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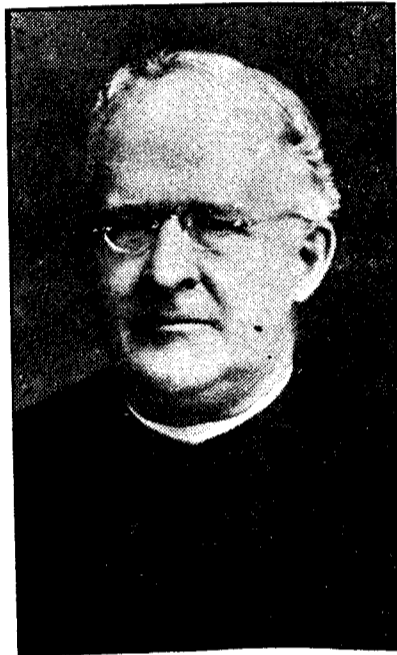
Current Comment

The "Northwest Review" was the first paper in this country to direct attention to Mr. Lincoln Steffen's admirable sketch of Mark Fagan, the truly Christian mayor of Jersey City. Our editorial on the "McClure" article appeared on January 6. But our friend the editor of "The Casket" followed close upon our heels, publishing an editorial with the same title as ours, "A Servant of God and the people," Mr. Steffen's own title, on January 11. The coincidence is all the more gratifying to us because the nearness of the two dates together with the distance of half a continent precludes the possibility of collusion, suggestion or inspiration. Besides, the "Casket's" article was much more comprehensive than ours. "McClure's Magazine" sketch of a mayor who is honest and fearless because he is a fervent Catholic has since given rise to much admiring newspaper comment everywhere. But, of course, non-Catholic editors cannot be expected to emphasize the most important lesson of Mark Fagan's life, the very kernel of the secret which Mr. Steffen wrung from him with such kindly mercilessness. We mean his practice of frequent confession. It will be remembered that when the interviewer pressed him hard to reveal the secret of his strength of will he said: "I'm a Catholic, and I go to confession ever so often. I try to have less to confess each time, and I find that I have. Gradually, I am getting to be a better man." What a splendid, practical answer this is to the misinformed people who think and say that the confessional weakens character. We Catholics know that its effect is the diametrically opposite one, that it strengthens character because it imparts that self-knowledge which is the bed-rock of all moral strength. But the ignorant maligners of the confessional are deceived by bad Catholics who have never approached the holy tribunal in the proper disposition of humble contrition and by apostate priests who have abused this great sacrament for the ruin of souls. What a revelation Mark Fagan's experience must be to those well meaning dupes, especially when it is published by a non-Catholic in a secular magazine. What adds to the value of this revelation is the evident reluctance that accompanied it. As none of Mark Fagan's friends could account for his wonderful hold over the citizens of Jersey City, Mr. Steffen went to Mark himself. "I went to his home with him," he writes, "and I asked him questions. He squirmed, and it wasn't pleasant for me, but I had a theory I wanted to test. Maybe it wasn't right thus to probe into the soul of a man, and maybe it isn't fine to show what you see. It hurt Mark Fagan, that interview, and the report of it will hurt him more. But I am thinking of those of us who need to see what I saw when I looked in upon the soul of Mark Fagan."

Going to confession "ever so often," to use Mark's word—which means at least once a week—is the secret of holiness. The proper effect of the sacrament of penance is to purify and enlighten the soul. No doubt, when one cannot receive absolution often, as in the case of the lady who live in a country places seldom visited by a priest, or in the case of a lone missionary with no priest near enough for frequent confession, the Holy Ghost will supply extraordinary grace to the prayerful soul; but it is God's will that we should use the ordinary channels of grace, the sacraments, when we can, and no one can be said to aim at perfection unless he receives absolution "ever so often," not for mortal sins—for it is inconceivable that anyone who sincerely aims at perfection should fall frequently into mortal sin, and even for those who confess only once a month or four times a year or once a year, continual relapses into mortal sin may raise serious doubts as to the validity

of their past confessions—but for venial sins, deliberate or indeliberate. This frequent reception of absolutism, though not necessary for salvation, cleanses the soul more and more and keeps alive that abiding sorrow for past sin, whether mortal or venial, which is the surest test of spiritual progress. "Wash me yet more from my iniquity, and cleanse me from my sin." (Ps. 50, 4.)

The more or less frequent practice of confession is, as it were, the thermometer of spiritual life. The so-called Reformation was made possible chiefly



REV. FR. DRUMMOND, S.J.

because Catholics had become remiss in the practice of sacramental confession, and the true reform began when, in the sixteenth century, new religious orders revived the custom of frequent confession. In our own day the improvement of the Catholic vitality of a parish is always due to the increased frequency of confession. True, the fullness of spiritual life comes with the reception of the Blessed Eucharist, whose proper effect is to unite the soul with God; but even Holy Communion will not produce the glorious transformation from worldliness to spirituality, unless it be preceded by the soul-searchings of a fervent confession, by which, like Mark Fagan, we get to be gradually less and less sinful.

The following judicious remarks of "The Casket" confirm what we said at the time about Sarah Bernhardt.

If the Governor General were to travel a hundred miles by rail on Sunday, there would be meetings of presbyteries to pass resolutions condemning his action. But when Earl Grey invites to dinner an actress who has devoted a long life and extraordinary talents to debauching the French stage, and is nothing less than a moral plague-carrier, the "Presbyterian Witness" seems to think this notorious woman has received a certificate of character which makes the rotten-egging of her by a body of students an act discreditable to the civilization of Canada.

The Halifax "Presbyterian Witness" utters no word of censure upon the lewd plays lately presented in several of our cities by Sarah Bernhardt; instead, it has a covert sneer at Archbishop Bruchesi for his want of success in keeping his flock from attending the performances. It hints that Sir Wilfrid Laurier should give the same rebuke to the assailants of the Evangelist Mage, as he gave to the

(Continued on page 4)

SECOND RECEPTION OF ST. MARY'S LYCEUM

St. Mary's Lyceum at its second complimentary reception, tendered the Catholic community on Thursday of last week in the parochial hall, maintained the high standard established at the inaugural reception. Rev. Father Drummond, S.J., always admirable on the lecture platform, was in his best mood, and the musicale must have been a source of more than passing pleasure to the Catholics attending, a source of pride in the talents of their young men and their becoming use of these gifts. The attendance manifested local Catholics' appreciation of the efforts of the young men, the hall being quite filled.

Mr. Albert Prefontaine, M.P.P. for Carillon and Mr. Joseph Prefontaine, M.P.P. for Assiniboia, in this province, have gone to Montreal to attend the funeral of their cousin, the late Hon. Raymond Prefontaine, minister of marine and fisheries.

Lord Stratheona arrived safely in London on Monday last, completing his 150th voyage across the Atlantic. Pretty good for a man whose health has been rather delicate for a good many years past, and who is now in his 86th year.



MR. T. J. MURRAY
Vice-Pres. of the Lyceum, who occupied the chair at the Reception.

Excellent Musicale

Vice-President T. J. Murray opened the programme with a few introductory remarks, President Thos. J. Coyle being absent from the city. After a spirited rendering of the march "The New Arrival" by the Lyceum orchestra, Mr. Austin Donnelly contributed a novel number in the form of a vocal solo with full orchestral accompaniment. The basso's full, deep voice was heard clearly above the dozen instruments in the selection, "Asleep in the Deep," by Petrie, and he was obliged to respond to an encore. Mr. J. A. Z. Hebert played with fine effect the cornet solo "Rosalie," accompanied by the orchestra.

"Call Me Back," by Denza, a charming tenor solo, was sung by Mr. J. F. Kane in such excellent voice and with such expressiveness as to merit a warmly demanded encore.

The Lecture

Rev. Father Drummond was called to the platform with remarks by the chairman which, though given in his quiet and suave style were really eloquent in the happy phrases that told how beloved by local Catholics was this Jesuit Father, as a man of intellect, of heart and of soul.

The lecture was prefaced with some local touches of humor that worked the audience into a fine spirit. Then the lecturer told his story of "The Secret of Joyful Service." It was not his story exactly, for the tale was written by Mr. Lincoln Steffens, a foremost American journalist, who has been contributing a series of articles to McClure's Magazine on conditions of corruption in the big cities in the States. His articles, remarked everywhere for their straight truth and cruel candor, had been relating most unpleasant things of the rulers of those cities—until he came to Jersey City and began to inquire about the Mayor of that place that is the heart of the loohest of the

(Continued on page 5)

Persons and Facts

Teefy, sister of Rev. Father Teefy, superior of the Basilian scholasticate in Toronto. Mr. Beck's two sons, Cyril and Austin, students of St. Boniface College, were delighted to welcome their father and their new mother.

