

Northwest Review

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

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- I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
 2. Jan. 1st. The Circumcision.
 3. Jan. 6th. The Epiphany.
 4. The Ascension.
 5. Nov. 1st. All Saints.
 6. Dec. 8th. The Immaculate Conception.
 7. Dec. 25th. Christmas.
- II. 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.
- Wednesdays in Advent
- Wednesdays in Holy week
- Thursdays
- Fridays
- Saturdays
- Ash Wednesday.
- The Ember Days.
- The Vigils above mentioned.

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

CHURCH NOTICES.

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EYES, TURN FROM WHAT YOU SEE.

By JAMES RILEY.

Eyes, turn from what you see,
The brighter world to scan;
The world that here might be,
If man were true to man.

Prayer for a brother's wrong;
Tears for a brother's hate;
So shall the weak grow strong,
The strong be truly great.

Deeds are as stars that glow,
Or cindeers of the earth,
Shewing the high and low
Degrees of human worth.

Dark clouds are overhead,
They hide the bright sun's erect,
But they will change to red
Ere low he sinks to rest.

Each has a goal to gain,
His living part to do;
Faith to the trust, the pain
Is not for me or you.

The wealth or dearth of soul
Is not of human will,
G. d. sees the rounded whole;
He marks the good or ill.

Turn, then, from what you see,
O eyes that too close scan;
And pray the time may be
That man be true to man.

LEO XIII. AND THE SCHOOLS.

Papal Encyclical to Cardinal Gibbons and the American Bishops.

Upholding Mgr. Satolli.

The Pope's Encyclical to Cardinal Gibbons and the American Bishops on the school question has been translated and made public by the Cardinal. It upholds Monsignor's decisions and endorses the propositions of the Apostolic Delegate. It also urges the prelates to promote the welfare of their fellow-citizens and to prove the earnestness of their love for their country. Following is the full text of the Encyclical:—

Cardinal Gibbons furnishes for publication official translations of the Pope's encyclical letter upon the school question referred to in to-day's New York Times. The letter came to him through Cardinal Rampolla, who wrote as follows under date of June 1:

Your Eminence—I herewith transmit to Your Eminence the Pontifical letter upon the noted school question. I do not doubt but that your Eminence will read with pleasure its contents, and I hope that the important document will see calm re-established in the minds of all who have been interested in this question.

It is the desire of the Holy Father that your Eminence would kindly have the letter printed and distributed to all the bishops of the United States. I would remain, with profound respect, your Eminence's devoted servant,

M. CARDINAL RAMPOLLA.

The Pope's letter, as translated, is as follows:

To Our Beloved Son, James Gibbons, Cardinal, Priest of the Holy Roman Church, Titular of St. Mary's beyond the Tiber, Archbishop of Baltimore, and to Our Venerable Brethren the Bishops and Bishops of the United States of North America.

POPE LEO XIII.

Beloved son and venerable brethren, health and apostolic benediction:

We have often given manifest proofs of our solicitude for the welfare of the faithful people and Bishops of the United States of America and of the peculiar affection with which we cherish that portion of our Saviour's flock. Of this we have given an additional and unmistakable evidence in sending to you as our delegate our venerable brother Francis, titular Archbishop of Lepanto, an illustrious man, not less pre-eminent by his learning than by his virtues, as you yourselves in the recent meeting of the Archbishops in New York have plainly testified, thus confirming the trust which we had reposed in his prudence.

Now, his legation had this for its first object, that it should be a public testimony of our good will toward your country and of the high esteem in which we hold those who administer the Government of the Republic, for he was to assist in our name at the dedication of the Universal exposition held in the city of Chicago, in which we ourselves, by the courteous invitation of its Directors, have taken part.

But his legation had this also for its purpose, that our presence should be, as it were, perpetual among you, by the permanent establishment of an Apostolic Delegation at Washington. By this we have manifestly declared not only that we love your nation equally with those most flourishing countries to which we have been accustomed to send representatives vested with our authority, but also that we vehemently desire that the bonds of mutual relationship binding you and your faithful people with us, as children with their father, should grow closer every day. Nor was it small comfort to our hearts that this

new act of our care in your regard was followed by general outpouring of thanks and affection toward us.

Now, in our fraternal solicitude for your well-being we had, above all, given command to the Archbishop of Lepanto that he should use all his endeavors and all the skill of his fraternal charity for the extirpation of all the germs of dissension developed in the too well known controversies concerning the proper instruction of Catholic youth, a dissension whose flame was fanned by various writings published on both sides. These commands of ours our venerable brother fully complied with, and in the month of November of last year he repaired to New York, where there had assembled with you, beloved son, all the other Archbishops of your country, they having complied with the desire which I had communicated to them through the Sacred Congregation of the Propaganda that, after conferring with their suffragans, they should join counsel and deliberate concerning the best method of caring for those Catholic children who attend the public schools instead of Catholic schools.

The things which you wisely decreed in that meeting were pleasing to the said Archbishop of Lepanto, who bestowed merited praise on your prudence and expressed his belief that these decrees would prove most useful. This judgment we, also, with great pleasure, confirm, and to yourself and the other prelates then assembled with you we give deserved praise for having thus opportunely responded to our counsel and our expectation.

But, at the same time, our said venerable brother, wishing, as it was our desire, to settle the questions concerning the right instruction of Catholic youth, about which, as above stated, controversy was being waged and writings published with excited minds and angry feelings, laid before you certain propositions, put in shape by himself, touching upon both the theoretical principles of the subject and their practical application.

When the meeting of Archbishops had seriously weighed the meaning and bearing of these propositions, and had asked for certain declarations and corrections in them, all this the Archbishop of Lepanto cheerfully complied with, which being done the distinguished assemblage closed its session with a declaration of gratitude and of satisfaction with the way in which he had fulfilled the commission entrusted to him by us. All this we find in the minutes of the meeting which you have taken care to send us.

