

"The Northwest Review"

IS PUBLISHED AT

No. 31 McDermot St., Winnipeg

Every Saturday morning.

SUBSCRIPTION:—One year, \$2.50; Six months \$1.50. Clubs of five, \$2.00. Strictly cash in advance.

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Full Column, 12 months	\$200 00
" " " " " "	120 00
" " " " " "	75 00
Half Column, 12 months	120 00
" " " " " "	75 00
" " " " " "	40 00
Quarter Column, 12 months	40 00
" " " " " "	25 00
" " " " " "	15 00
One-Eighth Column, 12 months	15 00
" " " " " "	10 00
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Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,
Editor and Publisher

CALENDAR FOR MARCH.

The month dedicated to St. Joseph, Spouse of the Blessed Mary Virgin Immaculate and Patron of the Universal Church;

1. Monday Votive office of the Holy Angels.
2. Tuesday Commemoration of the Passion of Our Lord.
3. Wednesday Votive office of St. Joseph.
4. Thursday St. Casimir Conf.
5. Friday Votive office of the Passion.
6. Saturday Votive office of the Immaculate Conception.
7. Sunday Quinquagesima.
8. Monday St. John of God Conf.
9. Tuesday St. Francis of Rome.
10. Wednesday Ash-Wednesday.
11. Thursday St. Thomas Aquinas.
12. Friday Sacred Thorns of the Crown of our Lord.
13. Saturday St. Gregory P. and D.
14. Sunday 1st. in Lent.
15. Monday Votive office of the Holy Angels.
16. Tuesday Votive office of the Holy Apostles.
17. Wednesday Ember Day-Fast. St. Patrick Baud C.
18. Thursday St. Gabriel Archangel.
19. Friday Ember Day-Fast. St. Joseph, Spouse of the B V M.
20. Saturday Ember Day-Fast. St. Cyril of Jerusalem Baud D.
21. Sunday 2nd. in Lent.
22. Monday sacred lance and nails of Our Lord.
23. Tuesday St. Benedict.
24. Wednesday Votive office of St. Joseph.
25. Thursday Annunciation of B V M.
26. Friday Sacred Winding-sheet of our Lord.
27. Saturday Votive Office of the Immaculate Conception.
28. Sunday 3rd. in Lent.
29. Monday Votive office of the Holy Angels.
30. Tuesday Votive office of the Holy Apostles.
31. Wednesday Votive office of St. Joseph.

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

SATURDAY, MAR. 6, 1886.

NOTES AND COMMENTS.

The devotion of the "Forty Hours" will commence at the Cathedral, St. Boniface on Sunday the 7th inst.

The rumor that the Holy Father was preparing a letter on the freedom of the press is unfounded. The Pope is not writing one.

The compliment of standing "first in the front rank etc" was paid to the Baltimore Catholic Mirror by the "Northwest Review" not the True Witness.

Mr. Percival G. Hill has just been received into the Church, at Buenos Ayres South America, on which occasion the sermon was preached by his brother, the Rev. Father Edmund, of the Missionist Order, himself a convert and graduate of Oxford University.

Prince Alexander, of Bulgaria, has been greatly pleased by the conduct of the Catholic clergy, and their devotion to the sick and wounded, during the late war. Mgr. Mennini, vicar apostolic, announces many conversions as a result of this good example.

Gov. Ross, of New Mexico, reports that English landowners and cowboys are terrorizing the courts and shooting the employes of rival concerns. That style of doing business was all very safe in Ireland, but the English landlords of the West will soon find they have moved into a different country.

The great prelate and patriot of Ireland has written Gladstone a very pointed note in which he informs the Grand Old Man that the Bishops of Ireland consider that the result of elections answered his appeal to the Irish people to "Speak Out". He says the bishops believe that Home Rule will not affect the Union or the supremacy of the Crown,

and that they urge the suspension of evictions until the land question has been settled.

With this week's Liverpool "Catholic Times" comes the sad intelligence of the death of J. B. Aspinwall, Recorder of Liverpool Eng. Mr. Aspinwall, was a convert to the Catholic Church and a fervent one, besides being a brilliant member of the Bar. His works of charity in Liverpool are proverbial and the poor of that city will miss a generous friend. The deceased has many friends in Canada, who came in contact with him while on a visit to this country in company with the Rev. Father Nugent, the great philanthropist and temperance advocate of Liverpool.

