

The Northwest Review

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The Northwest Review

OUR ARCHBISHOP'S LETTER.

St. Boniface, Dec. 12th, 1892.

Messrs. E. J. Dermody, & Co.

GENTLEMEN—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 have full my approval, though, of course, I cannot be responsible for every word contained 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 can claim is over the principles they express. 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 word and I pray to God that He will bless you in its accomplishment.

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

NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, matters of general or local interest, even political, not of a party character. (2) Letters on similar subjects, whether conveying or asking information or controversy. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

WEDNESDAY, FEBRUARY 22.

EDITORIAL NOTES.

Michael Davitt has been elected for North East Cork. This adds another good man to the Galstonian majority.

Our Holy Father, speaking of the Irish Home Rule Bill, is cabled as having said: "Gladstone and I, although the two oldest leaders, have the youngest ideas." Grand old men!

The church never has, nor never will, abate one jot of her demand for Catholic education for Catholic children. That principle of ecclesiastical policy is as unchanged and unchangeable as the church itself.

Articular confession is being recommended by some Protestant preacher in England as a remedy for the alarming moral condition of their flocks. The next question is, who are those people to go to confession to? Surely not the preachers?

There is indisputable authority for the fact that the late James G. Blaine was a good practical Catholic up to the time that he entered a non-Catholic college. There are thousands of examples of the dangers of such institutions for Catholic youth, but the religious apostasy of the dead statesman furnishes one of the most notable.

It has been remarked that Ballou, the Unionist leader, is not displaying his old-time vim and vigor in his fight against the Home Rule party in the Parliament just opened. His speeches are weak, and his tactics faulty. This Irish hater was great only as a co-ercionist. Shorn of power and prestige, he is only a political bigot of the ordinary stamp.

The bank scandal in Italy goes to show that the morals of infidels are the same all over the world. If Humbert and his ministry have not stolen as much as the other rascals in France it is simply because they did not have quite so good an opportunity. The de-Christianized Governments of Europe are today nothing more or less than an organized band of boldpads and highwaymen.

A touching proof of the reputation for sanctity which the late Cardinal Lavi-

gerie had even among the Mohammedan population of Africa is recorded by the Paris Correspondent of the Liverpool Catholic Times. About two hundred letters have been brought by Arabs and Mussulmans from all parts and laid on the Cardinal's grave. In these letters they call him the great Christian Prophet and beg him now that he is in heaven to draw down upon them the blessing of the Great King.

Those of our exchanges who find fault with the new home rule bill as not going far enough, should remember that it must not be considered as a final settlement of the Irish question. It is all that prudent statesmanship might just now venture to essay. It is a means, and a powerful one at that, to something more satisfactory and desirable. Ireland is not able to work out her destiny at a bound. She will do it by installments, and final accomplishment is only a matter of time. Critics of Mr. Gladstone's bill should govern themselves accordingly.—Facts.

Our esteemed contemporary the Boston Pilot, which, by the bye, has put on a new and becoming dress of type, says in its last issue:

"We congratulate the people of Canada on the prospect of having as their next Governor-General a statesman and gentleman, the Earl of Aberdeen, whose brief but brilliant service as Lord Lieutenant of Ireland won him the admiration and love of a whole nation. Lord Dufferin's administration of affairs in the Dominion set a standard which no other viceroy has since approached: but the Earl of Aberdeen is endowed with both tact and ability; he has won the hearts of the American people; and he will do more than any other living man could to cement friendly relations between the two countries. A Scotchman by birth, an Irishman by unanimous adoption, he is good enough to be an American, as perhaps he may be before his term of Governor-Generalship ends."

To which the Antigonish Casket satirically remarks: "The Earl of Aberdeen will find in Canada a vast number of Scotch and Irish who are excellent Americans in the best and broadest sense of the word. They are not, however, a pretentious people: for instance, they have no inordinate ambition to pose as the only Americans on the continent."

THE MISSION.

In another column of the REVIEW we give a short account of the impressive opening of the mission at St. Mary's church Winnipeg. It is to be hoped that no Catholic in the parish will fail to make the mission which the Venerable Pastor of St. Mary's church has taken every reasonable precaution to advertise. A mission is one of the greatest blessings that can visit a parish and we are sure the devotion of the aged parish priest of St. Mary's, in procuring for this parish such a favor, for the second time since his appointment to its pastorate, is highly appreciated by the members of his congregation and will be productive of much spiritual good to all. The Rev. Father O'Riordan, O. M. I., is an eloquent and persuasive preacher whose language and manner appeals to the intelligence and the heart of his audience. Everything points to this mission being productive of many spiritual blessings to the parish and much happiness and joy to Father Fox and his devoted and zealous assistants.

A SHARP REVIEW.

A writer in the Educational Review for January over the initials "N. N. B.," has these things to say in a notice of Felix Adler's work "The Moral Instruction of Children." "But what about the religious element in human nature, in education? Millions of men, many of them American citizens and tax-payers, conscientiously believe that their religious faith and that of their children is of supreme importance. They feel that it includes and transcends morality. They believe that, as human nature itself cannot be dissected, so man's religious faith cannot be separated from his intellectual development! What shall the public schools do for this large class of citizens? Can they be ignored, despite our fine sayings about liberty of conscience, individual freedom, equality before the law, and so on?"

"It may as well be admitted that this question of religion in public education is of the first importance. In England the voluntary, or sectarian, parochial schools are contesting every inch of ground with the board, or public schools. In France sectarian parochial schools are growing more rapidly than those supported by public taxation. In Prussia the question nearly provoked a political crisis a year ago. In at least a third of the States in this country the issue between sectarianism and public schools from which all religious teaching is excluded, has been more or less formally joined. The reply that is constantly heard is, 'No union of the church and state'; but this is empty verbiage. It settles nothing. In a country where every man is free to hold such convictions as he chooses, and is also a citizen, how is a separation of church and state, or, to put it differently, of the same man's religious and non-religious opinions, possible? It is obviously impossible. The two are inextricably intertwined.

This is the real difficulty in adjusting the public treatment of religious questions in a democracy."

Mr. Felix Adler is a nice sort of a good ethical man, who would like to see the world governed by a sort of Adlerian morality, that is a morality without religion. He is very anxious to have morality taught in a general sort of a way in the public schools, but as to the teaching of religion in those institutions—well, he would die first.

