gradually to lift them to higher aspirations and better things. As the speaker proceeded I closely watched the faces of many of his auditors and saw that emotions had been aroused that must have lain dormant in the breasts of many for long, long years.

At the close of the instruction a hymn was sung, and then the Father invested several in the scapular. He then made an unconventional act of contrition aloud to which everyone responded with a hearty "Amen." The priest then gave his blessing, after which Mr. Collins, quite unceremoniously, dismissed the ladies and gentlemen who had furnished the concert for the evening.

A portable confessional, was immediately set up, and the priest began hearing confessions at once, while Mr. Collins and his zealous corps of assistants at the other end of the room were busy urging as many men as possible to go to the father and "straighten up."

I became interested and determined to stay till the end. It cost me a part of my night's rest, for the father did not come out of the confessional until 11.45 p.m., and then he absolutely refused to let his name be mentioned in connection with these impressions, which I told him I was about to give to the New World.

Once, during the evening, the father was called out of the confessional by Mr. Collins.

"Father, here is a young man who is very nervous. Will you help him? He seems afraid and yet wants to go to confession."

The priest beckoned the young man and smiled. For a moment he put both hands on his shoulders, and then whispering a word or two, he took his arm and walked him around to the penitent's side of the confessional. In ten or twelve minutes the young fellow came out and said to Mr. Collins:

"My goodness! I made my confession almost before I knew it. I never felt so fine in my life as I do now. I'm going to keep straight now, Mr. Collins, sure," and then turning to me, he said: "Say, neighbor, you needn't be afraid to go to that father."

The slum chapel is open every night and on Sunday afternoons. In connection therewith there exists a club, the essentials for membership being that the men shall take the pledge for six months and promise to go to confession and Holy Communion once a month for that period. This is a very efficacious means of helping many who are more than vicious. On the Communion Sunday Mr. Collins always manages to get the men a breakfast at the slum chapel, although frequently the night before he does not know where the means are to come from.

This gentleman, who seems entirely devoted to the men of the slums does not confine his work to the slum chapel. He is well known in the big rooming houses, where he seeks out and encourages Catholics and distributes Catholic literature. He personally distributes the "dodgers" early every Wednesday evening in many of the huge caravansaries which lie south of Van Buren street on Clark and in that neighborhood.

The Particular Council of St. Vincent de Paul pays the rent of the store used as a chapel. Difficulty is sometimes experienced in securing a priest to give the instruction. Sometimes a Jesuit, sometimes a Paulist, or a priest performs this charitable work.—Edward C. St. Cyr, in the New World, Chicago.

THE CURE OF ARS.

Humble Peasant Priest Who is Soon to be Beatified.

Catholic Columbian.

Much interest surrounds the coming beatification of the Venerable Cure of Ars whose saintly life made his name to be known throughout the length and breadth of France, and echoed across seas and into all lands where holiness is revered. The following communication from one who visited the scene of his labors will be read with interest:

To the Editor of the Columbian:

Sir: In the Catholic World for February, 1894, there was an account of a visit which I had the honor and happiness of making in October, 1880, to the village rendered evermore illustrious by the holiness of one of its parish priests. It is forty-five years since he went to heaven, and during this period his life and virtues have been examined with minute and legal exactness by the Roman Congregations, and it has been decided to recommend him to the infallible teacher of the Church as one fitted to be held up to the faithful as a model in faith and morals, and invoked as a special friend of God. He is to be beatified.

This is the second step towards canonization, and when the "peasant" Pope shall have pronounced the sentence authorizing us, we will be allowed to erect altars and say Mass in honor of the Blessed John Baptist Vianney, the "peasant" pastor of Ars in whose poor chapel, and at whose wretched confessional, the intellect and blood and beauty of Catholic Europe knelt commingled with simple farmers and laborers of his parish.

The life of the Cure has been written by Father Monnin, one of his assistants, and by a non-Catholic named "Geraldine." Both of these works are delightful. Indeed, there is no literature so charming as the lives of those truly great people, the Saints. Let me quote a few sentences from the article in the magazine referred to.

"We once heard," says Father Monnin, "a distinguished but somewhat skeptical philosopher, exclaim in his enthusiasm, 'I do not believe anything like this has been seen since the stable at Bethlehem.'" A celebrated poet was so overcome by the emotion produced by his presence that the words escaped him unawares, "I have never seen God so near." Another distinguished pilgrim said: "The Cure of Ars is the very model of the childhood which Jesus loved; therefore it is that God is with him."

One of the most famous painters of France stayed about several days trying to get a perfect sketch of his features. "It has been one of the great blessings of my life," he said, afterwards, "to have known the Cure d'Ars. We must have seen saints to be able to paint them."

"What did I see at Ars?" replied a prominent author to one who inquired of him. "I saw John in the wilderness! I was one of the eighty thousand or so who went there last year. People tell me of marvellous things that go on at Ars. I doubt not the power of God; it is as great in this nineteenth century as in the first day of Christianity. I am convinced that the prayers of the holy priest can obtain surprising and even miraculous cures, but to recognize the presence the supernatural there I have no need of all this. The great miracle of Ars is the laborious and penitential life of its Cure. That a man can do what he does, and do it every day, without growing weary or sinking under it, is what surpasses my comprehension. This is to me the miracle of miracles."

Nearly all the holy persons place on the roll of honor by the Church have been Bishops, martyrs or else members of regular orders. The parish clergy have no one to watch their daily lives, to record their virtues and, years and years after their death, to press their claims for enrollment in the list of saints. I do not recall at this writing a parish priest who, without martyrdom, reached this temporal honor, just as neither do I recall one from their ranks, who, like Pius X, attained the Papacy. An ex-parish priest is going to beatify a parish priest! It was impossible to hide the execu-

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THE NAKED TRUTH.

(Concocted for the Review.) "Is that Earl Grey," said a sweet little girl to her elder brother, as they both looked at a picture of the new Governor-General, "No," said the naughty brother, "that earl's bald."

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THE IMMACULATE CONCEPTION
CALEBRATED AT ST. BONIFACE

Free Press, Dec. 9.
Archbishop Langevin a few weeks occasion of the 50th anniversary of the dogma of the Immaculate Conception. In this letter he recommended that every Catholic home in the diocese be illuminated on the evening of the 8th of December, the feast of the Immaculate Conception. He has reason to be satisfied with the manner in which his recommendation was carried out. In localities where Catholics are but a small proportion of the population, the isolated illuminations of windows may not have been particularly noticeable; but it was impossible for the most absolute stranger to view St. Boniface last night without being aware that the people were celebrating some extraordinary event.

Seen from the bridges the old town, which seldom seeks to attract attention by display, caught the eye immediately by a cordon of variegated light which extended all the way from Norwood to Louise bridge. The hospital, the college, and the convents rose out of the darkness like some fairy castle, every window ablaze with yellow, red or green lights. On nearer approach it was found that the stores and dwellings were nearly all illuminated in the same manner, the color effect being produced by colored paper spread over the panes. In many places also Chinese lanterns had been hung outside and would have reminded one of some garden party but for the snow on the ground and the cold breezes which made the ear tingle.

