

# 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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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 St. Peter and Paul.  
c. The Solemnity of the Assumption.  
d. All Saints.  
e. Christmas.

III. DAYS OF ABSTINENCE.  
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Wednesdays in Advent.  
Wednesdays in Holy week.  
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Do you agree with the Catholic Bishops that with the Roman Church?—St. Ambrose [A. D. 355-397].

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## THE HARVEST MOON.

Over fields that are ripe with the sweetest  
That hides in the full-tasselled corn,  
Over vineyards slow reaching completeness,  
Dim purpling at dusk and at morn,  
Shine down in thine affluence splendor,  
O moon of the year in her prime;  
Beam soft, mother-hearted, and tender:  
Earth hath not a holier time.

For these that sleep long in the furrow  
Hath wakened to life and to death;  
From the grave that was earnest and furrow  
Hath risen to passionate breath.  
It hath laughed through the sunlight and starlight,  
Hath thrilled to the breeze and the dew,  
And fallen, to stir in some far night,  
And all the old gladness renew.

O moon of the harvest's rich glory,  
Thy banners on flame in the sky,  
And under thee men write the story  
That cries to heaven for reply—  
The story of work and endeavor,  
Of burden and weakness and strength,  
The story that goes on forever,  
Through centuries dragged its length.

And thou, ever stately and golden,  
That moon of the latest year's prime,  
Wilt sight through thine eyes hath beholden,  
No grief to thy pathway may climb,  
As o'er the fields they are reapen,  
At evening and level and shorn,  
Thou pour'st thy splendors that deepen  
The rose and the silver of morn.

## The Consecration of England.

The solemn function at the Oratory on Thursday last will not soon be forgotten. Under the inspiration of the words of the Supreme Head of Christendom England has once more proclaimed its devotion to the Immaculate Mother of God and the Prince of the Apostles. The prelates of this country, upon whom has devolved the authority and jurisdiction which flow from the rock of Peter, have in a public and a most striking manner given proof of their living continuity in faith and devotion with the ancient church, which for over a thousand years counted no more faithful people than our Catholic English ancestors. What was bound on earth by the piety of past ages and renewed and ratified by Peter, instructing us through Leo, is, may we certainly believe, bound now in heaven; our country is now once more what its faithful children have ever held it to be, the Dowry of Mary. It was a strange and impressive scene, as Cardinal Vaughan, wearing the mitre and the ring of St. Thomas of Canterbury, and clothed with the same authority and the same jurisdiction, pronounced in the presence of all that was representative of Catholic England the solemn words of the Acts of Dedication. The ring and the mitre, worn in the long ago by the martyred Archbishop, were the outward symbols of his sacred office, the selfsame office that is held by the living Cardinal to-day; and then, as now, there were the same allegiance, the same loyalties, and the same acknowledgment of dependence upon the Holy See. It has been one of the great and visible gains of the present movement that it has given an extraordinary impulse to Catholic research, and the spreading abroad of the results of that research, and so help us all individually to realize as we have never done, in how true a sense we belong to an unchanging church. We have stood in the old ways and trod the paths our fathers walked in, and sometimes we have not known it. We are now learning in an intimate way that the little practices of devotion we learned in the school-room, the familiar prayers, the household pieties, and the sweet customs and usages of Catholicity, which have entwined themselves with our memories, and in some sort lent a coloring to all our lives, are but so many echoes from an underworld of the past and survivals from the days of our Catholic fathers. Take as a random instance of the thing we mean the devotion of the Angelus. From many a monastery and country house and wayside chapel the Angelus has sounded morning and evening for a generation, and the brief prayer has, perhaps come very easily to us. But we get a new sense of nearness to Catholic England when we know that it was an Archbishop of Canterbury in the fourteenth who, at the request of a soldier King, ordered the Angelus to ring in the early morning as well as at dusk, as had been the custom before. The knowledge that in medieval England the bells of every church from Canterbury to Lindisfarne rang out this call to prayer day after day and year after year not only lends fresh and hallowed associations to one of the most beautiful of Catholic customs, but gives us a new sense of corporate life and of kinship with our Catholic fathers. In the same way who can read without interest and emotion or without some sensible kindling of devotion, of the record which Father Bridget has unearthed, which describes the old picture in the English College in Rome, painted certainly in Catholic times, and representing a Plantagenet King in the very act of placing England under the protection of the Mother of God and thus in his own way anticipating the great act performed by the Cardinal on Thursday.

What is true of devotion to Our Lady is ten times as true of devotion to St.

