



## THE SOWERS OF TRUTH.

### A Convert's Stinging Words to Catholics.

The Many Things We Do Not Do— What Zeal Have We?— What Care For Others?— Wiseman's Case.

Providence Visitor.

The beautiful parable of the sower and his seed is perennially suggestive. The sublime significance of its application to human conduct is often realized by many of us, no matter how limited or meagre is the experience which our daily life may seem to furnish. We may frequently contemplate with a quiet glow of legitimate satisfaction, or with a harrowing sense of deserved remorse, the plentiful or unworthy harvest which we have reaped from a deliberate or random sowing of looks, words and deeds.

How often the heart is made to pulsate in holy fear or disquieting anguish, when a serious meditation is enforced upon us by the public or private calamities brought about by a wilful, recklessness of individual sowing!

It is this appalling thought of the unknown prospects ever awaiting the imprudent sower, unable to foresee the eventual lodging-place of his precious seed, which stays the eager hand and arrests the impetuous arm of many an enthusiastic worker in the Lord's vineyard. The critical bystanders, observing the hesitation with lazy exultation, perchance may render the unjust verdict of timidity or guiltier cowardice. How little are they aware of the fiercely-contested struggle which has preceded in the earnest soul, alone amidst the desert places of his conscience, while gathering up the shrinking remnants of his moral courage in order to come forth to the sowing of his seed!

But alas! for many of us, alarmed and discouraged by the uncertainty of the harvest, we are deterred from even the attempt at sowing! Yet, have we not the comforting assurance of the Divine Sower that some of the seed fell upon the good ground and brought forth the hundred-fold of fruit?

It is an excellent practice for all of us occasionally to call ourselves strictly to task in a rigorous examination as to the manner of our sowing; to ask ourselves candidly: "What am I doing with this self of mine, in the fulness of robust health, strength, talents, possibilities, opportunities and the like, that could be set down as an earnest effort on my part to spread the good tidings of Catholic faith amongst those other precious sheep which, unfortunately, are not of the fold?" Or, putting it boldly as a home thrust: "What are we individually doing for non-Catholics?"

You may imagine the consternation and dismay which fell with the suddenness of a thunderbolt from a cloudless sky upon his enthusiastic sympathetic audience of representative Catholics last August, up at the Champlain Assembly, when Henry Austin Adams, himself a zealous convert, asserted with all the outspoken candor for which he is justly admired,

that his own absorbing dread in forwarding the great work of conversions to the Church, was lest his converts might meet and mingle with Catholics.

Of course it hurt, it stung bitterly, it aggravated into righteous indignation. But on sober, sensible, secondary and cooler reflection, it was considered to have been the best antidote to a complacent self-contentment that many of those present had ever received. Assertions like these are homeopathic in their method. They certainly start a train of self-examination, thorough and earnest, beneficial and curative.

In all humility, one is forced to acknowledge that there is not much in the exterior lives of many of us, lukewarm and indifferent Catholics, likely to exert a magnetic influence on even a most kindly disposed proselyte.

How many of us ever give the matter of conversions even a passing thought?

How great is the number of those with ample leisure at their disposal, who are willing to arise early at a petty personal sacrifice and to breast the matutinal ozone in order to assist at a daily mass as a holocaust in God's sight for this important matter of conversions?

How numerous is the class who endeavor to conquer the demon of spiritual sloth by frequent, fervent communions for the same laudable intention?

How long is the list of constant subscribers to the excellent Catholic magazines and worthy newspapers, which for so many of us appear month after month, and week upon week in vain, but which are actually received with genuine welcome by many well-wishing non-Catholics? No doubt it is considered as an evidence of superior intelligence to sneer at the efforts of the Catholic press, but thank God it is not the fashion to do likewise over the sea. The keenest intellects of our Catholic brethren in European countries count it their greatest honor to be permitted to expend their noblest efforts to help along the worthy cause of spreading Catholic truth.

How many drain their well-filled purses in the cause of the propagation of faith, by secret donations to the body of earnest, zealous missionaries, fired with heroism and consumed with ardor, who have consecrated their lives to this work of procuring new members for the militant Church of Christ?

How enormous is the list of those who have set their hearts and souls firmly and bravely against the triple alliance of the world, the flesh, and devil in their determination to lead lives which may with strict honesty be classed as truly Catholic?

Until we can in deed and in truth say that to the best of our ability we are at least endeavoring to accomplish some of the conditions proposed in this heroic catechism of requisites to prove actual value of the stewardship, then and not until then may we arise in virtuous rebellion to controvert the assertion of Mr. Adams.

It is in rebukes like these, hurled with refreshing frankness, at our quiescent self-complacency, that we are by grace aroused from apathy to set to work about the Father's business.

It was the simple bluntness of Father Ignatius Spencer, in the fervor of his missionary enthusiasm, that awakened the great Wiseman, up to this time liv-

ing aimlessly at Rome, satisfied with the mere acquisition of vast and versatile intellectual attainments, to a sense of to what better use a man might put such talents in the spiritual welfare of England.

