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CURRENT COMMENT

M. Jean Jaures, the leader of the Socialist party in the French Chamber of Deputies, keeps both his elder daughters in one of those very convent schools that he and his followers are persecuting. The explanation given is that his wife is an earnest Catholic with a will of her own. A woman of that kind always minimizes the evils of marriage with a bad Catholic or a Protestant. But God help the children of a mixed marriage or of a vicious father if their mother has no Catholic convictions and no fear of God.

The Vicar General of a neighboring diocese, while paying his own yearly subscription in advance, writes asking us to furnish him with a list of our subscribers in his parish, so that he may extend that list. Reader, go thou and do likewise. There is no better apostolate than that of the truly Catholic press.

Rumor says that representatives of some noble families in Italy recently went to Pius X. to protest against the appointment of a bishop, who, like the Pope himself, was not a nobleman. The Holy Father very properly replied that the origin of the new bishop was none of their business. This recalls the answer once given by a famous priest who was erroneously supposed to be very proud of his aristocratic connections. As he bore a noble name, everybody thought he had no plebeian blood, and one snobbish person suggested that it must be very trying for him to have to deal continually with poor, vulgar, ill-bred people, since he had been brought up among gentlefolk. "Oh," said he, "you are mistaken. Not all my ancestors were gentlefolk. In fact, the two best of them, the two who were better than all the rest put together—my mother and my father's mother—were rank plebeians, the only people in my pedigree who had no coat of arms."

In our editorial page we give a condensed report of a debate on the Public Schools between Mr. Bourke Cockran, the celebrated American orator, and Mr. Schurman, the distinguished Canadian scholar, who is President of Cornell University. Reviewing this debate, our able contemporary, the New York Freeman's Journal, of Dec. 24, thus takes up the only serious objection brought forward by President Schurman.

In the debate on Sunday in New Rochelle on the question, "Should Religious Instruction be given in the Public Schools," President Schurman, of Cornell University, made a very poor showing against the able arguments of Bourke Cockran. To the assertion of the latter that "the State has no right to devote the taxes of those who believe in moral instruction to the support of schools which are agnostic and anti-Christian," it was no answer to say, as President Schurman did, that

"Our educational system must confine itself to imparting the things we believe in common, and it must be left to the parents and the churches to make of religion a vital matter."

Or to tell Catholics that

"If you want the Catechism taught, in the name of heaven why don't you teach it to your children yourself, or have your churches do it."

But this is just what Catholics do. They teach their children the catechism and their Church teaches it, and they don't ask the State to do it. They also teach—that is, the Catholic parochial schools do—"the things we believe in common," viz., the three R's and other secular branches, such as are taught in the public schools. Why should they not be remunerated for doing so out of the taxes they themselves (Catholic citizens) pay for educational purposes? This is a pertinent question, which, apparently, the public school champions either cannot or will not tackle. Catholics pay taxes for education. Catholics

build and maintain schools in which education of the kind for which taxes are levied is given. Why should they not have a share of those taxes in payment for the work of giving such education, the fact of its being given to be determined by State inspection? What is the objection to this? Anti-Catholic bigotry and nothing else.

The Catholic Columbian celebrates the thirtieth anniversary of its existence in a special number, replete with interesting historical sketches and a multitude of fine illustrations. Our Ohio contemporary deserves, what it is getting abundantly, the warmest congratulations of its very many friends and admirers, foremost among whom figures His Eminence Cardinal Gibbons, trusting "that during the coming year the Catholic Columbian will surpass the splendid reputation it has held in the past, and receive on all sides the appreciation it so well deserves." After such praise from so high a quarter our little mite of commendation is hardly necessary. But we distinctly wish to be put on record as rejoicing in the Catholic Columbian's thoroughly Catholic tone, its brave, hopeful and cheerful spirit, its manly advocacy of the soundest views wherever a choice of views is open to the lover of truth, its happy combination of the most practical piety with the most modern literary and scientific culture. In the course of a leading article, full of thankfulness and free from all boasting, the editor thus modestly chronicles his paper's principal achievements and advantages.

But how little is on the debit side of the paper's account and how much is on its credit side, let its very existence for the space of a generation of men stand as proof; let the support of an army of subscribers stand as proof; let the friendship of a host of pastors stand as proof; let its very record of good works accomplished stand as proof; its support of every worthy cause, its defense of Catholic interests, its exposure of the A.P.A., its propaganda for Christian education, its vindication of the Church from the aspersion of apostate calumniators, its labors for safe fraternal insurance, its roll of honor in support of Ireland's struggle for freedom, its critical explanations of Socialism, its stand against the Protestantizing of the Filipinos, its special department for the uplifting of young men, its efforts in the cause of Federation, its encouragement to Catholic literature, its defense of civil and religious liberty, etc., etc.

One of the Catholic Columbian's regular contributors is a host in himself. The weekly letter of Colonel James R. Randall would make the reputation of any paper. When he attacks a subject he is sure to throw fresh light on it, witness, the following comment last week on later and not generally known developments of the Caldwell episode.

Anybody might suppose from the extraordinary efforts made, in the highest quarters, to reconvert the Marquise de Monstiers that the matter was or is of supreme importance. Even the Holy Father has been made an intermediary, under unwise counsel I think. A French Marquis, in Combes' so called Republic, is a kind of opera bouffe individual, especially an old hypocrite of loose morals who boasts of descent from the Crusaders. Like a number of such men, titled and untitled, it may be said that the best of his race have been long underground, while the branch of the family tree is rotten. That the Marquise, as the latest cablegram tells us, turned Protestant to humiliate him, argues that she values this kind of revenge more than her own soul and that she, as the proverbial statement goes, "cut off her nose to spite her face." Had she been a genuine Catholic, her misfortunes, physical and mental, would have instinctively, by the grace of God, been made stepping stones for heaven. But she preserved, even in old age, deafness, disease and loss of wealth, that vanity which led her, in her young womanhood, to marry such a caricature of the Crusaders. She is a spoiled child, when

youth has vanished and petulance becomes a dreadful mocking. The whole course of action toward her since her apostasy has been mistaken and undiplomatic. It is evident that the more spectacular she is made, by our good prelates, the more perverse she becomes, and the more they are discomfited. The way to treat her is just the reverse of what has been done. She should have been admonished that the Church has lost nothing by her departure and that the only loss is her own; that the only celebrity she had, in the world, was the accidental possession of wealth, a moiety of which she bestowed in founding, in part, the Catholic University; that a noted and exemplary Bishop gave her personally all the fame she had; and that, while good people would pray for her restoration to sanity, no Chadwick notoriety would attach to the petitions. Had this been done, in my humble opinion, she would have been in a better frame of mind for cure spiritually. As it is, the spoiled child act is only stimulated to obstinacy and feeds her vanity as an intercontinental sensation. The Marquise never was solidly converted and never will be until she acquire "the queen of virtues," humility. Then again, some people will wonder if such unusual efforts would have been made to bring her back had she not been a Marquise, a presumed great lady, who turns her back on all that constituted her real fame. Had these incidental adjuncts been wanting, would they who dwell "in the seats of the mighty" have gone, as it were, out of their way to placate her and mortify themselves? We think not. So, let her alone. Stop meddling about her. Let her understand that, in the eyes of God, her soul is not one whit more precious than that of the humblest Catholic or person of any creed or none. Once a holy Jesuit priest, in trying to convert a worldly minded and disedifying old man, went to such humiliating extremes that he was told by his superior that, though a Jesuit, there were lawful limits to excessive humiliation. He did contrive to give extreme unction to the senile sinner, of a very dubious quality; but Archbishop Bayley, who was most reluctantly persuaded by wealthy relatives, to make some remarks at the funeral, uttered these terrible words: "I did not know the man personally, whose corpse is here present. If he ever did anything good, I never heard it. If he was converted at all, it was when he was dead to the knees." The family wished no doubt that they had not importuned the prelate to make utterance at the funeral. If a Catholic turns apostate all reasonable means for repentance should, of course, be employed; but if the wanderer prove a spoiled child, resenting petition and grace, out of petulant vanity, he or she should be let severely alone, until the party return to sanity and understands that the supreme loss is individual, and that the Church is often well rid of unwilling members, in the 400 class or on the suburbs of gentility.

Saints are the great need of the present day. The Church was never so well organized as she is now. She over-veers the world with her sodalities and confraternities which do so much to stimulate piety and which ought to result in vigorous Catholic action. But there is perhaps less real holiness than there was in past centuries. And, after all, holiness is what ensures the spiritual life of Catholics. The example of one truly holy man is a tower of strength for an entire nation. Think of what the Cure d'Ars did fifty years ago for the religious life of the French people. Think of the blessed influence in later years of Don Bosco in Italy and throughout the Catholic world. The older generation of Canadian Catholics still cherish the memory of the saintly Bishop Bourget of Montreal, whose ardent love of God radiated in countless blessings over the whole of Canada. Thank God, though saints seem to have become fewer of late years, still we hear of some occasionally who really walk with God. One of these was the late

Father Edward H. Welch, S.J., who died in Washington on the 3rd of December. Among the many tributes to his beloved memory we, who knew him well, are especially pleased with the following from the Ave Maria. "Although a convert to the Church at a time when converts were few and far between, and a member of a wealthy and prominent family, besides being a gifted speaker, a favorite confessor, and a successful teacher, Father Welch's life was so hidden and his bearing so meek that his name rarely appeared in print. But it was on the lips of all who knew him, and ever in benediction and praise. The lives of such men are seldom written and yet perhaps no priest or prelate in this country has done more to promote the glory of God and the salvation of souls than Father Welch."