As we mentioned in this column on the 13th inst., Foster, in his weekly forecast of the 6th inst., announced that after the 20th of this month there would be "a severe cold wave that would affect the whole continent." Sure enough, on the 20th, last Saturday, the cold wave reached here and attained his greatest intensity on the following Tuesday morning, when the thermometer sank to 30 degrees below zero, some thermometers marking as low as 36. That same morning Dawson reported 60 below, Atlin 50 below, Prince Albert and Qu'Appelle, 30 below; Chicago was tied-up with sleet breaking telegraph and telephone wires; but the whole continent was not thus affected, for the temperature from Toronto eastward was unusually high.

On Tuesday Miss Josephine Bawlf returned to Loretto Abbey, Toronto.

The late Captain Douglas, whose funeral took place this week, had a great respect for the clergy. Whenever a priest offered to pay for his dinner at the Leland, so long as it was under his management, he always refused to accept any money, adding that it was a practice he had inherited from his father, a hotel manager also, never to accept payment from any clergyman of any denomination.

Wednesday's Free Press contained three letters from three different correspondents complaining of the car service to St. James, St. Charles and the North End. Overcrowding is the great complaint. Ladies shiver in the cold while car after car goes by "packed with struggling humanity to the bottom steps." The same complaint is still in order for the St. Boniface cars. But there is a new complaint in this case. On one of the coldest days of the recent very cold spell the stove in the wretchedly small St. Boniface car had gone out and the only comfort was the shelter from the icy wind. One correspondent suggests that "if a car stops for a passenger, and that passenger cannot get a seat he should refuse to pay fare." This suggestion has been acted upon for some time by several Norwood men, and if it becomes at all general it may force a remedy. Or, if this suggestion seems too radical how would it do to offer the conductor one or two cents in consideration for the shelter afforded? One of the correspondents appeals to Mr. William MacKenzie, then in Winnipeg, as to "a man who likes to give at least a fair value for the money he receives from the public." Perhaps he does "like" to do so, but he does not succeed in his Toronto or Winnipeg street car system. He ought to take a leaf from the Montreal Street Railway, which like many other things in Quebec, is far more progressive than similar concerns in Ontario and the West. Why, even the finest, newest cars, provided with the most modern electrical heaters, on the Broadway line, for instance, are often miserably cold.

Mr. O. H. Vavasour, one of the pillars of the Catholic congregation at Austin, Man., has this week a very suggestive letter in the Free Press, urging that the game laws should be so amended that farmer's who have the most intelligent interest in the preservation of game, may have a shot at ducks and prairie chicken before the season closes. He suggests the formation of farmers' clubs to look after their interests in the framing of laws, not only with regard to game, but also to many other duties which the farmer alone has to pay. Mr. Vavasour, being a farmer himself, with long experience in England, knows whereof he writes.

Mr. N. D. Beck, K.C., returned from the east this week with his bride, nee

HOW TO WRITE AND SPEAK WELL

A Most Instructive Lecture by Rev. Father Drummond, in Library Series

Free Press, Jan. 15

The third of the series of lectures arranged by the Carnegie library committee took place in the lecture hall of that institution on Saturday evening. The lecturer on the occasion was the Rev. Father Drummond, and his subject, "How to write and speak well." The hall was crowded to its utmost capacity by those desiring to hear the eloquent lecturer. Even standing room was at a premium, a large crowd remaining standing about the doors during the entire course of the lecture. Father Drummond's ability as an instructive and entertaining lecturer, is too well known in Winnipeg to need comment. It is sufficient to say that he was in his usual happy and eloquent vein, and the lecture was no disappointment to the large gathering of intelligent citizens who turned out to hear it.

Mr. D. McIntyre occupied the chair, and in a brief speech introduced the speaker. Father Drummond, he said, had been known in Winnipeg for the past twenty years as a master of the most forceful and finished diction. He was glad that such a choice had been made. He had no doubt the lecturer would prove a skilful and efficient guide, as he could speak to them from experience.

The Lecture

Father Drummond, on rising, thanked the chairman for his kindly remarks, and complimented him on the propriety of his introduction. There was just one thing wrong with it, said the lecturer, and that was the subject of the lecture was not stated right. Instead of being "How to speak and write well," as it had been announced, it should be "How to write and speak well." "For," said he, "in order to be a good speaker, it is necessary that one should first learn to write well. Writing, therefore, comes before speaking."

Continuing, the lecturer said: In learning to speak well one of the first essentials is the acquirement of style. Style is a thinking out into language. A man, to have style, must be able to think; and to write well is to think clearly. We must have our ideas, but our ideas must be embodied in language. We must have words to express our ideas. How then are we to get them? He would say, first of all, by reading. As Bacon said, "Reading maketh a full man." The Greeks were not great readers, and were very cultured, but they were trained from their youth. We do not all have these exceptional advantages, so the best way is to read for ourselves.

Books Worth Reading

But the question is: What shall we read? A great many books are not worth reading. Only the best, only the greatest books should be read. De Quincy said, because he felt that there were so many worthless books, "All the libraries in the world should be burnt, and let us begin again." So the man who wants to improve himself should avoid the trash and read only the best.

"Then too, it is not simply necessary to get words, but we must get to know the meaning of words. This is sometimes not very easy, as not even all the dictionaries agree. But we must get to know their meaning in order that we may use them correctly."

Latin and Saxon

Another important matter in writing, said Fr. Drummond, is the choice of words. Emphasis has been laid upon the use of Saxon words. Some say use these only. He would advise using the Latin derivatives as well. The Latin language is the language of culture, and therefore the Latin word is often preferable to the Saxon. A happy admixture of the two would therefore be best.

The use of correct phrases in writing is also a matter of study. We cannot very well learn these in the high school or the university. The course of study there is too much like a steeplechase. In the rush to get through there is no time for these things. The real work along this line must be done afterwards. The best plan is to get a large "common-place book" and keep it by you, and, in reading a good author, when you meet with a fine phrase, put it down, with the author's name, the book and the page beside it. These should not be long, not pages but brief extracts. Carry this book with you when you go on a journey, and whenever you have time, read them over. And do not be content with reading them but commit them to memory. Especially is this

true of poetry. He would advise reading plenty of poetry and learning it by heart. He would even go further than that, and would advise the writing of poetry. This is not necessarily for publication, but for practice. There is nothing like this for the cultivation of style. The most useful kind of poetry for this purpose is the sonnet. The reason for this is that it is the most difficult kind of poetry to write. It is so closely guarded by rules of structure that it affords a splendid exercise in the correct use of words and the concise expression of thoughts.

Imitation of Best Writers

Again, the lecturer would advise a moderate use of imitation. He would imitate the best writers, but not slavishly. Imitation by translation he regarded as an especially good thing. Translate from another language, and you will find what a great new knowledge you will get of your own.

The formation of sentences is also of importance. Vary your sentences. Use both long and short. Some have said that the English language is best fitted for the short period. Some, however, have used the lengthy, complex sentences with good effect. But this should not be attempted except by those who are masters of it. In the formation of sentences, commonplace endings should likewise be avoided.

How to Speak Well

If a man pursue this course for ten years, he ought to be able to speak pretty fluently. Plenty of preparation of course will still be necessary for each occasion. The speaker would not advise preparing to the extent of committing to memory. This interferes with naturalness. The labor expended in so doing, besides, would give sufficient grasp of the subject to treat it extemporaneously.

"In speaking don't imitate actors. They are not natural," said Father Drummond, "especially is this true of English actors. French actors are not so bad, they are more natural."

The Candle Test

Cultivation of the voice is also necessary to good speaking. If you can find a really natural elocutionist follow him. To train the voice to carry make it all vocal. A good way to test yourself in this is to hold a lighted candle in front of the mouth and then vocalize strongly. If in so doing the candle is extinguished the vocalization is not right. Proper vocalization should not put out the light.

A bass voice is a fine thing, but there is sometimes a danger from indistinctness. A low voice should be cultivated; however, avoid the high key in speaking. This can be done by practice.