With a courage borne of the pristine fervor of asceticism, Father Spencer told Wiseman that it would better become him to apply his mind to more practical themes than the collection of Syrian manuscripts, the planning out of geological treatises and the heaping up of stores of antiquarian lore. It was the first seed sown in Wiseman's fertile soul, destined to take such splendid root and to develop into the absorbing life interest in the future career of the great Cardinal.

Many of us foolishly fancy that converts, worthy of the name, are drawn into the net of Peter by sheer force of intellect, that it is from the intellectual phase of things that we are to work miracles of conversion. Error emphatic!

Was it lack of intellectual force that caused the apostasy of De Lamennais, Renan and hosts of other brilliant French minds, and produced the zeal of a Lardaire, a Montalambert?

Was it lack of interest that urged the triumphant conversion of a New-man, a Brownson, or that deterred a Pusey from the same course?

No, intellect plays but a small role in the matter of serious conversion. It is the superb simplicity of an unflinching faith and a beautiful humility which wrests, as it were, from Almighty God, the gift of belief, and this is the work of earnest, persistent prayer and prayer alone. The sooner we settle our minds on this score, the safer and surer will be our onward course.

It is one of the first principles of philosophy that all knowledge in the mind has its rise in the senses. Is it not equally true of religious knowledge?

The early Christians conquered their pagan persecutors by the sanctity and purity of their disinterested and devoted lives, a rebuke to the sensuality of paganism stronger by far in its influence than the most cunningly arranged and artistically delivered argument from an intellectual standpoint would have been. The non-Catholic of to-day finds the most alluring persuasion of the undying truth of Catholic doctrine in the lives of self-abnegation and utter unworldliness portrayed by the true priest, the saintly religious and devout Catholic layman.

Here then is the way, the truth and the life, that we imitate the Master in his method of winning souls by taking up the cross, denying ourselves and following Him. In this sign shall we conquer.

E. L. Virgin.

### BOTH EQUALLY ABSURD.

The Gasket.

In the local news column of the last week's *Casket* favorable mention was made of a lecture on "Evolution and Ethics" by the Rev. Dr. Sexton, a Presbyterian divine whose writings and lectures against infidelity are somewhat widely known. The lecture merited the commendation it received, inasmuch as it expressed the fallacy of all attempts to account for morality by means of the modern fad—evolution. It was shown that the laws of morality are absolute

and immutable, and depend not on any harmony with our surroundings, which is the cardinal principle of the theory of evolution. So far, the lecturer showed is man's moral nature from being in harmony with his surroundings, that it is shocked beyond measure at the evil which it sees the world filled.

The lecture on the whole, was excellent; but a question-box was one of its features, and in answering one of the queries the lecturer struck a note that is at least as completely out of harmony with the truths maintained in his discourse as is the moral nature of man with the conditions that surrounds him on earth. He had, in the course of his lecture, remarked upon the absurdity of the proposition that each man has as much right to have his own moral code as he has to determine his own religious belief. One of the questions asked, therefore,—quoting from memory—was:

"You say truly that it is absurd that each man should have his own moral code: but you imply that it is not absurd that each man should construct his own system of religious belief. Is not the distinction between truth and error as absolute as that between right and wrong?"

The lecturer's answer, which was very brief, was as follows:

"Yes, of course; but we have to consider the effect upon society. A man's religious belief is a matter between himself and his Maker; his moral code is a matter between him and society."

Now we do Dr. Sexton the justice of saying that we are quite certain that the last of these propositions does not at all represent his deliberate opinion, but was uttered hastily and without reflection, in the effort to escape from a corner. It is, one might say, almost diametrically opposed to the position which his lecture was intended to establish, *viz.*, that the distinction between right and wrong depends, not upon the will of society, nor upon any other human or cosmic force, but upon the will of the Supreme Law-Giver alone. Now to say that a man's moral code is a matter between himself and society is only another way of saying that he is answerable only to society for his acts, and that society has the right to construct his moral code and to alter it where and when it chooses,—making that moral in China which is immoral in London, and that right in the nineteenth century which was wrong in the eighteenth.

Dr. Sexton would never have stated such a palpable absurdity in this form. As a matter of fact, he referred to this very theory only to dismiss it as manifestly absurd. And yet, confronted with a difficulty, he took refuge in this very same proposition in another form—a proposition involving the absurdity that if a man got away from society into a desert, there would no longer be for him any distinction between right and wrong.

No; society has of course an interest, in a man's moral code; but society has no power to construct that code or alter it one single iota. Right is right and wrong is wrong, because the former is in conformity with, and the latter is opposed to, the will of God, the Supreme Law-

Giver. This rule is the same for all rational creatures. Neither man nor angel can alter it; the distinction between right and wrong is absolute and immutable; and therefore, it is absurd, as the lecturer stated, to say that each man has the right to have his own moral code.

