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We wish our Readers

The Compliments of the Season

CURRENT COMMENT

During the opening days of December Catholic Christendom has held focused its thoughts and its daily meditations upon the Virgin-Mother of its Founder, its Divine Redeemer. That grandly great chorus of a quarter of a billion Christians again joyously acclaim this humble Jewish virgin as the solitary immaculate one. The festival of the Immaculate Conception is, in truth, a happy one for the Christian soul. What a variety of consoling, of glorifying meditations flower from the sturdy stem of this dogma! Mary was the only human character essential to the divine drama of the Redemption; she was the ivory link uniting the Son of God with fallen mankind, and thus was there offered up to the offended Infinite Father a full propitiation. The pure and lowly life of this unfamed maiden made possible the attainment of eternal bliss for the multitudes of millions born since the day of Adam.

But her sex owes Mary a two-fold debt of gratitude. As in the supernatural, so in the natural life, the Blessed Mother was the instrument for immeasurable advantage to universal woman. The position of woman has been elevated from the degraded plane of the Roman matron to the venerated eminence she occupies to-day in the eyes of all society, Christian and un-Christian. Are all Catholic women of to-day worthy of the veneration that enshrines the personality of Woman? She who is suffering poverty or the burden of some great grief turns almost unbidden for comfort in the example of Mary's Christian life. This is more difficult, however, for the "modern woman" who has wandered into the bogs of treacherous customs venerated with Society's approbation,—the neglect of the home for self-gratification, indolence in the practice of religion, indifference in the Christian training of her children, the pursuit of ambitions that in any way reduce her supreme power for good as Queen of the Home. On another page we have reproduced a few admonitions to modern Catholic women uttered by America's Cardinal recently. The hand that rocks the cradle rules the world, but more truly the lips that teach the first prayers of the innocents train voices for the eternal choir.

While the halls of Catholic society are dark during these days of Advent, Christian women will do well to meditate on the lessons to be drawn from the life of their Immaculate Exemplar, and, prepared with a worthy confession and communion, they will then participate with all fulness of joy in the approaching festival of the Nativity, that most blessed day in the life of the first Christian family.

Catholic women have for long been the consolation of the Church and the admiration of America in a particular branch of society. Since the American stage first attained a reputable position Catholic actresses have been most conspicuous among the prominent artists who have honored their vocation by their exemplary Christian lives. This reflection is prompted by the announcement of a new movement for the social protection of actresses, to be known as the "Mary Anderson Guild." The influence for good exerted by this peerless Christian tragedienne is still active. She was more than is embraced in the term, "a respectable lady of society;" she was a genuinely pious Catholic woman, who would not, for instance, perform during Holy Week. And it is a cause for congratulation among Catholics that the foundress

of the new Guild is a daughter of the Church—Miss Marie Cahill, the popular comedienne, whose sister, we believe, is a nun in the States.

The scope of the Guild is outlined briefly by Miss Cahill as follows:

"It is the purpose of this society to improve the associations of the women of the stage by furnishing them with pleasant homes during both the season and out of season periods, and especially during the summer. The problem is to take advantage of the existing conditions in such a way as to render the substitute attractive and therefore efficient."

Catholic newspaper women and leading social workers among Catholic gentlemen of the Eastern States are among Miss Cahill's most valuable supporters in the movement. Miss Cahill has been known before this as a guardian of young actresses under her immediate influence. Among the oft-quoted rules that must prevail in her companies is the strict order that letters and telegrams sent to the actresses of the company at the theatre are to be opened and withheld if found to come from objectionable young men, who are given to hanging about stage entrances.

Madame Modjeska, who was recently tendered a grand farewell reception in New York, was a Catholic woman who during her conquests on the stage also elevated the social position of actresses by the example of her edifying character. Just as the curtain is rung down on the final scene of her career, we find before us another daughter of the Church, who, if critics are to be believed, gives promise of ascending to the eminence attained by the great Polish Queen of Tragedy. Miss Margaret Anglin, of Toronto, who was seen in "Zira" in Winnipeg last season, has been pronounced the star of the year in that play by the most conservative critics in New York. Another Canadian actress who apparently displays great possibilities is Miss Nora O'Brien, also of Toronto, while Mrs. Charles Peters, formerly of the Ontario capital, is rounding out a long career as one of the most valuable character artists in America. Miss Rose Congdon, who is all that her name would indicate, is another actress just coming into her own. The list could be prolonged, but it is not necessary. Catholic actresses, as Catholics in every phase of modern activity, show to the world that earthly success is attainable by Christians properly practising a strict faith, and, secondarily, they are living witnesses to the truth that the Catholic Church fosters rather than hinders, the development of genuine art.

The young man of this continent who finds himself facing life at this period is a favored individual. Iconoclasts like Roosevelt, Jerome, Folk and Hughes have been toppling over the gilded idols that stood upon the main altar of Society, and now the people who had for so long been obliged to swing the incense of approbation before them are scorned if they continue to do so. The man who to-day seeks to do the right, whatever be the night that opposes it, need not fear the sneers, but can expect the cheers. Before the reform has spent itself the doer of right even in private life, if not so loudly cheered, will at least be spared the scorn that would have been his to suffer not many moons ago. The young man of to-day is very largely encouraged to do the right where not long since he was generally pitied if he did so at any sacrifice of advantage to his ambitions,—pecuniary, political, professional or social as they might have been.

The inspiring examples of the Reformers have no doubt sowed the germ of correct civic character in the souls of thousands of young men. In this the young men are favored. They are further favored because their moral life is taking substance from an atmosphere, that, speaking naturally, should rear up a sturdy, sound character.

But "a great licentiousness trends on the heels of a reformation." The pendulum of natural morality will swing back. The recent investigations have demonstrated positively that the forces that Society has at its command for the conservation of the good and the

just, are always unreliable,—the forces of required "respectability, social approbation, a clean business reputation," etc., etc. Christianity, in the history of the world, is the only force that has accomplished a universal reformation which, though it might languish locally, has ever been steadily spreading its salutary influence. The favored young man of to-day must nourish the germ of righteousness with the dew of religion, else the flower may be withered by a sudden frost of moral weakness, which is ever imminent if not guarded against by the practice of religion.

Every intelligent young man with a fair proportion of the elements of good within him, must have an ideal taking shape in his soul. He is secretly enthusiastic with its promise, but he will hold in his hand only the ashes of this cherished creation of his soul if he lack the corner stone on which Christian character is builded; viz., **Perseverance**. His motives always moulded according to the maxims of his religion, he must bear ahead straight with unshaken trust in himself. Whenever in doubt regarding an act,—business, moral or political,—let him forego what may be right for that which he knows to be right. Whenever tempted to postpone or desist temporarily in the practice of his religion, in the pursuit of some good for his fellowman, let him persevere. He will be misunderstood; his nearest friends will sometimes fail to recognize his aspirations, to appreciate his conceptions; but let him not, with his pride smarting, pull out of the struggle. The Sandwich Islander believed that the strength of every enemy he vanquished was added unto his own. "The force of character is cumulative. All the foregone days of virtue work their health into this." And again, and finally, hear Emerson: "Accept the place divine Providence has found for you; the society of your contemporaries, the connection of events. . . . Not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and Dark."

The Gaelic language movement for Ireland has been given a great impetus by the tour of its leader, Dr. Douglas Hyde, through the United States. He has stirred the blood of thousands with his eloquent addresses on the work and aspirations of the League, and the press, secular and sectarian alike, are devoting many columns to the picturesque campaign and its gifted general. Dr. Hyde is thoroughly typical of the educated Irishman,—warm-hearted, witty, eloquent and versatile. Poet, historian and playwright and an orator in two languages, he has won the American public from the President to the least of them. Mr. Roosevelt, by the way, is one of the heartiest supporters of the movement. He invited the Irish president to dine with him and the latter stated afterwards that the American chief magistrate in his conversation showed a remarkable knowledge of Irish history, customs and traditions and the Gaelic language. While there are already chairs for the teaching of Gaelic established at Harvard and the Catholic universities, Mr. Roosevelt is advocating an expansion of the study of this tongue in other American colleges. The philosophy of the whole movement is thus characteristically expressed by Dr. Hyde:

"When a man learns Irish and thereby for the first time feels himself a real Irishman he will not be satisfied until he is Irish all over, not only in his speech but in his clothes and home."