## Peter. The average Englishman would

laugh out at the notion that the people of this country were once famous throughout Europe for their devotion to the Prince of the Apostles. By a curious confusion of ideas St. Peter is commonly looked upon by the British Protestant as specially a foreign saint or, at any rate, a saint much given to protecting foreigners, and even reasonably suspected of harboring designs against England. We venture to say that the vast majority of even instructed Englishmen would read with absolute amazement the Leaped-up evidence with which the Cardinal not only scatters this notion to all the winds, but proves that for ages St. Peter was the accepted protector of the country and enthusiastically loved. The modern Protestant indifference to St. Peter is, of course, the outcome and the fruit of the national schism, just as love and devotion for St. Peter are among the permanent notes of a peoples Catholicity. St. Peter was inevitably one of the primary patrons of the kingdom for all the centuries when it was Catholic. Our fathers saw in him what the Cardinal, by a bold but vivid figure of speech, calls the working partner of our Lord—the most conspicuous human agent in the economy of Christianity. We should antecedently have expected that popular devotion would have associated the Vicar of Our Lord with His Mother, and how truly this was the case is attested in a multitude of ways. Even if we had not the witness of the written words of her Saints and ancient Kings, of the spiritual and temporal rulers of Catholic England from the earliest times, it would be enough to point to the crowd of cathedrals and abbeys and churches which were dedicated to St. Peter in every part of the country. Westminster is his, and York, and Ely, and Lindisfarne. The name of St. Peter is written large in lines of architectural glory all over our land, and the very multitude of the English shrines dedicated to him forbids us to do more than speak of them in groups and say in brief that, besides abbatial churches and cathedrals, the piety of our Catholic fathers consecrated more than twelve hundred churches to their primary patron, the Prince of the Apostle. And what a contrast is here to the Protestant coldness and indifference, and even prejudice, which we see around us to-day, and which has made so many journalists cry out as though the ceremony at the Oratory marked a new departure in the history of English devotion and involved a slight to St. George, who was adopted as the military patron of England long centuries after the land had been covered with churches dedicated to St. Peter. But personal devotion to the great Saint was not a thing apart, or something to be carefully distinguished from the reverence and homage tendered to him as the Vicar of Christ. The national devotion to St. Peter was only one form in which the national loyalty to the visible Head of the church found expression. In time, no doubt, the two currents of feeling acted one upon the other. The national love for the Saint would tend to quicken and strengthen the filial feeling of the people for his successors, the Sovereign Pontiffs, just as reverence for the position held by the Prince of the Apostles may have in the first instance dictated the choice of St. Peter as the special patron of the nation. The important thing to recognize is that we have over-whelming evidence of both feelings—devotion to the Saint and loyalty—loyalty with something of the fierceness of affection about it for the Holy See. The churches and cathedrals dedicated to St. Peter are monumental evidences of the one, and the written words of the rulers of the Catholic English, arrayed for us by the Cardinal in his address, demonstrate the other with a splendid and satisfying completeness. No man can have listened at the Oratory on Thursday afternoon and not gone away with a new and illuminating conviction as to the old faithfulness of England to the Holy See. The words which from the Oratory pulpit came sounding to us across the centuries makes us understand, as nothing else could how the faded men and women whom we seem to see so dimly through the haze of time, and who stand for the English past, were in very truth one with us in their loyalty and love for the successors of St. Peter.

It is not too much to hope that this solemn renewal of the dedication of England to the blessed Virgin and St. Peter, made by those who represent the old faith of the land, may have its own happy and blessed consequences among those who are seeking the light outside the fold. It will be borne in upon many as by a flash of revelation, and there is no continuity in doctrine and devotion

## with Catholic England except in the

Catholic church and in communion with Rome. The witness from the past of those long stilled voices, all proclaiming with such impressive singleness of purpose and affection their spiritual allegiance to the See of Peter, cannot have been given altogether in vain. There must surely be some to whom the many evidences of the old national devotion to the Mother of God and the Prince of the Apostles will suggest uneasy questionings, and a chill wonder perhaps, whether after all there can be any real and vital connection between a communion in which these things are so little known and the old church of St. Anselm and St. Thomas. But why should we limit ourselves to thus trying to trace what seems the natural consequences of the Act of Dedication and the ceremonies which accompanied it. It is not for us to peer and grope after the ways of God, or expect only what we can forecast and in part foresee. The Act of Dedication was a great act of prayer; and, therefore, frankly an appeal to the Supernatural. The Catholics of England have raised their hands in supplication to the Mother of God and St. Peter and commended their countrymen to the intercession of the old patrons of the land; and it would assuredly be a very vain thing if we were to limit our hopes to effects which we calculate may be wrought upon others by the mere spectacle of that collective prayer, and not to think at all of the answer which that prayer may meet with in the courts of Heaven. Rather let us hope that the ceremony of Thursday may be a great epoch in the spiritual story of England, and the beginning of the reconversion to Catholicity of the Dowry of Mary—and in that hope we shall the better learn to work, and wait, and pray.—London Tablet.

