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CURRENT COMMENT

While wishing a merry Christmas to all our readers in the old Catholic meaning of that adjective, viz., a spiritually joyful Christmas, we would call attention to the fact that spiritual joy is generally preceded by fear. In the second chapter of St. Luke's gospel we are told that the shepherds, when "an Angel of the Lord stood by them, and the brightness of God shone round about them," "feared with a great fear," so that the Angel had to say to them, "Fear not." Again, at the end of the last chapter of the same gospel St. Luke who, being a physician, readily notes these psychological phenomena, tells us that, when Jesus stood in the midst of the disciples on the day of resurrection, "they, being troubled and frightened, supposed that they saw a spirit," but later on that very evening they "wandered for joy." Awe is the forerunner of God's visit, the price poor human nature has to pay for that joy which is inseparable from the presence of God. Hence it is that Catholics prepare for Christmas by fasting and abstinence, visible tokens of the fear of God.

These thoughts are suggested by a very practical sermon by Father D. S. Phelan, LL. D., editor of the Western Watchman of St. Louis. This sermon, entitled "Fear, the Heavenly Guardian of Divine Love," was preached on the 27th of last month. Here are some extracts from it.

"Take out of the hearts of men the fear of God, and there is no controlling them; they will rush headlong into every animal and lustful gratification. The Royal psalmist prays, 'Oh God, pierce my flesh with thy fear.' After Luther had succeeded in establishing his reformation in Germany, he discovered that the people were rushing headlong into all manner of vice. Germany became a mere wallow, in which all the swine of fleshly desire sought ease and gratification. And the civil authorities of the city of Nuremberg petitioned him to restore the confessional, as a check upon the unbridled passions of the people. Take away the fear of God and we open the flood-gates of immorality.

"Fear is rational. The man who does not fear God is a fool. The man who is not afraid of death is a fool. 'Fear is the beginning of wisdom.' The man who is without it is mad. The man who breaks the commandments of God is a fool! The Scripture says: 'Remember your last end; and you will never sin.' If there is one feeling that we expect in all Catholics it is this feeling of reverence for God; that filial fear, or the chaste fear to the child or to the wife. And this fear must hold guard over that love, that is the first commandment of the law. Now Catholics, as a rule, have this fear. Catholics have reverence. On the other hand, a non-Catholic writer, speaking of the evils of contemporary education, summed them up in one word; he said: 'It does not teach the children reverence.'

The children of our public schools have no reverence for strangers passing by; have no reverence for age or sex. They have no reverence for father or mother; have no reverence to any. And this will become apparent to all one who stands outside the public school when it is being dismissed. Let him stand a moment and see how the children act. They may talk very well; they may be children of good families; but he will be startled by the absence of all reverence on the part of those children. Standing outside of a Catholic school, especially a convent school, he will be impressed most of all, and first of all, by the reverence the children have for grown people, for aged people. They have it for their fathers and mothers; most of all for priests. This general sense of reverence is, I say, the safeguard of love. Without fear we are without love, and without love men are simply brute beasts."

Of course, these strictures are intended to apply to the public schools in the United States. We have seen public schools in this country where there was a certain amount of reverence, and consequently, of deference and politeness. But most of them have much to learn, in this respect, from our Catholic schools.

We lately came across a sad instance of Rousseau's influence amongst would-be progressive teachers. A lady, who had been trained for the teaching profession in an up-to-date normal school south of the line, determined, when she married, to bring up her children according to the method recommended by Jean Jacques in his "Emile." Children are to be hindered from learning when young. Their earliest years are to be given up to bodily exercise; the mind will, later on, develop of itself. Full of this idea, she made abounding health the great object of her training. In this she succeeded; her children are splendid animals, but little else. When they got to be ten or twelve years old without a single idea except to eat, drink and have lots of fun, she realized her mistake. She now bitterly deplores those wasted years of their childhood. The fact is that the years between six and twelve are the most precious for a child's mental development. To be sure, the brain should not be overworked, but every reasonable opportunity should be seized to train the mind, the eye, and the ear. Rapid and intelligent reading. Many men in after life have labored strenuously, but in vain, to make up for the deficiencies of their early boyhood in the matter of reading aloud. When once the uncultivated memory becomes sluggish, as it begins to be about the age of twelve, it is impossible to acquire that swiftness and ease in foreseeing a couple of lines ahead and in grasping at a glance the meaning of a sentence which is essential to good reading at sight.

Some parents derive an illusory consolation from the fact that their boys or girls read a great deal. They may not be brilliant at school, but they are always reading at home. This might be a real advantage if what they read was useful. But most of the time they use reading as a mental soporific. As Lord Roseberry recently pointed out in an address at the People's Hall, Midlothian, "many excellent people spend all their days in reading and are of no use to themselves or anybody else." In their case reading is a disease which saps all their mental vigor. Children should be directed in the choice of books and frequently called upon to summarize what they have read and talk it over.

Sir West Ridgeway, who had been a vigorous upholder of coercion during his term of office as Under-Secretary for Ireland, was afterwards sent to the Isle of Man, which has a complete system of self-government, and there he became a Catholic. In his speech at the annual dinner of the London Manx Society on November 25, he said: "When Mr. Gladstone came into power he very naturally designated that the high office which I held should be filled by a person who was more in sympathy with his policy than I could be, and accordingly I was sent against my will to the Isle of Man. I think there was some humor in the situation, and it has occurred to me that Mr. Gladstone, like Rasmith's hammer, whom nothing was too big or too small for, thought it probably very appropriate that this heathen should be sent to the island of Home Rule in order to be converted to the true faith; and certainly I did learn this. I learned how safely the widest powers of self-government could be entrusted to a community at your very doors provided—and this is a very important proviso—that is loyalty to the Crown and Empire was beyond dispute."

Mgr. Touchet, Bishop of Orleans, speaking on the Concordat at the closing session of the Lille conference

of the Catholics of Northern France, roused the enthusiasm of his audience by the eloquent protestation which closed his brilliant discourse. "We are Catholics," he cried, "and we are citizens. We are resolved to have our rights as both. If our enemies do us an injustice, we will give them neither rest or peace till they have withdrawn it. If they refuse us liberty, we will seize it. Catholic Ireland had an O'Connell; Catholic Germany had a Windthorst. Catholic France will produce a hero who will march under his banner, and lead us against the foe. The people will follow him; the priests will be at their side; and I swear it by the Cross I bear and the unction I have received, the Bishops will not be absent from the fray. The French Church will stand together, shoulder to shoulder, in the coming fight." Let us hope that these noble words may soon materialize into deeds.

The Brothers of Mary, at their provincial house, St. Mary's Institute, Dayton, Ohio, a college journal, called "The Exponent," the prose and poetry of which entitle it to a high place among similar publications, and they have this advantage over most other college journals that their numerous illustrations are produced in that degree—conferring college itself. The beautiful half tones are the work of one of the Brothers. The Jubilee Number, intended to commemorate the fiftieth anniversary of the Definition of the Immaculate Conception is particularly fine. On the cover is a picture of the monument erected in the college grounds in memory of this Jubilee Year. The general form of the monument was suggested by the one erected in 1867 by Pius IX. in front of the Propaganda in Rome, an illustration of which appears in this number. The statue, surmounting a graceful, fluted column, is copied from the figure of Our Lady on the Miraculous Medal, and this selection was made by reason of the impetus which this medal gave to the devotion to Mary Immaculate. The statue, which is of heroic size, conforms pretty closely to the description sister Catherine Labouré gave of the vision afterwards depicted on the medal: "She was of medium height, and her countenance inexpressibly beautiful. She was clothed in a robe of light like the dawn. Her head was covered with a white veil that fell on either side down to her feet. Her face was partially covered, and her feet rested on a globe, only half of which was visible. Her hands were raised almost as high as her waist in a graceful attitude, whilst luminous rays issuing from them fell in streams of dazzling light upon the earth. Then I distinctly heard these words, 'These rays are the symbols of the graces I obtain for those who ask for them.'"

Other excellent articles in the Jubilee Exponent are: Mary in Painting and in Song; St. Bernard and the Immaculate Conception, a succinct and accurate historical sketch of the great Saint's curious position on this question; The Secular Dispute concerning the Immaculate Conception, which though brief and therefore slightly inadequate, brings out well the initiatory influence of Duns Scotus; Our Lady of Japan, by Francis Yasaburo Sugita '07, apparently a Japanese youth, who gives a number of interesting, out-of-the-way facts about the Church in Japan. The Miraculous Medal, a historical sketch of the origin and development of that devotion; "Christmas as seen in Dickens," "and Irving" is added in the title, but it is hard to find him in this jolly article. All the illustrations are admirable, the best being Rillo's Immaculate Conception, St. Bernard's Vision of Our Lady, The Star of Bethlehem, and The First Christmas Night. Truly, the Brothers of Mary are to be congratulated on this beautiful tribute to their great Patroness.

