

Northwest Review

"AD MAJOREM DEI GLORIAM."

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THE OLD FARMER.

I think of the old time farmer, After his work is o'er, Where he rests, and smokes at leisure, On the blue-covered porch at the door, Mansion in bushes of roses, Yellow-birds flutter about, Not sleeping till events of to-morrow, And the blue-hooded owl comes out. "Oh, dear, dear me, I'm weary," He sighs in his fields to-day: But, oh! for his rest when the twilight covers the dew with the gray; Draping the sky all over, Velling a gleam of light, That's kissing the bloom on the clover When bidding the word good night. Nature's whispering around him, Of riches in ripening grain, And mellowing fruit in the orchard, To be gathered when the rain, Gathers the meadow that's lying, Waiting the rake in thy hand. Throw out the weeds that are dying, But scattering their seeds o'er the land. Moonlight's enchanting brightness, Agains the porch and the vine, Again sees the old fashioned farmer, Reaping at evening's dew-line, Reading the dreamer at night, Smoking an empty pipe, O'er the features a smile is reposing, For in dreamland the harv at is ripe. Starlight and moonlight are blending, O'er the farmer asleep, And dreaming he's called to the hill-side Where a shepherd is watching his sheep. Watching the dreamer at night, Adding the toiler by day, And standing by him till his sight Has silently faded away. Fed away from the homestead, Believes gathering now, Dividing and scattering the riches, All fruits of the sweat of his brow. Leaving the toiler here, On a mound of earth; Remembrance may spare him a tear, But kindred will count what he's worth. April 28, 1894.

THE OBLATE SUPERIOR Visits The Indian Missions At Qu'Appelle.

Impressive Words Spoken in the Sioux, Sateaux and Cree Tongues by Piatop, O'Shoup and Other Chiefs—Conquest of Christianity.

On Thursday, the 17th inst., Very Rev. Father Soullier, superior general of the Oblates of Mary Immaculate, left the city, accompanied by Rev. Father Langevin, D. D., and proceeded west to Qu'Appelle, for the purpose of inspecting the Indian missions. At the station proper in Qu'Appelle, a delegation of Catholics met the distinguished visitor and tendered him a most hearty welcome on Friday, the 18th inst. Mr. Beauchamp read an address in French, which was expressive of the feelings which the Catholics of the Northwest entertained towards the Oblate missionaries, who were devoting their lives to the spiritual good and welfare of the Catholics, not alone of Canada, but of Europe, Asia, Africa and New Zealand. Father Soullier responded to this address in brief but touching terms, concluding by wishing every prosperity and success to the people of the Northwest. The celebrations were under the charge of Rev. Father Roy, who is pastor.

Proceeding from here to the Mission, a cavalcade of upwards of one hundred halfbreeds and Indians met Father Soullier and escorted him to the industrial school. A highly creditable band, under the leadership of Mr. Rivard, whose sister is superress of St. Boniface hospital, played lively airs, and the appearance of the whole was most unique, presenting the phases of civilization and barbarism side by side. Having arrived at the church of the Mission, Father Soullier was greeted by the many residents there and addresses in French and English were read, the latter by Mr. Daze, the former by Dr. Seymour. The Oblate Superior responded to both in French. Father Langevin, in his behalf, spoke in English, and Father Mugonard, principal of the Industrial school, spoke in the Cree language.

At 3 o'clock in the afternoon another presentation was made by the children of the school, who also read addresses in English and French. The reply to those from Father Soullier was a very high tribute of praise to the Dominion Government. He expressed his marked appreciation of the grand work of civilization that was being accomplished in the school by the Government and by the "Holy Nuns" too, as he called the Sisters. Father Langevin again acted the part of interpreter and explained in English the full intent of his superior's remarks, adding a sincere expression of gratitude from the Oblate Fathers of the Northwest to the "great Hudson Bay Company, without whose generous help," he said, "our missionaries would often have felt the pangs of hunger, and even starvation itself." And turning towards, Mr. A. McDonald, the company's manager here, he thanked him in a particular manner for his kindness, and he said that His Grace, Archbishop Tache, had recently mentioned with praise the name of the old chief factor, who resides at Qu'Appelle. Rev. Father Camper, of Lake Manitoba, then spoke in Sioux.

In the evening the young girls of the school gave a most interesting and enjoyable entertainment, which spoke volumes for the high order of training received by them from the Sisters. The programme of the concert consisted of choice musical and dramatic selections, all of which were skillfully and artistically rendered. It was as follows:

Overture, by band; vocal chorus "Welcome"; dialogue, "What is home without a Mother"; "A Young Teacher," impersonated by one of the pupils; callisthenics; dialogue, "Ernscliff Hall," in three acts; reading, "Efficacy of Prayer"; "A Joke Returned"; dialogue, "Wreath to Our Mother"; vocal chorus, "Here's to the Friends we Love"; tableau, "Innocence and Guilt"; God Save the Queen.

When one considers that were it not for the civilizing labors of the missionaries those children would, many of them, be still immersed in heathen practices and even barbaric itself, and on the other hand the marked degree of proficiency which they have attained, words seem insufficient to praise the labors of those under whose untiring zeal such a change could be effected.

On the following day, Saturday, the 19th inst., the entire forenoon was given over to games, amusements and other holiday pastimes, and the place bore an aspect of rejoicing. In the afternoon a most imposing ceremony took place. Some twenty-nine years ago, His Grace, Archbishop Tache, then a priest, planted a cross in the top of the highest point of the country surrounding the missions; this was done by him with the express consent of the Indian and halfbreeds, on that same spot, Father Soullier erected another. An eye witness describes the ceremony as most imposing. The cross was first blessed, and then an immense concourse of Indians, including those who were still Pagans, followed in procession up the hill, full of respect and watching the doings with intense interest. Rev. F. Allard, V. G., explained to them in their own language the nature of the act. The cross is fifteen feet high, and can be seen at quite a distance. Father Langevin spoke in French and English, and Father Farieu addressed the multitude in the Sioux tongue.

On Sunday, the 20th inst., the Sacrament of Confirmation was administered by Father Soullier, who, though not a Bishop, has received from His Grace, Archbishop Tache, the special power of conferring the sacrament. The usual Sunday services were carried out, including solemn high mass, benediction, etc. Sermons were preached in French and English. The feast of Corpus Christi being near at hand, it was celebrated on Sunday, and after the mass, a procession of the "Blessed Sacrament" took place. Upwards of 1,000 people joined in this, and the sight was a most imposing one. The 200 children of the Industrial School, all were neatly dressed, and carried flags and banners; the band played sacred music. In the distance the still pagan Indians viewed with amazement the proceedings. The hills and surrounding bluffs were covered with them. What followed in the afternoon was the most interesting of all.