And every whit as absurd is it to say that each man has the right to construct his own system of religious belief. For just as the end of a moral code is the observance of right and the avoidance of wrong, two things which are eternally and immutably distinct; so the end of a system of religious belief is the attainment of truth and the avoidance of error, two things which are just as eternally and as immutably distinct and opposed to each other. A man can no more make error truth by believing it than he can make wrong right by doing it. As Almighty God gave him a will which he is bound to conform to right, so did he give him an intellect which he is equally bound to conform to truth. As Almighty God, for his safer guidance, revealed to him the right, so did He, for his greater enlightenment, reveal to him the truth. Man has no more right to reject the one than he has to reject the other. He may say that he cannot know with certainty what is the revealed truth; but waiving the truth or falsity of this assertion (which, in point of fact, is false, as involving the absurdity that God's revelation to man was in vain), it is clear that whatever difficulty there is in the matter applies with equal force to the distinguishing between right and wrong; so that if this alleged difficulty gave him the right to follow his own notions in the former case, it would do so equally in the latter.

But this is another question. We are not now dealing with how man is to know the truth, or how he is to know the right: we are treating of his peremptory obligation to accept the one and to follow the other when he does know them, and honestly and seriously to endeavor to know each; and we say, and believe we have shown, that that obligation is just as peremptory in the one case as in the other. Therefore, if it be absurd, as it is, to say that each man may follow his own moral code, it is equally absurd to say that each man may construct his own system of religious belief.

### A New Boarding-House For Small Boys.

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

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

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

Applications should be made to THE SISTERS SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.

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**Northwest Review.**

TUESDAY, APRIL 19, 1898.

**CURRENT COMMENT.**

When Rev. Brother J. M. J. Mulvihill, O. M. I., wrote that long and interesting letter about the St. Laurent Mission, which appears in the MISSIONARY RECORD OF THE OBLATES OF MARY IMMACULATE for April, he little thought that his dear home—the outcome of thirty years of hardship—would be burned to the ground less than a month after the date of his letter. He wrote Jan 27, 1898; the Oblate residence at St. Laurent was reduced to ashes on Ash Wednesday, Feb. 23, 1898. We wish the good Brother's humility had not induced him to suppress his own share in the civic life of St. Laurent, which he he did so much to build up. No one would suspect from his historical sketch that he has been several times elected mayor of that bailiwick and is at present "l'unique maire des Oblats."

The Rev. C. B. Pitblado is a most sensible man. Albeit belonging to the dominant and dominating sect of this Province, a sect which still shows its lineal descent from that arch-persecutor John Knox and would fain make the rest of the Province subservient to its priesthood, he has the courage and the liberality to say that Sunday legislation should not be coercive as regards private athletic sports. "He would send," says the Free Press report of his Sunday evening sermon, "a minister or moralist to expostulate with the man who played in his own yard; but he would send a constable after the men who played in a public way." Send on your ministers and moralists. Line them up along the fence between St. Boniface College campus and the back street, at 4 p.m. next Sunday; and when they begin to expostulate, may we be there to see the fun.

**Sunday Observance.**

**ARGUMENTS IN FAVOR OF AND AGAINST PROPOSED LAW.**

**CLERGYMEN AND LAYMEN**

Express Their Opinions and Views on the Subject—Father Drummond Speaks on Behalf of the Catholic Community, Whose Domestic Arrangements Would be Upset if the Measure Were Enacted.

There was another large attendance before the law amendments committee at the legislative buildings this morning, delegations representing various classes of the community having asked permission to address the committee on the proposed Lord's

day observance act. All the seats on the floor of the chamber were occupied, and the overflow had to find accommodation in the gallery. A number ladies showed their interest in the question by their presence. There was a large delegation present from the Lord's Day Alliance, consisting principally of clergymen.

Mr. Ritchie, a Seventh Day Adventist, and Mr. W. Scott, a representative of the Trades and Labor council, were the first speakers. Both opposed the general principles of the bill, and the latter asked that it be dropped altogether. He repudiated the assertion of a member of the house that the opposers of the bill wanted to establish a continental Sunday. The legislation proposed was class legislation, purely and simply; it would breed secularism and was arbitrary and invidious.

Rev. Dr. King next addressed the committee. He urged the profound gravity of the proposed measure. Were we to have a quiet Sabbath or one which recognized amusements? He thought more kinds of amusements should be detailed in the bill. He could not follow previous speakers; the legislature was not asked to pass laws in favor of any religion. He was glad that there was no puritanical feeling in regard to this bill. The legislation, he felt, was in the interests of the whole people. He much regretted the opposition to the bill shown by those who represented the laboring men.

Rev. Father Drummond, S. J., said he was in accord with the general spirit of the bill, but he asked the legislature to beware of passing legislation that tended to interfere with religious concerns; for, greatly as he respected this legislature, he could not accept their legislation as infallible—they were not an ecumenical council. He quoted from Prof. Lecky, a rationalist, showing that great reformers and great thinkers had supported Sunday as a day of rest and recreation even to John Knox. It was shown that the idea of the Sabbath had been perverted by the Puritans. The church of which he was a member, was in full sympathy with laws prohibiting public exhibitions, games, performances, etc., but he understood there was an English law in force which fully covered that point. The law now proposed would place the Catholics of the province in a peculiar position. They did not deem it wrong or harmful to indulge in legitimate amusements on Sunday. He did not know how they could manage their college in St. Boniface if the students were not allowed to play baseball or handball on Sunday. From such games they received needful exercise; and it was found that the boys who played best studied best and prayed best and were the most devout. These students pray ten or twelve times a day and surely it must be admitted that they raise their hearts to God and enter into the spirit of the Christian Sabbath. Catholics looked upon Sunday as a day of rest and joyousness. Take away the privilege from the students of playing their innocent games on Sunday and they would get together and do things that it were better to avoid. Father Drummond pointed out that the proposed measure would upset all the domestic arrangements of the Catholic people, people, and make Sunday for them a day of gloom, instead of a day of gladness. He had not been able to find in any part of the Bible any prohibition of rational games. There was only one verse he had been able to find which touched it, and that was in Isaiah, Chap. 58, verse 13. In that verse the word "pleasure" appeared, but the best of Hebrew scholars said the original word meant business. He thanked the committee for hearing him.

