



"AD MAJOREM DEI GLORIAM."

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The Progress of Heathenism.

Catholic Times. both straightforward and candid, publishes a leading article on "Our Home even once on a Sunday is small and decreasing, uses these remarkable words: "In this England of ours, at the end of this century, so marked by advance in all directions, there are millions upon millions as utterly unsaved as the wildest savage roaming the forests of Africa." We agree with the editor of "The Rock" in the opinion that a spirit of the most absolute religious indifference is growing amongst the inhabitants of this country. For the most part the Protestants pay no them, whilst neglecting services and sermons, betraving the keenest interest in the results of foot-ball matches and horse races. Probably, too, a very large number of them are really, as "The Rock" desome millions of earnest Christians. The Ritualistic churches are in various places well filled; there is a considerable percentage of zealous Evangelicals; and the Catholics are steadily advancing. Yet, on the whole the outlook for Christianity, judged by the attitude of the population generally, is far from encouraging. tianity by the nation.

of the parish of Notre Dame de la Croix. charge of the parish priest contains a population of sixty thousand souls, consisting mostly of workers and their famisay, a fourth of the children are growing | finite religious teaching in the schools as up as heathens. The revelation is one well as in the churches. which gives rise to depressing thoughts, for, unhappily, the state of affairs disclosed is not confined to Menilmontant. The statistics of many other parishes in Paris, are, the editor of "La Verite" has ascertained, equally indicative of practical paganism. So that we are forced to conclude that the Holy Sacrament of Bartism is never administered to a fourth of the children of Paris. Figures which have been published at Lyons tell the same tale, or present a still worse record for that city, and there is only too much reason to fear that no better account can be given of centres of population such as Marseilles, Bordeaux, and Toulouse. "The sad truth is," observes "La Verite," "that France is being dechristianised, and at the present rate the | nals of English jurisprudence, when it process will scarcely take a great many years." It appears that never at any former period during the existence of Catholic Cnurch must in the very nature intervention was injured in a collision Christianity in France have the statistics with regard to bap tisms been so alarming. Even during the years immediately following the great Revolution the children were taken to the churches to be baptised, though their fathers might have been bitterly hostile to religion. And all who are familiar with French life know that till a comparatively recent period even in the most irreligious districts the women and children were attentive to their religious duties, whatever might have been the sentiments of the fathers and the sons who had reached the age of maturity. The and can concern nobody else,save where last census of the population, in which it conflicts with public morals or the in honor of a saintly missionary who were given statistics as to the religious practices of the different denominations, showed only a very small minority of non-Catholics. But in fifteen years the entcome of the anti-Catholic policy of tants and not a few Catholics who are be restored. On December 21 the pain the different Ministries and the working already shaky on their theological pins. was so excruciating that the patient

been trained in schools wherein they received no knowledge of God, are

bringing up their children as pagans. The lesson to be drawn from what is In a recent issue of "The Rock" the French Catholics are beginning to prove editor, who, apart from his fierce anti- that they are alive to it, and recognise displeased God by sin strive to make months, and the same day she regained Catholic prejudices, seems to us to be that their political enemies have to slong been allowed to pursue a nefarious policy without any well-organised opposi-Heathen." In the course of it the writ- tion. The attempts made to damage er, after deploring that the proportion of the Church and rob the people of their the people who attend a place of worship faith were strongly denounced, but little more was done to render their efforts nugatory. They captured the working classes by brilliant promises, never, of course, to be fulfilled. The whole machinery of local government got into their hands and they utilized it to win popularity amongst the masses. Nearly every prefect became an agent for the promotion of their electoral strength. By such methods they were enabled to gain success after success at the poll and to make their hold of political power secure. With regard to religious functions, many of the command of a vast majority of the votes of the electors, they were in a position to carry out their anti-Catholic designs without meeting with any effective resistance. Priests and nuns were expelled from their homes, from public instielares, heathen, never having been bap- tutions, and from the schools. The electised. No doubt there are in England tors who sowed the wind by placing men of this type in power are now reaping the whirlwind. The principles of Christianity and the faithful who professed them were held up to scorn, ridicule, and hatred; and as a consequence scandals in political life have become alarmingly frequent. So much so that in France men are now complaining that never during The absence of dogmatic and definite the worst of the monarchical regimes teaching, first in the Established Church, was there such palpable evidence of corthen in the Dissenting sects, and above rop ion. A favourable opportunity is all in the Board schools, is gradually offered to the Catholics, and it is to be leading to the abandonment of Chris- hoped they will avail themselves of it to the fullest extent. Following the direc The same cause is producing a like tions of the Sovereign Pontiff, they effect in France. We have within the should make it make it their aim to past few days been startled by reading parify the Government of the Republic, an article published in the Paris "Veri- and this can only be done by thoroughte" with regard to the spiritual condition | ly organizing their forces in the various constituencies. Side by side with a cam-Menilmontant. The district under the paign amongst the electorate special measures should be taken for parochial evangelization such as are adopted at Menilmontant. It will thus be possible hes. From investigations which have to roll back the tide of infidelity and been made it has been found that of the indifference. We too in this country sixty thousand scarce two thousand dis- have to fight againt the progress of the charge the essential religious duties of a same evil, and it were well if all Chris-Christian and that a fourth of the chil- tians bore in mind that it can be successdren have not been baptised. That is to fully combated only by imparting de-

Donations for Masses.