Care should be taken, too, in the matter of pronunciation. Consult the dictionary often. You can't always depend on the pronunciation used by those around you. In this connection there are two things that should be carefully observed. The first of these is accent. The tendency in English is to throw the accent forward. Be sure and get the accent right. The second is articulation. This should be clear and distinct. All the vowels should be sounded.

Gestures and Speech

Something should be said, too, with regard to gestures. This is an important part of the equipment of a good speaker. Gestures should only be used when they are natural and when they accompany the word they are intended to emphasize. The skilful speaker will also keep careful watch of his audience.

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When they begin to get sleepy it is time to stop. Yet this scrutiny should not be too minute. One is apt to notice distracting incidents if the scrutiny is too close.

As a final qualification, a speaker should practice sincerity. His audience must have faith in him; they must believe that he is genuine. Be natural. If a man is known to be a man of worth and sincerity, people will listen to him, in spite of all the defects in the world.

At the conclusion of the lecture, Ald. Pulford, on behalf of the library committee, moved a vote of thanks to Father Drummond for his delightful and instructive lecture. The motion was seconded by Mr. Morden of the Free Press, and was responded to in the most hearty and enthusiastic manner by the large assembly.

She.—'Tis ever woman's lot to suffer in silence.

He.—Yes; and if they'd only let us suffer in the same way how happy we'd be.

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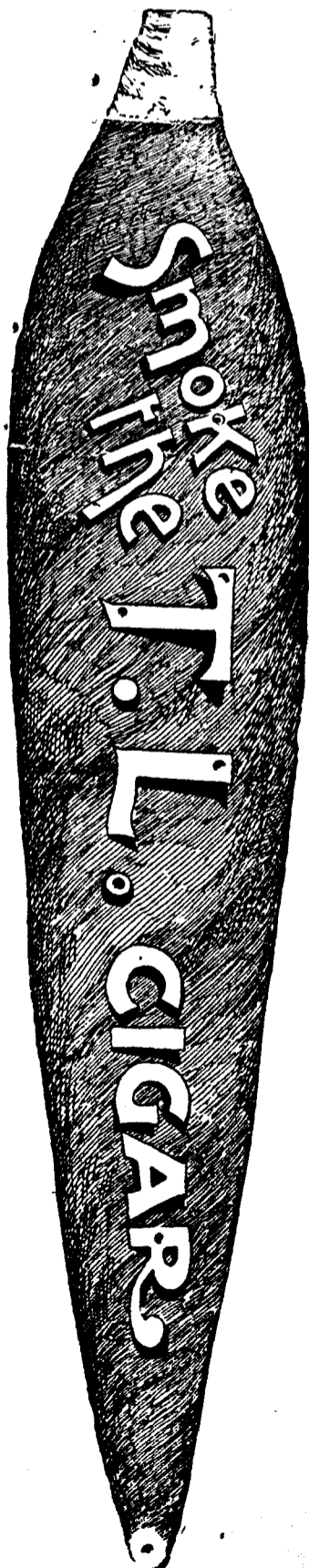
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THE THREE HUNGARIAN MARTYRS

The Triduum announced in our issue of January 13 was celebrated in the cathedral of St. Boniface on the 12th, 13th, and 14th in honor of the three Hungarian Martyrs beatified by Pope Pius X. on Jan. 15, 1905. The exercises, which took place in the evening, were attended by a large concourse of the faithful. On Friday, the 12th, Rev. Father Woodcutter preached in excellent French. He related the story of the martyrdom, which was made possible by the troubled state of Hungary in 1619, and he drew therefrom lessons of steadfastness in the faith. The sermon was followed by Benediction of the Blessed Sacrament, given by Rev. James Dugas, S.J., Rector of St. Boniface College, and sung by the College choir, all the students being present in the body of the church.

On Saturday evening Father Woodcutter made a few introductory remarks in French, explaining that he was about to preach to some forty Hungarians there present in their own language, and that the reason why he had to invite them from Winnipeg to St. Boniface was that they had as yet no church of their own. Then he spoke for about half an hour in the Magyar tongue, describing to the natives of Hungary the religious war which desolated their fair land at the beginning of the seventeenth century, and giving details of the horrible cruelties inflicted on these Catholic martyrs by the locally dominant Calvinist party. At the close of Father Woodcutter's Hungarian sermon, His Grace the Archbishop spoke to the assembled Hungarians in English and thanked them for their presence there that evening, adding that he hoped soon to be able to secure for them a church building of their own. Then followed Benediction given by His Grace the Archbishop. The singing was furnished, as on the preceding day by the college choir and students.

On Sunday in the new chapel of St. Boniface College, at about three in the afternoon, after Vespers, at which Rev. Father Dugas, S.J., Rector of the college, presided, Father Woodcutter spoke for three-quarters of an hour in excellent English to the assembled students, rehearsing once more, but with fuller details and a greater abundance of practical applications, the historical setting and the story of the martyrdom.

On Sunday evening at the cathedral the exercises of the triduum closed with a specially solemn Benediction of the Blessed Sacrament, given by Monsignor Dugas, V.G., assisted by Rev. Father Dugas, S.J., and Rev. Jos. Poitras. The college students sang the hymn for several martyrs, preceded by the "Ave Verum" of Father de Doss, S.J., and followed by an "Ave Maria" written and sung by Mr. Rene Brun, Professor of Piano in St. Boniface College, and by a Cecilian Society "Tantum Ergo." After Benediction, Monsignor Dugas, carrying a reliquary with relics recently received from Rome, of the three Blessed Martyrs, passed along the communion rail, presenting the relics to the respectful veneration of all the persons present, who knelt down and one by one kissed the reliquary. During this ceremony which lasted a long time owing to the great crowd coming up one by one, the college students sang a beautiful hymn,

YOUNG MAN, BE HONEST

Because you have just discovered that there is hypocrisy in this world, do not become so inflated with this knowledge that you seek to demonstrate the falsity of religion. A day of reckoning is coming for the hypocrite, whether in this world or the next. Recent developments have shown that a large proportion of these reckonings are coming in the present world. The man you may know who is hiding behind the cloak of religion, while he robs the poor and unfortunate will have his day of reckoning. The religion is just as true as ever. It is the sinning man who is at fault. When you have had a little more experience, young man, you will realize that there is a practical side of religion, and that "honesty is the best policy." Be honest with your fellow man! This applies also to woman. What is more contemptible than a person who will betray a trust, whether the trust be virtue or money or confidential information? If you deceive one, confidence is ruined. The confidence of your fellows, of the men with whom you associate and do business, can not be reckoned in dollars and cents. Confidence of his fellows is part of man's

How Is Your Cold?

Every place you go you hear the same question asked. Do you know that there is nothing so dangerous as a neglected cold? Do you know that a neglected cold will turn into Chronic Bronchitis, Pneumonia, disgusting Catarrh and the most deadly of all, the "White Plague," Consumption. Many a life history would read different if, on the first appearance of a cough, it had been remedied with

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This wonderful cough and cold medicine contains all those very pine principles which make the pine woods so valuable in the treatment of lung affections. Combined with this are Wild Cherry Bark and the soothing, healing and expectorant properties of other pectoral herbs and barks. For Coughs, Colds, Bronchitis, Pain in the Chest, Asthma, Croup, Whooping Cough, Hoarseness or any affection of the Throat or Lungs. You will find a sure cure in Dr. Wood's Norway Pine Syrup. Mrs. C. N. Loomer, Berwick, N.S., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and colds, and have always found it to give instant relief. I also recommended it to one of my neighbors and she was more than pleased with the results." Dr. Wood's Norway Pine Syrup 25 cts. per bottle at all dealers. Put up in yellow wrapper, and three pine trees the trade mark. Refuse substitutes. There is only one Norway Pine Syrup and that one is Dr. Wood's.

capital, no matter what his business may be. It is worth money—and more than money.

Be honest with yourselves! The religion you are taught represents the highest standard of life. It shows you the highest standard of manhood. This should be your standard. It should be you. Perhaps you may err in minor things, but you cannot afford to be mean, or low, or disreputable, or false to the religion of your mother and the religion you yourself should sustain. Examine your conscience. And be true to yourself!

Be honest towards God. Are you so puffed up that you think you can fool God? Do you have an idea you can avoid the confessional, or, going there, conceal the truth and deceive the Lord? Tell the truth.

Be honest!—Intermountain.