It is men of this class—good, superficial, silly-minded creatures—who keep up a clamor that catches the public, ignorant ear and keeps alive a national question that should have been settled upon its merits years ago.

Perhaps the common sense review of his book by N. N. B. will bring Prof. Adler to a reconsideration of the moral instruction of children.—Catholic American.

THE MONTHLY "OWL."

Under the above heading, the Catholic Record, the leading Catholic paper of Canada, has the following complimentary article on the Owl, the official organ of the students of the University of Ottawa. The Owl is a monthly magazine published by the students of the University and is a credit alike to the celebrated University of Ottawa and the enterprise of the students. The Catholic Record says:

"The Owl, our Ottawa University periodical, is gaining rapidly in public estimation, but not more so than its literary merit deserves. The Ottawa Citizen says, alluding to the Christmas number: 'It is by far the finest issue of that journal that has yet appeared. It is highly creditable not only to the institution, but also to the city, being replete with interesting essays on contemporary subjects from many gifted pens; whilst some of the poems are written over the names of noted Canadian bards. In prose may be especially noted 'Uganda,' by the Very Rev. Aeneas McD. Dawson, V. G., LL.D., etc.; 'The Church and the Schools,' by John Kelly, Barrett, LL.D., of Winnipeg; 'Christmas Eve, 1872,' by J. K. Foran; and 'Panama and de Lesseps,' by J. P. Smith; while in verse Archbishop O'Brien, of Halifax, contributes 'Picture of Brightness,' etc. Canada's new Premier is also treated of, and the article is accompanied by a full page engraving of Sir John Thompson. The cover is rich and delicate; and in fact the Owl has in this number distanced college journals, and compares favorably, with the best of the popular magazines."

The Free Press of Ottawa, is no less eulogistic. It says: 'The Christmas number of the Owl, published by the students of the University of Ottawa, contains an immense amount of entertaining matter. Among the contributions are a Christmas hymn by Mr. Frank Waters; an article on the Communion of Saints, by Very Rev. J. E. McD. Dawson, V. G., LL.D.; a poem on Samuel de Champlain, by Dr. S. E. Dawson; an argument for religious education in schools, by Mr. J. K. Barrett, of Winnipeg; a description of the Red River country half a century ago, by E. J. Connell; a Religious Poem by Archbishop O'Brien, of Halifax; an article entitled Skepticism vs. Common Sense, by Rev. Father Sloan, O. M. I., a paper on Panama and de Lesseps by J. P. Smith, etc.; together with quite a number of short sketches, editorial notes, etc., showing that an immense amount of labor and talent have been expended in the production of the magazine. The Owl is certainly a credit to the university.'

"It would be quite superfluous to add anything to the eulogies passed on the Owl by the local papers. Whoever takes the trouble, or, rather, gives himself the pleasure, of perusing its pages will certainly acknowledge that all that has been said is more than justified by the variety and excellence of the essays and poems presented. We have never met with a college publication so ably and tastefully prepared."

"LOVE OF OUR HOLY CHURCH." The "love of our Holy Church" is the intention set for the apostleship of prayer to pray for, by our Holy Father Leo XIII. during the month of February. If it is easy and natural to love that which is beautiful, then, indeed, should all men love our Holy Church. The reasons which might be given to excite our love and loyalty our Holy Mother, the Church, are so many and so varied that we might write volumes on her and not exhaust the subject. Her history is the history of the progress, the civilization, the emancipation and the enlightenment of the human race. When Her divine Founder launched this beautiful Barque on the sea of time, and entrusted her destiny to the care of St. Peter and the other apostles, what was the condition of mankind? The proudest and grandest heights to which man had attained did not rise above the corruption and idolatry of ancient Greece and Rome. The culture and civilization of Imperial Rome could not ascend higher than a debasing deifying of man's grossest sensuality. History bears witness to the fact that the most inhuman monsters were set up as gods and publicly worshipped by the people. Men's vilest passions were lifted to the attributes of gods and openly received divine honors. And this in the most cultured, in fact in

the centre of civilization, ancient Rome. When the avenging hand of an angry God swept away this terrible corruption, it was only succeeded by a barbarous and uncultured race, of anything more repulsive because more gross, than that which preceded it. This was the condition, these the difficulties which the church, as the great moral and religious force had to grapple with. It would be superfluous for us to point out how she performed that duty, how she overcame every difficulty. As we said before, her history is the history of the progress, the civilization, the emancipation and the enlightenment of the human race. She found a world steeped in corruption, idolatry and barbarism, and she lifted it to the high place of the Christian civilization. Coarseness and brutality, with all their attendant vices, were replaced by Christian refinement and culture. Wherever the benign influence of the Church reached charity and that peace which surpasseth all understand had a sure and permanent dwelling place. Art, the sciences and every department of learning flourished under her fostering care. These are some of the reasons why we should love our Holy Church, but they are our lesser reasons. We should love our Holy Church chiefly because God loves her. She is the most perfect work of His hands and is His Kingdom upon earth. Within her tabernacles reposes her divine Founder Jesus Christ. It is impossible for a Catholic to love Jesus Christ and not love the Church. They are indivisible. "Behold I am with you all days even to the consummation of the world." Let us, then, cultivate a tender love for our Holy Church. When trouble and temptation assail us, let us fly to her portals and pour out our troubles at the feet of our dear and loving Jesus. There we will surely find comfort and joy and peace. We have often been pained to see the thoughtlessness of some Catholics in passing Catholic churches. They know and believe that within these churches dwells the Holy Eucharist, the Real Presence of Jesus Christ, and yet they thoughtlessly pass by without lifting their hats in reverence and love, and thinking of Him who waits there to receive our adoration and love. It is a holy and a consoling custom and one that brings innumerable blessing to those who practice it, viz. paying a daily visit to our dear Lord in the Blessed Sacrament of His love. Surely Divine Love itself dwelling in our church makes that church holy and deserving of all the love and loyalty of which we are capable.

OUR HOLY FATHER'S GOLDEN JUBILEE.