## Leo XIII.

The letter of the Holy Father on the school question, called out from the secular press, remarkable tributes to his greatness of mind and breadth of character. There can be no doubt that history will regard him as one of the most extraordinary of the long line of Popes. He has gained a certain literary renown, his work in diplomacy has shown fine genius and discernment, and his broad statesmanship in dealing with great questions that belong to the science of government, is recognized with high praise.

A Southern writer, discussing the character of the Pope, and what he has accomplished, says:  
"He has sought to ally himself and his cause to the best manifestations of modern thought in education and the science of government. Where a great body of men of intelligence have pronounced for a policy in either line, he has set himself to the task of making the movement a factor for the church, instead of devising dogmatic opposition to it. If it is found contrary to the usage or tradition of the church, he has honestly endeavored to determine whether such usage or tradition is justified or necessary, in view of the changed conditions in the particular case. If he has found it so, St. Peter, could have been firmer or more explicit in condemnation than he. But if, on the contrary, it has appeared that the maintenance of the former position is not essential, he has not hesitated to let that position remain in abeyance, while he judged the case on its merits and decided accordingly."

"Though not the only one of the Roman Pontiffs to recognize and uphold the rights of the masses as against downward tyranny of their rulers, he is the first to distinctly recognize the right and efficacy of popular government. This he did in his famous order to the French prelates to obey the laws of the Republic, even when they seemed to be violative of the traditional privileges of the church. The civil authority, His Holiness said, was paramount in all save spiritual matters."

"But the most conspicuous evidence of the Pope's recognition and sympathy with the Republican principle, is affording to this country, and his apparent purpose to relieve the church of all suspicion of enmity to any of its established institutions."

This is only one quotation of a thousand that might be made, all the articles, evidently, by non-Catholic writers, showing how the world holds Leo XIII.—Catholic Mirror.

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The Northwest Review

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OUR ARCHBISHOP'S LETTER. ST. BONIFACE, May 10th, 1893.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same, "the company" for the present retaining charge of the editorial columns.

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 North-West Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work faithfully, it is not expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review.

I have fully my approval, though, of course, I cannot be responsible for every word contained in it. The editor writes as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the printing and the principles announced by them are sound and ought to be endorsed by every sound Catholic. You enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, AUGUST 23.

EDITORIAL NOTES.

The Providence Visitor is responsible for the following:

We suppose the case of the Rev. Dr. Barrett, a Baptist minister of Banks county, Georgia, must be set down as one of the evil consequences of purely natural religion, which is apt to give way to human frailty. Dr. Barrett had charge of three Baptist churches and one illicit distillery, until the revenue officers arrested him. He was a secret maker of "moonshine" whiskey. The United States revenue officers did not object to whatever moonshine there may have been in his preaching. They therefore allowed him to finish his Saturday and Sunday services. But moonshine mingled with whiskey was something they could not endure; and for this they carried him off to court.

The children of the Reformation are the fruit of so-called gospel light. When we see into how many sects they are divided and subdivided, how many hostile camps there are, how, when these arms are not turned against Rome, they wage against each other an interminable war, what shall we attribute it to; an excess of gospel light, or a lack of it? For over 300 years our separated brothers have sighed and sought for the true faith, and they have not yet found it; even now they are as far, if not farther, from the object of their search than at any former period. An earnest sectarian paper would fix the basis of an Evangelical Confession of the nineteenth century, which shall contain the truths embodied in all existing Protestant confessions, and arranged in a form adapted to the wants of the present age. Now what is inferred from this? Is it not an admission they are not in possession of the entire gospel truth. That, indeed, no single sect possesses at all. That it is divided among the reformed churches and has been divided since the Reformation. The desire is a laudable one, however, it is praiseworthy, but there is in it something, too, of the ludicrous. In solemn seriousness, the crazy patch work of the religions of the sects, will be threaded together, after improved modern methods, so as to make a religion "best adapted to the present age."

HOW TRUE IT IS.

Our able and esteemed contemporary, the Catholic Register, in commenting on the visit of our Holy Father to the tomb of St. Peter, says:

There is a quiet depth of pathos in the visit of the Holy Father to the tomb of St. Peter on the eve of the great Apostle's Feast. The words of our account are simple: "The Holy Father, kneeling, buried his face in his hands and remained until 10.30 p. m., absorbed in silent prayer." But to a Catholic heart there is a world of thought in that simple scene. The spare, white-haired old man, bowed down in prayer before his predecessor's tomb. Like him he is a prisoner in his own See; like him he seeks to lead the fallen world to the truth and peace of Christ, and receives in return imprisonment and persecution. But to us in contains not pathos alone, but renewed hope. Christ was persecuted, Peter was persecuted—shall Leo escape it? It is from such scenes as this we learn to feel that, in more ways than one, the church is never nearer being the church triumphant than when she is the church suffering.

