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  2. Jan. 1st. The Circumcision.
  3. Jan. 6th. The Epipnany.
  4. The Ascension.
  5. Nov. 1st. All Saints.
  6. Dec. 8th. The Immaculate Conception.
  7. Dec. 25th Christmas. II. DAYS OF FAST.
- DAYS OF FAST.

  1. The forty days of Lent.
  2. The Wednesdays and Fridays in Advent
  3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of

  a. The first week in Lent.
  b. Whitsun Week.
  c. The third week in September.
  d. The third week in Advent.
  4. The Vigils of

  a. Whitsunday.
  b. The Solemnity of SS. Peter and Paul.
  c. The Solemnity of the Assumption.
  d. All Saints.'
  e. Christmas.

- III. DAYS OF ABSTINENCE.

All Fridays in the year. ednesdays | in Advent Wednesdays in Holy week
Thursdays In Holy week
Fridays
Saturdays
Ash Wednesday.
The Ember Days.
The Vigils above mentioned.

Do you agree with the Catholic Bishops that is with the Roman Church ?—St. Ambrose [A. D. 335—397].

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Catechism for girls in St. Mary's Convent,
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VIRGIN,

VIRGIN,

Night is falling, dear Mother!
The long day is o'er,
And before thy leved image
I am kneeling once mora
To thank thee for keeping me
Safe through the day.
I ask thee this night
To keep evil away.
Many times have I fallen
To-lay, Mother dear;
Many graces neglected
Since last I knelt here.
Wilt thou not pity,
Myown Mother Mild;
Ask Jesus to pardon
The sins of the child.
I am going to rest,
For the day's work is done;
Its hours and its moments
Have passed one by one:
And the God who will judge me
Has counted them al.
He has numbered each grace,
He has numbered each fall.
In His book they are written
Against the last day.
O Mother, beg Jesus
To wash them away,
For one drop of His blood,
Which for sinners was spilt,
Is sufficient to cleanse
The whole world of its guilt.
And if ere the dawn
I should draw my last breath,
And the sleep that I take
Be the long sleep of death,
Be near me, dear Mother,
For Jesus' dear sak,
When my soul on eternity's
Shore shall awake. Amen.

SEPARATE SCHOOLS IN MANITOBA.

When my soul on eternity's Shore shall awake. Amen

Speech of Sir Hector Langevin in the House of Commons, March 7th, 1893.

Following is a verbatim report of the able manner in which Sir Hector Lan-Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Rev. Father Fox, Rector. Rev. Fathers McCarthy and O'Dwyer, assist. will amply repay the readers attention. the balance will appear in our next

> SIR HECTOR LANGEVIN. Mr. Speaker, I do not intend following the hon. gentleman who has just sat down through the different portions of his "until November last it never occurred argument, though I must say that, in his way of thinking, he has made a very 93 of the British North America Act important and a very weighty speech. But I think that, as a representative, British North America Act there were perhaps the oldest representative here except one, I should express my views Nova Scotia and New Bruaswick, Prince about this question which has been Edward Island coming in afterwards. raised by the hon member for L'Islet The hon gentleman might, perhaps, (Mr. Tarte). The hon gentleman (Mr. have quoted, when speaking of the McCarthy) who has just taken his seat | Manitoba Act, the second section of that has stated that we cannot impose Act, which says: separate schools on Prince Edward different provinces and apply them in the said Act. the affairs to which they had been applied by their different Legislatures, and, therefore, though the pressure was very great and the reasons given in certain cases very strong, we could not do it, we did not do it, and the Confedas follows. It is the third subsection of the ninety-third clause:

Where in any province a system of separate or dissentient schools exists by law at the Union-

Which was the case in Ontario and Quebec or is thereafter established by the Legislature of the province

That was to apply to the three provinces that were federated with Ontario and Quebec.