Since our last issue, there has been celebrated in the Eternal City an event of great and lasting interest to the Catholic world, viz. the celebration of the golden jubilee of Our Holy Father's consecration as a bishop of the Catholic Church and a successor of the Apostles. Fifty years ago last Sunday, Feb. 19th, our Holy Father received episcopal consecration. Although a prisoner within the Vatican, he rules two hundred and fifty millions of subjects whose prayers have, no doubt, been offered to God in gratitude for having blessed His Holy Church, in such stormy and trying times, with a ruler whose wisdom, sanctity and wonderful ability are the admiration of the entire world. This is an age when intellectually is the deity before whom the great masses of mankind fall down and worship.

Despite this worship of what is called intellectually, there never was a period in the world's history when the plain rules of reason and common sense were less regarded by those illogical speculators who love to pose as intellectual giants. Probably it is less their fault than their misfortune, because their whole training in their schools is built, not on the rules of logic but on the inconsistencies of error. They were not trained to think correctly. Not so with our Holy Father. From youth to manhood he had the benefits of the best teachers, under whose care and watchfulness he developed all those admirable qualities of mind and heart which have attracted, since his elevation to the Chair of St. Peter, the admiration and applause of the whole world. His wonderfully clever and learned Encyclicals, dealing with many social and other burning questions of the day have earned for our Holy Father the honor of being placed in the very front rank of the great leaders of thought in the world of to-day. This is what has made the great Leo the object of worship from many outside the church, but it is not our great reason for loving him. The Catholic church has, in every age, excelled in great and learned men—men great as churchmen, leaders of thought and leaders of men. Men whose wisdom, learning, sanctity and devotion to duty have seldom been reached and never excelled outside of her sanctuary. Her government and organization have elicited the praise and applause or excited the hatred and envy of men. Why, then, do Catholics specially love our Holy Father and rejoice in His Golden Jubilee? It is not because he is, in the just opinion of an applauding world, the greatest among the great, as a social reformer and intellectual leader, but because he is the Head of the church, the Vicar-General and visible repre-

sentative of Jesus Christ upon earth—the leader and spiritual sovereign of two hundred and fifty millions of Christians, the infallible guide and custodian of all the treasures of our Holy Church. These are our greatest reasons for our love and loyalty and deep devotion to our spiritual king, Leo XIII. these the causes which make us rejoice with him in the happiness of celebrating his Golden Episcopal Jubilee, these our reasons for thanking God for giving so great a ruler to His church.

CATHOLIC PRESS.

Catholic Union and Times.

Father Lambert, whose boyhood's home in Brownsville, Pa., was quite near the Blaine's, tells this story of Mr. Blaine's father. It appears that on one occasion when Ephraim Blaine was running for office, his enemies tried to rouse anti-Catholic feeling against him. It was well known that his wife was an ardent Catholic. But his opponents did not stop at this. They charged that he himself had become a "Roman Catholic." In his trouble, the old gentleman had recourse to the priest of the locality—quite a character in his day. Mr. Blaine explained the cause of his distress, and thus appealed to the priest: "Now, Father—, you know I am not a Catholic. But my enemies say I am. Would you have any objection to give me a written statement to that effect?" "O, certainly," replied Father—, "I'll do so with pleasure." This is what the priest wrote "I hereby certify that Ephraim Blaine is not a Catholic, and, in my opinion, is not worthy to be a member of any Christian denomination." Old Mr. Blaine published the document, and, needless to say was elected. We may add, however, that Ephraim became a Catholic years before his death.

Ave Maria.

A model and venerable Socialist of the Blessed Virgin, Mr. Charles Blount, recently died at Somerset, England. He was a student at Stonyhurst in 1810, and the practice of daily reciting the Little Office of the Blessed Virgin acquired in college he continued throughout a life that comprised ninety-one years. "Up to the advanced age of eighty-eight," says the Stonyhurst Magazine, "he could be met with every morning, between the hours of 7 and 8 o'clock, traversing on foot the half mile of road which separated his house at Clevedon from the church, on his way to the 8 o'clock Mass. There his venerable figure, always either kneeling uncomplacably erect or standing (he disdained to sit), and his wonderfully clear and distinct responses to the public prayers, were an edifying example to all the congregation. London Catholic News.

Cases in which Catholic children have

had to be protected against the attacks of proselytism seem to have been sadly common in Ireland lately. One of the latest took place on Monday, when, in the Queen's Bench Division, the aunt of a girl named Bridget Summers sued for a writ of habeas corpus to compel Miss Ellen Smyly, in whose custody the child is, to produce her in court. The judges had heard the case and made the absolute order for the issue of the writ, which was returnable on Monday. Owing to some informality, however, the writ was never served, and the case will have to be brought up again. The aunt, in her excitement, made a frenzied dart at the child to speak to her, but was prevented, and sentenced to a month's imprisonment for contempt of court. Miss Smyly is a branch of the stem so notorious for its audacious and disreputable attempts at proselytism in Dublin. The name is one of anything but pleasant odour in that city, and, as is their wont, the ballad singers have not been idle with it. One racy effort has for chorus:

"Then come along to Merrion square, And as sure as my name is Riley, Each murder in thier 'il get mutin and beef If he'll pray with Mrs. Smyly."

"SECULAR SCHOOLS."

When the leaders of Protestantism in Manitoba endorsed the policy of the government and encouraged it in destroying Catholic while preserving Protestant Schools, we frequently told them that the result would be the complete secularization of the educational system of the province, and that Protestantism would suffer much more than Catholicism, because the former could never get their people to make the sacrifices which the latter are now making to maintain the principles of religious instruction in the schools. We pointed out that the fairminded men of this province would never consent to have the Catholics taxed for purely Protestant schools, and as a result would advocate a purely secular system. Our prediction is coming true. The Carman weekly Standard, under the above heading, has the following editorial comments to make. While we cannot endorse all it says, we quote it in full as the honest and many expressions of a thoughtful Protestant journal:

"The battle over the school act goes bravely on in Winnipeg, but now wages between the Protestant parsons and not between the government and Roman Catholics. With an astuteness savoring of Sifton the government has slipped from between the combatants and doubtless enjoys the scraping hugely. The Bishop of Rupert's Land's assertions regarding secular schools in Australia were cross-buttocked by Rev. Mr.

