

Northwest Review

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REV. A. A. CHERRIER,

EDITOR-IN-CHIEF.

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SATURDAY, JAN. 16, 1904.

Calendar for Next Week.

JANUARY.

- 17—Sunday—Feast of the Most Holy Name of Jesus.
- 18—Monday—The Chair of St. Peter at Rome. Dup. 2 cl. Maj.
- 19—Tuesday—St. Canut. Martyr. Sem.
- 20—Wednesday—S. S. Fabian and Sebastin. Martyr. Dupl.
- 21—Thursday—St. Agnes, Virgin and Martyr. Dupl.
- 22—Friday—S. S. Vincent and Anastasius. Martyr. Sem.
- 23—Saturday—The Espousals of the Blessed Virgin Mary. Dupl. Maj.

IS THE CASE HOPELESSLY BEYOND REMEDY?

A question touching upon our most sacred rights, a question of vital importance with regard to Catholic interests in this country, a question of equal magnitude if we look at it from a constitutional standpoint, is assuredly the Manitoba School Question. It has for many years occupied the minds of friends and foes equally, but of late it has come to be looked upon with such indifference that many would consider it as a thing buried deep in the sepulchre of oblivion.

Must we therefore come to the conclusion that we Catholics have to resign as if in presence of a case that is now hopelessly beyond remedy? In its December issue "La Verite" a politically independent, but sincerely Catholic publication, has the courage to call upon the Catholics of the Dominion to make a short examination of their conscience; it reviews the history of Our School Question ever since the publication of the celebrated Encyclical Letter "Afrani Vos" of our lamented supreme Pontiff, Leo XIII., and bluntly concludes with the question: "Frankly, can we say that we have done any serious effort to conform to the directions given in that Encyclical?" The answer was given before the question was put. No! a repeated and emphatic No! is all, that in respect for the truth we can say.

"La Croix" another Catholic journal, commenting on "La Verite's" article, repeats that the cause of all our moral sufferings lies in what the French appropriately calls: "l'esprit de parti" (party spirit). But how much longer must we wait? And where is the remedy to come from? Should we look to Ottawa the seat of the central power for redress? Years of patient expectation have had but the one result, namely, to set asleep the mass of the people on this vital question. Shall we implore the local legislature? Certainly the party ruling could, if it had its mind set to do justice, settle the question. But it has come to this, that neither Laurier at Ottawa, neither Roblin in Winnipeg care to uphold the Constitution on a question concerning which minds have been pitched to fever heat by all kinds of unfair and unjust prejudices. Meanwhile the Catholics are allowed to suffer persecution as if they were outlaws in the land.

We are told by the one, who has broken all and each of his most solemn promises, that the Provin-

cial Legislature is the proper place to seek redress; the other, whilst protesting of his good will towards us, will simply refer us back to those who have framed and signed as a final settlement an agreement which really settled nothing.

Have we not a word to say to all these political shifts? Yes, we have. Down with that accursed barrier of "party spirit" that separates you, be statesmen in the true sense of the word, sit Our constitution on the throne from which you have dragged it into the arena of political whims. It is not by the silence of contempt that a question of justice can be settled.

We were reading the other day an educational report, and whilst considering the amount of money spent throughout the province, but particularly in Winnipeg, we could not help the awakening of a somewhat bitter feeling in our heart. Where is that English fair play so much extolled by our persecutors? Have we ever demanded anything but what is a sacred right guaranteed by the sacredness of our Constitution. The Rev. Father Cherrier, in a financial report for 1903 published in the last issue of the Review, shows an expenditure of \$1,224.00 for the maintenance of his parochial school; has not that school a strict right to its share of the city school taxes? The same applies to St. Mary's schools and the Holy Ghost school. Still not a cent of those taxes comes to us. May we hope to see a remedy soon applied to that unbearable evil.

THE SOCIAL EVIL.

At last an attempt has been made to free our city from those undesirable characters, who for years past had fixed their abode in our neighborhood, not to say within a few steps of our main streets. Thomas street was last Saturday taken by storm and all the inmates of its houses of ill-fame were brought before our civil authority, and summarily condemned to pay a heavy fine, by Magistrate Daly, who added the following dignified admonition:

"You being here is something unusual to you. You have all pleaded guilty, and the fine I have inflicted is not a very heavy penalty. Chief McRae in bringing you here is carrying out the instructions of the police commissioners, who have decided that the keeping of such establishments has got to stop. Henceforth you must look forward to being brought up here every time you are found doing wrong, and this should be a warning to you to find other means of livelihood or leave the city. If any of you come before me again I will be compelled to impose a more serious penalty, as there is a determination on the part of the police commissioners to put down this sort of thing."

We do sincerely hope and pray that the police may be able to cope with their difficult task and succeed in freeing Winnipeg from those wretched creatures the object of whose life seems to be the ruin of public morality.