It was not a feast of the world, however, but a feast of prayer, and all of the population which could find room within had gone to the cathedral, where the closing services of the jubilee in honor of the Blessed Virgin and the new Pope were being held. The old church with its banners of the Blessed Virgin and the Sacred Heart, its Union Jacks and flags of the Sacred Heart, banderoles and multi-colored lights, palms and flowers, told enough that the church was rejoicing.

Sermon by His Grace
Mgr. Langevin led in reciting the rosary and then proceeded to deliver the closing sermon. First, however, he made a special appeal to the faithful in favor of the orphanage opened by the Clerics of St. Viateur and which is placed under the patronage of St. Joseph. Proceeding with his sermon, His Grace recited the fall of man and the promise made by God that woman would crush the head of the serpent, which had won in the beginning a great triumph. Man, who had been created a being so pure as to challenge the admiration of the angels, had been debased until he was the victim of every evil passion. But God, instead of abandoning humanity to its fate, had promised to redeem it. God had waited four thousand years before sending the woman resplendent with purity which was to be the means of the restoration of truth. Satan had not known her. He had not been aware that she escaped the contamination of sin, and therefore he had refused to believe in the divinity of her Son. But his head was crushed. What joys could not the faithful derive from the contemplation of and the meditation upon the purity and triumph of Mary.

Dealing with another part of his subject, His Grace said: If every man knew his duty, the whole of humanity would kneel before the Blessed Virgin to honor her triumph over the spirit of evil. The Church has now defined the dogma of the Immaculate Conception, not because it was a new belief, but because our times seem to be in particular need of truth. There are so many who prefer rather to listen to the things that are agreeable; there are so many perverted minds clothed in erroneous ideas! They are indeed few, those who accept the truth without reticence, who willingly submit to all the teachings of the Church and all the consequences thereof. There is a general repugnance to accept the truths which hurt vanity and mortify the evil passions. How many are those who refuse to accept the teachings of the Church whole, who do not follow the directions which it gives, who act as if they were unbelievers? Indeed, if they were fully conscious of the position they take they would be heretics. These are those who say: I need no direction; I have my conscience to guide me. They deny the rights of authority; they raise themselves against the Church with insane vanity. They say, 'I know what is right and wrong, I have read all those books.' They say to us every day, 'I may read these forbidden works, there is no harm for me; I know life.' It is the same pride and false presumption that led our first parents to their downfall; it is the same words.

Closing Scenes
Mgr. Langevin closed his sermon with a fervent prayer to Mary Immaculate to protect his flock against the blandishments of errors and the temptations of heresy.

The blessing of the new statue of the Immaculate Conception then took place, after which the clergy and sodality of the Children of Mary veiled in white, carried the image of the Blessed Virgin around the Church chanting Ave Maria and other hymns.

The Benediction of the Holy Sacrament and the singing of a solemn Te Deum concluded this imposing ceremony.

Obituary

The funeral of little Nora Murphy, 10 years of age, took place on Monday morning from her parents' residence, 429 McDermot avenue, to St. Mary's church, where requiem high mass was celebrated by the Rev. Fathers McCarthy and O'Dwyer, Miss Barrett singing very sweetly "Beautiful Isle of Somewhere." Interment took place at St. Mary's cemetery. The pallbearers were Charley Kelly, Mart Kelly, George Kelly and Homer Cronin. There were many beautiful flowers sent by sympathizing friends. Among them were wreaths from Mrs. Garland, Mr. and Mrs. A. Hendry, Mr. P. Withrowe, Mr. and Mrs. Thomas Kelly, Mr. and Mrs. J. H. Woodhead, Misses Marion and Lillian Wilkes, Mr. and Mrs. Gilkie, Mrs. A. Murphy and son, Misses Courtney, Miss Annie Ross, Mrs. Hayner, Mr. H. A. Falkner, Mr. W. Murphy and a heart from the family.

The death occurred on Wednesday morning at St. Boniface of Duncan D. Macdougall, of Mason street, St. Boniface, a teamster in the employ of the cycle paths board. Deceased had been suffering from typhoid fever for the last four weeks, and leaves to mourn his loss, besides a father and mother several brothers and sisters. He was unmarried and about 36 years of age.

THE LATE MR. DAVID O'CONNELL.

The Review tenders its sincere sympathy to Messrs. C. J. and Patrick O'Connell, of this city, in the sad bereavement they have suffered by the death of their brother David. After working twenty years on the Grand Trunk Railway at Toronto, he came to Manitoba two years ago, and was employed as a locomotive engineer on the Canadian Northern railway. About three weeks ago he contracted pneumonia and went to St. Boniface Hospital, where he died on the 7th inst., fortified by the last rites of Holy Church administered to him by Father Messier. Father Cherrier, the pastor of the deceased, was with him when he breathed his last. Mr. David O'Connell, who never married, was 42 years of age, much thought of by his fellow workmen and in fact by all who knew him.

The real funeral was to take place at Barrie, Ont., the home of the O'Connell family; but the body was first taken, on the 9th inst., early in the afternoon, from the Tecumseh House to the Church of the Immaculate Conception, where Father Cherrier read the prayers for the dead, after which the body was shipped east by the three o'clock train. Next morning Father Cherrier said Mass for the departed soul.

Mr. John O'Connell, brother of the deceased, Messrs. J. M. Dudley, H. Barr and D. Bell, of the Brotherhood of Engineers, accompanied the body east. The pallbearers were: P. Hugson, T. E. Allen, T. H. Huggert, T. T. Wolsey, J. H. Parker, H. Barr and D. Bell.—R.I.P.

C. M. B. A.,
Dec. 7.

The Rev. Father A. A. Cherrier
Winnipeg, Man.

Reverend and Beloved Father, at a meeting of the above Branch of the C. M. B. A. Daniel Smith, R. F. Hinds and W. J. Kiely were chosen to voice the sentiments of the officers and Brothers of Branch 52, to you on the death of your father. The following resolutions were submitted and accepted by a standing vote.

In this our Brother's hour of sorrow and affliction, "by the death of his aged and beloved father," that he mourns not alone, for we the Officers and Brothers of Branch 52 C. M. B. A. share with our beloved Brother his grief, feel with him his loss, and to fittingly express our sorrow and regret, we the above Branch of the C. M. B. A. hereby

Resolve: That we extend to the Rev.

Brother and his aged mother our sincere and heartfelt sympathy at their loss, and that it be engrossed on the minutes of the Branch Records.

Sgd. D. Smith
R. F. Hinds Committee
W. J. Kiely

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Catechism in the Church, 3 p.m.
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.
Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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SATURDAY, DEC. 17, 1904.

Calendar for Next Week.

DECEMBER.

- 18—Fourth Sunday in Advent.
- 19—Monday—Our Lady's Expectation
(transferred from yesterday).
- 20—Tuesday—Vigil.
- 21—Wednesday—St. Thomas, Apostle.
Fast Day.
- 22—Thursday—Ferial office.
- 23—Friday—Ferial office. Fast Day.
- 24—Saturday—Vigil of Christmas.
Fast Day.

JUBILEE SERMONS AT ST. MARY'S.