Western Watchman,

The Supreme Court of Kansas has just delivered a decision on the validity of bequests for Masses which shows how rapidly the American mind is veering around to a broader and more Catholic view of the rights of conscience. This decision coincides exactly with many others that have been handed down by the supreme courts of other states in the past

The arguments heretofore relied on to defeat bequests of this character have been borrowed from the dismalest aneverything favorable to Catholics or the of things be wrong; that if unassailable on any other ground, it could at all events the Mass was a superstitious ceremony; and now our cheap lawyers find their ons;they plead that dead people are ghosts and cannot be the beneficiaries of a trust, and the service enjoined is superstitious. The American people have a juster conception of religion than the Elizabethan lawyers and judges; and the more fully realize that a man's religion is his own

It is proper here to say something about stipends for Masses. It takes money ber 15, in the hope that through his to get Masses said. This shocks Protes intercession the injured member might of the laicisation Acts has been disas- Why have people Masses said? It is be- asked permission of her superior to have

Why do they want to offer them toGol? removed in the belief that the operation it a sacrifice, but it is the one great sa-chapel to pray. While engaged in pourhappening in France should be taken to crifice of the New Law, the clean obla-ing out her heart in earnest petitions to heart by the Christians of every country. Ition that has taken the place of all the the Almighty the Sister experienced a sacrifices of the Old Law, Men who have sudden cessation of pain, the first in of all good works is the work of Jesus and inflammation disappeared and in a commemoration of Him. The Mass is God's work, and God's greatest work.

Ordinary people cannot celebrate Mass. It takes priests to do it. To have a Mass offered up you must get a priest to do it. That is their exclusive office. To that were they ordained. You must have an altar too. You must have also sacred vestments. Finally you must have ordinarily a church, and lights and bread and wine, and acolyte and sexton. It you are to have a Mass offered up for you, if will be necessary for you to put all these agencies in motion. You must contribute money. That is your part.

Yes, money. Money buys wine. Money pays for flour, Money builds churches. Money buys belis. Money builds and adorns altars. Money places meat on the priest's table and pays for his

sacred vestments. Money hires sextons. No place in all the broad earth does the jingle of Money sound sweeter or more becomingly than on the marbles of the sanctuary. God says: "the gold is mine; the silver is mine." He gives it to the laity. They make it by industry and trade. The priests are inhibited from entering the money getting avocations. They are to offer sacrifices and serve at the altar, and St. Paul says: "those who serve at the altar shall live by the altar." Money is not the condition, but it is the

contingent of the sacrifice. The Church has taken ample precaution to safeguard the Miss mem the suspicion of sordid motive. In most countries of Europe the money contingent of a Mass ranges from fifty to twenty cents. This is all the priest gets as his personal support, and it must cover all incidental expenses as well. In this country the "honorarium"—for that is the name the Church gives this stipend-is one dollar, and sixty times a year the parish priest must offer up the Mass for all the people of his congregation without any honorarium. The ministry of the Catholic Church is the grandest in the world, and the most poorly paid. The proper salary of a priest is what he receives for his Dublin Nation. daily Mass, and few can keep even that. Their arms are uplifted for the people, as were those of Moses on the mountain; but they must be supported, as his were, or they will fall.

Is It A Miracle?

Remarkable Cure of a Sister in Cleveland-The Doctor's Testimony.

Cleveland Univers.

Very frequently of late has the press of this country been called upon to publish reports of seemingly miraculous cures. In the total of five or six that have been noticed during the past six months there is none which presents more convincing evidence of supernatural intervention than that of a religious in was an axiom of church and state law that one of Cleveland's charitable institutions. Last October the subject of the miraculous between a vehicle in which she was riding and a Woodland avenue motor be shown to be "contra bonos mores." In Her rigth arm was badly sprained and those days it was not difficult to prove that the ligaments torn and she suffered intense and constant pain in the member for nearly two months. In spite of the briefs already made up by English decisi- careful attention of several physicians, including some of the most eminent members of the medical profession in the city, she received no relief. A few days before Christmas the attending fought for her to the best of their ability. physician announced that it would be They were beaten, but they died fightseveral months before the Sister could hope to regain the use of the arm.

She had recourse to prayer. A novena died a few years ago, a martyr to zeal in the wilds of Africa, was begun on Decemtrous. The new generations, having cause they want to offer them to God. her arm opened and a portion of the bone | Conception.

Because the Mass is a sacrifice, and Gol | would give relief. The request was not is pleased with sacrifice. Not only is granted and the Sister was sent to the reparation by good works; and the best perfect use of the member. The swelling Christ on the Cross, which the Church few hours there was not a vestige of the does again and again in the Mass in injury left. Nor has there been the slightest indication of a return of the trouble since.

> Dr. William Clark, one of the attending physicians in the case makes the following statement:

"I have been requested to make a statement concerning the sudden case of Sister --- , whom I attended from October 30 to December 22, 1897, for a very bad sprain of her wrist, by being injured by a motor car of the Woodland avenue line. The sprain was a very bad one, the ligaments of the wrist being badly torn; there was much swelling and great pain from the time of the accident up to the time she suddenly got well.

"Some weeks after the accident we had a consultation with Dr. C. B. Parker, and he united with me in the opinion that it would be at least from two to three months before sne would be able to use

"Some days after that she came to my office, being able to use her hand just as well as before the accident; the swelling had disappeared and the pain also; the hand looked certainly as well as the

"She made the statement that the cure was the result of a novena made to some person whom she supposed was a saint in Heaven, judging from his boly life and the circumstances of his death.

"I am not a believer in modern miracles to any extent, and I would ascribe this cure to some natural law or combination of circumstances, did I know of any. But I do not. I can give no reason why this wrist should get well so suddenly or so much short of the time I expected, and I will state that it is contrary to the laws of medicine that it should happen

"Whether this is the result of a direct intervention of God I leave others to say.'

NINETY-EIGHT.

The Ninety-Eight Centenary move- of platitudes. ment grows apace in Dublin. Not long ago a splendid meeting was held at 90 tion of an Usher's Quay branch of the organisation. In Dublin all political differences have been sunk, at any rate amongst the people. Nationalists of all sections have decided that this is an occasion for the display of genuine national sentiment. In doing so they have shown their good sense, and their good taste, also. By raising the movement above party they have given evidence of a sound conception of genuine patriotism. Irishmen who love their country and desire to see it respected will rejoice to see their countrymen thus rising, when occasion offers, above sectional differences. There can no longer be the least doubt that the whole country will join in a unanimous demonstration to honour the memory of the soldiers of civil and religious liberty who died a hundred years ago. The overwhelming majority of Nationalists in Ireland to-day have no sympathy with extra-constitutional measures. But no Irishman with a grain of manhood in his composition can hesitate to honour his countrymen who died for their ideal. In that ideal there was nothing ignoble. Let the worst be said of it, and by no harder word than visionary can it be described. At any rate, they loved their country. They ing. We can all be proud of their pluck, and honour them for it, and show the next generation of Irishmen that though their fathers were constitutionalists, they nevertheless revered the courage of the men who had preferred

Rev. Father LaRue, S. J., sang High Mass last Sunday at the Immaculate

the logic of the sword.