ARCHBISHOP TACHE TO MR. J. ISRAEL TARTE.

The discussion between Mgr. Tache and Mr. J. Israel Tarte, M. P., which has been going on for some time, is enriched this week by a letter from His Grace which shows completely the mistake which Mr. Tarte made in accusing the Catholic Hierarchy of the Dominion of making the Manitoba school question a football for the purpose of playing into the hands of the Dominion government.

It is well known that the Hierarchy, and indeed the whole Catholic body of the Dominion, are convinced that the Manitoba Catholics have been unjustly dealt with by the school laws of the Greenway government, and they will not abandon their co-religionists of the west in their struggle for justice. The Archbishop shows plainly that the Hierarchy did not, as Mr. Tarte pretends abstain from any line of conduct which they had laid out for themselves, through fear of injuring the government at the general election.

The document which Mr. Tarte pretends was prepared by the Bishops in order to press their views, and was afterwards withdrawn, had no existence. The bishops have sufficiently announced their views in their collective letter issued after and not before the general election. To the terms of that letter they undoubtedly still adhere as firmly as when it was issued.—Catholic Record.

QUEBEC SCHOOLS.

Some newspapers of Ontario have been expending volumes of cheap pity on the benighted condition of education in French Canada. It will perhaps be new to them to learn that the highest praise has been bestowed on the Educational Exhibit of that Province at the World's Fair in Chicago. A bad custom has gained ground in Ontario to criticize everything Catholic in Canada, simply because it is Catholic, and our French-Canadian brethren have had to bear the brunt of the battle. It will be gratifying to them to receive the praises of independent judges in the matter.

In Ontario we have altogether too much of the John Bullish sentiment that "whatever is," among us, "is right," and that all other systems of doing anything, are wrong. The old Province of Quebec has produced by her system men quite as learned and capable as this much-vaunted province of ours. In fact, on the floor of the House of Commons, where the merits of both systems may best be compared, the French members are superior to the majority of English-speaking representatives in oratory, breadth of statesmanship and liberality of opinion.

If newspapers like the Toronto Mail would devote their energies to setting their own house in order, and pay less attention to prying into their neighbor's, this Canada of ours would be more united and contented. The schools of Quebec are turning out better educated men to-day than those of Ontario; their professional men, who are supposed to be the mainstay of a country's civilization, are a superior body of men; in fact, setting the religious aspect of the question aside, a thing most difficult in practice, the education of Quebec, with the liberal modifications proposed by the bishops, will be superior and more effective than that of Ontario.—Catholic Register.

THE ORGANIZATION OF THE CATHOLIC CHURCH.

The "wonderful organization" of the Catholic church is often alluded to by persons outside of it, and particularly by writers and speakers of the Protestant bodies who wish to account in some way for its success and vitality. The stability, century after century, the unchanging character of the doctrine, the preservation of the same rites and practices, and the very slight difference of custom and use which exist in countries far apart, which are wholly different in everything else—these are a constant source of wonder and admiration, not unshared, on the part of those not affiliated with the Catholic belief or distinctly and aggressively hostile to it.

The "wonderful organization," is at once and always spoken of as fully explaining the phenomenon, as if there were nothing more to be said. Yet this falls far short of a satisfactory elucidation. At the present moment the church

may be described as, from the human point of view, a piece of machinery in perfect working order, notwithstanding the operations at its head are crippled and circumscribed by the conditions which have prevailed since the extinguishment of the temporal power. Yet the movements of the marvelous apparatus proceed with a noiseless harmony and universal perfection. The pulsations reach the great centre at the vatican from every part of the globe civilized and uncivilized. There is hardly an accessible spot on the earth where there is not a priest, and wherever there is a priest, there are the pure doctrine and the fixed worship that belong to Catholic unity.

But this orderly and silent operation of the great mechanism has not always been maintained throughout the eighteen centuries of its existence. Tremendous and convulsive interruptions have occurred; fierce dissensions, wild formidable mutinies and enormous defections from the ranks. Prodigious, physical and social upheavals have happened—all the long history of wars, revolutions, the obliteration of governments and vast destructive epidemics.

Everything that is possible to human experience the church has witnessed and felt and not once, but in the passing centuries many times. Not only has she been assailed by enemies from without but, by the deadly stratagems and malevolent plottings of foes within. Some of those whom she most trusted have betrayed her. Blows have been dealt her that appear to make her reel to her foundation. Treachery and apostasy and open and declared hatred have done their worst. Over and over again, as, blinded and quivering with these onsets, she has tottered, it has been said, that now, at last, she must fall and die and be no more.