But these propositions of our delegates having been importunately made public, minds were at once excited and controversies started afresh, which through false interpretations and through malignant imputations scattered abroad in the newspapers, grew more wide-spread and more serious.

Then certain prelates of your country, whether displeased with the interpretations put upon some of these propositions or fearing the harm to souls which it seemed to them might thence result, confided to us the reason of their anxiety and we, knowing that the salvation of souls is the supreme law to be ever assiduously borne in mind by us, wishing, moreover, to give you another proof of our solicitous affection, r' buestep that each of you should, in a private letter, fully open his mind to us on the subject, which was diligently complied with by each one of you.

From the examination of these letters it became manifest to us that some of you found in the propositions no reason for apprehension, while to others it seemed that the proposition partially abrogated the disciplinary law concerning schools enacted by the Council of Baltimore, and they feared that the diversity of interpretations put upon them would engender sad dissensions which would prove detrimental to the Catholic schools.

After carefully weighing the matter, we are entirely convinced that such interpretations are totally alien from the meaning of our delegate, as they are assuredly far from the mind of this Apostolic See. For the principal propositions offered by him were drawn from the decrees of the Third Plenary Council of Baltimore and especially declare that Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the Ordinary to decide, according to the circumstances, when it is lawful and when unlawful to attend the public schools.

Now, if the words of any speaker are so to be taken that the latter part of his discourse shall be understood to agree and not to disagree, with what he had said before, it is surely both unbecom-

and unjust so to explain his latter utterances as to make them disagree with the preceding ones. And this is the more true since the meaning of the writer was not at all left obscure.

For, while presenting his propositions to the distinguished meeting in New York, he expressly declared, as is evident from the minutes, his admiration for the zeal manifested by the bishops of North America, in the most wise decrees enacted by the Third Plenary Council of Baltimore, for the promotion of the Catholic instruction of the young. He added, moreover, that these decrees in so far as they contain a general rule of action, are faithfully to be observed; and that, although the public schools are not to be entirely condemned, since cases may occur, as the council itself had foreseen, in which it is lawful to attend them, still every endeavor should be made to multiply Catholic schools and bring them to perfect equipment.

But in order that, in a matter of so grave importance, there may remain no room for doubt or for dissension of opinions, as we have already declared in our letter of the 23rd of May of last year to our venerable brethren, the Archbishop and Bishops of the Province of New York, so we again, as far as need be, declare that the decree which the Baltimore council, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and what-ever else has been prescribed by the Roman Pontiffs, whether directly or through the Sacred Congregations concerning the same matter, are to be steadfastly observed.

Wherefore we confidently hope—and your devotedness to us and to the Apostolic See increases our confidence—that, having put away every cause of error and all anxiety, you will work together, with hearts united in perfect charity for the wider and wider spread of the Kingdom of God in your immense country.

But while industriously laboring for the glory of God and the salvation of the souls entrusted to your care, strive also to promote the welfare of your fellow-citizens and to prove the earnestness of your love for your country, so that they who are entrusted with the administration of the government may clearly recognize how strong an influence for the support of public order and for the advancement of public prosperity is to be found in the Catholic church.

And as to yourself, beloved son, we know for certain that you will not only communicate to our other venerable brethren in the United States this our mind, which it hath seemed good to us to make known unto you, but that you will also strive with all your power that the controversy being not only calmed, but totally ended, is as so greatly to be desired, the minds which have been excited by it may peacefully be invited in mutual good will.

Meanwhile, as a pledge of our affection we most lovingly in the Lord bestow upon you and upon our said venerable brethren, and upon the clergy and faithful people entrusted to your care, the Apostolic benediction.

Given at Rome, from St. Peter's, on the 31st day of May, in the year 1893 the sixteenth year of our Pontificate.

LEO XIII., Pope.

The Great Female Medicine.

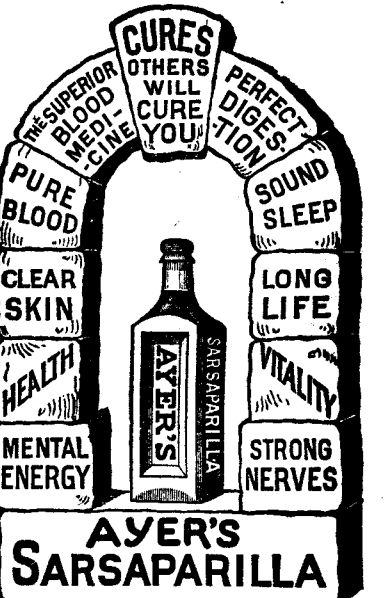
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1. Any person who takes a paper regularly from the post office, whether in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until payment is made and then collect the whole amount whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refunding newspapers or periodicals from the post office, or removing and leaving them uncollected or unpaid, is prima facie evidence of intentional fraud.



S. P. SMITH, of Towanda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes:

"For eight years, I was, most of the time, a great sufferer from constipation, kidney trouble, and indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condition, and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 129 pounds; I now can brag of 159 pounds, and was never in so good health. If you could see me before and after using, you would want me for a traveling advertisement. I believe this preparation of Sarsaparilla to be the best in the market to-day."

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W. R. INMAN.

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as bishop of the diocese in which it is situated, and presiding officer of the exercises, the Rt. Rev. Thomas D. Beavan, D. D., second bishop of Springfield, Mass., and an alumnus of the class of '70.

Holy Cross College has helped to prepare many a bishop for the church. All the bishops of New England province, except Archbishop Williams of Boston, his auxiliary, the Rt. Rev. John Brady, D. D., and Bishop DeGoesbriand, of Burlington, Vt., made their classical course in this college.

We cordially endorse the above sentiments of our contemporary and devoutly pray that the wondrous success which attended her during the first half-century of her existence may be double during the next.

DECISIVELY SETTLED. The long expected letter of the Holy Father, on the school question is to hand. It decisively settles this much mooted question.