AN EFFECTIVE SAMPLE

A non-Catholic clergyman was very fond of a particularly hot brand of pickles, and, finding great difficulty in procuring the same sort at hotels, when travelling, always carried a bottle with him. One day, when dining at a restaurant with his pickles in front of him, a stranger sat down at the same table and with an American accent presently asked the minister to pass the pickles. The minister, who enjoyed the joke, politely passed the bottle, and in a few minutes had the satisfaction of seeing the Yankee watering at the eyes and gasping for breath.

"I guess," said the latter, "that you are a parson?"

"Yes, my friend, I am," replied the minister.

"I suppose you preach?" asked the Yankee.

"Yes, sir; I preach twice a week, usually," said the minister.

"Do you ever preach about hell-fire?" inquired the Yankee.

"Yes; I sometimes consider it my duty to remind my congregation of eternal punishment," returned the minister.

"I thought so," replied the Yankee, "but you are the first of your class I ever met who carried samples."

"There's no danger," said the doctor. "It's only a carbuncle coming on the back of your neck. But you must keep your eye on it."

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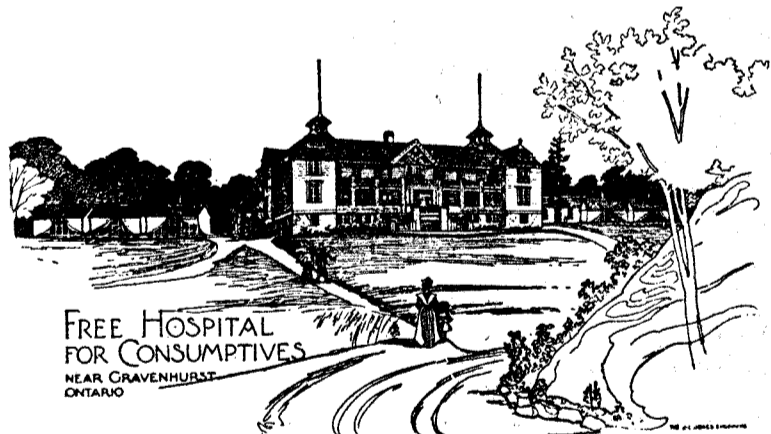
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Readers of this announcement will be glad to know that there has been an encouraging response to our request for help for the

**Muskoka Free Hospital
for Consumptives**



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Since this institution was opened, a little more than three years ago, 560 patients have been cared for. Over 2,000 patients have been treated in our two Muskoka homes within the past seven years.

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- Muskoka Free Hospital for Con-
- sumptives because of his or
- her poverty.

Our plea for help is that the Muskoka Free Hospital for Consumptives cares for patients that all other hospitals refuse. If the needed money is forthcoming, this dread disease might be stamped out.

—Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

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He was an old merchant who devoted much time to his advertising. "John," said his wife, "what do you want on your tombstone?" "Oh," he answered, "it isn't important what the text is so long as it gets good space and is well displayed."

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SATURDAY, JANUARY 27, 1906.

Calendar for Next Week.

- 28—Fourth Sunday after the Epiphany.
The Finding of the Boy Jesus.
Commemoration of St. Agnes.
- 29—Monday—St. Francis de Sales,
Bishop, Doctor.
- 30—Tuesday—St. Martina, Virgin,
Martyr.
- 31—Wednesday—St. Peter Nolasco,
Confessor.

FEBRUARY

- 1—Thursday—St. Ignatius, Bishop,
of Antioch, Martyr.
- 2—Friday—The Purification of Our
Blessed Lady.
- 3—Saturday—St. Hilary Bishop, Doc-
tor, (transferred from Jan. 14)

EXTRACTS FROM THE MOST REV. ARCHBISHOP'S LATEST CIRCULAR TO THE CLERGY

(Continued)

Extracts from Archbishop's Circ. etd— Sisterhoods

The Grey Nuns are authorized to take up collections for their poor throughout all Manitoba.

The Sisters of Misericorde may do likewise in that part of Saskatchewan which is in the diocese of St. Boniface.

The Sisters of Providence of the Kenora Hospital may collect in that Ontario part of the diocese which comprises the Lake of the Woods, a portion of Rainy River, and all stations on the C.P.R. as far as Bonheur.

The Benedictine Sisters of Fort Frances Hospital may collect in the Rainy Lake and the Rainy River region as far as the town of Rainy River inclusively, and along the stations of the C.N.R. from Rainy River to Antikokan.

Before beginning their annual collecting tours the Sisters should secure a written permission from the Ordinary of the diocese.

Blessing of New Churches or Chapels

No church or chapel should be used for public worship without having been blessed by the Ordinary or by a priest delegated for that purpose.

Dispensation for the Feast of the Immaculate Conception, when it falls on Wednesday or Friday.

The late Archbishop Tache, in his circular of Dec. 8, 1887, said: "As the

patronal feast of the Archdiocese, the Immaculate Conception, sometimes falls on a day of fast and abstinence, we have thought it advisable to ask for a dispensation in this respect, and the Sovereign Pontiff, in an audience of August 17, 1887, kindly consented to grant an indulgent, according to which the fast and abstinence of the Wednesday or Friday (in Advent) shall be observed on the eve, when the Feast of the Immaculate Conception falls on one of those days."

(To be continued)

Clerical News

Monsignor Ravoux, whose career we sketched in our last issue, died on the 17th inst., and was buried with great solemnity on the 20th, Archbishop Ireland preaching an eloquent panegyric. His Grace the Archbishop of St. Boniface and Mgr. Dugas went to St. Paul for the funeral, returning on the 23rd.

The Right Rev. F. P. McEvoy, Bishop of London, Ont., was received by the Holy Father in private audience on Tuesday.

Rev. Father Cherrier returned on Wednesday from Manteno, Ill., where he had been visiting his cousin, Rev. O. R. Bourdeau, who is slowly recovering from a serious illness. Rev. D. Plante, S.J., who had been taking Father Cherrier's place as pastor of the Immaculate Conception, returned to St. Boniface College on Wednesday.

With the money which he has obtained for his patent on a new wireless telegraph system, the Rev. Joseph Murgas, of the Slovak Catholic church of Wilkesbarre, Pa., will build a handsome new church for his congregation of a thousand worshippers.

It is reported that the Pope has decided to send to France an apostolic delegate who shall represent the Vatican before the bishops and clergy of the country without consideration as to his standing before the French government. The new delegate will be upon the same footing as is the apostolic delegate at Washington.

Rev. F. C. Wiechman of St. Genevieve's church, Gas City, Ind., who died recently, will be remembered for his work in having Coffin's bigoted "Story of Liberty" excluded from the public schools of Indiana. It was Father Wiechman who discovered the manifest unfairness of the book, and it was the Hon. Peter Wallrath of Evansville, editor of the *Stern*, who introduced a bill into the Indiana House of Representatives by which its use was discontinued in the public schools of that state.

A strange incident occurred at Morrice, Mich., while Rev. Father Welsh was conducting farewell mission services at St. Mary's church, recently, a dove flew down from the gallery and after walking the chancel rail, flew and alighted on the reverend Father's head, where it remained for an instant and then flew away. Father Welsh in his farewell remarked that in years to come the little ones present would remember him by that incident.



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The special correspondent in Rome of our Spanish Catholic contemporary, "El Universo," says:—"A Consistory will be held in March at which five new Cardinals will be created—probably Monsignor Lorenzilli, Rinaldini, Cavallari, Patriarch of Venice; Bourne, Archbishop of Westminster, and Luardi, Archbishop of Palermo.

Our Roman correspondent announces the death of Fatter de Cara, S.J., of the "Civiltà Cattolica," an Orientalist of world-wide fame.—Catholic Times (Eng.), Jan. 5.

The Cardinal Archbishop of Paris presided on Christmas Day at Montmartre at the ceremony of renewing the national dedication to the Sacred Heart. Three other bishops were present in the Basilica, and an immense congregation.

The Rev. Father Berkery, a priest of the diocese of Buffalo, attended the funeral of Father Cronin, who died suddenly, and next evening, after having taken his supper in what seemed to be perfect health, he passed away in a few minutes. He was born in Limerick on August 15th, 1850.

The Rev. Dr. Barry's "Cardinal Newman" has just appeared in an excellent French translation, with portraits by the Abbe Clement, who is chaplain to the Lycee at Vendome. It is also expected that the "Tradition of Scripture," by Dr. Barry, in the Westminster Series, will come out during the present month. Messrs. Longmans are the publishers, and the volume discusses, according to Catholic principles, the origin, authority, and interpretation of the Bible.