In the unique history of doctrinal development presented by the theo-

logical discussions of four or five centuries on the Immaculate Conception two of the most salient facts are: (1) the way in which the great Franciscan, Duns Scotus turned the scales in favor of the truth, and (2) the preponderating influence of the Society of Jesus on the final definition. When in 1307 Duns Scotus defended the Immaculate Conception before the theological faculty of Paris the contrary opinion was by far the more common one among theologians, but after his brilliant and decisive defence the true opinion prevailed more and more. With regard to the second fact, Father Goldie relates, in his life of St. Alphonsus Rodriguez, that this holy lay brother once said in recreation, apropos of a thesis against the Immaculate Conception which had created a riot in the town (Palma, Majorca): "One of the principal reasons for which God raised up the Society of Jesus in order to defend this truth." So great was his earnestness in uttering these words that one of the fathers said to him: "Brother Rodriguez, how do you know that God has entrusted to the Society of Jesus the mission of defending the Immaculate Conception of the Blessed Virgin?" "I am certain of it," he replied, and, lifting his arms and eyes to heaven, he added: "It is from there, from above that I have learnt it, and if Father Rector allowed me, I would go and proclaim it in the streets of Palma." Questioned again on this subject shortly before his death, he said he had had no vision nor exterior revelation about it, but that in speaking he had yielded to an impulse which he knew to be divine and that he was still quite certain that what he then affirmed was true. The well known humility of St. Alphonsus Rodriguez, together with the many supernatural lights that illumine his life, lend great weight to these solemn words, though, of course, belief in them is a mere matter of human testimony. But subsequent events confirm their truth in an extraordinary way. The holy lay brother died in 1617, when the chain of great Jesuit theologians was not yet complete. Since the rise of the Society of Jesus in 1534 most of the greatest theologians of the Church have belonged to that Order, and all of them took up the defence of the Immaculate Conception. For those who know anything of ecclesiastical history, it will be enough to mention such names as Canisius, Bellarmine, Suarez ("in whom," says Bossuet, "one hears all the schoolmen"), Vasquez, Petavius, Perore and Passaglia. The effect of the teaching of such men was that, more than two hundred years before the definition, not one dissentient voice was ever raised in public, though certain theologians were still allowed to controvert the doctrine in harmless academic discussions.

That the distress in the west of Ireland is terrible the following extract from Liverpool "Catholic Times" Irish correspondence, of the 2nd inst., proves:

"Once again the cry of famine comes from Connaught. This time it is not the so-called agitators who have proclaimed it loudest, but the special representatives of English newspapers, who went down to the West and saw for themselves. That it is widespread is generally admitted by these gentlemen, but according to the special correspondent of the Daily Mail 'the heart of the famine' is in that portion of Connemara enclosed roughly between the ragged coast-line on the south and west and the railway from Galway to Clifden on the north-east. He says it is evident that extraordinary relief of some kind will have to be provided. The representative of the Pall Mall Gazette writes in a similar strain. The correspondent of the Manchester Guardian, while fully admitting the desperate condition of affairs in the West, condemns the opening of relief works as a remedy, and advocates the 'stopping or lightening or diminishing' in some way of what he describes as

THE NATIONAL ROBBERY OF IRELAND.

"by means of indirect taxation, which is paralysing the people and reducing the peasantry to absolute starvation." The writer's solution is to give the control of Irish taxation to Irishmen who will turn it to reproductive uses and thereby give useful employment. No doubt he is quite right as to a true and lasting remedy, but how are the famishing peasants to be fed until this simple act of justice is conceded? The time for granting it does not appear to be drawing one day nearer. Emigration seems still to be the safety-valve from famine. The blood and sinew of the country are leaving, the wealth producers are flying to foreign lands. It would seem as if Home Rule is to be killed not by kindness but by extermination.

We borrow from the same English authority a transatlantic view of the Caldwell episode:

Under the heading of "Reactionary Rome" the Daily Chronicle publishes a telegram from Rome which states that the Catholic University, Washington, is financially embarrassed owing principally to the bankruptcy of its official banker and the secession from the Catholic Church of Miss Caldwell, a benefactress and a member of a millionaire family, in consequence of "the hostile attitude of the Vatican to progressive thought." We were not aware that millionaires (Mr Carnegie, perhaps excepted) or millionaire's children were authorities on progressive thought.

We know not why the press has attached special importance to the fact that Miss Caldwell, now the Marquise de Monstier, has left the Catholic Church and embraced Protestantism which she formerly abandoned. True, she has money, and has endeavored to make good use of it, but so far as gifts of intellect are concerned, we are not aware that the lady's judgment on the claims of the Church is entitled to more weight than that of the most ordinary member of her sex. Whom the press disdains to notice. Money, of course is a mighty power; but, after all, when it obtrudes itself unjustifiably into a domain where it has not even as good a title as poverty, the moment has come for a protest. The Associated Press has circulated a report in which the Marquise is represented as boasting of her efforts to lift the Church from the lowly position it occupied in America by a gift of £60,000 and saying that for years she has been trying to rid herself of the influence of the Catholic Church, and that now after living in Europe "her eyes have been opened to what the Church really is and to its anything but sanctity," and her Protestant blood has reasserted itself. It may, we think, be doubted, considering the spirit the Marquise displays, whether she ever received the grace to understand what the Catholic Church is. As to sanctity her investigations have been far from thorough. Whether in Europe or in America, the practising Catholics are par excellence the people amongst whom purity of morals is to be found.

One of our Catholic contemporaries is too severe on the Ontario version of Luke, II. 14 "On earth peace, good will toward men." This is not a false translation, but a fairly correct translation of a probably incorrect manuscript. The whole difficulty turns upon the absence or presence of a sigma (s) in St. Luke's original Greek text. If there was a sigma, 'eudokia.' The weight of the best is the only correct one. If there was no sigma, then the Authorized Version of King James is right. Now two of the best manuscripts still extant, a great many other old manuscripts, all the Latin Fathers and some of the most learned early Greek Fathers at a time when there still existed New Testament manuscripts two or three centuries older than the oldest manuscript we now have (which dates from the end of the fourth century or the beginning of the fifth)—contain the Catholic reading, "On earth peace to

men of good will." The Revised Version adopts the Catholic translation, for it reads, "On earth peace among men in whom he is well pleased."

Following are the Christmas assignments of the Jesuit Fathers of St. Boniface College: Rev. Father Garaix leaves on Friday for Port Arthur to assist Rev. Father Neault; Rev. Father J. Dugas, Rector of the college, goes to Lorette to assist Rev. Father Dufresne; Rev. Father Veilleux will sing the midnight Mass and preach in the Immaculate Conception Church here; Rev. Father Plante goes to Eli; Rev. Father Descoteaux will hold services for the Dufour colony at Grande Pointe; Rev. Father McDonald goes to Oakwood, N. D.

Rev. Father Perisset, curate at St. Eustache, goes to Pine Wood to take the place of Rev. Father St. Amand, who is going to evangelize the lumber camps.

Persons and Facts

Oxford University has decided that Greek must be retained as a compulsory subject. The congregation of the University on Tuesday, Nov. 29, rejected, by 200 votes to 164, a statute by which it was proposed to exempt candidates for honours in mathematics and natural science from Greek in responses, and in the Holy Scripture examination, and allowing them to offer in lieu French and German.

The Honourable Richard Nugent, the new Chairman of the Midland Railway Company, Ireland, is a younger son of the ninth Earl of Westmeath, who, succeeding to his distant cousin, the Marquis, brought back to Catholic hands the ancient titles of Earl of Westmeath (1621) and Baron Delvin (1175). This ninth Earl was the heir of the junior or Catholic branch of the Nugents.

Accompanied only by an equerry, the King of Portugal left Buckingham Palace on Saturday, and walking across the park, proceeded to Bond Street, where he entered several shops and made purchases. His Majesty was not in all cases recognized by the shopkeepers. Where his purchases were not bulky he carried them himself instead of having them sent to the Palace.—Catholic Times, Dec. 2.

A Protestant estimate of Pius X is furnished by Professor Tracy Peck, head of Yale's Latin department, America. He spoke to the Pope in Latin, His Holiness readily responding in the same tongue. He found the Pope to be a fatherly, kindly gentleman, a man of the people, with deep sympathies for them. A lover of out-door life and a mountain climber, the Pope misses Venice for his morning plunge.

An Irish priest who was a military chaplain, when passing a sentry recently, had some difficulty in remembering the password. In relating the incident he said: "Noticing that the voice of the sentry sounded decidedly like Tipperary, I asked: 'Aren't you an Irishman?' 'Begor I am, your reverence,' he said. 'And tell me,' I continued, 'don't you belong to the True Faith?' 'Troth, I don't your reverence,' he said, 'I am a Protestant.'

Archbishop Ireland says that of the 400 saloon keepers in Minneapolis not one is a Catholic, and he adds that the men get out of the saloon business, or get out of the Catholic Church.