Mr. Wm. Hespeler, Rev. Mr. Lucas, Rev. Mr. Olesen and Mr. Chas. Raitt, the latter representing the Labor party, spoke in opposition to the bill. Mr. Lucas, who is a Seventh Day Adventist, contended that in stamping the bill as Lord's day act the legislature was rendering unto Caesar that which did not belong to Caesar. God had not appointed the present Sunday, and the legislature should not usurp God's power.

Mr. Raitt claimed that the workingmen looked upon Sunday as a day of rest and recreation after six days unceasing toil, and it would be a great injustice to deprive them of innocent amusements.

Dr. Du Val followed, arguing against the contentions of previous speakers. He denied that an attempt was being made to enact laws in favor of any religion. It was the outcome of a desire of the moral intelligence of the people for a day of sacred rest and quiet.

Mr. J.S. Ewart, Q.C., was the next speaker. The gentleman's remarks were against the passing of any further Sunday legislation in the province. He cited the case of Great Britain and the province of Quebec, in both which places the Sunday laws were much broader than that which it was now proposed to pass, and stated that in neither of these places had there been any great moral degeneration. Dr. Du Val then engaged Mr. Ewart in a lively skirmish on the Sunday of the United States and Mexico and stated that that day in some parts of the United States was so desecrated that decent people did not care to live there. Mr. Ewart answered that this was due to other influences, which were not at work in Canada and, therefore, were out of the question. Continuing he said that it was urged that the clergymen would lose their influence if certain forms of recreation were permitted on the Sabbath. Such he argued would not be the case, but on the contrary, it was probable that it would increase, as, for instance, in St. Boniface there was never any difficulty to get boys to go to church because he could play baseball afterwards. Mr. Ewart then dealt with the hardship which was caused the laboring man and Seventh Day Adventists under a severe Sunday law. In eighteen of the states the law did not apply to the latter class, and he thought that it was very hard that they should be compelled to observe two days in the week.

Rev. Mr. MacBeth was the last speaker, and he only occupied a few minutes, closing the ministerial side of the question.

**BIBLICAL CRITICISM**

Free Press, April 18.

"A Specimen of Current Biblical Criticism" was the subject of a most interesting lecture delivered at the church of the Immaculate Conception last evening by Rev. Father Drummond, S. J., the discourse being an answer to attacks made on the authorship of the Book of Daniel. He commenced by ridiculing the sensation caused some years ago by the publication of "Robert Elsmere," who lost his faith on the flimsiest of grounds, (simply because one man had told him that the Book of Daniel was written in the 2nd century before Christ) and Father Drummond pointed out that this novel should not have produced the effect it did in Protestant circles inasmuch as there was no great reason to believe in or follow its author, Mrs. Humphry Ward, who in writing the book had simply aimed at creating a sensation. But this question of Daniel was an actual one in this city, as recently Rev. Hugh Pedley had preached a sermon from the report of which it appeared that he adopted the view that the

author of the Book of Daniel is unknown, thus going contrary to our Saviour who, as recorded in Matthew xxiv chapter, 15 verse, distinctly referred to Daniel himself as being the author. Mr. Pedley, in his eagerness to keep his people in touch with all the most modern opinions, seemed to overlook the importance of first ascertaining whether these modern opinions were true. The newspaper report unfortunately did not give Mr. Pedley's proofs, but every argument that had been or could be brought to bear on the matter was well known to those who had made a study of the subject. One objection was that there are so many prophecies and miracles in the book, but that should not be an obstacle to Christians, for the whole of Christianity was based on the miracle of the resurrection. To say, as the rationalists did, and as Mr. Pedley seemed to agree, that the book was not written until the second century before Christ and that whilst the author pretended to be prophesying he was only relating past events, was not only contrary to the utterance of Christ, but was a polite way of saying the author of the book lied. Again, in Hebrews xi chapter, 33 verse, St. Paul spoke of the prophet who had stopped the mouths of lions; and further the Book of Daniel was in the Jewish canon, which was closed before the time of the Maccabees, so that it must have existed long before then. Further the Book of Daniel contained many details which could not have been known to one writing four hundred years after the time of Daniel. The Jews and even the Greeks had lost all correct knowledge of the customs of Babylon after its destruction and it was reserved to our time when Babylonian tablets have been so much studied to find that customs prevailed there which are related in Daniel. The evidence furnished by recent discoveries of cuneiform inscriptions were most interestingly discussed by Father Drummond, George Smith's researches being particularly dwelt upon, and in conclusion Father Drummond pointed out how wonderful are the ways of God as shown in these discoveries on the site of ancient Babylon. Just when men were beginning to throw off all belief, He permitted the very bowels of the earth to yield up tablets written thousands of years ago by pagans which confirmed the smallest details of the Book of Daniel.