The difference between such men and the ordinary run of good Catholics is that the former pray and rely chiefly on prayer, while the latter talk and rely chiefly on natural means. In the things of the soul to lead a life of constant union with God in an atmosphere of His divine presence is to do; all other manifestations of human activity belong to the realm of theory. This we take to be the drift of the following extract from a remarkable sermon preached by Bishop Spalding at the recent consecration of the new Coadjutor-Bishop Davis, of Davenport, Ia. "When men turn from knowing to doing they attain the only real understanding, for, in fact, we understand nothing except by doing—by ceaseless doing and striving. It is only by constant practice, by repeated efforts alone, that the workman, the artist, acquires that thorough grasp and mastery of his vocation that constitutes his knowledge of it. And where there is question of religious, vital truth, we do not understand except by making it part of our being,—not by critical inquiry, not by historic research, not by theorizing or dissecting, but by doing! Not every man who professes but he who does the will of the Father, he shall enter the Kingdom; his faith shall never be destroyed."

An announcement was made last Sunday in St. Mary's church which was most welcome to the French speaking members of the parish. A new church in which the sermons will be in French, and to which all French and French Canadians will be referred for parochial ministrations, is to be begun early in the spring, with Rev. Father Portance, O.M.I., as its pastor. Meanwhile there will be in St. Mary's church beginning Sunday after next, a special High Mass for the French congregation at ten o'clock, and an afternoon service at 4 o'clock, with Vespers, sermon and benediction, beginning Sunday next. The announcements that have hitherto been made in French at the 11 o'clock High Mass will henceforth be made exclusively at the ten o'clock Mass. At a large gathering of the clergy on Monday last His Grace the Archbishop of St. Boniface declared that the obligation of parochial membership in the new French parish did not concern those families in which one of the parents is not French.

It is perhaps well to remind our readers, at the beginning of the year, that the earlier they pay their subscription, the better for them and for us. We also take the opportunity to say that no one has a right to complain if all marriages or deaths of Catholics are not noticed in our columns. Few people would expect the daily papers to find out when their friends get married or die; those who expect such notices to appear send them themselves to the papers; this is what they should do for us, if they expect us to publish anything in that line, and we shall always be happy to publish anything sent by our readers. Let them kindly remember that, although this journal gives a great deal of general Catholic news, it has no facilities for collecting local news and can have no such facilities till the Catholic public become more keenly alive to its merits and support it better.

God is just now reading a terrible lesson to the up-to-date apostles of

sanitary methods, which many of them set up as their household gods. On Thursday of this week the most fashionable street in the city, one, too, that is neither long nor crowded at all, was found to have 56 cases of typhoid fever, while this awful scourge—for such it really is this year, with its malignant developments—seems to be comparatively rare in the north end, the poor man's quarter, where sanitary precautions are often of the most primitive type. So great is the panic in Assiniboine avenue that whole families are running away to avoid the disease. Of course doctors and learned microscopists are doing their best to circumvent the typhoid bacillus, but their efforts have as yet proved futile.

Clerical News

Cardinal Richard, Archbishop of Paris, is reported to be gradually sinking under the weight of his years and the trouble that now afflicts the Church in France. He is not the first Archbishop of Paris who has suffered for the faith and who has been punished for fidelity to the principles of liberty, fraternity and equality, which are but empty words on the lips of the men who now hold the power in France.

Archbishop Ryan of Philadelphia is ill. Although his condition is not regarded as serious, he is suffering from an attack of rheumatism and is confined most of the time to his room in the archiepiscopal residence on Logan Square. Only visitors whose business with the Archbishop is urgent are allowed to have audience with him.

The B. A. degree was conferred on the 15th of December, at Cambridge, on Pere Y. M. Le Jehne, O. M. I., D. D., of St. Edmund's House. Early next year he goes to Colombo, Ceylon, to take up the work of teaching at St. Joseph's College.

Rev. Father Garaix, S. J., returned Tuesday last from Port Arthur.

Rev. Father Lee, the zealous pastor of Oakwood, N. D., recently announced to his congregation that a new church would be built there this year. This is an urgent necessity, for the present building is altogether unworthy of so truly Catholic a parish and so devoted a pastor.

Rev. Fathers Fillion and Bourret were in town on Wednesday.

Rev. W. Reynolds, S. J., of St. Boniface College, left last Sunday to attend his father's funeral at Flushing, Long Island, N. Y. The sad news of his father's death came that morning by telegram.

An Apostolate Band has been formed in England, on about the same lines as the now well known Diocesan Band in the United States. Five of the English community (which is known under the title of Our Lady of Compassion) are converts, Fathers Matrin, Chase, Filmer, Grimes and Sharpe. The other two are Fathers Arendtjzen and Vaughan.

Rev. Father Lecocq, O. M. I., of St. Rose du Lac, was in town early this week.

On Monday last some thirty or forty priests sat down to table with His Grace the Archbishop in honor of his name-day, the feast of St. Adelard.

The Very Rev. Father Filas, having lately been appointed Superior General of the Order of St. Basil the Great, leaves Edmonton for Galicia and is expected here this week on his way to Europe.

Rev. Father Maynard, S. J., arrived at St. Boniface College from Montreal on Thursday morning, the chaplain of the college farm.

Persons and Facts

On Monday next, at 8 p. m., the students of St. Boniface College will repeat the French comedy, "Le Grondeur," which was given with such telling effect on the 22nd ult. There will also be good music and some interesting English selections. Entrance 25 cents, reserved seats 50 cents.

The words of the message from the Australasian Catholic Congress to Ireland are: "That the Catholics of Australasia, assembled in public Congress, wish to convey their unanimous sympathies to the Archbishops and Bishops of Ireland and to the leaders of the Irish people in their campaign to obtain the legislative independence of their country and to assert for themselves the rights of Catholics to their University."

Honours have fallen thickly upon Sir Edward Elgar since Christmas last. He has been knighted by the King, doctored by the Universities, and now he is to become the first occupant of a new Chair of Music in the University of Birmingham. Few greater compliments have been paid to musicians than that contained in the stipulation of the donor of the £10,000 for the endowment of the Chair that it should first be occupied by Sir Edward.

One of the features of the Australasian Catholic Congress in Melbourne was a session in which Irish was spoken.

Major Alcee T. Beauregard, one of the most prominent and highly esteemed citizens of San Antonio and a nephew of the famous Gen. Beauregard, died suddenly some days ago. After attending High Mass he started for home, stopping at Mahnek Hotel to await a car, as had been his custom for years. Death came to him while seated in a chair in the hotel lobby.

There has been, since the close of the Spanish-American war, a great awakening at the university of Salamanca in Spain, demonstrated chiefly by a rapid increase in the number of students. This university was founded in 1200, and is one of the oldest educational institutions in Europe. In the 14th century the number of students went as high as 17,000. In 1880 it had been reduced to 200. In the present year there is an attendance of over 900. The university of Salamanca is of especial interest to the Irish students, on account of the seminary, which supplied many of the priests who continued to minister to their countrymen during the penal times, and which is still in existence.

Once when an Irish Catholic soldier in his command lay dying and asked the services of a priest, no priest could easily be found by his non-Catholic comrades, and it seemed the poor fellow would be forced to die unshrined. But in some way the general came to know. Calling a young artilleryman, he mounted him on his own horse and ordered him on a life and death ride of fourteen miles for the nearest Spanish clergyman who could speak English. The priest arrived in time and the poor soldier made his peace with God before he passed beyond the sound of war. Catholics will grant that this action is to the credit of General Miles. It is true in every detail. The young artillery officer wrote an account of it shortly after, and his article, entitled "With Miles in Porto Rico," was published by most of our American Catholic journals. Later Gen. Miles corroborated its statements in a letter to a Catholic editor.

At the celebrated Hospice of St. Bernard, in Switzerland, there arrived lately a splendid piano, the gift of King Edward. The King, accompanied by General Codrington, visited the Hospice in 1868, and then presented a piano to the monks. It has since stood in the principal room, protected by a cover bearing the inscription "Fideliter, fortiter, feliciter." Monks and numerous travelers had thus found musical amusement in the midst of the icy mountains. This year the King learned that the old piano was worn out, and so he sent a new one through the British legation of

Berne. This was with great difficulty taken from Martigny by sledge over the snow-covered mountain roads. The monks received the gift joyously and thankfully.

In the Piazza di Spagna, the centre of the English colony in Rome, the column with the statue of the Blessed Virgin, which was raised when Pope Pius IX promulgated the dogma of the Immaculate Conception, 50 years ago, sparkled with hundreds of electric lights, during the recent illumination of the whole city of Rome on Dec. 8th last.

The Australian Catholic Congress passed the following resolution: "That this Congress, in the name of God and His Church, heartily welcomes the many results of sound scientific truth in our own age; and recognizes in all its triumphs the goodness of Almighty God. This Congress is assured that both theology and human science, when pursued with a single eye and in a reverent spirit, are intended in their several spheres to lighten the path of life for man, and in perfect harmony to reflect the glory of Almighty God."

Last Saturday afternoon Mr. Daniel Smith, provincial factory inspector, met with a serious accident. It seems that, while he was driving south on Main street north, the bolt of one of the shafts broke, causing his horse to run away. With only one of the shafts attached to the cutter, the frightened animal dashed through the subway and turned down Henry avenue to King street and then continued the journey southward.

During its mad career, Mr. Smith was thrown from the cutter and was dragged for a considerable distance but he still retained his hold on the reins. When nearing the corner of James and King streets the horse came to a stop and Mr. Smith was extricated by C. H. Forrester of Le Claire Hall, who drove him to his home on Smith street, where Drs. McKenty and McCalmann attended to him.

On Saturday night the symptoms were so alarming that Rev. Father Cahill was called in to anoint the sufferer. No sooner, however, had Extreme Unction been administered than those alarming symptoms immediately disappeared. At latest accounts, Mr. Smith was doing as well as could be expected in spite of several scalp wounds and the breaking of small bones near the wrist. Prayers are requested for his complete recovery.

The three last days of 1904 were delightfully mild. Cold resumed its sway with the New Year, the thermometer sinking to 15 below on the 2nd; but the cold does not seem to have a firm grip yet, for on Wednesday the mercury rose to 15 above zero.

Pio Centra, the faithful body-servant of Leo XIII. did not long survive his illustrious master to whom he was very much attached. He died on Dec. 17.