The bishop is the sole judge of the sufficiency of the reason alleged by parents in sending their children to the public schools. Catholics can only send their children to the public schools who have presented their reasons to the bishop and received permission.

The council of Baltimore has been changed or modified. Moreover the misinterpretation of Mgr. Satolli's address must now be corrected by the light of the decrees of the Plenary council.

OUR ARCHBISHOP'S LETTER. St. Boniface, May 10th, 1898. Mr. E. J. Dermody.

DEAR SIR, I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same.

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.

Our contemporary does not seem to have any fear of secularism. Well, we can only regret its indifference on this subject. We cannot understand such a spirit of indifference, coming from a religious organ and in the full glare of what that spirit of secularism is doing for the eradication of all forms of religious thought from the human heart.

The Northwest Baptist may theorize all it wishes about what it understands by "secularism." That does not in any way affect the position of affairs. It does not in any way alter the designs or lessen the dangers of secularism.

Our contemporary is surprised at the extravagance of our language in designating secularism as "a religion of the devil" and "a religion destroying demon."

Protestantism guarantees to each person the right to form his own opinion. To protect the individual in the use and exercise of the right, they ought therefore to prevent any body of men, under the pretence of being ministers of God, from using their influence by preaching or otherwise, to induce individuals to judge as they do.

A bigot never changes his opinion; he will commit palpable injustice rather than do that. An honest man, the moment he perceives a truth, no matter what the consequences are, no matter how it may lower him in his own estimation, or in that of others, instantly embraces it.

It is impossible for any one endowed with the commonest reflection to avoid remarking day by day, the strange, the unnatural, the perilous posture of affairs among the sects.

The Boston Pilot in its report of the fiftieth commencement of Holy Cross College, Worcester, Mass., said: "But the most notable feature of the fiftieth Commencement of Holy Cross was the presence of one of its own sons."

keep God there. You can give Him your attention on Sunday, but devote the balance of the week to me. I will settle this dispute for you. If you cannot agree about God, why, the simplest way is to put Him aside for use on Sunday.

This is Secularism stripped of its hypocrisy and its designs laid bare to public gaze. Were we wrong in denouncing such principles "a religion of the devil, conceived in hell and brought upon earth for the destruction of mankind and the degradation of God?"

PETER HAS SPOKEN. Perhaps, in no time in the history of the church, in the United States, has a discussion occurred so heated and, in many quarters so unreasonable as that over the school question.

The decrees of the Third Council of Baltimore are very clear on that subject. That Council pointed out the manifold dangers that threatened the faith and morals of children attending the public schools.

The fathers of that Council therefore decreed that: "Not only out of our paternal love do we exhort Catholic parents, but we command them by all the authority we possess to procure a truly Christian and Catholic education for their beloved offspring given them by God, born again in baptism unto Christ and destined for heaven, to shield and secure them through childhood and youth, from the dangers of merely worldly education, and therefore to send them to parochial schools, unless in particular cases the local bishop judges that he could permit otherwise."

Consequently Catholic schools must be established where there are none, enlarged, constructed and equipped with all possible perfection.

All care must be taken that they are equal in instruction and teaching with the public schools." Archbishop Satolli, at a meeting of the Archbishops of the United States made some fourteen propositions, and at once the secular and a portion of the Catholic press purported to believe that those propositions were antagonistic to the decrees of the council of Baltimore.

The Northwest Baptist is not happy. Somehow it does not like to be on friendly terms with us. If we criticise it, we offend it; if we praise it, we displease it; and yet we are anxious to make it happy.

His Grace began his letter by saying: "My object in writing to-day is merely and simply to show by quotation that the broad, liberal and democratic spirit of the actual Pope is the very spirit of his predecessor and that the propositions read by Mgr. Satolli to the Archbishops of the United States, assembled in New York, on the 17th of November last, are nothing new to the eminent prelates who had formulated the decrees of the Third Plenary Council of Baltimore."

How does the Tribune answer this? What has the Tribune got to say in reply to His Grace's arguments, that the schools are the same in their religious moral, and general tone as under the old regime.

As we said before, the secular press, which it is needless to say are opposed to separate schools, purported to believe that the propositions of Mgr. Satolli abrogated the disciplinary law concerning schools enacted by the council of Baltimore.

But the propositions of our delegate having been inopportunistly made public, minds were at once excited and controversies started afresh, which, through false interpretations, and through malignant imputations scattered abroad in the newspapers, grew more widespread and more serious.

From the examination of these letters, it became manifest to us that some of you find in the propositions no reason for apprehension, while to others it seemed that the propositions partially

abrogated the disciplinary law concerning schools enacted by the council of Baltimore, and they feared that the diversity of interpretations put upon them would engender sad dissensions which would prove detrimental to the Catholic schools.

After carefully weighing the matter we are intimately convinced that such interpretations are totally alien from the meaning of our delegate as they are assiduously far from the mind of this Apostolic See.

THE TRIBUNE'S REPLY. The Winnipeg Tribune is a daily paper, published in Winnipeg. We mention this fact for the information of our readers resident outside of Winnipeg where that paper is scarcely known.

Let us for a few moments draw out the words into which this terrible decision of our Lord is thrown. And first, upon reading over the Gospel of this parable, now a parable may have its foundation in fact, or it may be simply a product of the imagination in every case we may roughly define a parable as "a story" although it may not be a fact, yet it is intended to teach us a useful lesson.

Our Lord was fond of parables and we chiefly taught, again our divine Lord was found of introducing into His parables a tree—example—We read in St. Luke chapter 13—"A certain man had a fig-tree planted in his vineyard and he came seeking fruit on it and found none and he said to the dresser of the vineyard; Behold this three years I come seeking fruit on this fig tree and I find none, cut it down therefore; Why cumberest thou the ground?"

