

# Northwest Review

"AD MAJOREM DEI GLORIAM."

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

VOL 10, NO. 23.

WINNIPEG, MANITOBA, WEDNESDAY, JUNE 7, 1893.

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### Ecclesiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION.
  1. All Sundays in the year.
  2. Jan. 1st. The Circumcision.
  3. Jan. 6th. The Epiphany.
  4. The Ascension.
  5. Nov. 1st. All Saints.
  6. Dec. 8th. The Immaculate Conception.
  7. Dec. 25th Christmas.
- II. DAYS OF FAST.
  1. The forty days of Lent.
  2. The Wednesdays and Fridays in Advent.
  3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of:
    - a. The first week in Lent.
    - b. Whitsun Week.
    - c. The third week in September.
    - d. The third week in Advent.
  4. The Vigils of:
    - a. Whitsunday.
    - b. The Solemnity of SS. Peter and Paul.
    - c. The Solemnity of the Assumption.
    - d. All Saints.
    - e. Christmas.
- III. DAYS OF ABSTINENCE.
  1. All Fridays in the year.
  2. Wednesdays in Advent.
  3. Fridays in Holy week.
  4. Saturdays in Holy week.
  5. Ash Wednesday.
  6. The Ember Days.
  7. The Vigils above mentioned.

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

### CHURCH NOTICES.

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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.

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#### Human Wisdom and Divine Wisdom Both Declare the Necessity of Religion in the Schools.

#### The Utterance of The Pope, The Council of Baltimore, and Archbishop Sattoli Compared and Found to Agree.

His Grace the Archbishop of St. Boniface paid a visit to St. Mary's church on Sunday of last week at High Mass and for the first time in many years preached the sermon. We are pleased to be able to fulfil the promise we made to our readers, in our last issue viz. to present to them an extended report of His Grace's remarks.

His Grace chose for his text the words "Go ye teach all nations, teaching them to observe all things whatsoever I have commanded you." He said, My Dear Brethren. It is really too long since I was last with you. It is too long, and I feel it, since I have been able to offer up the sacrifice of the Mass in company with you, and when I experienced some relief from my ordinary sufferings I thought I could not do better than come to St. Mary's church to join with you in offering up our prayers to the Almighty, and more than that I thought you would not be reluctant to hear a few words from the lips of your Bishop. I need not apologize for my deficiency in using your language; I am satisfied that you will understand me—more than that, I am satisfied you will listen to what I have to say and that you will put it into practice. When I thought of coming here today I first hesitated on what subject to address you, but that hesitation soon passed away when reflecting on the gospel of this very day—Trinity Sunday; the gospel I have just read to you; the gospel which has been sung at the altar; and the gospel which today you are invited to meditate upon. That gospel reminds the faithful that our divine Saviour before leaving this world to go to heaven gathered around him those he loved, those whom he had taught, and knowing that there were some doubts in the minds of some of them he addressed these words to them:—"All power is given to me in heaven and on earth." All power given to Jesus Christ and what is the consequence:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things I have commanded you, and behold I am with you all days until the consummation of the world." With such a gospel for the day I did not hesitate as to what subject on which I would preach. We are all baptized in the name of the Father, of the Son and of the Holy Ghost, and by our baptism we became the children of God; we became also the children of our mother the Holy Catholic church; and that church received the commission of teaching. She is the universal church therefore she received the commission of teaching all nations without exception. Teaching is not the church of one particular people but she is the church of all nations. And what was it the church received the commission to teach? To teach all things commanded by her founder—our divine Redeemer Jesus Christ. "Teach all things" he says "whatsoever I have commanded you." It is not to be a teacher of this or that particular thing—but it is the holy Catholic church—Catholic in its teachings as well as Catholic for all nations, teaching everything that God commands her to teach, and the consequence is that she is the true church, and being the true church Jesus Christ accomplishes His promise towards her—He is with her all days—not only now, not only for a certain period of her existence, but He is and will be and shall be with her all days even to the consummation of the world. The teaching of the church is merely and simply the teaching of God; the church cannot err, she cannot teach anything wrong, and all the faithful are bound to receive her teaching. The commission of the church in addition to teaching all things commanded her, is to teach all men. She is to teach great nations and to teach the small, humble, ignorant nations. She is to teach learned men, the men of genius, and she is to teach the lowly and the uneducated men and those who have been less fortunate in this respect than their brethren. The church is to teach the old, she is to teach the young; nobody is deprived of her teaching; the gospel is there as the witness of what I say—she has the commission to teach all nations and God is with her all days. Where is the teaching of the church to begin? It must begin with the young and continue throughout the life until old age. The church then has for her particular mission the teaching of the gospel, the truths of religion and the commandments of God, but coupled with that commission is the one to overlook and watch over every sort of teaching given to her children; she must know what is taught to her children and she must approve of it. The good father and the pious mother will not allow their children to go anywhere without watching over them: they will not allow their children to go into company without ascertaining whether there is danger for them; the good mother or father will not allow their children to be under the tuition of anyone whom they