And yet she still lives, triumphant and stronger than ever. She is not changed; there are the same doctrines there is the same order, the same system; there are the same externals, the same forms, the unchanged practices. Who can reflect upon the existence of this institution for nearly two thousand years, amid the countless vicissitudes and mutations of the human race, and find an explanation satisfying to his intelligence in the statement that it has been due solely to a "wonderful organization."

WHAT NEXT?

The Winnipeg Tribune and all the organs of the Greenway government get wrathful whenever we allude to the present school system as sectarian and Protestant. When we say that it is anti-Catholic, in every sense of the term, they fairly howl with well assumed indignation. There are even a few "intelligent" and "progressive" Catholics, who join in this cry and advise the Catholic people of Manitoba to accept of this unjust and anti-Catholic system of education. Those superficial Catholics, who prate about "intelligence and progress," have not sufficient intelligence or even knowledge, of their religion, to understand the dangers that surround such a system. Their minds are incapable of looking beyond material surroundings and the popular belief that anything or everything Catholic must necessarily be inferior to that which the Protestants enjoy. They like to tell them that, in this, they exhibit an ignorance of the history of the Catholic church and an intellectualism of the monkey order, which imitates the actions, follows the opinions and accepts the dictum of their Protestant neighbors, in regard to the Catholic church, without being able to reason why, their monkey intellects would find an answer in some oft repeated slander against the church which they had gathered from some anti-Catholic source. Those Catholics, with Protestant materialistic ideas and borrowed "intelligence and progress," are the worse enemies we have because they are of our own household. That the schools of Manitoba, as at present constituted, are Protestant and anti-Catholic in principle, in tone and in very fact, has been so clearly and circumstantially shown that it is unnecessary for us to do more than refer to it. If there be one honest man in Manitoba who doubts it, we refer him to a recent letter on that subject by His Grace, Archbishop Tache; but we purpose taking no more notice of those papers or individuals, who, in the face of the clearest, self-evident facts, assert that our schools are non-sectarian and non-Protestant.

CATHOLIC CULTURE.

In his recent striking and thoughtful article on the Summer School, published in the Visitor, Mr. M. J. Harson wrote:—"When we survey the broad and extensive field of Catholic activity, and make the inquiry as to what impress on the life of the people the thousands have made who have enjoyed the best advantages of social and intellectual life, we are led to wonder, however paradoxical it may seem, if the fruition of Catholic culture leads to dilletanteism and snobbery."

This is indeed a thought which often presents itself to the earnest, intelligent and zealous Catholic who has also had the advantages of social life and intellectual intercourse. He is often brought to bay, or runs up against a stone wall, in his search for other like-minded Catholics willing and even desirous to

make some little personal sacrifices for great Catholic movements among the city. Above all, he tries to find Catholic men and women, of wealth and of a social standing recognized and unimpeachable among even the non-Catholic "upper ten," who will ally themselves heart and soul—openly, before all the world—with such movements. But he tries, generally, in vain.

There are plenty of Catholics possessing all the requirements of wealth, mental culture, refinement and social prestige. But there are few among them who will consent to identify themselves closely, personally and publicly with Catholic movements to which their open and personal co-operation would give immense help.

Such persons are often good Catholics in many, very many respects. Some of them give money to the church and her charities on an immense scale. They perform noble works in this way, and in various other ways. They frequently perform their religious duties at least as well as the average. But when it comes to giving their personal and social prestige to the cause, they hesitate; they are otherwise engaged; or they decline. In a word, they are not on hand. They cannot be counted upon.

Doubtless there are numerous people of exactly the same type, in the Protestant denominations. But we do not know that this fact makes the attitude of our cultivated Catholics any the more creditable. It is not usually esteemed as a very high compliment to good Catholics to say that, in their shortcomings, they resemble many excellent and respectable Protestants.

The kind of Catholics we are thinking of would not consider such comparison a compliment. For they are people who probably never, even under extreme pressure, would give up or betray their faith. They are justly proud of being Catholics.

But there is exactly one sacrifice which they never make for the sake of their faith. And—as is the case, almost always, in the problem of duty—this sacrifice is precisely the one by which they could do the most good.

The representatives of Catholic culture and social position should dedicate their "prestige" and their personal presence to the forwarding of intellectual, social, literary and benevolent organizations and movements among the laity. If they were to do so persistently and courageously—even at the cost of some inconvenience and discomfort—there would ensue a speedy and prodigious change in the opinion of the outside world regarding the extent, the force and usefulness of Catholic culture.—Providence Visitor.

"WITH MASONIC HONORS."