FIRST SERMON.

Father Drummond preached on five consecutive evenings in St. Mary's Church of the first sermon, delivered on Sunday evening, Dec. 4., the text was Gen. 3, 15: "and I will put enmities between thee and the woman, and between thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." This was the literal translation of the Vulgate; the original Hebrew may be translated either "it" or "he," and in any case the argument is the same. God is to put enmity between a woman and her seed on the one hand and Satan and his seed on the other. Now Christ alone of all mankind was born of woman but had no man for his father; the woman therefore is the Blessed Mother of God, and it is between her and Satan that God puts enmities, in the same way as there is enmity between Christ and the seed of the serpent. As, then, Christ was never the slave of Satan, so neither was his Mother. It seems, therefore, impossible to interpret this text except as teaching the doctrine of the Immaculate Conception. A summary of the rest of this sermon appeared as follows in the Free Press of December 5. God has given liberty to man that he may earn his salvation by deciding for himself to obey and serve him. In human affairs we know how supremely effective for purposes of government is the will of one great man; but we are so fond of liberty that we fear the one man power. No man, however, can love liberty as God loves it. He loves it so much that He gave His creatures the liberty to disobey Him.

Lucifer first availed himself of this liberty. Forgetting all that he owed his Maker, he would not serve, and rebelled against God. The sin of the rebellious angels was far greater than man can conceive, because they had brighter minds, a clearer consciousness of the wickedness of their rebellion. And as soon as they had conceived the thought to resist the will of God they were punished. There was no conflict such as poets portray, because a conflict supposes a similarity of forces, but their Maker willed that they should be punished, and immediately He created their place of confinement, where they have been suffering for thousands of years, and from which they cannot escape. Such is the terrible punishment of God, yet we cannot doubt that it was deserved; we cannot forget that

GOD IS SUPREME JUST.

The true Christian who cannot understand must submit his intellect to the teaching of faith and conclude that he does not know what sin is. When he sees the angels so beautiful in their state of grace and so horrible since their fall, he will understand the greatness of sin, that it is the only real evil. They should try to gain a more intimate knowledge of the awfulness of sin, that they may better avoid it.

Later the Creator created man, in whom he combined the nature of two worlds; upon whom he bestowed pow-

ers even greater than his nature called for. He gave man supernatural grace, made him free from all stain and immortal, with power over all things around him. It was a most blessed condition. Man, however, was told that he had been created only to obey God's will, by which he would forever be filled with joy and gratitude. If he failed to obey he would die. Yet temptation came and man fell. His intellect was not as powerful as that of the angels, yet he knew that when he sinned he was to incur punishment. When Adam fell, his whole race fell with him. Why this should be may be difficult to understand. But we must consider that Adam was the inheritor of the grace of God, and when he sinned he

FORFEITED HIS INHERITANCE.

In this world, when a man dissipates the inheritance that he was to leave to his children, we see nothing unreasonable in the suffering of the latter. Catholics must accept this fundamental doctrine. When Adam sinned he lost his birthright, and when he saw the body of his son, Abel, lying cold before him, he knew what it was to die the death.

Again, let us consider what chain of unnamable woe has been the consequence of one sin, and measure thereby what sin is. Is it in that way that we think of sin? Do we not too easily condone it? Let us not forget that it is the only unmitigated evil. All other things can be turned to the glory of God, and to our own good, but our own personal sins are evil only.

The original sin is not a personal sin, but it is nevertheless a stain upon the soul. The essence of sin is the deprivation of sanctifying grace. Deprivation is different from absence. If man had no right to grace he would not feel the loss of it. A man may think that it would be a pleasant thing to have wings, but as he was not made to have them, he does not feel that he is deprived of them. Far different it is if he loses a limb. Thus, man feels the deprivation of grace and he can recover it by baptism and other means.

THE ONE EXCEPTION.

The Blessed Virgin Mary is the one exception in all the human race. She was never deprived of grace by the stain of the original sin. After the fall of Adam and Eve God had no sooner condemned them than he turned and cursed the serpent and announced that a Redeemer would be born of woman. He announced it in terms which would be a consolation to the poor exiles who were to enter upon their career of misery. In recent times the higher criticism has attached much of the Old Testament, but strange to say, it has never been able to weaken the classical texts announcing the coming of a Redeemer to "take away the sins of the world." In those last words are contained all Christianity, and the whole scheme of redemption. And the woman who was to give to the world Him who was to take away the sins must be stainless. Christ chose His own mother and could He have chosen one who was under the power of sin? It was written that the serpent lies in wait for her heel, but shall not succeed. The only thing which God really hates is sin. Satan is the incarnation of sin. Christ is essentially the sinless One. Between Him and His mother there remains the bridgeless gulf which separates the Creator from the created. Christ was sinless by nature; Mary sinless by grace. She was redeemed before her birth because of Christ's foreseen merits; thus Christ is her Saviour as he is the Saviour of all mankind. But more, He saved her from any actual stain.

SECOND SERMON

The first sermon was on "The Promise of a Redeemer." The second, on "The Fulfilment of the Promise," is thus noticed in the Tribune of Dec. 6.

"Father Drummond opened his discourse with the text, 'Mary, of whom was born Jesus,' St. Matthew 1-16. He began by referring to original sin with which he had closed the first sermon, wherein he spoke of the Blessed Virgin as the one exception to original sin in all mankind. He refuted the theory of ethnology that man is the evolution of a savage being. Though evolution may be plain in the lower orders, it became less marked among the higher animals, and in man there was the bridgeless gulf of the soul which could not be crossed by evolution from a perfected ape.

The testimony of history is altogether against the continuous progress of the human race. The further we go back in history the more we see that nations

rise to a certain degree of prosperity and civilization and then begin to decay. Before the coming of Christ the Egyptians, Assyrians, Chaldeans, Persians, Medes, Greeks and Romans, each had a certain degree of prosperity, succeeded by a period of decay. As to the Greeks and Romans who have left their impress most strongly on the modern world, it is quite certain that the Golden Age of Greece was at its height about 450 years before our era. Rome began with the great practice of stern virtues, but became so corrupt that Julius Caesar paid out an equivalent of \$11,000,000 to get himself made consul; the corruptions of our present systems pale before the awful ruin of those days. The speaker maintained that the condition of the laboring man in England in the 14th century was better than it is to-day. All this, he concluded well to show that arrival at perfection is impossible because of original sin, that inheritance that accompanies every soul into the world."

The fulfilment of the promise was shown by Mary's position in the Gospels. The first chapter of St. Luke was insisted upon as giving to the Blessed Virgin an honor such as we read of nowhere else in the Bible. The pertinent texts, especially "full of grace," "behold, from henceforth all generations shall call me blessed," were read and commented upon. The apparent obscurity of the Virgin Mother in subsequent pages of the Gospels was explained as part of God's scheme for the perfecting of her soul by humility. All the texts commonly urged by Protestants were discussed and shown not to imply any disparagement of Mary. The final text in particular, from St. John's Gospel, "Woman, behold thy Son," was justified as the proper way for Christ to address His mother, when she stood at the foot of the cross as the woman whose seed was now, by his death crushing the head of the serpent, and thus fulfilling the prophecy of Genesis.