### do not know. Hence the necessity for all Catholics to look to the church for teaching and to learn from her what is the best in this respect. But the church is not a blind teacher and does not require blind reverence. The church is wise, it is the expression of the Divine Wisdom, consequently all the teachings of the church are wise, and are supported not only by the divine promise of Jesus Christ that he would be with His church all days, but those teachings are so manifestly sound that they are supported by the wisdom of the world itself. I wish to bring your attention to the necessity of giving instruction to your children, consequently to the necessity of having schools for them, and unhesitatingly I say to the necessity of having religious schools for them—Catholic schools, and I will endeavor and I am sure I will succeed in convincing you that the very wisest men of the world accept with regard to the school question the ideas of the Holy Catholic church. The question of popular or elementary education is one of the greatest importance, and it is a question which every government possessed with a desire to secure the welfare of the people have most seriously considered. I am glad to say that we British subjects, though we have certain things to deplore, have received from the government of England a very great proof of the desire of the mother country to ascertain what is best in the cause of education. Our beloved Queen appointed a royal commission to look into the whole thing and ascertain what was the desire of the people and what could be done to satisfy the wants of the people with regard to elementary education. In the beginning of January 1886 Her Majesty through her government appointed the commission composed of twenty-five of the most distinguished men in England, the most versed in matters pertaining to education, men who had devoted most of their lives to that sacred cause, men who could not be affected by any worldly interest but who were imbued simply with a desire to ascertain what would be best for the country. Among the members of that commission were his Eminence the late Cardinal Manning, the Lord Bishop of London, a few ministers of various Protestant denominations, and the remainder of the large majority—were laymen. These gentlemen at once started to work and concluded their labors only in August 1888; consequently for over two years and a half these twenty-five distinguished men with all the resources at their command worked to ascertain merely and simply what kind of elementary education would be the best for the country. They sat one hundred and forty six long days; they called one hundred and fifty one witnesses to give testimony; they put to those witnesses fifty nine thousand eight hundred and nine different questions, and received so many answers. That is not all. Having an amount of money at their command to make a thorough and real enquiry in the matter they employed a large staff of educated men to correspond with all the Boards of Education, with the Boards of Trustees, with the Directors of private institutions—doing all that was possible in these ways to ascertain the public opinion and the public want in England. More than that, with the royal assent, they communicated with all the diplomatic agents of England in different parts of the world, and they gathered from abroad information with regard to the same matter—and what was the result? They prepared an immense report consisting of nine large quarto volumes, this one I have before me, contains only five hundred and thirty pages of matter, and that mind with regard to elementary education, not taking into consideration at all the question of higher education. When we consider the men who formed that commission we may certainly say we have in their report a fair expression of human wisdom. I will read for you some extracts from the final report of the commission. The three points I will take are these:—"That the commission proclaimed the necessity of religious education in schools; that they proclaimed that it is impossible to secure religious instruction for children outside of schools; and thirdly that it is very advisable that the religious instruction to be given in school-rooms be given during school hours and by the very same teachers who teach secular branches. The Royal commission also unanimously decided that the religious instruction in the school is even of higher importance, than the secular teaching, not only for the children themselves but also for the family and for the whole nation.

Here is what they say on this point—While the whole commission is animated by the same desire to secure for the children the best possible instruction in secular subjects suitable to their years and in harmony with the requirements of their future life it is also unanimously of opinion that their religious and moral training is a matter of still higher importance alike to the children, the parents and the nation; and to show how much importance they attach to this the commissioners repeated this very utterance in exactly the same words later on in their report. Then with regard to the place where this religious instruction should be given the commissioners say:—"We must add that though we highly value the influence of Sunday schools it is not our duty to allow them to take the place of schools do not either attend them or any place of worship and that their parents are often either too ignorant or too indifferent to give their children any religious instruction. Such children therefore are entirely dependent upon instruction in the day schools for any knowledge of the scriptural truths which ought to be the common heritage of all the people in a Christian country." Further on they say:—"The evidence does not warrant the conclusion that religious and moral training can be amply provided otherwise than through the medium of elementary schools; in the case of a considerable number of children they do not receive religious instruction and training from the teachers in the public elementary schools they will receive none, and this would be a matter of the gravest concern to the state."

There you see that the wisest men in England after two years and seven months of enquiry, after gathering

any amount of information declare that in many, many cases children will receive no religious instruction if they do not receive it in the school. Now who is going to teach these children, that is another question. The commissioners are of opinion that the religious teaching must be given, by the same teachers who are teaching secular matters. Hear what they say:—

"It is of the highest importance that the training of the scholars should continue to that separation of the teacher from the religious teaching of the school would be very injurious to the moral and secular training in two other places in this language one place said to "that we cannot recommend religious instruction to be given by voluntary teachers on the school premises out of school hours."

I think it would be difficult to express in more clear and definite terms the third proposition that I made. This is the proof I propose to draw from what I call lay information. It may be said "oh: that is all right for England." But I think there are some wise men in England and those gentlemen who took part in that commission are certainly amongst the wisest; so the very least we can say about it is that they know as much of the matter as any of us: they know as much as any politician amongst us, as any newspaper; they know as much as any member of our Government or Parliament—consequently their opinion is entitled to great consideration.

