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NOTICE.

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The editor will always gladly receive (1
ARTICLES on (atholic matters, matters of
general or local importance, even political
if not of a PARTY character. (2) LETTERS on
similar subjects, whether conveying or asking information or controversial. (3.) NE VS
NOTES, especially such as are of a 'atholic
character, from every district in North
Western Oniario, Manitoba, the Territoria
and British (olumbia. (4.) NoTES of the
proceedings of every Catholic Society
throughout the city or country. Such notes
will prove of much benefit to the society
hemselves by making their work known to
he public

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J Dermody.

DEAP SIR,—I see by the last issue of the RORTHWEST REVIEW that you have been intrusted by the directors of the journal with he management of the same, "the company for the present retaining charge of the ediorial columns."

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain within the limits of Manitoba and the Northwest Territories. I hope that you will obtain
a remunerative success. It is enough that
the editors do their work gratuitously, it cannot be expected that the material part of the
publication should remain without remuneration. I therefore strongly recommend to
all Catholics under my jurisdiction to give a
liberal support to the Northwest Review.
It has fully my approval, though, of course, I
cannot be responsible for every word contained in it. The editors write as they think
proper, they are at full liberty to say what
they wish and in the way they like best.
The sol- control I can claim is over the principles they express and I have no hesitition
instating that the principles announced by
them are sound and ought to be endorsed by
every sound Catholic in this country.

I therefore consider that you enter a good
work and I pray to God that He will bless
you in its accomplishment.

I remain Yours all devoted in Christ, †ALEX. ARCHBISHOP OF ST. BONIFACE

The Morthwest Review

WEDNESDAY, OCTOBER, 24.

EDITORIAL NOTES.

Margaret Shepherd now appears in new role. She has taken to the stage. Fathers of Confederation, shed his port an educational system which he with human beings! of herself and her troupe:

Tried Shepherd's life. fully on a certain class of the community. Mrs. Shepherd as an actress is a failure. She possesses no dramatic talent whatridiculous barnstormer. The play is person who sits it out will certainly be of the mobs that very occasionally distried as by fire."

of the mobs that very occasionally disgrace that "Queen City." without a redeeming feature. Anv

Some Catholic paper are proposing a Catholic Protective Association, a C. P. A., in opposition to the P. P. A. There is no necessity for such an organization the G. P. A. is good enough for all loyal citizens-that is the Government Protective crushing force of the following tive Association. The constitution and quotation from a recent letter addressed by-laws of that old association are ample

protection for all good citizens. It is only the reprobate class that have to resort to such methods of self-protection. They know their deeds are evil, and dread the consequence. But from evil cometh good, the action of the A. to pay the school tax. By forcing him to P. A. has advanced the interest of the Catholic Church at least 20 years. Protestants who knew nothing of the soundness of her benign doctrine, are in every case favorably impressed there. with. We believe from all the indications that there will be a great influx of sincere non-Catholics into the church during the next ten years, and that she will be but the manifest dishonesty of the Triincreased to double her present number.

P. P. A-ism contrary to its exectations has given this exodus the impulse.

There seem to be on foot many movements towards the establishing and furthering of charitable institutions in Winnipeg. All or nearly all are connected with some local church, and those who are compelled to seek aid from them are expected to share in the services of that particular church. How different is our St. Vincent de Paul society. Its doors are open to all regardless of creed for its object in very truth is "sweet charity," And honor to whom honor is due, St. Vincent de Paul Society is the only one which covers in its scope the Protestant and the Catholic the Infidel and the Jew.

THE MCGEE STATUE. Our contemporary the Catholic Register, made a suggestion, in a recent issue. in favor of a statue in Toronto to the tax. the sentiments expressed by our contemporary, so far as the statue is schools would then be enabled to do so; the honor. In the first place Mr. McGee was never a representative of Ontario, nor was his career in any way provincial. Whether we view him as poet, historian, orator, or statesman, he is national and not provincial. When Ontario and Quebec were creating that "Deadlock," which Goldwin Smith says was the father of confederation, the Hor. must be sent at one time.

-gents wanted to Canvi ss for the Northst Review, in every town in the Northst. Write for terms.