The Catholic population in the South and West of Ireland is declining at an alarming rate, owing to emigration. The acute distress forbodes another exodus in the near future.

A million and a quarter dollars have already been spent on St. Mary's Cathedral, Sydney. When completed it will, like the Cathedral of Melbourne, take rank among the great cathedrals of the world.

In the French chamber of Deputies on Nov. 25, M. Combes, the Premier, said that the material advantages derived by France from the Protectorate over the Catholics in the East were not proportionate to the sacrifices made by her. This is a case of sour grapes, as he foresees the loss of that protectorate.

Madame Domitilla Michisanti has dramatized the life of Margaret Clitheroe who was crushed to death at York, a martyr for the faith, during the Elizabethan persecution.

SHOULD SANTA CLAUSE BE BANISHED?

As Christmas approaches, there is much discussion of permitting Santa Claus exhibitions in Sunday Schools. The "higher critics" who have attempted to eliminate the fundamental facts of the Bible are opposed to

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Santa on the ground that it is a Pagan myth. Only the very youngest children, babes and sucklings, are, in any way deluded on the subject and innocently so. They are not harmed, in any way, but pleasantly amused. They learn better in time and many an old and wise person looks back to those youthful days with a sigh, feeling, like Thomas Hood expressed it, that his happiness was not increased by learning how the sky did not touch the earth and had become immeasurably distant. In our Catholic Sunday schools we have the Babe of Bethlehem, the dear little Child Jesus in His poor crib, but smiling sweetly and holding out his tiny arms, not only to embrace his Immaculate and Blessed Mother, but the whole world. If perchance our little children have on Christmas morning believed that Santa Claus had come down the chimney, laden with gifts put in their stockings over night by fond parents, no injury has been done them, especially as they are soon taken to the shrine of the Holy Family to behold the Divine Infant, the giver of all good things.

So, let Santa alone. He is the only phantom messenger of the Lord of Glory.—Colonel J. R. Randall in the Catholic Columbian.

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Nine Nations

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Clerical News

The Canadian prelates present at the recent canonization in Rome were:—Most Rev. Paul Bruchesi, Archbishop of Montreal; the Right Rev. Emile J. Legal, Bishop of St. Albert, N.W.T.; the Right Rev. James C. McDonald, Bishop of Charlottetown, P.E.I.; the Right Rev. J. S. H. Brunault, Bishop of Nicolet, Quebec; the Right Rev. Paul La Roque, Bishop of Sherbrooke, Que.; the Right Rev. Timothy Casey, Bishop of St. John, N.B.; the Right Rev. Albert Pascal, apostolic vicar of Saskatchewan, N.W.T.; the Right Rev. Emile Girouard, apostolic vicar of Athabaska, N.W.T., and the Right Rev. G. Breynat, apostolic vicar of McKenzie and Yukon.

On Sunday before last His Grace the Archbishop of St. Boniface blessed the new monastery of the Redemptorist Fathers at Yorkton. This building includes a chapel, but as soon as possible a church will be built close to it. At the morning service the Archbishop preached in English, and was followed by the Rev. Father Delaere, speaking in Polish for the benefit of the Polish residents in the Yorkton district. In the evening the English sermon was preached by Rev. Dr. Trudel, and the Polish sermon by Rev. Father Balgonie, superior of the Brandon residence.

Father Miller who has been appointed first Bishop of Johannesburg, is an Irishman, and is one of the heads of the Oblate Fathers, who have been closely identified with missionary work in South Africa. They had established themselves in Johannesburg under the Boer regime. Bishop Gaughran of Kimberley, like his brother, the late Bishop, who was in the Diamond City during the siege, is an Oblate from Dublin. It was an Oblate, too, in the person of Father Ogle, an Ulsterman, who had charge of the Catholic community at Mafeking during the long investment.

On Sunday last His Grace Mgr. Langevin, accompanied by his secretary, Rev. Dr. Trudel, presided at the celebration held by the Redemptorist Fathers at Brandon in honor of the recent canonization of St. Gerard Majella, the holy Redemptorist Brother. Similar celebrations will be held in all the houses of the Congregation of the Most Holy Redeemer.

Mgr. Radini Tedeschi relates how when he was in Rome for the Sacrosanct Jubilee of Leo XIII, the Bishop of Mantua was making his thanksgiving after having celebrated Mass as he (Mgr. Tedeschi) was about to offer up the Holy Sacrifice. The server was somewhat slow in coming, and the Bishop insisted on serving the Mass himself. In thanking him afterwards Mgr. Radini Tedeschi said: "If you are elected to the Chair of Peter I shall be able to say a Pope has served my Mass." He is now quite proud of the prophecy, for the Bishop of Mantua was Mgr. Sarto, now Pope Pius X.

Rev. O. Lajeunesse, who was ordained subdeacon by the Archbishop on the 15th inst., received deaconship from His Grace at Brandon last Sunday and is to be raised to the priesthood by Mgr. Langevin on Thursday, the 22nd at Duck Lake, Saskatchewan, where several other ordinations take place the same day.

On Tuesday, the 20th inst., the Very Rev. F. A. Dugas, V.G., blessed at St. Norbert three new bells, bought in England by Monsignor Ritchot. These bells have a fine tone and average over one thousand pounds.

The Paris "Figaro" and the "Gaulois" announce that the Archbishop of Paris is on his deathbed.

BELLS BLESSED AT ST. NORBERT

The venerable parish priest of St. Norbert, Monsignor Ritchot, who has for some time been visibly sinking into the grave, had long desired to bestow on his dear parish church, which owes him so much, a last token of his love in the shape of three bells ordered from Mears of London, England, the founder who cast the historic bells of St. Boniface Cathedral. Last Tuesday Mgr. Ritchot was able to gratify his desire. The bells had come from the same Catholic house which had cast, and after the fire of 1860, recast the "bells of St. Boniface," sending them here via Hudson's Bay and Nelson River. The Very Rev. Vicar General Dugas went through the instructive and beautiful service for the blessing of bells. One of the three bells was "baptized" Norbert Alexander Adelard, the Christian names of the three Bishops (two of whom are archbishops) of St. Boniface; a second is named "Mary conceived without sin," the third is Joseph Noel, the Christian names of Mgr. Ritchot.

At ten o'clock in the morning of the 20th almost all the parishioners and many outside friends assembled in the fine Church of St. Norbert to witness the imposing ceremony, to be present at Mass and to hear the sermon.

The Holy Sacrifice was offered up by the Very Rev. J. A. Dugas, V. G., with Rev. Father Giroux as deacon and Rev. Father Fillion as subdeacon. Were present in the sanctuary: Rev. J. Dugas, S. J., Rector of St. Boniface College; Rev. Father Louis, Prior of the Trappist Monastery, with two other Trappist Fathers; Rev. Father Borgonie, C. S. R., Superior of the Brandon residence; Rev. Fathers Beaudin, Lacasse, Portelance and Frigor, O. M. I.; Rev. Father Lorieau, F. M. I.; Rev. Father Antoine, C. R. I. C.; Rev. Fathers Beliveau, Cherrier, Gandos, Jutras, Lalonde and Sauve.

It was fitting that Father Cherrier, Mgr. Ritchot's confidential adviser, should preach the sermon on an occasion to which the near approach of death gave such a poignant significance, and he did so with great tact and appropriateness. After describing the symbolism of church bells in general and the purpose they serve as reminders of grace, joy and sorrow, after showing how well chosen were the names of the three bells now blessed, he made a touching reference to the venerable prelate there happily present, who had been saying for the past few weeks, "Will the bells get here in time to toll my funeral knell?" The devoted pastor who can thus calmly discourse on the nearness of his deliverance from the bondage of the flesh is now, more than ever, a model for his parishioners and friends.

After the solemn function the clergy and several ladies and gentlemen among whom were the many sponsors, particularly Chief Justice Dube and Senator Bernier, were entertained at an excellent dinner in the dining hall of the new convent wing now in process of construction. Monsignor Ritchot, who was able, with considerable difficulty, to walk to the banquet hall near by, expressed his joy at meeting so many dear friends and said he hoped, if God spared him long enough, to build a suitable belfry for the three new bells.

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Who can think how they will commemorate the occasion? Joy is on every countenance. Rapture is in every heart. Praise and thanksgiving are in every creature's mouth. Surely Christmas in Heaven must be a day of unalloyed delight!—Catholic Columbian.

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SATURDAY, DEC. 24, 1904.

Calendar for Next Week.

DECEMBER.

- 25—Sunday—Christmas Day. The Na-
tivity of Our Blessed Lord.
- 26—Monday—St. Stephen, First Mar-
tyr of Christ.
- 27—Tuesday—St. John, Apostle and
Evangelist.
- 28—Wednesday—The Holy Innocents.
- 29—Thursday—St. Thomas, Archbis-
hop of Canterbury, Martyr.
- 30—Friday—Office of the Sunday in
the octave of Christmas.
- 31—Saturday—St. Sylvester, Pope.