But suppose you are not satisfied with that human wisdom let us look to the head of the church I may call it a divine source. Jesus said to His Apostles "Go ye teach all nations, teach them all things, and I will be with you all days." Now the church today is just the same as it was when the Apostles received that divine commission; and what does the church teach about schools. There has been a certain amount of controversy with regard to the ideas of the church on education; but there is but one teaching and that teaching I am happy to be able to give you in a small compass. The pope is the head of the church, the pope is the real teacher of the world, the real exponent of the divine teaching, and the pope has spoken on our schools because he has spoken on all schools. There was a discussion about the schools in the United States some years ago. The people felt the difficulty supporting their schools and they addressed themselves to Pope Pius IX. of blessed memory, and asked him to give them advice with regard to the schools. Well the pope in his wisdom did not answer quickly. He first called the congregation of the Propaganda, composed of eleven Cardinals, most learned men, and he advised them to study in a particular manner the condition of the Catholics in the United States, and to frame some resolutions which would be advisable for those States. The congregation leisurely went into the matter and prepared a series of resolutions. The Holy Father did not stop here, but submitted the resolutions prepared by the congregation of the Propaganda to another congregation, that called the Holy Office of which he is personally chairman, and which is composed of cardinals having the reputation of being the very first theologians in the Sacred College. The congregation of the Holy Office approved in toto the resolutions prepared by the congregation of the Propaganda, reported to the chairman, the Holy Father, and he sanctioned them, and sent them to the episcopacy of the United States to be their guide as to the course they were to adopt with regard to elementary schools. I will borrow from those resolutions:

"Do not allow religion and piety to be excluded from your schools; all ought to be persuaded that their preservation is of great advantage."

"Do not allow religion and piety to be excluded from your schools." What is the meaning of that? Does it mean that you Catholics are at liberty to establish secular schools; does it mean that you are at liberty to resort to secular schools? No. It means merely and simply and cannot mean anything else than the pope, the vicar of Jesus Christ, the head of the Holy Catholic church, the representative of God himself, speaking in his official capacity forbids us to allow religion to be excluded from our schools. The council of Baltimore passed a resolution as a consequence of that first instruction of the pope and here is what they say to the faithful of the United States:—

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

But it is said there is a new doctrine now and that the representative of the pope has decided otherwise, but anyone who says that proves he knows nothing of what Bishop Sattoli has said—for Bishop Sattoli repeated word for word the declaration of the council of Baltimore; he added nothing; he agreed with the exception mentioned by the council "except where in exceptional cases the local bishop will decide if there be an exception from the general rule." More than that after repeating the resolution of the council of Baltimore he speaks of the rights of parents which no civil law can violate. Here is a second instruction as given by the pope:—"It must be looked to first if in the school there is a danger of perversion which cannot be remote; for instance, when things are taught or done contrary to catholic doctrine and good morals, and cannot be heard or done without injury to the soul. Such danger, it is evident, must be avoided at any temporal sacrifice, even that of life. Parents who, when there is a Catholic school in the same locality properly built and equipped, or when they have the possibility to give a

do not know. Hence the necessity for all Catholics to look to the church for teaching and to learn from her what is the best in this respect. But the church is not a blind teacher and does not require blind reverence. The church is wise, it is the expression of the Divine Wisdom, consequently all the teachings of the church are wise, and are supported not only by the divine promise of Jesus Christ that he would be with His church all days, but those teachings are so manifestly sound that they are supported by the wisdom of the world itself. I wish to bring your attention to the necessity of giving instruction to your children, consequently to the necessity of having schools for them, and unhesitatingly I say to the necessity of having religious schools for them—Catholic schools, and I will endeavor and I am sure I will succeed in convincing you that the very wisest men of the world accept with regard to the school question the ideas of the Holy Catholic church. The question of popular or elementary education is one of the greatest importance, and it is a question which every government possessed with a desire to secure the welfare of the people have most seriously considered. I am glad to say that we British subjects, though we have certain things to deplore, have received from the government of England a very great proof of the desire of the mother country to ascertain what is best in the cause of education. Our beloved Queen appointed a royal commission to look into the whole thing and ascertain what was the desire of the people and what could be done to satisfy the wants of the people with regard to elementary education. In the beginning of January 1886 Her Majesty through her government appointed the commission composed of twenty-five of the most distinguished men in England, the most versed in matters pertaining to education, men who had devoted most of their lives to that sacred cause, men who could not be affected by any worldly interest but who were imbued simply with a desire to ascertain what would be best for the country. Among the members of that commission were his Eminence the late Cardinal Manning, the Lord Bishop of London, a few ministers of various Protestant denominations, and the remainder of the large majority—were laymen. These gentlemen at once started to work and concluded their labors only in August 1888; consequently for over two years and a half these twenty-five distinguished men with all the resources at their command worked to ascertain merely and simply what kind of elementary education would be the best for the country. They sat one hundred and forty six long days; they called one hundred and fifty one witnesses to give testimony; they put to those witnesses fifty nine thousand eight hundred and nine different questions, and received so many answers. That is not all. Having an amount of money at their command to make a thorough and real enquiry in the matter they employed a large staff of educated men to correspond with all the Boards of Education, with the Boards of Trustees, with the Directors of private institutions—doing all that was possible in these ways to ascertain the public opinion and the public want in England. More than that, with the royal assent, they communicated with all the diplomatic agents of England in different parts of the world, and they gathered from abroad information with regard to the same matter—and what was the result? They prepared an immense report consisting of nine large quarto volumes, this one I have before me, contains only five hundred and thirty pages of matter, and that mind with regard to elementary education, not taking into consideration at all the question of higher education. When we consider the men who formed that commission we may certainly say we have in their report a fair expression of human wisdom. I will read for you some extracts from the final report of the commission. The three points I will take are these:—"That the commission proclaimed the necessity of religious education in schools; that they proclaimed that it is impossible to secure religious instruction for children outside of schools; and thirdly that it is very advisable that the religious instruction to be given in school-rooms be given during school hours and by the very same teachers who teach secular branches. The Royal commission also unanimously decided that the religious instruction in the school is even of higher importance, than the secular teaching, not only for the children themselves but also for the family and for the whole nation.