- The North of a statesman saw the difficulty and its remedy in confederation. If, in after years. Sir John A. Macdonald and George Brown, the two great champions of the parties that caused the "deadlock" mentioned by Goldwin Smith, came to view with approval that plan of confederation, years before advocated by Thomas D'Arcy McGee, the statesman deserving the greatest credit was certainly the man who first proposed and advocated it, and not they who, to settle their differences, adopted it. To Thomas D'Arcy McGee, then, primarily belongs the honor of confederation. He is, par excellence, the oldest father of confederation, because it was the child of his statesmanly genius. It is true that its adaption was brought about by Sir John A. Macdonald and George Brown out of pure motives of patriotism and because

their race and religious animosities were not advancing the best interests of the country; nevertheless, to Thomas D'Arcy McGee belongs, in a great measure, the fact that we have a national life in Canada. To him belongs the honor of first conceiving a plan by which all the provinces of Canada were welded into one great confederacy. It is a shame that one who did so much for the future harpiness and prosperity of Canada should not have a statue erected to comfor the love and gratitude of all loyal

If the story is true ever been the fate of Irishmen not to be where he gave up his life in testimony of the love and devotion which he bore ever. Her leading man, Martin her. In Ottawa such a statue will speak Cheworth, can only be described as a to the nation; in Toronto it might receive little respect at the hands of some

MR. GOLDWIN SMITH AND THE SCHOOL TAX.

The Winnipeg Tribune had, in its issue of the 4th inst, a long and labored article, in which it tried to explain away to it, by Mr. Goldwin Smith, on the school question in Manitoba:

"You may say," he writes, "let the man who conscientiously dissents from our system set up a voluntary school for himself. But then you could hardly justity yourself in compelling him also pay the tax you take from him the means of maintaining his voluntary school, besides doing violence to his principles by making him support an educational system which he disapproves.

How does the Tribune meet this manifestly just argument of Goldwin Smith? The quotation is rather long, bune justifies us in giving it to our readers. It says:

the passage we have quoted are not at all free from question. It is not at all of Quebec, who follow him and clear that the Roman Catholic air clear that the Roman Catholic disaproves non-sectarian public schools for non-Roman Catholic children, except in the same way that he disapproves our whole fabric of state as not being sanctified by union with "the church" and as not union with "the church" and as not being under "the church's" guidance, in legislative and executive action affecting morals and religion. And if he is to be exempted from taxes in support of all public institutions which do not conform themselves to the teachings of his church he must, in a non-Roman Catholic state, be exempted from practically all tax s whatever. Again, it can hardly be the fact that by obliging all Roman Catholics to pay the tax in support of the state schools we take from

only be the case when, after obtaining would repudiate not only the fatal err-, clothing, etc., they all had the same margin left for education, and that margin the same in amount as the school It could, moreover, only be the memory of the Hon. Thomas D'Arry case when, if a reduction in other taxes what did he do in the way of repudia-McGee. We are in perfect accord with were made equal in amount to the tion? With regard to the fatal errors school tax, those who are now prevented it from maintaining voluntary concerned, but for several reasons we and when, if all supporters of voluntary would regret to see Toronto selected for schools were exempted from the school tax, an increase in other taxes of the amount of the exemption would take away the means of maintaining their voluntary schools. And so with any increase or decrease of individual income,'

That style of argument is dishonest and stupid enough to have been written, for the Tribune, by Dr. Bryce. In fact, there is a "breezy impudence" in it that is only found in the self-satisfied mind of such men. It is almost as "Brycey" as the Rev. doctor's statement that the consciences of Catholics were "mere perverted sentiments."