The "Catholic Record" has sharply taken to task the "Le Canadien" for some remarks it made in reference to the course pursued by the Toronto "Mail" in which "Le Canadien" held Mr. Farrer the chief editor, responsible. With great force and truth the "Record" points out that Mr. Farrer is not responsible, being subject to the dictates of the managing editor, Mr. Bunting. After granting all this the question still arises, does the managing editor hold sway over the conscience of his writers, in other words must the chief editor at the sacrifice of truth obey the wishes of his manager, as the "Mail" certainly did the other day when it assailed the teaching of the Catholic Church. We would be pleased to hear what our learned friend has to say on this phase of the question.

Massie, warden of the Toronto Central Prison, says he will be satisfied with four thousand failing to secure the eight thousand brought in by the Orange jury but which the chief justice in the court of appeals can see no good ground for sustaining. We are glad to see Judge Cameron so disposed. It is nothing more nor less than an attempt on the part of Warden Massie to throttle the voice of the press. Mr. Massie must remember that he is a public servant and liable to be taken severely to task at any time if his conduct warrants it and strictures passed upon him by Mr. Boyle in the "Irish Canadian" cannot be considered otherwise than a fair criticism. His plea for \$10,000 damages and now offering to be contented with \$4,000, shows that it was an endeavor to extort money: a practice altogether too common in this country.

The following tribute paid to the Celts by Emerson, in his essay on "Race," will no doubt prove interesting reading to the editor of the "Mail," just now, therefore republish we it:—"It is the oldest blood in the world—the Celtic. Some people are deciduous or transitory. Where are the Greeks? Where are the Etruscans? Where are the Romans? But the Celts, or Sidonides, are an old family, of whose beginning there is no memory and their end is likely to be still more remote in the future; for they have endurance and productiveness. They planted Britain, and gave to the sea and mountain names which are poems, and imitate the pure voices of nature. They are favorably remembered in the oldest record of Europe. They had no violent feudal tenure; but the husbandman owned the land. They had an alphabet, astronomy, priestly culture, and a sublime creed. They have a hidden and precarious genius. They made the best popular literature of the Middle Ages in the song of Merlin, and the tender and delicious mythology of Arthur."

AN ENEMY TO JUSTICE.

The "Manitoban" persists in saying that the Irish people mean the desintegration of the Empire by their Home Rule demand. It is not the case; they are merely asking to be allowed the privilege of treating on Irish soil with Irish questions under proper safeguards. We cannot conceive why the "Manitoban" should be in favor of further coercion in Ireland when the English people themselves show a disposition in favor of conceding to the Irish people the right of self government. The "Manitoban" forgets that we are on the hope-illuminated verge of the twentieth century. It is quite apparent to the casual observer of British politics that Home Rule is gaining ground every day in the House of Commons and Mr. Gladstone can carry a large scheme on broad and generous lines. If the "Manitoban" wants proof of this it has only to read the addresses of Messrs. Gladstone and Russel, Morley and Chamberlain, now before their respective constituents. But perhaps this would be asking too much of the wisacre an our contemporary who seems to be incapable of giving an unprejudiced consideration to the demands of the majority of the Irish People and whose ideas of justice are narrowly separated from those of the Turk.

CATHOLICS IN PUBLIC OFFICES

A controversy, somewhat acrimonious, has arisen between the "Irish Canadian" and the Toronto "Mail," respecting the regard in which Irish Catholics are held by the men who wield power, and dispense patronage, from time to time, in our Dominion. If we are not much mistaken each of the writers in this argument belong to the creed and nationality referred to,—each is Catholic and Irish—this accounting for the pith and point abounding in the editorials we read. We will not say that the proportion in which the good things of Governments have been borne to their doors, respectively, enters wittingly or otherwise into the argument. That is not even to be insinuated. But badinage apart, the discussion is to be regretted. Some injustice, and much bad taste accompanies it. There was a time when, as a part of English policy throughout the Empire, Catholics were not too freely admitted to places of distinction, social or political, in Canada.