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"It is of the highest importance that the training of the scholars should continue to that separation of the teacher from the religious teaching of the school would be very injurious to the moral and secular training in two other places in this language one place said to "that we cannot recommend religious instruction to be given by voluntary teachers on the school premises out of school hours."

I think it would be difficult to express in more clear and definite terms the third proposition that I made. This is the proof I propose to draw from what I call lay information. It may be said "oh: that is all right for England." But I think there are some wise men in England and those gentlemen who took part in that commission are certainly amongst the wisest; so the very least we can say about it is that they know as much of the matter as any of us: they know as much as any politician amongst us, as any newspaper; they know as much as any member of our Government or Parliament—consequently their opinion is entitled to great consideration.

But suppose you are not satisfied with that human wisdom let us look to the head of the church I may call it a divine source. Jesus said to His Apostles "Go ye teach all nations, teach them all things, and I will be with you all days." Now the church today is just the same as it was when the Apostles received that divine commission; and what does the church teach about schools. There has been a certain amount of controversy with regard to the ideas of the church on education; but there is but one teaching and that teaching I am happy to be able to give you in a small compass. The pope is the head of the church, the pope is the real teacher of the world, the real exponent of the divine teaching, and the pope has spoken on our schools because he has spoken on all schools. There was a discussion about the schools in the United States some years ago. The people felt the difficulty supporting their schools and they addressed themselves to Pope Pius IX. of blessed memory, and asked him to give them advice with regard to the schools. Well the pope in his wisdom did not answer quickly. He first called the congregation of the Propaganda, composed of eleven Cardinals, most learned men, and he advised them to study in a particular manner the condition of the Catholics in the United States, and to frame some resolutions which would be advisable for those States. The congregation leisurely went into the matter and prepared a series of resolutions. The Holy Father did not stop here, but submitted the resolutions prepared by the congregation of the Propaganda to another congregation, that called the Holy Office of which he is personally chairman, and which is composed of cardinals having the reputation of being the very first theologians in the Sacred College. The congregation of the Holy Office approved in toto the resolutions prepared by the congregation of the Propaganda, reported to the chairman, the Holy Father, and he sanctioned them, and sent them to the episcopacy of the United States to be their guide as to the course they were to adopt with regard to elementary schools. I will borrow from those resolutions:

"Do not allow religion and piety to be excluded from your schools; all ought to be persuaded that their preservation is of great advantage."

"Do not allow religion and piety to be excluded from your schools." What is the meaning of that? Does it mean that you Catholics are at liberty to establish secular schools; does it mean that you are at liberty to resort to secular schools? No. It means merely and simply and cannot mean anything else than the pope, the vicar of Jesus Christ, the head of the Holy Catholic church, the representative of God himself, speaking in his official capacity forbids us to allow religion to be excluded from our schools. The council of Baltimore passed a resolution as a consequence of that first instruction of the pope and here is what they say to the faithful of the United States:—

But it is said there is a new doctrine now and that the representative of the pope has decided otherwise, but anyone who says that proves he knows nothing of what Bishop Sattoli has said—for Bishop Sattoli repeated word for word the declaration of the council of Baltimore; he added nothing; he agreed with the exception mentioned by the council "except where in exceptional cases the local bishop will decide if there be an exception from the general rule." More than that after repeating the resolution of the council of Baltimore he speaks of the rights of parents which no civil law can violate. Here is a second instruction as given by the pope:—"It must be looked to first if in the school there is a danger of perversion which cannot be remote; for instance, when things are taught or done contrary to catholic doctrine and good morals, and cannot be heard or done without injury to the soul. Such danger, it is evident, must be avoided at any temporal sacrifice, even that of life. Parents who, when there is a Catholic school in the same locality properly built and equipped, or when they have the possibility to give a

(Continued on page two.)

The Northwest Review

IS PRINTED AND PUBLISHED AT 178, PRINCESS STREET. EVERY WEDNESDAY BY E. J. DERMODY. J. K. BARRETT, LL.D., Editor in Chief.

ADVERTISING RATES. Made known on application. Orders to discontinue advertisements must be sent to the office in writing.

SUBSCRIPTION RATES. All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for 6 months.

Agents of Review. The following gentlemen have been appointed agents of the Northwest Review: Master Andrew G. Crawford, Brandon, Man.

Agents of Review. The following gentlemen have been appointed agents of the Northwest Review: Mr. A. A. McKinnon, Fort William, Ont.

Agents of Review. The following gentlemen have been appointed agents of the Northwest Review: Mr. C. A. Dalm, Rat Portage, Ont.