Grant, a bellicose Baptist; Canon O'Meara flies to the rescue of his discomfited lordship and is smartly wrapped over the pate by another of his own kidney. And so the conflict rages. Well might the mouthpiece of the government say to the Anglican Synod: "Settle on what you want and the government will endeavor to meet your wishes." How can there be any settlement when theological hatred or rancor intervenes?—that professional virulence which animates the clergy of all denominations when canvassing their differences of opinion as to the interpretation of the Bible. It is singular that religion should awaken such deep-seated bitterness, such implacable enmity in its most earnest professors. And it is more singular still that men who, in their private capacity, are well meaning and upright, should in synods or church conventions be as mean and cowardly as the Anglican and Presbyterian synods have been. They do not want secular schools—Godless schools—or Catholic schools, but they are willing to take advantage of the opportunity afforded them by the school act of 1890 to oppress their Roman Catholic fellow citizens, although they well know that it is a gross breach of faith if not a violation of the constitution. Halting between two opinions, afraid to approve of the logical sequences in the discomfiture of the Roman Catholic church, the Protestant clergy are a spectacle for gods and men to wonder at.

The question lies in a nutshell. There are 20,571 Roman Catholic churches in Manitoba and 30,522 Church of England, 39,001 Presbyterians, 28,437, Methodists, 16,112, Baptists and some 15,000 other Protestant denominations, leaving the Jews and Pagans out of the question. All the Protestant bodies agree to accept what is known as the authorized version of the Bible as their standard. The Roman Catholics do not so accept it, and, moreover, the ordinances of the Roman Catholic church imply that it is dangerous to give the Bible freely to the laity and that no version should be used without interpretations taken from the fathers of the early church and an especial papal sanction. Now this may appear very shocking to such as look upon the Bible as a sacredly inspired work, but we cannot deny that there are many errors in translation and otherwise in the authorized version, and that a revised addition has been published under the auspices of a committee of the leading Protestant preachers and professors of the languages in which the books of the Old and New Testaments were originally written. Considering that many Protestant sects have built up a new faith on their interpretation of a single text, and that the whole community is laid by the ears over the question whether the wine used by Jesus Christ was intoxicating or not, there would seem to be some excuse for the desire of the Roman Catholic church that otherwise ignorant people shall not interpret the scriptures for themselves. Do not Protestant teachers preach the same from the pulpit? Do they not split up texts into words and fragments of words and hang fine spun theories from their hair splitting arguments? Do they not say to those who cannot agree with their conclusions that they lack grace or faith or some mysterious quality that would enable them to see as they see? What are all the sermons about that are preached in Protestant churches if not the interpretation of the Scriptures? And how many Protestants think for themselves in these matters? How many follow in the footsteps of their fathers—how many are "Protestants by accident" rather than by conviction? Not so with Roman Catholics. They have been brought up with more reverence for their spiritual teachers and a clearer idea of their religious duties than the Protestants, because the Roman Catholic church has made it a part of its doctrine to instill these things into the minds of the children, to teach those essentials which Protestants often neglect to teach so that their children shall be trained in the nurture and admonition of the Lord. And to prevent their following out this unobjectionable practice the whole Protestant section of the Christian church has tacitly submitted to the perpetration of a gross violation of the rights guaranteed to the Roman Catholic minority.

Well, if religious training is not to be allowed in schools of one kind it must not be in another. There must be no insidious attempts to interpret the texts read by the teachers from the standpoint of their denominational tendencies. The bald Bible must be read and no comments made or interpretation given. That is our schools must be purely secular. No twist must be given in the direction of the Anglican church by the Bishop of Rupert's Land, no angle towards the Presbyterian church by the Rev. Dr. Bryce. The selection must be read perfunctorily or not at all. And if perfunctorily such exercise had better be omitted altogether. What benefit would a child reap from such daily performance? And this is the condition into which the province is plunged by the Greenway grabsters.

Alexander, the seven-year old son of John Burley, of Toronto while coasting yesterday, ran into a barbed wire fence receiving injuries which may result fatally. His nose was torn off.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER III.—Continued.

"There is nothing mysterious about him. His name is Edmund Neville."

"The same whose life you saved a few years ago in Ireland?"

"Exactly."

"O then I know all about him, and I am much relieved."

"Why relieved?"

"Because I had fancied that your friend would have been a sort of counterpart of yourself."

"And to such you could never have endured?"

"Why, dear Walter, I think you as near perfection as any one can be; but had your friend been exactly like you, you would have lost your originality, and a bad specimen of you I could not have tolerated."

"Well, you may comfort yourself, then, for we are as unlike as possible."

"Is he as grateful to you as he ought to be?"

"I do not see what gratitude he owes me."

"Did you not save his life?"

"I did by him what I would have done by any human being I had seen in danger of perishing. I see no merit in that."

"Merit!" exclaimed Mrs. Thornton; "no, indeed, my dear Walter, there was no merit in it, except the honor it did to your head and heart; but it is a bad precedent, indeed it is, to risk one's own life—"

"It is a precedent not likely to be too often followed," impatiently interrupted Colonel Leslie. "What is this story, Walter?"

"Let me tell it," said Margaret, eagerly. Walter shrugged his shoulders impatiently, and she went on:

"It was about nine years ago that it happened, when Walter was staying in Ireland, at Mr. Neville's house."

"My dear," interrupted Mrs. Thornton "your father does not care at whose house the accident happened."

"I happen to care," quietly remarked Colonel Leslie, "if it is Mr. Neville of Clantony; I knew him at Oxford."

"It is," said Walter.

"I remember," rejoined Leslie, "that he was one of the fiercest Orangemen in our debating-club. I can remember, now, a violent and eloquent speech he made against Catholic Emancipation."

"He was a prejudiced but a clever fellow."