THIRD SERMON

"Development of the doctrine of the Immaculate Conception throughout the ages" was the subject of Father Drummond's third sermon at St. Mary's on Tuesday, Dec. 6. The text was "O Timothy, that keep which is committed to thy trust, avoiding the profane novelties of words, or oppositions of knowledge falsely so called; which some promising have erred concerning the faith." 1 Tim. VI. 20, 21.

The deposit of the faith that which was committed to Timothy's trust, was closed with the death of the last apostle. The revelation made by Jesus Christ is the final one. This is proved negatively by the fact that no other revelation is announced, and positively by the promises of Christ that He would abide with His disciples all days, even to the consummation of the world. St. Paul says, "Though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."

But that does not prevent the development of a doctrine. Theology is a progressive science; it would be absurd to hold that the early Christians comprehended as fully and clearly all doctrines as they are known today. The development of doctrine cannot occur according to the Protestant view, which holds that the whole truth is explicitly contained in the Bible; it can occur according to the Catholic view which holds that the whole truth can only be revealed with the aid of tradition. There was no complete Bible, the New Testament was not completed until the end of the first century after Christ, but those early Christians observed the Word of God through the teachings of the Church.

The development of a doctrine generally involves three stages: implicit belief, controversy, and explicit definition. So it has been with the dogma

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of the Immaculate, or stainless Conception, of the Blessed Virgin. The speaker traced it from the eastern church, where it first became prominent. It was quite logically thus, for the western church in its early days was engrossed in contesting the Pelagian heresy, which had maintained that all men were born immaculate. Steadily the doctrine began to occupy a foremost place in the minds, and a great controversy arose. Through the middle ages it extended, the great body of Dominicans maintaining the opposition, while the Franciscan Fathers upheld the true doctrine. In the sixteenth century the Society of Jesus, which then arose, threw in the weight of its great theologians on the Franciscan side. In the early stages of the controversy there seemed to be a misunderstanding; some of the opponents seemed to object to celebrating the active conception of Mary, which ought really never to have been taken into account, as there was nothing miraculous in the active conception of Mary. The passive conception, that is, the state of Mary's soul when united to her body, was alone involved. Many of the most celebrated opponents of the doctrine were ardent lovers of the Blessed Virgin, but they thought the decree of original sin too universal to admit of an exception. However, when once this exception was distinctly admitted by the Council of Trent, all serious opposition ceased. Two hundred and twenty years before the definition of the then reigning Pope was asked to define the Immaculate Conception. And during the four hundred years of heated controversy the laity, with that infallible instinct which proves the indwelling of the Holy Ghost, stoutly maintained their belief in this great prerogative of Mary. By the beginning of the nineteenth century the Church had but one voice expressing the wish that the doctrine be defined. In 1826, when Mgr. de Mazenod asked Leo XII. to bless and approve the congregation he had founded and to which he intended giving the name of "Diocesan Missionaries," the Holy Father said, "No, call them Oblates of Mary Immaculate; I hope their zeal will hasten the definition of that dogma." In 1830 came the apparition of the Blessed Virgin with her hands emitting rays of light and the inscription, "O Mary, conceived without sin, pray for us who have recourse to thee." This was the origin of what is called the Miraculous Medal, to which many conversions are attributed. Thus the time was ripe.

FOURTH SERMON

Father Drummond's sermon on Wednesday evening, Dec. 7, began with the text, "And the Lord said, Simon, Simon behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren." Luke XXII; 31 and 32. The subject was "The Definition of the Immaculate Conception." "The first thing to notice in the text is the sharp difference drawn between 'you,' all the apostles, and 'thee,' Peter. Christ, whose prayer is infallible, had prayed for the infallibility of Peter's faith alone. Note the words, 'confirm thy brethren,' for they will be repeated on a memorable occasion mentioned later." An abstract of the rest of the sermon is taken from the Free Press News Bulletin of Dec. 8.

Father Drummond said that he had endeavored to explain the essential facts pertaining to this dogma because there was much ignorance about it even among Catholics. He had even read in a Catholic paper of some standing, which had entered upon a controversy with Prof. Goldwin Smith, that Pope Pius IX had of his own free will promulgated the dogma of the Immaculate Conception. Nothing could be historically more false. He had shown in his preceding sermons that the Church had sustained the doctrine since the beginning. In 1635, said Father Drummond, we find a Catholic sovereign of Europe petitioning the Pope to have the dogma defined, and the Pope of that time replied that there was nothing else to do. When Pope Pius IX approached the subject it was because he had been urged to do so from many sources. Yet he began by asking the bishops' throughout the world to enquire among the faithful as to their belief on this point. He did not ask the bishop's opinion, but what the people thought, thus showing that he considered that the Holy Ghost animates the body of the faithful and leads them to the truth. The answers to this enquiry were unanimous, with a very few exceptions, in favor of the promulgation of the doctrine. But still the Pope set the most learned theologians to prepare reports on the subject and finally he invited all the bishops of the world to come to Rome if they could, in order to lay before them the scheme of the bull he had prepared. But after conference all

the bishops bowed before the successor of Peter, saying: "Teach us, confirm thy brethren."

The Pope's Infallibility

This was a striking example of what the church understood by the infallibility of the Pope. Although this dogma was not promulgated until 1870 it was acted upon from the very beginning. The action of the Pope in this instance shows how carefully the Holy Pontiff prepares himself when he is to speak ex cathedra. His infallibility is not like the gift of inspiration which led the apostles and prophets to write without effort on their part. The doctrine of infallibility only implies that when the Pope defines a doctrine, he is assisted by the Holy Ghost so that he may not err. So after much praying and fasting Pius IX defined the dogma of the Immaculate Conception.

It was an imposing scene, on the 8th of December, 1854, when Pius, still the temporal king of Rome, before 300 bishops, a vast number of clergy and a multitude of Catholic knights and people, read the bull, which after reciting the ancient belief of the Church, declared that "the Blessed Virgin Mary was in the first instant of her conception by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ the Saviour of mankind, preserved free from all stain of original sin."

In Conscience Bound

So the 8th of December, celebrated heretofore as the feast of the Conception, became the Immaculate Conception. But the bull proclaimed no new truth. Revelation with the last book of the New Testament. But revelation may unfold and develop itself, what was formerly only implicit may become explicit. So it is with the dogma of the Immaculate Conception. Before its definition those ignoring it could not be charged with heresy, but since, all Catholics are in conscience bound to accept it.