At four o'clock an Indian congress was held, at which ten of the red skinned tribe acted as spokesmen. Rev. F. Allard, O. M. I., V. G. of Selkirk interpreted those who spoke in Sateaux. Rev. Fathers Camper, Magan, Campeau and Migonard all of the Oblate order, acted as interpreters of those who spoke in the Cree tongue, and Rev. Father Tacheau was the Sioux spokesman.

The remarks made by some of those Indians were fraught with much sound sense. Then all expressed their joy on the occasion of the extraordinary visit of so great a man as Father Soullier, whom they looked upon as a "great chief, coming from afar," and they were glad to have such an opportunity of "sending their words to the other side of the great Salt Lake," for they said "the big papers (newspapers) will bear this and will report what we say." So anxious were they that their words be recorded, that one of them not seeing anyone write down what he was saying, turned round and asked them to do so. The Indians were under the impression that Father Soullier was sent specially out by the Government, and thus made several complaints as to their condition, etc. On being rebuked by the Fathers for so speaking they answered quite logically "If we remain silent, or say that we have no grievances, you will tell the Government and we will receive no further allowance." Prominent among the pagan Indians was Piatop, who is a perfect match in cunning and artifice to the famous Kondiarok, the Huron chief, well known in the annals of Canada. Piatop stated his old theory—quite socialistic—that the land belonged to the Great Manitou, and that no price can buy it, consequently the white people should not purchase it. "Besides," he added, "I never gave my consent to the contract, by which this country was sold to the Government. How could I sell the land? I am one of those who were born here, and my body and the ground are but one. Can I sell my body? The white man came and his mouth was full of sugar and he deceived some of us. But for me, I cannot change my mind. I remain 'my old red skin.' I have promised the Archbishop never to wage war against the white people: I have kept my promise. 'I do not read or write. I beg to be excused.'" Piatop was at one time a source of great anxiety to the Government: his influence among the Indians was immense. Then "O Shoup," the former chief of Crooked Lake, spoke in behalf of the Catholic Indians. He said he was glad to see the one who sends out so many good missionaries. He thanked the Government for its generosity to the Indians. He said that he was glad to be a Catholic; that was why he was happy and prosperous. He exhorted his pagan brothers to listen to the prayer of the white man. He related the fact that while once in British Columbia he met other Indians, whose language he could not speak, and they showed him a crucifix and other Catholic tokens, he then took out his rosary beads, and they embraced him as belonging to themselves, "thus showing," he said, "that there is one common prayer."

Father Soullier then addressed them, assuring them all of the tender interests which the Oblates had toward them. This was followed by speeches in Sateaux by Father Camper, who is credited with speaking this tongue better than the Indians themselves. This Indian congress is considered to be most far reaching. It was admitted even by the pagan Indians themselves in their speeches that their religion was vanishing. Piatop asked for two more "sun dances," and then said "I will see what I can do." The fact of the Superior-General and the other Oblate Fathers assuring those Indians and their chiefs that the Government was interested in their welfare and especially the fact that O Shoup publicly refused to blame the Government will tend much towards engendering an amicable feeling among the "red-skins." It might be remarked that the young Indian girl sent to the World's Fair at Chicago is a daughter of O Shoup.

Blessing the Bell.

On Tuesday 22nd inst. the interesting ceremony of blessing the bell for the Monastery of the Trappist Fathers at St. Norbert took place. At 10.30 High Mass was sung by the Very Rev. Dom Jean Marie, Abbot of the Abbey of Bellefontaine, in France. The Monastery, of St. Norbert depends for assistance on the Abbey of Bellefontaine and will for some time. Fathers Perqui's of Fanny-stelle and Bourret of St. Agathe officiated as deacon and sub-deacon respectively. Many visitors from Winnipeg and St. Boniface came out by the 11 o'clock N. P. train, and the blessing of the bell was delayed until their arrival. Immediately on the arrival of the visitors the Rev. Father Cloutier ascended the pulpit and preached an eloquent sermon in French. The Rev. Father after sketching the foundation of the Trappists in St. Norbert and referring to their agricultural pursuits as a providential thing for this country, he finished his sermon by paying a glowing tribute to the Rev. Father Richot for all he has done in the interests of religion in this province. Before descending from the pulpit, Father Cloutier read a letter from His Grace, granting permission to the visitors to visit the Monastery before returning home. The ceremony of blessing the bell was then proceeded with by the Very Rev. Dom Jean Marie assisted by the Rev. Fathers who had acted as deacon and sub-deacon of the mass. In the sanctuary were the Trappist Fathers of the Monastery and the Rev. Father Richot of St. Norbert and the visiting Fathers Lajeunesse, Gingras and Cloutier of St. Boniface. Among those invited we noticed J. A. and Madame Richard, M. Dumouchel, Dr. J. K. and Mrs. Barrett, Miss Barrett and Mrs. Hastings of Winnipeg and Ex-Mayor and Madame le Comte, Dr. Lambert, Ed. Guilbault, M. Chamberlain, etc. After the blessing of the bell came the ceremony of ringing it and making an offering. This was done by many, of those present, the clergy leading and after them the visitors and congregation generally. After all was over in the church, the Rev. Father Richot entertained about seventy five guests to a sumptuous dinner on the grounds in front of the parochial residence. The table was groaning under the weight of delicacies and the guests did ample justice to the hospitality of Father Richot, who superintended an army of waiters and was indefatigable in his efforts to make all welcome and happy. When all had partaken of Father Richot's hospitality and said their adieu and expressed their thanks they hurried away to the Monastery in order to avail themselves of the permission granted by His Grace, to visit that institution. Although it is only a year since the Monastery was built in a wilderness, the visitors were surprised to find that wilderness turned into cultivated fields, and gardens, while three large buildings were erected in the barn yard. The first of these was an implement house and a large stable for cattle. The visitors found this building well stocked with cows. The next was a horse stable, then came the creamery with machinery, ice houses, and all necessary appliances for dairy purposes. The other building was a pigery. What surprised the visitor most was the perfect order, neatness and cleanliness in every department of this well arranged and model farm yard. In the Monastery itself, the visitor was forced to witness the severest kind of simplicity and frugality. Everything about the place was kept in the neatest and cleanest manner possible, but the simplicity and poverty of everything that ministered to the wants of these monks were painfully apparent. It must have taught many of the visitors that Goldsmith was right when he said:

"Man wants but little here below"
"Nor wants that little long."