Jelly-fish Catholics.

Every man, according to an old philosopher, has in his make-up something of the lower creation. Thus we find in some men all the qualities of the lion, while others evidence the characteristics of the tiger, and still others betray the traits which stamp the fox. How much truth there may be in this theory we do not know, but we do know that there are many Catholics who possess every qualification which is popularly ascribed to thejelly-fish.

What their place is in the scheme of salvation only the Lord knows; their position in the Catholic Church has always been a mystery to us. They appear to be too much afraid of man to confess their faith and too much afraid of the devil to desert it. They apparently belong to a body which calls itself the Church Militant, yet their whole life is an apology and their tongue has "excuse me" always dribbling from its tip. They claim feliowship in a society which has never been known to be afraid from the day that Peter and John confronted the Sanhedrim with the reply, "We must obey God rather than man," down to the days when Pius and Leo XIII met the victorious Italians with their immortal Non possumus; and yet, like their prototype, they are always in a tremble and their mental attitude to the world is "Please let us exist."

The jelly-fish Catholic is usually very refined and excessively sensitive. His abiding horror is to be counted among the Pope's Irish, and the burr of the brogue in the pulpit sends cold shivers down his spine. He still calls himself a Catholic, though his views of life are as expansive as the landscape at the bottom of a well. And he imagines that he is truly religious, though his feelings never are strong enough to take the carefully pressed crease out of his inexpressibles.

His religion is of the mild and soothing character. The Church of which he claims to be a member has never minced dogma and has set her face like fiint against kings and people when principle was at stake. Not so with the jelly fish Catholic. He does not know enough to defend the tenets of his faith and his facile mind agrees with the latest speaker. When of the feminine gender, the jellyfish Catholic circulates around to all the preachers and grows sentimental at any and every tiresome and labored string

The brotherhood of man is as blessed a word as Mesopotamia in the mouth of James' street. Its object was the formathe jelly-fish, and one cannot understand why the Church is so appish to these dear good men who look so sweet and speak so fair. One of the greatest trials of the feminine jelly-fish is to meet a Catholic who knows the Catholic religion and who is not afraid to stand up for it. The infallibity of the Pope grates upon her ears and the doctrine of eternal punishment leaves a bad taste in her

Times like the present try the rudimentary soul of the jelly-fish Catholic. Anything like plain speaking offends his cultured taste. It is so ungentlemanly to call a spade a spade. That the Church should dare come out of the catacombs almost brings on a fit of nervous prostration. That a Catholic should resent the calumnies cast upon his Church and on his people is to the jelly-fish an evidence of shocking bad taste, and he appeals with a "please-don't-wake-thebaby" air to those who are not minded to let insults pass by unresented.

We don't insinuate for a moment that these invertebrate Christians may not be good living people and Catholics after a sort, but "they are not of the seed of the Man by whom salvation was wrough in Israel." In religion, as in everythin else, back-bone counts. The Cathol who knows his faith and who is r afraid to defend it will always be re pected. Men love sincerity, and, althoug involuntarily, they will acknowledge th power of truth. The Church and he children have nothing to gain in th country by mineing dogmas or allowi calumny to go unrebuked.

"Truth," said the old poets,"is nak She is not made more attractive by bing her in mist. Right is right, no matter how contested, and right is never won by tamely submitting to wrong.—Monitor.

NORTHWEST REVIEW

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Morthwest Keview.

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CURRENT COMMENT.

A common practice with Englishmen and Scotchmen who fall into the clutches of the law and have to go to jail is to assume an Irish name. Conversely, let an Irishman do a brave, heroic act, and it is forthwith credited to "British pluck." An instance of this latter fraud occurred lately in England when Edward Lynch, a stoker on board the Thrasher, gallantly attempted the rescue of a scalded comrade, and was presented with the Albert Medal of the first class for conspicuous bravery. Many of the English papers immediately claimed him as an Englishman and therefore lauded him to the skies. But it turns out that Edward Lynch was born in Cork.

Not having looked at the Milwaukee Catholic Citizen for some weeks past, we were first made aware of its reference to us by a remark in The Review of St. Louis. We immediately cy-no-ziur; one says sin o siur with the hunted up the back numbers of the Citizen and read its comment on our congratulations to Mr. Arthur Preuss | bul; five say sein-o-zhur, with the "o' as anent the letter he received from Cardinal Satolli. The Citizen is better in as in obey; five say cy-no-zhur, with the formed, we frankly confess it, than we oo as in no one says sin-o siur, with the were at the time we attributed a special significance to what proves to second and third syllable the same have been merely a thank-offering for as the preceding, but makes the first a free subscription. This fact was afterwards brought home to us very start- as in burn; eleven sav cy-no-shiur with lingly when we read the very same the "a" long; finally, four say sin-o-shiur, letter addressed to a paper of an almost same as the preceding, except that the directly opposite flavor. However, we first syllable is short. in no way regret the conclusion we Side by side with all these refinements drew from that letter as to Mr. Preuss's of orthoppy, the besst dictionaries fail ability and soundness. We enjoy prais- to notice certain varieties of pronunciaing a good thing. For instance, we tion which are sanctioned by the best cannot sufficiently express our admira- usage. Last year we called attention to tion for the Citizen's advocacy of the the fact that centenary is pronounced interests of neglected Italian Catholics. | centeenary, with the accent on the second We know by experience how eager syllable, by most English University Italian navvies are to respond to any priestly effort for their spiritual wel-thought his pronunciation is not mention-

lege journal of the Chicoutimi seminary, noun precedent, and yet many English has lately entered on the sixth year of University men pronounce it pree-ce-dent, its interesting and useful career. We though all standard orthoepists give only have no idea how long humming-birds press-e-dent. And just now, when everygenerally live, but we sincerely hope this body is talking about the last Papal literary "rara avis" will live as long at least as parrots do who have been known cultured Winnipeg is much exercised to round off a century or more. Chicouti-lover the second syllable of encyclical. mi seems to be a centre of thought and | Englishmen and Protestants generally letters. It has just sent us a new and pronounce it long as in encyclopædia very promising journal, La Defense, ex- many Catholics and especially Ameritremely well written and thoroughly Catholic in tone. The editor is Mr This is the only pronunciation to be Ulderic Tremblay who was for three found in the "International" and "Stanyears on the editorial staff of La Minerve in Montreal. More power to your elbow, and "Stormonth's" give only the long Brother Tremblay. May the enemies of sound. our holy faith tremble before your renchant pen.