FIFTH SERMON

On the evening of the feast, Dec. 8, St. Mary's church was thronged to its utmost capacity. Father Drummond preached from the text, "Thou art all fair my love, and there is not a spot in thee," Canticle, IV, 7. His theme was the acceptance of the doctrine by the Catholic world. All other definitions had been followed by heresies; this one alone was followed by no secession from the Church. Sixteen years later, in 1870, the small knot of proud malcontents who called themselves "Old Catholics," seceded from the centre of unity and made shipwreck of the faith. Not so for the Immaculate Conception. The doctrine was everywhere accepted with the heartiest unanimity. Heaven itself set its seal on the doctrine by the apparitions of Our Lady at Lourdes. Here the preacher sketched the history of these apparitions and showed that they stood the test of searching criticism. Especially did the abstract phrase, "I am the Immaculate Conception," repeated by an ignorant child at the bidding of Our Lady, prove that the apparitions and the conversations between the little girl and the white lady could not have been invented by the former. For almost forty years pilgrims from all parts of the world have flocked to Lourdes and the miracles there wrought have been verified as no faith cures elsewhere ever have been. The great lesson we should gather from the Immaculate Conception is the paramount value of purity. This is a distinctively Catholic virtue. Let us not degenerate from the spotless model, our Immaculate Mother.

JUBILEE FITLY ENDED

Winnipeg Tribune, Dec. 9.

Last evening witnessed the conclusion of perhaps the most brilliant and elaborate celebration ever held in the Roman Catholic churches in Winnipeg. The boom of cannon echoed across the river from the cathedral town; hundreds of houses in the city and all Catholic institutions blazed with illuminations, and special services were held; a magnificent climax to the celebration of the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary. The special service began yesterday morning when solemn High Mass was celebrated wherever possible, and a pontifical High Mass at the cathedral by Archbishop Langevin, large bodies of the faithful approached Holy Communion at the earlier Masses.

At St. Mary's Rev. Father Frigon, O.M.I. delivered an eloquent sermon. He said that this was a day when all Catholics must indeed feel proud of their religion. On this day fifty years ago the Pope had not proclaimed a new truth, but had defined one which had long been dear to the hearts of all



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Christians, to the joy of the whole Catholic world. A new jewel had been placed in the crown of the Blessed Virgin and from every Catholic church throughout the earth had gone up the hymn of "Magnificat." The effect then must have been thrilling, electrifying. In the same spirit to-day they gathered to sing the praise and glory of Mary Immaculate.

Speaking as a Catholic he might say that it was perhaps not necessary to define this dogma, for even had the Church remained silent, every Christian heart would cry out to Mary Immaculate. But now the belief had become a dogmatic truth, proclaimed by the infallible authority of the Vicar of Christ, that their Heavenly Mother had never been sinned by man, and as they prayed to her as a flower of Paradise of unique beauty.

St. Mary's church could hardly accommodate the mass of faithful at last night's service. The extensive electrical decorations on the front of the edifice flooded the neighbourhood; in large letters traced by electrical bulbs ran the words "Mary Immaculate" across the front over the entrance, and high up on the tower was the emblem in electricity "O.M.I." Oblates of Mary Immaculate, the Order of the Fathers in charge of St. Mary's. Every room in the school opposite was lighted, while the porch of the presbytery was hung with coloured lanterns. Within the altar scintillated with scores of varicolored bulbs, taper lamps and candelabra, while the broader lines of the nave were traced with strings of lights. Long banners of blue and white, the colors of Mary, contributed to the beauty of the effect. Five hundred lights were used; the effect of the whole was dazzling.

Rev. Father Drummond, S.J., concluded the series of his five discourses in which he traced the development of the doctrine of the Immaculate Conception. Last evening's sermon was devoted to the unanimity and heartiness of acceptance of the doctrine by the Catholic world upon its definition, the discourse was a fitting conclusion to the splendid, instructive and elevating series.

The procession through the church was a beautiful spectacle, with the altar boys in red and white, white veiled girls, and gorgeously robed priests. During the entire procession the little girls chanted in charming fresh chorus the litany in Latin.

The service was concluded with the Benediction.

The festival was observed at St. Mary's Academy, Crescentwood, with a reunion of the Children of Mary. In the morning the pupils had concluded a three days' retreat preached by Rev. Dr. Trudel. The Archbishop presided at the afternoon reception. An excellent musical programme was given by the following: Misses I. and D. Chevrier, Alice Doyle, Berthe Simon, Madge Barrett, Elizabeth Coyle.

A banquet was afterwards held and an informal reception given. The officers are as follows: Honorary president, Mrs. Bridges; president, Miss Leo Barrett; 1st vice-president, Miss Agnes

Haverty; second vice-president, Miss Lillian Becher; secretaries, Misses Marie A. Guilmette and Gertrude Cass; treasurers, Misses Dollie Chevrier and Antoinette Marrin; musical directress, Miss Isabelle Chevrier.

Elaborate services were also held at the church of the Immaculate Conception, Rev. Father Cherrier delivering the sermon.

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R. G. O'Connell,
Rector Church of Our Lady of Perpetual Help.

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I am glad to be able to say from personal observation of those who have taken the Keeley Cure, that it is a great blessing to them. To those who are similarly afflicted and feel that they cannot give up the habit by themselves, I would say "Take it by all means." If you mean to do better, there is no more paying investment than this cure which produces the very best results. I would that all who need it could view it in the same light.

Very sincerely yours,
John A. Schmidt,
Rector St. Andrew's Cathedral.

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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 00
Tr'ns Pass.	Tr'ns Pass.	Tr'ns Pass.
20 00	Tr'ns Pass.	8 30
WEST		
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun. Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boiesvain, Deloraine, and intermediate points.....daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily	17 00
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily	12 20
Imp. Lim.	Imp. Lim.	Imp. Lim.
22 00	Imp. Lim.	5 55
NORTH		
16 00	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat. Mon., Wed., Fri.....Winnipeg Beach.....Mon., Wed., Fri. Tues., Thurs., Sat.....	9 45
17 15	Winnipeg Beach.....Mon., Wed., Fri. Tues., Thurs., Sat.....	8 45
SOUTH		
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 4
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.....	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.....	21 05
SOUTH		
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
WEST		
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.....	18 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri. Tues., Thurs., Sat.....	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.....	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thur., Sat. Mon., Wed., Fri.....	16 15
10 45	Bowman, Birch River, Erwood and intermediate points.....Wed.	16 15
10 45	Fork River, Winnipegosis Fri., Sat.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.	16 30

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"From Illyricum, I suppose. We shall now learn what progress those Germans have made. O Varus, Varus!" added he, in words which he had of late often heard to repeat, "give me back the legions, 'redde legiones! redde legiones!'"

A breathless silence lasted while Augustus perused the message taken from the neck of the carrier-pigeon. As he crushed the paper in his hands, he muttered something; and while he muttered, the scorbatic face of Tiberius (perhaps scrofulous would better render the epithet used by Tacitus) burned ominously. In what the emperor said Paulus caught the words, "danger to Italy, but Germanicus knows how."

"Varus lost the legions a thousand times, a thousand paces westward of this irruption," said Tiberius.

"A calamity like that," said Augustus, "is felt far and near. The whole empire suffers, nor will it recover in my time. Ah! the legions."

Paulus perceived that he himself was now forgotten; moreover, looking back, he saw the poor young damsel, left by him at the door of the Mamurra palace, still standing alone and unprotected; but some rascination riveted him.

In a moment a great noise was heard, which lasted a couple of minutes; a mighty roar, indistinct, blended, hoarse, as of tens of thousands of men uttering one immense shout. It was, had it lasted, like the sound of the sea breaking upon some cavernous coast.