THE CATHOLIC UNIVERSITY OF AMERICA DEFENDS ITSELF

In common with most of our Catholic contemporaries we have received from the Rector of "The Catholic University of America," Monsignor D. J. O'Connell, a letter marked "private," although there is nothing private about it, requesting us to publish all or part of an enclosed statement, with such editorial comment as we think proper. Several of our contemporaries, we notice, have published the statement without any comment, as if it was the result of their own investigations. We prefer to reprint the statement with our own comments.

A gratifying recognition of the eminent standing of the Catholic University of America among our celebrated educational institutions has been received recently from the University of Berlin. A communication from that famous educational center includes the Catholic University of America among the few American institutions whose bachelor's degree is accepted as the equivalent of the German requirements for admission to work for the doctorate in philosophy. Moreover, the three years term of residence hitherto rigorously required there of all candidates for the doctorate has been shortened to three semesters, or one and a half years, for students who receive the baccalaureate degree from any one of these universities and who do some graduate work at them. In virtue of this privilege, American students who desire to obtain the doctor's degree at the University of Berlin may do a large part of the work at one of the recognized home institutions, and obtain credit for the same in Berlin.

These concessions are made only to the institutions in the Association of American Universities. This organization represents the highest attainments of American scholarship, being composed of Harvard, Clark, Yale, Columbia, Cornell, Princeton, Pennsylvania, Johns Hopkins, and the Catholic University of America in the east, and Michigan, Chicago, Wisconsin, California, and Leland Stanford in the west.

The membership of the Catholic University of America in this Association is a testimonial of the excellent work it has accomplished in the comparatively few years that have intervened since its foundation. It is a recognition of merit by those most competent to judge, and an acknowledgement of its contributions to the intellectual life of the nation on the part of its foremost investigators.

We admit that this recognition by Berlin and consequent admission to the charmed circle of the fourteen "great" universities of the United States sounds very fine. But what does it amount to at bottom? Have the Berlin University directors sent one of their men over to see for himself what was the standing of the Catholic University in the States? We are not told so, nor is it likely. Most probably the Rector himself, who has a European reputation due to his long residence in Rome, has some powerful friend in the council of Berlin University, to whom he has sent "The Episcopate, the People and the Catholic University of America," a pamphlet intended to boom that institution, and containing letters full of glittering general statements of results. To

this he has no doubt added descriptions of the imposing buildings of the Catholic University with their immense cost and the large salaries of a numerous faculty, together with the learned titles of the subjects they are meant to teach. The Berlin University authorities, seeing this array of testimonials from the Episcopate, and supposing, from the name, that this was the only Catholic University in America, concluded that it must be doing splendid work, and therefore recognized its bachelor's degree.

The present year is one of unparalleled activity at the University. Three important contributions to knowledge have just come from the press: Dr. Moore's "Study in Reaction-Time and Movement," Dr. Trahey's "De Nominibus et Verbis Ennodi Hieronymique inter se collatis," and Dr. Nieuwland's "Reactions of Acetylene." Other books in press or in immediate preparation for printing are Dr. Melody's "Physical Basis of Marriage," Dr. Butin "On the Pentateuch," Dr. Oswald's "Prepositions in Apollonius Rhodius," Dr. Healy's "The Valerian Persecution," "Responsibility and the Moral Life" by Dr. O'Connor, "St. Francis, Social Reformer" by Dr. Dubois, and Dr. Dubray's "The Theory of Psychological Disposition."

Note that three only of these ten publications have appeared as yet, and that, judging from the titles not one of the three has anything to do with Catholicism. Three or four of the others may have. We shall see when they appear. But in these days of aggressive scientific materialism what a Catholic university should produce first of all is a library of triumphant answers to the specious but shallow objections of infidels. We do not see anything of that sort in the "unparalleled activity" of the present year. However, the Rector is quite satisfied, as may be seen from the paragraph that follows.

This creditable array of recent publications (seven-tenths of which are not yet published and may not be for another year) illustrates the earnestness of the professors of the Catholic University of America in their efforts for the realization of the hopes of the University's founders, and indicates the distinguished character of the work which will be done to a much greater extent than the plans of the Trustees for increasing the number of its students are in practical operation.

These last words let the cat out of the bag. During the past twelve years the Catholic University has always been announcing new plans for increasing the number of its students, and yet its Rector now implies that the number is still unsatisfactory. Nevertheless, this is the crucial test of real success. Unfortunately, nowhere in his statement can the Rector apply this test. All statistics are wisely eschewed.

In addition to producing such works as those just enumerated, and thus stimulating and developing intellectual life, the University exerts its influence on higher education in a less apparent but very effectual manner. A considerable part of its student body is made up of members of the religious communities in residence around the University. Though few of these men take a complete course or remain until they attain the doctor's degree, because the exigencies of their congregations call them away to become teachers in the various colleges of their orders, they profit by their stay at the University and are better equipped for their work as instructors.

This indirectly corroborates what we said in our recent article on the kind of students who attend: "Many of the theological students attending the University lectures, far from being, as the original purpose was, priests ordained after a full seminary course of theology, had studied no theology at all before entering the University;" and now we learn that few of them even complete their course!

It is gratifying to learn that the Trustees of the University have decided to proceed at once with the full development of undergraduate courses of study. Two motives impelled to this action: the desire of increasing the productivity of the University in all its departments by the better preparation of young men for subsequent scientific investigation and research in the graduate schools and in the learned professions, and the urgent necessity of doing something to prevent the continued increase in the number of our young men attending non-Catholic institutions.

During the ten years which ended with that of 1900, the attendance at non-Catholic colleges increased 60 per cent., while that of our Catholic col-

leges showed, at the most a very meagre gain.

Why does the writer of this statement not give the percentage of this "meagre" gain, while he gives the percentage of non-Catholic increase? We know of several Catholic colleges in the United States where the increase, from 1890 to 1900, must have been nearly 60 per cent. And even if it was meagre on the average, that average increase was certainly greater than the increase of students in the Catholic University during the last ten years.

During this period of time our Catholic population maintained its normal growth, our people became more prominent in intellectual activity and our students increased in the proper ratio of numbers. This increment of our student body must have been educated, but in non-Catholic institutions. It is obvious that the majority of students who frequent non-Catholic universities and colleges do so in order to acquire a training which our colleges cannot afford. None of our colleges has or can hope to have an educational equipment which approaches in efficiency that of the larger American seats of learning, and, accordingly, such colleges will remain powerless to arrest the movement of our young men into other schools, the atmosphere of which is hostile to our faith. The Catholic University of America alone is in a position to retard this exodus of our laity, it alone has called together a corps of professors trained in the great universities of the world, side by side with many of the instructors who draw our students to their classrooms and laboratories.

Why, in the world, then, does it not retard "this exodus of the laity"? In spite of having all these advantages for quite a number of years, "it alone" does not seem to keep pace with the numerical advance of other Catholic universities in the United States. What can be the reason of this lamentable failure, of this contrast between splendidly supported hopes and such meagre results? No other, we believe, than the adoption of non-Catholic standards of education: fine buildings, highly paid professors, a multitude of special courses; in other words, a university must be a caravansary of innumerable unconnected departments, the more the better, with the result that such universities give no real mental training and produce nothing of any value but specialist professors and their learned treatises which no one who can do otherwise ever reads. The way to keep Catholic boys out of non-Catholic universities is to educate their parents, from the pulpit and the Catholic press, in the true principles of mental development, to prove to them that acquaintance with a host of disconnected subjects is not knowledge but dissipation of mind, that this flimsy, non-Catholic training is responsible for the ease with which the false reasonings of materialistic science deceive the world, and that the only chance of escaping a like deception is a thorough Catholic training by men who know how to think.

Having thus quoted and commented on every word of the Rector's statement, we leave his closing paragraph to the tender mercies of our readers.

Therefore, the Board of Trustees have inaugurated a new era in the history of Catholic education by placing the laboratories and libraries of the University at the disposal of a larger body of lay students working under the direction of the trained investigators of its professorial corps. It is to be hoped that, henceforth, every Catholic citizen of the United States will feel that he has a direct personal interest in the University, that it belongs to the Catholic people of the country, and that it is their right to partake of its advantages, and their duty to defend it and support it liberally.

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STARBUCK ON PAPAL ARROGANCE.

(Sacred Heart Review)

The Republican correspondent styles the claim of the Roman Bishop to have been divinely called to the chief guardianship of the Faith, an "arrogant assumption."

This is a very serious charge to bring against so long a line, and the principal line, of Christian bishops. Is it warranted? I think not.

Observe, I do not mean that this place of chief dignity in Christendom has not tempted some Popes into arrogance. That would be impossible. I mean, that to believe Christ to have established such a place of chief authority in His Church is not arrogant.