The Persecution of the Jews.

France is inst now ringing with the ost violent denunciation of every_ sich he, a Jew himself, attributes in particular, has carried to extremes does not see the force of the arguments the Jews. But no Catholic authority lie Church imperative on the logical has ever sanctioned such language. | Christian. We fully agree with the following editorial note in the Liverpool Catholic Times:

"We are against persecution of every sort, whether the victim be Jew or think that if the Catholic religion were properly understood and acted upon. \$1.00. persecution by Catholics would be impossible. Therefore we deeply regret impetus to the wave of hostility towards the Jews which is now sweeping flowed through Germany and Austria, and is at present causing havoc in France. And we find an essentially Catholic journal such as the "Osservatore Romano" sympathising unmistakably with those who further its progress. The argument of the "Osservatore," no doubt, is that the spirit of Judaism is too narrow and sectarian that as the Munroe doctrine proclaims that America is for the Americans. the Semitic doctrine is that the world is for the Jews: that they possess the greatest share of the world's wealth; that by their disbursements for public debts they hold the fate of nations in their hands; and that they are so powerful in every department of State as to be able to say like the primitive Christians 'We are everywhere." Quite true, but surely ability and thrift are not deadlysins. If the Jews have grave faults of character, let them be educated out of them, and compel them in the some way as other citizens to observe the laws rigorously. But do not persecute them. The Christians, it seems to us, compelled the Jews to adopt certain habits, and now they are visiting them with hatred for the habits into which they forced them."

Perplexities of English Orthoepy.

As a curious example of teasing perplexities in the pronunciation of English, we print Mr. James Jeffrey Roche's famous skit on the word "vase," pronounced in four different ways by four distinct classes of people. This is not by any means the most remarkable instance of variety in the atterance of one word. The Standard D ctionary gives no less than fourteen different ways of pronouncing cunosure, although all agree in placing the accent on the first syllable. Twelve authorities pronounce it cy-no shur with the "u" long; ten say cy-no-siur; three say "o" as in obey; one, sin o-ziur; three sav sein-u-siur, with the middle"u"as in in not; three say cy-no-zhur, with the "o' "o" as in no: another pronounces the one long:six say sin-o-shur, with the "u"

men and by the gentry and nobility ed by any dictionary known to us. Again, there is no dictionary authority for L'Oiseau-Mouche, the bright little col- making the first syllable long in the document on the Manitoba Schools, cans give the "y" the sound of short "i," dard" dictionaries, while the "Imperial"

THE REV. SILLIMAN BLAGDEN.

It has long been a subject of wonder to the many Catholic admirers of the ror join hands. All of which does not Rev. Silliman Blagden that he still remains outside of the Catholic fold. His ing Jewish. Max Nordau is predict- hold on many of the great Catholic g a massacre of the children of Israel, truths is so uncompromising and firm; his praise of Catholics so warm and ly to the Catholic Church. It is sincere; his charity so genuine. Some ; true that some Catholics have of his recently published letters, which ten and spoken in an unchristian he has kindly sent us, have removed, of the race that gave us Jesus, from us at least, this feeling of wonder. Mary and Joseph. Edouard Drumont, We now understand how it is that he Prairie.

his indignation against the rapacity of that make membership with the Catho-

In a letter which he writes in The Standard Union of Brooklyn he attempts to answer the question put to him by the Rev. Joseph S. Tiernan, of Camden, N, Y., 'How do you know that the Gentile, believer or unbeliever. We Bible is the Word of God?' His answer is quite a revelation, not of any startling line of proof, but of the almost hopeless confusedness of even a cultured and kindly Protestant intellect. "I to find that Catholics are giving an believe," he says, "that the Holy Bible is the Word of God, because 'it is written in the same;" and he quotes over France. It took its rise in Russia, 2 Tim. 3:15, 16: "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inpiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now, first of all, it needs no great

knowledge of scripture to know that the vital part of these texts is controverted. Rev. Silliman Blagden quotes from the Authorized Version; but the Revised Version, which no scholar should overlook, translates: "Every scripture inspired of God is also profitable, etc.," which is almost the same as the Catholic Douay version: "All Scripture inspired of God is profitable." And this only means that those books which are really inspired of God are profitable. What those books are, what the "scriptures" are, neither that text nor any other text in the Bible says. This is a consideration that could not escape the veriest tyro in a Catholic seminary. He would be told, and would recognize the truth of the assertion immediately, that the foregoing passages from Timothy prove absolutely nothing as to what is the complete and exact list of the books that constitute that collection which we call the Bible. Moreover he would also be told at the very outset of his theological courseand again he could not help admitting that what he was told w true-that the testimony of a book to sown value is no proof that that value is therein correctly estimated. St. Paul might protest loudly that his writings are inspired; if we do not know from some eternal evidence that he is right and speaks the truth, we have no reason to take his unsupported word for it. In other words, there must be an infallible Church to point out what writings are, and what are not, inspired. There is no other way of getting at that supernatural fact. Strange to say, the Rev. Silliman Blagden, who has read so many Catholic books, seems still unaware of this argument which makes his reply look almost childish. We are ased to such childish replies from the common run of Protestant ministers: but we had expected better things of one who writes so eloquently about the Catholic Church.