As the hour for the returning train was drawing close, the many visitors made their adieux to the holy Trappist fathers and hastened to the station and returned to the city, delighted with their visit to that most charming spot in the whole province of Manitoba.

Wit and Humor.

Mother—Walter, see that you give Beatrice the lion's share of that banana. Walter—Yes, mamma. Beatrice—Mamma, Walter hasn't given me any. Walter—Well, that's all right. Lion's don't eat banana.

A Citizen of Georgia has in his keeping two eggs and to be forty years old. Here's \$10 says that those eggs can't be beat—

"Your business is picking up, I see," said the cobbler to the ragpicker. "Yes. And I see yours is mending," was the quick reply—

Young Doctor—"Here I've had my shingle out two weeks, and not a case yet. I've been sitting here like patience on a monument." Friend—"Never mind; you will eventually get a change to put the monuments on the patients."

SOMEbody has truly remarked that the man who loves his country best is not generally the one who jumps the highest, yells the loudest and kicks up the biggest racket. There is a patriotism in silence that sounds louder than the braying of bigots.

Newspapers of the World.

The total number of newspapers published the world at present is estimated at 50,000, distributed as follows. United States and Canada, 20,934; Great Britain and Ireland, 8,000; Germany, 6,900; France, 4,300; Japan, 2,000; Italy, 1,500; Austria-Hungary, 1,200; Asia exclusive of Japan, 1,000; Spain, 850; Russia, 800; Australia, 800; Greece, 600; Holland, 300; Belgium, 300; all others 1,000. Of these about five-eighths are printed in the English language.

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The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence on any subject of interest will be welcomed and published.

Address all Communications to THE NORTHWEST REVIEW. Post office Box 508, Winnipeg, Man.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether published or asked for information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in the North West, Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. (5) Correspondence on any subject of interest will be welcomed and published.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, MAY 10th, 1893.

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, "the company for the present retaining charge of the editorial column."

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. I hope that you will obtain a remunerative success. It is enough that the editors do not work gratuitously. It can not be 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. It has fully my approval, though, of course, I cannot be responsible for every word published in it. The editors write 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 claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that 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, MAY 13.

EDITORIAL NOTES.

One of our dear truthful evangelical exchanges tells its readers that Luther never saw a Bible until he found one chained in a monastery. As Luther could read and was of a curious turn of mind he read the blessed pages and, lo! light fell upon him. We know the results. Now, the Latin Vulgate was first printed about seventy years before the Reformation. Within those seventy years, it went through about eight hundred editions of either Bibles or testaments, two hundred versions being in the vernacular languages of the different countries in Europe.

The Pittsburgh Catholic says: Be thorough in your undertaking. Don't neglect your work. A contractor once said to his bricklayer who was setting bricks too close to suit him: "That work will not suit me, set 'em more free." "It's the only work that will suit an honest man," said the bricklayer, who found himself out of employment at the end of the week. Time saw the honest bricklayer the contractor, and the erstwhile contractor in vain seeking for work. Wishing to snub a millionaire, an impertinent fellow reminded him that he at one time cleaned boots. "Yes," replied the wealthy man, "and didn't I make them shine?" That was the secret of success—thoroughness.

In the current issue of the North American Review, George Parsons Lathrop discussed the Know-Nothing Crusade and among other matters, notes the apathy shown by the non-Catholic public to this hateful movement.

"A few public men, unprejudiced and patriotic non-Catholics, have denounced this 'incendiary movement' with vigor. Many fair-minded Protestant ministers, with clear moral sight, have scored it as cowardly, as opposed to the American idea, and un-Christian. But, by the greater number have remained silent, and so have the majority of the daily press; thus indicating tacit approval of a religious prescription which, were it attempted against any Protestant denomination, would arouse a din of remonstrance from every leading journal."

George Parsons Lathrop, LL. D., in an article in the North American Review, entitled "Hostility to Roman Catholics," compences as follows: "The Hon. Thomas M. Waller, ex-Governor of Connecticut, tells me that some thirty or forty years ago, when the Catholics of New London were but a handful, a violent windstorm one night blew the cross on their tiny church half-way around, so that in the morning it was seen standing oblique. At once a rumor spread through the town, that this was the signs of a 'rising' of Catholics. No one knew what they were to 'rise' for but a panic notion prevailed that they somehow intended to overpower their non-Catholic fellow-citizens, who outnumbered them about a hundred to one.

Precisely the same weak and foolish alarm and of the virulent hostility, shown by them toward Catholics, is the same as in the case just cited; namely, wind-Only, now, it is the wind of their own breath that blows the cross into some strange position, whereat they fall into spasms of terror, like children who play at frightening themselves."

Agitation throughout New York State in favor of extending suffrage to women has become so general that political wiseacres are predicting its victory in the constitutional convention. It would be a sad day for American womanhood when the right of suffrage would be extended there. Woman's sphere is the home, her place the family hearth, her duties the sacred ones of motherhood the raising aright her offspring. Here she is supreme, casting constantly a ballot that elevates her, ennobles society, gives us decency, morality, and sends into the battle of the world the men and women, who lift up and exalt the nation. No true woman will abdicate this royal sovereignty to descend into the mire of politics. Woman as voter will not exert any moral benefits on politics. It may amuse one to read of the few women who bedraggle their skirts in political conventions, but no self-respecting man desires to have his mother, wife, sister or daughter as one of the Mary Ellen Leases of the land, neither does any Christian woman harbor such aspirations.

An Exchange truly says: "As the twig is bent the tree is inclined," and the sneering doubts thrown broadcast which glide harmlessly from the shield of intelligence penetrates the less protected and more impressionable mind of youth. It is because of this fact that his efforts assume sufficient importance to challenge attention. The youths of the community are the wards of those who have attained maturity, and the same obligation which compels a man to protect a helpless infant threatened by the approach of a reptile, requires a protest against the approach of scoffer." What greater justification, what stronger plea, for the demand that Christian schools have the privilege of becoming public schools, could be made than the above? That the Agnostic teacher in the school room whose "sneers" and expressed opinions "thrown broadcast" penetrates "the impressionable minds of youth." But this is right and proper enough for the children of those who consider religious training of little importance and "sneer" at themselves; yet it is neither right nor proper for the children of those who are practical Christians. And if "the youth are the wards of those who have attained maturity," although not their parents, how much more are they "the wards" of the parents who brought them in to being? And how these parents will—must—be held to strict account by God for the religion of the children they bring into being unless these parents can plead invincible ignorance? Yet with an inconsistency that is surprising, these persons allow their prejudice to override the conclusions that their common sense forces upon their reason.