"And such he has been ever since," returned Walter, "and where his prejudices and his antipathies do not bias his judgment, he is an excellent and most upright man; but his early impressions never forsook him, and subsequent events seem to have fixed them in his mind with indelible colors. He had made it a rule not to take a Catholic servant into his house, and had always strictly adhered to it; but his gamekeeper, who was one of those old hereditary domestics who succeed to the keeper's office, and to his lodge, with the same regularity as heirs apparent to their ancestral halls, married a Roman Catholic wife, who had brought up her son in her own faith. Knowing the strong prejudices of his master, he had carefully kept this fact from his knowledge, and as he was himself a regular ward attendant at the parish church, and Mr. Neville was not in the habit of troubling himself about the families of his servants, he knew nothing whatever of the religious creed of the boy Maxwell, who being in the meantime permitted to become the constant companion of the young heir, and his associate in all field-sports and rural amusements, a very strong attachment sprung up between the two youths. One day when they were clambouring up trees in the park, John Maxwell broke one of the branches with his weight, and fell heavily to the ground. He was taken up senseless, and it was found that he had suffered a concussion of the brain. After a long confinement, he recovered his bodily, but not his mental health and strength, and exhibited from that time, occasional symptoms of partial derangement. Still, as there was nothing alarming in those symptoms, and the interest of young Neville for his companion was increased by an accident that had befallen him in his service, no interruption of their habit took place. The violence which Maxwell sometimes displayed towards others, was never shown towards Edmund, to whom he always evinced the most devoted affection. Among other pastimes, the boys were accustomed to scamper over the roof of the old castellated house, and one day that they had mounted there together, Maxwell was seized with one of those sudden and irresistible impulses which are the characteristics of insanity, and grasping his companion in his arms, endeavored to precipitate him over the battlement. At first, Edmund fancied that he was in jest, but when he found the attempt was real, he struggled with all his might, clung to one of the buttresses with the strength of despair—"

"And he was saved!" interrupted Margaret, turning to her father, "saved by Walter's intrepidity and presence of mind. He perceived from below the dreadful struggle, and swinging himself, at the peril of his life, from cornice to cornice, he scaled the outside wall of the turret, and reached the roof in time to rescue the boy from the grasp of the madman, who attacked him in his turn with desperate violence. Was it not so, Walter?"

"It was," he replied. "The scene was short but dreadful. I cannot think of it to this day without shuddering. The servants soon came to my assistance, and the unfortunate youth was secured. From that moment he became a confirmed maniac, and was placed in confinement. This incident, of course, made a great noise all over the country, and many stories concerning it were invented and circulated by the gossips about the place. Amongst others, it was reported that a Catholic priest had employed Maxwell as an instrument towards young Neville's conversion, and had so worked on his mind by spiritual terrors as to drive him to insanity. Mr. Neville had of course been greatly excited by the occurrence, and those false and absurd rumors were very soon conveyed to his ears. He thus learned, for the first time, that the constant companion, and very nearly the murderer of his only son, was a Catholic; and though he did not actually credit all the foolish stories which were current

in the neighborhood, his indignation was very great at the deceit which he considered had been practised upon him, and a fresh stimulus was thereby given to those religious antipathies which were already too strongly implanted in his mind, and his hatred of the Catholic religion, and of all who professed it, became more rooted, and assumed a more inveterate character than ever."

"Horrible!" muttered Colonel Leslie. "Very natural indeed," observed Mrs. Thornton, "to hate the man who has almost killed your child. I really think it quite wicked not to make allowances for people's feelings. Why, to this day I cannot look with any comfort on a Frenchman, since the French master gave Eustace the scarlet fever. He came to him with a face as red, and a throat as sore—"

"Why, my dear," interrupted Mr. Thornton, "you do not suppose, do you, that the man did it on purpose?"

"I suppose nothing, Mr. Thornton. I assert nothing. I do not wish to judge of people's motives; but I only maintain that from that day to this, the idea of contagion has been linked in my mind with the very sight of a Frenchman."

And Mrs. Thornton poked the fire with an energy and a conscious freedom from prejudice, that made Leslie and Walter, in spite of themselves, smile as they looked at each other.

Indeed, few things drew a smile from Leslie so readily as some piece of folly or inconsistency in others, and there was something bitterly sarcastic in the curl of his lip and the expression of his half-closed eyes. Even when anything appeared to work on his better feelings, and to inspire him with any degree of admiration or interest, he seemed not to sneer at others for being great and good, but at himself for being moved to appreciate it, and a bitter jest was generally the fruit of a latent emotion. As he became domesticated at Grantley, and renewed his intimacy with Walter, he could not help respecting his character, and admiring his way of thinking; but unwilling to betray this, he often sought to throw ridicule on his pursuits, if not on himself, in a way which was perfectly indifferent to the object of these attacks, but which tried his daughter's patience severely. Margaret's feelings were warm, and her temper not much under control; her affection for Walter made her peculiarly alive to the least allusion aimed at him in Colonel Leslie's conversation. Sometimes the injured Walter would rouse himself from a fit of abstraction, and observe her cheek flushed and her eyes darting fire at some remark which either had escaped his notice, or in which he had not discovered, or at least not resented, the latent sting. But we must now return to the day which followed Colonel Leslie's arrival at Grantley, and own that our little heroine, deprived of the society of Walter, and left in what was to her an awful tete-a-tete with her father, had some trouble to keep up her spirits; and when the two succeeding days also elapsed without bringing with them any change or variety in the shape of a visit from the inhabitants of Heron Castle, an occurrence on which she confidently reckoned, it was with difficulty that she restrained her impatience.

On the fourth day, having been again disappointed, she determined to order her horse, and late in the afternoon to ride to the vicarage, where Mr. and Mrs. Thornton had returned on the same morning that Walter had left Grantley. That vicarage was as pretty a home as can well be imagined,—one of those low-roofed, straggling cottages, to which a room had been added here and an angle there, till the original shape of the building had merged in these successive additions. Creepers and evergreens, and a gleam of sunshine, made it look as gay on that November afternoon as if spring, instead of winter, had been approaching. A few dahlias and Chrysanthemums still adorned the beds, and the hollies were already displaying their coral berries. Margaret's spirits rose as she galloped across the park, and drew near to the iron gate which separated it from the grounds of the vicarage-house. And when she came in sight of the house itself, every small-paned window, every smoking chimney, every laurel-bush seemed to give her a welcome. The house-dog barked furiously, the gate swung merrily on its hinges, the door-bell rung gaily as she approached, and she jumped off her pony as lightly as if for three whole days she had not been measuring her words, and glancing timidly at Colonel Leslie's face, with the secret conviction that he thought her a fool, or a bore. Her grandfather, who came hastily to the door, kissed her cold blooming cheeks, called her his darling child, begged her not to stand in the draught, and led her into the little drawing-room, where his wife was employed at an endless piece of tapestry-work, which had been as often unpicked as Penelope's, though not on as systematic a plan, or with so deliberate a purpose. Margaret tenderly kissed her grandmother, took the well-known work out of her hands, threw her own hat and whip on a couch, settled herself in a low comfortable armchair, threaded a needle, and began working as if for her life.