"It is not at all clear that the Roman Catholic disapproves non-sectarian public schools for non-Roman Catholic children." Pray, what has that to do with the question of taxing Catholics for the support of "non-sectarian (Protestant) schools?" Roman Catholics usually mind their own business and do not interfere with the question as to how 'non-Roman Catholic children" shall be educated. They are quite willing to leave that question to the settlement of the only parties interested in its proper settlement, viz. the parents of "non-Roman Catholic children." Again we ask, what has this got to do with taxing Catholics for the "non-sectarian" (Protestant) schools of Manitoba? So far as we are concerned, we have no desire to "disapprove" of any system of schools for the education of "non-Roman Catholic children." In their education we have no responsibility. That is an affair altogether in the hands of the that Mr. Laurier, if premier, would do parents of these "non-Roman Catholic children." "By the laws of God and the would be. Mr. Laurier, as leader of the laws of nature, the parents of these opposition and Mr. Laurier, as premier "non-Roman Catholic children" are may be different in his principles and By Pope Leo XIII. to be Offered During responsible for, and authorized to ap- policy. That, too, is a question which memorate his great deeds and to show prove or disapprove of, the schools in which their children shall be educated. say is that Mr. Laurier, as portrayed by and faithful Canadians. As an ora or If they want "non-sectarian" schools, Mr. Devlin, and Mr. Laurier, as seen in he never had an equal in Canadian that is their business, and no state has Winnipeg, does not look a bit alike. public life. He gave his country the a right to say that these parents shall be benefit of his genius and the tribute of deprived of these god-given and natural his best energies. It was his loyalty rights. What we cordially extend and devotion to Canada that angered to these "non-Roman Catholic childthe man who assass nated him. For his ren" and their parents, we demand country he lived and for his country he for ourselves. We emphatically and in which we would fain suppose to be a died. What more could be do for her, our conscience declare that we cannot in life, the best services of his mind approve of non-sectarian (Protestant or can scarcely believe that a man calling and heart and in the end to die a mar- otherwise) schools for our children. That himself a minister of the Gospel of Christ tyr to his love for her? And yet Canada rather than do so we will maintain would so far forget the example of his has never commemorated that noble, voluntary schools. That by compelling Divine Master as to say he "would like devoted and patriotic service by a a Catholic to support these voluntary to choke a priest!" If it is true that statue! What is the reason? It is schools and at the same time taxing him such a man exists, and that he actually because he was an Irishman and a to support schools for the education of made such a speech, in the sense and Catholic? Surely Canada never pro- non-Roman Catholic children, you take manner in which it is reported in the duced a greater than he among the from him the means of maintaining his Tribune, that man should be publicly fathers of confederation? He alone, of voluntary school, besides doing violence degraded from his sacred office and set all the great men who are called the to his principles by making him sup- to herd swine! He is not fit to associate

Goldwin Smith's statements, MI:. DEVLIN, OR MR. LAURIER,

Our esteemed contemporary, the Canadian Freeman, of the 26th September. contains, on its front page, a report quent young member for Ottawa county. Mr. C. R. Devlin, on the Manitoba school question, which is somewhat bewildering to us in Manitoba, and leads us to audience, Mr. Bevlin said:

"Mr. Laurier if premier to-morrow would have to correct the fatal error of those false Liberals of Manitoba—and if he did not the Province of Quebec which him, would desert and repudiate him. And Mr. Laurier knows this.

That is the position of Mr. Laurier. He has nothing to add, nothing to suppress. Gentlemen, I am proud of our great leader, whom Canada acclaims as Canada's future premier. The Liberal party must stand by that position and support our leader in his efforts to meet justice to the weak as to the powerful, to the oppressed as to the wrongdoer —justice for all."

We do not pretend to say what Mr.

ors of these false Liberals but that he would repudiate them as well. He came to this province recently and of the false Liberals of Manitoba, he was interviewed by a number of Catholic representatives, some of them warm supporters and ardent admirers of the eloquent and able leader of the Liberal party. Did he promise to correct these talse principles of the false. Liberals of Manitoba? That Catholic delegation represented to him the exact position in which they were placed by those talse Liberals of Manitoba. How they had something more, they have a grand deprived them of their schools and forc- mind and a kind heart, in a word a ed them to pay their taxes to the noble soul full of Christian kindness and support of Protestant schools. Did Mr. sympathy, as they proved it by going ministry. Laurier say he would correct the errors outside of the city to visit the Holy Cross of teese false Liberals of Manitoba? We Hospital. did not gather from his remarks to the delegation, nor from his speech in Winnipeg anything which would justify us in saying that he did.

Neither did we notice anything which would justify us in saying that he repudiated the false Liberals of Manitoba. In fact we believe that he neither repudiated them nor their errors. Mr. Joseph Martin, the man who is responsible for all these errors and who introduced them into the Liberal party and forced the honor of that party that he would and all his ministers were present on the platform from which Mr. Laurier leader and these false Liberals of Mani- | Christian and noble sympathy. toba. It may be, as Mr. Devlin says, so. We do not pretend to say how that we cannot pretend to solve. All we can

Religious Panaticism.