Painful evidence to this effect is certainly of record. But no such rule obtains now. It might, indeed, be argued that whereas Catholics of a former day were excluded for state reasons and purposes, they are now sometimes chosen to fill not only high, but the highest places for like reasons; and a conclusion might be drawn that such tactics in their regard cannot tend to their ultimate advantage as citizens. We well know that the judicious distribution of government patronage is ever a difficulty to all free governments. There is, however, a principle to guide statesmen in the discharge of this delicate duty. Lord Durham tells us in his most valuable Report on the condition of Canada previous to 1840 that: "Since the revolution of 1688 the very Crown in England has been preserved by that wise provision in our constitution which gives the patronage to the majority of the Commons." This is undoubted true. The House of Hanover had long since gone to the tomb of all the Capulets had not the change in the constitution bound and obliged them to recognize the rights of Parliament, of which the control of the patronage, through a responsible ministry, was a vital one. Catholics, therefore, who as citizens give their support to the majority of Parliament, of which what is called the Ministry are little more than a committee, have a fair claim, in common with other citizens, to the benefits of office. Beyond this they should not pretend. We must venture to say more; going beyond this constitutional limit can only entail political demoralization; and a weak social standing, for which a petty office in the Custom House, or elsewhere would be a sorry return.

We cannot conclude without a brief reference to the low estimate which the "Mail" puts forth of the fitness for public employment, "in point of education, etc., of all Irishmen who have emigrated in the last forty years."

This assertion really startled us,—not less, we may say, than our contemporary's recent venture that the text "Thou art Peter, etc.," was an interpolation, and his wretched attempt at proof in the "Mail" of the 23rd ult.

It is more than forty years since we read in "McCulloch's Statistics," a work of the highest authority, that: "All over Ireland Government engineers found boys among the peasantry who made mathematical calculations for them for a halfpenny each, and this," the writer continues, "is not to be found in England and Scotland;" adding, also, "The Irish have been always remarkable for their love of education; and it is not owing to the want of education, but to the violence done their feelings and their sense of justice by the English Government that crime is occasionally committed by the Irish peasantry."

The editor of the "Mail" knows well that education is much more general in Ireland than in England. And this is not entirely owing to modern facilities. As far back as 1826 a Committee appointed by the British Parliament to superintend the introduction of an improved system of education reported that they "found the Irish children of seven to eight years old prepared for the use of books given in England to children of from 12 to 13 years."

We remember being told by Doctor Ryerson, when Superintendent of Education in Ontario, that among the best teachers he had for his common schools were Irish Catholic young men, recent emigrants. Throughout British America similar testimony can be obtained; and as to Australia and New Zealand, the strong words of Lord Lisgar, then Sir John Young and others, are directly condemnatory of the statement of the "Mail." In fact our contemporary should forthwith apologize, or confess himself sadly astray as to popular facts.

LENT.

The following instruction and exhortation will be read in the Catholic Churches Sunday next, Quinquagesima. Read it and lay it to heart. The Church commands us to begin Wednesday next, the holy time of Lent. It is called Ash-Wednesday, because the Church puts blessed ashes on the heads of the faithful. The Church, inspired by the Holy Ghost, has established this ceremony to excite, in the souls of those who receive the ashes on their heads, sentiments of humility, penance and mortification. By this pious practice she intends to retain the some traces of her ancient customs and discipline with respect to public sinners, who, being covered with sack cloth and ashes, were separated from the communion of the faithful, and allowed to assist at the divine offices only under the porticoes of the Church.

The priest in putting ashes on the heads of the faithful, makes use of these remarkable words taken from the 3rd Chapter of Genesis: "Memento, homo, quia pulvis es, et in pulverem reverteris. Remember, man, that thou art dust and unto dust thou shalt return" These words should recall to our memory the sentence pronounced by God against mankind on account of sin, and teach us to submit to that sentence, and prepare ourselves for it by a penitential life, remembering that death is certain and that the moment thereof is uncertain.

You should endeavor, my Brethren to sanctify yourselves by the fast of Lent to bring forth worthy fruits of penance, to return to God and to strive to deserve his grace.

During that holy time, you are obliged to fast every day (Sunday excepted) from Ash-Wednesday to Easter Sunday. This is the general law prescribed by the Church in virtue of the authority which she has received from Christ, and according to the practice which she has followed ever since the time of the Apostles. Nevertheless she dispenses with the law, in favor of those who are not twenty-one years of age; she grants also the same indulgence to nurses and pregnant women; to old persons; to the infirm and valitudinarians; to such as are obliged to perform an exhausting work or to make long and painful journeys and voyages, and to all who by fasting would be rendered unable to discharge the duties of their employment or would endanger their health. Everyone is obliged to consult his own pastor or confessor, to listen to his advice and to beware following his own sensual inclination. Fasting may be observed entirely or in part by such as are under twenty-one years of age or above sixty, when they are strong enough to bear it, Christian mortification being at every age an important duty.