How curiously unhistorical Brother Blagden's mind is appears from a passage in a warm and fervent appeal to unity in the Boston Republic. "Our blessed and holy religion," he says, and divine faith and the bride of Christ, which is the church of God, was not founded upon the sayings, writings and utterances of Augustine, Calvin, Knox, Edwards, et al., however great and good and holy these men of God were, for all of whom we entertain the greatest and liveliest respect, honor, admiration and affection." The idea of linking together as equally worthy of love and esteem St. adgustine of Hippo and men like Co and Knox whom Dr. Littledale, 3 alled "utterly What woeful unredeemed villian confusion must ; s the mind that can honestly emb., se such mutually destructive elements!

We could give many other samples of Brother Blagden's unconclusive reasonings and religious "gush."But these will suffice to explain why he may remain until death invincibly ignorant of the claims on his allegiance of the one and only true Faith. He has had no early training in logic. He has suffered from the prevalent unphilosophical formation of Protestant youth. It would be impossible for a Catholic priest, however dull and naturally illogical he might be, to put forth in good faith the arguments that seem to approve themselves to Brother Blagden. The Catholic student is too carefully trained in dialectics to imagine that fine phrases and vaporings about brotherly love will ever make truth and erprevent the ever charitable Catholic from admiring the Rev. Silliman Blagden's transparent sincerity and praying that he may one day receive the Divine illumination that will dissipate the mists of his mind.

Rev. Father Chartier, S. J., conducted laat Sunday's services at Portage la

The V-A-S-E.

By James Jeffrey Roche.

From the madding crowd they stand apart. And none might tell from sight alone In which had Culture rigest grown-The Gotham Million fair to see, The Philadelphia Pedigree, The Boston Mind of azure hue. Or the soulful soul from Kalamazoo-For all loved Art in a seemly way, With an earnest soul and a capital A.

Long they worshipped; but no one broke The sacred stillness, until up spoke The Western one from the nameless place, Who, blushing said: "What a lovely Over three faces a sad smile flew, And they edged away from Kalamazoo, But Gotham's haughty soul was stirred To crush the stranger with one small word. Deftly hiding reproof in praise, She cries: 'Tis, indeed, a lovely vaze!" But brief her unworthy triumph when The lofty one from the house of Penn, With the consciousness of two grandpapas Exclaims: "It is quite a lovely vahs!" And glances round with an anxious thrill, Awaiting the word of Beacon Hill. But the Boston maid smiles courteouslee And gently murmurs: "Oh, pardon me! "I did not catch your remark, because was so entranced with that charming

> Dies erit praegelida Sinistra quum Bostonia.

Contrast between Catholic and non-Catholic manners and morals.

By M. C. L. in the Preston Catholic News,

Apropos of the ex-priest campaign, a orrespondent remarks that "if a priest make so much capital out of capturing one." When Rome weeds her garden, Protestantism replants the caseaways and pretends they are delightful orchids. To do justice to the weeds, they know better, and behave as weeds. On the other hand, what delightful roses Rome manages to engraft on Protestant wildbriars! Some of our best 'standards' have been thus raised.

In a local paper a reverend controthree gross misquotations, turns up the whites of his eyes over the alleged moral inferiority of Catholic people and Catholie countries. A worthy censor truly! But at least we can claim that none of our clergy have been imprisoned for selling indecent literature, that

We de not Slauder our Neighbor

as a Means of Livelihood, nor publish infamous and untruthful attacks on other religious, institutions and doctrines, which is a great deal more than can truthfully be said for Protesantism. On these points it shows a record of shame, and gives evidence of its own moral weakness. This dishonest controversialist aforesaid is chary of naming authorities for the wholesale charges he brings against Catholic countries, possibly because he is afraid of being "caught napping" again. His own detected methods have put him out of court; but it might be interesting to ascertain what non-Catholics themselves have said on the subject of Catholic versus Protestant morality. Concerning Catholic Ireland, a writer in the "Windsor Magazine" is forced to the following admission:

There is hardly any Crime in Ireland.

The entire convict population of the country numbers fewer than 500 persons. . . It is in truth a grateful and refreshing experience to pass from the casual study of crime aud criminals in England to a similar study in Ireland . . . Crime as we know it in England is practically non-existent in Ireland. Our great guilds of crime—the bands of professional burglars and robbers, financial conspirators, the adept forgers, the trained theives, the habitual leviers of blackmail, the bogus noblemen, the 'long firm' practitioners, hotel and railway sharpsare almost entirely unrepresented in Ireland. In a word, so far as habitual and professional crime is concerned, there is not as decent a country in Europe. Dr. Leffingweil, a specialist, in his work on illegitimacy, gives tables showing that Scotland produces five times as many illegitimates as Ireland. His comments on the matter are very striking. Mr. Froude declared that the absence of vulgar crime in Ireland, and

The Exceptional Modesty and Delicacy of the Irish Character, were due, "to their everlasting honour, to the influence of the Catholic clergy."

It may here be noted that the "Glasgow Herald," July 19, 1897, reported 15 Scottish divorce cases and 2 wife murders; and that Dr Sloan, of the Glasgow School Board, addressing the Free Church Presbytery, pronounced

Sabbath Schools a Failure on Acount of the Ignorance of the Teachers.

that family religion had got down to a the Sacrament.

low level in the present day, and that many of their children were under what might be called heathen influences. It would be superfluous to quote General Assembly Reports as to the low state of morality in ultra Protestant districts. Of Protestant England one of her own Bishops says: "To hundreds of and thousands of our fellow-countrymen God is practically an unknown Being, except as the substance of a hideous oath." ("Good Words," January, 1880.) The Vicar of Otterton states that "at no previous date in English history has the marriage bond been so openly violated and disnonoured as to-day." The Dean of St David's remarks that "the young persons in Sunday schools are not only grossly ignorant but grossly immoral.' Further evidence as to the morality of Wales as given by Protestant clergymen and laymen cannot be repeated in these columns. Mr Thieblin, a l'rotestant, claims that "The comparative percentage of professional vice and of general looseness of morals is much lower