In a letter from Cardinal Moran to the Archbishop of Tuam concerning the Grace's Life of St. Patrick, his Eminence has the following: "I have to thank you for forwarding a copy of your most valuable work on the Life and Writings of St. Patrick, far and away the best life of our Apostle that has as yet been written."

CURRENT COMMENT

(Continued from page 1)

assailants of Madame Bernhardt. With this we cordially agree. Any "evangelist" less foul-mouthed than Chiniquy or Fulton is far more deserving of the Premier's sympathy, when maltreated, than is the great French actress.

The "Catholic Fortnightly Review" calls attention to the fact that Dr. Bernard Weiss, in his "corrected" edition of Luther's translation of the Bible, published at Leipsic in 1904, has dropped the famous "only" or "alone" which Luther added to St. Paul's words "We account a man to be justified by faith." (Romans iii, 28). And the "Princeton Theological Review" declares that "Weiss is clearly justified in rejecting this unwarranted interpolation."

This the framers of the Church Union Doctrinal Scheme for Presbyterians, Methodists and Congregationalists, have not yet learned. Being still the benighted victims of Luther's "unwarranted interpolation," they make the solemn affirmation (see Free Press of Jan. 20) in their Article X:

Of Justification and the Sonship—
We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith **Alone**, and that believers are adopted as sons of God, with a right to all the privileges implied, including a conscious assurance of their sonship.

It is true that their notion of faith is different from ours. We understand by faith, in the strict theological sense, nothing but belief in the truth of God's revelation. They extend the word to mean also trust in Him, which we refer to the virtue of hope. In this latest pronouncement they go still farther and make it mean repentance, which always supposes a beginning of charity or love of God. Thus, their "faith alone" may be so stretched as to mean faith, hope and charity, viz.: all that Catholics have ever required for justification. But then this is a mere juggling with

words, that would make the early Reformers squirm in their graves. Here is Article IX.

Of Faith and Repentance.

We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is offered to us in the Gospel, and that this saving faith is always accompanied by **Repentance**, wherein we confess and forsake our sins, with full purpose of, and endeavor after, a new obedience to God.

This passage, especially when taken in connection with the doctrine of Article XII, "that a holy life is the fruit and evidence of saving faith," shows how far the evangelical Protestants of to-day have departed from the basic principle of the Reformation that faith alone justifies, and how they implicitly accept the Catholic doctrine that faith without works is dead.

Another point on which they approximate to Catholic doctrine is to be found in their article (XIV) on the Church, where they recognize the visibility of the Church. Christ's "church on earth," they say, "should exist as a visible and sacred brotherhood." But here, as well as in another passage, they hold that "the visible church is liable to err" (Article XVII), for they "acknowledge as a part more or less pure of this universal brotherhood every particular church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour" (Article XIV).

Article XVIII. has an almost Catholic ring, were it not that "eternal death" may be interpreted as meaning the annihilation of the "finally impenitent". The whole article is as follows:

Of the Resurrection, the Last Judgment and the Future Life—
We believe that there shall be a resurrection of the dead, both of the just and the unjust, through the power of the Son of God, who shall come to judge the quick and the dead; that the finally impenitent shall suffer eternal death and the righteous shall abide in blessedness for ever with God.

Article XIX. and last, "Of Christian Service and the Final Triumph" says: "We believe that it is our duty . . . to preserve the **inviolability** of marriage." The word "inviolability" like many other expressions of this document, lacks the definiteness and precision to which our Catholic doctrinal pronouncements have accustomed us. Inviolability does not necessarily mean that the marriage tie is indissoluble; it may mean only that the marriage of persons divorced from their still living partners ought not to be violated by adultery. Thus the term "inviolability" may be made to cover and sanction divorce.

One significant omission may be noted. This professedly comprehensive document nowhere recommends the general reading or distribution of the Scriptures. The only instrument of gospel propagation it recommends is preaching, thus approximating again to Catholic doctrine and to the New Testament itself. "We joyfully receive the word of Christ, bidding His people go into all the world and **make disciples** of all nations and **declare unto them** that God was in Christ, etc." (Article XIX.). And in the "Report of the Sub-Committee on Ministry," appended to the nineteenth

ANOTHER MONTH OF OUR GREAT WINTER SALE

THE first month of our January and February Sale is all but ended. Thousands have profited by the money-saving opportunities it offers and there is still an opportunity for thousands more to do so. Many people, to test the kind of bargains we described in our January and February Sale Catalogue, sent in small orders; the fact that they have re-ordered and in large quantities, some of them more than once, goes to prove that they were satisfied.

Of course there is really no risk in ordering from us; if the goods are not satisfactory they can be exchanged for other goods or the cash. We firmly believe that satisfied customers are the best means of advertising.

The number of customers who buy almost everything they want from us is increasing. The fact that people, no matter where they live, can enjoy all the benefits of the City Store in the matter of Variety, Style and Price is becoming more widely known.

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articles of doctrine, one of the questions to be addressed to the candidates for ordination is this: "Are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?" The preacher is to use the Scriptures for purposes of instruction, as every Catholic priest does; but not a word is said about the laity searching the Scriptures or about distributing Bibles.

Baptism and the Lord's Supper are spoken of as "the two sacraments instituted by Christ" (Article XV.), and here the omission of the word "only" is also significant; but the explanation that follows, of their nature, is not all Catholic. Baptism is not connected with the washing away of original sin, which is not mentioned expressly anywhere, though it is vaguely hinted at in Article V. The Real Presence is distinctly excluded when the same article says: "The Lord's Supper is the sacrament of communion with Christ and with his people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the Cross." The conditions requisite for its reception are pretty comprehensive, especially if obedience to Christ's law is fully insisted upon. "All those may be admitted to the Lord's Supper who make a creditable profession of their faith in the Lord Jesus Christ and are living in obedience to His law, and are free from scandal, crime and open sin."

Notable also is the omission of all reference to predestination and to the teachings of Calvin thereon in Article III.—"Of the Divine Purpose," which reads thus:

We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His Providence He makes all things work together in the fulfillment of His sovereign design and the manifestation of His glory.

This, together with the teaching enjoined in Article XIX.; that God "will have all men to be saved and to come to the knowledge of the truth," is thoroughly Catholic doctrine and leaves poor Calvin out in the cold.

While deploring the fundamental errors still proclaimed in this scheme of union, while especially deploring the vagueness of the definition of the ministry and its functions, we welcome some of the doctrinal teaching of this document as an approximation, however remote, to the plenitude of Catholic truth, and therefore as a proof of the way in which Catholic ideas have leavened the non-Catholic world.

An amusing misprint occurs in the Free Press reproduction of this document. Part of a line from some other subject having been inserted by mistake, Article XVI. reads as follows:

Of the Ministry—We believe that Jesus Christ, as the supreme head of the Church has appointed a ministry of the word therein, and calls men at 4.50 this afternoon to this ministry.

Brutal hazing continues to be one of the features of non-Catholic American college life. The latest case to reach the newspapers—but there are, no doubt, hundreds of others carefully screened from publicity—is that of Edgar N. Caldwell, who was cruelly manhandled by a fellow midshipman in the Naval Academy, Annapolis, Maryland, because he would not introduce his tormentor to a young lady friend. The case is before the courts, and we trust the sentence will be severe; but no laws can be really effective so long as the students imagine that such cowardly outrages help to make men brave, and they will continue to entertain this delusion so long as they are allowed to grow like evil weeds without any moral cultivation.

The Oblate Fathers of Alberta are to be congratulated on their success in obtaining the promise of a large German Catholic immigration from the United States and Europe this year. It is expected that no less than three thousand German Catholic families will settle in sixteen townships between Sounding and Tramping Lakes, and between Eye Hill and Ribstone Creek. This district begins forty miles southwest of Battleford and is said to have a superior quality, clay mingled with sand, plenty of running water, lakes full of fish, good meadows and pretty little groves of poplar trees. About five hundred families, who came last year, are already there. These Ger-

mans, besides being thrifty settlers, are staunch, shrewd Catholics not liable to affiliate with either political party but determined to favor those candidates only who are Catholics.

SECOND RECEPTION OF ST. MARY'S LYCEUM.