The Northwest Review

NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political.

OUR ARCHBISHOP'S LETTER.

St. Boniface, May 10th, 1893. DEAR SIR,—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same.

WEDNESDAY, JUNE, 7.

The Rev. Dr. Lambert, the able and learned editor of the Philadelphia Catholic Times, has been giving some attention to a materialist named Stubbs.

We congratulate the Western Watchman on reaching its silver jubilee and offer our best wishes for the happiness and long life of its Reverend Editor.

The Antigonish Casket says: The reason why any and every attempt at uniting the various Protestant sects into one body is foredoomed to failure, is well and forcibly expressed by The Catholic Review.

We congratulate our esteemed contemporary the Providence Visitor, not only on account of its new and improved appearance, but more particularly on the literary merits of its editorial page.

MONTH OF THE SACRED HEART.

The beautiful month of May is gone and we are now in the month of June. During the month of May our Holy Mother, the Church, invited us to gather around the altar of the Blessed Virgin, Mother of God, and our Mother, and to do her honor whom God so honored.

The Church invites us to do honor, in a marked and special manner, to the Sacred Heart of Jesus Christ. This beautiful devotion to the Sacred Heart of Jesus is most pleasing to Him and beneficial to all those who practice it.

From the very first, Margaret Mary saw the Heart of Christ with a crown of thorns about it and a cross above it. It was, we believe, a peculiarity of her devotion to the Heart of Jesus to honor the sufferings of that Heart with special attention.

DANGEROUS PASTIME.

The Rev. Mr. Langtry of Toronto (Anglican) has been making a severe attack on Presbyterianism. Touching on the spirit which animated its founders it quotes Motley's account of the sacking of Antwerp Cathedral.

We would remind Mr. Langtry that he is treading on dangerous ground in having a fling at the Presbyterians. There is no fact in the history of the so-called Reformation more clearly established than the brutal manner in which they destroyed and "tore off in triumph the slowly matured fruits of centuries of art."

BORROWED SLANDER.

The Brandon Sun has been pursuing a course of misrepresentation and slander towards the Catholic church for the past three years. Having exhausted its own stock of slanders about the church and the dreadful immorality of its members, it went abroad to find something else to say about us.

divine as when she came forth from the hands of her divine Founder, while those great and mighty individuals, who, in their pride of power, or in their malicious littleness, raised their hands against her, have passed away and are forgotten, or, if remembered at all, it is only because the evils they propagated serve to remind a nation or a community that the misfortunes under which it groans, owe their origin to such or such a reprobate.

He inaugurated a persecution against the church in Germany, at a time when he was the mightiest ruler of the most powerful military empire on earth. What do we witness to-day? In the very empire that his genius created and his unscrupulous and unbending will cemented, he is degraded and banished from her councils; he is passing to the grave neglected and despised, garrulous and complaining, while, irony of fate, he is allowed life only to witness the church he persecuted and sought to destroy, restored to all her rights and privileges, and her Infallible Head, the Pope of Rome, courted and petted, and his vast power and influence eagerly sought after, in aiding Bismarck's successor to rule Germany.

Some time ago, it was our painful duty to call the attention of our readers to the fact that Dr. Bryce's "prominent Roman Catholic" had strayed away to the effete east and was exhibiting himself there for the amusement, if not the edification, of the readers of one of Toronto's great dailies.

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a question of faith and morals, and on such questions the teaching of the church is clear and explicit. And yet this "candid Catholic" would have his readers believe that on the subject of education, the principles of the Catholic church are "undefined."

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"EDUCATION."

Dr. Lyman Abbot of Plymouth church Brooklyn, in a recent discourse on "The Roman Catholic Question," gives this specious summary of "the rights" of "state" and "church" in education.

1. "Secular education" includes history, which has been made use of to falsify "indulgences" and every other Catholic doctrine, and to as unscrupulously falsify doctrinal "inquisitions" and every other event and act in church history; "the state" has no legitimate "right" to occupy this ground.

plete "right" of power over the natural rights of the minority. Right reason tells us that "the right of the church" is most properly and inalienably, to see that the "secular education" does not offend against either morals or dogma, and to consequently "furnish" the moral instruction that cannot be divorced from any "education" without violating the conscience of the parent.

Visit of His Grace to St. Mary's (Concluded from page one.) Catholic education to their children in public schools, without sufficient cause and without necessary cautions to remove the danger of perversion, if obstinate, cannot be absolved in the sacrament of penance.

Among those who strongly advocate a mere secular education there are many who do not wish to offend religion or expose youth to danger. Nevertheless, from the very nature of the thing and from our painful experience, it is proved that education, when merely secular, gradually degenerates and becomes irreligious and impious as well as detrimental to the faith and good moral habits of youth.

"It is held for certain that the public schools bear within themselves the proximate danger to faith and morals for various reasons, viz: because in the public schools a purely secular education is given—inasmuch as it excludes the teaching of religion—because the teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth, so that they are at liberty to instil errors and the germs of vice in tender minds. Likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room."

Some will say "that is true I X whom you have quoted but Leo XIII is another man." He is another man it is true but he is the pope and I have taken these resolutions from the very document addressed to me by the actual pope.