Now, the word tree offers no objection because, both in profane and sacred writings it is frequently employed metaphorically to signify "man." Thus we read that man was termed "an inverted tree" the branches and roots of that tree are his feet firmly rooted upon the earth, and his head the seat of his reason, turned towards his Creator's home—heaven.

This is a very convincing argument, indeed! We do not wish to inflict the balance of this article of the Tribune's on our readers. The above quotation is the most convincing part of the whole of it. It has the merit of bold assertion, while the balance is merest trash and misstatements.

In His Grace's letter the whole question was reviewed, from the establishment of state schools in Manitoba to the present date. He showed that the present schools are a continuation of the old Protestant schools. He showed by public documents and state returns, that they were identically the same.

How does the Tribune answer this? What has the Tribune got to say in reply to His Grace's arguments, that the schools are the same in their religious moral, and general tone as under the old regime.

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ation table." Happy illustration! Versatile Tribune! crushed Archbishop!

AN ELOQUENT SERMON. Delivered by Rev. Father Sennett on Sunday Last in St. Cuthbert's Church, Portage la Prairie, Taken Down in Shorthand by Miss Cecilia Pike—a Pu. of St. Boniface College.

Every tree that bringeth not forth good fruit shall be cut down and cast into the fire, Gospel of the Sunday. We are told, dear brethren, by an old sage, when it thunders we should touch the earth "cum tonat, terram tonge."

And would it not appear that the one true God sends forth a mighty peal of thunder, when He warns His children with divine authority "That every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire."

When St. John the Baptist walked through and blessed this earth by his presence we read that the people came to him to ask what they were to do, and St. Luke chapter 3, has recorded the reply that that great servant of God who had gone forth to prepare the way of the Lord, gave them; "He that hath two coats let him give to him that hath none, and he that hath meat let him do in like manner."

They felt the necessity of doing something; they had heard the thunder of St. John the Baptist's voice, and, therefore, began to act. We, too, dear brethren, will allow this thunder to pass off and not humiliate ourselves and produce the fruit of good works!

Let us for a few moments draw out the words into which this terrible decision of our Lord is thrown. And first, upon reading over the Gospel of this parable, now a parable may have its foundation in fact, or it may be simply a product of the imagination in every case we may roughly define a parable as "a story" although it may not be a fact, yet it is intended to teach us a useful lesson.

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pray, to fast, to go to confession, to Holy Communion. None therefore are excepted—all are included—Why do I confine myself to this cold miserable world! call in our knowledge—through faith—the invisible world. What says our faith in the single case of Lucifer? Faith, responds that he, the brightest and most penetrating of God's angels fell from his lofty seat because he failed to improve the occasion—because he was a sterile tree, and hence it was that he was cut down and cast into the fire; called into existence for his reception. The saddest, perhaps, of all examples is Judas, a tree tenderly nursed by the Divine Master himself, and yet Judas, one of the Apostolic College fell and fell miserably from the love of Jesus, because he, too, did not profit by the offered occasion, but was found a barren tree—a tree sterile in good fruit, reading, pondering over the Gospel you cannot fail to remark that the tense employed is the present. It says *bringeth* and not *brought* your past career you brought forth fruit but you must be found producing good fruit when the divine visitor makes His calls. He tells us moreover that He does not make use of great ceremonies in His calls, on the contrary, He has recorded the fact "that He will come when least v' expect Him." He will come as a thief at night, "and we, thrice woe to those who may be found not bearing forth good fruit for there the order shall go forth from the master of the vineyard to the dresser of the vineyard: "Behold for these three years I come seeking fruit on this fig-tree and I find none, cut it down therefore; why cumberest thou the ground? And St. Ignatius that skillful master of the spiritual life, has warned his children against the curse of sterility in the service of God. No, the memory of past good works is not capable to satisfy the claims of human nature, neither past deeds in God's service. Although in the past your fruit bearing qualities were pleasing in the sight of God, but because you have ceased to do so now, all is lost.

How many magnificent characters started out well in the spiritual life, faithful to duty, but became fatigued in the onward upward struggle and ceased to bear fruit and were rejected by God. Therefore it matters little that you have been good in the past, you must be found producing good fruit; on the contrary it does not destroy all if in the past you were wicked, but now having left the evil way and now be found good. Nor will God listen to your proposals, if being able, you have not put into execution your resolutions.

Man is something more than a tree, and hence St. Augustine has said that in the supernatural order "sterility is the fault of those, the fecundity of whom is the will." The tree depends upon the rays of the sun for its fruit, man's good fruit depends upon his good will—Eternity. The Holy Ghost does not say *leaves* but *fruit*; leaves might signify words, not deeds and God expects good deeds, and not merely fine words, for He has intended this in a most emphatic manner when He, in St. Matthew, chapter 7, declared that "not every man that saith to me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father who is in Heaven. God does not rejoice in the flower of words for St. John says "O my son, let us love not by word or the tongue but in deed and truth." Leaves on the tree might signify science, advice, exhortation which, unless there also be good deeds, cannot prevent the destruction of the tree. And, therefore, it is that St. Augustine has said "To speak well and to live wickedly is nothing else than to condemn oneself by one's own words." Walking through the vineyard we perceive some trees bending their heads downward thereby rejoicing the heart and filling the purse of the dresser, because he knows that the tree is fruitful, profitable; in other words it is a useful tree, a tree to be preserved, a tree to be tilled and cared and propagated, on the contrary other trees send their branches and heads upward thereby telling the sorrowful story in most eloquent terms, that the tree is of no account to be kept, not to be propagated, but to be destroyed, to be eradicated a tree in the language of Holy writ that shall be cut down and shall be cast into the fire.

So, in like manner, in the rational tree we behold some whose heads are bent downwards and downwards, laden with good fruit, good thoughts, good words, good deeds, and whose whole desire is to be fruitful in God's vineyard and who are prepared to touch the earth as the philosopher of old by Christian mortification.