The Tribune of yesterday publishes a telegram dated from Richmond, Quebec, figment of a diseased imagination.

This is what the Port Hope Times says blood for the sacred cause he helped to disapproves." No one, except the discreate. We say that it is a shame that honest and timeserving Tribune or such time to remonstrate with the unreason-The Margaret L. Shepherd Company a statue has not been erected to his unprincipled and breezy individuals as ing and senseless prejudices that have of God from the treachery of her enemies appeared before a slim audience in the memory by the people of Canada, speak. Dr. Bryce could be guilty of such argu-unhappily divided this province since and from all adversity, and cover each Opera House here Thursday evening, ing through her parliament; but it has ments as these put forward in the question, so that year. Manitoba one of us with thy lasting protection, so that, following thy example and supporttion we have given. No one but the was a model to all the other Provinces Mrs. Shepherd should be ashamed of it fairly treated. It is our duty to right breeze professor or the equally impudent of the Dominion in its broad and liberal hollly, die piously, and obtain eternal instead of parading her filthy record for this wrong to the memory of our grea Tribune could attempt to argue that by interpretation of the doctrine of Christ- happiness in Heaven. Amen. the gratification of the vulgar. There and able countryman, but let us place it can be no excuse for this outrage against can be no excuse for this outrage against propriety; for the only moral which this play teaches is that if a woman is bold country; the scene of his life's best practically open the door for exempting pastors and ministers of other denomas well as bad, she can impose success- efforts for his country and the place them from the payment of all taxes, inations, met upon the same platform; We do not ask to be exempted from any and the only emulation and strife betax-not even school tax. All we want tween them was in the doing of good graphical situation of the place. Have to be exempted from is a double tax— works. The Venerable Archbishop you ever heard of Clandeboye Bay, or the one imposed by the state, for the Tache and the Bishop of Rupert's Land education of "non-Roman Catholic were personal friends of long standing, children," and the other, by our con. and set such an example of toleration to science, for the education of our own their flocks that anything like religious Catholic children. The dishonest bigotry was unknown. On the subject of arguments of the Tribune, not only do education they were specially united in not answer, but they emphasize the their efforts to secure for the youth of absolute truth and impregnable logic of their respective denominations the best instruction for both mind and morals. What has divided them, and brought the grey hairs of the one in sorrow to the grave? It is the spirit of intolerance evoked by an unscrupulous politician for the sake of securing to his Government of a speech made by the able and elo- a longer lease of power! This caused the 'rift in the lute' that had 'erst been sweetly tuned to harmony and love. Forgetting that the time had been when the Catholic majority in the Province of Manitoba had largely outnumbered the ask which is Mr. Devlin or Mr. Laurier toleration taught by the Catholic majorspeaking the policy of the Liberals on ity in the Province of Quebec,-the the school question, or have they one dogmatic disputants, egged on by the policy for use in Quebec and another for politicians, have arrived at such a pitch October 7th a good Samaritan passed use in Manitoba and Ontario? In that al pledges and the obligations of Christspeech, delivered before a Quebec lianity are all forgotten, and our Roman Catholic fellow-citizens are driven to the conclusion that the teachings of the Protestant church do not include the Divine precept, "As ye would that men should do unto you, do ye even so also unto them.-Nor Wester.

The Kamloops Wawa.

The "Kamloops Wawa" is the title of a neat little pamphlet got up in good style. Its purpose is to teach shorthand through the medium of the Chinook language. Its price is but \$1 a year, surely very little if it be capable of doing all which is predicted of it. The system of shorthand was first published in France by the Duploye Bros. in 1867, and in the fall of 1890 it was first taught Laurier would do to-morrow, should he to the Indians at Coldwater, B. C. It is be premier, "to correct the fatal error of stated that it requires but a few days of those false Liberals of Manitoba." Be- careful study to master its intricacies. them all the means of maintaining fore Mr. Laurier came to Manitoba, this copies may be procured from the editor voluntary schools. Because that could journal time and agaid said that he at Kamloops, B. C.

COMMUNICATIONS

The following is a copy of a letter sent to the Editor of the Calgary Tribune by the Rev. Father Fouquet, O. M. I. and which has been sent us for publication. (Ed. Review).

Calgary, 15th October 1894. To the Ed itor of the Tribune.