2. He gives no "right" to the parent, and no "right" to "the church" unless "the state fails." He gives "the right" to the state to coerce both the parent and the church. He ignores the fact that the interests of the soul are as great as the interests of the body, and that God is at least as near and as sacred to man as "the state" is. He gives to a man as "majority," a com-

deprive your children of religious instruction. Human wisdom as well as ecclesiastical or divine wisdom agree in saying that you cannot be safe on that-point except with your children in religious teaching schools.

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Regina Notes.

A great privilege has been granted the Regina people through the "Mission" of eight days ending on Sunday the 4th inst. The Rev. Father O'Riordan who preached twice a day during that time well sustained the reputation which preceded him and, judging from the large crowd of all classes and beliefs who attended on the last evening his sermons increased in interest to the end.

His Honor Judge Rouleau, also N. D. Beck, Esq., Barrister, assisted in the choir on Sunday. Ere this appears in print a marriage will D. V. have taken place in which two estimable members of our congregation will be the chief actors, viz. Mr. C. J. Johnson and Miss Annie Webb.

20 Miles to Procure Medicine.

W. H. COMSTOCK, Brockville. DEAR SIR:—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with the most satisfactory results.

GRANTLEY MANOR.

A TALE

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

CHAPTER IX.

"O, have we not all of us," she exclaimed, "a well-spring of suffering in our hearts which we keep down with a strong hand, and which we master with a stronger will?"

"I would not," she said earnestly—"I would not if it were my own strength, but God gives it, and He will not withdraw it, though sometimes my own heart rises against me with such violence that I quail before it."

"I have seen you for a few days, and scarcely knew you an hour ago, but I would fain serve you. May I?—can I?" "Mr. Sydney," said Ginevra, and she took both his hands in hers, "you have been very kind to me, to-day; and I do not regret," she stopped a moment and then went on—"I do not regret that you have seen me thus agitated—thus disturbed—you will not think hardly of me."

"I know you will not," her voice faltered, and Walter interrupted her. "It is so natural that you should feel depressed—you are so very young. Everything here must appear strange to you; and you have had afflictions," he added still more gently, and glancing at her black dress; "and some of those you love, though not taken from you by death, are far away, and from you will see them again—you would fain see your own home and speak your own tongue again."

"She raised her pale but most expressive eyes to his face, and said, slowly—"There is one at whose feet I should wish to kneel, once again, before I die; but he is not where my home was. It is my mother's uncle," she continued, as Walter looked at her inquiringly. "Father Francesco; he left Verona a year ago for a distant mission; he grieved to leave me, but his duty called him, and he went—for how long I know not. On earth I may never see him again—and yet I think I shall—not now, not soon—but once more in my life. It is when the agony deepens, and the shades darken; that angels are sent to us. Perhaps," she continued, with increasing emotion, "perhaps he will come to me when my strength is failing, and evil is waxing strong, and hope is forsaking me—perhaps God will send him to say to me, 'O thou of little faith, wherefore didst thou doubt?'"

queer fashion. It's so very unbecoming and bold like." "Not when it is the custom," said Margaret, impatiently. To be continued.

FISH! FISH! FISH!

I have a most complete and splendid assortment of Fresh Fish, over 40,000 pounds Choice stock still on hand. My large freezing capacity enables me to supply you when all other sources fail.

Finest Oysters in the city. I have also Choice Collections of Poultry, including Turkeys, Geese, Duck and Chickens. Prices are right. send me your Eastern orders

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In order to introduce THE LADIES, HOME MAGAZINE into NEW homes, the publishers have decided to give a genuine "Free For All" contest.

HOW IT IS DONE.—Take a few sheets of paper and make all the English words you can out of the letters in the three words "Free For All," and send them to us, enclosing ten cents in postage stamps, for which we will send you a sample copy of the magazine—one of the best periodicals of the day.

The largest list will receive \$50; the second largest, \$30; 3rd, \$25; 4th, \$10. In addition to this there will be 1000 special prizes, consisting of quadruple plated silver tea sets, etc. etc. making a prize list of over \$5,000 in value.

All lists containing over 25 words will receive a special prize. RULES.—1. Only English words allowed. 2. Letters cannot be used oftener than they appear in the three words—that is, the word "root" for instance, could not be used, as there is only one "o" in the three words, etc. 3. Names of persons and places barred.

This is by all odds the most liberal offer yet made by any publisher. We have no broken promises to condone; we possess both the capital and the ability to fulfil every promise we make.

Remember, it costs you absolutely nothing to enter this competition. Address, Competition c/o THE LADIES HOME MAGAZINE, c/o May 30, 1893, Co., Peterborough, Ont.

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The City Markets.

There are no changes of consequence to note this week. The following are the prices quoted:

Feed barley 20c to 22c; malting barley 25c to 30c. No. 1 hard, 65c. No. 2 hard and 1 Northern, 62c. No. 3 hard and 2 Northern, 55c. No. 1 frosted, 35c. No. 2 frosted, 35c. Feed, 33c. Oats, 30c. Butter—Scarce dairy, fresh prints, 20c to 25c. a lb.; tub, 18c; cooking, 12 1/2c to 14c. Eggs—Fresh, 13c. packed 8c. Poultry—Chicken, live, per pair, 90c. Turkeys—12c to 13c a lb. Geese—Scarce; 10c a lb. Hay—\$5.00 to \$5.50 a ton. Wood—Tamarac, \$3 per cord; poplar, \$3.50 to \$4; cedar, \$4; 8c a post (7 ft. length).