Continued from page 1

States, perhaps. Steffens had not been using hard words for effect; he found here, in the most unlikely of places, a minimum of corruption, and he gave with unaffected but telling simplicity his version of the reason for it. Mark Fagan, the Mayor, was a Man of Prayer. That was all the story, but Steffens brought out the fact most effectively with the dialogue between the Mayor and himself.

No other theme, however, embellished with all the artifices of rhetoric, however colored with impassioned oratory, could grip the heart strings of an audience more completely than did this homely tale, as told by Father Drummond, who, with his simple, but true reading, heightened the art of the telling with a remark now and then, in explanation or comment. The secret of all Mark Fagan's joyful service for his fellow-citizens in the face of the sacrifices he must suffer and the fights he must wage in that seat of corruption, was to be found in the simple daily practices of the Catholic citizen—this Mayor who, Steffens discovered, reads a little of "The Imitation of Christ," every day, somewhere, who breathes a short prayer to himself every day as he walks up the City Hall steps, that God may keep him strong to do the right and the best for humanity's good.

After a very catchy intermezzo, "Ole Virginny Days," by the orchestra, the guests and hosts of the evening mingled with pleasant sociability during the half-hour's intermission. Light but dainty refreshments were served, and when the orchestra opened with the second part of the programme many Catholics sat down together who, until that evening had been strangers to one another. The social intermission is a feature of the Lyceum affairs that immediately commends itself to the visitor.

Splendid Orchestra

"Erminie," the overture is, by the way a most excellent selection. It was in this number that the effect of Conductor James Stack's training was most apparent. The selection is not easy from a technical standpoint, but besides a correct rendering in this respect the orchestra in its attack and release, its phrasings in the diminuendo's and crescendo's, the forte's and pianissimo's, played with a professional polish. This number won a merited encore.

"Memories," as sung by Mr. Frank Flanigan, still lingers on the ear of all who heard this solo. The youthful baritone produces a tone of rare mellowness, which is rendered most effective by his tasteful phrasing. An encore was determinedly demanded.

The String Quartette, for its debut, played selections from "Martha" and everyone who knows anything of the requirements of chamber music appreciated the artistic rendering of this selection.

The popular Quartette sang the "Battle Hymn" from "Rienzi," with the requisite fervor and military dash, which received an encore call.

At this point Mr. McCabe seconded by Mr. McCall, gracefully proposed a vote of appreciation for Rev. Father Drummond's attendance and his very excellent lecture, and the thanks of the audience were presented by chairman Murray amid hearty applause.

The gathering dispersed to the strains of a rollicking march, "The Meeting of the Tribes," by the orchestra.

The Musical Organizations

Lyceum Orchestra: Conductor, James Stack; violins, E. Taylor, C. Pilley, J. A. Barry; viola, Rev. Bro. Edward; 'celli, W. Taylor, F. Pilley; cornets, Mr. Stack, J. A. Hebert, J. A. Z. Bertrand; flute, T. Rogers; pianist, Wm. Perkins.

String Quartette: Firts Violin, E. Taylor; second violin, C. Pilley; viola, Rev. Bro. Edward; 'cello, W. Taylor.

Vocal Quartette: First tenor, J. F. Kane; second tenor, H. S. Trumball; first basso, F. Flanigan; second basso, A. Donnelly.

"My wife and I agree perfectly about some things," remarked Mr. Meekton, with a gentle smile.

"Indeed!"
"Yes. When anything goes wrong I take it for granted that it is my fault. And Henrietta always think so too."



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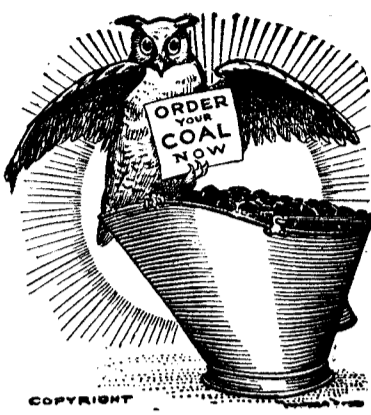
Civilization is mutual submission. The more men submit to each other the more civilized they are. We have partially learned the lesson, but we are far from real civilization as yet. There is a great deal of the Pagan about the average Christian. Scratch the average Christian and you find a Pagan. But we may be thankful for even the thin veneer. It is a beginning, and it is not going to stop at that. Men I know declare this impossible. They shrug their shoulders and arch their eyebrows and say it is a pretty dream, just as men in former ages would have done, had anyone predicted our imperfect twentieth century civilization, just as the men of Elizabeth's time would have expressed themselves, had they been told that the day would come, when duelling would be considered ridiculous, when capital punishment would be restricted to two or three crimes, when every child could demand free education at the expense of the state, when lonely highways would become as safe at midnight as crowded thoroughfares at noon-day, and a hundred other accepted common-places of our everyday life. They would have sneered just as the "practical" twentieth century man to-day laughs at the prediction that war will for the settlement of international disputes be abolished.

The moment that men learn to say to each other, as they do in the drawing room or at table, "you first," the world will be civilized. People don't take advantage of this in society, however humble or unrefined. No one at table attempts to "corner" the potatoes, or the sugar, or the beef, or the tea. Why because they know there is enough to go round, and that if they wait for others they will get their turn. In the wider sense there is enough, and to spare to "go round." But people distrust each other, and in self-defence act the hog and the bully. And so we have poverty, suffering, jealousy and a thousand ills. The moment we learn to trust and give way to each other, to adopt the policy of give and take we will be civilized and not till then. And we will learn it. Mankind is not going to remain for ever enslaved to the silly superstition of grab or gobble. He will outgrow the wicked, wasteful system of competition, and learn thoroughly as he has now partially learned to give and take.

Don't be deceived by the people who say "I always get my own way." The people who always, or at least oftenest get their own way are the people who say least about it. It is a poor boast at best, and that a man should want his own way in everything, is to the healthy minded man as inconceivable as that he should want to eat and drink everything in reach or sight. But however this may be, he won't get it by talking about it, any more than a general will gain a victory by blowing a trumpet, and thus letting the enemy know just exactly where he is and what he intends to do.—Church Work.

A Boston lady was hushing her baby to sleep to the tune of "Britannia rules the Waves," when she heard her six-year old son softly crying in and adjoining room.
"Harry, what is the matter?" she called.
"I don't want you to sing 'Britannia rules the waves,' mamma. Didn't the 'Constitution' beat the 'Guerriere'?" sobbed the little patriot.—Christian Register.

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A BISHOP AND HIS MOTHER

The "Messenger" reviewing the Life of Bishop Bradley, of Manchester, N.H., says:

There is one figure in this life which has an unusual beauty and attractiveness and even grandeur. It is that of the bishop's mother. Imagine a young Irish wife of twenty-six standing at the bedside of her husband, who has been taken suddenly ill. "He must have the priest," she exclaimed, "he is going to die." "Nonsense," they told her, "It is only a passing ailment." In spite of their pleadings and even of the wishes of the sick man himself, she persisted in hurrying off ten miles away, though a short time before she had been a mother, to seek the priest, and she brought him back with her. Like the others, he was incredulous; but, on account of the distance and her alarm, he annointed the sick man. That night she was a widow, standing desolate and poverty stricken, with her little brood around her.

She came to Manchester, struggled for a time at keeping a humble boarding house, but failed, for times were hard; the Civil War was then going on. She became a factory hand in the mills of Manchester, where her son was afterwards to be a bishop, and saving some little money, again took up her first attempt to have a home and keep her family around her. Denis was a mill hand, toiling faithfully during the day and at night and on Sundays helping his mother, whom he tenderly loved, to care for the younger ones of the family by devoting himself to their pleasures and instruction.

"I would like to be a brother," he said to her one day. "Why not a priest?" she asked. "That is impossible, I need an education for that." "God will take care of it," was her reply. A few days after saw her in the house of the venerable Father McDonald. "Denis would like to be a priest," she said. "Impossible," he answered, "the times are too hard and we cannot get money." "Father McDonald," she said in a way that was characteristically Irish, "I did not come here to ask for money, but for advice." She had saved up three hundred dollars in gold, which in those days amounted to nearly a thousand in currency. That settled it, and it is not to be wondered at that the son's previous affection grew into such beautiful, unwavering tenderness till the end. When she died he was never the same man after. She had always been with him. Even as a bishop he never left the house without telling her where he was going, and when absent wrote to her every day. Though the bishop's mother, she kept herself in absolute seclusion. She had made herself a hermit in his house to pray for him in his labor for God and man. Through it all, however, her loyal devotion to the dead husband of so long ago stood by her. "Yes, he is a good man," she used to say, "but he is no better than his father."