"Grandpapa!" she exclaimed in a moment, "grandpapa, I know now what the poor dogs feel when their muzzles are taken off."

"Do you, darling? How so?"

"I have been muzzled for the last four days," she returned, with a nod and a smile that made her grandfather stoop down and kiss her forehead, while he said:

"Foolish child!"

"Ay, grandpapa, you say 'Foolish child!' and it means, 'Dear, clever, darling girl!' While my father says, when I make a remark, 'Very true, my love,' and that means, 'I wish the girl would hold her tongue.' So much for the value of words."

"Words, my dear," observed Mrs. Thornton, sentimentally, "are only the signs of things."

"True, grandmamma, and certain things had better give no signs of life at all; such as a father's aversion to his child," she added with a tone of mingled emotion and resentment.

"Nonsense, my love," cried Mr. Thornton, "how could anybody have an aversion to you, and still less your own father?"

"There is no accounting for aversions, Mr. Thornton," observed his wife; "I have felt myself the most inexplicable preferences for some people, and dislikes for others. I never could abide the sight of Mary Dickens, Mrs. Sydney's housemaid, or of the young curate who did duty here last Sunday."

Clippings.

"You fill a long-felt want," as the starving tramp remarked to the gentleman who bought him a square meal.

Polite Conductor—"Shall I help you to alight, madame? Aunt Mindy—"Much obliged young man, but I don't smoke."

Willie—"Papa, what is that big hammer for, in the box at the side of the car?" Papa—"It serves two purposes, my son—to enable the conductor to knock down fares and to help the commercial travellers to crack jokes."

"Women seldom indulge in sarcasm." You think they do not? "As a rule they are too kind-hearted to be sarcastic." "H'm! Did you ever hear one of them say from the top of the stairs, 'This is a nice time to come home!'"

Mr. Thomas Storey, of Carleton, has been appointed farm instructor at the Kingston Penitentiary. Among his many testimonials he has one of high character from the foreman of the Guelph Model farm. There were about twenty applicants for the position.

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Monsignor Sotolli's salary is a modest one considering the importance of his position and the amount of work he is likely to be called upon to perform. His expenses will probably be light, however, as the Catholic University, doubtless, is glad to be honored with his presence, and should he be called to other sections of the country for special work, the parties in whose interest he travels will, doubtless defray his expenses. Still \$6,000 cannot be called other than a moderate salary for the permanent delegate.

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\$25,000 IN REWARDS.

Seventh Half-Yearly Literary Competition of the Canadian Agriculturist. In accordance with their usual custom for some years past, the publishers of that old and reliable publication, The Canadian Agriculturist, now presents its seventh Great Half-Yearly Literary Competition for the winter of 1888, to the people of the United States and Canada.

The following is the prize list: 1st Grand Prize.....\$2,500 in Gold 2nd ".....1,000 in Gold 3rd ".....500 in Gold 4th ".....250 in Gold 5th ".....100 in Gold

3000 Elegant Silver Tea Services, Pianos, Organs, Gold Watches, &c, &c., making a total of over 10,000 prizes. HOW TO SECURE A PRIZE.—Take a few sheets of paper and make all the words you can out of letters contained in the words, "COLUMBIAN EXPOSITION," and send them to us, enclosing one dollar for six months subscription to the Agriculturist or the Ladies' Home Magazine—two of the best home monthlies in the world.

RULES.—Foreign words not allowed. 2. Letters cannot be used often than they appear in the two words "Columbian Exposition." 3. Names of places and persons barred. All lists containing over 100 correct words will receive a valuable special prize. Send postal card for list of prize winners in former competitions. Address: THE AGRICULTURIST PUB. CO., Peterborough, Canada.

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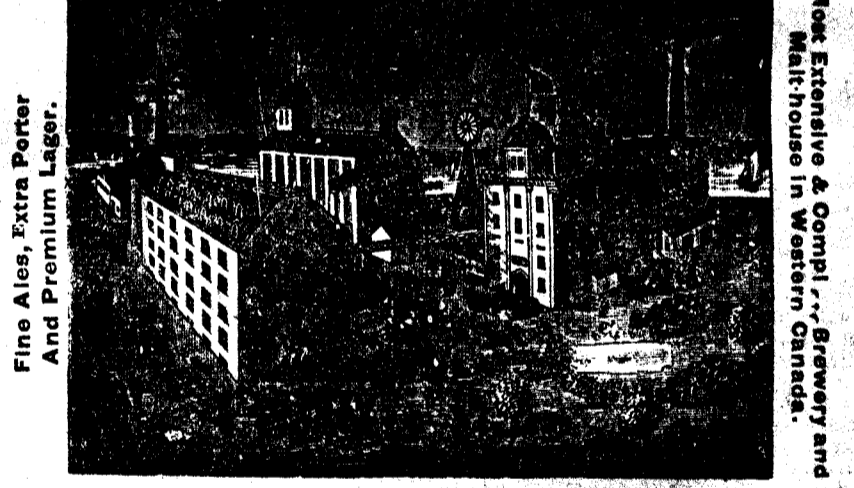
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CITY AND ELSEWHERE.

If any of the readers of the REVIEW who are in possession of news of a social or personal character and of an interesting nature, will send it to this office, over their own signature, it will gladly be published.

BELLEVILLE, Ont., is to have a \$32,000 hotel.

GOOD FRIDAY comes on March 31st this year.

TO-DAY is the anniversary of George Washington's birthday.

The farmers at Oakville are talking of starting a cheese factory.

It is safer to be a headline man on a newspaper than a headline man on an electric company.

The next regular meeting of the exhibition board of directors will be held to-morrow afternoon.

The boxes which govern the world are the carriage-box, the ballot-box, the jury-box and the band-box.

His Honor Lieut. Governor Schults who has been confined to his room owing to a cold, is able to be around again.

The annual meeting of the Qu'Appelle and Wood Mountain Railway Co. will be held in Winnipeg on the 21st prox.