THE BRIGHT SIDE OF LIFE'S PATHWAY.

Don't throw dark clouds over other people's sunshine, especially the young people, who are taking up life's burden just where we begin to feel them a burden. It is so depressing to be told of the disadvantages attending everything they are planning to do that does not look as easy to you as it does to them. When enthusiasm is dying out in the hearts of those who have been bearing the fret and wear of life for years, and who know the defeats and the wounds that come sooner or later to us all, how refreshing it is to see the new recruits moving up with strength of heart and of arm to engage in life's battle.

Those of us who are nearing the western mountain behind which the sun is slowly, but surely setting, know how natural it is to sit down in the late afternoon and take a backward turn of travel. Miles have been passed over since the fresh morning came in the east. There were shadowy places, and dark vales of sorrow to pass over, chilly north winds to face and storms that beat hard enough to

leave the weather mark on the heart and face.

But why travel over the hard path so often, instead of the pleasant way through which we are journeying. Surely there are many sunshiny days, many flowers growing by the green wayside, and beautiful calms after the storm. God's hospices of rest seem to come at the very place where we thought we were so weary that we could not take another step.

When we feel oppressed with the sorrows that have encompassed our way there is one person to whom we can go and talk it over. Christ's humanity makes Him dear to us, He knows all our sorrows, and He will help us to bear them; when we come from those quiet talks alone with Him we have brighter faces, sweeter words for the dear ones with whom we live.

TIME AND ITS INFLUENCE ON LIFE.

Of all common things, time is perhaps the most common, and yet the most wonderful and even mysterious. Time is an eternally flowing stream in which all things in God's universe are borne onward at the same rate of speed. In the absolute time sense, these same "all things" are kept abreast; everybody and everything are immersed in the same now. All time—all eternity—is made up of an endless succession of "nows," and each now, or moment, is the meeting place of the two eternities.

Every moment that has gone by has forever crystallized around whatever we put into it as it passed. Each moment, as it comes to us in flexible fluid, and we can put into it what we please—love or hate, kindness or selfishness, good or evil. But just as soon as it departs, it becomes iron and holds forever in its irresistible clutches just what each of us put into it. The kind word, the generous deed, is sealed up and embalmed for eternity. Likewise the impure thought, the unkind word, the selfish act, is petrified forever, and cannot be recalled, though we seek to do so with weeping and tears.

Ah! how often many wish they could live over the past—could be carried back to a time before they slighted the golden opportunity, before they made that terrible mistake, before they spoke that cruel word to father or mother who has gone to the grave! But no, they cannot. What has been thought, or said or done has been cut with chisels of steel into the imperishable granite of the past.

Marvellous too, have been the achievements wrought as a consequence of making the worst of what are wrongly called "spare moments." It was during a life of only thirty-seven years that Raphael made his name immortal by his miracles of achievements in art.

By hoarding his moments as a miser hoards gold, Southey was enabled to compose more than one hundred volumes of poetic literature; and so with many more of our distinguished men.

Is it not disgusting to hear people praise a thing because it helps "to pass the time." How sad it is that so much time, "the web and woof of life," is consumed in foolish trifles and frivolous vanities. A deep and abiding sense of the value of time begets industry, and industry coupled with faith, makes all things possible.

Have we wasted any of our Father's golden hours?

Let us then heed His admonition to redeem the time, remembering that "time is the chrysalis of eternity."

The recent railroad accident on the Northern Pacific whilst it was not altogether a cause of mortality was nevertheless a painful one to many of the passengers, especially so to the two Sisters of the Holy Names, who are still suffering from injuries sustained on the ill-fated train. Both of these Sisters are inmates of the St. Jean Convent; one, it is feared has sustained a broken jaw, and the other internal injuries, particularly to the spine. The doctor, has not, as yet declared his opinion as to the seriousness, but one of the Sisters has been conveyed to Winnipeg, and placed under the care of a resident physician.

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Whilst extending our sympathy to the sufferers, we sincerely wish and earnestly pray that they may soon recover and regain their former state of good health.

RACE SUICIDE.

Margaret Bisland, whose name is not unknown to Magazine readers, discusses some aspects of "race suicide" in the July North American Review. Her contention, in brief, is that the decrease in the birth-rate and the growth of the divorce-habit are both due to the so-called "emancipation" of women—her "alienation from the true aims of her sex." According to the last census, the increase in divorce was two and one half times greater than the increase of population—which is race suicide with a vengeance. In the western Reserve of Ohio, a locality notorious for anti-Catholic prejudice, there is one divorce to every eleven marriages. "The prodigious increase in divorces among Americans of every class and religion," writes Mrs. Bisland, "is perhaps the most serious menace to the moral and physical stability of our race that has resulted from the non-domestic avocations of the average woman."—Ave Maria.

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SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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Rev. A. A. Cherrier, Winnipeg, Man.
Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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