HER SKIN WAS YELLOW

"I had only to try Dr. Hamilton's Pills to appreciate their merit," writes Miss Annie S. Bryce, of Woodstock. "My system was out of order. My blood was weak and thin. My skin was hard and dry. The first box of Dr. Hamilton's Pills made a complete change. I felt better at once. Healthy color came into my face. In about three weeks I was cured." Dr. Hamilton's Pills effect an easy cure. Try these good pills, 25c. per box, or five boxes for \$1.00 at all dealers.

ABOUT CONFESSION

If it be an Incentive to Sin, How is it that the Best Catholics are seen Most Frequently at the Sacred Tribunal?

Does not confession weaken character?

Is not confession an incentive to sin by making forgiveness too easy?

Do not Catholics go to confession and then commit the same sin over again?

On the contrary we have already seen that certain conditions are absolutely required before God will ratify the absolution of the confessor. Pardon is not granted, for instance, to the drunkard who has a mere natural sorrow because of his degradation and the poverty and shame of his wife and children; to the thief who has no intention of giving back the money he has stolen; to the impure man who will not avoid the proximate occasion of his sin; to the bitter, angry soul, who refuses to forgive the offending brother, etc.



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We know perfectly well that human nature is weak and human passions strong; that the world of wicked men and women is full of temptations; that the flesh rebels against the spirit (Rom. vii., 23), and the devil does his best to tempt us (I. Pet. v., 8). But if a Catholic yield to these temptations, it is not in virtue of the sacrament he has received, but because he is false to the sacramental promise he made to God to sin no more.

We are willing also to grant that there have been abuses; that some Catholics go to their confession in a mechanical, perfunctory sort of way, and do not realize the dignity and sacredness of this divine sacrament. But there is any good thing in the world that sinful man has not sometimes abused? The Sacrament of Matrimony, intended to sanctify and bless the pure union of man and woman, has often been made a mere tool for worldly advantage or a mere instrument of lust, as divorce statistics show. The Sacrament of Baptism, established to initiate the Christian into the Church of God, has been used to serve an unbeliever's worldly aims. The Bible has been abused by every false prophet from the beginning, in imitation of Satan (Matt. iv., 6). The press, the pulpit, the theatre, the stock exchange, the arts, —all these have been abused. Would you, then, abolish them altogether.

The history of the Sacrament of Penance is proof positive of its being one of the greatest incentives to virtue the world knows of. Could it have survived during these nineteen hundred years if it were indeed an incentive to sin? Would millions of the most intelligent men and women still bend their knee? It is impossible to think so. The corruption of morals that everywhere followed the abolition of confession in the sixteenth century made many of the reformers wish for its re-establishment. Voltaire wrote in the eighteenth century: "The enemies of the Roman Church, who have opposed so beneficial an institution, have taken from man the greatest restraint that can be put upon crimes" (Diet. Phil., art. Cathec. du Cure).

If confessions were an incentive to sin, how is it that the most hardened sinners never go and the best Catholics are seen frequently at the sacred tribunal? If it weakened character, how,

then, do you account for its reformation of the habitual drunkard, its recall of the penitent Magdalen and the comfort and peace it gives the condemned criminal? If it encouraged crime, why should Catholic fathers and mothers rejoice in seeing their boys and girls go frequently to confession, and be sad in heart when they begin to neglect this duty? If it made Catholics worse how, then, do you explain the fact that Protestants often desire for their servants and employees Catholics who go regularly to confession?

The fact is evident. The Sacrament, of Penance is a guide to the doubting, a comfort to the afflicted, an encouragement to the weak, a warning to the young, a strong arm to the wavering, an adviser to the ignorant, a menace to the hardened sinner, a joy to the truly penitent; it is Jesus speaking to the world: "Come to Me, all ye that labor and are burdened, and I will refresh you" (Matt. xi., 28).

Why, sometimes non-Catholics, tormented by the anguish of unconfessed sins, have desired to receive the sacrament; and finding this impossible, have craved the privilege of unburdening their conscience to the trusted Catholic priest.—Monitor.

WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed.

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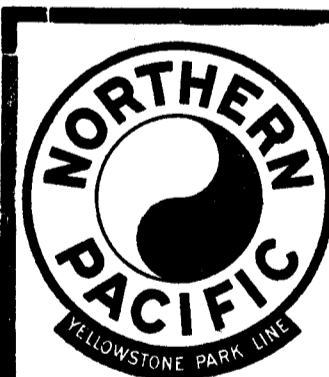


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"Indeed?" spoke one listener.

"Yes. I saved up all my tobacco money and lived on porridge two weeks to treat Miss Truelove to the opera and a supper. Then I asked her to marry me, and she said she was afraid I was too extravagant to make a good husband."

"I say, I'd give anything to be as strong and healthy as you are," remarked the lazy man. "What do you live on?"

"Nothing but fruit," answered the other.

"What kind of fruit?"

"The fruit of industry," was the brief, but significant reply.

Small sorrows are most voluble.

DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

Christianity in the interim grew from month to month and from year to year, and our wanderers had but just arrived at last in Athens in time to hear, near the statue of "the unknown God," while Damarais, the friend of Aglais, and Dion, the friend of them all, stood near a majestic stranger, a Roman citizen, him who had sat at the feet of Gama Iel, the glorious Apostle of the Gentiles, who had been "faithful to the heavenly Vision," though he had not seen the Resurrection, explain to the Athenians "him whom they had ignorantly worshipped." And when the sublime messenger of glad tidings related the circumstances of the Passion, the scenes which had been enacted in Pilate's house (so well remembered by them), the next day's dread event, and when he touched upon the preternatural accompaniments of that final catastrophe, and described the darkness which had overspread the earth from the sixth hour of that day, Dionysius, turning pale, drew out the tablets which he carried habitually, examined the date of which, at Heliopolis, he and Apollophanes had jointly made note, and showed symptoms of an emotion such as he had never before experienced.

He and Damarais as is well known were among the converts of Saint Paul on that great occasion. How our other characters felt we need not describe. Yielding to the entreaties of their beloved Dionysius, they actually loitered in Greece for a few years during which Christianity had outstripped them and penetrated to Rome, where it was soon welcomed with fire and sword, and where "the blood of martyrs became the seed of Christians." Esther shuddered as she heard names dear to her in the murmured accounts of dreadful torments.

Resuming their westward course, how Paulus rejoiced that he had in time sold everything in Italy, and was armed with opulence in the midst of new and strange trials! They gave Italy a wide offing, and passing round by the south of Germany, with an armed escort which Thellus (who had also become a Christian, and had, while they were in Greece, sent for Prudentia) commanded, they never ceased their travels till they reached the banks of the Seine; and there, undiscernible to the vision of Roman tyranny in the distance, they obtained by means of the treasures they had brought hundreds of stout Gaulish hands to do their bidding, and soon founded a peaceful home amid a happy colony. Hence they sent letters to Agatha and Paterculus.

Two arrivals from the realms of civilization waked into excitement the peaceful tenor of their days. Paulus himself, hearing of the death of Paterculus, ventured quickly back to Italy in the horrible short reign of Caligula, and fetched his sister Agatha, now a widow to live with them. Later still, they were surprised to behold arrive among them one whom they had often mourned as lost to them for ever. It was Dionysius. He came to found Christianity in Gaul, and settled amidst the friends of his youth on the banks of the Seine. Often they reverted, with a clear light, to the favorite themes of their boyhood; and often the principal personages who throughout this story have, we hope interested the reader, gathered around that same Dionysius who is indeed the St. Denis of France and listened, near the place where Notre Dame now towers, to the first Bishop of Paris, correcting the theories which he had propounded to the Areopagus of Athens as the last of the Greek philosophers.

One other arrival greeted, indeed, the expatriated but happy settlement. Longinus found his way among them and as the proud ideas of a social system upon which they had turned their back no longer tyrannized over Aglais or Paulus, the brave man, biding his time and watching opportunities, found no insurmountable obstacles in obtaining a fair reward for twenty years and more of patient and unalterable love. He and Agatha were married.

Note.—The Roman Breviary thus speaks of St. Dionysius.