GEO. SMITH, C. P. R. baggageman at Portage la Prairie, had his leg amputated at the St. Boniface hospital last week.

The Portage Liberal states that a cavalry troop will be enrolled at that place on the next official visit of the D. A. G.

The good people of Boissevain are much shocked by the discovery that there are some opium eaters in their midst.

The number of patients treated at the St. Boniface hospital last week was seventy-four males and twenty-six females.

The Brandon city council have received a letter from Mr. Wm. Kennedy, of Toronto, regarding the establishment of a woolen mill at that place.

The Michigan coffin trust has dissolved but the marked reduction in prices is not expected to cause people to increase the demand for their articles.

The McCormick Harvester Machine Manufacturing company is negotiating with the city council of Hamilton about starting a five hundred hand factory here.

R. G. O'MALLEY, M.P.P., chairman of the Opposition in the provincial house, has been confined to his room in the Leland for several days suffering from a severe cold.

Hon. Mr. Langevin is enquiring why the claim of F. B. McNamee, contractor, Montreal, recommended favorably by a parliamentary committee, has not yet been paid.

No application having been made for bail in the Waddell case, for alleged cruelty to a child, the prisoner has been committed for trial at the spring assizes, which opens here March 7th.

The live stock exporters at Montreal have received definite word from Washington that Canadian cattle will not be permitted to be sent through the United States for export to England.

The Grand Trunk has awarded contracts for the supply of about one million tons of coal for the ensuing year. This when laid down will be worth over two million dollars.

Rev. Father BROWN, of Barrie, Ont., has been transferred to Leasideville parish, Toronto. His place in Barrie will be taken by Rev. Father Egan, of Thornhill.

While searching in a blizzard on Friday, the 10th inst., for his missing daughter, Henry Graham, of Harris, Mich., perished almost within reach of his own door. The girl was not found.

LIEUT. GOVERNOR ROYAL, of the Northwest Territories, arrived in the city on Wednesday of last week on his way to Ottawa and Montreal. He was joined here by his son C. H. Royal, who will spend a month in the east.

PLANS for a fine, large residence at Morden, to be erected by Mr. H. B. Hanson, merchant, are being drawn out by Architect McCowan. The structure will be frame, stone foundation, and the estimated cost is \$6,000.

BELL's dry-goods store, cor. of Graham and Main streets, was damaged by fire slightly Friday morning and the cause was due to the electric wires. This is only one of several fires which have been caused in the same way.

A NEW law firm has been established in the city. The members of the firm

are F. Mulvey, son of Mr. S. Mulvey, and C. H. Royal, son of the lieutenant-governor of the territories. Their offices are in the Western Canada building.

We were pleased to notice Mr. McDonagh, of McDonagh & Shea, who was confined in the St. Boniface hospital for some weeks past occupying his pew at St. Mary's on Sunday last.

MR. BAIRD, proprietor of the Seymour house, owing to the increasing business of his hostelry, has found it necessary to enlarge the hotel, and will this spring erect a large addition to the rear of the present building. The cost is estimated to be about \$10,000.

MR. BOYD, M. P., has drawn the attention of Hon. Mr. Daly to the very large quantities of timber that are annually destroyed by fires around Lake Manitoba, and suggested remedies for the same. Mr. Daly will take immediate steps to prevent future fires.

It is expected that immigration sheds will be opened in about ten days. Settlers have already commenced to arrive and the authorities are rushing the improvements with all expediency so as to accommodate those who require lodgings on their arrival here.

The meeting called for last Wednesday evening in Friendship hall, McIntyre block, for the purpose of forming a St. Patrick's society, was not as well attended as anticipated. It was decided to postpone action for the present, with a view of calling another meeting in the near future.

The Sisters of St. Boniface hospital are making arrangements to borrow \$50,000 to erect the new addition to their present institution. They will interview the government, through their agents shortly, with a view to securing a sum of money yearly for a number of years, as a grant. The plans for the building are well under way.

Hon. John Costigan, secretary of state in the Dominion Cabinet, has been requested to introduce the home rule resolution in parliament during the present session. This step was taken at the suggestion of the Hon. Edward Blake, ex-leader of the Liberal party of Canada, and who now represent South Longford, Ireland, in the British House of Commons.

MR. T. M. WOODFORD formerly one of Winnipeg's esteemed citizens, and who is at present residing in Montreal, in writing to a gentleman of this city recently expressed his intention of removing back to the prairie province in the early spring. Mr. T. M. will find many warm friends to greet him on his return.

The Dominion Government has decided to make a special effort in order to promote Irish immigration. Many of the Irish farmers already settled in Manitoba it is stated, have done well, and a number of them, purpose shortly visiting Ireland with the object of pointing out to the peasantry the resources of the Canadian Northwest.—Dublin, Irish Catholic.

The political sensation of the day in the United States is the announcement that President-elect Cleveland has appointed Judge Gosham, Secretary of State. Since the time when Abraham Lincoln formed his cabinet, there has not been another instance where a President of the United States has gone outside the ranks of his own party to select a member of his cabinet.

REMEMBER that if you attend the concert and lecture to be given on the 17th inst. in the Bijou Opera House, under the auspices of the Catholic Societies in the city, you will encourage a noble and just cause. Go and see an entertainment that cannot be equalled. Go and help a good cause. Go and witness what Catholic talent can do in Winnipeg. There should be a crowded house on this charitable occasion.

MR. IRONSIDES, M. P. P., of Manitou, is of opinion that the scheduling of Canadian cattle in Britain will be the best thing that ever happened to the Manitoba cattle trade. It will no doubt ruin the trade in stockers, but it will be better for Manitoba to export fat cattle than the ones to be fattened over them, as it will give old country people a better idea of the capabilities of Manitoba for cattle raising.

The Winnipeg Glee Club have been working hard for the last three weeks on their choruses and other features of the Grand Variety Concert. In which they appear in at the Excelsior Hall Ross Street on Thursday and Friday of this week. The club claim to have some first-class artists who are well up in their respective lines; and the public may be assured of a good evening's entertainment.

An interesting ceremony took place in St. Mary's Presbytery on last Friday, the 17th inst. On that day 67 years ago the Rules and Constitutions of the Missionary Oblates of Mary Immaculate were solemnly approved by Pope Leo XII. and the anniversary is always kept with great devotion wherever there is a community of the Oblate Fathers; every member renewing his vows in the presence of the Blessed Sacrament. His Grace the Archbishop of St. Boniface was prevented by indisposition from being present.