Miss Mary Hasselblad, the Swedish-American convert, received the veil from the hands of Cardinal Macchi among the Brigittine nuns on Nov. 25. The ceremony was performed in the church of Santa Brigada, and there the nun will pass her life in strict enclosure. Pope Pius X. sent an autograph benediction to this, the first American member of the community.

Mrs. Constance Mahlman and her daughter, Miss Marie, of Grymes Hill, Tomkinsville, Staten Island, have decided to enter a convent. Mother and daughter will take the veil together in the spring. Mrs. Mahlman has been a resident of Staten Island for many years. Her large estate on Grymes Hill is one of the show places of the island.

The French Normal School of St. Boniface opened last Tuesday with some thirty pupils, two of whom are Sisters of the Holy Cross and two Brothers of the Cross of Jesus from St. Jean Baptiste and St. Pierre. The session will last three months. Inspector Goulet takes all the classes except music, which is under Madame Prieur's direction.

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Obituary

DEATH OF MR. PATRICK CONATY.

Mr. Patrick Conaty, father of the Rt. Rev. Thomas J. Conaty, D. D., Bishop of Los Angeles, Cal., and of Rev. Bernard S. Conaty, rector of the Church of the Sacred Heart, Worcester, Mass. died at the residence of the latter on the evening of Sunday, Dec. 4. He had been seriously ill from Nov. 17, when he sustained a stroke of paralysis. As soon as grave symptoms were noticed Bishop Conaty was summoned, and he was constantly with his father during the last week of the latter's life. It was a happiness inexpressible to the venerable invalid, between whom and his oldest son the closest affection existed. Bishop Conaty, Father Bernard, Miss Conaty and the other members of the family were at his bedside as he passed away.

Mr. Conaty was born in County Cavan, Ireland, in 1823, and was the only son of his parents. At the age of seven he came with them to Taunton, Mass., and during the seven years of their residence there attended the local schools. He returned to Ireland with them in 1844, and in 1846 married Miss Alice Lynch. In 1849 he returned to Taunton, his eldest son, the future bishop, a little child, and here other children were born to him, including the present Father Bernard Conaty.

Two of his sons became priests, and one of these, after a distinguished and nationally influential service, was promoted to the high office of rector of the Catholic University of America, and still later was chosen to be a Bishop of the Church.

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre.

Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

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EVOLUTION AND CHRISTIANITY

[While reprinting the following correspondence which has lately appeared in the Manitoba Free Press, we beg to remind our readers that Dr. Buller is one of the four new University professors chosen last summer by a committee of seven, of which Father Drummond was a member. Dr. Buller is from the University of Birmingham and is about thirty years of age.]

To the Editor of the Free Press.

Sir—I read with much interest a report of the Rev. Father Drummond's exposition of Roman Catholic dogma in last Tuesday's Free Press News Bulletin. He stated that "Men who pretended to great learning had given to the world the theory of evolution, and had supported it by experiments and facts concerning the lower order of animals. But it still remained absolutely impossible to prove that man had arisen from an animal. There were no scientific proofs in favor of the theory and strong proofs against it; and, besides, it was inconsistent with the Christian Faith. Whatever may be the limits of evolution established by science in the future there will always be overwhelming arguments against the theory of the progress of man."

Now, sir, having been a student of biology during the last ten years in various parts of Europe and having a considerable interest in the subject of evolution, I venture to affirm that the position taken up by Father Drummond is one that cannot be maintained by any sound arguments.

In the first place he speaks of those "who pretended to great learning." One must suppose that Father Drummond is here referring to Darwin and Huxley. Those who are acquainted with the work and have read the biographies of these men will know that, whereas they most certainly had the great learning, there was no pretence about it, and that record of more unassuming minds is not to be found in the long annals of the nineteenth century.

Father Drummond said that there are strong proofs that man has not risen from an animal. The hardihood of such a statement creates nothing less than blank astonishment in my mind. Where indeed, are there such proofs of this negation? If Father Drummond will bring them to the light of day and show them to be sound I should be much obliged to him.

I venture to dissent in the strongest way from Father Drummond's assertion that there are "overwhelming arguments against the theory of the progress of man." On the other hand if Father Drummond will turn to the pages of Darwin's "Descent of Man" and Huxley's "Man's Place in Nature," he will find abundant evidence that the exact contrary is the case. To recapitulate this evidence here would take up too much space in your valuable paper.

If one is to accept the theory of evolution at all, it seems quite illogical to stop short in its application at man. The arguments for man's evolution from some "quadrumanal animal of arboreal habits" is just as strong, nay stronger, than the arguments for the evolution of birds from reptiles, or of flowering plants from the lower Cryptogamia. The halfway men who hesitated to accept the theory of evolution for man himself, and were to be found in some numbers twenty years ago, are now, practically, non-existent, and I can only express my sorrow that Father Drummond still holds and teaches their opinions.

If the evolution of man from lower animals is "at variance with Christianity," so much the worse for Christianity. But I am not one of those who is inclined to think that the fullest acceptance and recognition of the theory of evolution will in any way endanger what is of most value in the greatest of all religions.

I have had the pleasure of an introduction to Father Drummond and hope that he will in no way consider this letter to be a personal attack or one directed in any special manner against the Catholic creed. In the interests of truth and as one of the liege men of Natural science I have but counted it my duty to utter a protest against statements, which, I feel convinced, are misleading and therefore inimical to the welfare of the community.

A. H. REGINALD BULLER.

The University of Manitoba, Department of Botany.
December 10.

To the Editor of the Free Press.

Sir—The letter which you published last Saturday from Dr. Buller, recently appointed professor of botany in the University of Manitoba, evidently suggested a reply. Far from considering that letter a personal attack, I am rather pleased at the opportunity it may afford for a fuller explanation of my argument on evolution and the supposedly

infinite future progress of the human race. The report which Dr. Buller quotes from your column, though substantially correct so far as it goes, is very incomplete, since it does not represent more than a small fraction of what I said on this subject in my sermon of the 5th inst.

But before entering upon any argument, I wish to draw attention to the most striking sentence in Dr. Buller's letter. "If the evolution of man," my learned friend wrote, "is at variance with Christianity, so much the worse for Christianity." Without laying undue stress on a phrase thrown off under the nerve-racking influence of "blank astonishment" and "sorrow" at my hardihood by "one of the liege men of Nature" (big N, please) "science," I beg to inform Dr. Buller that the twentieth section of the University Act (consolidated statutes, cap. 63) contains these words: "It shall not be lawful for any member of the council

to do, or cause, or suffer to be done, anything that would render it necessary or advisable, with a view to academical success or distinction, that any person should pursue the study of any materialistic or sceptical system of logic, or mental or moral philosophy." Now, as those who either reject Christianity or apologize it in a metaphor generally drift into materialism, I think I am justified into putting to Dr. Buller a question which will serve, so to speak, to clear the decks for action: My question is simply this: Does Dr. Buller hold the spirituality and immortality of the human soul? Upon his answer to this question will depend my line of argument.

As I have been obliged, through illness to put off this introductory reply for a week, perhaps Dr. Buller might do likewise, and answer my question next Saturday. This would give both of us busy men more time to do justice to a very important subject.

LEWIS DRUMMOND, S.J.
St. Boniface, Dec. 16.

To the Editor of the Free Press.

Sir—In answer to Father Drummond, let me begin by offering him my sympathy in his illness, which, he states, put off his reply to my letter for a week. In accordance with his request, I have delayed a few days before sending you this communication.

In my letter of Dec. 10, I asked Father Drummond to produce his "strong proofs" that man has not descended from a lower animal, and dissented emphatically from his assertion that there are "overwhelming arguments against the theory of the progress of man." I also pointed out how illogical is the position of those who admit evolution for all animals except man.

In replying, Father Drummond has avoided these points, and has raised a number of side issues, which have nothing whatever to do with the facts upon which the theory of evolution is based. Quotations from acts of parliament and an expression of opinion on the mysteries of man's inner life are quite irrelevant in this connection.

The main issue raised in your columns and justly recognized by your correspondent, "H", in his letter on "The Ancestry of Man," is clear enough. Is man descended from a lower animal, or is he not? Biologists have long answered the question in the affirmative, and do not even think the matter open for further discussion among themselves. The conclusion of the biologists, one of the most important of modern science, has, if one may judge by current literature, been also accepted by most educated people who have thought about the subject. Notwithstanding, Father Drummond has taken upon himself the responsibility of stating in public that there is "overwhelming evidence" disproving man's evolution. Of course, Father Drummond may be right, and such men as Darwin, Wallace, Huxley, Romanes, Haeckel and many others, who have spent a great part of their lives in patiently and dispassionately examining at first hand the facts upon which the theory of evolution is based, may be all wrong. Equally wrong may also be the present teachers of biology in the universities of the world and the text books which they use. But until Father Drummond produces his "strong proofs" and his "overwhelming evidence" that his negations were justified I shall be content to express my entire agreement with a statement made by Professor Huxley, as far back as 1876 in a lecture delivered in New York upon "The Demonstrative evidence of evolution," namely, "The whole evidence is in favor of evolution and there is none against it." The collection of a vast mass of further data during the last thirty years has only served to give additional weight to this carefully-formed conclusion.

When I reflect how long the half-way

evolution theory, such as Father Drummond holds, has been discarded in the world of biology and by those who have kept themselves abreast of their time in scientific matters, I am reminded of a passage from a celebrated play:

"What may this mean,
That thou, dead corse, again in complete steel,

Revisit'st thus the glimpses of the moon,
Making night hideous?"

When I came to this up-to-date city of Winnipeg a few months ago, I little expected to meet with the ghost of a long-deceased scientific theory. But such has been the case, and the "dead corse" has afforded me one of the most remarkable of my new experiences.

A. H. REGINALD BULLER.
The University of Manitoba,
The Botanical Department, Dec. 20.

To the Editor of the Free Press.