These are the useful trees, not to be destroyed; but we also find other trees in the human family whose head is ever upward as the unladen tree, a tree without weight, without fruit, without value, in other words, a light tree—a light head.

No, dear brethren, as true as a tree, laden with fruit has its branches and head turned downwards towards another earth, so true is it that the head in which there are good, serious thoughts and desires; that head will be bent forward in Christian humility, and quickly learn the beautiful lesson of Jesus. "Learn of Me for I am meek and humble of heart." Again, as true as the fruitless branch turns upwards, and the light headed tree shoots upwards into the cloud of heaven, so true is it that the proud man or woman is a light-headed man or woman.—Useless both to God and man, king and country.

Now, dear brethren, I do not propose to dwell upon the fourth word of the Gospel of this day. We have examined briefly together "tree" every one a fruit.

There is yet another word upon which the Holy Ghost seems to lay stress and that word is good—good fruit, all the fruit we produce must be good, but I omit that word for the present. I have tried to explain to you first, "tree" mankind. Secondly—all mankind—no exception.

Thirdly—Fruit, objects of life—good works. Now, I leave you until the evening to examine 1st what kind of fruit has your tree of life produced? Has it been a tree of delicate fruit? a fruit sought after by father, mother, brothers, sisters, friends?—a tree with laden branches—branches and head turning downwards—Or has it been an empty, a head and branches, a useless head? a head towering above others, thereby indicating pride, indicating a light head; for "Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire."

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GRANTLEY MANOR

A TALE

LADY GEORGINA FULLERTON,

CHAPTER IX.

But be merciful to the sinner, while you condemn the sin! Believe that, notwithstanding the strongest and most conclusive appearances of guilt, there may be—excuses, perhaps, or—

Margaret waved her hand impatiently: "Ginevra wrung her own, and gazed upon her as if she would have read into her soul. She then stood before her, and, in a tone of voice gentle, but firm, addressed her thus—

"Margaret, it signifies little whether it be through my fault or through my misfortune that your hopes, and what you now call your happiness, are destroyed. You never can be Edmund Deville's wife; and never, even in your most secret thoughts, must you allow yourself to think of him as a husband or a lover. I care not what you think of me. I care not now what impression you carry away with you, nor how you treat me in future, nor how you speak of me to others; but this conviction you must carry with you when you leave this room, and never lose it again as you have done all that you believe me to have done."

Margaret started up, caught her sister's hands, and with an eagerness amounting to violence, exclaimed—"Tell me what you mean. When you wept and kissed my hand just now, I thought you guilty. Now you speak with a strange audacity, and I could almost fancy you to be innocent. If you do so, speak, speak, Ginevra. Tell me any tale you choose, and I will believe it, or else let me leave the room and never trust in any one again."

"Go," said Ginevra, calmly and solemnly, "so, and never ask me again to speak of myself. Only remember my words, and lay them to your heart. Our paths of duty are different, and though we may live together, if that should be allowed, we must never forget that an invisible barrier has risen between us, which you cannot—and I dare not—remove. If, with a great patience and a holy trust, you will bear with me, and suspend hard thoughts and abstain from harsh words, it will be a great and wonderful effort of virtue; and hereafter, my sister, you will be glad to think that you did not break a bruised reed—but if you cannot, then let God's will be done. Be it trial, or be it punishment, I am ready to receive at your hands far more readily than I have inflicted upon you. Only she stopped, hesitated, clasped her hands in supplication, and then, with a burst of such agony as she had not given way to before, exclaimed—"only spare my father!"

Margaret held out her hand without looking at her; but as she was leaving the room she returned impetuously, flung herself into her sister's arms, and both wept with uncontrollable emotion; and when these two fair creatures parted it was with a heavier weight of sorrow on their spirits that such young hearts are often doomed to endure.

When Margaret awoke on the following day, after two or three hours of restless and feverish sleep, she felt totally unequal to the labors of the day—that heavy labor especially of entertaining friends, and disguising her own feelings; but the recollection that others would connect her illness, if she admitted it, with Neville's departure, gave her strength to rouse herself, and to submit without her dread of encountering the eyes of her family, the presence of her father, and above all, the flippant remarks and sharp interrogatory glances of Maud Vincent. As she passed the hall-clock, she started at perceiving how late she was, and hurried into the breakfast room. Ginevra was in her place making tea, and looking perfectly calm, though paler than usual. She silently put within her sister's reach whatever she wanted for her breakfast; and at the moment that Mrs. Thornton was about to cross-question her grand-daughter about her looks, which certainly were not satisfactory, she diverted that lady's attention by a well-timed inquiry about the efficacy of some homoeopathic powders administered the day before to the schoolmaster's wife. Maud was watching Margaret, partly from curiosity, and partly from real interest; she could not form any conjecture that satisfied her as to the state of things which Edmund had left behind him, and she was long to be alone with her, that they might talk over his departure, and form plans for circumventing the enemy, as in her own mind she designated Ginevra. But this was not easily achieved; when they moved into the drawing-room, both the sisters sat at the same table, and Maud's efforts to induce Margaret to withdraw were where with her were vain. She had watched her pencils and her colors, and began painting some figures in her sketch-book with a resolute application that baffled all attempts at conversation, and grew provoked, and asked Walter Rodney if he had seen Mr. Neville before she started. He said he had not; he was out by six o'clock, he believed; and he had looked at Margaret. No blush was on her cheek, but her lip slightly quivered, and she gave, perhaps unconsciously, an expression of scorn to the face she was painting. Mr. Warren came into the room at that moment, and after taking up a newspaper for an instant, and playing with the ears of the dog for another, he came up to the table, and said to Ginevra—"Put on your things, signorina, and come and look at the skaters in the park." To Margaret's surprise Ginevra instantly consented, and she to the room to prepare for walking. It was a glorious winter's day, and the sun was shining brightly. Mr. Warren was

waiting on the steps of the terrace, and when Ginevra appeared at the hall-door and walked towards him, he said to himself, "now for it," like a man who is going to pull the string of a shower-bath. (To be continued.)