Let us go outside of Christianity. After the fall of Jerusalem, the Jews came under the authority of the patriarch of Tiberias. Some of these patriarchs were haughty and some humble, but certainly there was nothing arrogant in gathering the forces of Judaism under one central control. This was a simple dictate of effectiveness. Indeed, the Emperor Hadrian is so far from reproaching the Jewish patriarch with arrogance, that he reproaches him instead with sometimes falling below his office by showing an unworthy complaisance towards heathenism.

Again, take Mohammedanism. The Sultan is Caliph, i. e., Mohammed's successor, and claims absolute authority, civil and religious, over every Mussulman in the world. His pretensions go immeasurably beyond any that a Gregory the Seventh or an Innocent the Third ever preferred. The Jesuit rule says: "We should obey the Pope so far as is consistent with benevolence." Such a restriction against the Sultan would be rejected with horror by every true believer. A compassionate woman in Constantinople had saved an Armenian girl. When praised for this by some Christian friends, she said with a sigh: "Yet if the Caliph should call for her blood tomorrow, I should be damned if I did not obey."

These claims are hideous and blasphemous. Yet the Sultan personally is not arrogant in making them, for he is simply actuating a fundamental principle of his own religion. There must be a Caliph, an absolute Caliph, and he is Caliph.

Now Catholics abhor and reject the teaching that the Pope, or any superior, is to be obeyed if he should command "any manner of sin," but there is no more "arrogance" in saying that the Christian Church is more effective for having a chief governor than in saying that Mohammedanism is more effective for having a Caliph, or Judaism when it had a Patriarch. Is the Churchman arrogant in urging that American Episcopalians would be more influential if their bishops were gathered under a primate of jurisdiction, that is, under a national Pope?

True, Rome might well be accused of arrogance had she claimed the first place against equal pretensions of sister churches. But this she did not. The tone of calm superiority assumed by Clement, writing about A. D. 95, does not appear to have caused the least resentment in Christians at large. When St. Abercius, about the year 200, calls the Roman Church "the queen glorious in gold," this Eastern Bishop seems wholly unaware that he can have given any matter of offense in East or West.

Richard Rothe is intensely anti-papal. Yet he declares that, as the instinct of unity developed the office of Bishop in each city, so the same instinct called for the office of Universal Primate. And if there was to be a general Primate, certainly all allowed that he was to be found at Rome.

True, there have been all grades and shades of opinion concerning the exact nature and extent of this central jurisdiction, just as there have been all manner of opinions concerning the extent of a Bishop's authority. No great function, from the Papacy to the Presidency, can be precisely defined. Some will shoot beyond the mark in describing its prerogatives; some will fall short. Yet to say that the Christian body would be more effective under a central guidance, whether collegiate or individual, does not seem to be very much amiss, whether the Pope says it or somebody else. That the Papacy, with the Cardinalate, combines individual and collegiate government, hardly seems to be an additional reason for flying out against it.

When the present Archbishop of York declares that in a reunion of Christians account should be taken of the Pope's unique place in the Church, he speaks the language of a reasonable and temperate Protestantism. Should he break out as follows: "Ho, Sir, come down from that high eminence which the prevailing voice of Christendom has so long assigned you, and plead guilty to wicked arrogance in having held it," he would do small honor to himself as a Christian, or as a Protestant. We may safely leave such talk to the correspondent of the Springfield Republican.

Undoubtedly, there would have been grave ground for exception had the Roman claim to the chief governorship, though not contradicted by Christians, fallen dead on the Christian mind, had it met with passive acquiescence, but not with active welcome. In fact zealous advocates of the papal claims, in their more extended form, were found through the West, and have not been lacking in the East, ever since the rupture of 1054. Among these have been numbers of bishops, priests, and laymen, who have not had the remotest hope of reaching the Papacy, or even a cardinalate, who have been moved by no motives whatever of personal interest. To call their championship of papal claims an "arrogant assumption" would of course be ludicrous. They upheld these claims because they thought that they were for the unity and good of the Church.

Setting aside the great Irishman John Scotus, (not John Duns Scotus) whose writings have commonly been held heretical (perhaps because not well understood), we may probably view St. Anselm as the great intellect of the Middle Ages, greater in original force than even St. Thomas Aquinas. He was the essence of mental and spiritual independence, while his disinterestedness very nearly reached the summit attainable by sanctified humanity. He neither expected nor received a cardinalate, and his archbishopric was forced on him by the King, and simply confirmed by the Pope. Yet Anselm was as firm an upholder of the Hildebrandine claims as Gregory VII. himself. In behalf of them he underwent years of vexation and exile. There is something else than "arrogance" in such claims supported by such a man, against his own ease and interest.

How can we talk of "arrogance" when Thomas Aquinas supports the Papacy? I do not know whether he maintained the Pope's universal episcopate, but we know that he upholds his doctrinal infallibility, and that, I believe, in a somewhat wider range than Rome has finally approved. Of course it is ridiculous to talk about "arrogance" here. Thomas was not advancing any pretensions of his own. So little was he personally concerned with the Papacy, that he would not even accept a bishopric. His one ambition was the lecturer's chair, for which, at Paris, special zeal for the Papacy does not seem to have been required.

It may, indeed, be reasonably urged that the mendicant orders were zealous for the Papacy because the Papacy was zealous for them, and emancipated them almost completely from episcopal and parochial control. Yet it could not have done this had not its own supreme authority been already firmly rooted in the universal consciousness. As Dr. David Muller says, although warmly Protestant, it was not the overthrow of the great Hohenstaufen dynasty which exalted the power of the Papacy: it was the firm hold which the Papacy had on general belief that enabled it to overthrow the Hohenstaufen. We must not put the effect for the cause.

Even in the early Church the first energetic writer in behalf of the Roman claims is not the Pope, but the Bishop of Carthage. We may call St. Cyprian arrogant, if we will, in asserting his own episcopal rights, but of course there could be no arrogance in his putting the Pope above himself. True, his pro-papal passages have commonly, by Protestants, been declared interpolations; but I notice that the strongly anti-Catholic Harnack, one of the greatest of living critics, declares them to be, interpolations indeed, but interpolations added by Cyprian himself.

I have referred to the relations between the mendicant orders and the Papacy. These will deserve some further consideration.

Charles C. Starbuck.
Andover, Mass.



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THE HEROES OF ENGLAND

(A poem written for the Campion Literary Society's recent debate in St. Boniface College and delivered on that occasion, December 1st, feast of Blessed Edmund Campion and Companions, Martyrs, of the Society of Jesus.)

They are a serried legion of the Great,
Who have fought England's battles
from of yore,
And lifted high her proud imperial state,
Stretching her sceptre—from the noisy shore
Of Northern Oceans, to the florid clime,
Where Australasia greets the rising sun;

These are Old England's heroes for all time,
Who made o'er-radiant the race they run,
Wrought their own greatness and a nation's glories won.

Thinkers of mighty thoughts that shook the earth,
Doers of noble deeds that cannot die,
Kings, Captains, Statesmen, Singers,
—from the birth
Of England to her latest destiny;
Their names have thundered round from pole to pole,
Their deeds are syllabled in every tongue;

They are a part of England's living soul
And shall be, while the centuries among,
Yon battle scathed banner to the breeze is flung.

Nor less the unknown and unremembered dead
Wax over-glorious in their nameless sleep;
In rout or victory their life was shed,
Upon the crimson surges of the deep
Or midst a thousand fields of bloody woe,—
Hallowing the universal land and sea,—
That still the Isle they loved might stand and grow,
Towering amid the thronging years to be,
The shelter of a hundred nations, strong and free.

And there are those that with no clamorous swell
Of fame, fought England's battles from of yore,—
Her Martyr-Heroes—for they loved her well;
They too their inner soul of life did pour.

An immolation on the Altar-stone
Of loyal truth and high-aspiring good;
They too gave England all that was their own,
Writing the love they bore her in their blood,
That she in truth might stand, as she had ever stood.

Island of Saints and Heroes! Thou art blest
In that the sons of God have died for thee;
Christ's passion-flower hath blossomed on thy breast,
And thou art over-purpled with the dye
Of the Lamb's blood—so scattered not in vain;
It shall restrain from thee the avenging Hand,
And yet restore thee haply once again
To the rent fold, therein to take thy stand
Most Christ-like of the Nations, Noble Christian Land!

FREEMASONRY ABOVE THE LAW

How Freemasonry in France claims to be and is in fact above the law of the land was strikingly shown in a recent case in one of the Paris law courts in which a witness, M. Tery, being called to give evidence, made the following remarkable statement:

"I am ready to speak the truth, but I cannot take an oath to speak the whole truth. The case which you are now trying here has already been before another tribunal, that of the Grand Orient. One of the principal persons concerned has by it been declared innocent, and orders have accordingly been issued to every Freemason to proclaim him such. Whatever, therefore, I might think of know, unless this person who is here, relieve me from my Masonic oath, I am bound to obey this order and cannot swear to tell the whole truth."

No wonder there was "sensation" in the court, but we are not told there was any punishment for the objecting witness, or judicial condemnation for the Grand Orient. Evidently Freemasonry is a "power behind the throne" in France.—N.Y. Freeman's Journal.