Upon a look of inquiry and surprise from the emperor, Sejanus sent the slave who had brought the carrier-pigeon to ascertain the cause, and before the sound had ceased the messenger returned, and reported that it was only Germanicus Caesar riding into camp. Augustus fixed his eyes on the ground and Tiberius looked at Sejanus and at Cneius Piso.

The emperor, after a second or two of musing, resumed his way toward the rustic circus and the camp, attended by those around.

Paulus felt he had not gained much by his interview. He now touched the arm of Sejanus, who was about following the imperial group, and said, pointing toward the spot where Benigna still stood waiting:

"Yonder is Crispina's daughter, who is here in obedience to your letter."

Sejanus answered this reminder with a sour and peculiar smile.

"Good," said he; "she has come to announce the fine news to her betrothed. Let her tell him that he has only to break a horse for Tiberius Caesar to obtain his freedom. I have no time to attend any more to slaves and their mates. She has now but to ask for Claudius at that palace. He has orders to expect her, and to receive from her mouth the pleasing information I have just given you."

Saying this, he walked away.

Our hero conceived some undefined misgiving from these words, or rather from the tone, perhaps, in which the prefect had uttered them. Unable to question the speaker, he slowly returned to poor little Benigna, and said, "Well, Benigna, I have ascertained what you have to do; and, first of all, Claudius expects you within."

As he spoke, he knocked at the door. This time only one leaf of it was opened, and a slave, standing in the aperture, and scanning Paulus and his companion, demanded their business; while the sentries on either hand at the sculptured pillars, or antae of the porch, looked and listened superciliously.

"Is the secretary-slave Claudius here?" asked the youth.

Before the porter could reply, steps and voices resounded in the hall within, and the porter sprang out of the way, flinging almost into Paulus's face the other leaf of the door, and bowing low. Three gentlemen, two of whom apparently were half-drunk, their faces

flushed, and their arms linked together, appeared staggering upon the threshold, where they stood a while to steady themselves before emerging into the street.

"I tell you, my Pomponius Flaccus," said he who was in the middle—a portly man, with a good-natured, shrewd, tipsy look—"it is all a pretty contrivance, and there will be no slaughter, for the beast is to be muzzled."

"And I tell you, my Lucius Piso," returned he on the left, a wiry drinker, "my governor of Rome, my dedicatee of Horace—"

"I am not the dedicatee of Horace," interrupted the other; "poor Horace dedicated the art-poetical to my two sons."

"How could he do that?" broke in Pomponius. "You see double. Two sons, indeed! How many sons have you? Tell me that. Again, how could one man dedicate a single work to a double person? answer me that. You know nothing whatever about poetry, except in so far as it is fiction; but we don't want fiction in these matters. We want facts; and it is a fact—a solemn fact—that the slave will be devoured."

"I hold it to be merely a pleasant fiction," retorted Piso fiercely.

"Then I appeal to Thrasyllus here," rejoined the other. "O thou Babylonian seer, will not Claudius the slave be devoured in the circus before the assembled people?"

At these words our hero looked at Benigna, and Benigna at him, and she was astonished.

He who was thus questioned—a man of ghastly face, with long, black hair hanging down to his shoulders, and sunken, wistful, melancholy eyes—wore an Asiatic dress. He was not intoxicated, and seemed to have fallen by chance into his present companionship, from which he appeared eager to disengage himself.

Gently shaking off the vague hand of Pomponius Flaccus, he acted as the oracles did.

"You are certainly right," he said, but he glanced at Lucius Piso while speaking, and then stepped quickly into the street, which he crossed.

Each of the disputants naturally deemed the point to have been decided in his own favor.

"You hear?" cried Flaccus; "the horse is to paw him to death, and then to devour him alive."

"How can he?" said Piso. "How can he, after d—d—death, devour him alive? Besides, Thrasyllus declared that I was right."

"Why," shouted Flaccus, "if we had not been drinking together all the morning, I should think you had lost your senses."

"Not by any means," said Piso; "and I will prove to you by logic that Claudius the slave," (again at this name our hero and poor little Benigna looked at each other—she starting and turning half round, he merely directing a glance at her,) "that Claudius the slave will not and cannot be devoured by Sejanus—I mean the beast Sejanus."

Paulus, chancing to look toward the two prætorian sentries, whose general he supposed to be mentioned, observed them covertly smiling. More puzzled than ever, he gave all his attention to the tipsy dispute which was raging in the palace doorway.

"Well, prove it then," roared Flaccus, "with your logic!"

"Have I not a thumb?" resumed Lucius Piso; "and can I not turn it down in the nick of time, and so save the wretch?"

"Ho! ho! ho!" laughed out the other; "and what notice will a horse take of your thumb? Is this horse such an ass as to mind whether your thumb be up or down, though you are governor of Rome?"

"Perhaps you think," retorted Piso, in a tone of concentrated bitterness, "with your rules of logic, that the horse is not properly trained to his manners?"

"Have I not told you," said Flaccus, "in spite of your rules of thumb, that the horse is not an ass?"

The rudeness and coarseness of Pomponius Flaccus had succeeded in sobering Lucius Piso. He here remained a moment silent, drew himself up with dignity to the full height of his portly person, and at last said:

"Enough! When you have drunk a little more, you will be able to understand a plain demonstration. But whom have we here? Why, it is our glorious Apicius, whose table no other table rivals for either abundance or delicacy. Who is your venerable friend, Apicius?"

This was addressed to a dyspeptic-looking youth, magnificently attired, who, in company with a person in the extreme decline of life, approached the door. Paulus and Benigna stood aside, finding themselves still constrained to listen while waiting for room to enter the blocked-up door of the palace. "Is it possible," replied Apicius, "that you forget Vedius Pollio, who, since you mention my poor table, has often kindly furnished it with such lampreys as no other mortal ever reared?"

The old man, whose age was not redolent of holiness, but reeking with the peculiar aroma of a life passed in boundless and systematic self-indulgence, leered with running, blood-shot eyes, and murmured that they paid him too much honor.

"Sir, you feed your lampreys well," said Pomponius Flaccus, "in your Vesuvian villa. They eat much living, and they eat well dead."

"I assure you," said Pollio, "that nothing but humorous exaggerations and witty stories have been circulated upon that subject. I can, with the strictest accuracy, establish the statement that no human being ever died merely and simply in order that my lampreys should grow fat and luscious. On the other hand, I do not deny that if some slave, guilty of great enormities, had in any event to forfeit life, the lampreys may in such cases, perhaps, have availed themselves of the circumstance. An opportunity might then arise which they had neither caused nor contrived."

"The flavor, in other words, never was the final cause of any slave's punishment," said Lucius Piso.

"You use words, sir," said Pollio, "which are correct as to the fact, and philosophical as to the style."

"Talking of philosophy," said Apicius, "do you hold with this young Greek, this Athenian Dion who has lately visited the court, that man eats in order to live? or with me, that he lives in order to eat?"

"Horror of horrors!" murmured Flaccus, "the Athenian boy is demented."