Some time ago, we had to call public attention to the gross outrage perpetrated upon Catholics, in laying the corner stones of public schools in Manitoba with Masonic honors. At that time, the Minister of Education, assisted by one of the leading officers of his department, who is grand master of the masonic grand lodge of Manitoba, laid the corner stone of a public school in the town of Virden. We pointed out, at that time, the public outrage such conduct was to the Catholics of Manitoba, who are required, by law, to support those schools.

We called the attention of the government to the fact that the masonic fraternity and its oathbound principles were condemned by the Catholic church and that it was simply an indignity offered to every Catholic tax-payer in Manitoba to lay the corner stones of public institutions to which he is a contributor with masonic rites and ceremonies. We remonstrated so strongly against the outrage of the education department not only countenancing, but actually initiating and carrying out such a programme by its head, that we did not think that the monstrous indignity and insult would be repeated a few months after the first offence. But such is the fact, as witness the following news item clipped from the columns of the Free Press:

"The corner stone of the new public school at Melita will be laid with Masonic orders on Thursday next. Deputy District Grand Master Foley, of Manitoba, of the Masonic order will be present and conduct the ceremony. Dr. E. A. Blakely will deliver the oration from an educational standpoint. A. M. Campbell, M. P., will speak representing the local government, as also will Reeve Terrice on behalf of the municipality of Arthur. Besides these the resident clergy will also give short addresses."

Here we find a programme almost identical with the one at Virden. The only difference is that the department of education is, on this occasion, represented by the deputy minister instead of the minister of education. Here we have four distinct institutions represented, viz. the masonic association, the department of education; the local government; and the Protestant clergy, all joining together to lay the foundation of a school house to which Catholics are required to pay their taxes, by rites and ceremonies insulting to Catholics. Have those people no sense of propriety; have they no desire to do aught but insult us? Have we no rights or feelings that they will respect? It seems not! And this is the Liberal Government of Manitoba that has for its attorney-general, Clifford Sifton, Mr. Laurier's first lieutenant in this province. We beg leave to respectfully call the attention of Mr.

Laurier and his French Canadian friends, to this unhappy state of affairs in Manitoba, and to assure them that their representative here, the aforesaid Mr. Sifton, has not only countenanced it, but has, as minister of education, approved of it. Meanwhile those who are thus actively engaged in insulting us, tell us in the most unctuous possible manner that the schools of Manitoba are non-sectarian and that we are alike obstinate and unreasonable in not accepting and using them. What say you gentlemen?

COMMUNICATIONS.

St. Mary's Academy.

To the Editor of the Northwest Review.

DEAR SIR,—Kindly allow me space in your valuable paper for the insertion of the enclosed article.

One of the saddest separations recorded in the annals of St. Mary's Academy is that of Reverend Sister Martin of the Ascension, who took her departure for the Mother House on Wednesday evening, worris are feeble to express the deep sorrow evinced at the sudden departure of one who for twelve years labored with undying love among her pupils and for the last six years, had assumed the complete control of the North-west Convent House, hearts bled at this separation, the very walls of our Alma Mater bend their heads in silent prayer for her who has passed from its portals probably never to return; the happy days are past and though we would fain bid them stay, still we know that her course of hard work was undermining her strength and rest was imperative, she has however, not left all her sisters and pupils behind her, as that path has been frequently traversed by others within the last year and many sick ones have wended their weary way to Hochelaga, there to find sweet rest and to renew past health and vigor.

Miss Maria Kennedy, a former long cherished companion, with whom I spent the last five years of my school life accompanied Sister Martin to Hochelaga, where she will enter the noble order and consecrate her life to God. To Reverend Sister Martin, our wish is that the same success may attend her in her eastern home as daily crowned her efforts in the great work of education and in the guidance of the many pupils confided to her tender care.

To Miss Maria Kennedy, perseverance to follow in the steps of her devoted teacher and Superioress.

L. A. Winnipeg, Aug. 18th, 1893.

Lethbridge Notes.

The honorable Mr. Daly, minister of the Interior, paid a short visit to the town last week on his way from the Blood Indian Reserve. McLeod, where he had been to open the new hospital for Indians. This is the first institution of the kind and is in the charge of the Sisters of Charity from Quebec.

On the night of the opening the Rev. Father Lavigne got up an impromptu concert, which was quite a success.

The opening of the school was deferred from the 15th to the 21st as the new building was not completed. Every effort is now being made to have all in readiness for Monday, 21st inst. The new building is surmounted by a pretty little belfry and cross.

On Sunday night some most welcome rain fell though people only wished for a little more.

CALGARY, August 8, 1893.

C. M. B. A. Branch 126.

At a meeting of the above branch held on the 7th inst the following resolution was passed:

Whereas it has pleased the almighty God to call to his rest the late John McCormack of Dublin, Ireland, and the venerable and much respected father of our esteemed brother M. A. McCormack of Lethbridge it is hereby moved by Bro. J. W. Costello seconded by Bro. C. M. B. A. do tender to Bro. M. A. McCormack the Rev. Mother H. McCormack its sincere and heartfelt sympathy in the very great affliction which it is now their lot to bear in the death of their venerable and very worthy parent. We humbly pray that the Almighty God and the comfort of the afflicted may sustain and comfort them in their loss.