In Spain.

than in any other country in Europe." The Statistical Report of the German Government, 1872, says: "The connection between the relative proportion of divorce and religious confessions is remarkable. In the specially evangelical districts divorces are frequent, in the strictly Catholic they are rare." The Rev. S. Baring-Gould adds that in Denmark divorce is much more common than in Germany. Dr. Franz Muller, of Munich, in 1896 read a paper before the International Congress of Psychology, quoted in the "British Medical Journal," giving facts and figures to prove that be no more than any other well-educated suicide is much more common amongst man, it is strange that Protestants should Protestants than amongst Catholics. Suicides are most abundant in Protestant Germany, least in the Cathohe, Romanie and Keltic races of Southern and Western Europe; in Frankfort the proportion is 342 per million, in Portugal 7. Rev. Dr Hayman, writing in the 'Fortnightly Review," October, 1886, tells us that Protestant Saxony leads the world in this crime, and that in seven years "foul assaults on children have increased by 918 per cent., criminals unversialist, who lately was convicted of der 18 by 430 per cent., and child criminals by 100 per cent." The "Boston Herald" of November 9, 1891, reported verbatim a sermon by the Rev. B. Sinclair, a Presbyterian, in which the following passages occur :- "Untaithfulness to the marriage-vow is one of the flagrant sins of New England. . . The Roman Catholic Church is

The One Church which is a Practical Foe to this Hell-Born Sin.

.....'Thou shalt do no murder.' Burn this into your consciences, ye sinning children of Beelzebub! Infanticide is the national sin of New England. We are told that the Roman Catholics are going to possess this land. Through your sin they are, and they ought to." The Rev. B. Waugh has affirmed that more than a thousand children are murdered annually in England for insurance money. I commend these statements, all from non-Catholic sources, to our reverend critic when next he wishes to enlarge on the text: "By their fruits ye shall know them!"

A Boy Baptizing Himself.

Uatholic Times.

St. Augustine speaks of the soul as "naturally Christian." A remarkable in stance of this natural longing for union with God through fulfilment of the law of Christ is recorded in the last issue of the "American Ecclesiastical Review." priest relates that one evening a lady called upon him, and though professing no religion asked to be baptised. The priest explained that unless she believed in the efficacy of the ceremony he could not perform it. "Could a person who is not baptized himself baptize me?" she queried. "Yes," was the reply. "But I must believe." "Yes," "That is right," she continued; "my boy died a Catholic. He baptized himself. Give me one of your books and I shall try to believe ja I can." Then she told how her little bo feeling as if he were going to die begge that he might be baptized. She put him off with the remark that he was not about to die, and she sent away the Catholic nurse who had, she believed, influenced the child. A few days afterwards her little son asked for water and, when he got it, taking some with his feeble hand he put it on his forehead, saying "I baptise myself in the Name of the Father and of the Son and of the Holy Ghost." The case was a decidedly touching one, and the editor of "The American Ecclesiastical Review," answering the priest's request for information as to the validity of the baptism, observes that any person who should sincerely attempt to baptise himself in such an emergency would receive the grace of baptism, that is to say, salvation, not through the sacra-A reverend gentleman stated in reply ment of faith, but through his faith in

ARGUMENTS ON MAMMON.

Milwaukee Cathotic Citizen.

A Jew, in a recent number of The Fortnightly Review, makes a new use of an old argument that Protestants have employed against Catholicity. This argument is a comparison of the temporal welfare of Catholic and Protestant communities, with a triumphant conclusion in favor of the non-Catholic countries and a deduction of theological superiority as a consequence.

Our Jewish writer pursues this line of argument as against both Catholicity and Protestantism and in favor of Judaism. "Protestantism may be better than Cathelicity," he seems to say, "but by similar and when he is in this state, happy and reasoning I will show you that Judaism cheerful, he is likely to manifest a is better than either." "The substantial pleasant disposition toward his neighdifference," he observes, "between Judaism and Christianity is that the one desires to teach us how to live, the other attention to the absence among them of poverty and pauperism.

All of which is quite true, but yet not unnatural or unexpected in a commercial guild, conserving the experience of centaries, not over scrupulous in their transactions and schooled from the outset in a materialistic view of life and an intense devotion to Mammon. If the Jews were a separate nationality instead of a commercial guild operating in a Christian land, we should find the same social conditions among them that we find among the English, the French and Americans of to-day. We should find Jewish paupers, as well as Jewish millionaires. Were not the words, "the poor we have always with us," first used iu Jerusalem centuries ago?

The argument against Catholicity on the ground of the alleged superior material prosperity of Protestant communities, has been frequently and quite conclusively answered. Ulster, in Ireland, has been compared with Connaught-the one Protestant and fertile, the other Catholic and sterile; and the difference in their prosperity has been ascribed to theological "reasons" rather than to superior fertility of soil. When brought down to specification, Protestant writers have stated that Catholic inferiority was to be accounted for in the great number of holydays enjoined by the Church. But, now that Protestants have their Saturday half-holiday 52 times a year and their bank holidays, arbor days, labor days, thanksgiving days, fourth of July, decoration days, etc., they can no and his patronage naturally increased

One of the most common subjects of comparison has been the Catholic portion disinterested. My dear boys, as you go and the Protestant portion of the canton on in life you will find that human mo of Appenzell in Switzerland. Inner Rho tives are greatly mixed, but you must population is Catholic. Ausser Rhoden is not wholly unselfish. You must relow-lying and fertile, and the people member that you are not perfect yourre Protestants.

Catholic country like Spain, there is a Bell in Sacred Heart REVIEW. question whether the mass of Spaniards re not a good deal better off than are the mass of Englishmen. No material or moral state could be less happy than Only veterans can realize the hat of the English working-classes, who form the bulk of the population. What will be said to the fact that the wealth per capita of Germany—"the cradle of the Reformation," is far below that of France, "the eldest daughter of the Church?"

Arguments for religious truth, founded *pon considerations of Mammon, ought not to be resorted to by those "thrice Armed" with the armer of truth; nor will they. But comparisons of morality, chasfity, gentleness, good order and justice may be admissible. Do Protestants care to make such comparisons?