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Rev. James Phelan,
Pastor St. John's Catholic Church.

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it has my hearty approval.

Dr. Edward McGlynn.

The Keeley Treatment for alcoholism has won for itself so many warm friends that I cannot refrain from giving it the credit it has earned. * * * I believe it to be a most efficient remedy against the destroying appetites for strong drink.

Rev. J. M. Cleary,
Pres. C. T. A. U. of America.

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TIME TABLES

Canadian Pacific

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

Canadian Northern

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

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"You are right," returned Piso; "I meant to say that the prevailing notion has always been that it is in the east this personage will appear, and then his sway is to extend gradually into every part of the world. Old sayings, various warning oracles, traditions among common peasants, who cannot speak each other's languages and don't even know of each other's existence, the obscure songs of the sibyls, the dream of all mankind, the mystical presentiments of the world concur, and have long concurred, upon that singular subject. Moreover, the increasing corruption of morals, to which Horace Horace adverts," added Piso, "will and must end in dissolving society altogether, unless arrested by the advent of some such being. That is manifest. Haterius and others, who are learned in the Hebrew literature, tell me that prodigies and portents, so well authenticated that it is no more possible to doubt them than it is to doubt that Julius Caesar was murdered in Rome, were performed by men who, ages ago, much more distinctly and minutely foretold the coming of this person at or near the very time in which we are living; and, accordingly, that the whole nation of the Jews (convinced that those who could perform such things must have enjoyed more than mortal knowledge and power) fully expect and firmly believe that the being predicted by these workers of portents is now immediately to appear. Thus, Haterius—"

from Cumae, Greece, Egypt, Babylon, and all places where either the sibyls still lived, or their oracles were preserved."

"But, after all," said Pollio, "are not these oracles the ravings of enthusiasm, if not insanity?"

"Cicero, although in general so sarcastic and disdainful, so incredulous and so hard to please," answered Piso, "has settled that question."

"He has, I allow it," added Pomponius Flaccus, "and settled it most completely. What a charming passage that is wherein the incomparable thinker, matchless writer, and fastidious critic expresses his reverential opinion of the Sibylline books, and demonstrates with triumphant logic their claims upon the attention of all rational, all clear-headed and philosophic inquirers!"

"I am not a rational, or clear-headed, or philosophic inquirer," broke in Apicius. "Come, do come to the camp; and do pray at last allow this foreign-looking young gentleman and rustic damsel to enter the doorway."

And so they all departed together.

The atriensis had meanwhile summoned the master of admissions, who beckoned to Paulus, and he, followed by Benigna, now entered the hall, which was flagged with lozenge-formed marbles of different hues, and supported by four pillars of porphyry. The adventurers passed the perpetual fire in the ancestral or image-room, and saw the images of the Mamurras, dark with the smoke of many generations; they crossed another chamber hung with pictures, and went half round the galleried and shady impluvium, inclosing a kind of internal garden, where, under the blaze of the sunlight, from which they were themselves sheltered, they beheld, like streams of shaken diamonds, the spray of the plunging fountains, the status in many-tinted marble, and the glowing colors of a thousand exquisite flowers. Near the end of one wing of the colonnaded quadrangle they arrived at a door, which they were passing when their guide stopped them, and as the door flew open to his knock, he made them a bow and preceded them through the aperture.

They noticed as they followed, that the slave who had opened this door was chained to a staple. Several slaves, who scarcely looked up, were writing in the room which they now entered.

The master of admissions, glancing round the chamber, said, addressing the slaves in general, "Claudius is not here, I perceive; let some one go for him, and say that the daughter of Crispus, of the One Hundredth Milestone, has been charged to communicate to him the pleasure of Tiberius Caesar touching his immediate manumission; and that I, the master of admissions in the Mamurran palace, am to add a circumstance or two which will complete the information the damsel has to give. Let some one, therefore, fetch Claudius forthwith, and tell him that he keeps us waiting."

During this speech, which was rather pompously delivered, Paulus noticed that, close to a second door in the chamber at the end opposite to that where they had entered, a young slave was seated upon a low settle, with a hide belt round his waist, to which was padlocked a light but strong brass chain, soldered at the nether link to a staple in the floor. This slave now rose, and opening the door, held it ajar till one of the clerks, after a brief whisper among themselves, was detached to execute the errand which the steward had delivered. The slave closed the door again, the clerks continued their writing, the steward half-shut his eyes, and leaned against a pillar in an attitude of serene if not sublime expectation; and Paulus and Benigna waited in silence.

During the pause which ensued, Paulus beheld the steward suddenly jump out of his dignified posture, and felt a hand at the same time

laid lightly on his own shoulder. Turning round, he saw the youth who had a few minutes before descended from the bronze chariot.

"Ought I not to be an acquaintance of yours?" asked the newcomer with an agreeable smile. "You are strikingly like one whom I have known. He was a valiant Roman knight, once resident in Greece; I mean Paulus Lepidus Aemilius, who helped, with Mark Antony, to win the great day of Philippi."

"I am, indeed, his only son," said Paulus.

"You and a sister, I think," returned the other, "had been left at home, in Thrace, with your nurse and the servants, when some business a little more than three years ago brought your father and his wife, the Lady Aglais, to Athens. There I met them. Alas! he is gone. I have heard it. But where are your mother and your sister?" Paulus told them.

"Well, I request you to say to them that Dionysius of Athens—so people style me—remembers them with affection. I will visit them and you. Do I intrude if I ask who is this damsel?" (glancing kindly toward Benigna, who had listened with visible interest.)

Paulus told him, in a few rapid words, not only who she was, but with distinct details upon what errand she had come.

He had scarcely finished when Claudius, the slave, arrived breathless, in obedience to the summons of the magister.

"The orders of Tiberius Caesar to me," observed this functionary in a slow, loud voice, but with rather a shamefaced glance at Dion, "are, that I should see that you, Claudius, learnt from this maiden the conditions upon which he is graciously pleased to grant you your liberty, and then that I should myself communicate something in addition."

"O Claudius!" began Benigna, blushing scarlet, "we, that is, not you, but I—I was not fair, I was not just to Tib—that is—just read this letter from the illustrious prefect Sejanus to my father."

Claudius, very pale and biting his lip, ran his eye in a moment through the document, and giving it back to Benigna, awaited the communication.

"Well," said she, "only this moment have I learnt the easy, the trifling condition which the generous Caesar, and tribune of the people, attaches to his bounty."

There was a meaning smile interchanged among the slaves, which escaped none present except Benigna; and Claudius became yet more palid.

"The prefect Sejanus has just told Master Paulus," pursued the young maiden, "that you have only to break a horse for Tiberius Caesar to obtain forthwith your freedom, and fifty thousand sesterces too," she added in a lower voice.

A dead silence ensued, and lasted for several instants.

Paulus Aemilius, naturally penetrating and of a vivid though imperfectly-educated mind, discerned this much, that some mystery, some not insignificant secret, was in the act of disclosure. The illustrious visitor from Athens had let the hand which lay on Paulus's shoulder fall negligently to his side, and with his head thrown a little back, and a somewhat downward sweeping glance, was surveying the scene. He possessed a far higher order of intellect than the gallant and bright-witted youth who was standing beside him; and had received, in the largest measure that the erudite civilization of classic antiquity could afford, that finished mental training which was precisely what Paulus, however accomplished in all athletic exercises, rather lacked. Both the youth easily saw that something was to come; they both felt that a secret was on the leap.

"Break a horse!" exclaimed the slave Claudius, with parched, white lips; "I am a poor lad who have always been at the desk! What do I know of horses or of riding?" There was an inclination to titter among the clerks, but it was checked by their good nature—indeed, by their liking for Claudius; they all looked up, however.

"Your illustrious master," replied the magister or steward, or major-domo, "has thought of this,

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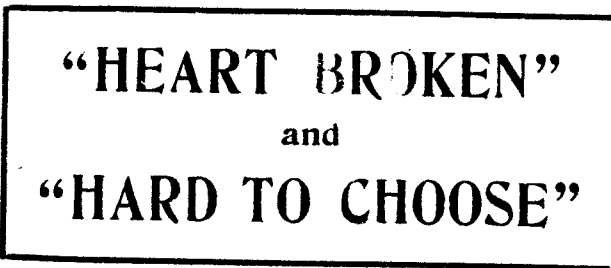
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One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

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Northwest Review

and, indeed, of everything;" again the man directed the same shame-faced glance as before toward Dion. "Knowing, probably, your unexpertness in horses, which is no secret among your fellow-slaves, and in truth, among all your acquaintances, Tiberius Caesar has, in the first place, selected for you the very animal, out of all his stables, which you are to ride at the games in the circus before the couple of hundred thousand people who will crowd the champaigne."

"At the games!" interrupted Claudius, "and in the circus! Why, all who know me know that I am an arrant coward."