Resolved that a copy of this resolution be forwarded to the Rev. Mother Frances McCormack at Lethbridge and our brother M. A. McCormack of this town. By order, J. K. MURPHY, Sec. Secretary.

What Our Exchanges Say.

One of the most amusing outcomes of the prevailing financial stringency is the action of a number of Protestant sects out in a Kansas town, who, to save expenses, have pooled their religious issues and dismissed all their preachers save one, who is hereafter to address a rather heterogeneous audience. That person will have to preach very diluted doctrine if he wishes to keep his hearers harmonious.—Catholic Columbian.

Wherever Mgr. Satolli goes he is received with enthusiasm and marked distinction. When he visited St. Paul two weeks ago Protestants vied with Catholics in doing him honor. Everywhere is recognized the extraordinary progressiveness of this illustrious representative of His Holiness.—Catholic Columbian.

It is regrettable that so many Catholics seem to have lost heart for parish schools just when non-Catholics are beginning to realize their importance and to understand the position of Catholics. The Boston Herald in a recent issue observed: "Our impression is that the feeling against parochial schools is not so strong as it was. One of the most able and popular of the orthodox clergymen in this vicinity declared on Sunday that he respected the Catholics for their desire to superintend the religious education of their children." This utterance, coming unsolicited from the stronghold of ancient Puritanism, may be regarded as a genuine sign of the times.—Ave Maria.

Some so-called Catholic papers seem to exist in order to antagonize the Bis-

hop of the diocese in which they are published, to hold him up to public odium, to criticize his official acts, and to "boss" him in a most insolent and scandalous manner. Such publications are an affliction to the church and a detriment to religion. They ought to be suppressed.—Catholic Review.

A Self Sacrificing Priest.

We learn that a heroic Benedictine monk, Father Dom Sauton, who is also a distinguished physician, a member of the Paris Faculty of Medicine, has undertaken to go to Molokai, in the Sandwich Islands, with the object of ministering to the bodily as well as to the spiritual needs of the lepers there. The doctor-priest has made a special study of leprosy in various parts of the world and great hopes are entertained as a result of his experiments at Molokai.

Father Sauton's mission, it is needless to say, is a most perilous one—no one knows that better than the brave Father himself—but, like the martyr-priest Damien, the good Dominican monk goes forth to succor his sadly stricken fellow creatures. When we witness the heroic willingness with which men embark on such missions—literally carrying their lives in their hands—it exalts our ideas of humanity.—New York Tablet.

Captain Simon O'Donnell.

Referring to the late Captain Simon O'Donnell, who died in Chicago the past week, one of the most popular and widely known Irish Catholics in that great city, the Herald says:

An honest man is the noblest work of God. Simon O'Donnell, who died Friday night, was not only an honest man, but an honest policeman. It is no reflection upon the police force to say that it is harder for an officer than as a private citizen. A policeman is exposed to temptations and influences that are hard to resist, and the higher his position the stronger the temptations. It is not surprising that many men succumb to the pressure and barter away their manhood, but it is creditable to Simon O'Donnell that in all his years in the police department, from patrolman to chief, no cloud was ever thrown upon his character for honesty and upright-ness. He was physically and morally courageous. He was too brave to be a clubber and too honest to take bribes. His courage was as great in the face of a mob as it was before politicians with "pulls" who attempted to swerve him from his duty by threats of official degradation. Like Davy Crockett, he first knew he was right, then went ahead. He was a terror to evildoers and a protector of honest men. He shielded no thieves, neither on the police force or out of it; he extorted no blackmail; he accepted no bribes. He lived and died an honest man, and his example is worthy of imitation by every man who wears the blue and carries a club in the city of Chicago.

Pleasanties.

The difference—Two soldiers lay under their blankets looking up at the stars. Say Jack: "What made you go into the army, Tom?" "Well," replied Tom, "I had no wife and I loved war, Jack; so I went. What made you go?" "Well," returned Jack, "I had a wife and I loved peace, Tom; so I went."

A Bangor (Me.) man, who sent his office boy to return a hired team to a stable, received several days after the bill for the board of the horse and another bill for the hire of team for the time intervening. The stupid boy took the team to the wrong stable.

"It's a beautiful day for a walk," she said, looking out of the window. "Indeed it is," he said, doing likewise. "Would you like to take a walk?" she continued. "Above all things," he answered. "Then why don't you?" she inquired.

