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SATURDAY, AUG. 15, 1903.

AUGUST.

- 16—Eleventh Sunday after Pentecost. Solemnity of the Assumption of the B.V.M. Dup. 1 cl.
- 17—Monday—Octave of St. Lawrence. Dup.
- 18—Tuesday—St. Hyacinth. Dup., with commemoration of octave and St. Agapit.
- 19—Wednesday—During Octave. Sem.
- 20—Thursday—St. Bernard, Confessor and Doctor. Dup., com. of Oct.
- 21—Friday—St. Jeanne of Chantal. Dup., com. of Oct.
- 22—Saturday—Octave of the Assumption of the B.V.M., with com. of Vigil and S.S. Martyrs.

THE CATHOLIC SCHOOL AND THE RELIGIOUS AS SECULAR INSTRUCTORS.

A true Catholic is always with the Church, not only in obedience to her commands, but in fidelity to her counsels. He obeys both in letter and spirit. He reflects the mind of the Church, so to speak, and is not afraid to side with her when her order or advice is unpopular. Catholics can adapt to their own cases the ringing lines of Lowell: "To side with truth is noble, when we share her wretched crust, Ere her cause bring fame and profit, and 'tis prosperous to be just; Then it is the brave man chooses, while the coward stands aside, Doubting in his abject spirit, till his Lord is crucified

And the multitude make virtue of the faith they had denied." Perhaps the crucial test of Catholic loyalty at the present day is the "School question." The weak and time-serving Catholic is constantly apologizing for the attitude of the Church on this subject, or within the past few years, trying to convince his conscience and his Protestant friends that the Church has changed her attitude. Down in his weak heart there is more than a suspicion that his reasoning is wrong. He knows that his parental obligation to give his child a sound Christian training is as stringent as ever. He knows that to do this properly he should utilize that best method of giving it—the Catholic school.

Out of his own mouth he is convicted of his unfitness, and this is as true for the mother of this type as for the father—to give needful religious training to his children at home, for he is not ashamed to admit his ignorance of many Catholic matters, and to boast that he is not in the mind of the Church on the School question. We remember a mother of this kind who was very indignant at an earnest public exhortation from the priest of the parish in favor of the local Catholic school, explaining to her friends that parochial schools were only for children who could get no religious home training. There were few mothers in the parish less fit than herself to discharge this important duty to her offspring. The same steadily underrated the ability of the religious as secular instructors, by a constant critical spirit in regard to Catholic institutions.

"How can these religious bodies teach?" she would question superciliously; or, forgetting her own humble origin, "I thought the nuns (of certain orders) were generally of the lower class."

How different the estimate of our teaching orders by cultivated non-Catholics! "I wonder," said a non-Catholic professor once, "if you Catholics realize what an advantage you have in your teaching religious orders, bound by vow to the teaching profession." He realized it, because he also had made a life-work of his profession, and had gone through the world with his eyes open to excellence in it wherever manifested. As to the antecedent social position of our nuns—if it be worth while to discuss it in the Church which gives pre-eminence to the aristocracy of honest lineage and personal virtue, then what teaching or charitable order which has not among its members representatives of the best families, from even a worldly standpoint—of the old world and the new.

MEANS AND MEANS—WAYS AND WAYS.

A friend from the Province of Quebec has recently sent us a marked copy of "La Presse," of Montreal. We read there of a sermon given at St. Lin by the Rev. J. B. Proulx, P.P., in which he recalls the glorious deeds accomplished by the lamented Leo XIII. Among other things the following passage is quoted from the papal encyclical on the Manitoba School question: "Everything demands in this question and in conformity with justice, that full provision be made therefor, that is to say, that the immutable and sacred principles we have above touched upon be sheltered and secured. Such must be the aim in view, such the object to be pursued with zeal and prudence. Now, nothing can be more contrary to that than discord: for that purpose the union of minds and harmony of action are absolutely necessary. However, as the object intended to be attained, and that must be attained in effect, does not impose a determined and exclusive line of conduct, but, on the contrary, admits of several, as it usually happens in matters of this sort, it follows that there may be concerning the course to be pursued a certain multiplicity of opinions equally good and plausible. Let no one therefore lose sight of the rules of moderation, of meekness and of brotherly charity, let no one forget the respect he owes to others, but let all weigh maturely that which circumstances demand, determine what is best to do, and do it in a thoroughly cordial agreement, and not without having taken your advice . . ."