Two Helpers to Success.

Politeness costs nothing, but still it is a thing that is so sparingly used, especially by a certain class of young men, that one would imagine that it could not nt for all the gold in the Klonnd yet, when it is properly emis a wonderful brightener of ice, a promoter of business, and a adjunct in securing success in any ng or profession. And what a charm ves to social life! Where it is missthere is no enjoyment.

The young man who cultivates politeore friends than the one who adopts a ly, uncompromising attitude in his tercourse with his fellow men. True, latter may sometimes succeed rough natural gifts that place him inelectually above his neighbors, but the who has no transcendent ability find that his employment of a courhas manner will assist him over the ourse greatly weakened him, and he fell an easy prey to the ^{lect}ly opposite course.

But in being polite a young fellow To a correspondent of the Ban-nest not be subservient, nor so good-ner he said: I never expected to

natured that he will be taken for a fool. He must maintain his self-respect, and let his neighbor feel that he can not be browbeat or builied, even if he uses the soft answer that turneth away wrath. Neither must he let his good-nature lead him into scrapes or disreputable company, for then good-nature will degenerate into sappiness or effeminacy. characteristics which sensible women as well as men dislike. A man can be good-natured without being a Miss Nancy, and polite without being a dude. A freedom from an indulgence of evil passions will make a healthy young fellow firm of nerve, even in disposition, and well pleased with his surroundings, pleasant disposition toward his neigh-

Therefore, I say, do not imitate the conduct of a young man whom I encounhow to die." He expatiates upon the tered not long ago. He was a salesman great thrift, commercial aptitude and in a store that I visited to see one of the wealth of the Hebrew race, and draws proprietors, an old friend of mine. I asked this employee if the gentleman I was in search of was in, and he replied, in a very surly manner, "I do not know whether he is or not." I went on my way and found the gentleman I was in search of. When I turned to go I was approached by the salesman in question, who apologized for his rudeness in the most abjectmanner. I had more contempt for him then than I had before, for I realized that he was afraid I would report his conduct to one of his employers, with whom he saw I was on very intimate terms He was one of those boors who are never polite, except upon compulsion. condensed form all the elements Don't follow his example, for he will never amount to anything, and ten years from now he will be just where he is to-day.

When I was a boy Lord Chesterfield's letters to his son used to be recommended to young men for perusal, but I never took much stoch in my lord, as the saying goes, because he was a worldling. He well knew however, the value of policeness in attaining success. However, one need not go back to him for a practical lesson. On can gather it from the study of those around him who have honorably attained wealth and position. It will be found, almost invariably, that they were courteons and sweet-tempered in their business relations. Stewart, the distinguished New York merchant, was always polite. It was he who introduced stools upon which the ladies could six while they were making their purchases. They appreciated this thoughtfulness, longer use theis argument.—Ed.N.W.R.] It may be said that he foresaw this result, and that his action was not wholly en is mountainous and the shepherd accept the good work of men, even if it selves. In conclusion let me remark While a Protestant nation, like Eng- that sweetness and light attract, while land, may be more prosperous than a sourness and darkness repel.—Benedict

A Soldier's Life.

ferings of army life. Strong Men Made Helpless Invalid.—The

Story of one Who Suffered Day and night for Twenty Years.

From the Chatham Banner. Everyone living in and around the village of Wheatley in comfortable circumstances and the been a resident of the place for upwards of twenty years, and all his property, re re the value of who during the whole of that period up to last year was a constant sufferer from acute rheu- land, and its inhabitanay are distinmatism, complicated by other guished for honesty and purity of motroubles until he was stormal. The guished for honesty and purity of motroubles until he was stormal. troubles, until he was worn almost to a shadow. At the age of first of all, in the sheriff's courts; next, twenty-he joined the 21st New York Volunteers, and after being a member of that organization for three years, he joined the New York Cavalry and served through the war of the rebellion. He took part in the historic battles of Bull's Run, Fredericksburg, Culpepper, etc., and at one time rode eighty miles at a TROY LAUNDRY stretch, carrying dispatches through the enemy's lines. On an other occasion he was on s and good-nature is sure to win horseback for four days and five nights, and it is little wonder that such hardships left him, as they did thousands of others, with a wrecked constitution. While in the army as a result of poor food office. and often worse water, he was work turned out within 4 hours notice will attacked with diarrhoss which be charged life on the \$ extra, assumed a chronic form. This of pains and terrors of rheumatism.

be any better in this world as I had tried scores of medicines which brought me no relief at all. Sometimes for weeks at a time I could not lie down or sleep, and could eat but little. I was not only troubled with rheumatism, but at times was subject to fainting spells, and at other times everything appeared to turn black before my eves. I would often feel sick at my stomach, at which times food would prove loathsome to me. My kidneys also troubled me greatly and my nervous system seemed completely shattered. Tongue can scarcely tell how much I endured during those long and weary years. About a year ago I was advised to try Dr. William's Pink Pills, and it was a grand day for me that I began their use. After I had used a few boxes my pains had decreased and I was considerably better. Later, through a continued use of the pills, I could eat, sleep and felt as able to work as I had done twenty years ago. now feel well and strong and if any of my old comrades see this and are afflicted I would urge them to try Dr. William's Pink

An analysis shows that Dr. William's Pink Pılls contain in a necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depening upon vitiated humors in the blood, such as scrotula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Country Free From Criminals.

In Iceland there are no prisons, and the inhabitants are so honest in their habits that such defenses to property as locks, bolts and bars are not required; nor are there any police in the Island. Yet its history for 1,000 years records no more than two thefts. Of these two cases one was that of a native, who was detected after stealing several sheep, but as he had done so to supply his family, who were suffering for want of food, when he had broken his arm, provisions were furnished to them and work was found for him when able to do it, and meanwhile he was placed under medical care; but the stigma attached to his crime was considered sufficient punishment.