The skeleton of a full-grown Indian and that of a dog were unearthed in Waitsburg, Wash., last week. The bodies must have been interred many years ago, at the place where they were discovered was the centre of a wheat field as long ago as 1865.

An old gentleman finding a couple of his nieces fencing the other day with broomsicks, said, "Come, come my dears; that kind of accomplishment will not help you to get husbands." "I know it, uncle," responded one of the girls, "but it will help us to keep our husbands in order when we have them."

This story is told about Philadelphia twins: The nurse was giving them a bath. Later, hearing the children laughing in bed, she said: "What are you children laughing about?" "Oh, nothing," replied Edna, "only you have given Edith two baths and haven't given me any."

Mrs. Simpleton put her head over the garden wall, and thus addressed her neighbor, who was hanging out her week's washing:—"A family has moved in the empty house across the way, Mrs. Clothesline." "Yes, I know." "Did you notice their furniture?" "Not particularly." "Two van loads, and I wouldn't give ten dollars for the lot. Carpets! I wouldn't put them down in my kitchen. And the children! I won't allow mine to associate with them. And the mother! She looks as if she never had known a day's happiness. The father drinks, I expect. Too bad that such people should come into this neighborhood, I wonder who they are." "I know them." "Do you?" "Well, I declare. Who are they?" "The mother is my sister."

The Considerate Editor.

Editors, as a rule, are kind-hearted and liberal. An exchange tells of a subscriber who died and left fourteen years' subscription unpaid. The editor of the paper appeared just in the coffin lid, and put in a linen duster, a thermometer, a palm leaf fan and a receipt for making ice.

A Town built Over a Reef of Gold.

Johannsburg in the Transvaal is a wonderful little town. It is but five years of age, and the inhabitants number 40,000. It stands upon a gold reef, and upon this reef 50 companies are at work giving employment to 3,000 white men and over 32,000 natives. The town has gas, water, tramways and handsome buildings, while for 20 miles east and west the funerals of mining works can be seen.—St. Louis Republic.

GRANTLEY MANOR

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," etc

CHAPTER XI.—Continued.

It was directed in an English hand to Edmund, and he seized it with impatience, and tore it open. A dark cloud passed over his face as he read it. His color deepened, his eyebrows contracted, his lip curled, and his whole bearing denoted agitation. He rose from the bench where they had been sitting, and walked up and down the avenue with hurried steps. When a vague presentiment of evil has haunted the soul, and it suddenly fastens on the truth, it encounters it with a desperate calmness that astonishes itself. Genevra had never explained to herself what she feared; now she seemed to understand it at once, and like a flash of lightning through her brain darted the thought—"He is ruined, and through me!" Her hopes, her fears, her fate, her peace, were nothing—less than nothing—dust in the balance,—in comparison with that one thought. She went up to him and said, gently, "Edmund, I must see this letter. There must be no secrets between us." He was rolling the paper in his hands while his eyes were darting fire, and his thin lips were tightly compressed. There was a mixture of childish passion and fierce concentration in his countenance and in the tone in which he repeated, without listening to her—

lips were pressed to his, and she murmured—"Must you leave me Edmund?" "Not now, not yet." She turned very pale, and said no more. That evening she glanced at her wedding-ring, and then drawing it from her finger she passed through it a black velvet riband and hid it in her bosom.

(To be continued.)

The Catholic Young Men's National Union will hold its annual convention in Chicago, September 6 and 7. St. James church on Wabash avenue, has been chosen as the place for the opening, when a solemn high mass will be celebrated, and the business of the convention will be done in the Art Institute.



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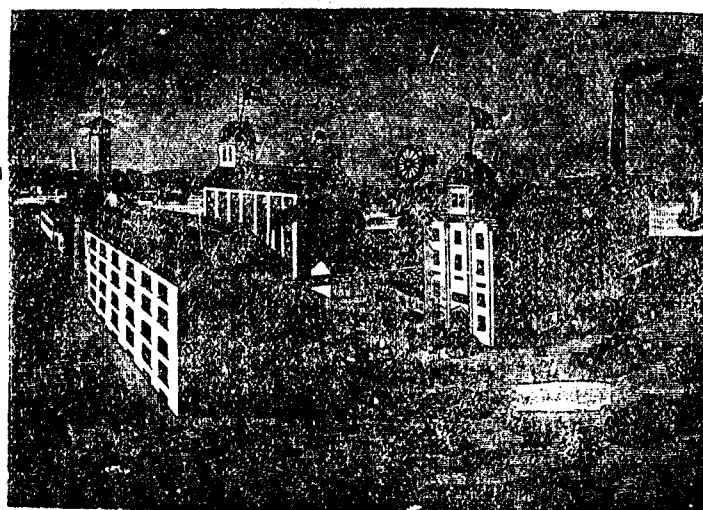
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