Sir—Professor Buller, in his letter published by you on December 23rd, says that in my letter of December 16th, which appeared in your evening issue of the 17th and in your morning issue of the 19th, I "avoided" the points he had made and that I "raised a number of side issues, which have nothing whatever to do with the facts upon which the theory of evolution is based." Allow me to say, Sir, that I "avoided" nothing; I simply postponed his points. The words I used prove this. I wrote "Before entering upon any argument, I wish to draw attention to the most striking sentence in Dr. Buller's letter."

And further on I wrote: "I think I am justified in putting to Dr. Buller a question which will serve, so to speak, to clear the decks for action."

Upon his answer to that question will depend my line of argument." Surely these words prove clearly that I had no intention of shirking the questions urged by the learned professor. Neither did I "raise a number of side issues which have nothing whatever to do with the facts upon which the theory of evolution is based." Professor Buller adds that my quotation from an act of parliament and "an expression of opinion on the mysteries of man's inner life are quite irrelevant in this connection." The "number of side issues" is thus reduced to two, and they are not side issues at all. They are, on the contrary, extremely relevant to the main question of the origin of man. The two points I raised are materialism on the one hand, and the spirituality of the human soul on the other. The materialistic view that even man's soul is evolved from brute ancestors is certainly repugnant to the traditions of what has hitherto been a Christian university, and to dismiss a plain, straightforward interrogation bearing directly on the origin of the human soul with the remark that it is an irrelevant "expression of opinion on the mysteries of man's inner life," is a distinct and weak avoidance of the crucial question. Professor Buller does not merely adjourn his reply to my point-blank question; he refuses to give any.

He then proceeds to defend his own position by an appeal to authority. Even if his sweeping assertion were true, that "biologists" that is to say, of course, "all" biologists, "do not think the matter open for further discussion among themselves," this would not be conclusive for the independent thinker, who looks for proofs, not great names nor a popular verdict on what the masses cannot understand. But it is not true that all biologists hold man's descent from a lower animal. In England, perhaps, where the glamor of great names, such as those whom Professor Buller mentions, has more weight with unphilosophical scientists than the cogency of direct proof, there may be a sort of general acceptance of the theory of man's simian descent; but this is not the case in France and Germany. Quatrefage's objections to the theory have never been answered, and Virchow saw no sufficient proofs of man's pithecoïd origin. The five men, whose names are flourished before me as if they ought to make me hide my diminished head, were all materialists and all, except Wallace and perhaps Romanes, remained so till the end. Wallace, after the first illusions of imaginative youth had been dispelled, has become a professed spiritualist. Darwin was quite incapable of close and sustained reasoning. His favorite forms of argument are: "We may infer," "I am doubtfully inclined to believe," "I cannot doubt," "it appears to me almost certain." From a series of "perhapses" his followers, rather than Darwin himself, who is seldom positive about any conclusion, conclude "therefore," which is a process altogether worthy of their mental training. Professor Buller asserts that all these five men "spent a great part of their lives in patiently and dispassionately examining" the facts. Patiently, yes; dispassionately, no, except in the case of Darwin, who, having no grasp

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of any ideals, was necessarily a stranger to all emotion. But Huxley was a passionate hater of Christianity. His biography shows him to have been sadly wanting in sincerity. Now, an insincere man, armed with varied and recondite information, can easily deceive the unwary. The bare assertions of such a man, unsupported by proof, inspire no trust. Even his immediate inferences from observed facts were often at fault, as in the case of his famous "Bathybius," which he discovered, christened and triumphantly proclaimed to the world as "a vast sheet of living matter enveloping the whole earth beneath the seas," and which was soon rejected with derisive laughter by his fellow scientists, who found it to be nothing but a form of the calcium salts of seawater. Haeckel is a bitter foe of all believers in a personal God. His "Riddle of the Universe" is an illogical medley of unproved affirmations, shameless distortions of Theism and Christianity, and shallow sophistry. "These be thy gods," O Buller!

In the face of such worship of materialistic heroes I maintain my right to receive a categorical "yes" or "no," to the question:

Does Professor Buller hold that the soul of man is a spiritual substance? This is no "mystery of the inner life," but a direct inference from elementary psychological data. On this question are based the strongest arguments against man's descent from an anthropoid ape. If Professor Buller again shirks the issue I decline all further discussion.

Ghastly jokes about ghosts and corpses do not strike me with any argumentative force. Even if all Professor Buller's world were against me—which I deny—I should still have more than half the civilized world of independent thinkers on my side. That the opinion of these latter has some weight in the practical world of men is shown by the fact that the Universal Cyclopaedia, published in 1900, deemed it necessary to have two articles on Evolution, one for, the other against. The former appeals vividly to the imagination by accumulating unproved assertions, the latter convinces the intellect by lucid reasoning on well ascertained facts.

As I foresee that Professor Buller may refuse to give a straightforward answer to my question, I will bring this letter to a close by setting myself right with the public on Professor Buller's original presentment of my case. As I said in my letter of December 20, "the report which Dr. Buller quotes from your columns, though substantially correct so far as it goes, is very incomplete, since it does not represent more than a small portion of what I said on this point in my sermon of the 5th inst." That sermon was concerned with original sin. I held that the consequences of original sin were writ large in the history of the human race and that one of the chief reasons why many men did not see this plain writing was the unjustifiable hold evolution has upon their imaginations. The theory of evolution has been applied to spheres in which this application is not warranted by facts. One of these spheres is the supposedly indefinite progress of the human race.

I said that there will always be overwhelming arguments, not "against the theory of the progress of man," as your reporter makes me say, "but against the theory of the indefinite and continual progress of the human race in

all lines of mental and moral perfection." I expressly admitted that there has been progress in many lines, especially in natural science and inventions. But I maintained that history refutes the theory of the continual advance of the entire race in intellectual and moral perfection. History shows that no savage tribe ever became civilized by its own endeavors, unaided by some civilized people; that, until the coming of Christ, religious ideas, except among the Hebrews, instead of improving, grew steadily worse, passing from monotheism to the grossest polytheism, till Pagan Rome worshipped ten thousand gods: that the life of all nations has been a story of early improvement rise to a greater or less eminence, and then decay. While admitting that a certain amount of education was more widespread now than in the past, I held that most of that so-called education was very superficial and that in the higher realms of deep and consecutive thought there was no real, general advance. As to moral perfection, I failed to find it chronicled in the records of our day. On the contrary, I referred to a then very recent article in one of the American magazines, deploring and proving with a wealth of statistics the appalling increase of crime within the last few years in that most "progressive" of nations.

Perhaps this is what Professor Buller would call a logical application of evolution, for "it seems" to him "quite illogical to stop short in its application at man." (Letter of December 10.) But really logic has nothing to do with an unwarranted extension of evolution. Logic is concerned with deductions from facts. If the weight of facts is against extending evolution to man, logic must stop short. What does not stop short but goes blindly ahead, is a love of symmetry, a wish to round out the theory and improve its general appearance. This love and wish spring from the imagination, not from the intellect, and such use of the imagination is certainly not scientific.

LEWIS DRUMMOND, S.J.
St. Boniface, Dec. 31, 1904.

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SATURDAY, JANUARY 7, 1905.

Calendar for Next Week.

JANUARY.

- 8—Sunday within the octave of Epiphany and First Sunday after Epiphany. Anniversary of Archbishop Langevin's election.
- 9—Monday—Third day within the octave.
- 10—Tuesday—Fourth day within the octave.
- 11—Wednesday—Fifth day within the octave. St. Hyginus, Pope, Martyr.
- 12—Thursday—Sixth day within the octave.
- 13—Friday—Octave of the Epiphany.
- 14—Saturday—St. Hilary, Bishop, Doctor.

PUBLIC SCHOOLS AGNOSTIC.

Public Debate between Bourke Cockran and President Schurman of Cornell.

The following report of a public debate in the theatre of New Rochelle, N.Y., is a fine specimen of the contrast between the solid arguments of a learned Catholic and the weak replies and still weaker objections made by the Head of a celebrated American University. To Mr. Bourke Cockran's contention that "the teaching of religion in schools should be encouraged instead of penalized," Mr. Schurman answers nothing. To Mr. Cockran's assertion that the children of the rich do not attend the public schools, but private schools over which the State can exercise no control, Mr. Schurman replies by the single instance of his own children. While agreeing with Mr. Cockran that piety and virtue are the highest things in the world, he most inconsistently relegates their cultivation to the home, where the majority of parents have neither the time nor the character to attend properly to this cultivation, or he throws the responsibility on the church, which can give but one hour a week as against the godless school instruction of more than thirty hours a week. The only plausible argument in President Schurman's speech is the difficulty of adjusting government and municipal awards. But the example of Germany and other countries shows that this difficulty is not greater than those which confront every system of ad valorem taxation. The present public school system is no doubt very convenient, but its convenience is a poor counterpoise to its flagrant injustice. The fact that an audience composed chiefly of Protestants was about evenly divided in its sympathy with either debater proves the superior agency of Mr. Bourke Cockran's plea.

New York, December 19.

Before an audience that filled every available inch of space in the house, the question, "Should Religious Instruction Be Given in the Public Schools?" was debated in the theatre at New Rochelle yesterday afternoon by Congressman Bourke Cockran and President Schurman, of Cornell University. Mr. Cockran took the affirmative. It was evident that the listeners were about evenly divided in sentiment, if one could judge by the applause that was given to the speakers. The audience appeared to be eager to hear both and for nearly three hours scarcely a person left the hall. The contest was under direction of the People's Forum of New Rochelle. On the stage was President Finley of the City College, who presided, and who, at the conclusion of the debate, said he had decided not to give his opinion as to who had the better of the argument. Many other prominent educators were in the audience, also several priests.

Teaching of Religion in the Schools is Penalized.

Congressman Cockran held that civilization was essentially Christian, and that religion was the basis of the moral law. Therefore, the teaching of religion in schools should be encouraged instead of penalized as it is now by

compelling the parents who insist on such instruction for their children to pay double taxes for school purposes. He admitted that the State itself could not teach religion, for that would necessitate the establishment of a State religion, and he himself would be among the first to protest against any partnership of Church and State. He declared that all schools, public, private and denominational, should be put under the inspection of the State, and as long as they conformed to the standard set up they should be paid for the work they did along the lines of secular education without regard to whether they gave religious instruction or not. In his view the public schools were anti-Christian and agnostic, which was an anomaly in a country the majority of whose people were Christians. He said that in democracy the great object was to maintain the liberty of all the people, and that the question, therefore, was how should education be administered so as to promote the best interests of the people.