Vegetables—Potatoes 40c per bush; turnips, 25c to 30c a bush; onions \$1.80 a bush; parsnips, 40c a bush. Meats, etc.—Butchers' killed beef, 5 1/2c to 6c per lb. by the carcass; pork, 7c to 7 1/2c; lamb \$1 to \$1.50 a piece. No. 1 steers, 3c; No. 1 cows, 2 1/2c. Tallow—Rendered, 4 1/2c to 5c; unrendered, 2c to 3c. Lard—\$2.35 to \$2.60 per lb. Fish—Whitefish, 5 1/2c per lb; pike and pickerel, 2 1/2c. Hides—No 1, 3 1/2c; To 2, 2 1/2; No. 3, 2c; sheepskins fresh killed, from 60c to \$1. Wool—Coarse, 8c; mixed, 9c to 10c; pure down, 11c. Straw—\$3 per ton.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Borral, Hammoniton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoniton Mission.

College Notre Dame.

FOR BOYS FROM FIVE TO FIFTEEN. OORE DES NEIGES, MONTREAL, CANADA. This institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins.

Boys are received for vacation. L. GEORFFROY, President.

Important Announcement.

C. A. GAREAU

Has just received a choice assortment of English, French, Scotch and Canadian Tweeds, Suitable for Men's, Youth's and Boy's Suits, which will be MADE TO MEASURE at the phenomenal low prices as underquoted, and which you will find as low as any Eastern House can supply for.

Table listing suits and prices: Suits in Canadian Tweed \$14.00, Blue Summer Serge 16.00, Good Imitation Scotch Tweed 17.00, Real Scotch Tweed \$20, \$22, \$24.00, The very best quality of Black Serge Coat and Vest with Pants to choice 30.00, Good Black Serge Coat and Vest with Pants to choice 23.00, A Beautiful Worsted Suit at \$23, \$25, \$27 and \$28.

We have a splendid assortment of Pantings, which we can make to order at \$4, 5, 6, 7, 8, and \$9. These are excellent goods and it will pay you to inspect them. We have secured the services of a First-class Cutter.

In READY-MADES WE have the latest styles, of the best Material, and bought of the best Manufacturers and at the lowest possible prices.

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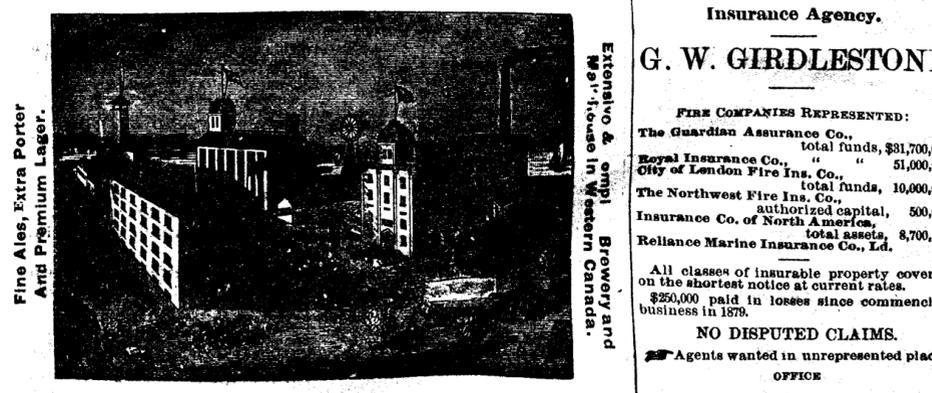
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PER ANNUM Board and Tuition.....\$100.00 Tuition..... 35.00 Music Lessons and use of Piano..... 15.00 Drawing and Painting (Water Colors)..... 15.00 Bed and Bedding..... 10.00 Washing..... 25.00 Entrance Fee..... 00.00

Entrance Fee—once for all.....\$ 5.00 Board and Tuition, per month..... 10.00 Music and use of Piano..... 8.00 Drawing..... 1.00 Bed and Bedding..... 1.00 Washing..... 2.50 Payments to be made every two months in advance. For particulars or uniform, etc., enquire at Academy.

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will not only cure Colds and Coughs, La-Grippe, all affection of Throat and Lungs, but will prevent all these diseases by using this Cough Medicine whenever you feel uneasy. Sold at 181 and 183 Lombard Street, Winnipeg, opposite Canada hotel.

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Famous \$3.00 \$4.00 and \$5.00 Boots known as the best in the world for the money. For sale by

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CITY AND ELSEWHERE.

Hon. D. McMillan has left for England.

Miss T. Barrett is visiting her brother at Carberry.

MADAME PRUD'HOMME left on Tuesday evening for Montreal.

A TEAMSTER often loses his back board. So does a boarding-house keeper.

The man who gets full as a goat is naturally made a but of.

EVERY man has 240 bones, except the minstrel corner men, who have 244 each.

THE sun passes the summer solstice on the 20th of June, and then the days begin to shorten.

She filled her new puffed sleeves with gas. And when the wind was right, Towards the World's Fair she lit out, And soon was out of sight.