While Ireland, Catholic and Protestant, seems finally to have united for mutual benefit under the banner of the Gaelic League, another rainbow of hope throws itself across her horizon from without. The Imperial cabinet selected by Sir Henry Campbell-Bannerman shows exceptional strength and unity. Conservative and Liberal papers alike express astonishment at the able council of statesmen the new Premier has succeeded in inducing into his government. But Irishmen will be specially gratified and encouraged at the preponderance of "Home-Rulers"

among its members. Sir Henry has already expressed himself frankly in favor of Home Rule, while the conduct of John Morley under Gladstone is too fresh in the hearts of Irishmen to be remarked. Not only in strength of personality, but in actual numbers the Home Rulers predominate in the cabinet while Lord Roseberry, who criticized the new Premier for his stand on the Irish policy, has been altogether ignored. The Britishers of the United Kingdom are engrossed with several other heavy questions at the present moment, and it is possible that a complete achievement of Home Rule may not be among the glories of the Campbell-Bannerman government. The Irishman is an optimist, however, and with the new land laws in successful operation, with the Gaelic League re-vivifying the country's industries, and with the happy complexion of the new Imperial cabinet, he cannot help humming to himself those hopeful measures: "Somehow the skies of old Erin seem bluer."

In a cabinet such as Campbell-Bannerman's, whose portfolios are held by men because of their demonstrated ability rather than any favor of birth or social position, it is interesting to know the average age at which a statesman matures. The aggregate years of the leading sixteen members of the cabinet gives an average age of 52 years. The figure is somewhat deceiving, as the strongest men in the cabinet are further advanced in years, while the ages of juniors average about 47 years. The trinity of statesmen who will probably be the guiding power of the new government—Campbell-Bannerman, Morley and James Bryce—are practically of the one age. The Premier is 69 and the Indian Secretary and the Chief Secretary for Ireland are 67 years old, respectively. The retiring Premier is in his fifty-seventh year, while Chamberlain is twelve years his senior, or the same age as the Liberal leader. Sir Wilfrid Laurier is 64 years of age, while Theodore Roosevelt is only 47. The case of the latter furnishes hardly an average as much as an exception, his first elevation to the Presidency having come to him through an accidental circumstance.

The new Liberal council is distinctively democratic. Its Premier is not a familiar figure to the select politico-social circle at the Imperial capital, and he has invited as one of his helpers John Burns, the Labor leader, who visited Winnipeg this summer and during his stay here met a North-end resident to whom he served as apprentice mechanic in the Old Country. The invitation of a young man of 31, Winston Churchill, to an important post in the cabinet is also noteworthy, but the junior journalist-statesman has shown exceptional abilities already, especially as an orator. And when we remember that Bacon was drafting great state papers at the age of 24 and that Charles Earl Grey was a brilliant colleague of Burke and Fox at the age of 23, we shall not be surprised if Churchill proves to be a strong member of the present government.

American metropolitan dailies are throwing great lines of poster type over the story of the anomalous action of a churchman peremptorily excommunicating a fashionable young lady, a very wealthy heiress, for simply attending the wedding of divorced parties! The churchman is Bishop Scannell, the Catholic Bishop of Omaha, and the heiress is Miss Mae Hamilton. On the Sunday before the marriage of Congressman John L. Kennedy, divorced, to Miss Margaret Pritchett, the bishop in a public announcement warned Catholics not to attend the marriage of divorced persons. Miss Hamilton was one of the bridesmaids and duly fulfilled the part. Bishop Scannell when afterwards told of the incident simply said:

"All Catholics who attended the Kennedy-Pritchett wedding, by the act put themselves without the pale of the Church."

Miss Hamilton is reported to have remarked to a friend:

"The Bishop should remember that young people nowadays are not what they used to be."

Meanwhile the position of the Church regarding divorce is as true and fixed as in the days when Henry VIII., the ruler of an empire, was refused a cancellation of his first and legitimate marriage. While other denominations are balloting on the question of divorce and getting a different vote every day, the Church remains inflexible, which prompts the Montreal Gazette to make this reasonable comment:

"The Catholic bishop of Nebraska has ex-communicated certain of his flock who attended the marriage ceremony of a divorced man to his second wife. That means severe punishment for a social offence. It may startle some of easy views into thinking what the old ideas of Christian marriage are, and what divorce is."

Clerical News

On Saturday, Dec. 23, at 6.45 a.m., in his private Chapel, His Grace the Archbishop of St. Boniface will confer the order of deaconship on the Rev. W. Speeman, one of the assistant masters of St. Boniface College.

There is the usual holiday exodus for ministerial work of the Jesuit Fathers. On Thursday Father Drummond leaves for St. Thomas, N.D., where he will preach twice a day during the three days before Christmas. On Saturday Father Kieffer goes to help Father Green at East Grand Forks, Minn.; Father McDonald goes to Oak Lake to assist Father Bouillon; Father Blain goes to Morris, Father Carriere to Laurier and Father Bourrival goes to Letellier.

The Very Rev. Father Ducharme, provincial of the Clerics of St. Viateur, accompanied by Rev. Brother Gauthier, of the same order, returned lately from visiting their house at Makinak and dined with the Jesuits on Sunday last. Rev. Father Houle, C.S.V., who is in charge at Makinak, spent last Tuesday evening at St. Boniface College and spoke of the promising prospects of the Orphanage which he directs. The good Brothers are not yet "out of the woods" and still have a great many hardships to endure, especially from the flimsy structure in which they live; but this year's harvest, the best in ten years has heartened them. How easily some of our rich people could give them a lift if they only would.

Intelligence has been received of the death of Bishop Bray in northern Kiangsi, China. Going to China from France 47 years ago as a Lazarist missionary, Father Bray had seen the Christian population of the province increase from 7,000 to 28,000. R.I.P.

Rev. J. C. Thompson, formerly curate of St. Andrew's Anglican church, Stockwell Green, London, S.W., has been received into the Catholic Church. Mr. Thompson comes of a well-known North of Ireland family.

Timothy G. Hannon, nominee for financial secretary for branch 49, C.M.B.A., Syracuse, should be the exemplar of members of Catholic societies. During his incumbency of the office, for over 20 years, he has never missed a meeting.

Otero Nelsonetti, a leading Italian actor in Rome and Florence, has entered the Trappist order at Gethsemane, Ky. He won considerable fame in the role of the Saviour in the Passion Play, for which he studied at Ober-Ammergau.

The "Blue Book" containing all the documents exchanged between the Vatican and the French government since the election of Pius X, now being printed, will be the first history of church diplomacy ever issued by the church.

Rev. Louis G. Gagnier, born at St. Martin, Quebec, recently celebrated his golden jubilee at Springfield, Mass. He is the oldest priest in the Springfield diocese.

FIRST PROTESTANT MISSIONARY IN CHINA.

"Christian Missions," by T. W. M. Marshall.

(Continued)

But his intercourse with Catholics was not always limited to the purchase or acceptance of their books. Sometimes he even visited their churches, where he saw multitudes of Christians—a "vast number" is his own expression—worshipping God, not "with locked doors," nor "in fear and trembling," but as openly as they might have done in London or Paris. "I went," he says, "on Friday evening to the Roman Catholic cathedral," where he found the people commemorating the Passion of Our Lord. There was, he tells us, in the church "a representation of Jesus," and "the preacher called upon the people to look at the part into which the spear was thrust, and held out his finger to point to it. In a corner was a figure as large as life, laid in a tomb, and exhibited as the body of Jesus. The people went forward, one after another, and kissed the feet of the figure." (Memoirs, vol. I., p. 361.) And then Mr. Morrison went home, meditating perhaps upon this instructive scene, and comprehending how the Chinese Christians had grown familiar with the Passion of their Redeemer, and whence they had derived courage to confess Him openly before men, and even, when the occasion arose, to lay down their lives for Him.