"The gem of democracy," said the speaker, "is not an American discovery. We do not find it first in the Constitution. It was not first promulgated in the Declaration of Independence. It was proclaimed first on the shores of Galilee when the Saviour declared all men equal in the sight of God. Christ's example can be followed by all men, no matter whether they believe in His divinity or not. The security of democracy must spring from that law on which religion is founded, the moral law that was preached on the side of the Mount.

Strengthens the State

"How then can instruction in the moral law possibly inculcate against the safety of the State? How can it do otherwise than strengthen the foundations upon which it rests? Take my own Church, for instance, What single branch of the doctrine she preaches can be considered hostile to the well-being of the State. You may laugh at the doctrine of penance, but do we all know what it really is?
"We may say that it is unnecessary, but the fact remains that before the words of abolution are pronounced the penitent must place himself in absolute harmony with the moral law. He must make restitution, if restitution is due. If he covets his neighbour's goods or his neighbour's wife, he must purge his soul of that foul desire. How then, can the moral law be harmed by the teaching of this doctrine? How can the Gospel militate against the safety of the State which rests on the moral law? If the body of the people do not obey the law you can't make them obey it by force. A democracy can't exercise force against the majority, because the majority is the government. Security can only be had by developing morality among the citizens. Education by itself is not sufficient to maintain that loyalty to the law which is necessary for orderly, sane and enlightened government.

God is Ignored

"Agnosticism does not deny God; it ignores Him. That is precisely the object of the present system of education in this State. There never was a term more misused than non-sectarianism. True non-sectarianism means the equal treatment of everybody, Gentile and Jew, Christian and Agnostic, and that is the treatment they should get in the matter of schools.

"Our public schools are being discredited on all sides. Every man with any pretension to consequence sends his children to private schools. Our public schools are becoming what are known in other lands as the 'poor schools.'

"If the child of the poor man doesn't go to school, he is pursued by the truant officer and brought back to his class-room. But the child of the rich man never needs to open a book. All he needs to do is to go to a building with the word school painted on the door plate, so far as the State is concerned. The children of the rich, those who are to inherit the great property interests of this country, are being educated outside of the domain of State supervision, and in none of our great cities do the children of the rich attend the public schools. In all my acquaintance, I do not know of one who attends, and I have made it a point to find out how rich people educate their children."

President Schurman's Reply

In replying to Mr. Cockran, Dr. Schurman said that he did not believe that the public schools were anti-Christian, or that they had come to be a reservation for only a part of the community. For his own part, he said, he had four children who had attended the public schools, and he had more children to go. He would not have them

in a private or denominational school, he declared, for the reason that he wanted them to get the thoroughly democratic training which only the American public school could give. Dr. Schurman continued:

"I agree with Mr. Cockran that piety and virtue are the highest things in this world. Great is education, but greater still are reverence and morality. If I differ with him, it is solely in reference to the manner in which instruction is given and to the agents by which that instruction is imparted. Our State is purely a secular institution. While in this country the majority of the people are Christians, our Government is not necessarily a Christian one, for, while most of us believe in Christianity, the State has nothing to do with religion.

"The State is not charged with ministering to these interests or interfering with individual preferences. We have other agencies that teach religion, and the greatest of these are the church and the home. We look to the parents to make religion and morals a vital force as much as they were a thousand years ago. For one I would go so far as to oppose even the reading of the Bible in the schools. I am opposed to it for the benefit of religion as well as for the good of the schools.

"I believe that the influence of our public schools makes towards moral character."

President Schurman then took up Mr. Cockran's ideas of subsidizing parochial and denominational schools, and said that it was at present being tried in England under the Balfour act, but the result was so unsatisfactory that the new Liberal government which was likely to come into power in a short time was pledged to repeal it. The existence of such a large number of denominational schools in this country, supported by persons who also were paying taxes for the support of the public schools, was a remarkable thing, and many felt that they were being unfairly dealt with. "But," said the speaker, "I call attention to the fact that the State provides free schools for all, and that all children of all denominations are welcome to attend them." He added:

"But some people say that we do not want public schools. They say that when their children learn arithmetic they also want them to learn the catechism. Then why do you not teach them at home? You say that you have no time. Then why do you not teach them in your churches? That is what the church is for. Experience shows that a system such as Mr. Cockran advocates will not work. If the State recognizes the existing parochial schools it would have to go further and recognize all others that might spring up. The result would be multiplicity and dissension, while the education of the children would suffer. Leave us with our present schools, and relieve us of this awful spectre which religious zeal and bigotry threaten to bring on us. I appeal not only for this generation, but for generations to come."

DUNS SCOTUS.

There are so many points of resemblance between the following paragraph from the Liverpool Catholic Times and our own comment last week on the same subject that one might be supposed to have been suggested by the other. But a comparison of dates will show this was not possible. The issue of the Catholic Times in which this paragraph occurs is dated December 16th and did not reach us till a couple of days after our last issue was printed. Our great English contemporary confirms our view about the meaning of the surname "Scotus," though it does not draw out that view as fully as we did. Here is the paragraph: In his

Over the tea cups

women exchange many a confidence - They all agree that a hot cup of fragrant Blue Ribbon Tea does them more good than anything else - It has such a pleasant aroma too. Only one best tea - Blue Ribbon's it.

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learned review, at the Marian Congress, in Rome, of the work of the Franciscans in connection with the assertion and defence of the doctrine of the Immaculate Conception, Father David Fleming spoke of Duns Scotus as an Irishman. It is generally admitted that John Scotus Erigena, who resided chiefly at the Court of Charles the Bald, was a native of Ireland; but Duns Scotus is claimed by England, Ireland, and Scotland. In the earlier centuries Ireland undoubtedly was Scotia, and Scotus meant an Irishman; but this great Franciscan Schoolman, wherever born, appears to have been mainly educated in England. Duns Scotus was a scholar whom any country might be proud to claim. He became a fellow of Merton College, Oxford, and greatly distinguished himself in theology, logic, metaphysics, civil and Canon Law, mathematics, natural philosophy and astronomy. When William Varron was removed to Paris, Duns Scotus succeeded him in the Chair of Theology, and his prelections were attended by crowds of auditors. During a visit to Paris he made a powerful defence of the doctrine of the Immaculate Conception in a public disputation, and it was on this occasion that he received the title of the "Subtle Doctor." He subsequently took up his residence in the French capital, and remained there till he was sent by the General of the Order to found a new University: at Cologne. Such was his reputation that he was met outside Cologne by nearly the whole body of the citizens and drawn into the city in a triumphal car."

STARBUCK ON THE PAPACY AND THE RELIGIOUS ORDERS.

(Sacred Heart Review.)

It is often said by Protestants, that it was the mendicant orders which turned the papal Primacy into Supremacy. There is so much of truth in the statement as this, that the mendicant orders, as being immediately dependent on the Pope, and almost entirely exempt from ordinary diocesan control, gave to the papal jurisdiction a peculiarly searching application throughout every nook and corner of the Western Church. Yet, as I have said already, they gained the power of doing this only because the uncontested papal authority was behind them. The first great step towards actuating the immediate papal administration throughout the Church in such a way as to reduce archi-episcopal and primate authority (which had sometimes been semi-papal in extent), had been taken by Gregory VII. almost a hundred and fifty years before these orders existed. Moreover, the Dominicans and Franciscans received their charters from Innocent III., out of a plenitude of administrative activity, almost if not quite as detailed as the present curialistic jurisdiction. The Papacy, which, in the very century of the creation of the Four Orders, overthrew the Hohenstaufen Emperors, was doubtless greatly aided by the friars, but assuredly did not owe its authority to them. It was the fountain, they were the streams.

Our Protestant writers used to treat the Popes, much after the style of our friend the correspondent, as guilty of great arrogance in breaking down episcopal and parochial authority by the large exemptions which they gave to the friars. However, this way of talking is going out of fashion. There is nothing of it in Dr. Alexander Allen's book, incontestably Protestant as he is. Modern historians, Jesopp, Green and the rest, commonly view the "Coming of the Friars" as a great blessing to religion. Then surely it was a great blessing to religion strong enough to secure them unimpeded access throughout the Church, and to break down all restraining barriers against the reviving spiritual tide.

Gioberti, we know, is so largely Liberalistic in his way of viewing things, that, although he lived and died in the priesthood and in the communion of the Church, many will hardly own him for a Catholic. Yet he speaks with great disdain of those who disparage the early Franciscans and Dominicans. He treats these two orders as the founders of a new and permanently higher era of religion, intellectual progress and Christian civilization. Dante, we know, extols them in like manner. If so, the Papacy, in giving the mendicant orders the great impulse which carried them into their place of eminence in the Church, was

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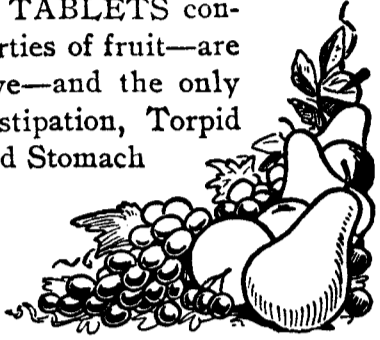
are made. He used fruit juices, but by combining them in a peculiar way, their action on the liver, kidneys, stomach and skin is increased many times.

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so far from having reached a culmination of arrogance, that it rather reached its culmination of pastoral wisdom.

Gregory VII. had already secured the pastorate from falling into the stagnation of an hereditary caste. Yet he could not save it from a certain heaviness and negligence which for awhile involved the secular priesthood, and more or less the elder orders. The Christian people, above all the poor and neglected, longed for the refreshing breath of evangelical zeal and human sympathy which passed over them with the coming of the Friars. And although there ensued times of decline in these orders, as such come over every particular human agency, since St. John's lamentations concerning those churches of Asia which had left their first love, yet no great Christian beginning is abortive.