Calgary, Alta.

Mr. EDITOR:-While thanking you for your report of the visit of the regal party to the convent here, I beg you would allow me to draw your attention to the visit their Excellencies paid to the Holy Cross Hospital. If they are flesh and blood, allow me to remark they are

In their former visit to this thriving city Lord and Lady Aberdeen had contributed to the erecting of the hospital by a very substantial offering hrough the gracious hands of her Lady Their charity for suffering humanity is known in the old and new world, and I would not like it would be thought that Calgary has exception to their noble and kind feelings towards suffering humanity.

am sure you will be happy Mr. Editor, to learn that after their visit to the convent their Excellencies went to the hospital, taking upon themselves an them on it, even after he had pledged excess of fatigue while they would not impose it upon their escort who was sent to take rest and refreshment before not, was the foremost and most enthus- they would go on the agricultural iastic in welcoming him. Greenway ground. I need not say that in the hospital their Excellencies showed their usual noble and christian sympathy; at the request of the Sister Superior first spoke in Winnipeg and they all they did not visit one girl sick with seemed a most harmonious and loving typhoid fever, nevertheless, moved by family. There was no indication, that the most delicate attention His Excellency the Governor-general took from his we could see, of any want of harmony, or button hole a beautiful flower which he any distrust between the great Liberal sent to this patient as a token of his I have the honor to be

> Your obedient servant, L. Fouquet, O. M. I.

Prayer to St. Joseph.

the Month of October.

To thee, O Blessed Joseph, do we fly ask confidently for thy pretection. We beseech thee with the Immaculate Motbeseech thee with the Immaculate Motis due Dr. Williams' Pink Pills. her of God, and by the paternal love Mrs. Chapin was present during the with which thou hast encircled the conversation and said: "I don't think Child Jesus, and suppliant we pray that the heritage which Jesus Christ has won by His blood, and that thou mayest aid us in our necessities by thy power and

Protect, O Most Provident Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all plague of error and corruption; do thou, our strongest support assist us from the height of Heaven with thy efficacious help in this struggle formerly thou didst rescue the Child Jesus from the greatest danger to his life; so do now defend the Holy Church ed by thy help, we may be able to live

Clandeboye Bay.

Before writing my notes I must give your readers some idea as to the geohave you ever been there? If not let me nasten to say that you will find it Lake" as it is commonly called in these parts is of untold use, we drink its water origin and end. man shoots ducks to his heart's content on its borders.

This particular spot, about which I write, is quite a Catholic settlement and although not yet possessing a church or resident priest, the congregation in-creases so rapidly that they hope before very long to have both. On the rare occasions when we do have the happiness of hearing mass, it is said by priest from St. Laurent, in the school house which is a commodions building Protestants, --forgetting the lesson of toleration taught by the Catholic major-Clandeboye Bay is now served by the Rev. Father Dupont, but he is at present absent from St. Laurent however on this way in the shape of Father Chaumont on his way to his Indian mission at "Pink Creek." At one time Father Chaumont served this place and we were all glad to see him. He only arrived in the morning but willing feet quickly spread the news and before eleven o'clock over sixty persons had assembled in the school room to hear mass. How little do the majority of us appreciate the blessing of living near church. But when we are, as it were, cut off from all religious exercises, see ing a priest only, it may be at intervals of several weeks or it may be of months sometimes, we feel the loss of all the comforts religion holds out to us, and often I think it makes us grow more

> Father Chaumont said mass also on Monday morning and then accompanied by the brother—he is taking back to ed wisdom of ages to be found, each day journey.

MISS TUCKER.

THE PREACHER'S TRIAL.

An Interesting Chat With Rev. W. J. Chapin.

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In the Strain of Pulpit Labor He had Over. drawn his Health Account—How he met the Crisis and Returned to his Duties With Reneved Health

From the Springfield Journal.