Mr. Morrison, however, continued, as Mr. Ellis says, "to err on the safe side." But he remembered that he had been sent to China as "a missionary" and that he must at least do something to keep up the character; and so, in the florid language of Mr. Ellis, "this devoted missionary tried the practicability of printing part of the Scriptures." The Catholics had anticipated him in this good work by four hundred years, as Neander has told us in speaking of John de Monte Corvino; and the candid Mr. Medhurst was aware, as he confesses, that a second time, at a later date, "the Catholics had translated the major part of the New Testament into Chinese." Mr. Morrison was also conscious of this fact, and endeavored to turn it to good account. "The Acts of the Apostles," we learn from his biographer, "the translation of which had been the work of some Roman Catholic missionary, was his first undertaking." (Brief Notice, etc., p. 61.) He might well confess his obligations "to the Catholics," who, as Abel Remusat says, "composed in Chinese in a style equal to the best authors of that country." But Mr. Morrison, even with the aid of such masters, could only spoil their work. His version of the Scriptures has long since been abandoned as useless; his Grammar, Protestants tell us, "is rather a record of the imperfection than of the completeness of his own progress." (Monthly Review, vol. lxxix., p. 469.) While his Dictionary, though copied from that of Father Premare, is "full of faults" according to Klaproth, (Note to Timkowski's Travels, vol. i, ch. ix. p. 350.) and "very defective" according to Mr. Taylor Meadows. (Desultory Notes on the Government and People of China, p. 24.)

But it was nothing to write books, imperfect as they were, and costing enormous sums, unless he could get them into circulation. There was, however, some danger of irritating the Chinese, and Mr. Morrison, we have seen, was accustomed to precautions. "As to circulating the books which I have printed," he says, with perfect candor, "there is nothing done in this respect but with the utmost secrecy and caution, and in a way that could not easily be traced to me." Yet an ardent Protestant assures us, that "the Jesuits," meaning the Catholic missionaries, "have never found any difficulty in circulating the books which they have printed in Chinese; but, on the contrary, they have been obliged after circulating a large impression, to print a second edition." (Memoir on Sending the Scriptures to China, by William Mosley, p. 22.) Men who exposed their lives every hour of the day were not likely to indulge excessive caution about their books; and in noticing the contrast, we may perhaps accept the explanation of an English Protestant, whose sympathies were all in his favor, that "Dr. Morrison's labors were not of a dazzling and heroic order." (The Cross and the Dragon, by John Kesson, ch. xv., p. 211.)

Thus far this "first herald" of Protestantism in China hardly attracts our sympathy; nor can we agree with his amiable biographer, that "angelic eyes," which love to look on brave and saintly deeds, were likely to derive much satisfaction from the contemplation of his

cautious proceedings. But it is time to enquire, before we pass to others, what success he had in inducing the refractory "millions of the East" to enter "the gates of life." He will tell us himself.

"On the Lord's day I have preached to the Chinese in my own house, but I have not to rejoice over them as converted to God." (Memoirs, vol. i. p. 298.) Yet in the next sentence he tells us of four Catholic missionaries just banished from Peking, because they had been too successful in the same attempt. Again, while he is himself carefully shut up in his house, "with locked doors," he frankly admits, though apparently without deriving any instruction from the contrast, that "the Christians here"—i. e. the Catholics—"are discovered by their refusing to subscribe to the public idolatrous rites of the heathen." Speaking of an outburst of persecution in the province of Su-tchuen, he says of the Catholics: "The two leaders, who would not recant, are ordered to be strangled immediately. Thirty-eight, who also refused to recant, are ordered to be sent to Tartary, to be given as slaves to the Eleuths" (Ibid., vol. ii. p. 35.) A little later, in 1820, he notices that "four poor men, barbers, at Peking, were seized, and would not renounce the European religion. So that they were everywhere the same, whether at Canton, Peking, or in the interior provinces of the empire; even these poor Chinese neophytes—barbers, shopkeepers, and women—being more courageous soldiers of the Cross than this educated and opulent representative of English Protestantism.

Again and again he refers to similar examples, but only to adhere more closely to his own manner of life. "A French missionary," he says, "after repeated orders were sent to him, was obliged to leave; whilst I remained unmolested." Why should they molest him? What was a servant in the English factory to them? "There have been edicts," he adds triumphantly, "against the Roman Catholic missionaries, threatening them with severe penalties; but my name and pursuits are, I believe, wholly unknown to the Chinese government." (Memoirs, vol. i., p. 209.) No doubt they were, although he had now been there about six years. If St. Paul had practised as many precautions as Mr. Morrison, he would have known neither bonds nor imprisonment, neither scourging nor death,—but the heathen would have remained unconverted.

The entry in his journal of March 15th, 1813, is as follows: "Present at worship only A-Fo, Low-Heen, A-Pan, and A-Yun. At the beginning of worship they were irreverent and laughed," which seems to have surprised him; yet surely the spectacle of a married gentleman, in an easy attitude, reading something out of a book, was not awe-inspiring, and might well appear to this mirthful congregation far below even their own idea of "worship." On the 18th of April, "six were present;" and on the 9th of May he is able to say, "I was mistaken in saying that I never had more than nine; there were this morning," including the ladies of his party and the servants, "ten persons at worship." But on the 23rd of the same month comes the sorrowful admission, "I am concerned that none seem to feel the power of truth;" and again a few Sundays later,—for their religion only manifested itself on Sunday,—"I am concerned that my ministrations are apparently in vain." In the following year, 1814, "on February 28th, Lord's day, I addressed five persons, from the 12th chapter of Hebrews. I was myself deeply interested in the subject." Unfortunately the interest began and ended with himself. And twelve months later he is still "conducting worship with Mrs. Morrison and Mrs. Milne;" the "millions of the East" being completely deaf to the feeble accents of so cautious a herald. Three years after, Mr. Medhurst still reports, that "his labors were confined to the narrow sphere of his own household."

In 1820, the same sterility is once more attested by the various colleague who had now joined him, and Morrison writes to the society at home, "All the missionaries complain to me of being dispirited. (Memoirs, vol. ii., p. 26.) Yet Mr. Medhurst, speaking of this very year, says, "A French missionary was strangled in the province of Hoo-pih, by order of the government; and L'Amiot, who has been twenty-seven years in Peking, was banished to Macao." Mr. Medhurst adds, "they have now Catholic communities in all the provinces, and in many there are chapels, where service is performed by native priests." And then he notices, with not unnatural admiration, that the Lazarist Fathers had even established an ecclesiastical seminary "in Tartary, beyond the wall of China." (China; its State and Prospects, ch. ix., p. 243.)

HOW TO TAKE THEM

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In 1821, for lapse of time brings no change, "Dr. Morrison was much concerned at the small effect produced by his labors." In 1822, he still writes, "there are few natives on whose conscience Divine truth has made an impression." In 1832, after ten years more of enormous expenditure, "only ten persons have been baptized;" every one of whom was immediately, in spite of what Morrison himself calls their "obscure views," provided for by "the mission," and employed in printing, but apparently without securing their fidelity; for some years after, the Rev. Howard Malcolm, who was sent to visit and report upon all the Protestant missions in the East, candidly informed his employers: "there is no Chinese convert at Canton, nor religious services in that language, nor giving of tracts." (Travels in South Eastern Asia, p. 189.) And this is confirmed by Dr. Wells Williams, an American missionary, who confesses, in 1839, that "the prospect at his death was nearly as dark as when he landed;" (The Middle Kingdom, vol. ii. ch. xix, p. 327.) while even of the "baptized" printers, Morrison himself records, that they were of such doubtful morality, that they were commonly addicted to theft, and on one occasion, "stole several cases of type." (Memoirs, vol. ii., p. 67.)

We may now pass to other witnesses. The first "herald" of Protestantism in China has confessed his failure. Whatever he put his hand to came to naught. He established a newspaper, and it died with the first number. He founded a school, and out of a total of twenty-nine pupils, nine were dismissed for "bad conduct" or "stupidity," three ran away, and eight were removed by their parents. (Chinese Repository, vol. xii., p. 623.) He published books which have long been abandoned as worthless; and after expending either upon himself or his literary failures, about one hundred thousand pounds, contributed chiefly by the people of these islands, did no more towards the conversion of China than if he had never quitted the shores of England. In 1834, the year of his death, his journal contains this passage; "It is thirty years since I was accepted as a missionary in Mr. Hardcastle's countinghouse." Who Mr. Hardcastle was, and how he

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came to accumulate in his own person the functions of a merchant and a pontiff, is not explained; but as almost the last entry still deplors his "small success," this he appears to have thought he ought to account for. He does it in this manner: "I think it is utterly impracticable to any but a Roman Catholic missionary, who has persons in the interior already attached to his cause," to venture into the country. Yet his colleague, Mr. Medhurst, answers this unworthy plea by the honest rejoinder, that "the Catholic missionaries had once no knowledge of or adherents in China, but went forth in the first instance unprotected," and Morrison repeatedly acknowledges that the heathen being now on the watch for them, they run the same risks, perhaps greater, at the present day than in earlier times. "Three European Roman Catholic missionaries," he says in one place, "entered China about a year ago; there was a great risk of losing their lives if discovered by the government." And again: "there is a native Roman Catholic at the seminary in Macao, who is preparing for a mission to Corea. Many have lost their lives there, but this person is willing to sacrifice himself. He offers himself up to God." (Memoirs, vol. i., p. 403.) He only stops short of the confession which a more candid coreligionist makes for him, when he says: "The risks the Catholic missionary would run, and the dangers he would hazard, are greater than those which the Protestant missionary feels himself called upon to encounter." (The Cross and the Dragon, ch. xiv., p. 189.) In other words, the latter is willing to write and preach, but not willing to suffer or die. And this invariable and admitted contrast between the two classes is thus explained, with partial accuracy, by an American Protestant bishop, who had noted

the same unwelcome fact in other lands: "Why is it that we contemplate such an enterprise with terror? Is it not because we have lost the true original idea of the ministerial commission?" (Narrative of a Tour in Turkey and Persia, by Rev. Horatio Southgate, vol. i., ch. xvii., p. 293.)