"The heedless world hath never lost One accent of the Holy Ghost."

By the way, it is a little amusing, in turning over some of our elder Protestant historians, to note their zealous championship of episcopal prerogative against papal encroachments, when we remember that most of the Protestant churches have abolished the Episcopate altogether, and that the Church of England was accused by Dr. Arnold of having the form of episcopal government without the reality. It is true, the present Anglican bishops are much more effective diocesan governors than those of 1830.

It is nice, and it seems to me that it must be good for the health, to have the Church of Rome to fling at, whenever we want to say something spiteful and yet do not want to fall out with our own colleagues. We may be Baptists or Covenanters, and abominate Bishops, yet when we look at the Popes, we are ready to fight for the episcopal order to the last gasp. I suspect though that the Catholic bishops who sat at Trent found themselves a good deal more at ease under the wing of the Pope than if given over into the hands of presbyters broke loose, or of princes who, if the bishops boggled a bit over surrendering their revenues, could write after this style: "Proud prelate, I made you, and if you stick at what I command, I will unfrock you," at the same time interjecting a truly Elizabethan oath, which I do not care to reproduce. To be sure, I rather think that this letter is a fabrication, but it is by no means a bad caricature of the fashion in which this eminent lady could deal with her bishops. Gustavus Vasa treated his in very much the same style. To be sure, the bishops of both countries are now reaping the benefit of a general improvement of manners.

Bishop Potter said lately that the Vatican Council had turned the Bishops into "the Pope's curates." The Roman Catholics, we know, vehemently resent this imputation. They point out that a bishop can delegate his authority, whereas "delegated jurisdiction can not be subdelegated."

However, if it were as Dr. Potter says, I do not know that it would matter much. The Christian multitude are only concerned that the government of the Church should be pure and effective. How the different grades of her ministers stand related to each other is, to the laity, something of no great practical importance.

The learned Germans who treat this topic make it interesting, as so much scholarship would make anything interesting, at least in the hands of a Dollinger; but when we come back to actual life we don't find the world much agitated over such questions. Arthur Hutton, who has not only abandoned Catholicity but apparently Christianity, and who therefore now views matters from a distance, thinks that Protestants have made rather too much ado over the Vatican action. He very sensibly remarks that the relation of the Papacy to the Episcopate is only an affair of domestic polity, and very slightly affects the relation of the Catholic Church to the world, which we have found to be true.

The late Bishop Coxe, of Buffalo, was a worthy gentleman, although when the first Delegate Apostolic came over, Coxe forgot that he was a gentleman, and railed at Archbishop Satolli like a fishwife. Dr. Coxe was greatly grieved in soul over papal usurpations of episcopal prerogative, yet he himself, I understand, insisted that the presbyters of his see were simply his delegates, and ought to hold or resign their tenures at his command. He seems to have made no account of the fact that the Church, for eight centuries, had declared that "parish priests have a proper and ordinary jurisdiction." It appears then that he highly approved of papal, and suprapapal authority, if only it were vested in the diocesans, and only exercised at the expense of the lower orders of the ministry. That the Pope should claim a much more restricted authority over the Bishops themselves, signified that the Church was about to tumble to pieces. This is human nature, but hardly in its most dignified aspect.

We know that the Methodist Church, religiously, and even politically, is perhaps the most influential body in the country. The Baptists, though still more numerous, aim at no political control. One-fourth of our Governors, it seems, are Methodists. A former Congressman has declared that the United States are the appointed inheritance, not of Methodism only, but of the prevailing Methodist Church. In Mr. McKinley's time some declared that it was presumptuous in a Methodist President to disobey a mandate of the Epworth League. Now Methodist Church government is strictly oligarchical, as a Methodist professor has lately been showing me. The Pastor is the root of everything in the congregation; and the Bishop is the root of everything in the Annual Conference. Yet who imagines that Methodist oligarchy is going to overturn American democracy? Nobody.

It would not, if every man and woman in the country became a Methodist. The two forms of government have entirely different applications.

In like manner Catholic Church government is monarchical; yet it no more threatens political democracy now than it did in 1300, when the favorite city of the Church was democratic Florence, and when her special blessing rested on the democratic mountaineers of Switzerland.

CHARLES C. STARBUCK, Andover, Mass.

IRISH COUNTESS TO COME.

The Countess of Limerick is going on a tour in America for three months, starting in February. She will play at concerts all over the United States for the purpose of raising money to endow and build a musical college in Dublin, which will bring music into the homes of the people and where pupils can be trained for the musical profession.

EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.

Rev. W. A. Goebel, of St. Patrick's Church, Ripon, Wis., says:

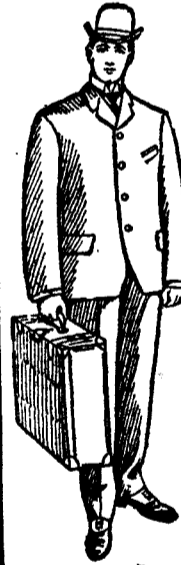
The workings and peculiar organization of the Roman Catholic Church keeps its clergy in closer contact with all its members, both good and wayward, than any other denomination. This fact has caused me, like other priests, to deal practically with the distress, privation and misery so often seen in the home where an individual passion for drink prevails.

Exhortations, temperance pledges, fake cures I have found ineffectual, and after much trial and experiment with remedies and cures I concede but one worthy of notice, viz.: Dr. Leslie E. Keeley's. It is impossible for any man to estimate the amount of good resulting from this treatment. A relapse may occur, but it is so seldom that were it less frequent Keeley's Cure might be styled "infallible."

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TIME TABLES

Canadian Pacific

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

Canadian Northern

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

Austin Notes

I know a pretty, quiet, little town some ninety miles from Winnipeg on the main line of the C.P.R. Its name is as ancient as Britain's great Apostle and several of its 250 inhabitants are sons of merry Old England. It is called Austin. A visit paid to it on Christmas eve, dear reader, would have enabled you to make the acquaintance of our worthy flourishing congregation. The little church offered an impressive scene. Quite a score of devoted spontaneous workers were at hand, planning the most effective use to be made of the decoration provided by our thoughtful committee that this Christmas might be exceptionally attractive and let us say it without fear of contradiction, success has crowned their zeal. Before sunset twigs of spruce, wreaths and flowers, transparencies in the windows, a simple, but devotional crib gave to the little chapel an air of fete and grandeur that could scarcely have been surpassed by the best organized altar societies. At four o'clock a final choir practice was held, and it was clear that the musical talent of the singers was not inferior to their taste for decorating.

Lady Moon soon made her appearance early in the night that proved an ideal night, fair bright silvery weather and good roads invited the flocks of joyous people to midnight Mass; the attendance could scarcely have been better. Punctually at midnight the solemn High Mass was celebrated by Rev. Father Decoene, Brandon, Redemptorist. After the gospel, the zealous missionary described how the whole Catholic world was worshipping the new-born Babe of Bethlehem, and begged the faithful to join by making their Christmas Communion the most fervent of their lives. He urged the Catholic parents to ask for their children, piety and religious vocations. The usual wishes of the season ended the substantial and impressive discourse. Mrs. A. Walker acted as leader of the choir and organist. Her skilful leadership and accompaniment only reassured us that the Austin church possesses in the late directress of the Hern Bay Catholic church (England) a more than ordinary talented musician. Under her guidance the ladies and gentleman of the choir did splendid execution of Bordek's Mass in F.

After the communion of the Priest a ceremony took place that gave a delightful and angelical feature to our Christmas service, the eldest son of Mr. John McFarlane, an energetic member of our committee, for the first time made of his breast a living tabernacle for the infant Jesus.

At noon the missionary was the guest of our esteemed station agent, Mr. Steel. Though comparatively recent members of our congregation, the families Steel and Crettie have distinguished themselves by their zeal and interest in the mission. After the nicest reception, Mrs. Steel and Mrs. Crettie presented their pastor with valuable Christmas gifts.

In the afternoon the usual service, comprising recitation of the Rosary and Benediction, brought a day of spiritual and material rejoicing to a pious close, while the faithful returned home like the shepherds of Bethlehem, praising and glorifying God for all they had seen and heard.

The Misses Violet McFarlane, Lucy Vavasour and Christina Speed, boarders of St. Michael's convent, Brandon, are at their parents enjoying Christmas holidays. Their very presence here is the best advertisement the sisters of our Lady of the Missions could wish for, since their excellent behaviour is a palpable proof to all, of the first-class training young ladies, both Catholic and of other denominations, receive in that up-to-date institution.—A Member of the congregation.

Lethbridge Notes

Last Christmas eve was a very busy day for Rev. Father Paul Kulawy, O. M. I. In the morning and especially in the afternoon and evening until midnight the Rev. Father was hearing confessions, the number of which was on this day about 130. Most of these confessions were in English, but there were also a great many in Slavish and French and some in Italian, Hungarian, Polish and German. At mid-

night mass the church was crowded to the doors. The altar was resplendent with candles and natural flowers from Father Van Tighen's conservatory. The sermon was delivered by Rev. Father Kulawy in English, Slavish and Italian.

On the 26th, in the afternoon, there was a Christmas-tree entertainment for the school-children. The school consists of a mixture of all nationalities. The pupils are English, Slavish, French, Italians, Hungarian, Polish, Isthmian, German, Flemish and even a son of the Celestial Empire is there. We are fortunate to possess a first-class school-staff of experienced teachers called, "the Faithful Companions of Jesus." There are 160 pupils in the roll. There is also a boarding school for young ladies. Under the guidance of our teachers the children of the different foreign nationalities are acquiring the English language very quickly. Among those advanced last summer by the Board of Education at Regina for passing public-school leaving, was also a Slavish girl, 16 years old.

Jos. Murphy.
Lethbridge, Alta. Dec. 30th 1904.

THE OPENING OF THE CHURCH OF THE GUARDIAN ANGELS.