"PROTESTANT PROTECTIVE ASSOCIATION." A few weeks ago we published a review of the platform of the Protestant Protective Association in both provincial and Dominion politics. We pointed out the fact that, although it was a disgrace to civilization, none of the daily papers had ventured to condemn it, and that the Protestant clergy, by their silence in not condemning it, made themselves and their churches, in whose name and for whose benefit it ostensibly exists, responsible for all its unchristian and persecuting tenets. Our morning contemporary, the Free Press, has gathered up courage to condemn this disgraceful organization, but in a mild form. In condemning it, however, our contemporary seems to realize that its task is a dangerous one, because, no doubt, of the fact that its readers are largely in sympathy with the principles and practices of the P. P. A., and, therefore to sugar the pill, the Free Press takes occasion to bring into the subject, the province of Quebec and tries to find in the action of that province an excuse for the infamous conduct of the P. P. A. Our contemporary has, under its present management, developed a "strong weakness" to blame the province of Quebec for all the villainies perpetrated upon Catholics in the name and for the benefit of Protestantism.

Why does not the Free Press tell us when, where and how the Catholics of Quebec ever did anything to the Protestants of that province, to justify such an organization as the P. P. A.? Will the Free Press be good enough to furnish its readers with just one instance in the history of the province of Quebec, in which the Catholic majority of that province used their political, religious, or numerical strength, to deprive the Protestant minority of any of their rights or liberties? The fact that that minority have made no complaints of such interference, but, on the contrary, have, through their public men, both in the local legislature and in the Dominion House of Commons, frequently borne testimony to the kind and generous way in which they have been treated by the Catholic majority, proves, beyond a doubt, that any statement charging improper or unjust treatment of the minority in Quebec has no foundation in fact, and, therefore, the behavior of Quebec, far from being an excuse for the principles of the P. P. A. ought to be the strongest argument against its existence. It is in the highest degree nonsensical, in the absence of tangible proof, to charge the province of Quebec with being an excuse for the P. P. A. It will not do to say, because the province of Quebec holds the balance of political power, or because it settled the Jesuits Estate bill with its own money, without asking permission from Ontario, or because it sees fit to speak the French language, or worship God in accordance with the conscience of its people, that, therefore, it is an excuse for the vile P. P. A. There is much to be commended in the article of the Free Press on this association and we shall return to it again at some later date, but it has been spoiled in the attempt to excuse its existence at the expense of the province of Quebec. The fact is that the conduct of that province, in its treatment of Protestants, forms the most emphatic answer against that charge.

SATANIC P. P. A.

The Verite of Quebec has a startling article on the P. P. A.

"We read in the Quebec Chronicle of May 4th the following despatch: Des Moines, Iowa, May 4th.—The Supreme Council of the A. P. A. began its annual session yesterday. Three hundred delegates, representing each state of the Union, Canada, England and Australia, were present. In English-speaking countries outside of the United States the Order is known by the name of the Protestant Protective Association, or by other names. An eminent member of the Order declares that its true name is unknown to the public and is not revealed to more than 100 members out of the 1,500,000 who compose the association.

This despatch is very important, for it casts a new light on this tenebrous association.

So the Protestant Protective Association or the P. P. A. of Canada is absolutely the same organization as the American Protective Association or the A. P. A. of the United States. It is an international society bearing different names in different countries, and the true name of which is known only to a small number of initiated members; in other words, it is a masonic organization, a new form of Freemasonry, which is nothing but the worship of Satan adored under the names of Lucifer, the Great Architect of the Universe, the Kind God (Dieu Bon), Excelsus Excelsior, etc.

We may rest assured that there exists throughout the whole world an immense Luciferian organization, governed by higher Masonry or Palladism, the seat of which was lately at Charleston, South Carolina, but an attempt was made last September to transfer the central office to Rome for the benefit of Lemmi. This transfer gave rise to the formidable schism related in the document which we are now publishing."

The document to which the Verite refers is a formal protest drawn up by American, Canadian and English Luciferians against the fraudulent election of the swindler and all-round scoundrel Lemmi to the post of Supreme Dogmatic Chief of Universal Masonry. The Verite continues:

"The United States is pre-eminently the land of Luciferian activity. It is from Charleston that European masons have received the Palladic organization and the Luciferian dogma. If Charleston has momentarily lost the Grand Mastership, it still holds the horrible Baphomet, the idol of the sect, and the other tools of Satanic worship called holy things in the 'vault' of protestation. Hence we need not be astonished to find that from the United States too comes this new diabolical propaganda known by the name of A. P. A. in the United States and of P. P. A. elsewhere."

To these revelations of the Verite we must add a few words of comment. Within the last two years proofs have been accumulating of the thoroughly Satanic character of Higher Masonry. First, there came Dr. Bataille's *Diable au XIX. Siecle*, which is still appearing in monthly numbers. He says he was for eleven years a frequenter of the Luciferian lodges. He tells the story of Albert Pike, the first Supreme Dogmatic Chief, who died in 1891. He gives a list of all General Inspectors in correspondence with Charleston, from which, at page 374, it appears that the General Inspector for Winnipeg in 1891 was Matthew Rogers; but Dr. Bataille is careful to note that several of these Inspectors General have no notion of the existence of the Palladic Rite and are merely unconscious instruments thereof. Then there appeared Mr. Huysman's novel "La-Bas," which is now acknowledged to be reality in the guise of fiction, and which tells of the worship of Satan by Luciferians, chief amongst whom are apostate priests. Again, a few months ago even the secular press announced the split between Lemmi and the Charleston Luciferians and spoke of Diana Vaughan, a deluded but noble-hearted Luciferian whose career had been sketched months before by Bataille. Finally, it was only the other day that all newspapers mentioned the sacrilegious and systematic profanations of the Blessed Sacrament occurring in different parts of France.

Evidently the devil is mustering his legions for a grand attack upon the Church. The dense atmosphere of hum-

bur, duplicity, hypocrisy, secrecy, ignorance and prejudice which envelops ultra-Protestants exactly suits his blasphemous designs. The vast majority of Masons, Odd-Fellows, P. P. Associates are his unwitting dupes. It is only the most advanced degrees that have any chance of being initiated into the great secret of Universal Masonry, viz. that the devil, whom Luciferians call the Kind God, is the source of all good, and Adomal, our true and only God, the source of all evil and Christ a traitor. Even a mason of the 33rd degree may not know this secret. But, can anything sadder be imagined than the delusion of Protestant clergymen who really seem to adore and love Christ Jesus and yet are banded with His bitterest enemies?

HOME RULE.