**THE CONCERT**

Of St. Mary's Church Choir

DESCRIBED BY CHAS. H. WHEELER, IN THE WINNIPEG TRIBUNE

The recital of sacred music given on Thursday night in St. Mary's church showed a remarkable improvement over others that have been heard in the same church in recent years, inasmuch as there has been a higher degree of taste displayed in the construction of the programme, as well as more evident attention paid to the choir-master's baton, with consequent better results.

This in itself is progress in the right direction. But there was also a fuller body of tone in the choral work, generally even and smooth in its quality; firmer in attack, with the crisp swing that is so pleasing to connoisseurs.

The choir did their leader, Mr. Louis Bouche, much credits and with such good material in his hands no doubt still further musical developments will be heard by the congregation worshipping in this church.

Gounod's brain was essentially sound on church music, and

the beautiful excerpt from the "Redemption," "For Us the Christ" proved that in this particular he stands away above any other composer mentioned in the programme, even the sensuous music of Rossini pales before the Frenchman's genius; and the solitary number by Mozart was not a good example of this master's manner either.

The choir excelled in the Gounod selection; also in Rossini's "Inflammatus," and the selection from "The Deluge," by another Frenchman, Saint Saens, a fugue of no mean proportions, calling for skill and plenty of voice in its performance.

The tempo of Hummel's "Benedictus" was taken tediously slow and by thus dragging its measures produced impure intonation.

The Berlioz number was merely a part song calling for no special mention.

The soloists, all of them, acquitted themselves well, Mrs. Parry's high soprano telling with splendid effect in the "Inflammatus" solo as well as the solos in "The Deluge."

Miss Nellie Campbell sung the pathetic prayer from Costa's "Eli" with sweet purity of tone, phrasing with intelligence, and imparting not a little dramatic fervor to the Neapolitan's music.

In Miss J. Perkins, Mr. Arthur Crick and Mr. Jas. Perkins, Mr. Louis Bouche possesses three very valuable voices. The young lady's voice is agreeable in timber, of considerable strength and one especially adapted for leading. Her solo, "Show me Thy ways, O Lord," gave promising indications of future excellence; latent power is there, but closer study is yet required.

A vigorous aria is best suited for Mr. Crick's heavy bass.

The writer had no idea Mr. J. Perkins could sing a solo so well; his voice is not remarkable, but it is of tenor quality and he uses it with rare judgment, so as to produce effects more ambitious singers are unable to gain.

Mr. Albert Evans' organ accompaniments were well played with taste, and a skilful adaptation of means towards an artistic end.

**ST. MARY'S ACADEMY.**

**Distribution of Ribbons of Honor to Successful Pupils.**

The distribution of ribbons of honor took place at St. Mary's academy yesterday morning in the reception hall. Rev. Fathers O'Dwyer and Guillet distributed the rewards of honor. The names of the successful ones are as follows.

Boards—1st ribbon awarded to Miss B. Dubuc and Mg. A. Coyle, equal, 2nd M. L. Lanctot, 3rd May Sanders, 4th Lucy O'Brien, 5th C. Longpre, and L. Gregoire, 6th B. Donnelly, 7th E. Guertin, and A. Haskett, 8th D. Lamoureux, 9th C. Donnelly.

Day pupils—1st ribbon awarded to Miss G. Cass, 2nd M. Denholm, 3rd C. Lynch and A. Healy, 4th Mg. Allman, 5th C. Brownrigg and L. Fairchild, 6th L. Becher, 7th, I. Cordingly, 8th G. Killam, 9th J. Ryan. Honorable mention, A. Guertin, M. O'Sullivan, L. O'Brien, S. McDougall, R. McBride, L. Moore.

Intermediate department—Boards—1st ribbon awarded to Miss M. Bernier, 2nd Heleu Stanford, and M. Dubuc, 3rd C. McKee, 4th L. Bodell and Clara O'Sullivan, 5th E. Gingras and Eleonore Prud'homme, 6th R. Bernier, 7th A. Dubuc.

Day pupils—1st ribbon to Miss B. Champion, and J. Thompson, 2nd S. McIlroy and E. Coyle, 3rd Y. Gally, 4th Y. Cauchon and E. Kelly, 5th J. Flanagan and S. Blrton, 6th E. Smith and Clara McPhillips, 7th

S. O'Connor, 8th F. Baldwin, and J. Doherty, 9th S. Turner, 10th K. Ewart.

Junior department—Boarders—1st ribbon awarded to Miss A. Rabat, 2nd C. La fleche 3rd A. Prud'homme and J. Dubuc.

Day pupils—1st ribbon awarded to Miss A. Courtney, 2nd E. Boxer, 3rd T. McHenry, 4th V. Poitras and C. Cauchon, 5th H. Stokes and S. O'Donoghue, 6th J. MacGachen, 7th K. Law, and R. Boxer, 8th K. Haseley and N. Hasely, 9th E. De Witt and H. Aubertin, 10th M. O'Donoghue and P. Vouriot.