"Whenever there is anything to eat with you, my Apicius," said Lucius Piso, "unless there be something to drink with my Pomponius here, may I be alive to do either the one or the other?"

"Why not do both?" wheezed Vedius Pollio. "Whither are you even now going?"

"To the camp for an appetite," said Pomponius Flaccus, descending the steps out of the palace hall into the street, and reeling against Paulus, who held him from staggering next against Benigna.

"What do you two want here?" he suddenly asked, steadying himself.

"I am accompanying," replied Paulus, "this damsel, who comes hither by Caesar's order."

"What Caesar?" asked Pomponius.

"Tiberius Claudius Nero," returned Paulus.

He naturally supposed that this formal-sounding answer would have struck some awe into the curious company among whom he had so unwittingly alighted with his rustic charge.

"What!" exclaimed Pomponius Flaccus, "Biberius Cadius Mero, say you?"

Paulus started in amazement. "Ebrius, drunk," continued Piso, ex quo—How does it go on? ex quo—

"Ex quo," resumed Pomponius solemnly, "semel factus est."

The astonishment of Paulus and Benigna knew no bounds. Was it possible that in the very precincts of Caesar's residence for the time, at the door of an imperial palace, within hearing of two prætorian

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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

sentries, in the public street and open daylight, persons should be found, not reckless outcasts maddened by desperation, but a whole company of patricians, who, correcting each other as they might do in reciting a popular proverb, or an admired song, should speak thus of the man to whom gladiators, having not an hour to live, cried, "As we die we salute thee?" The man at whose name even courageous innocence trembled?

"I said," repeated Paulus after a pause, "Tiberius Claudius Nero."

(To be continued)

A GREAT CATHOLIC FAMILY.

Father Bernard Vaughan, brother of the late Cardinal, organized a concert recently in London by which over \$10,000 was realized in aid of poor children in the slums of the big city. Some singers of world-wide fame, including Madame Patti, gave their services gratuitously. Noticing the concert project when the arrangements for it were being made, a London non-Catholic paper, the Pall Mall Gazette, remarked that:

"The Vaughan family takes a prominence in modern religious life, by reason of the enormous enthusiasm which always accompanies their words and works. For the concert in question, Mme. Patti has promised to sing; Miss Ada Crossley and Mr. Santley will also assist; even Kubelik has offered his services, and a northern select choir will also be present to give their help. Such are the fruits of an enthusiasm which produced the first Archbishop of Sydney, the third Archbishop of Westminster, the saintly Clare Vaughan, the indefatigable Jesuit, Father Bernard, and Father Kenelm. In Westminster Cathedral the music relied upon the Cardinal's encouragement, almost creation; and in the more mundane concert his brother is again proving the genius of the family; nor should it be forgotten that even another brother, Father Jerome Vaughan, has created at Fort Augustus, in the Highlands, the greatest school of Plain Chant that we possess, probably in the British Isles."

This is high but eminently deserved praise for a family which has given nearly all its male members of the present generation to the active service of the Church. — N. Y. Freeman's Journal.

THE ISLAND OF SAINTS.

N. Y. Freeman's Journal.

Was it Britain or Ireland that was known in early Christian times as the "Island of Saints?" The English Catholic Bishop of Clifton, in a discourse a few weeks ago on "The Faith in England," said, referring to the period after the introduction of Christianity into that country:

"It (the Faith) gradually unwrapped the hearts of the people, transforming hundreds of their noblest and best into living holocausts of love. Britain became known as the Island of Saints."

"Ireland's claim to this honorable distinction in her golden age, without absolutely denying that of Britain, seems sustained by very high authority. The Abbe Macgeoghegan, in his History, says:

"Ireland was, from its conversion to the Christian religion in the beginning of the fifth, to the incursion of the Danes in the ninth century, universally acknowledged to have been the theatre of learning and the sanctuary of virtue and sanctity, which acquired for her the glorious title of the 'Island of Saints.'"

The same testimony is to be found in the famous History of Ireland written in the Irish language by the Rev. Geoffrey Keating, who lived in seventeenth century. Referring to a much earlier authority, Henricus Antiodorensis, author of the life of St. Germanus, Dr. Keating says:

"The same writer observes farther upon this subject, that by the order and prudent management of St. Patrick there was not the least part of the whole kingdom that did not abound with religious persons of exemplary piety, whose devotion and holy lives were admired and held in reverence among the neighboring nations, who usually distinguished the country of Ireland by the name of the Island of Saints."

Nevertheless in those times Britain, too, abounded with religious institutions and holy men and women, and she well deserved to be regarded as a country of saints, notwithstanding that the balance of evidence respecting the claim to the title "Island of Saints" would appear to be in favor of Ireland.

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ROME DESPATCHES ON THE FEAST

Tribune Special Service

Rome, Dec. 8.—There was a magnificent spectacle in St. Peter's to-day on the occasion of the celebration of the jubilee of the proclamation of the Immaculate Conception. Observances in connection with the jubilee have been in progress for a month or more, and the celebration reached a glorious climax to-day with the celebration of the papal mass in St. Peter's followed by the solemn crowning by Pius X. of the mosaic picture of "Our Lady" in the choir chapel.

The interior of the vast basilica was illuminated and adorned with magnificent hangings, and the building was filled with a great concourse of people including all the pontifical dignitaries, diplomats and the Roman nobility. From all parts of the Catholic world, prelates and priests had journeyed hither to participate in the celebration. From the United States there were present more than 1,000 lay members of the Church, headed by a distinguished delegation of churchmen that included Bishop McDonnell of Brooklyn, Bishop Chatard of Indianapolis, President Morrissey of Notre Dame University and a number of others.

Italian troops kept order in the square in front of St. Peter's while the pontifical bodyguard was stationed within the cathedral.

Pope Pius, attired in his state robes, was borne on the sedia gestatoria at the head of an imposing procession composed of the entire papal court, 500 patriarchal cardinals, archbishops and bishops. A roar of cheering rose from the multitude on the Pope's appearance, but the applause was quickly hushed by the guards. When the cortege reached the choir the Pope alighted, took his seat on the pontifical throne, and the cardinals and other ecclesiastics massed around him. The solemn ceremony of the papal mass was then proceeded with. A feature of the impressive ceremonies was the singing of Perosi's new cantata "all'Immacolata."

The crowning of the mosaic picture of "Our Lady" followed the celebration of the papal mass. Exactly fifty years ago to-day, immediately after the mass in which the dogma of the Immaculate Conception was defined, Pius IX set a rich crown on this image, but the new crown placed there to-day by Pope Pius X is vastly more precious. It consists of twelve large stars, formed of hundreds of precious stones, and united by an aureole of solid gold.

An interesting feature in connection with the present jubilee celebration has been somewhat overshadowed by the brilliant ceremonies in St. Peter's. This is the "Marian Congress" now in progress in the vast Church of the Twelve Apostles, and in the halls of the Cancellaria and the Roman Seminary. All countries of the civilized world are represented in the congress and also in the Marian Exposition, which occupies the eight large halls on the first floor of the Lateran Palace.

RUSKIN.