That the sacred cause of Home Rule can ever cease to be a living issue in imperial politics until it becomes an accomplished fact and dear old Ireland gets back her Parliament in College Green, we refuse to believe, and yet, if ever such a thing happens, it can only be brought about by the unfortunate and suicidal policy of the men who style themselves Parnellites. Poor Ireland! She has never been free from the hands of traitors, who, to gratify some selfish motive or to wreck some individual spite, stand ready to betray her. The Nationalist party, under the leadership of Justin McCarthy, are doing noble and patriotic work for the holy cause of Irish freedom, but the conduct of a few traitors threatens to engulf them and the Rosebery government, and let the natural enemies of Irish freedom—the English Tories—seize the reins of power and put back the Irish cause for years. What demon of discord has seized upon those men to make them act in such a manner, is a question that is being asked by every sane man in the civilized world to-day? Are those men the sworn enemies of their country, and are they anxious to bind her in chains and cast her at the feet of her bitterest foes? It is impossible at this distance to realize what are the devilish agencies at work for the undoing of all that has been accomplished in the cause. This is the most trying time through which the friends of Home Rule have ever passed, but it is a time for noble deeds and self-denial. The greatest danger to the cause among its friends here is disgust at the conduct of the Parnellites and a determination to do nothing for the cause until the breach is healed, which now divides the Irish party. That is just what the Parnellite traitors mostly desire; moreover it would be a great injustice to the vast majority of the Nationalists who are fighting a noble battle and are in no way to blame for the acts of a few traitors. We have done much for the cause in the past; we have made many sacrifices of time and money; but we have not reached the end. Let us, Irish Canadians, remember that we have a Canadian representative among that noble little band; let us not forget that the cause must be a deserving one to enlist and retain his sympathies, and let us march onward and help him all we can. Let Canadian Irishmen show their appreciation of that fact and put their shoulders to the Home Rule wheel in the only practical manner they can, by sending to the Hon. Edward Blake substantial pecuniary help. Irishmen in other places in Canada are doing noble work in this direction. Shall the Home Rulers of Winnipeg be silent? Let us go on with the good work and not abandon the Nationalist party, but more especially let us show our appreciation of the noble service rendered to the cause by the grand old man whose indomitable pluck and vast influence carried it through the House of Commons; and let us not forget the good will and courage displayed by his successor, Lord Rosebery, who is ready to sink with Home Rule or carry it to a triumphant and successful issue.

A Suggestion.

There is a general complaint that Catholics are not so sociable with each other as they should be. Not long ago we heard a lady say she had been a Catholic for seventeen years and attended one church all those years, yet she had never made a single acquaintance among Catholics.

This is doubtless an exceptional case; still, it is well known that Catholics are sometimes negligent in courting acquaintances among their co-religionists. We know that in Protestant circles nothing is left undone to bring their members together. As a consequence, they have succeeded in accomplishing many things which would otherwise have proved to be failures.

One of the best means to draw Catholics together in social intercourse is the reading circles, which meet at the homes of the members. These circles not only do good in fostering a love for reading and study, but they afford an opportunity for Catholics to enlarge the number of their acquaintances among those who worship at the same altar.

Recently we noticed in one of our exchanges a suggestion worthy of consideration. It is that Catholic literary societies and dramatic clubs, in place of giving all their entertainments in a public hall, occasionally meet at a private house; so that after the programme has been rendered an opportunity may be afforded for the cultivation of the ties of friendship between old friends and for the forming of new acquaintances.

The suggestion seems a good one; and, if carried out, would probably add to the membership of the associations adopting it, as well as result in silencing the complaint relative to a want of sociability among Catholics.

COMMUNICATIONS. Some time ago the REVIEW published a story of the miraculous escape of a priest through the intercession of the Blessed Virgin Mary. We are pleased to give the following communications to our readers, who will be surprised and pleased to find that the pupils of the Industrial school show so much efficiency in writing and composing in the English language. The work silently and devotedly done in this and similar institutions in Manitoba and the North-west, will bear witness to the good fruits of civilization and Christianity among our Indians and will be a lasting monument to the wisdom and statesmanship of our rulers and to the zeal, self-sacrifice and devotion of those noble men and women who are spending their lives for the religious and intellectual development of the Indians. The great benefits to be reaped from those schools will be shown in the next and succeeding generations of Indians. To civilize and Christianize a race like the Indians requires much hard and careful work as well as great patience and perseverance. The wisdom of past experience teaches that the only hope of success is to be found in the establishment of just such institutions as that of Qu'Appelle, where the boys and girls are instructed in all the duties of an enlightened Christian civilization. [EDITOR REVIEW.]

To the Editor of the Northwest Review.

DEAR SIR,—Enclosed you will find two compositions written by two of the Indian boys of the Industrial School at Qu'Appelle.

You will perceive that the subject is a story which recently appeared in the Northwest Review.

This story I read to children of the school while giving instructions for the month of May.

They were asked the next day to write what they could remember.

I was greatly pleased to see the result of this and I determined to send them to you to ask if you will be kind enough to give them space in your valuable paper.

Yours truly, T. CAMPEAU, O. M. I. Lebrét, May 13th, 1894.

A Priest Miraculous Escape.

A priest after visiting a sick person was coming home, but in order to shorten his way, he went through a thick forest, and lost his way, and he did not want to stop. Before he started from his visit it was raining, and while he was traveling in the forest the rain fell in torrents. While he was in the middle of the forest, he commenced to say some prayers to God, and while he was praying he suddenly thought of the Blessed Virgin Mary. He prayed to her that she might come to his help, while he was in this terrible state, and was in the morass. It was already very dark when he was in the middle of the forest, and he could scarcely see five yards in front of him. In a little house there lived a mother with her daughter, and her husband, and when everybody was asleep, the little Katie called her mother, and told her that she saw a very beautiful lady, and that she wanted a lamp, and the mother brought the lamp, and put it against the window, and made a big fire. But what became of the priest, while he was traveling, and saw his Rosary to the Blessed Virgin, he saw this light which little Katie's mother put against the window, but the priest thought it was a star, but no, the sky was covered with thick clouds, and he went straight towards the light, and now at last he came to a little dwelling, and he went to the door and said, "Open the door for me for the love of God, and let me in." The woman of that house opened the door, and told him what her little girl said, and that the little girl said that she saw a lamp, and that was the way the Blessed Virgin Mary saved the priest's life. SIMON CROWE.

A Priest Saved By His Prayer.