The other theft was by a German, who stole seventeen sheep. But as he was knows Mr. Peter Sippe, who has robbery was malicious, the sentence passed upon him is that he should sell what he had stolen, at then leave the country or be executed. The left at once. But, though crime ware in Iceby appeals to the court of three judges at Reykjavik, the capital, and, lastly, in all criminal and most civil cases, to the Supreme Court at Copenhagen, the capital of Denmark, of which kingdom the island forms a part. The island of Panaria (one of the Lipari group) is equally fortunate in having neither prison ner lawyers, and being absolutely destitute of both paupers and criminals. -Ex.

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CALENDAR FOR NEXT WEEK

FEBRUARY.

20-Quinquagesima Sunday. 21, Monday-Votive office of the Ho-

ly Angels. 22, Tuesday-St Peter's Chair at

Antioch. Shrove Tuesday. Wednesday-Ash Wednesday. Beginning of the Lenten fast.

Thursday-St. Matthias, Apostle. 25. Friday-The Holy Crown of

Thorns. 26, Saturday-St Margaret of Cortona, Penitent.

BRIEFLETS.

Mr. R. G. Vendome has moved to 290 Main St.

How many valentines did you receive yesterday?

A fortnight after the fire, the Mc Intyre Block is still smocking. The next Consistory, it is stated, will

take place about the middle of March. The nomination of Cardinals is, it ap of his diocese. His Grace the Archbishpears, to be put off till a subsequent op of St Boniface spoke eloquently of the Consistory.

The new planking of St. Boniface and Broadway bridge is finished. The men are now at work on the pier which was partially burnt last spring. The swinging section is open.

The novel that is just now having the largest sale in the English-speaking world is "Quo vadis," written originally in Polish by a fervent Catholic in a truly Catholic spirit.

If ever abroad you observe a person ontraging in a brutal manner every rule of civilized society you may put him down at once as an English Protestant tourist .- BAYLE St. JOHN. (A PROTESTANT.)

Miss Chetwynd, who has just married Lord Uxbridge, is the Countess of Guildford's niece, and was received into the Catholic Church by the Rev. Bernard Vaughan, S.J., who officiated at the marriage ceremony.

Now that the bonspeil is drawing to a close, the indefatigable curlers who have spent 18 out of the 24 hours day after day on damp ice in chilly rinks will begin to wonder how they managed to catch cold and sow the seeds of future rheumatism.

When a horse fell into a large and deep well at Henderson, N.C., some practical genius attached a hose to a nearby hydrant and, turning on the water, filled up the well and floated the horse to the top, whence rescue was comparatively easy.

The 29th of September, 1900, will be the golden jubilee of the establishment of the Catholic hierarchy in England, and it is hoped that a grand thanksgiving service may be celebrated in the new Westminster Cathedral on that date. £37,000 has been spent already on the work .- Universe.

The editor of the "Critic" points out to his readers that they will make a great mistake if they pass over the letter of Cardinal Vaughan and the Catholic Bishops as of no moment. People in the colonies, he says, follow with much anxiety these disputes between the Cardinal and the Anglican prelates.

The eclipse of the sun, which occured on January 22th, was observed with very successful scientific results from Nagpur, in India, by a number of astronomers of many nationalities, who journeyed to the East for that purpose, equipped with the best and latest apparatus for achieving the desired end. The eclipse is caused by the passing of the moon between the earth and the sun, the relative positions of moon and earth being such as that the former shuts out the sun from the latter for a brief space. Two minutes was the utmost duration of the eclipse. Among the observing astronomers was a party from the Jesuit College of Calcutta, the Jesuits being noted astronomers. The Rev. Mr Bacon, probably one of the Jesuit band, secured cine-

out

such a thing was possible, the cinematograph not having been in vogue on former eclipses.—Catholic News (Eng.)

His Grace Archbishop Langevin returns to-morrow, accompanied by Rev. Father Failon, O.M.J., Vice-Rector of Ottawa University, who will henceforth reside at St.-Mary's, Winnipeg.

The Oblate Fathers are foregathering at St. Mary's Presbytery for the Provincial Chapter to elect, to-morrow, the delegate to the General Chapter next May. Reverend Fathers Camper, Poitras, Lacasse, Cahill and Chaumont arrived yesterday.

A most interesting relic of old London has just been brought to light in the neighbourhood of Aldgate. Workmen engaged in the demolition of houses in Mitre Street have laid bare all that re mains of the once famous Monastery of the Holy Trinity, or Christ Church. It was founded in 1108 for the Augustinians by Maud, wife of Heary I.

"La Presse" of last Thursday has a portrait of ReverendBrother LouisRoux, O.M.I., who lately celebrated at Hull, Que., his golden jubilee as an Oblate Brother. In spite of his four score and four years he is still hale and bright, full of reminiscences of the early days 56 years ago when he accompanied the first Oblate missionaries to Canada. During the celebration His Grace the Archbishop of Ottawa told the audience how Brother Louis had been his first teacher and he thanked him now for not having spared the rod. The school he then presided over has since developed into the great University of Ottawa which His Grace considers one of the noblest glories good seed sown by the humble and devoted Brother whose virile training had no doubt much to do with the after success of the distinguished Archbishop of the Dominion Capital. Besides the two Archbishops and Rev. Father Lecompte, O.M.I., superior of the Hull residence, there were present at this family festival Mgr. Routhier, V.G., P.A., Rev. Father Jodoin, Provincial of the Oblates, Rev. Father McGuckin, O.M.I., Rector of the University, Rev. Father Davic, O.M.I., superior of the Scholashicate, and 25 Oblate Brothers.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Bouiface, yielding to repeated requests from various quarters, have determined to undertake the management of a boardinghouse for boys between the ages of six and twelve. Special halls will be set a part for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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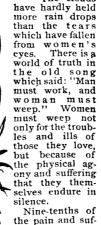
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The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek Achilie Rousseau, of the previous year, winning the coveted \$ 40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$ 25 in the Preliminary over twenty competitors. As our candidates numbered only: eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairle, Brandon and Regina, in the Latin of the Preliminary. The French and H's tory scholarship of \$60 in the Previous was won by fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men fatied in anything. dounds greatly to their credit. Moreover

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