Sunday the 18th was the occasion of much rejoicing to the faithful of Oak Nook, Man., for on that date, they celebrated the opening of their neat little church, dedicated under the name of the Church of the Guardian Angels. Holy Mass was celebrated by the Rev. Father Houle, of Makinak who also preached a very appropriate sermon for the occasion. The origin of the building of this church may be of interest, as it illustrates what can be done by perseverance in a good cause, for it is the first church of any denomination in the settlement and therefore an object lesson to dissenters. Three years ago less than four families met in the house of one of their number for the privilege of hearing Mass and receiving the sacrament for the first time in the settlement. Before leaving for their homes realizing their need of spiritual instruction for their growing children and the dangers they were under of falling away from their faith and practices of Catholicity and being drawn into other churches by friends of other denominations, also their own spiritual needs, they determined to build a church, and run the risk of getting served with a priest at regular periods as time went on. There were many difficulties to encounter, for they were newly settled and all struggling financially. However, they made a start, went to the neighboring mountains cut logs, got them sawn into lumber, selected a site for their church and commenced building, their progress was slow but sure, and the outcome is the present neat little church, plastered walls and ceiled with pine, well-finished throughout. Almighty God was surely with them, for they received from time to time unexpected favors, to help along the good work and today the church is practically clear of debt.

Catholic farmers (English speaking) meditating making a home in the Dauphin district, might do well to locate in the Clear View district close to the Oak Nook church. There are a few good chances yet open, for good land near church, and they may be sure of a hearty welcome and every help to locate, by any of the Catholics of this district.

St. Rose Notes.

Christmas has come and gone and our beautiful church was never more beautiful than at Midnight Mass, the choir also surpassed itself and had able assistance from the village band. There was general Communion as usual; we thought when later in the day we drove through the gathering shades of evening and watched the stars, singly and then in crowds, come out in the blue sky and around in the distance lay the snow-covered roofs of this privileged people, we thought what blessings would descend upon these homes, where the honored Guest was Our Divine Lord Himself reposing in the happy hearts of fathers, mothers and children.

But joy is only a bird of passage in this world, his nest is in heaven and the Glorias which heralded the birth of the Divine Infant have hardly ceased from ringing in our ears when already the shadow of the cross falls upon Him; no matter, at Christmas, at Easter, in all joyous times as in all sorrowful ones he is always there

upon the cross, He never comes down, He never seems to rest from suffering; each generation crucifies Him afresh.

Just before the last bells chimed for Midnight Mass two of our good Sisters were summoned to the deathbed of a poor exile from France, dying all alone in a strange land, with no friend nearer than the 8 miles which separated her from the convent; they cheerfully set out on their long cold drive, leaving the warmly lighted church and happy hope of Communion; in going thus, they were doing something for their dear Lord, serving Him in the person of His poor. Had they remained to pray, He would have been doing something for them but obedience is better than sacrifice. This put me in mind of "The Vision Beautiful" so tenderly described by Longfellow; you all know it—how our Saviour appeared once to a monk in his cell, came to visit him as it were, and just then the door-bell of the monastery rang and he was porter and he had to go, but a moment he paused, not liking to leave his Divine Lord, then swiftly went, following the call of duty. When he returned what was his delight to see our Lord still there Who smiled on him and said: "If thou hadst stayed I must have gone."

It is a source of edification in this place to see how self-sacrificing and devoted our "Sisters of the Missions" are in their attendance on the sick, the dying and the dead without any return but our gratitude; for many days they had gone to minister to this poor French lady by bitter cold and heavy roads, often trusting to the grain haulers to bring them home, when on their return from Makinak they passed near by the humble abode of poverty and abandonment. Not long since their kindly offices were gratefully received by the family of Mr. Prefontaine, who came from his home at St. Eustache to die amongst his dear ones here and was here interred, being followed to the grave by his two sons, Mr. J. Prefontaine, M. P. P., and Mr. B. Prefontaine, his sons-in-law Messrs H. and E. Houde and numerous friends, his gentle spirit passed away in the peace of the Lord, in which he had lived, beloved and lamented by all.

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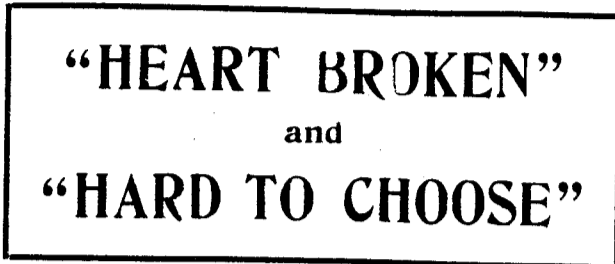
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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

Quick Reference Map of The Dominion of Canada

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The map of the Dominion of Canada will fill a long felt want. It has been prepared specially for the Family Herald and Weekly Star, and is right up-to-date. It is printed on a sheet 22 x 28 inches, each province in a different color; it shows the adjacent portions of the United States, the exact location of the towns, villages, etc., all railroad routes, including the new G. T. Pacific. It gives the population according to the very latest census, of all small and large places in Canada. With the Dominion maps will be enlarged provincial maps, that appeal to subscribers in each province, as follows:

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Northwest Review

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

Says Paulus in a low voice to Dion, "You have high credit with the emperor, illustrious Athenian; and surely if you were to tell him the whole case, he would interfere to check the cruelty of this man, this Tiberius."

"What, Augustus do this for a slave?" replied Dion mournfully. "The emperor would not, and by the laws could not, interfere with Vedius Pollio, or any private knight, in the treatment or government of his slaves, who are deemed to be the absolute property property of their respective lords; what chance, then, that he should meddle, or, if he meddled, that he should successfully meddle, with Tiberius Caesar on behalf of an offending mance? And this too for the sake, remember, of a low-born girl? Women are accounted void of deathless souls, my friend, even by some who suspect that men may be immortal. By astuteness, by beauty, not beautifully employed, and, above all, by the effect of habit, imperceptible as a plant in its growth, stealthy as the prehensile ivy, some few individual women, and Julia, Augustus's daughter, have acquired great accidental power. But to lay down the principle that the slightest trouble should be taken for these slaves, would in this Roman world raise a symphony of derision as musical as the cry of the Thesalian hounds when their game is afoot."

Paulus, buried in thought, stole a look full of pity toward the further end of the apartment. "Slaves, women, laws, gladiators," he muttered, "and brute power prevalent as a god. Every day, noble Athenian, I learn something which fills me with hatred and scorn for the system amid which we are living." He then told Dion the story of Thellus and Alba; he next laid before him the exact circumstances of Benigna and Claudius; relating what had occurred that very morning, and by no means omitting the strange and wonder-fraught conversation at the door of the palace, after which he added:

"I declare to you solemnly—but then I am no more than an un-instructed youth, having neither your natural gifts nor your acquired knowledge—I never heard anything more enchanting, more exalted, more consoling, and to my poor mind more reasonable, or more probable, than that some god is quickly to come down from heaven and reform and control this abominable world. Why do I say probable? Because it would be godlike to do it. I would ask nothing better, therefore, than to be allowed to join you and go with you all over the world; searching and well weighing whatever evidences and signs may be accessible to man's righteously discontented and justly wrathful industry in such a task; and I would be in your company when you explored and decided whether this sublime dream, this noble, generous, compensating hope, this grand and surely divine tradition, be a truth, or, as me! ah me! nothing but a vain poem of the future—a beautiful promise never to be realized, the specious mockery of some cruel muse."

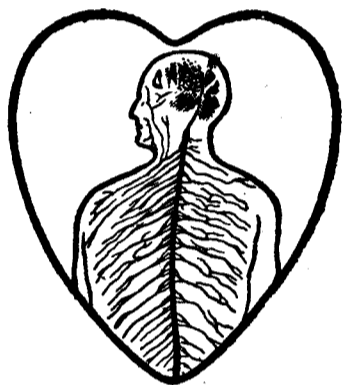
Dion's blue eyes kindled and burned, but he remained silent.

"In the meantime, listen further," added Paulus. "What would the divine being who is thus expected, were he in this room, deem of this transaction before our eyes? You have heard the steward's account of the horse Sejanus; you have heard Claudius's allusion to Vedius Pollio's lampreys. Now, you are a wise, witty, and eloquent person, and you can correct me if I say wrong—in what is the man whom the horse Sejanus, for instance, throws and tears to pieces better than the horse? In what is the man whom the lampreys are better than the man, if mere power be a thing more to be esteemed and honored than what is right, and just, and honorable, and estimable; for the lampreys and the horse possess the greater might, most indubitably, in the

cases mentioned. The elephant is stronger than we, the hound is swifter, the raven lives much longer. Either the mere power to do a thing deserves my esteem more than any other object or consideration, and therefore whoever can trample down his fellowmen, and gratify all his brutal instincts at the expense of their lives, their safety, their happiness, their reasonable free-will, is more estimable than he who is just, truthful, kind, generous, and noble—either, I say, the man who is strong against his fellows is more good than he who is good—and the words justice, right, gentleness, humanity, honor, keeping faith in promises, pity for poor little women who are oppressed and brutally used, virtue, and such noises made by my tongue against my palate, express nothing which can be understood, nothing in which any mind can find any meaning—either, I again say, the lampreys and the Sejan horse

(To be continued.)

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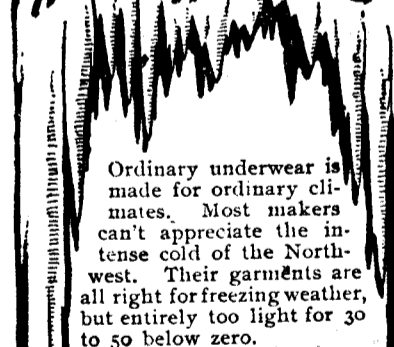
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CONTRAST BETWEEN "ARMIES."