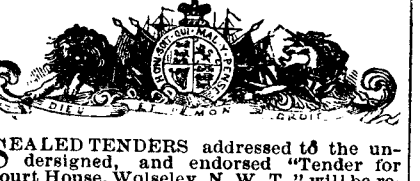
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SEALED TENDERS, addressed to the Postmaster General will be received at Ottawa until noon, on Friday, 11th August next for the conveyance of Her Majesty's Mail on a proposed contract for four years twice per week each way between Clarkleigh and Reburn, via Oak Point—St. Laurent—Lake Francis and Bonnie Doon—from the 1st October next. Computed distance 40 miles. The conveyance to be made in a suitable vehicle. The mails to leave Clarkleigh on Mondays and Thursdays at 8 a.m., arrive at Reburn at 4 p.m. in time to connect with the mail train passing west. Leave Reburn on Tuesdays and Fridays at 8 a.m., arrive at Clarkleigh at 4 p.m. Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender obtained at the Post Office of Clarkleigh and Reburn and Intermediate offices and at this office.

W. W. McLEOD, Post Office Inspector. Winnipeg, 30th June, 1893.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Court House, Wolseley, N. W. T." will be received at this office until Monday, 31st July, 1893, for the several works required in the erection of Court House, Wolseley, N. W. T. Plans and specifications can be seen at the Department of Public Works, Ottawa, at the office of E. A. Bamberg, Esq., at Wolseley and at the office of Deputy Sheriff Murphy at Moosomin and at Dominion Public Works office at Reba, on and after Monday, 17th July, and tenders will not be considered unless made on forms supplied, and signed with the actual signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. The cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The department does not bind itself to accept the lowest or any tender. By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 7th July, 1893.



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Monday, 31st July, for Coal supply for all or any of the Dominion Public Buildings. Specification, form of Tender and all necessary particulars may be obtained at the Department on and after Monday, 10th July. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an "accepted" bank cheque, made payable to the order of the Honorable the Minister of Public Works, "equal to five per cent." of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if the tender be not accepted, the cheque will be returned. The Department will not be bound to accept the lowest or any tender. By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 7th July, 1893.

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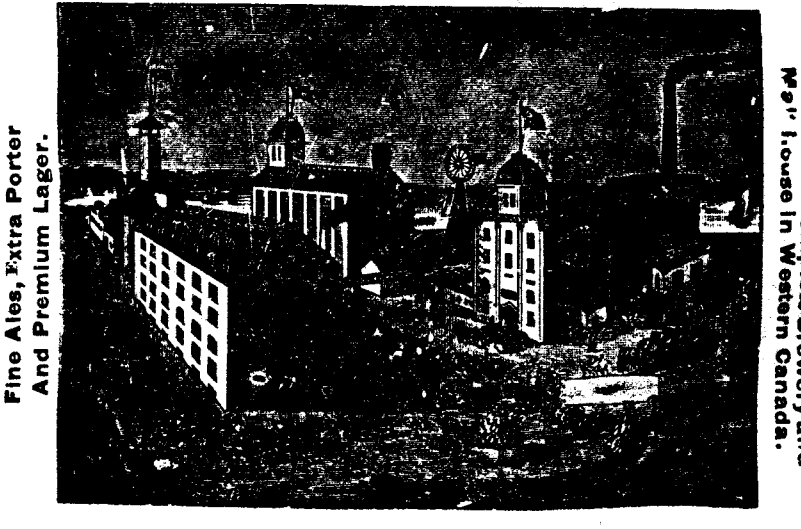
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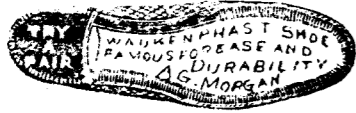
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CITY AND ELSEWHERE.

This is beautiful fair weather.

Are you all tied up in the Commercial bank?

F. B. TAFF, of Taff Bros., Portrait Co., Chicago, is in the city.

Mr. FRED DREWRY returned from a visit to Chicago and the east recently.

D. SMITH, inspector of Dominion Public Works has returned from an official visit in the west.

A CONVENTION of the Catholic press will be held in Chicago on Wednesday, September 6.

H. S. DESPARS, who has carried on a hardware business here for some time, has sold out to E. Gaillault.

QUERY—Where, and at what date do the various Catholic societies of the city intend holding their annual picnic?

P. CAREY, formerly an hotelkeeper in this city, and late of Vancouver, is renewing old acquaintances in the city.

He was a fresh young dudelet gay, Tugged out from shoes to hat; But fresher was I'm pained to say, The paint in which he sat.

Six hundred incubators, each with a capacity of 70,000 whitefish eggs, are said to have arrived for the Selkirk fish hatchery.

HON. M. DUFFIE, the newly appointed U. S. consul, arrived with his family by the Great Northern from Kansas on Tuesday of last week.

Messrs. Haley & Sutton, who formerly did business in Vancouver, B. C., have purchased the dry goods business of A. D. Rankin & Co., Brandon.

PALE gray gloves stitched with black are coming into favor. Biscuit shades, also with black points, may be worn when gray is not permissible.

C. A. GARREAU, merchant tailor of this city, who has been indisposed for some days past, we are pleased to say is again able to be attending to business.

ROURKE & CASS and John Girvin have received the contract for the brick and carpenter work of the new Bank of Ottawa building for the sum of \$27,000.

The customs duties collected at the port of Vancouver during June were \$86,112, imports totalled \$226,588; exports, \$116,005 in value.

Among the many novel exhibits at the World's Fair one from the Imperial Oil company at Petrolia deserves mention. It is a bust in white paraffin wax of the late Sir John Macdonald.

To-morrow afternoon being proclaimed a civic holiday all the retail merchants will close up their stores in order to give their clerks an opportunity of visiting the fair.