Once upon a time, there was a priest traveling to see a sick person. It was in Maryland, in United States. As he was coming back, he thought he would go by a short way, but a big rain caught him on his way. It was raining so hard that he lost his way. He could not see any further, he was wet and cold. At last he stopped, he should die of cold. Then he thought, and prayed to the Blessed Virgin Mary, so that he might obtain a help from the Blessed Virgin Mary. While he was praying he saw a light in far distance, and he tried to go, and when he came to the house, he knocked at the door, and said: "In the Name of God, I ask you to let me in." There was a woman and a child in the house, at the same time, while the priest was praying to the B. V. Mary. The Blessed Virgin Mary manifested her self to the child, and told her that she wanted a light. Then the child asked her mother to light a lamp. The reason the Blessed Virgin was to save the priest's life by asking the light from the child.

Hope of the Blessed Virgin.

As we have seen, faith shines more perfectly and luminously in the Blessed Virgin than in any other mere creature; and her example in that and every other virtue ranks next to that of her Divine Son. See how faith, and its offspring hope, commingled in her espousal of St. Joseph. Although acting under Divine inspiration she had vowed her virginity to God, yet with the unwavering hope that springs only from faith she espoused him, dwelling with and accompanying him on his journeys, and entertaining her heroic confidence that God would protect her and that she would never be abandoned by Him while she co-operated with His graces. What heroic hope! The goodness of God will guard the person who unites reliance upon Him with co-operation with His graces, no matter what may be the state of life one has to embrace.

St. Joseph, in ignorance of the mystery of the Incarnation, was distressed, and she knew that he entertained thoughts of leaving her; but her confidence in God was unbounded, and she resigned herself perfectly to His will. Leaving nothing undone on her part, she then left the rest to the Divine will of God. And her hope was rewarded, the distress of St. Joseph was relieved by a Divine assur-

COMMUNICATIONS.

ance in a vision, and all things turned to the greater glory of God. He guides all things to the sanctification and eternal good of those who have perfect hope and confidence in Him. Her generous confidence, and submission to the decrees of God, caused her to be calm and silent, and God so disposed of events as to bear out and reward her utmost confidence.

All virtues have their trials, and there are trials peculiar to hope, trials resulting from present aspects and unknown results. Should the fullness of a trial be foreknown, it would often overwhelm us; should its issues be foreknown it would be little trial to us, it would lose the merit of dependence upon God's guidance, we would lose all the merit of hope, we would lose the merit of the sacrifice made to the Divine will. So that for these reasons, uncertainty gives occasion for all the great good there is in trial. Hope is the blossom of faith, and persevering hope is required of man by God—perseverance to the end.

What, to all appearance, could be more directly contrary to the Divine promise, and the prophecies that the Jews interpreted so carnally, that her Son would redeem a lost world and reign in every nation, than His life on earth where He was persecuted by His implacable enemies and finally delivered into their power. She beheld Him who was to reign in Heaven and on earth, dragged like a malefactor, and before unjust judges, bound to a pillar and scourged for our sins, abandoned by His disciples and condemned to the ignominious death of the cross. No combination of events could, in their appearance, more conclusively point to the reverse of what was expected. Under these trials the hope of His disciples diminished, but Mary persevered in her firm hope that the Crucified would rise again in glory as He had promised, and that all nations and tribes in all parts of the world would hear His voice and teaching. His unflinching and persevering hope, so pre-eminently displayed in her, should be our incentive as well as our model.

Trust in Our Lady.

One cold, dark evening in Scotland when the snow was falling fast a traveler lost his way in a forest. After wandering about for some time he turned his horse's head in a new direction and perceived, not far off, a luminous point doubtless proceeding from a human habitation. It was indeed an ancient castle whose towers showed ghost-like in the obscurity. He made up to the gate and knocked, an old man opened it. "In the name of God" said the traveller "give shelter to one who has lost his way." "Come in," said the house-steward. The gentleman thus introduced received the kindest attention from the lady of the house and all the family, a warm fire restores animation to his benumbed limbs and a good meal revives his failing strength. However he cannot help remarking an expression of deep sorrow on all the faces around him which contrasts strangely with the kind care they lavish upon him. "Madam," said he at length, addressing the lady, "ever since I came in, I have been remarking on all your faces an expression of sadness which seems little in harmony with your gracious hospitality. May I ask if you are in trouble?" "Yes" replied the lady, "we are in great trouble. My dear husband is on the point of death, and what distresses us the most is, that he will not believe in his danger and that nothing will induce him to make any preparation." "Is that indeed so said the stranger with feeling? But will you allow me to see him for a few minutes and address a few words to him?" "Ah!" replied she, "if you could prepare him to die well, how grateful we should be to you!" So saying she introduced the strangers into the sick room.

The unknown guest sees in an instant that the illness is fatal and death imminent. After a few preparatory remarks, he said to the sick man: "Well! my friend, your state is very grave, and it may well be, that death is not far distant." "Death" said the old man with decision: "no, death is still far from me." "I shall not die yet, that is impossible," he said, and he gives his answer to all observations addressed to him. "May I ask" said the stranger, "why you speak with such confidence?" "Then the dying man half raised himself and says, "I will tell you, but first are you a Christian?" "Yes I am a Catholic," replied the stranger, not without a slight hesitation (for in those days it was a crime punished with death to be a Catholic). "Well! then, listen to my history: I was born a Protestant and did not become a Catholic until I was 25. I always believed I owed the grace of conversion to the Blessed Virgin and from the first I was devoted to her in a special manner. I have led a very troubled life and often neglected my religious duties, but one thing I can assert, my devotion to the Blessed Virgin has never failed. I had promised to recite the Rosary every day in her honor and every day I have done so. I said it to obtain the grace not to die without the last Sacraments. Do you suppose that I should, all my life have been asking her this favor and she not grant it! This is why I know I am not going to die for there is no priest to be had here." It was, in fact, the time of severest persecution against the Catholics, in the British Isles, when priests were obliged to hide themselves. During the speech of the dying man, the stranger appeared overcome with emotion. "Bless God, my dear friend" cried he, "bless God and his holy Mother! your prayers are heard. Not only am I a Catholic but I am the minister of Jesus Christ. It is your bishop himself that the Blessed Virgin has sent to assist you in your last moments." At the same time he threw open his cloak and showed the sick man his pastoral cross. "Be consoled said the bishop, you will not die without the sacraments, I carry with me the Holy Eucharist, I habitually do in these perilous times." All the family hastened in and surrounded the bed. "Al! now indeed cried the old nobleman I believe that I am going to die, holy Virgin, be blessed forever more!" A short time afterwards prepared and assisted by his bishop he left this world and went to thank in Heaven Her whom he had so faithfully served on earth. A devoted servant of Mary shall never perish.

SPRING DAYS.