In 1834, Dr. Morrison reached the climax of his fortunes, and was made vice-consul, with a salary of one thousand three hundred pounds a year, "rather an anomalous place for a missionary," as he himself observes, though he cheerfully acquiesced in the anomaly, and would have profited by it without scruple; but in this year he died and left his place to others, to run the same career, record the same confessions, and repeat the same failures.

A youngster was asked to give his idea of the meaning of "responsibility," so he said: "Well, supposing I had only two buttons on my knickers, and one came off, all the responsibility would rest on the other button."

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SATURDAY, DECEMBER 23, 1905.

Calendar for Next Week.

- DECEMBER
24—Fourth Sunday of Advent. Vigil of the Nativity.
25—Monday—Christmas Day. The Nativity of Our Lord. Holy-day of obligation.
26—Tuesday—St. Stephen, Protomartyr.
27—Wednesday—St. John, Apostle and Evangelist.
28—Thursday—The Holy Innocents.
29—Friday—St. Thomas of Canterbury, Bishop, Martyr.
30—Saturday—Of the octave of the Nativity.

"ACROSS WIDEST AMERICA"

This is the very appropriate title of a charming book just published by the "Canadian Messenger," Montreal, and written by Father Edward J. Devine, S.J. The author, who has made hosts of devoted friends all over the Dominion, describes his journey from the most easterly point of Newfoundland to the most westerly point of this western hemisphere, and his two years sojourn in Alaska. To those who are just now reading, in the American Ecclesiastical Review, his "Training of Silas," and are wondering how in the world the irrepressible Silas is going to be trained, Father Devine needs no recommendation. They know that anything from him will be full of keen but kindly insight into the foibles of human nature, of racy humor and unexpected and striking views, of deep feeling and graphic, word-painting. But there is

here something better than what the best of novels can reveal, there is the personal element, the quiet and unconscious heroism of the soldier of Christ, not inaptly typified by the "thin red line" of his route on the map of North America illustrating this volume. He takes, with equal light-heartedness, the bitter and the sweet, the rest and the hardship by land and sea, the consolations and the perils of missionary life; but one feels, running through it all and electrifying it all, the cheerfulness and joy that comes of prompt, unquestioning self-sacrifice in the loving service of the Master, whom to serve is to reign.

Father Devine's book is filled with illustrations from photographs, mostly taken by himself, that really illustrate the text. Among the many interesting views we note especially "A Newfoundland Landscape," "The two extremes of America: Cape Spear, Newfoundland, Cape Prince of Wales, Alaska." "The Sphinx of Ophir" (a giant rock forming the profile of a human head), "Eskimo maiden in winter parkeh," "Eskimo girls in summer costume," and "An autumn sunset in Northwestern Alaska." This last, in spite of the inadequacy of mere black and white, is so suggestive that one longs to see it attempted in colors, albeit of course, it could only be an attempt, for no one can paint like the Creator of sunsets.

Wishing to give an idea of "Across Widest America" by references or quotations, we are bewildered by the difficulty of choosing from so many and such varied incidents and descriptions. We had marked between seventy and eighty passages; but space limits us to a small selection from this treasure-house of gems. As we are on the eve



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of Our Lord's Nativity, let us take Father Devine's Christmas at Nome.
Meanwhile, the cold grew more intense, but did not prevent us from making ample provisions for Christmas, which came and went, leaving behind it many precious souvenirs. Midnight Mass was celebrated with all possible solemnity, Rosewig's music being rendered by a choir improvised for the occasion. The thermometer that night registered 28 deg-

rees below, but the church in Nome was crowded with people of all classes and denominations.
The Sisters of Providence had decorated the sanctuary with green boughs brought from the nearest forest, seventy-five miles away, and for the first time in this extreme end of the western world the Infant Saviour, lying in his manger of arctic moss, stretched out his tiny arms to bless all who knelt before Him.

Several events helped to make the holidays pass pleasantly away. Large Christmas trees were dressed for the public school children and the Eskimos by the few Catholic ladies in the town. They were like other Christmas trees the world over; but our proximity to the North Pole enabled us to give to the function a touch of nature rarely witnessed in more favored lands. Santa Claus, stout and hearty as usual, with kindness in his eyes and snowdrifts on his eyebrows, came tripping over the Arctic hills, carrying his bundles of good things. But he did not come alone. Three lively, kicking reindeer with their merry bells jingling in the frosty air, brought the old gentleman in his poukheh" (pulkha, canoe-like travelling sledge, Stand. Dict.) "across the hardened snowcrust, to spread joy and sweetmeats among the astonished school children.

The reindeer feature had been kept quite secret, and never did I witness such enthusiasm as lighted up the expectant and delighted little sea of faces when the cry, "Here he comes! here he comes!" was heard, and jolly old Santa and his reindeer drove up to our door. Reindeer are quite gentle, I am told, and not at all demonstrative; but the shouting and enthusiasm of the Nome children were too much for their nerves. They skipped and jumped about, turned to the right and then to the left. They raised their noble antlers, sniffed the air, wondering, no doubt, whether all this Christmas excitement meant peace or war; and finally, they made a desperate attempt to get away. It took the united efforts of Santa Claus and his Lapland driver to hold them back.

Reindeer were introduced into Alaska by the United States government four or five years ago. They are confined to deer stations along the coast and up the Yukon. They are still looked upon as a luxury and their ultimate usefulness is at least problematical. The whole reindeer enterprise meets with much sarcastic opposition from the present population, who see in it only a scheme to use government money to enrich a few private individuals who know how to pull wires at Washington. Time will tell who are right and who are wrong. Of one thing, however, there is no doubt, namely that the presence of the reindeer gave a very realistic air to the children's Christmas festival one which few of us will soon forget."

Father Devine's humor crops out in the most unlikely situations. Caught unprovided with winter clothing, in an August freezing wind on Kotzebue Sound, his most northerly mission, and unable to find the "warm side of his blanket," he says of that miserably cold night: "Rest there is none, of course; and one does a great deal of thinking in those long hours about the eternal unfitness of some things, and how little one half the world knows what efforts the other half is making to sleep." Speaking of the climate of Nome, he says: "No one seemed to mind the severe cold or the snow; the weather war rarely a topic of conversation, perhaps because we had so much of it." Sometimes his humor is so elusive as to need a surgical operation for its entrance into certain craniums, as when, after mentioning the meetings of the Aurora Club, composed of a couple of dozen literary ladies in Nome, he relates that "one of the lady members read a paper once on 'Modern Metaphysics,'—which was followed by re-

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Table listing various grocery items and their prices, including Soda Biscuits, Fancy Biscuits Domestic, Domestic Tins and Packages, Baking Powder, Baking Soda, Condensed Milk, Evaporated Cream, Currants, Coffee, Coffee-Roasted, Cereals, Canned Fruits, Canned Fish, Jams, Jelly Powders, Macaroni and Vermicelli, Canned Meats, Nuts, Raisins, Peas, Beans, Corn, Potatoes, and other foodstuffs.

Table listing various grocery items and their prices, including Currants (Cont.), Coffee-Green, Coffee-Roasted Whole or Ground, Cereals, Canned Fruits (Cont.), Canned Fish, Jams, Jelly Powders, Macaroni and Vermicelli, Canned Meats, Nuts, Raisins, Peas, Beans, Corn, Potatoes, and other foodstuffs.