We acknowledge the pleasure of a call from Mr. and Mrs. Jos. Ca'lin, Mr. and Mrs. Chas. Noddings and little son, all of Whitewood, Assa., who are in the city attending the exhibition.

E. O'REILLY, of Portage la Prairie, who is on his way to spend a couple of months at Wolf Island, Ont., gave us a call yesterday. Mr. O'Reilly intends going via Chicago and will take in the World's Fair.

The 25th anniversary of Cardinal Gibbons' episcopal consecration comes on August 16th. It will not be celebrated until October 1st. A purse of \$10,000 will be presented to His Eminence by the archdiocese of Baltimore.

Four Irish-American Catholics have carried off the medals for bravery in connection with the fire department of New York for the years 1891-2, and were presented with them last week.

On Monday morning at 7.30 a.m., a solemn Requiem Mass was sung at St. Mary's church for the repose of the souls of the late Mrs. John E. Wright and her son the late J. E. Wright, Jr. Many of the friends of the bereaved husband attended at the solemn service. R. I. P.

"Business is dull to-day," said the proprietor of the Hotel Manitoba, on the World's Fair grounds to his head waiter. "Ah!" exclaimed the proprietor, his face brightening. "We shall yet close the day with expenses paid and a fat profit. Here come two people."

The Review again extends its profound sympathy to Mr. A. F. Martin, M. P., and family, in the sudden death of their infant son, Horace R. Martin, who died on Monday. The funeral took place from the family residence, 403 Balmoral street, yesterday afternoon at 4 o'clock to St. Boniface cemetery.

The new church of St. Francis de Sales at Oakland, Cal., was dedicated by Myr Satolli on Sunday, the 9th inst. The church cost \$125,000 and the whole amount is said to have been donated by Mrs. James Canning, a rich Oakland woman, whose niece, Mary Yore, married Michael Davitt.

The extensive repairs and improvements which the Clarendon hotel

has been undergoing are now nearing completion, and the able management of Mr. Karch, late superintendent of the C. P. R. dining car service, should be a sufficient guarantee that every attention will be given the patrons.

Rev. FATHER PROTH, one of the Catholic Missionary priests, met with a painful accident lately breaking an arm and dislocating a shoulder. He is under medical treatment at the home of Father Caron.—Regina Leader.

The numerous readers of the REVIEW in and around White wood Assa., will no doubt regret to hear of the sad death of Thos. Cummings, a C. P. R. brakeman who was killed by the effects of an accident by falling between the cars while in motion at Treherne, on Monday night the 10th inst. The remains were sent east to Londonderry, near Stratford, Ont., Wednesday evening last for interment, accompanied by his brother Elias.

The Very Rev. Dr. Langevin, O. M. I., made his debut in the pulpit of St. Mary's church on Sunday, at High Mass. The learned doctor delivered an eloquent and impressive sermon which elicited many most favorable comments from the congregation. The very reverend gentleman is fast becoming a great favorite at St. Mary's and deservedly so, but Sunday's sermon has satisfied the people of St. Mary's that he is also a good pulpit orator.

It is our sad duty to announce the sudden death of Mrs. Johnson, the beloved wife of Dr. F. Johnson of Pawtucket, R. I., Mrs. Johnson was an aunt of Mrs. J. K. Barrett of this city. The sad event took place at 11.30 o'clock p.m. on Tuesday the 6th inst. Although entirely unexpected and very sudden we are pleased to learn that she had, the consolation of receiving the last sacraments of our holy religion. The proprietor of the REVIEW extends his heartfelt sympathy to the bereaved relatives and friends, especially to Dr. Barrett and his estimable wife. R. I. P.

On Thursday last the 13th inst. Rev. Brother Xavier and his two confreres Rev. Bro. Peter and Rev. Bro. Joseph of the society of Brothers of Mary, who were engaged here during the past year at St. Mary's school, left this city for a short vacation trip to the south. At Chicago they will meet about thirty more members of the order and proceed from thence in a chartered car to their mother house at Dayton, Ohio, where the annual examinations during three days and a spiritual retreat of eight days will take place. About 400 members will take part in the teacher's examinations and retreat, at the close of which they will again be sent to their distant mission. The Rev. Brothers will return to this city about the 9th of next month. Masters Patrick Coyle of this city and John Ryan of St. Boniface have also left with the Rev. Brothers last Thursday as candidates, who intend to join the Order of the Brothers of Mary at Dayton. May God grant them grace to persevere in their holy vocation. We congratulate the parents of the two boys upon the happy choice their children have made in following such a holy vocation and can only advise Christian parents to pray to Almighty God for a like vocation to the religious life for their children.

Speaks for Itself. Some six months since Miss Cecilia Pike, of Portage la Prairie, began to take lessons in stenography and now she is capable of taking down the words of an ordinary speaker. Thus we see that St. Boniface Academy attends to the practical as well as ornamental training of the children conided to the care of the institution.

ANNIVERSARY.

Treat Commencement Day at Holy Cross. Holy Cross commencement day is always dear to the hearts of the Worcester people, who yearly look for the closing week of merry June, so full of pleasurable anticipations to the student's mind; of happy wishes of almost numberless friends. But the Holy Cross commencement of '93 is of more than ordinary significance to students and public alike. It marks an epoch in the history of Holy Cross college—the fiftieth anniversary of the birth of the institution which, under the kind and careful guidance of the Jesuit fathers, has yearly grown in grandeur and importance until today it stands the leading Catholic college of New England.