Prof. Charles Eliot Norton's reminiscences of John Ruskin are very entertaining. Few men were more gifted in various ways than Ruskin, but his career was, after all, a wretched one. He was ill-mated in marriage and actually surrendered his wife, who did not love him, to the painter Milais. The woman and the man both died of cancer of the throat. One of Ruskin's most grievous sources of misery was his unsettled religious ideas. Mr. Mallock, in his "New Republic," admirably sketches him, along this line. Under an assumed name, as one of the warring philosophers of the book, Ruskin delivers an agnostic sermon, very eloquent, very touching, rather reverent and like the cry of a soul wandering in the darkness and craving for a light that was before him, had he only had less pride of opinion and less of the spiritual blindness that affects so many intellectual men. One strange passage in a letter to Prof. Norton, about 1862, naturally impressed me. Though Ruskin was intimate with Norton, Lowell and men of the North opposed to the South, he did not quite agree with them on the subject. Here are his words:

"The miserablest idiocy of the whole has been your mixing up a fight for dominion (the most insolent and tyrannical and the worst conducted in all history) with a soi-disant fight for liberty. If you want the slaves to be free, let their masters go free first, in God's name. If they don't like to be governed by you, let them govern themselves. Then, treating them as a stranger State, if you like to say, 'You shall let that black fellow go, or,' etc., as a brave boy

would fight another for a fag at Eton, do so; but you know perfectly well no fight could be got up on those terms; and that this fight is partly for money, partly for vanity, partly for wild anarchy and the devil's cause and crown, everywhere."

He saw no good for the United States to result from the war, and some people are of the same opinion still. I leave the matter where it is, as a curiosity. Time will tell whether Ruskin had a kind of prophetic outlook or was mistaken. We are not at the end of the results of the war, by any means. Even the old, New England abolition anti-imperialists today think so. But, "let the dead past bury its dead" and let us all, North and South, hope for the best in the future.—James R. Randall in Catholic Columbian.

Ste. Rose du Lac Noes.

I feel inclined to-day to write on a subject of interest to us all, which is above our heads, under our feet and all around us, which concerns our past and will influence our future, which is in fact—the weather. It has been compared to a woman, shall I say then, it is delightful? Shall I say, like Cleopatra, "it charms by infinite variety? Shall I say?—Oh, no! I will never say; at times, it is very trying. Our Lady of the Snows has donned her white mantle and smiles with sunshine in her eyes of heavenly blue, and if by night the moon is turned away the constellations are all the more brilliant on that account, not being eclipsed. Blue and white, these are Our Lady's colors I could never understand the wail that went up, even among Catholics, when Kipling adopted one of her lovely titles with which to adorn this land of Canada, Maria ad Nives; the poets have all to come to us, whatever their faith, or lack of it, and borrow from Holy Church if they want something extra nice. Now we have celebrated to the best of our ability the glorious feast of the Immaculate Conception with prayer and Communion and solemn Benediction, and we have lighted up our houses, even we who live on the prairie so that the Angels may see the Gaudes Maria, or Mary Lights,* and find our door and join in the Ave Maria which St. Gabriel taught them long ago, if it is ever long ago in Heaven, and not one eternal and beautiful to-day.

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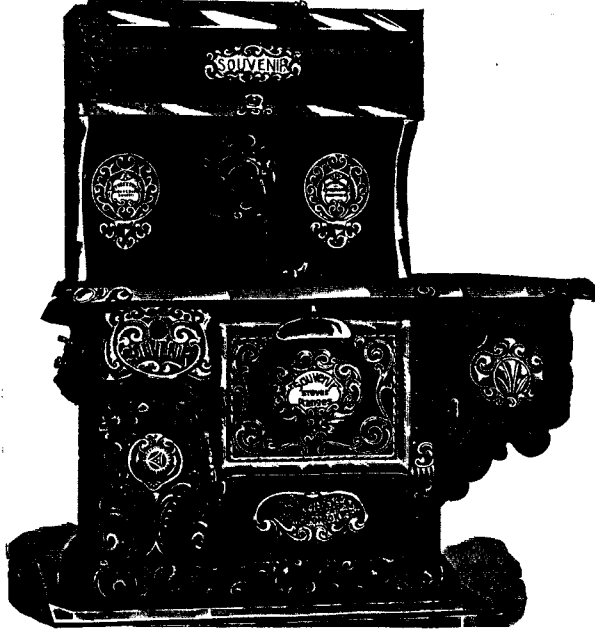
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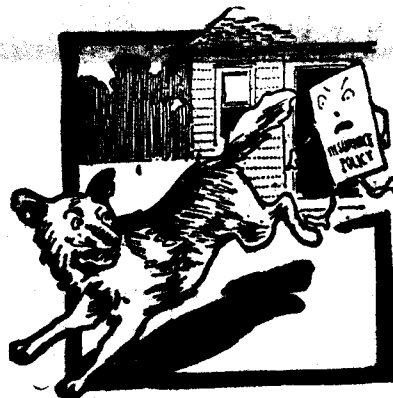
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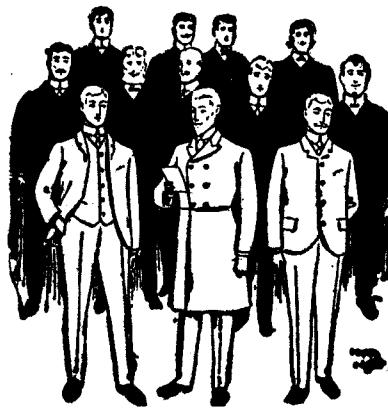
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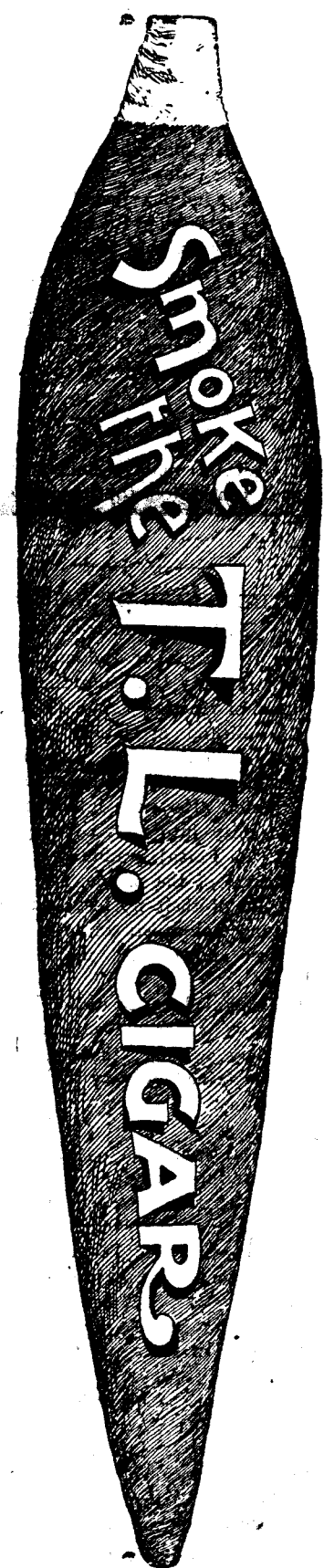
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