Table listing various grocery items and their prices, including Canned Fruits (Cont.), Canned Fish, Jams, Jelly Powders, Macaroni and Vermicelli, Canned Meats, Nuts, Raisins, Peas, Beans, Corn, Potatoes, and other foodstuffs.

Table listing various grocery items and their prices, including Nuts (Cont.), Raisins, Peas, Beans, Corn, Potatoes, and other foodstuffs.

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freshments." Describing the fine weather that followed after a storm and seasickness on his way from Seattle to Nome, he writes: "The gastric machinery soon resumed its normal functions, and our voyage over the great Summer Sea became one pleasant holiday. Splendid weather prevailed to Unalaska, which enabled everyone to stay on deck. It was then that the selfish element, ever latent in us mortals, and ever waiting for an outlet, began to display itself. Everybody set about making himself—mostly herself—just as comfortable as possible. Rugs and shawls and easy chairs of impossible combinations and indefinite sprawling capacity, began to take up precious room on deck, to the great inconvenience of many. It was a study in real life to watch the various phases of exasperation one of the passengers, a pompous old gentleman, got into, whenever he wanted to inhale fresh air. At every turn he made up and down the deck he had to describe a circle around the paraphernalia of a couple of haughty Gibson maidens and their stately mother who looked at him every time he passed, as resentfully as if they owned the ship."

(To be continued)

THE PRINCE OF PEACE

By Amadeus O.S.F., in December Donahoe's

Sweet Infant-Prince, Who by Thy Birth
Shed light and joy divine,
Come now, in might, unto the earth,
And calm this life of mine!
Bid carking fears and doubts depart;
Bid gloom and sadness cease;
Come gentle Babe and fill my heart,
Sweet Jesus, give me peace!

The hopes that burned within my breast
Have lost their olden fire,
And, in their stead, a fierce unrest
Doth 'gainst my soul conspire!
Lord, from my cheerless lot I crave
The favor of release;
From tyrant rule my spirit save,—
Sweet Jesus, give me peace!

LYCEUM ACTIVITIES

The hockey club has proved to be one of the most attractive branches of St. Mary's Lyceum. From 25 to 40 fellows turn out at the practices at the Auditorium on Wednesday and Friday evenings. Tickets are now printed, and may be had on application at the practices or at the Lyceum meetings.

The Lyceum orchestra held a fine rehearsal on Tuesday evening. Wm. Perkins has been elected as regular pianist and the acquisition of Mr. Rogers, flute and piccolo player, fills out the orchestra in one of its weak parts. The addition of a clarinet player would quite complete the orchestra and would make Conductor Stack a happy man, indeed!

"Pete" Egan, the clever forward of the Lyceum hockey seven, has been elected captain of the team. Harold Conway, O'Donnell and Murphy gave him a close run for the position.

The members of the dramatic branch are making great sacrifices during the holidays in order to continue rehearsals of "The Malediction". Two practices weekly are now held and it is hoped that another rehearsal may be added weekly after New Year's. Director James Cunnin is especially pleased with the progress made this week.

The gymnasium branch expects to have something to show in a day of two for the appropriation for equipment recently made by the Executive Board.

The Lyceum boys have decided to visit the St. Boniface hospital and perhaps other Catholic charitable institutions before Christmas. Their presence at the side of the lonely sick bed of Catholic young men will cause them to feel that they are not unthought of and some small holiday reminder will be left with each patient.

Regular general meetings of the Lyceum on Tuesday evenings; time 8.30; place, St. Mary's school, corner Hargrave and St. Mary's ave.

WHAT CHRISTMAS MEANS

(Written by request for the Christmas edition of the Morning Telegram.)

In this age of constant appeal to first principles and horror of remaining in old ruts, is it not time that the approach of Yuletide should pull us up short with the pregnant question, "What is the meaning of Christmas?" Does it really mean nothing but good cheer and jollification? Historically, does it not evoke the psychological paradox of "tidings of great joy," of shepherds and wise men "rejoicing with exceeding great joy" because they had found an infant

wrapped in rags and laid in a manger? Joy as the effect of voluntary poverty—is this not an astonishing paradox? And we seek, I will not say joy—which means the exuberance of peace—but pleasure and excitement in comfort and wealth. How few find even that poor substitute for joy! And yet, throughout all these 1900 years since the first Christmas, those who believe in the paradox because of Him who, being rich beyond compare, became and remained poor till death, in order precisely to point out that the true secret of abiding joy is self-sacrifice through love, have truly found the "peace that passeth all understanding." Are we not striving after fleeting shadows when we make money and the empty honor it brings the purpose of our lives? Would Christ recognize us as his disciples if he appeared at our heathenish Yuletide festivities?

LEWIS DRUMMOND, S.J.

Persons and Facts

The dropping of one cipher by the printer of our last week's comment on the needs of St. Boniface Hospital (page 1, column 4) made it appear that the Hospital Sisters' "heavy debt" was only twenty-five thousand, instead of what it is really, two hundred and fifty thousand dollars.

In his new book "Across Widest America," Father Devine says he saw at Keewalik, Alaska, two mastodon tusks over twelve feet long and nine inches thick at the heavy end. One weighed 168 and the other 172 pounds. This is very large for the extinct varieties of elephants, such as the mastodon and the mammoth; but one day about eight years ago a party of black elephant hunters killed an elephant on a slope of Mount Kilimanjaro in Africa and took from the animal one tusk which weighed 247 pounds. The next largest tusks on record of African present day elephants, whose tusks are much larger than the Asiatic variety, weighed 226½ and 175 pounds.

The Grey Nuns of St. Norbert will open on the 23rd inst. a Bazaar to help pay off the debt on their fine new convent.

Miss Josephine Bawlf arrived home on Wednesday from Loretto Abbey, for her Christmas holidays.

Cards are out for the marriage of Miss Marjory McKinley to Mr. R. W. Francis Harris. The ceremony will take place on the 27th inst. at 9 o'clock in the morning in the Sacred Heart Cathedral, Prince Albert.

One of the foremost American Catholic journalists passed away last week in the person of Rev. Patrick Cronin, D.D., LL.D., of Buffalo. Father Cronin for many years wielded a powerful influence for Catholicity as editor of the "Catholic Union and Times." His cultured talents found many fields of useful activity, ever advancing Catholic interests with his fertile pen, his notable oratory and his capacious and analytic mind, which often worked to the particular advantage of the public at large, as in the crusade against the management of dock labor in Buffalo in 1899. He was 70 years old. R.I.P.

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BOGUS PIETY

The Bishop of St. Gall Censures—
Certain Unhealthy Extravagances

The following robust instruction by Bishop Egger has, says the "Examiner," Bombay, been freely translated from the German for the benefit of those who still retain a lingering affection for endless chain prayers and sacred extracts:

We live in an age in which not enough can be done for the promotion of faith and piety, and therefore it is all the more to be regretted that the need should arise for censuring certain unhealthy extravagances in this matter. It is here my intention to mention two such extravagances, because my own experience, as well as the weighty opinion of many, both inside and outside this diocese, makes it desirable and necessary that they should be discussed.

The Object of Prayer

We must, above all remember the words of Our Lord: "Seek ye first the kingdom of God and His justice." The primary object of prayer must be the promotion of the glory of God, of the kingdom of God, of the salvation of souls. Asking for temporal benefits is not excluded but Christ has put the petition for our daily bread only in the fourth place. Besides this our prayer for temporal things must always be to ask for such favors only on the supposition that they are in no way contrary to the holy will of God, but rather conducive to God's honor and our salvation.

Now it is a weakness of human nature to care more for earthly comforts than for higher things. If therefore, in certain leaflets, pamphlets, etc., the asking for temporal favors is unduly put in the foreground; if some temporal difficulty is made to take precedence of spiritual aims, sometimes even of highest interests of the kingdom of God, this can scarcely serve to enlighten our conscience with regard to the proper aims of prayer, but will tend rather to obscure them.