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"I then removed to Toronto and for three months after this I was in a terrible shape. I was almost always confined to my bed, being able to come down stairs for a little while perhaps once a day."

"I suffered from a terrible soreness in the joints, and at this juncture my appetite began to fail, and I was only able to eat the lightest food, and not much of that."

"I could find nothing to help me or give me relief. All this time I was unable to do anything, and had I not fortunately had a little money laid by which enabled me to go on, I would have been dependent upon my family for support."

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A STRIKING REFERENCE.

Leo XIII and Ireland—The Pontiff Praises Her Prelates, Priests and People

For their Union in the Cause of Freedom.

Very recently the Holy Father gave private audience to the Polish Prince and Princess Csartoryska, to the Princess Alexandra Csartoryska to the Princess Constance of Salm-Salm and her daughter. The conversation between the Holy Father and the distinguished visitors naturally turned upon the sad state of the Polish Catholics, and the continual persecutions to which they are mercilessly subjected.

The words of the Holy Father must be consoling to all Catholic Irishmen. It shows that the eye of Leo XIII. rests with complacency and love upon this country. The comparison drawn by the Sovereign Pontiff between Ireland and Poland, and the lessons deduced from the action of the former for the encouragement of the latter, arose spontaneously to the Pontiff's lips as no Irishmen were present at the time to suggest the simile or elicit the commendation, and are one more proof that Ireland and her struggles are ever present to the mind of the Holy Father.

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE. Sundays—Masses at 8 and 10.30, a. m. Vespers at 3 p. m. Week Days—Masses at 6.30 and 7.30, a. m.

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Catechism for boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame street at 4 p. m. Sundays—Masses at 7.00, 8.30 and 10.30 a. m. Vespers at 7.15 p. m. Week Days—Masses at 6.30 and 7.30.

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Catechism for boys, who have made the last Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St. for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Guerrier.

Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m. Week days—Mass at 7.30 a. m.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION. 1. All Sundays in the year. 2. Jan. 1st. The Circumcision. 3. Jan. 8th. The Epiphany. 4. The Ascension. 5. Nov. 1st. All Saints. 6. Dec. 8th. The Immaculate Conception. 7. Dec. 26th 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. 4. The vigils in Advent.

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 and in Lent. Fridays

Thursdays in Holy week Saturdays The Ember Days. The Vigils above mentioned.

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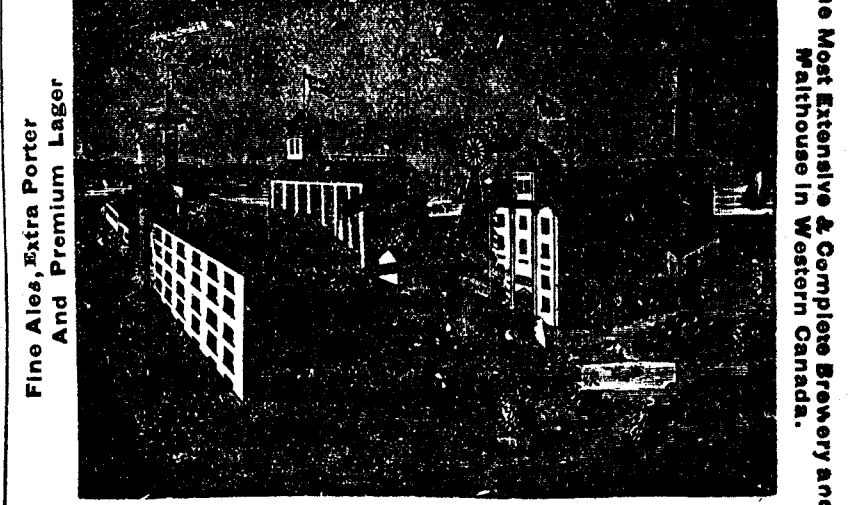
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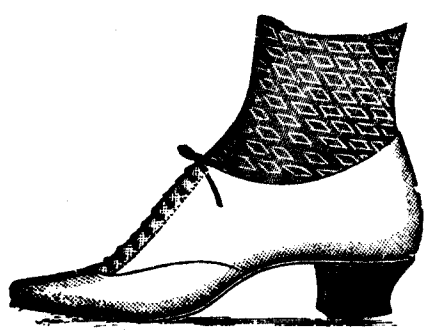
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CITY AND ELSEWHERE. THE water in the Red and Assiniboine rivers is going down very fast.

NEVER laugh at your own jokes; if you want anything done well do it yourself.

THE eleventh annual session of the Catholic Order of Foresters will meet in St. Paul, Minn., in June.

THE prize list of the summer fair will be ready for distribution this week. The first copies were delivered yesterday.

SOME genius has invented a machine to play pianos. This will give the young ladies a chance to help their mothers do the house work.

THE boy who vain would learn to swim can studiously promote his wishes. I guarantee the fact to him. If he but join a school of fishes.

THEY say that money does not bring happiness. This is an experience, however, which every one wishes to try for themselves.

"WERE you a bull or a bear?" asked an acquaintance of prominent grain merchant the other day. "Neither," he replied; "I was an ass."

SIR Francis Johnson, chief justice of the superior court of the province of Quebec, died at Montreal Sunday afternoon after a lingering illness of jaundice.

IT is now said that a theatrical agent who recently lost his mind and committed suicide was driven to it by deadbeats. Find the moral for yourself.

THE report that Hon. Mr. LaBriere had resigned his seat in the House of Commons has received a most emphatic denial from that gentleman. He arrived home from the Dominion capital on Sunday last.

WE learn from an exchange that His Lordship, Bishop O'Connor, intends erecting a new church at Sudbury, Ont., on the site and in place of the church recently destroyed by fire. The estimate cost of the new edifice is \$15,000.

EDMUND YATES, author and journalist, was stricken with apoplexy on Saturday evening at the Garrick theatre, London, where Litton's "Money" was playing. He was removed to the Savoy hotel, where he died on Sunday afternoon.

A MAN who carries society grievances to the streets with a determination to "get square" with a brother member is not worthy of membership in a society. The meeting room is the proper place to transact business and not on the streets.

"THERE is a least one place" remarked a well-known politician the other evening, who looked very weary, "where men of all parties must stand together." "Where is that, he was asked?" "In a crowded street car, was the reply."

A gentleman who has been doctor, clergyman, and lawyer, declares as the result of his experience that men in general will spend more money to fight each other in lawsuits than they will to save either their bodies or their souls.

ONE of the greatest sights ever seen in Montreal was witnessed on Sunday. The occasion was the great fete dieu procession. All the Catholic organization, nuns and priests participated, and it is estimated that 50,000 people turned out. It took over two hours to pass a given point.