Like a burst of bells, peal upon peal, irrepressible, joyous, defiant, and frank, as if ringing with astonishment and scorn at the thing, yet also full of friendliness and honest pitying love for the person, broke forth the laugh of Paulus. It was so genuine and so infectious, that even Dion smiled in a critical, musing way, while all the slaves chuckled audibly, and the slave chained to the staple near the door rattled his brass fastenings at his sides. Only three individuals preserved their gravity, the shame-faced steward, poor little frightened Benigna, and the astonished Claudius himself.

"In the second place," pursued the magister or steward, "besides choosing for you the very animal, the individual and particular horse, which you are to ride, the Caesar has considerably determined and decided, in view of your deserved popularity among all your acquaintances, that, if any acquaintance of yours, any of your numerous friends, any other person, in fine, whoever, in your stead shall volunteer to break this horse for Tiberius Caesar, you shall receive your freedom and the fifty thousand sesterces the very next morning, exactly the same."

A rather weak and vague murmur of applause from the slaves followed this official statement. "And so the Caesar," said Claudius, "has both selected me the steed, and has allowed me a substitute to break him, if I can find any substitute. Suppose, however, that I decline such conditions of liberty altogether—what then?"

"Then Tiberius Caesar sells you tomorrow morning to Vedius Pollio of Pompeii, who has come hither on purpose to buy you, and carry you home to his Cumaeon villa."

"To his tank, you mean," replied poor Claudius, "in order that I may fatten his lampreys. I am in a pretty species of predicament. But name the horse which I am to break at the games."

Dion turned his head slightly toward the steward, who was about to answer, and the steward remained silent. A sort of excitement shot through the apartment.

"Name the horse, if you please, honored magister," said Claudius. Even now the steward could not, or did not, speak.

(To be continued)

ENTERTAINMENT AT ST. MARY'S SCHOOL.

The Brothers of Mary have reason to be gratified at the brilliant success of their musical and dramatic entertainment last Monday. The convocation hall of the new St. Mary's School was thronged. The clergy present were Very Rev. Fr. Magnan, O. M. I., Rev. Father Cahill, O. M. I., who presided as pastor, Rev. Father Gendreau, Beaudin, Frigon and Portelance, O. M. I., Rev. J. Dugas, S. J., and Rev. J. McDonald, S. J.,

The following programme was admirably carried out. Part I. Music by the orchestra; Song "Jolly Pupils" (Zickel) by the Chorus and Orchestra; Monologue, "An Indian Legend," by F. Russell; Music by the orchestra; Dumb-bell drill by the Minims; Music by the orchestra; "Only a Boy," by F. McLean; Monologue, "La Fleur Immaculee," by J. Valcourt; Song, "The School Bell" (Miller) by the Chorus and Orchestra. Part II. Music by the orchestra.

A Hockey Meeting
Iroquois H. C.

Captain John . . . H. Dutton
Alpheus . . . J. Kilgour
Peter . . . E. Cass
Walter . . . H. Meyers
Michael . . . P. Sullivan
William . . . J. Egan
Harry . . . L. McCormack

Cyril P. Shea
Music Orchestra
Joe L. Troy
Music by Orchestra.
King John — Act IV, Sc. I.
Arthur, Duke of Bretagne . . G. Barry
Hubert de Burgh . . N. McInnis
Excutioners . . . W. Richardson
J. Raleigh
Song "Jingle Bells" Chorus and Orchestra.
God Save the King.

The words and air of "Jolly Pupils," composed as a school song for St. Mary's were much admired and given with lots of spirit. Master McLean's rendering of "Only a boy" was delightfully natural. N. McInnis played the part of Hubert de Burgh with true dramatic effect. "A Hockey Meeting," as a bit of real boyish dialogue, in which all the players entered fully into the spirit of the thing, could hardly be surpassed.

FROM THE EARTHQUAKE SCOURGE DELIVER US, O LORD!

The earthquake season is upon us, and San Francisco has been treated to several mild shakings during the past few weeks. Though we boast of the progress of science and sing its praises, still here is a great phenomenon in the presence of which science is blind and ingenuity powerless. We have as many theories to explain earthquakes as there are scientists, but of what avail are all the theories? One severe shock would tear down the work of ages. The earthquakes teach us one necessary lesson, that we are utterly in the hands of God. Behind all the convulsions of nature there is a Power and an Intelligence. At no other time is the lesson so apparent that we must always be prepared. The earthquakes serve one good purpose in reminding people of that lesson.—The Leader (San Francisco), Dec. 10.

C. M. B. A.
Dec. 19 1904

At the last regular meeting of Branch 52 C. M. B. A., the following resolution was unanimously adopted: It is with the deepest regret and sorrow that we learn of the death of one of our oldest and much esteemed members: Bro. W. J. O'Neill.

Resolved that the members of this Branch hereby express our heartfelt sorrow for Mrs. O'Neill and her small children and extend to them our most sincere sympathy and condolence in their sad affliction.

Resolved that the charter be draped for the usual period and that a copy of this resolution be tendered to Mrs. O'Neill and that copies be forwarded to the "Northwest Review" and "The Canadian" for publication.

R. F. Hinds,
Rec.-Sec. Br. 52.

"PEACE ON EARTH"

Most hallowed time of all the year
The sacred Christmas-tide draws near,
And bright-faced children flush with joy;
Their Christmas gold holds no alloy,
They hear the voices in the air,
The angels singing sweet and clear.
But we, grown weary in the strife,
And walking in the shadows dim,
Fainting and bruised, till all of life
Sounds but a mournful requiem;
Our dull ears cannot catch the strain
Or dim eyes see the heavenly train.
O Christ-child! Let Thy blessed peace
From grief and pain bring sweet release,
And if joy-bells we cannot ring,
Still may we hear the angels sing!
Winnipeg, Dec. 16, 1904.
M. L. MacG.

JOAN OF ARC'S SPIRIT

Once again Joan of Arc may save France from her enemies, this time the enemies being, not the English invaders, but those of her own household. Think of the professor of Concordet College, Paris, going out of his way to cast slurs, even grave imputations, on the personal character and virtue of the Maid of Orleans! And this, too, when the vast majority of the French people are preparing to honor her as only those are honored whose virtue has been proved heroic and whose character was superhuman. Joan of Arc was a national character; and, apart entirely from her saintliness, deserves eternal honor from France. But Satanic hatred of the Church blinded Professor Thalamas to her grandeur as a national figure in French history, and he sneered at her purity. To the honor of French manhood, we are told that thousands of boys, students of different colleges, and headed by a delegation from Concordet College itself, at once rose to the feet and marched through the streets of Paris behind white banners with Jeanne d'Arc's

name thereon in letters of gold and carrying lilies symbolic of her purity.

The women of Paris, never behind in public-spiritedness, covered the statue of the Maid of Orleans, in the Place Rivoli, and her great statue by Dubois, at St. Augustine's church, with wreaths of flowers.

"Down with Thalamas" rang through the streets of Paris and around the Chamber of Deputies. But Thalamas had fled from the city, frightened by the storm he had raised when he hinted that "La Pucelle" was not the handmaid of God in His merciful care of the French nation.

All this happened last week, and very many members of the Senate and Chamber of Deputies and Municipal Councilors also took part, glad of an opportunity to voice their opposition to the anti-Christian policy of the Combes Cabinet.—N.Y. Freeman's Journal, Dec. 3.

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WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

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THE COLLEGE YELL SUPPLANTS THE DOXOLOGY.

In the Northwestern University the faculty have eliminated all hymns, Scripture readings and the Doxology from the morning service in the chapel and substituted college songs. The reason given for that change by the president is that the young people of the university grow more enthusiastic in singing the college and class songs; and that an esprit de corps, and a feeling of college fraternity are more wholesome and more productive of manly virtue than exercises of devotion. This is putting a good face on the proceeding; but the real reason is the dislike of the students to religious exercises; their irreverence in the chapel and their undisguised disbelief in the Trinity.

We cannot say that we regret this action of the faculty of the Northwestern University. We have entirely too much mawkish religiosity in our social, official and educational life, and not enough religion. We have chaplains for both houses of Congress and both branches of our State Legislature; and every session of our State and National law-making bodies is opened with an official extemporaneous address to the Almighty. Every great celebration, whether civic or social, must be opened with prayer. Every school commencement, every convention, whatever be the purpose of their coming together, must be begun with a prayer. All public buildings must have their corner stone laid and be inaugurated with prayer. These prayers are the most perfunctory things imaginable, and the way people take part in them is shocking to all Christian reverence. If an address is to be made to a Mayor or a Governor or a President, great care is employed in its preparation. The words are well chosen and the nature of the petition and the character of the person addressed are kept respectfully in view. But these addresses to Almighty God are slovenly in composition, sloppy in sentiment, and wholly devoid of purpose and point; where they are not absolutely blasphemous. The word "cant" has been especially coined to express the popular contempt for such performances.