Invocation and Intercession of the Saints

As friends of God and our friends, the saints are our intercessors with God, and it lies in God's hands to determine when and where and how He will especially manifest the effects of their intercession. But we must always keep in mind that no saint can by himself answer our prayers; that he can only implore God to hear us; that the greatest as well as the smallest favors of Grace come from God alone, and, finally that the intercession of the saints derives its efficacy not from the saints themselves, but from their union with Christ and His infinite merits. Whatever expressions may be used while addressing a saint, they must in their meaning always be equivalent to the words: Pray for us! As a rule this truth is commonly recognized by the faithful, but it can be obscured and spoiled by certain false descriptions of the nature of intercession. If these descriptions are couched in language which, although capable of a sound interpretation, might be equally applied to a Greek demigod, the religious mind of simple Christians is thereby so obscured that they think more of the saint—who can only intercede—than of God, Who is the giver of all good things. A model showing how we should act in this regard is the new Papal encyclical letter about the Blessed Virgin Mary in which devotion to the Blessed Virgin is duly emphasized, but nowhere without indicating its proper relation to Christ. With good reason it is to be feared that writers who do not earnestly try to aim at correctness will gradually exercise a noxious influence on the religious views of uneducated readers.

Granting of Petitions

The life of the just is an intercourse of love between heaven and earth, wherein petition, mercy and thanksgiving continually follow each other. For every benefit bestowed from above the Christian should give his thanks to God, and should be filled with new confidence. But as it is impossible to calculate what each dewdrop or each ray of the sun has contributed to the growth of the crops, so it is very seldom possible to state that a certain heavenly favor is the fruit of one particular prayer.

The individual Christian may, without harm, privately hold his own views on the matter, but such favors ought not to be published except so far as they are conducive to edification. This will be the case only if it can be convincingly demonstrated to the public as a supernatural effect. So long as



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authentic witnesses are wanting, so long as it may be suspected that the reports have originated from credulous, eccentric and visionary persons, the majority of the public will not take them seriously nowadays. And if even the most ordinary occurrences of daily life are exhibited in a foolish manner and brought into the highest and holiest relations on insufficient evidence, then it is no longer a matter of edification, but of scandal.

Various reports from far and near make it clear to me that just those Catholics who stand most in need of edification are liable to be scandalized and repelled by such publications. In these matters we ought also to have regard for non-Catholics and unbelievers, whose views are so entirely different from ours that they fail to appreciate even the most correct religious principles of Catholic belief. It may happen that sober and solid devotion, joined with the fear of God, will make some good impression on them, but imaginative, pious extravagances are only apt to confirm them in their antipathy against Catholicism. They attribute such follies to the Church itself, and thereby confirm themselves in the belief that behind such silly stuff the truth cannot be found.

St. Paul in some places admonishes the faithful to conduct themselves prudently towards those that are outside Col. iv. 5). If his instruction is to have its proper value among us, many things regarding the points in question will stand in need of amendment. Bishop Henle, of Passau, carries this point still further. In a public letter he remarks: "Anything from which it might be inferred that the Church in fostering religion, cares more for formalities than for the reality, ought to be eliminated and expunged. Especially that kind of so-called 'pious literature' which, under pretense of edification, mixes together truth and falsehood, history and legend, without discretion, ought once for all to disappear from the Catholic book market. Among such things are to be enumerated, according to the declaration of the Pope, all books and pamphlets which treat about things that are repugnant to every earnest and sincere Christian, such as childish stories of miracles, pretended appearances of ghosts, new revelations, visions, prophecies, etc.

Commercial Catholicism

Under this head are included sundry practices for the purpose of collecting money. In the "Catholic" of Mayence, February, 1904, p. 61, we read: "There should still be added a long chapter about unhealthy pious literature, the nuisance of prayer leaflets, prayer cures, the sale of pictures for building purposes, hawking domestic blessings on commissions, trading in articles of devotion to provide for ecclesiastical needs, abuse of Papal honors and distinctions, etc. For many years I have traced the secret tracks of sordid enterprise and noted down the tricks and devices of business agents in this matter.

Even serious material injury is done thereby to the people, large sums being obtained from them by knavish tricks; nor is the spiritual damage done thereby to be underrated. The severest measures ought to be taken against such practices, since the individual often cannot sufficiently guard himself against surprise." The author goes on to prove that such fraud is to a great extent practised by non-Catholic speculators. Against such swindlers we have no means of protecting ourselves except by avoiding them. But if we find abuses in Catholic circles we must try to suppress them.

To Stop A Crying Baby.

Babies cry because they are sick. It may be a pain in the stomach—colic, or cramps,—but in any case a few drops of Nerviline soothes away the distress and allows the baby to sleep peacefully. Where there are young children there should also be Nerviline. It cures all the minor ailments just as promptly as the doctor—and not so expensive. For nearly fifty years Polson's Nerviline has been the great household remedy of Canada. Sold everywhere in large 25c. bottles.

THE ETERNAL MONEY QUESTION

The Pastor's Disagreeable Duty of Begging Funds to do the Congregation's work.

Catholic Union and Times

Pert young Catholics—and grouchy old ones, too—ofttimes affect to be caustic at the expense of their pastor's money-getting proclivities. The fact that churches have to be built, to say nothing of schools and houses for priests and teachers; that the church has to be maintained and priests and teachers fed and clothed—all this seems to make little or no impression on the dense skulls of the grumblers who give nothing, or about that themselves, and then try to quiet their consciences by railing at the priest because he is obliged to perform the never agreeable duty of asking his congregation for funds with which to defray the oppressive expense account which stares him in the face by day and disturbs his sleep at night. The carpers do not try to realize that the money the priest has to raise is not for himself; that it does not go into his own pocket or bank account; that more often than not he has to go deep into his own meagre funds to make good the delinquencies of his people. I have heard of more than one instance where a person in an excess of personal pride put his name down for a stained glass window, or a station, and then refused to keep the promise he made to God through his representative—and smugly sat Sunday after Sunday looking through a window which bore the inscription, "Donated by Mr. John Blank." Some of these days a priest who is braver than his fellows will tack on the inscription, "—and not paid for." and Mr. Blank will be less conspicuous. Such people eventually become the most pronounced fault-finders with every effort their pastor makes to raise funds for the church.

Soon after the first of the year the annual statement appears, and discloses the fact that the whole of the pastor's salary has been applied to the church's debt—this has happened many times right here in Buffalo. Then, again, a priest goes to his eternal reward and it is found that he died so poor that there isn't enough in his estate to bury him, and our wise—but

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close-fisted—friends grow merrily sarcastic with wonderment over "What became of his money?" An instance of where the priest's money goes came to light the other day in Brooklyn. Father Michael J. Moran, for thirty-five years pastor of the Church of the Nativity in that city, died suddenly about three weeks ago. During his busy years he built the parish church and two fine schools. In the long period named, Father Moran handled many hundreds of thousands of dollars, and no doubt he was often made the object of sharp shafts from partitionous members of his flock. Yet, when the good old priest passed away and it came time to look into his affairs, it was found that there wasn't a dollar with which to pay his funeral expenses, and a collection had to be taken up in the church for that purpose. In this instance the priest's income didn't go to the support of the church, but into the mouths and unto the backs of the poor. It is related of Father Moran that no one ever came to him for aid and left without getting it; and thus his confiding nature was many a time and oft imposed upon by those who were undeserving. But what matter? They claimed to be poor and in need, and that appeal never found a deaf ear in "Father Mike."

There are thousands of Father Morans in the priesthood, and always will be. Alas! there are, too, and always will be, thousands of stingy Catholics who will turn a deaf ear and a loud mouth to every appeal their pastor makes.

RAISE WHAT'S WANTED

Few really intelligent and progressive farmers are heard complaining. The wise man is he who keeps himself ever on the alert to produce that commodity for which there is a good, strong, quick market.

There are several ways in which the cash returns from the farm may be largely increased without the sacrifice of much time, money or work. For instance, the raising of poultry has come to be a great profit-making business on some farms.

Now, a few years ago this end of the farming business was scarcely worth bothering with. The farmer's wife set a few hens, raised a few chicks and sold a few eggs, but the whole thing didn't amount to much and never was counted on to help pay the interest or swell the bank account.

Now, however, conditions have changed. There is a strong, steady and ever increasing demand for chicks as broilers. City hotels, restaurants, clubs, cafes, dining cars and private kitchens are consuming more and more every day, to say nothing of the tons and tons required to fill the export demand. Dealers can never get enough to supply the wants of their customers, and thousands and thousands more could be sold at good prices if they were offered.

A few farmers have been wise enough to see what was going on and to prepare to profit by these conditions. Broilers are wanted and good cash prices are being paid for every chick large enough to be made ready for the table. Then why not produce them?