MR. GLADSTONE'S recovery from the effects of the operation performed upon his eye has been so marvellously swift that many of his old colleagues are hopeful that he will resume public life in the early autumn, and take part in the election contest.

THE little son of Mr. Kelly, of the firm of Kelly Bros., contractors, had a narrow escape from being killed yesterday afternoon. The lad was riding on top of a load of stone, near Main street bridge, when the axle broke. The boy was thrown to the ground sustaining a severe cut on the forehead and narrowly escaping from being crushed by the big stone which fell close beside him.

THE Redemptorist Fathers of St. Ann's parish, Montreal, intend erecting a seminary of Theology and Philosophy in Montreal. At present Canadian postulants and novices are obliged to go to Belgium to enter the order, and their whole course of studies must be completed in Europe before they can return. This great disadvantage the Fathers are about to endeavor to remedy.

MR. MARTIN EGAN, of Egan Bros. well-known contractors who resides at 216 Fort Street, met with a sad accident on Thursday night the 24th inst. While passing near the Grand Central hotel a large fire-cracker exploded, the covering striking Mr. Egan on the face and some of the powder entering his eyes almost, destroying his sight. An eye specialist was summoned and examined the injuries but expressed some fears as to the ultimate result. At present Mr. Egan is doing as well as can be expected.

THE startling announcement having been made that only one-half of one per cent. of the Protestants of Chicago go to church on Sunday, the Herald of that city requests its non church-going readers to answer in its columns the question, "Why don't you go to church?" A large number of persons have already replied and their reasons for absenting themselves from divine worship on Sunday make very interesting reading.

THE State Supreme Court of Illinois has affirmed the illegality of scalping railroad tickets. The decision has created a panic among railroad ticket scalpers, especially in Chicago, where they have over \$1,000,000 worth of tickets in stock. Fully one hundred scalpers in that city would be thrown out of business. It will bring about a revolution in passenger methods, and add millions of dollars annually to the earnings of railroads.

Nobody's pot of ointment is without its fly. Here is one of the Vanderbilts who has spent \$5,000,000 on his palace and grounds in South Carolina, and right in the centre of his park an old poverty stricken negro owns a few acres which he refuses to part with. He has been offered \$10,000 for land not worth \$50, but he declines. He says he has no objections at all to the Vanderbilts as neighbors, although, apparently they are not very neighborly. And this poor old colored man is the fly in their golden pot.

A MYSTERY still overhangs the drowning of Joseph Landry, whose body was found in the Red on Queen's birthday. When he left home about the 2nd of May it is supposed that he had about \$100 in his pocket. The last night he was seen he was spending money freely in the saloons and bidding his friends good-bye. He said he was going to California to see his uncle. He had a box of cigars and was treating his friends, remarking now and then that they might as well have them as he would have no use for them. Landry was in fairly good circumstances, and although he did not get along well with his wife he was in good spirits and as far as can be ascertained there was no strong reason for his suiciding. There are a good many turns in a lane and there may yet be sensational developments.

REV. T. DEWITT TALMAGE, the Brooklyn preacher whose reputation is international, has pronounced himself as follows on the so called A. P. A.: "Whatever may have been the origin of the American Protective Association, I have no sympathy with its efforts to make a political demarcation line between Protestants and Roman Catholics. A man's religious belief should have nothing to do with his politics. As a Protestant clergyman, I distinctly repudiate anything which would create such intolerant distinctions as this oath of the A. P. A. indicates." This is the right way to undo the A. P. A. and P. P. A.—get the Protestant clergy to repudiate and condemn it. If our leading dailies had done this in the first outcrop of the new Know-Nothing movement, it would never have obtained the impetus it now does. But it is consoling to know that the members who go to form its make-up are not the cream of our community.

"CORPUS CHRISTI." Celebrated with Great Pomp—Eloquent Sermons and Beautiful Music at St. Mary's—Open Air Procession at St. Boniface.

Sunday was a day of marked religious solemnity in the Catholic churches of the city, for "Corpus Christi" which falls on the Thursday after Trinity Sunday was observed on yesterday. This is one of the leading festive days of the year among Catholics, ranking, as it does, among the four highest feasts. At St. Mary's solemn high mass was sung in the forenoon by Rev. Father Accorsini with Rev. Father O'Dwyer, O. M. I. as deacon, and Bro George, O. M. I. as sub-deacon. Rev. Father Langevin, D. D. preached a most eloquent sermon on the "Blessed Sacrament," surpassing himself in his previous efforts from the pulpit. The choir rendered very fine music throughout, parts of which were especially noticeable. The "Qui tollis peccata" of the Gloria was very touching also the "Benedictus qui venit" after the consecration. Mr. Arnsold's "Panis Angelicus" was a very sweet prayer well rendered. His words were a trifle indistinct. The evening services were largely attended, every available seat being taken long ere the commencement of the "Blessed Sacrament" was made and was a most touching scene. The altar boys leading, followed by the convent girls in snow-white attire, presented quite a religious aspect. The "O Salutaris" sung by Miss Barret during the benediction was a perfect rendition. The "Tantum ergo" gave the full choir several opportunities to display their combined strength and beauty, which indeed they did with credit to themselves and to their leader. Rev. Father Accorsini preached a strong, forcible sermon on devotion to the Virgin Mary, showing from natural reasons, why she was entitled to the homage, which Catholics give her. In the Immaculate Conception church on Austin street the services were equally impressive, the music too was choice. During his sermon, Rev. Father Langevin expressed his regret that some of the city papers attributed suicide to the death of Mr. Landry, whose body was recently found in the Red River.

ST. BONIFACE. The celebrations at St. Boniface were even more solemn than those at St. Mary's. After the high mass an open air procession of the "Blessed Sacrament" was held. This is in accordance with customs of Catholic countries, where Corpus Christi is considered almost a national feast day. The procession was composed of the entire community of Grey Nuns, followed by the orphan girls; then came the pupils of St. Boniface Academy, the boys of the Provencher Academy, and the altar boys, attired in cassock and surplice. The St. Boniface college boys were all included as altar boys. Then came the many clerics, immediately in front of the canopy surmounting the ostensorium; the canopy was carried by Judges Prud'homme and Dubuc, Senator Bernier and Dr. Lambert. The celebrant was Rev. Father Poitras, deacon Rev. Father Noret, sub-deacon Rev. Father Lemieux.

In Nuremberg, an old stronghold of Lutheranism the Catholics received permission from the Protestant magistrate to hold a procession on Corpus Christi day. This has not occurred since 1524.

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