We do not know what the object of our friend could be in sending us this marked paper, neither do we know why in his sermon the Rev. Father Proulx selected in preference to all others the passage of the encyclical quoted above. Should it be to remind us that there are many ways of settling a question, and that therefore we should not cling to one method in preference to another equally good? If so, we are prepared to abide by and to follow as we have followed heretofore to the letter the line of action laid by the Supreme Pontiff of the Church. Although we had believed and still do believe in a remedial legislation, which at present has become a practical impossibility, we never upheld the principle that it was the only means open to settle our school difficulty. We were then as we are to-day, quite prepared to accept any settlement that would be a fair settlement, such as is foreshadowed by the very words of the encyclical: "Everything demands in this question and in conformity with justice that full provision be made therefor." But let us ask our friends: Has such full provision been made by the settlement, the only settlement arrived at so far, and considered as final between the Federal authorities at Ottawa and the Local Legislature of Manitoba? What measure of relief, for instance, has been given to the aggrieved minorities wherever the Catholics form such minorities? Winnipeg is a remarkable case, but by no means the only one. Wherever the Protestant are in the majority the settlement of 1897 has had no result whatever; neither would it have any, anywhere, by the mere force of the provision made by it. What we have, we owe it to good will, not to law. Still what is demanded with justice, should in justice be given. We in all earnestness crave the good will

of those who have any friendly feelings toward the still greatly aggrieved Catholic minority of Manitoba. A delegation particularly representing the Catholics of Winnipeg has just returned home from Ottawa. We do not know how far successful they were in their delicate mission; they say they have good hopes. We most heartily share in those hopes, and therefore will refrain from all comments and patiently look forward for the coming of that full provision demanded, not only by the Pope, but by all the true friends of justice, and according to that English fair play which is so much extolled as being the prime glory of British constitution.

A 25th ANNIVERSARY REMINISCENCE.

Last Sunday at 1.30 p.m. the Reverend Pastor of the Immaculate Conception received from Stony Mountain what might have proved a rather puzzling telephone message had he not at once recognized the voice of an old travelling companion. The Rev. Father Cloutier, the well known Penitentiary chaplain, had his memory wits suddenly awakened at the above hour of the day, and he thought he would extend his congratulations to Father Cherrier, as it was exactly then 25 years since both had landed into the holy land of St. Boniface. Of course the congratulatory message was reciprocated. The voyage from Montreal to St. Boniface via Sarnia, Duluth, Glendon, Fisher's Landing and Red River had taken 11 days, and 11 was the number of the little caravan. The two named above are the only ones that are still in Manitoba. Of the others, two—the Hon. J. Royal and the Rev. Father Rene—have died, the rest have left in search of new homes.

How many changes have taken place in these 25 years! The flourishing prairie city of Winnipeg then was not much more than a small town, neither had St. Boniface been adorned yet with its grand college, convent boarding schools and magnificent hospital. What will the next quarter of a century bring? We know not, but we heartily wish the two reverend gentlemen to live long enough to once more have the opportunity of extending to each other their congratulations upon a second 25 years of labor like those that have already formed for each of them a rather enviable crown of good works.

THE WEAVER.

(Contributed by a Friend of the Review.)

Once in far distant Holland
A weaver, both poor and gray,
Worked in a linen factory
For the bread of every day.

And she wove the coarsest fabrics
That ever were made by hand,
For they gave her the coarsest
linen,
As she was the last of the band.

One day she was worn and weary
For the knots were so hard to bear
And the Master, so kind to others,
Could never a smile with her share.

When suddenly straight from
Heaven
Into the darkness and gloom,
A ray of celestial beauty
Flashed right across her brow.

And it gilded the tired weaver
With its bright and Heavenly tint,
And fell like a beam of glory
On the poor coarse linen stint.

While a voice sweet and low with
pity
Tenderly bade her stay,
You have woven your garments of
sorrow,
Weave your robe of glory to-day.

To the ground there fell the spindle,
On the breast the weary head,
And when the workers reached her
Our poor little weaver was dead.

For in weaving the coarsest fabrics
From the linen knotted and gray,
She had woven herself a garment
Whose beauty fades not away.

The flowers and grasses are waving
Above the now tranquil breast,
For the looms of the weary cease
weaving
"In God's beautiful Kingdom of
Rest."

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