Today's exercises were a fitting climax to fifty years of energetic zeal and labor. Under the favorable auspices of ideal weather, enthusiastic spectators, excellent exercises and delightful music, all previous efforts in Holy Cross commencement exercises were eclipsed. The college was astir before daylight and here and there decorators were seen putting a finishing touch to the elaborate decorations. The building never presented a prettier sight than when the ceremonies began shortly after 10 o'clock. The balconies were gayly decorated with flags, banners and vari-colored tunting, among which purple and white, the Holy Cross colors, predominated. The orchestra platform was magnificently decorated with flowers and potted plants, and behind the natural screen of green foliage the Worcester Brass band was stationed and rendered excellent music. Seated on the balcony were Gov. Russell and his staff and other dignitaries who stand as monuments of the opportunities afforded to energy and worth in the ecclesiastical, literary, financial and mercantile world.

In the front seats were the graduating class of '93, who to-day bade a long farewell to their Alma Mater and the dear old walls of Holy Cross. The audience was seated on the upper terrace, surrounded by large overhanging maple trees which shared with the billowing canvas in protecting the fair from the slanting rays of Old Sol. All went merrily as a "day in June," and the picture of loveliness was varied by the addition of new faces.

THE EXERCISES BEGIN. Shortly after 10 o'clock the Worcester Brass band ushered in the commencement exercises by an excellent rendition of "The Maiden at Her Spindle," by Suppe. Charles H. Cosgrove next delivered the salutatory. He spoke of the excellent training which the graduates

have received in their college course and to the high standard that Holy Cross holds among educational institutions. Anthony C. Reddy was to follow with "The Rights and Obligations of Labor," but on account of sickness was unable to deliver the essay assigned. A concert waltz by Strauss preceded the essay entitled "The First Half Century of Holy Cross College," by Thomas F. Devine of Windsor, Conn.

DEGREES CONFERRED. The degree of master of arts was conferred on Edward J. Flood, Ashley, Pa.; James E. Gaynor, Brooklyn, N. Y.; Thomas B. Lawler, Worcester.

The degree of bachelor of arts was conferred on Charles H. Cosgrove, Lowell; John J. McSorley, Lowell; Michael P. Kavanagh, Indian Orchard; Thomas B. Cunningham, Worcester; Stephen C. Hallisey, Springfield; Edward W. Mulloy, Auburn, N. Y.; John F. Spellman, Worcester; Anthony C. Reddy, Newburyport; John F. Kent, New Haven, Ct.; David L. Walsh, Clinton; John J. Fitzgerald, Hopkinton; William J. McLoughlin, Worcester; James N. McKone, Hartford, Conn.; John J. Ryan, Haverhill; J. Benjamin Devine, Salem; Robert E. Freeman, Holyoke; Thomas F. Devine, Suffolk, Conn.; Dennis F. O'Connor, Worcester; J. Joseph Hennessy, Lowell; Dennis F. Baker, Chester, Conn.; Daniel P. Barry, Pittsfield; John F. Quinn, Danielsonville, Conn.; James F. Ryan, Worcester; Andrew J. Dolan, Worcester; Peter F. Higgins, Worcester; Joseph W. Kelley, Worcester; John T. Kitzrege, Clinton; William S. Hogan, Hartford, Conn.

Governor Russell was introduced and after a short speech presented the prizes. Among the many prizes presented were the following.

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right reverend bishop of Portland, for the best catechetical essay on "The Commandments," was awarded to Edward W. Mulloy, as was also the gold cross of honor, foundation of George Crompton, Esq., for the best scientific essay on "The Telephone."

The gold medal the gift of John K. Barrett, Esq., L.L.D., for the best historical essay, subject, "Holy Cross college during the past fifty years," was awarded to Thomas F. Devine.

A gold medal, the gift of Rev. Denis Scannell, for excellence in declamation at the annual competition, was awarded to Anthony C. Reddy.

A gold cross of honor, for a competitive examination on the compared construction of the English, Latin and Greek languages, was awarded to Bebert H. Johnson.

A cross of honor, for a special examination in "The Hecuba of Euripides," was awarded to Elzeaz Dubois.

The B. J. F. gold medal, presented by the alumni for the best debate on the subject: "Resolved, that the movement of trade unions in favor of a working day of eight hours is just and wise," chairman, Michael P. Kavanagh, debaters, affirmative, Michael P. Dee, Charles H. Cosgrove; negative, Anthony C. Reddy, Edward W. Mulloy, was awarded to Charles H. Cosgrove.—The Evening Post, (Worcester, Mass.,)

"WOULDN'T be without for worlds!" was the emphatic declaration of a lady in reference to Ayer's Hair Vigor.

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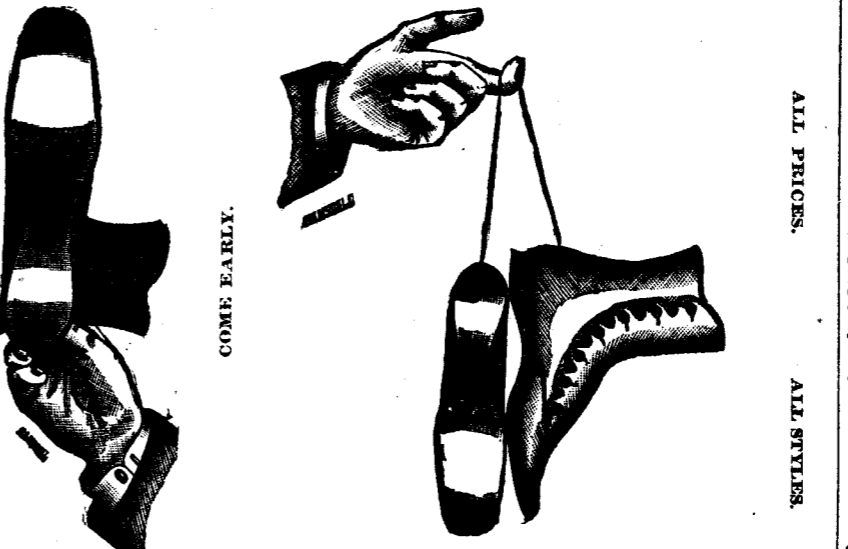
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