Several difficulties arise. Hens as hatchers are failures. They set when they take the notion and seldom when you want them to. They are careless mothers, almost always leading their chicks into danger and losing many. To make any progress or profit in the raising of chicks you must have a good Incubator and Brooder, and this initial expenditure may prevent those who are not prepared to instal such a machine.

With a good Incubator and Brooder any farmer's wife can raise chicks so as to make a handsome annual cash revenue. You should get one at once and go into the raising of chicks. All you need is a small yard, eggs and the machine.

By the way, there's a firm in Chatham, Ont., who are advertising an Incubator and Brooder and who offer to send it prepaid and wait for the money till after 1906 harvest. This offer is worth inquiring about. If you will write a post card with your name and address to The Manson Campbell Co., Dept. 1, Chatham, they will doubtless send full particulars of their offer.

Get into the poultry raising business as soon as you can if you want to make money—and keep looking out for other good things all the time.

"You must find that impediment in your speech rather inconvenient at times, Mr. Biggs."

"Oh, n-no; everybody has his peculiarity. Stammering is m-m-mine; what is yours?"

"Well, really, I am not aware that I have any."

"D-do you stir y-your tea with your right hand?"

"Why, yes, of course."

"Well, that is y-your p-peculiarity; most people u-use a t-teaspoon."

DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

Paulus and his mother were conversing as has been described in Greek, while the serving man, despite his ignorance of that language, had the air of half-following the drift of what they said, and of catching the main purport of it with wonder and awe. There was, indeed, at that moment, only one topic in all Jerusalem. He who, less than a week ago had been crucified, and with the time of whose coming (as much as with all the particulars of His life, teaching, works and death) the old prophecies were found more and more startlingly, circumstantially, unmistakably, the more they were studied, questioned and canvassed, to agree, point by point, down to what would seem ever trivial details (indicated as if merely to emphasize the incommunicable identity of the Messiah)—he had himself stated, distinctly and publicly, that by his own power, he would rise from the dead in three days; that, in three days after he should be "lifted up" and be made "a spectacle for men and angels;" in three days after they should have destroyed it, he would rebuild the holy temple of his body. And now these rumors—these minute, these positive accounts—had he, then, really re-appeared, according to his word and promise? Was it possible? Was it the fact?

Many had, on the previous Friday night, stated that, of a verity, they had seen their deceased parents and relatives. Again, on the Saturday, many declared, amid awe-stricken groups of listeners, that the unknown land had sent them its visitants, in various places, under various aspects, to startle the guilty city; which, after killing the King's messenger-servants, had just killed the King's Son, who had come, as had been a thousand times announced in the very fulness, the exact maturity of days, to deliver the final embassy to men.

On that Wednesday evening, there was, in truth, but one theme of conversation, one subject of thought, all through Jerusalem, and already far beyond Jerusalem; among the poor and rich, high and low, natives and strangers, the robbers of the Syrian hills and Arabian deserts, the dwellers in the city, the travellers on the roads and at the inns, among Sadducees, Pharisees, Romans, Greeks, Egyptians and barbarians.

No wonder, then, if the humble serving man, as he watered the flowers, penetrated the drift of the mother's and son's discussion. For him and such as he was the message. The poor Syrian had once, for a while, rendered occasional out-door service to the family of Lazarus; and he had known Lazarus in three states—had known him living, dead, again alive. After days of death in that fierce climate, where inanimate flesh putrefies fast, he had beheld Lazarus at the call of one upon whose lineaments he gazed, at the time, with unconscious adoration, come forth, not merely from death, but from incipient decomposition, back into balmy life—

Now, was he who, in that instance, had allowed it to be perceived, and felt that he was really the Lord of life, whom death and rottenness were manifestly unable to disobey—was he himself, as his disciples declared he was, living again among them, since the morning of the last Sunday (the feria prima), according to his own public prediction and distinct promise? Was he not? Was he?

Aglais and Paulus had heard more than one circumstantial account of this, his reappearance according to that, his promise. By this one and by the other he had been met. They had gazed upon him, spoken to him, heard him in reply, touched him, in such a place, on that bridge, that road, in such a garden. He had walked conversing with them, had sat with them at meat, as was his wont, had then vanished.

Where was his body, over which the Pharisees had set their guard of soldiers? Not in the grave. No; but where? Had the Pharisees accounted for it? Could they tell what had become of it? Could the soldiers? The disciples could, and they did.

"Mother," said Paulus, "do you know what those soldiers say? One of them once served in a legion which I commanded. Do you know what they say?"

"You mean," replied Aglais, "about their inability to hinder the abstraction. What?"

"That an act to which they are the only witnesses could not be stopped by them, because of it they were not witnesses, being buried in sleep."

"Consistent," said the Greek lady, "Yes, but a much weightier fact is that expectation of the disciples to prevent the realization of which the Pharisees set their guard."

"What expectation? And why weightier?" asked the General.

"That their Master would keep his word, and fulfil his prediction of rising from the tomb on the third day. If they saw him again alive within the promised time, they and the people would worship him as God; but, if the Pharisees could show the body on the third day, or could even account for it, that belief would die."

"Clearly," answered Paulus, "the disciples expected to see him again on and after the third day, waiting for his word to be fulfilled."

"Now, Paulus," pursued Aglais, "suppose this expectation of theirs not fulfilled; suppose that not one of those waiting for his word was conscious of any reason for believing it to have been realized—"

Paulus interrupted his mother.

"There is only one possible way in which they could be induced to believe it realized—namely that he should be seen again alive."

"Quite so," she resumed. "But suppose that not one of those who expected to see him again has thus seen him. How then would they feel on this Wednesday morning?"

"They would feel that the expectation, which he had solemnly and publicly authorized them to depend upon was idle and vain; they would not and could not by any possibility feel that they had, in this great particular, reason to believe his word to have been kept. They would be discouraged to the very last degree. They would, of course, hide themselves. I would do so myself, and I believe I am no coward. In short they would feel a reason to hope in his protection, or to expect that his other and still mightier promises concerning their own future life eternal would by him be realized. They would not incur any inconvenience, or brave any danger, or take any trouble, or risk any loss—"

It was Aglais's turn to interrupt. "Now, is this their attitude?" she inquired.

"The reverse, the opposite, the contradictory of their attitude."

The lady continued in a low tone: "If expecting, upon his own assurance, that some among them should see him," she asked, "not one of them had seen him, would they, at this moment, have any motive for bringing upon themselves the tortures, insults, shame and death which he undrew, and all this in order to induce others to believe apparitions and a resurrection which in their own hearts they did not themselves believe, and for believing which they were, moreover, conscious that they possessed no ground no reason, no pretext?"

A sweet, ringing, vibrant voice at their side here said:

"And in order by deliberate, circumstantial lying, of an awful and blasphemous kind, to please the God of truth; and to compensate themselves by his protection above, in a future life, for the present and immediate destruction which they are incurring among the Pharisees and the men of power here below."

Looking round, they beheld Esther of the Maccabees.

(To be Continued.)

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On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.
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Regina Notes.

A visit from His Grace our Beloved Archbishop is always an event hailed with great pleasure by the devoted Clergy and Parishioners of Regina but in a special manner was such the case on Sunday when the object of that visit was to open and dedicate our handsome new church—His Grace arrived from Winnipeg on the delayed local Saturday night.

At ten a. m., on Sunday a procession headed by a number of Altar boys and ten priests were joined at the Presbytery by His Grace when the Church was solemnly blessed and formally opened. The blessing concluded His Grace ascended the throne prepared in the Sanctuary and Mr. L. L. Krann, Principal of Gralton School, advanced and read the following address on behalf of the congregation.—

To His Grace,
The Right Rev. L. A. Langevin, D.D., Archbishop of St. Boniface.

"May it please Your Grace.—We, the Catholics of the City of Regina hail your august presence amongst us and beg to offer Your Lordship a most hearty welcome, together with sentiments of filial respect and devotedness. Our hearts are overflowing with delight on this joyful occasion of your coming here today to bless and open our new church.

"As your Grace is aware, a larger building was found to be indispensable for the ever increasing congregation. To erect a more fitting abode for the worship of One True God was, although a necessity, a hard task. However, we are happy to say, this has been most successfully done, mainly through the efforts of our worthy and zealous Fathers in charge of the parish, who have worked with untiring energy, overcoming all difficulties inseparable to so great an undertaking, aided by a generous people always ready to make even the greatest sacrifice for their God. They have been able to raise a magnificent monument which will speak to future generations of the undying love and devotion of both pastors and faithful.