In the pretty village of Chatham, Ill., there lives a Baptist divine whose snow white hair is the one outward sign that he has encroached upon the days beyond the alloted three score years and ten. His clear eye, keen mental faculties and magnicifient physique all bear witness to a life well spent. This pioneer in God's eternal vinevard is Rev. W. J. Chapin, whose 72 years are crowded with noble deeds in the Christian

To a Journal representative who asked him something of his career in the minstry, Mr Chapin talked in an interesting strain, and said that, in spite of the indications to the contrary, his life had not all been sunshine and good health. "As my present appearance testifies, I

was fortunate in the possession of a very vigorous constitution. But as is too often the case, I overestimated my physical resources, and when it was too late learned that I had overdrawn my health account. The crisis came about eighteen years ago. At the time I was preaching the gospel from the pulpit, and I became suddenly so ill that I was compelled to stop before my sermon was finished. It was a bad case of nervous prostration, and for a time my friends and family were greatly exercised over my condition. Complete rest was imperative, and Mrs. Chapin and I planned and took a long trip. My health was sufficiently restored to resume work, but I was not the same man. I felt absolutely worthless physically and mentally. I had so lost control of my muscles that my fingers would involuntarily release their grip upon a pen, and my hand would turn over with absolutely no volition on my part About two years ago, to intensify matters, I was seized with a severe attack of la grippe. I recovered only partially from it and had frequent returns of that indescribable feeling which accompanies and follows that strange malady. I looked in vain for something to bring relief and finally I read an account of Dr. Williams' Pink Pills for Pale People. Something seemed to tell me that they would do me good and I commenced using them. They gave me additional strength from the start and toned up my system from in our tribulation, and after imploring a condition of almost absolute prostration the help of thy Most Holy Spouse, we so that I was able again to resume my

Mr. Chapin could ever have resumed his preaching after he had the attack of thou mayest regard with benignant eyes la grippe had it not been for Pink Pills. They did him so much good that I de sided to try their efficacy on myself. I have been troubled for years with what our physician, Dr. Hewitt, called rheumatic paralysis, and since taking the Pink Pills I have been stronger and the pain in my right arm and hand is less acute. We keep the pills in the house all the time, and they do me a great deal of good in the way of toning up my system and strengthening me"

In all cases like the above Pink Pills offer a speedy and certain cure. They act directly upon the blood and nerves with the powers of darkness; and, as Sold by all dealers or sent by mail, postpaid, on receipt of 50 cents a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of substitutes and nostrums alleged to be "just as good."

ome of the Great Agencies and Evidences of Civilization,

Our cathedrals, and the knowledge how to restore those buildings to their pristine splendor when not architecture only, but sculpture and painting also, lavished their wondrous skill upon the houses of God; we may also owe to them, if we will, the devoted hosts of worshipers, who ought to be constantly seen in them, me hasten to say that you will find it rich and poor, nobles and laborers, on the map of Manitoba. Indeed "the indiscriminately mingled together, all touchingly acknowledge a common

The cultivation of the love of music and most of us look forward to making among the people by familiarizing them what an Englishman would term "a with it through all the services, processing the services are the color of th pretty penny" from its fish in winter sions and festivals of the Church; and to and at this season of the year the sportsthan that which has often allowed the musical performances of our cathedral choir to be mutilated on the paltriest ground.

Our drama, which sprang out of the early Church mysteries, it would not be amiss if we were to owe to them a somewhat loftier notion than at present prevails of the objects that theatrical representation should aim at.

The revival of learning, and in a great degree our grammar schools, and to them we may owe the multitudes of students that ought to be able to flock to them as of old, when Oxford University alone is said to have had its thirty thousand

scholars. Many a noble work of charity that still here and there stud the country over the relics merely of a scheme of bene-volence, unrivaled for magnificence and completeness, and to them, again, we may owe the right principles of dealing with the poor-principles which can make a bad system to some extent good, but the absence of which must leave the best system worthless; in a word, we owe or may owe to them, a sympathy with the poor that must exhibit itself in practical efforts for them.

Lastly, we owe them an unending debt of gratitude for their services in the cause of literature and science. For who but the monks and friars were the literary and scientific laborers of England?—its poets, its historians, its botanists, its physicians, its educators? Where but in the libraries of the monasteries, where the collections of the accumulatassist him in his labors, resumed his beholding additions to the store through the labors of the scribes of the Scriptor-Our first snow fell on the second of this month. Nature spread her white to revolutionize the entire world of mantle over the earth for the whole day knowledge, who but the monks of Westminster and St. Alban's was it that weland then removed it to give her sister comed the new and glorious thing in the rain another chance before winter most cordial spirit, providing at once for the art and its disciples a home.—Sacred

Heart Review.