Commenting on the oft-repeated ultra Protestant suggestion of "too many priests" in Ireland, a writer in the Dublin Leader gives some figures presenting an interesting contrast between the number of priests and Protestant ministers, in proportion to the Catholic and Protestant populations. He says:

"As I am dealing with population, I may as well, once for all, get rid of a pharisaical scandal which our critics take from what they call the awful army of priests in Ireland. There are 3,542 priests in Ireland, for 3,301,661 Catholics; that is, 1 for every 934. And if we deduct members of Religious Orders and priests engaged in teaching, there remain 2,714; that is 1 for every 1,206." That is the Catholic side of the contrast; then comes the Protestant.

"Considering the cry they raise about the army of priests, and considering moreover that, whilst a priest's duty is every day and any hour of the day or night, the parson (Protestant clergyman) is wanted usually only for an hour or two on Sunday, one would be inclined to think that there are only a few scattered parsons to be found in the country. But what do I find? According to the Irish (Protestant) Church Directory, there were 1,724 parsons in Ireland, in 1903, for 581,089 Protestants; that is 1 for every 331. Hence, setting aside all consideration as to hearing confessions and various other duties of the Catholic Church which require proportionately many more priests than parsons, if the priests in Ireland were proportionate to the actual number of parsons, they should be about 10,000 in all, and if the parsons were in proportion to the actual number of priests they should be only about 600 in all. But there are 1,724; and if we suppose that 1,000 of them are married, and that each has a family of about five, we have in all about 6,000 inhabitants of the Protestant Episcopal palaces and of the globe houses of Ireland. There are 800 Presbyterian ministers for 443,276 Presbyterians; that is 1 for every 554; there are 250 Methodist ministers for 62,000 Methodists; that is 1 for every 248. Let us set down 250 more ministers for other Protestant sects. And if we count in the families of the married ministers and add them to those of the other bishops and parsons, we arrive at a grand total of about 11,000 of the tribe of Levi, out of the 1,086,371 Protestants of all sorts in the country."

From these figures it appears that "the army" of Protestant clergy in Ireland is, proportionally to respective adherents, nearly five times larger than that of the Catholic clergy. But the Protestants are in a good position to maintain their big "army," having in their treasury as an endowment fund the millions of money they received by way of compensation under the Gladstone Disestablishment Act of 1870, said millions having, it may be added, been derived from the real estate and other property of the Catholic Church confiscated at the time of the "blessed Reformation."—N. Y. Freeman's Journal.

A SLIP OF THE PEN.

Editor Freeman's Journal:

In the English text of the Pope's recent Allocution there occurs a regrettable slip of the pen on the part of the translator. The well-known stereotyped French phrase, "La Religion Catholique, Apostolique et Romaine," is made to read "The Roman Catholic Apostolic Religion."

The French language does not lend itself to such plain tampering with the one creedal and official name of the Church. French catechisms invariably call the Church by her genuine name and say "the Catholic Church, l'Eglise Catholique;" and, after thus using the official name of the Church, add (sometimes) the epithets "Apostolic and Roman," thus, l'Eglise catholique apostolique et romaine; they never say "l'Eglise romaine catholique." Thus, also, the phrase borrowed from the French Concordat reads, "la religion catholique, apostolique et romaine," which should be translated; "The Catholic Religion, Apostolic and Roman," not "The Roman Catholic, Apostolic Religion."

The same glaring mistranslation is noticeable in Father Duvivier's work recently translated into English. There the original Latin words, "Catholica, apostolica, romana," are transposed and mistranslated, "The Roman Catholic Apostolic Church," instead of "The Catholic Church, Apostolic and Roman."

Intellectual feather-weights alone will regard the name of the Church as a mere hobby, a mere question of words, mere hobby, a mere question of words, dogma, as remarked by such profound thinkers as Balmes and de Maistre, not to mention S. Augustin and Newman.

1. The Catholic name enjoys the official recognition of the Church, and is her creedal, official name; the Roman-Catholic "nickname" (as it is most properly called by Archbishop Flood) enjoys no such recognition and is not the official name of the Church. How, then, can any one put on a level with the official name of the Church a name not in any least way recognized by her, but, on the contrary, repudiated, extra-judicially, by the Fathers of the Vatican Council?

2. The name "Catholic" alone is both a divine and a miraculous mark of the true Church, according to S. Augustin, S. Pacian, the Council of Trent, etc., while the Roman Catholic "nickname" is absolutely nothing of the kind.

3. The Catholic name alone affirms the absolute, branchless Catholicity of the Church against the heresy of the branch theory; the Roman Catholic "nickname" utterly fails to affirm and express such absolute, branchless Catholicity, and, on the contrary, lends itself naturally to the heresy of a fictitious three-branched Catholic Church, viz., the Anglican, the Greek and the Roman Catholic Church!

The able Jesuit writer, Father Coppens, saw this evil so plainly that, in his recent "Manual of Religious Instruction," he follows the example of the Fathers of the Vatican Council repudiates the "nickname" Roman Catholic, if not explicitly, as they did, at least practically.

On the other hand, look at the most insidious anti-Catholic publications, viz., The Literary Digest, and you will see that they make it their bounden duty never to call the Church "the Catholic Church" and her children "Catholics," but invariably use the sectarian shibboleth, "Roman Catholic," fifty times in the same page if necessary. Nay, though it is confessedly "the province of a dictionary to record usage," yet Funk & Wagnall's Standard Dictionary, in the face and in the teeth of universal usage, dares to pervert the meaning attached to the name "Catholic" by the whole civilized world.

The dual term, "Roman Catholic," has been officially, though very seldom, applied to the local See of Rome; never has it been officially applied to the Church at large, whose name shall eternally remain "The Catholic Church." For the rest, Pius V., Pius IX. and the Council of the Vatican point out of the way to emphasize the Roman headship of the Church without mutilating and tampering with her divine miraculous name and mark, which alone expresses her branchless catholicity. All we have to do is to say, "The Catholic Church, Apostolic and Roman: Sancta Catholica, Apostolica, Romana Ecclesia, or Sancta Ecclesia Catholica, Apostolica, Romana." "CATHOLICUS."

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SCIENCE AND BIOLOGY.

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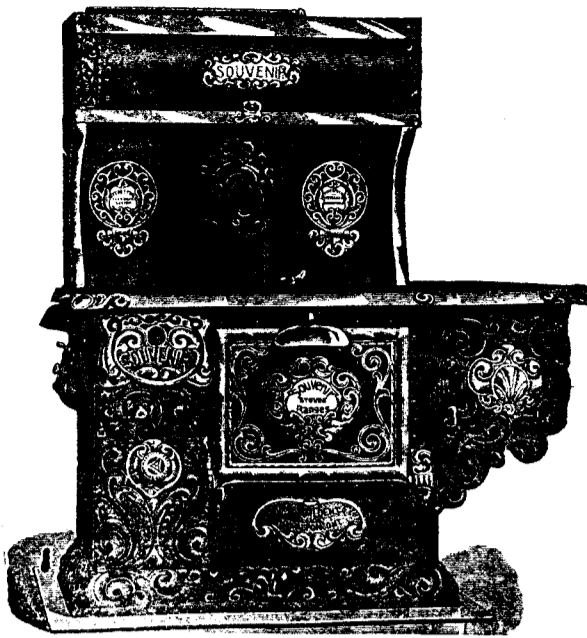
"My father," said Susie, "is the brightest lawyer in town."

"I don't care," retorted Lottie, "my uncle's the best doctor."

"I've got a brother in the eighth grade, and studies algebra."

"Huh! That's nothing," crowed Lottie, triumphantly. "My sister is in the High School, and takes sarcastic science, and bigology, too."

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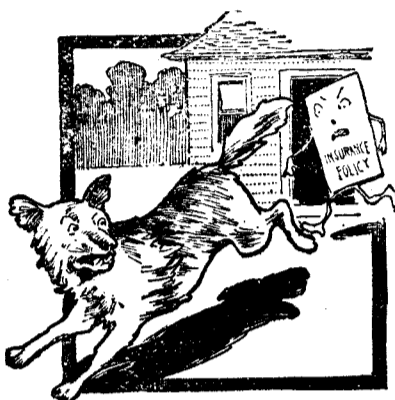
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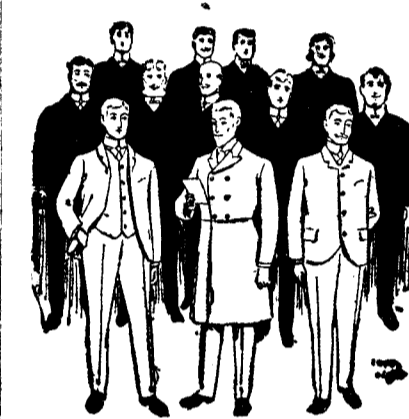
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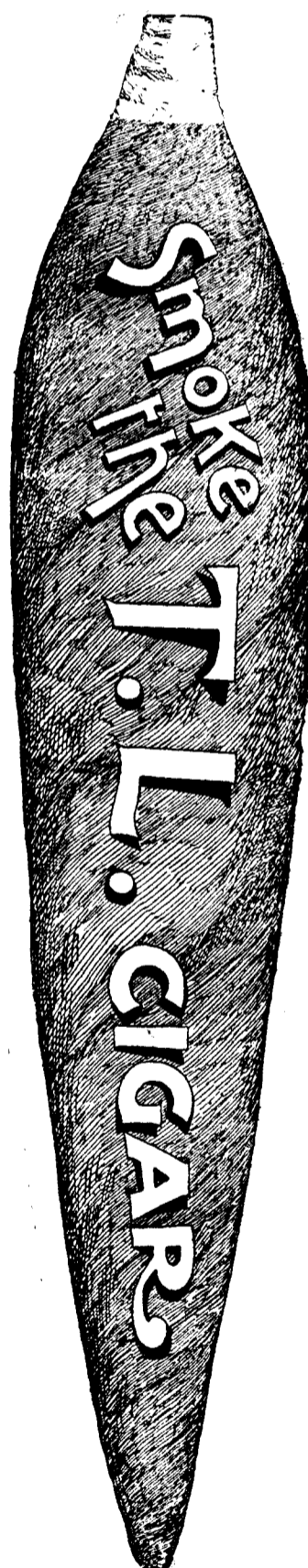
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