-an appeal shall he to the Governor-General in Council from any act or decision-

And so on. So that, Mr. Speaker, by this section we provided not only for the two provinces of Ontario and Quebec, which kept their separate schools as they had established them previous to Confederation, but also for the three provinces should they wish to have a system of separate schools afterwards. Should they decide to establish a system of separate schools, those separate schools were to be in the same position as similar schools in Ontario and Quebec and the system could not be changed or altered except at the will of the people interested in such schools. Therefore, Mr. Speaker, when the hon. gentleman says this, he may not know what I stated about the conference at London. but what I state is exactly the fact. Now, the hon gentleman in all his argument has stated, or it was understood, that our object is to impose separate schools upon Manitoba. It for one, have no such intention, and I do not think others have. If the province has established separate schools, or if the province had, by law or practice, separthat they should be there. But, Mr. Speaker, the hon. gentleman considers that in that province there is only one section of the people who have rightsthe majority, the Protestant majority, who are opposed to separate schoolsand that we who favour separate schools in no way responsible for that great

a case of this kind. It says: In and for the province, the said Legislature may exclusively make laws in relation to education, subject and according to the following provisions.

The three sections which follow have been read several times and I do not intend to read them more than is the church had anything to do with the necessary for my argument. It should slaughter, or the slightest knowledge be noted that it is clearly provided

Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the The hon. gentleman says there was

no law, therefore the words "by law" should not apply, and that they are mere surplusage. But he says the question of practice is another thing and that it has been decided against finally by the Privy Council in England. Therefore he goes on and speaks of the appeal under the next subsection and says that evidently these things are there as a dead letter. He did not use those words but that is the meaning of his argument; Owing to want of space we regret being therefore, the laws pessed in 1871, 1873 unable to publish it in full this week; and 1875 are not to be considered. The hon, gentleman says that the reference in the law of 1870 to rights under the law must refer to laws passed previous to that Act. And he goes further and says (I think I took down his words) to any one that subsection 3 of section could apply to Manitoba." Under the the four provinces of Ontario, Quebec,

On, from and after the said day on Well, that is not a new thing, because shall take effect as aforesaid, the proviswhen the conference took place in lons of the Driess those parts thereof London for the Confederation of these which are in terms made, or by reasonions of the British North America Act provinces, the question arose there able intendment, may be held to be whether we should not give all these specially applicable to or only to affect three provinces the same system of separate schools as we had, and as we still have, in the two provinces of varied by this Act, be applicable to the province of Manitoba in the same way. Ontario and Quebec. And we were province of Manitoba, in the same way, unanimous in saying that we were not the several provinces of Canada, and as there to make laws for the different if the province of Manitoba had been provinces, but to take the laws of the one of the provinces originally united by

Well, this is certainly a strong reason, which I have no doubt, convinced the sub-committee of the Privy Council when they sent their report to the Council, which was adopted on the 29th eration took place with a clause in the that among the questions which the others are watchfully kept and regularly British North America Act which reads sub-committee regarded as preliminary was the following:-

Whether subsection 3 of section 98 of Manitoba. Well, that clause certainly is a strong

reason why the Ministers who had this matter under their consideration, should bave taken this into their consideration at that time, and should have made the report they did, that is to say, that they desired to know whether that third subsection of the 83rd section of the Brisish North America Act applies to Manitobs. The hon. gentleman who lew or practice that existed in the province at the time of the Union; and then "a fortiori" the third section of the 93rd second section of the Manitoba Act. weich says:

On, from and after the said day on which the order of the Queen in Council. (To be Continued.)

The Rt. Hon. John Morley, chief secretary for Ireland has instructed the military and the police in Belfast to give every possible protection to Catholics and friendly Protestant workingmen engaged in escorting their Catholic fellow-workers to and from work.