Medals for good conduct were awarded to the following young ladies: B. Dubuc, Mg. Ann Coyle, G. Cass, M. Bernier, B. Champlain, J. Thompson, A. Rabat and A. Courtney.

Medals for religious instructions were awarded to Miss L. O'Brien, C. McPhillips and M. J. Dubuc.

Medal for mathematics awarded to Miss G. Killam, C. Turnay and A. Dubuc.

Medals for music, L. Coyle; medal for painting, A. Haskett; medals for French, B. Simon, E. Coyle, C. O'Sullivan; medals for class work awarded to Antoinette Marrn, S. McIlroy, C. McKee.

**PROF. STARBUCK.**

CATHOLIC UNIVERSE.

Prof. Charles C. Starbuck of Andover University handles very severely slanderous fellow-ministers who deliberately misrepresent the Catholic Church and falsify history. This remarkable Protestant scholar has contributed a series of papers to the Sacred Heart Review exposing and refuting the calumnies uttered against the ancient faith by a class of preachers and writers whose performances cannot in charity be regarded otherwise than as sins against the light. Among other counts of the indictment framed by Professor Starbuck is this one:

"Lansing, therefore, and the whole brood of his fellow-slanders and plotters against civil and religious peace, are authentically shown to be guilty of utter perversion, inversion, retroversion, and distortion of the declarations of Pius IX. and of the doctrine of the Catholic Church. They bring forward, in utter defiance of the clearest proof to the contrary, an indescribably odious charge, calculated, above all others, to fire the blood of Protestants. They turn away from all enlightenment, spurn the very suggestion of temperate pause and inquiry, and lest this hideously efficacious weapon of evil should be wrested from them, their editors disdainfully refuse to publish clear explanations of the authentic doctrine of Rome. And yet these are the men that rend the air with their howlings about the obliquities of Jesuit morality, and the dreadful designs of Rome against our social peace!"

We should think that with God's grace, such acts on the part of his fellow-preachers would force the Adover professor into the fold of Rome, if anything would.

N. Y. Freeman's Journal.

It is a mystery how a scholar who writes as Prof. Starbuck, of Andover, has been writing on Catholic subjects for the last few years can remain outside of the Catholic Church. He is following the example of William Cobbet. It is to be hoped that he will not follow it to the end. Let him rather follow Dr. Brownson. Even he hesitated for a time, thinking to convert the world to the Catholic faith and then march triumphantly in with the crowd. But he did not take as long a time as Prof. Starbuck has taken to see the inconsistency of such an enterprise. He soon saw that he needed the Church more than the Church needed him, and that his eternal salva-

tion was at stake. When his great mind and profound learning led him up to this point, he saw that he could not procrastinate with a good conscience, and he hesitated no longer. Had human interests and pride of intellect led him to disregard the time and tide of God's grace he would in all probability have died like Cobbet, an infidel. Prof. Starbuck has, as his writings show, come to a degree of knowledge of the Catholic Church that imposes on him an awful responsibility. It is better to be invincibly ignorant than to know the truth and not live it. It is an admirable thing to stand for fair play for the Church and to rebuke those who, ignorantly or otherwise, misrepresent her, but personally it is vastly more important for the Professor to be a humble member within her fold. She will get on in spite of her enemies. Can he get on without her? That is the vital question for men of Prof. Starbuck's mind and knowledge.

**MYTHICAL CONVERSIONS.**

Every year we receive reports of what the Independent calls the growth of Protestant sentiment among the Catholic clergy in France. It may be generally said that there is no such growth at all. It only exists in the imagination of those ardent American Protestant proselytizers abroad, who have scarcely a bowing acquaintance with truth. They are mentally short-sighted. Occasionally these fellows may capture an unfortunate, who for some reason has been unworthy to fill a sacred office, or some infidel who pretends he was a priest, for the sake of gulling the fanatical seeker after Catholic converts. The Society of Protestant clergymen and laymen, whose object is to take care of priests who have left the Catholic Church, must be seriously humbugged on all sides. Quite as much as were our Boston A.P.A.'s and bigots when they patronized Mrs. Shepherd. She claimed to be an escaped nun, when she never wore the habit of a religious, and was simply a woman who had been in a Catholic reformatory, but who failed to appreciate the efforts made to reclaim her. To return to the so called French movement of Catholic priests toward Protestantism, we are told that there is a great interest among Catholic priests in imbibing Protestant ideas. If this means that priests generally are ignorant of Protestant ideas of belief or action we deny it flatly. They have a greater knowledge of Protestantism than Protestant ministers have concerning Catholicity. Many of the latter make the most astonishing and unpardonable blunders regarding it. The reports of the wholesale conversion of Catholic priests in France seem to be deliberately manufactured, when the makers of them have not been deceived by impostors, to create an impression on this side of the Atlantic. The result desired is

the sending of more funds to support a band of useless missionaries, who, probably, could not find remunerative employment at home.