It is true that the tailors of this city have struck for an increase in wages; and it is also true that Mr. N. McLeod whose advertisement appears in another column of this issue has opened up a tailoring establishment at 705 Main street, and in soliciting a share of your patronage, he invites the public to call and inspect his stock of spring goods. Should you require a nobby suit for the spring, we would recommend you to call upon Mack, he will give you "perfect fits."

The decorative works of the new church of the Immaculate Conception, which have been in progress since the 7th of January, will practically be completed by next Monday. We understand from those that have had the opportunity to examine these decorations, say that they are truly a work of art and shall be a credit to the Catholics of Winnipeg. We congratulate both the Pastor of the Immaculate Conception and his devoted parishioners.

GRAND SOIREE AT THE ST. BONIFACE COLLEGE.

On Monday the 27th of This Month.

On Monday the 27th inst. there will be a grand soiree given at the St. Boniface College. The first idea of the affair has originated with the artist painters (eight in number) who are now just about completing the decoration of the church of the Immaculate Conception, and who wish to add another offering to the many generous donations already made to this new church. These gentlemen with the assistance of some of our best local musical talent, have kindly volunteered to undertake the pleasant task of entertaining the artistic portion of our community. And what should make them feel the more confident, is that they have also secured the very valuable co-operation of three celebrated actors from Montreal who happen to be now on a sojourn here "incognito." The one "Mr. Grive" is most winning in his comical songs, the two others M. M. "Laurie" and "Teberque" are particularly remarkable in the rendering of monologues. The programme promises an enjoyable evening for both the English speaking people and the French population of Winnipeg and St. Boniface. Selected music, English songs being included in the 1st part of the Programme, and the second part being a "Pantomime" i. e., a mimical play, it is to be hoped that there will be a full house composed of our English as well as of our French fellow citizens.

Tickets 50c to be obtained at the college. Doors open at 7 p. m. Curtain rises at 8 o'clock.

Remember the day, the 27th next Monday, at the St. Boniface College.

The Mission at St. Mary's.

The Rev. Father O'Riordan, O. M. I. of Ottawa, opened the mission at St. Mary's on last Sunday. The High Mass was sung by the Rev. Father Fox, the deacon being Father Magnon of Qu'Appelle, the sub-deacon Father Perrault, and the master of ceremonies, Father O'Dwyer. We remarked that the following clergymen were also present on the solemn occasion, Father Camper of St. Laurent, Lake Manitoba, Father Maisonneuve of St. Boniface, Father McCarthy, Father Hendrick of Duluth, and Brother Doyle. The congregation was very large, the church being crowded in every part. After the first Gospel, a procession was made to the front porch, headed by the cross bearer and acolytes, who were followed by the altar-boys and sanctuary choir, and the sacred ministers of the Mass, the Rev. Father Fox being vested in purple cope, and carrying in his hands the cross of the Mission: the choir meanwhile singing the Miserere psalm. On arriving at the church door, the Rev. Father who was to conduct the Mission received the Mission Cross from the hands of the pastor of the parish, and the procession returned to the sanctuary. The Missionary Father after receiving the blessing of the Pastor, lifted up the Cross, and blessed the four quarters of the parish. After this most impressive ceremony, he carried the cross to the pulpit, and having made the several announcements as to the regulations of the Mission, he preached an eloquent and effective sermon on the objects of the Mission, taking as his text from the third chapter of the Apocalypse, and twentieth verse, "Behold I stand at the gate and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he will with me." The Rev. Father told his hearers that the Mission was for all the good that they might become better, the sinners that they might renounce sin, and the luke-warm and indifferent that they might be aroused from their lethargy and tepidity, and become fervent in the service of God, and the sanctification of their souls. At the close of the Mass, the Te Deum was chanted in thanksgiving to God for the Golden Jubilee of our Holy Father, Leo XIII. The flag was hoisted near the Boy's school in Hargrave street, as well as at the convent in Notre Dame Street, and at the various Catholic Institutions in St. Boniface in honor of the same joyful event. As a proof of the truth of the Rev. Father's statement that the Mission was intended for all the children of St. Mary's parish, upwards of 400 in number, assembled in the church during the afternoon; and commenced a triduum, or three days Retreat in connection with the general Mission. In the evening a very large congregation again assembled in the church, and listened with unflagging devotion and attention to a most impressive and beautiful sermon on Salvation. The crowds that assisted at the opening services of the Mission, auger well for its future success.

Our Catholic Youth.

The position occupied by the Catholic youth is one of great temptation. The children of the world are wise in their generation, and many are the snares laid by them to entrap those who seek to walk in the narrow pathway. The Catholic religion is not a religion to cease; it is the religion of activity, of zeal, of labor, ceaseless and untiring. The Saviour wore the crown of thorns; why should we seek the roses? Tomorrow, the siren whispers in unsuspecting ears, to-morrow is the day of repentance: give to-day to pleasures; to-morrow devote to religion. "Now is the day of salvation," says the inspired volume. Which will ye follow, men and maidens, the sublime and beautiful faith of your fathers, that faith which bears on it the seal of heaven, that faith which is eternal as its founder; or will ye still continue to worship the pleasures, the riches, the honors of this world.

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L. J. C. et M. I., A MISSION

Will be given in ST. MARY'S CHURCH, WINNIPEG, by the REV. FATHER O'RORDAN, O. M. I., to commence at the High Mass, on the first Sunday in Lent, February 19th, 1890. The Masses on Sundays during the Mission will be at 7 and 8.30 a.m., and the High Mass with a sermon, at 10.30 a.m. Vespers on Sundays will commence at 7.15 p.m. to be followed by a sermon, and Benediction of the Blessed Sacrament. There will be no sermon or Benediction on Saturday evenings. Confessions will be heard on Sundays before the Masses—week-days there will be an instruction after the 8.30 Mass, and after the Rosary in the evenings, which will commence at 7.30 p.m., and will be followed by the Benediction of the Blessed Sacrament. On week-days confessions will be heard in the mornings up to the last Mass; after 10 o'clock a.m., after 8 o'clock p.m., and after the evening service.

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