Catholics do not take kindly to these promiscuous religious services; and for two reasons. They always go on their knees when they address God. With them a prayer is a most solemn act, and they speak to God with all the awe and reverence that a profound faith in His presence inspires. Then they abhor mixed religions. With them religion is a thing of truths and principles. They address God from a platform of dogmas they consider as divine as the Deity to whom they address their prayers. Any union of prayers with people who are not united with them in belief and sentiment is to them an irreverence and an absurdity.

On last Thanksgiving Day the World's Fair authorities desired to hold a grand union Thanksgiving service in Festival Hall on the Fair Grounds. They asked the Archbishop to preside, not dreaming that he would decline the honor of conducting a service in which all the ministers of the city and all the churches would take part. In his reply His Grace informed President Francis that he would be willing to preside at a Thanksgiving service, provided it was purely civic and religion was wholly eliminated from it; there should be no hymns, no prayer and no sermons. This was a very queer Thanksgiving service, but it was the only kind in which the Archbishop would take part. Why? it may be asked. It is because in the eyes of every Catholic religion is the purest thing in human life; and to ask Catholics to unite with heretics in public worship would be like asking the living to visit the cemetery at midnight and unite in a dance of death. To use a homely expression: "Catholics take their religion straight."—Western Watchman (St. Louis).

CALIFORNIA NOT LARGELY SOCIALIST.

While Father Phelan was mourning the passing of the great Exposition his office boy foisted a lurid editorial into the columns of the Western Watchman. It is entitled "The Pirates of the Pick and Shovel," and is all about Socialism. We have no quarrel with the greater part of the article, but there is one sentence to which we must decidedly object. "The Socialists are strong in California, where they have complete control of the State and of San Francisco." The office kid

must have been eating left-over Fair pies, and was, consequently, "seeing things." Let us quote a few figures for his enlightenment. At the late election the entire number of votes cast in this State was 331,435. The Socialist vote was 29,535, or about 9 per cent of the total. President Roosevelt's majority of 115,934 was almost four times the whole Socialist vote. We are not proud of California's showing in the matter of Socialism, but we feel sure it is less afflicted by this plague than Missouri. There are probably five Socialists in St. Louis for one in San Francisco. The Socialistic microbe thrives in beer.—The Leader.

SCENES AT THE DECLARATION OF THE IMMACULATE CONCEPTION DOGMA.

From Ward's "Life and Times of Cardinal Wiseman," we glean the following interesting reminiscence of the ceremonies attending the declaration of the Immaculate Conception dogma. "Wiseman went to Rome in 1854 for the definition of the Immaculate Conception. The occasion was a memorable one, and Wiseman has left an account of its circumstances. It was one of those religious festivals which cannot but remind the world how far modern thought and feeling have drifted, even in their religious enthusiasm, from the Catholic standpoint. There is close affinity between the feelings displayed on the occasion by the assembled Bishops and Roman people and those of the Greeks who wept with joy over the definition that Mary was Theotokos, the Mother of God.

"The facts as related by Wiseman, are as follows: The Pope had, as we have seen, written from Gaeta to ascertain the belief of the Episcopate on the Immaculate Conception and on the expediency of defining it. All expressed belief in the doctrine; only four opposed its definition. Fifty-two doubted its opportuneness. Petitions for the definition—which filled nine volumes—came from all parts of the world.

"The definition was fixed for December 8th. Wiseman reached Rome on November 4th and found a vast concourse of Cardinals, Archbishops and Bishops already assembled. 'It was impossible,' he writes, 'to behold many of those prelates without emotion, many venerable from the long and fruitful services they had rendered to the Church, some revered for their persecution and suffering... which they have heroically endured.' 'At eight o'clock in the morning of December 8th, a brilliant sunshine adding to the beauty of the scene, the great ceremony began. Fifty-one Cardinals and one hundred and fifty-two Bishops attended the procession; and a few, whom age and infirmity prevented from walking, joined the ranks of their colleagues for the High Mass.

"The two prelates did homage to the Pontiff before High Mass began. The venerable Dean of the Sacred College, Cardinal Macchi, in his eighty-fifth year, presented the petition for definition, accompanied by a Greek and Armenian Bishop and twelve Archbishops of the Western Church. The Pope intoned the hymn to the Holy Ghost, 'Veni Creator Spiritus,' and the choir completed the first verse. Then the rest of the assembly, 'with a voice like many waters,' took up the hymn and filled the whole Basilica.

"Next the Pontiff, standing before his throne, read the decree. He had not, however, proceeded far before tears and sobs interrupted his speech, and it was only by an effort... that he could make his words struggle through the tide of his emotions. That flood of tender devotion drew after itself corresponding sentiments from the souls of others, so that scarcely a dry eye was to be seen.

"The Cardinal Dean returned thanks before the throne, and the whole assembly sang the 'Te Deum.' 'And somewhat similarly in 431, when the Fathers of Ephesus, assembled in the Cathedral of Our Lady, had declared her to be the Mother of God, the people of the town received the news with great joy. The city was illuminated in many parts, and the Bishops were escorted home with torches.'

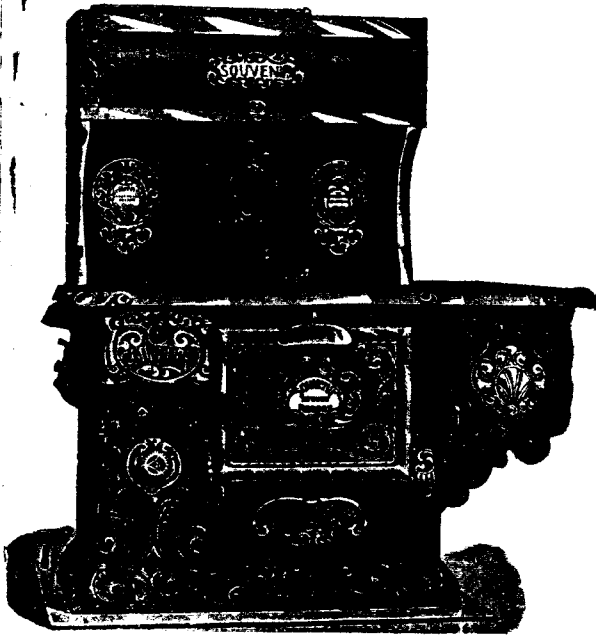
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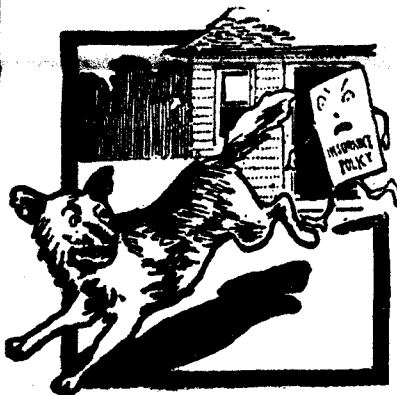
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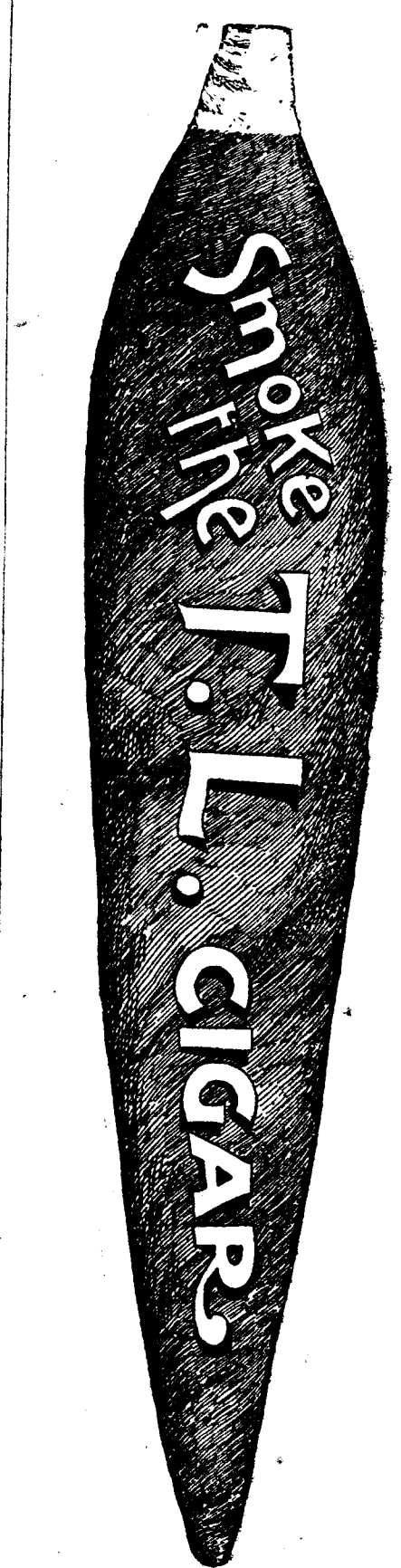
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