The McAll mission is another complete farce. Its workers, apparently, believe, because their tracts or leaflets are received with a smile, that they are making a religious impression. The smile is, probably, only one of good-natured tolerance. One might give the same kind of reception to a circular for a quack medicine. The colporteurs are the objects of inward contempt to the French, whose politeness will not allow them to betray outwardly the scorn in which they hold these religious adventurers from another land. A report in an American newspaper says that colporteurs on bicycles are cheered as they pass through French villages distributing religious literature. We used to have in Massachusetts a poor harmless creature named Daniel Pratt. He used to be cheered when he distributed an incoherent mass of stuff in a paper called the Gridiron, of which he was the editor. The comparison need not be extended further than to say that Pratt and the colporteurs have a strong family resemblance. They probably need care at home, for they cannot realize when they are the objects of ridicule, especially to the native French Protestant ministers, who, we are informed, pooh-pooh the McAll movement.—Sacred Heart Review.

A letter has been received from His Grace Archbishop Langevin, saying that he will leave Montreal on the 25th inst.

We are delighted to hear that our dear and venerable friend, Fr. Leduc, O.M.I., is very much better. He seems to have found a specific for his disease, and though he does not hope for a cure, he welcomes the sure and continuous relief.

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Alki	" 26
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Victorian	" 29
Australian	" 30
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North Bound Read up	STATIONS	South Bound Read down
8:30a	Winnipeg	1:00p
8:15a	Portage Jct.	1:11p
7:50a	St. Norbert	1:23p
7:30a	Cartier	1:37p
6:58a	St. Agathe	1:50p
6:45a	Union Point	2:03p
6:25a	St. Morris Plains	2:14p
5:58a	Morris	2:30p
5:28a	St. Jean	2:44p
4:52a	Letellier	3:00p
3:30a	Emerson	3:20p
2:30a	Pembina	3:40p
8:35p	Grand Forks	7:05p
11:40a	Winnipeg Jct.	10:45p
	Duluth	8:00a
	Minneapolis	6:40a
	St. Paul	7:15a
	Chicago	8:55p

**MORRIS-BRANDON BRANCH**

East Bound Read up	STATIONS	W. Bound Read down
8:30a	Winnipeg	1:00p
8:30p	Morris	4:45p
7:35p	Low Farm	2:55p
6:44p	Myrtle	3:25p
6:04p	Roland	3:45p
5:27p	Rosebank	3:58p
4:53p	Miami	4:07p
4:02p	Deserod	4:17p
3:23p	Altamont	4:40p
2:45p	Somerses	4:58p
2:08p	Swan Lake	5:12p
1:35p	Indian Springs	5:20p
1:03p	Maripolis	5:27p
12:32p	Greenway	5:50p
11:56a	Baldur	6:20p
11:02a	Belmont	6:40p
10:20a	Elliot	7:00p
9:46a	Ashdown	7:11p
8:23a	Wawanesa	7:35p
6:54a	Elliots	7:55p
6:29a	Rounthwaite	8:15p
7:45a	Martinville	8:02p
7:00a	Brandon	8:20p

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read d'n	STATIONS	East Bound Read Up
4:45 p.m.	Winnipeg	12:35 p.m.
4:58 p.m.	Portage Junction	12:17 p.m.
5:14 p.m.	St. Charles	11:50 a.m.
5:19 p.m.	Headingley	11:42 a.m.
5:42 p.m.	White Plains	11:17 a.m.
6:06 p.m.	Gravel Pit Spur	10:51 a.m.
6:13 p.m.	La Salle Tank	10:43 a.m.
6:25 p.m.	Oakville	10:25 a.m.
6:47 p.m.	Cartier	10:06 p.m.
7:00 p.m.	Portage la Prairie	9:30 a.m.

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**CALENDAR FOR NEXT WEEK**

**APRIL**

- 24—Second Sunday after Easter. Feast of the Holy Sepulchre. Commemoration of the Good Thief.
- 25, Monday—St. Mark, Evangelist.
- 26, Tuesday—Saints Cletus and Marcellinus, Popes, Martyrs.
- 27, Wednesday—St. Fidelis of Sigmaringen, Martyr.
- 28, Thursday—St. Paul of the Cross, Founder of the Passionists.
- 29, Friday—St. Peter, Martyr.
- 30, Saturday—St. Catherine of Siena, Virgin.

**BRIEFLETS.**

Monsignor Ritchot, Administrator of the Diocese, was in town yesterday.

Oddly enough, it is the conversation with no point to it that bores the quickest.

Rev. Fr. Audemard O.M.I., is rapidly recovering from his recent sharp attack of illness.

A subscriber writes to express gratitude for a favor received through the intercession of St. Antony.

Rev. Fr. Lacombe, O.M.I., has retired to his hermitage at Pincher Creek. He is still, we regret to say, far from well.

A number of Trappist Sisters lately started from their convent of Ubexy in the Vosges, France, to found a house of their order in Japan.

Rev. Fr. Gendreau, O.M.I., did not wait for the military Klondikers due here next week; he left last week for British Columbia where he will await them.

The Red Red River is free of ice from the Norwood to the Louise bridge. What we now need is rain, the weather of late has been too persistently dry and fine.

Last Friday Sister Dugas, superioress of St. Boniface Hospital was besieged by her many friends who had come to wish her a happy feast on her name-day (St. Octavia).