"We beg Your Grace's blessing on this new dwelling, the earthly home of our Saviour, where we are called by the voice of the triple bells to come and learn the doctrine of Jesus Christ, to gain courage and strength in the daily sorrows and trials of life at the foot of the Altar. To be taught within the hallowed walls of our church not only to be good Christians but also loyal citizens, respecting the laws of the State, but above all the Precepts of Him Who is the Supreme Ruler of all Nations.

"Humbly praying God to grant Your Grace strength of mind and body to enable you to worthily continue to fulfil the sacred duties of Your Holy Office.

"We beg to subscribe ourselves Your Grace's most devoted children."

His Grace replying to the address said: It is most pleasing to me to receive such an address replete with noble and lofty feelings so eloquently expressed and I know that these are the feelings of those here present. Yes it is a great work to build a church when such is to be done in a newly settled country where resources are not as great as in older districts but knowing your faith was so strong and your pastor and his helper so zealous we did not hesitate to give a proof of our confidence feeling also convinced that Regina is one day to

become one of the great Commercial Centres of the West. With great pleasure I come to-day to thank God with you and to pray that this monument may be a means whereby your faith may be strengthened. We can now exclaim with St. Paul "we have an altar". A religion without a sacrifice is a vain one. Even Pagans have their sacrifices and those who have lived on the Prairies in early days, have often seen the sacred stones where Indians offered sacrifices to their gods. Consequently when you have a religion, you must have an altar, Our Divine Saviour has offered himself a victim, hence in every land from sunrise to sunset shall offerings be made in his name. Our churches are not simply places where we sing hymns, and give sermons—no, we have a sacrifice—an offering to the Most High, so when a Catholic contributes to the church he gives to God. The learned teacher in his address said that not only should we be good Catholics, but be loyal to our country and our King—Yes, we serve Our Lord Jesus Christ and therefore must serve with complete loyalty the Powers that be.—A good Catholic is hence a good citizen. We as Catholics are not beggars. We do not ask any favors—we do not want any exemptions—Catholics never ask for exemption from military service—we claim we must be faithful, we ask no concessions or privileges, but, to use a common expression, we will not "take a back seat". The Catholic Church has a place peculiar to it, in the Northwest she has done more for civilization than any other: thanks to the loyalty of Catholics the British Flag and not the Stars and Stripes floats over the Northwest today. This is no rhetorical discourse, this is history and undeniable. These same Catholics are here to-day happy to live in a free country and to make homes under a peaceful government. The rights we claim are only the rights of good citizenship, worshipping as we are taught by our Holy Mother Church; we only ask to be faithful. There can be no conflict when there is a question as to the rights if the State ask but what is according to the law of God. During the Holy Sacrifice of the Mass about to be celebrated you will feel that the Blessed Lord is present ask Him to send down His blessing on the rulers of our country and all its citizens, we are all one in the charity of Christ, no strangers, all are members of his great Church; all belonging to His nation. And now dear Catholics, of Regina I bless you one and all in the name of the Father, Son and Holy Ghost.

Solemn High Mass was then celebrated by Rev. Father Magnaux O.M.I., Rev. Father Huyonnard O.M.I., acted as Deacon and Rev. Father Cahill O.M.I., of St. Mary's Winnipeg as sub-Deacon. In the sanctuary there were also Rev. Father A. Mayer, O.S.B., Rev. Father St. Germaine, O.M.I., Rev. Father Poitias, secretary to his Grace, Rev. Father Lappeau, M.S., of Forget-with, Rev. Fathers Suffa, Kim and Hilard of Regina. Rev. Father Suffa O.M.I., addressed the congregation in German translating the Archbishop's address which had been delivered in English.

The choir in their new apartments, were certainly heard to advantage. Miss Stubbings presided at the Altar, and did so most creditably, Mr. Lyons rendered "O Salutaris", after the elevation in a masterly way, his magnificent voice was certainly heard to advantage

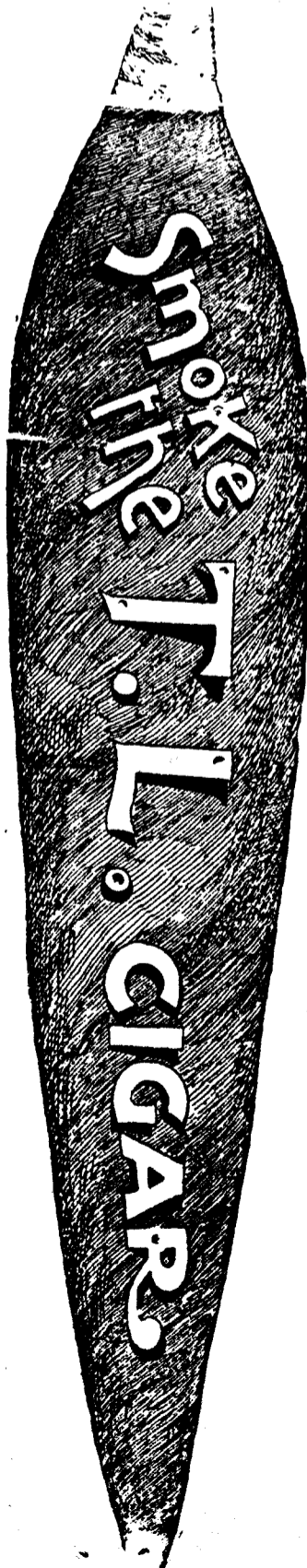
in the new church, at Benediction he also sang "Alma Redemptoris" and deserves much commendation. The spacious church was packed to the doors and the collection was a most generous one. The church is of perfect Gothic style constructed of stone and brick, in length 80 feet, in breadth 50 feet, and is certainly a credit both to the architect Wm. Hooper of Winnipeg, and to the contractors Messrs Murphy, Martin and Drever, of Regina.

After the service a banquet was tendered His Grace and visiting clergy at the presbytery. A committee of ladies of the Altar society served. In the evening at seven o'clock His Grace gave Solemn Benediction, and preached an eloquent sermon from the epistle of Paul to the Ephesians:—By Grace you are saved through Faith but that not of yourselves, it is the gift of God lest any man should glory.

On Monday the distinguished guests were entertained at Government House by his honor Lieut. Governor and Madam Forget, returning to Winnipeg by the evening train.

To meet all the priests who assembled on Sunday, Regina citizens were delighted indeed, but none came in for a larger share than the saintly Father so dear to all Northwest Catholics,—dear Father St. Germain, children love him and run to meet him. When he was seen by the parishioners the outburst of love and respect could not be mistaken, God grant he may be spared many years yet and may often visit Regina where in early days he dispensed the Sacrament of our Holy Faith at great disadvantage, but there he ever will hold a place in our hearts that are peculiarly his own. There is only one Father St. Germain. The address presented to his Grace was the work of the Sisters of the Mission who have a convent in the city. It was beautifully illuminated and was certainly a lovely piece of work. We are proud indeed that we have in our midst Sisters capable of such achievements and we bespeak for them liberal patronage in the city.

In decorating and finishing the arrangements of the Sanctuary we were much helped by Sister St. Benjamin and St. Victor who have, during their stay in the city always rendered most valuable assistance in decorating the altar of our church. They are leaving the Normal the last of this week, returning to their mission where we wish them every success.—GENA MACFARLANE



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Dr. J. E. JONES, M.D. &
Dr. WM. ROGERS, M.D.

Consulting Staff Surgeons:

Dr. W. S. ENGLAND, M.D.
Dr. J. H. McARTHEUR, M.D.
Dr. E. MACKENZIE, M.D.

Attending Physicians:

Dr. J. H. O. LAMBERT, M.D., Dr. G. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. PEATMAN, M.D.

Attending Surgeons:

Dr. J. O. TODD, M.D.
Dr. JAS. MCKENTY, M.D.
Dr. J. E. LEBMANN, M.D.

Ophthalmic Surgeon:

Dr. J. W. GOOD, M.D.
Children's Ward Physicians:
Dr. J. E. DAVIDSON, M.D.
Dr. G. A. DUBUC, M.D.
Dr. A. J. SLATER, M.D.

Isolated Ward Physicians:

Dr. J. H. DEVINE, M.D., Dr. J. F. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.

Pathologist:

Dr. G. BELL, M.D.
Dr. F. J. MACLEAN, M.D.
Dr. WM. TURNBULL, M.D. Assistant

There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. G. A. Mackenzie, Dr. E. Mackenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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