"Dionysius of Athens, one of the judges of the Areopagus, was versed in every kind of learning. It is said that, while yet in the errors of paganism, having noticed on the day on which Christ the Lord was crucified that the sun was eclipsed out of the regular course, he exclaimed: 'Either the God of nature is suffering, or the universe is on the point of dissolution.' When

afterward the Apostle Paul came to Athens, and, being led to the Areopagus, explained the doctrine which he preached, teaching that Christ the Lord had risen, and that the dead would all return to life, Dionysius believed with many others. He was then baptized by the Apostle and placed over the church in Athens. He afterwards came to Rome, whence he was sent to Gaul by Pope Clement to preach the Gospel. Rusticus, a priest and Eleuther a deacon, followed him to Paris. Here he was scourged, together with his companions by the Prefect Fescennius, because he had converted many to Christianity, and, as he continued with the greatest constancy to preach the faith, he was afterwards stretched upon a gridiron over a fire, and tortured in many other ways; as were likewise his companions. After bearing all these sufferings courageously and gladly, on the ninth of October, Dionysius, now more than a hundred years of age, together with the others was beheaded. There is a tradition that he took up his head after it had been cut off, and walked with it in his hands a distance of two Roman miles. He wrote admirable and most beautiful books on the divine names, on the heavenly and ecclesiastical hierarchy, on mystical theology; and a number of others."

The Abbe Darras has published a work on the question of the identity of Dionysius of Athens with Dionysius first Bishop of Paris, sustaining, with great strength and cogency of argument the affirmative side. The authenticity of the works which pass under his name, although denied by nearly all modern critics, have been defended by Mgr. Darbois, Archbishop of Paris—Ed. C. W.

THE END

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"She's as beautiful as Hebe," agreed John enthusiastically.

"Aw," grunted Farmer F., "She's a sight purtier'n he be. Why, he ain't no beauty. She gits it fr'm her mother's folks."

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FRANCISCAN PHILOSOPHER WHOSE BIRTHPLACE GIVESRISE TO SOME DISCUSSION

In a letter to the "Chicago Daily News," William Shelmaier thus writes of the claiming of Duns Scotus as a native of Scotland:

Ian Maclaren, writing on "The Cosmopolitan Scot," says by implication that Duns Scotus, the famous Franciscan philosopher of the fourteenth century, was a native of Scotland. I have no desire to heap fuel upon a long-smoldering controversy, but it is strange that Dr. Maclaren should have made without qualification a statement the truth of which he must know to be extremely questionable. He has no doubt followed Dempster and other Scotch writers who have attempted to prove that the celebrated exponent of the scholastic philosophy was a compatriot. However, an authoritative writer of the seventeenth century, Father Luke Wading, who was himself a member of the Franciscan order and also historian of Duns Scotus, says that he was born in Dunum or Down, province of Ulster, Ireland.

The surname "Leotus" may apparently indicate that he was a native of the country now known as Scotland, but we must remember that for many centuries the name Scotian was applied to Ireland and the Irish people were called Scots. Colonies of these Irish Scots from Ulster gained a foothold on that part of North Britain known as Argyll and it was to protect themselves against the raids of these Scots and the Picts that the Britons adopted the fatal

policy of forming an alliance with the Angles and Saxons. At the beginning of the sixth century the Scots established a permanent kingdom in Argyll and the isles and tradition says it was in order to lend solemnity to the coronation of Feargus, one of their monarchs, that the celebrated "Stone of Destiny" was removed from Ireland. The Scots gradually absorbed the Picts and in 843 Kenneth Macalpine became king of the whole country; which about a hundred years later began to be known as Scotland, while Ireland was still called Scotia Major.

The fact that many Irish Saints, scholars and heroes were known simply as Scots led to an attempt by Scotch writers, notably Dempster, Ledwick and McPherson, to claim them as natives of Scotland, and thereby throw a fictitious glamour around the early history of their country, although the history is wrapped in obscurity as impenetrable as the mist of the Highlands. Modern historical research has exploded these fancies.

Not only have the Scotch appropriated as countrymen many famous Irishmen, but some of the sweetest Irish airs have been claimed as genuine Scotch melodies. Thus the world-famous Scottish song "Lochaber No More," has the same air as "Limerick's Lamentation" and the melody of "Robin Adair" has been known in Ireland for generations as "Aileen Aroon."

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LYCEUM NOTES.

The Lyceum Hockey Seven demonstrated its first victory in the Junior League was no fluke, by defeating the fast Winnipeg team in the second contest by a score of 8 to 5. The boys in the green and white jerseys showed an improvement in form over the first game and "Pete" Egan starred with five goals to his credit. There was a fine turn-out of supporters, including a generous representation of the fair sex. The Lyceum Seven will clash with the Winnipeg again at the Arena on next Friday evening, Feb. 2nd.

Any effort spent by the officers and musical talent of the Lyceum were well repaid with the large number of Catholics who attended the reception. It is to be hoped that these pleasant, instructive and sociable evenings may come oftener in the future.

The drama "The Malediction" is rapidly taking shape with fully attended and spirited rehearsals under the direction of Mr. James Cunnin. The announcements of a fixed date is delayed pending certain negotiations regarding the production of the drama.

The Lyceum orchestra is already at work on some new overtures of increased difficulty. It is expected that new wind instruments will be shortly added to the list. Conductor James Stack was well pleased with the playing of the members last Thursday.

The "gym," now running, is more popular than had been hoped for. A handball tournament will probably be arranged in the near future.

CATHOLIC CLUB NEWS

Mr. Tennant, of Gretna, honored the Club with a visit on Sunday afternoon last. The members are always glad to welcome the vigorous defender of Father Lestane to the Club Rooms.

Last Monday evening the third of the series of Progressive Pedro games was played. Miss Adelina Lauzon won the ladies' prize. Mr. D. F. Coyle and Mr. C. McCallum had the highest score among the gentlemen, and, being ties, they cut for the prize, and Mr. Coyle won it.

On last Tuesday evening a meeting of the Executive was held at which much business was disposed of and the following new members of the Club were elected:—Lieutenant-Colonel D. C. Forrester Bliss, Mr. H. O'Sullivan and Mr. W. T. Miller.

The Executive decided to hold a free Social in the Club Rooms, Avenue Block, Portage Avenue, on Monday, the 5th of February next, at eight thirty o'clock in the evening, to which all the Catholics of the City are cordially invited, and especially those who are new comers. A choice musical programme will be provided. There will be an intermission in the musical programme for a Conversation, and during this intermission occasion will be taken to make a presentation from the Club to Mr. F. W. Russell, the retiring President, as a slight token of the appreciation of its members of the valuable and untiring services rendered by that gentleman to the Club during the three years of his Presidency.

A visit will be made by a party of members of the Catholic Club to the German Catholic Club at an early date. All members who can join the party are cordially invited to do so, as it is desired that the Club should be well represented, so that we may become better acquainted with our fellow Catholics of German origin. The date of the visit will be posted up on the announcement board in the Catholic Club Rooms on Thursday next so that all members may be advised in time. It is probable that the visit will be made on Monday evening, January 29th next, but nothing has as yet been definitely arranged as to date. On the evening appointed all members who can join the party are requested to assemble in the Rooms of the Catholic Club by eight o'clock, as the party will leave the Club Rooms at eight o'clock precisely.

BELFAST GUARDIANS AND A CHILD'S RELIGION

Last week we commented on a case relative to the religion of a child which was tried in the King's Bench Division, Dublin, before the Lord Chief Baron and Mr. Justice Gibson. The child is the offspring of Catholic parents. The father has been dead for some years.

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The mother placed the child in the Belfast Workhouse. She formed the conclusion that it would receive better treatment if it were registered as a Presbyterian, and accordingly though a Catholic herself, had the name of the child entered on the books as a member of that denomination. Subsequently she felt troubled for having acted contrary to the dictates of her conscience. She presented herself to the Board of Guardians and requested that the child should be registered as a Catholic, but that body took the extraordinary view that though she could have the child registered in one religion, she could not afterwards have the register altered. So anxious were they to bring the child up as a Presbyterian, though they knew the father and mother were Catholics, that they found the case at law. Judgment was reserved, but, as we said last week, there could be no doubt as to what it would be. The decision has now been given, and the guardians have been declared in the wrong, and ordered to pay a heavy bill of legal expenses. We are inclined to think that the ratepayers' West Review reprint Belfast Guardians scarcely sympathize with the religious prejudices of the Guardians.—Catholic Times (Eng.), Dec. 29.

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