We read in the Canada FREEMAN, of Kingston, that seven out of thirty-one graduates in medicine at Queen's University this year are Catholics. This is more than a fair percentage.

Many thanks to our distant contributor who so kindly translated selections from the French. They will be used in due time. Words of commendation from the same source very welcome.

Rev. Fr. Fayard, O.M.I., reached Winnipeg last Saturday and continued his eastward journey yesterday. He is the delegate of the British Columbia vicariate to the General Chapter, which meets in Paris on the sixteenth of next month.

The distinguished American novelist, Mr. F. Marion Crawford, will deliver two of his celebrated lectures in Selkirk hall on the evenings of Monday and Tuesday the 25th and 26th instant. The subjects are "Early Italian Home Life" and "Pope Leo XIII in the Vatican." In his tour of the States Mr. Crawford has been greeted with large and appreciative audiences. He is a beautiful speaker, and holds the attention of his hearers from the opening to the close. Seats

may be marked off at Barrow-clough's.

Sir Mark Antony Tuite, who died three weeks ago at the age of ninety, was received into the Church one year before his death, at the age of eighty-nine.

On the 28th of March the Holy Father announced at a meeting of the Sacred College that two of the Cardinals created IN PETTO in 1896 were dead.

His Lordship Bishop Legal, O.M.I., after spending a couple of days at St. Boniface and Winnipeg, took the delayed Atlantic express last Saturday, hoping to reach Quebec in time for Cardinal Taschereau's funeral. He was accompanied by Rev. Fr. Merer, O.M.I., the delegate of the vicariate of St. Albert.

The London Tablet, commenting recently on the pro-Semitic attitude of the English papers, and especially the London Times, remarked that M. Blowitz, the Paris correspondent of the Times, was a Jew. It is now said that on the contrary he is a sincere Catholic, and so far from being a mouthpiece of Semitic intriguers, it is noteworthy that in one of his recent letters he roundly declared that the French Jews need not complain of experiencing a touch of persecution in view of what they had helped to inflict on Catholics during the last fifteen years.—PROVIDENCE VISITOR.

**ABOUT THE NON-CATHOLIC CATHOLIC.**

Millard Review.

In discussing some causes of the leakage, which, it is claimed, is beginning to beset the Church in the East, a few of our New England contemporaries charge it largely to the blight of religious indifference now overspreading the land, affecting alike all Christian denominations. The presence of this blight is accounted for variously. A few credit it to the lack of reverence which pervades the columns of the American newspaper. Others charge it upon the drink habit; some assert that it exists because of the continuous desire of the churches for money, while still others claim that it exists because the vast body of the laity is so immersed in money-making that it has come to consider religion merely a side-issue. All assert that while this indifference has well-nigh wrecked Protestantism in the East, it is beginning to invade Catholic circles there and elsewhere.

Of course, in such cases any analysis must be almost wholly speculative. Very probably, however, no small part of the indifference arises from the fact that too few "representative Catholics" possess genuine Catholicity. The assertion may come as a shock; nevertheless it is a fact that we all know Catholics who are punctual in attending Mass, frequenting the sacraments, paying church dues, and such like, whose actions in business life are too often the reverse of Catholic. Too frequently, likewise, we find members who ostensibly are pious Catholics, whose thought-world is as distinctly Protestant as if they lived in Protestant Norway. Our own belief is that the presence of this "thought-atmosphere," as George Eliot calls it, is no small factor in bringing about the religious indifference of which complaint is made. There are, perhaps, unconsciously, to themselves, quite a number of non-Catholic Catholics in every community. The only cure which we can see for this disease, short of the grace of God, is greater earnestness, and a wider diffusion of Catholic thought. In other words, we need more Catholicity in our lives and less pretence before our fellow-men.



When a man gets down flat on his back, so that he has to be carried about like a baby, he finally realizes that he is a sick man. Very frequently he has been a sick man for years, but has recklessly refused to recognize nature's warnings. Severe illness is something that does not strike a man like a flash of lightning. It creeps upon him by degrees, and at every step warns him with a new danger signal. "When a man feels 'out of sorts' or 'knocked out,' or whatever he may call it, he is a sick man. It is time to take warning. Headaches, drowsiness, loss of sleep at night, loss of appetite, nervousness, bad taste in the mouth in the morning, and frightful dreams—all these are warnings of encroaching illness. Dr. Pierce's Golden Medical Discovery creates appetite, cures dyspepsia, stimulates the liver, purifies the blood, quickens the circulation and tones the nerves. It makes rich, red, tissue-building blood. It builds firm flesh, but does not make corpulent people more corpulent. Unlike cod liver oil, it does not make flabby flesh. On the contrary, it tears down and excretes the unhealthy tissues that constitute corpulence, and replaces them with the firm, muscular tissues of good health. It cures 98 per cent. of all cases of consumption. All bronchial, throat and kindred ailments, as lingering coughs, spitting of blood and weak lungs are cured by it. Thousands have testified to its merits. At all medicine stores. It is a dealer's business to give you what you ask for; not to tell you what you want. Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. One 'Pellet' is a gentle laxative, and two a mild cathartic. Druggists sell them, and nothing is 'just as good.'

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