It is necessary for you to be well instructed with regard to the duty of fasting. It is certain; 1st that every Christian commits a mortal sin as often as he fails to fast on each day commanded unless he is excused by some lawful reason, or such as may be judged so, in doubtful cases, by those who are charged with the care of souls; 2nd That the fast is broken by making an entre evening meal, that is by taking more than eight ounces of food or by eating such food as is forbidden on days of abstinence; 3rd That it is a duty for the faithful to submit to the examination and determination of their pastors, whether their work or their journey be incompatible with fasting, for it is an error to believe that all sorts of works and journeys are a sufficient cause of exemption; 4th That it is a criminal compliance to break the fast, in order to please a friend who may invite to eat out of meal time; 5th that it is sinning against the object of the fast and the intention of the Church merely to abstain from the use of flesh meat and to frequent gambling houses, to give ourselves up to worldly diversions, to company, to use less or idle conversations, to hatred, to enmity, to impurity and other criminal excesses; for the end of the fast is to humble us, to mortify our passions and to destroy sin in our souls; 6th. That they render the fast useless, who suffer with murmurings and impatience the inconveniences which accompany it.

We exhort you to join to your fast, alms, prayers, and good wishes, and to render it fruitful by tortifying the mind by the word of God, which you should frequently hear and carefully meditate upon.

We must remind you here of the rules established with respect to fasting and abstinence, during the holy time of Lent in virtue of indults of the Holy Holy Father. According to these Indults you are to abstain from the use of flesh—meat etc, on Ash-Wednesday, the Fridays and Saturdays of each week in Lent, and Wednesday and Thursday of

Holy Week; the second Wednesday in Lent being an Ember day is also a day of fasting.

The use of flesh meat allowed on every Sunday in Lent as well as on all the days of abstinence; but on this same week days flesh meat can be used at one meal only by those who are obliged to fast, no fish being allowed at the same meal. It is also allowed to use grease of any kind, instead of butter and oil in the frying, cooking or preparing of abstinence meals. This is allowed on any day of abstinence throughout the whole year. You may also, without breaking the lenten fast, take in the morning about two ounces of bread, with tea, coffee, chocolate, or other beverage.

The Holy Catholic Church, while she allays the primitive severity of her laws in order to provide for the weakness and necessities of her children, does not intend, however, to exempt us from the obligation of denying ourselves, taking up our cross, and following Jesus Christ; of crucifying our flesh with its vices and concupiscences; of mortifying our members; for, as St. Paul says, if you live according to the flesh, you shall die; but if you live by the spirit you mortify the deeds of the flesh, you shall live.

If you have any children, apprentices or servants, you are obliged in conscience to have them instructed in the knowledge of God, the mysteries of religion, and in the maxims of the gospel.

You must likewise give them the means of accomplishing the lenten duties according to the age and strength and induce them by your advice and example to make a fit preparation for their Easter confession and communion.

We exhort you not to put off going to confession, but to prepare for the great duty, and to accomplish it as soon as possible, that your fast, being observed in the state of grace, may be the more meritorious and acceptable to God. Do not differ your confession till the last days of Easter, particularly you, who are engaged in bad habits, or who live in enmity or who have restitution to make that we not be under the painful necessity of seeing you, at that time, deprived of the happiness of making your Easter communion; but we wish that on the contrary, you may all rise again in Jesus Christ, after having died to sin during those penitential days.

This time is propitious for obtaining mercy from God. Behold the days of salvation, We exhort you not to receive the grace of God in vain but to do all in your power to employ their property for your salvation.

Pass the three days before Lent in prayer, begging of God the grace to make a good use of the time, which, perhaps, will be the last Lent you may see.

Beware of being drawn into the fatal custom of worldlings, who pass their days in criminal excesses, in idle amusement in all sorts of scandalous disorders, Remember that you have renounced all these things at your baptism, and that you are obliged to regulate your conduct as children of God and of the Church, at all times and all places, with strict attention, modesty and piety

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MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General will be received at Ottawa until noon, on Friday, 26th February 1886, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, twelve times per week each way, between Fleming Post Office and Railway Station, from the 1st April next. The conveyance to be made on foot or in a suitable vehicle.

The courier to leave the Post Office and Railway Station with the mails on such days, and at such hours as may be from time to time required, to deliver the mails at the railway station within five minutes after leaving the Post Office, and at the Post Office within five minutes after the arrival of each mail train.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of tender may be obtained at the Post Office of Fleming, and at this office.

W. W. McLeod,
Post Office Inspector.
Post Office Inspector's Office,
Winnipeg, 15th Jan., 1886.