The "Mid-Continent." Presbyterian, is anxious for a revision of the West-minister Confession. Yes, Calvinism badly requires the service of a revisprovince had, by law or practice, separ-ate schools previous to the Act of 1870, the Manitoba Act, then the separate We are sick of those little bits of what schools should be maintained and should the "Mid-Continent" calls religion.

exist, as it was the free will of the people The St. Bartholomew Massacre. There is no historical occurrence so often thrown up to the Catholics as the Massacre of St. Bartholomew. Although writers have shown again and again that the Church and the Holy See were should not be considered by this House crime, the charge is still made and or by the Government. The act of 1870, insisted upon, without, however, the

the Manitoba Act, provides specially for production of any fresh proofs.

The Rev. William Loughnan contributes to the February issue of "The Month" an admirable article on St. Bartholomew's Day which Protestants and Catholics alike ought to read; Protestants, in order that they may to how groundless is the accusation tha that it was about to take place; and Catholics, in order that they may know what to answer when the charge is made, that the Pope instigated th massacre comes up in their presence, as it is certain to do, for it is one of those historical lies too valuable to be laid aside.

Father Loughnan proves conclusively: First, that the massacre was inspired by political, not religious motives; secondly, that the slaughter was not a matter of long, but of comparatively short premeditation, if it was not a sudden impulse of wickedness; and thirdly, that the church and the Holy See are in no way responsible for, or accomplices in, this most execrable deed.

To Charles the Ninth and Catherine di Medici, with their councillors, the deed belongs. The former was a poor creature, of stunted body and sickly mind, completely under the influence of his mother, and as for Catherine, she wasfa Catholic only in name, but a pagan and free thinker dabbling in the occult sciences and caring nothing for religion and all for power. "Nothing is more certain," says Father Loughnan. "than that the French clergy, as a body, with few, if any, exceptions, were not only innocent of all participation in the crime of Charles IX, but that in many instances they successfully opposed it, often at the risk of their lives, and that. when not deceived as to its true character, they strongly condemned it."

In truth, the clergy of France, animated by the true spirit of Christ, defended the hunted Huguenots and rescued them from the hands of the maddened populace. At Nantes, Montpelier, they hid great numbers and took care of them until the danger was

The writer of the article in "The Month" gives his proofs of these statements and quotes from the authors who have made a special study of the subject The church could have gained nothing from the massacre, and did not; on the contrary, Catholics have been the losers and their victims the only gainers by it, since it has affixed a stigma to the Catholic name.

This is one of the standard calumnies and belongs to the collection in which December, 1892, and in which they say the story of Galileo and half a dozen brought out when the Catholic church is mentioned. Their falsity has been proved a thousand times, but they com-Whether subsection 3 of section seed prise material too precious to be given up.—Catholic Mirror.

# The Pilgrim of Lourdes.

He raises his eyes and they rest upon the statue which recalls the apparition; all around is gloomy and barren: a few scanty branches force their way through the fissures of the rocks; here and there a bunch of wild flowers bloom. The eye rises higher, higher still, past the taperpreceded me has given strength to that ing steeple of the cathedral and the sound of its joyous bells. Higher still. opinion, when he said just now, after above the mountains, whose snowy discussing the two first subsections of the summits are lost in the clouds. Still he 22nd section of the Manitoba Act: Oh, is not satisfied, but tries to pierce the well that is the same as blank paper, it is useless, it is of no effect. Well, if it is of no effect, it does not apply even to the from the earth on which man groans he salutes his true country, where all his pains shall be forgotten, all his desires fulfilled, all his affections immortalized. section of the British North America This vision of heaven is nowhere so Act aloud apply when we read the clear as where the memory of the little Bernardette lingers; nowhere does heaven seem so close to our horizon as here, nor the end of our struggles, our losses, and our voluntary sacrifices so certain.

General Patrick A. Collins, the new consul-general to England, sailed from New York with his family on Saturday. April 22nd.

Mrs. Lyne Stephens' gift of a Catholic cathedral at Cambridge, England, which cost \$400,000, is said to have been the costliest donation of this character ever presented by an individual.

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