A COUNTRY paper of Indiana gives the account of the elopement of a "sixteen-year-old preacher's daughter."

A HACKING cough is a weariness to the flesh; but Ayer's Cherry Pectoral is a cure that never fails.

ST. MARY'S Court Catholic Order of Foresters will meet in Unity Hall, McIntyre Block, on Friday evening.

A CARVED crucifix made of Oak felled by Mr. Gladstone in Hawarden, will be exhibited in the Columbian exposition, Chicago.

THE Schaffer Piano company received two carloads of pianos from Chicago this week. There'll be music in the air now.

If the Presbyterian church splits on Dr. Briggs' will the divisions expect to meet each other in heaven, and become united?

NEEPAWA hotel keepers are complaining of the large number of private boarding-houses in that town, and have made a request to the council for a limit.

ARCHITECT Browne is now engaged preparing plans for a two-story brick business block to be erected on Saskatchewan avenue at the Portage.

THE report of the resolutions passed by the Western Press Association referred to in our last issue are again unavoidably held over, but will appear in our next.

A DRAMATIC and musical entertainment will be given by the pupils of the Academy of the Immaculate Conception, on Tuesday and Wednesday evenings the 27th and 28th inst.

THE saw mill at the Scandinavian colony, north of Minnedosa, was destroyed by fire last week. A threshing machine belonging to Mr. Chas. Munro was also destroyed.

A CHICAGO paper has a double-slugged editorial on the right to labor. How to acquire the right not to labor is, however, the problem of the times.

By the way, have you heard anything about the Manitoba Public school exhibit at the World's Fair? It must be in some out-of-the-way place.

THE executive committee of the Territories has forwarded a check for \$200 to the Whitehead Agricultural Society as a special grant. The Agricultural hall there, when completed it will be a very fine building.

THE governor of South Carolina will entertain the governor of North Carolina July 1. That is the day the former state goes into the saloon business. A good day for the boys to have a "smile."

HON. D. H. McMILLAN, has gone to England on that \$1,000,000 mission; \$86,000 has gone to Chicago, and our executive advisors are going through the treasury as though it were an inviting free lunch.

THE average number of patients treated in the general hospital for last week was eighty-seven, of which fifty-five were males and thirty-two females. Twenty out-patients were also treated during the week.

If you desire a beautiful complexion, absolutely free from pimples and blotches, purify your blood by the use of Ayer's Sarsaparilla. Remove the cause of these disfigurements and the skin will take care of itself. Be sure you get Ayer's Sarsaparilla.

THE nip of a poisonous snake is but a slight remove from being more dangerous than the poison of Scrofula in the blood. Ayer's Sarsaparilla purifies the vital fluid, expels all poisonous substances, and supplies the elements of life, health and strength.

Rev. Father Feveau, of the Sacred Heart Mission, Fort Qu'Appelle, has

started a Temperance society for the benefit of the young men of that place. It is called the Holy Cross Temperance Society. Already a number of the young men of that place have joined.

MAJOR O'HELAN, who has been connected with the United States customs for some time in this city in the services of the C. P. R., has resigned his position owing to a change in the method of transporting freight from United States points to United States points via Great Northern and C. P. R. railways.

THERE are plenty of young men and young women who go to Mass on Sunday and put nothing in the contribution box. They can dress finely, they can go to places of amusements, they can indulge themselves in luxuries, but they can't give one dime a week to the work of God. For beer and tobacco, for ribbons and powder, the nickels must be had, but for the support of the church they haven't a cent to give. Their actions tell of the estimate they put on their religion. It may be oversight, but they should have their wits about them now and again.

WITH the object of encouraging the artisans of the city and province in the higher branches of artifice's work, the directors of the provincial exhibition have resolved to give diplomas for the following work, to be sent in for competition at the exhibition: Carving in wood, carving in stone or marble, hammered brass work (repousse), ornamental brass or copper scroll and drill work, ornamental wrought iron work, stained glass (geometrical design) stained glass (figure or foliage), ceiling and wall decoration, panel decoration (hand work), ornamental plaster work, column capital, engraving on metals, ornamental brick work, goldsmith's and silversmith's work. W. Chesterton, the architect has been appointed judge of these entries.

THE numerous friends of Mr. H. Tennant, ex-M. P. P., will learn with regret of the deep loss sustained by him by the sad drowning on Wednesday last, of his young son Frederick. Deceased was a bright youth of between 12 and 13 years of age, and was attending St. Boniface college. Wednesday being one of the "visiting" days, the pupils took advantage of the opportunity to receive parents and otherwise amuse themselves. Young Tennant, along with some other boys went for a bathe in the Seine, when it is thought he took cramps and sank before assistance could reach him. The funeral took place Thursday afternoon to St. Mary's church, thence to Fort Rouge cemetery. Mr. Tennant, who is collector of H. M. Customs at Coutts, Alta., was unable to arrive in time to attend the funeral of his son. A large concourse of friends followed the remains to the grave.

OUR genuine spring opening, long delayed, has come at last, and what a transformation in a day! During the past week there was a balmy wind from the south and southwest, accompanied by splendid rains. The yellows and browns have suddenly been transformed into genuine green—the purest green which nature presents to the eye—and in a few city yards the patches of turf are gemmed with crocus bloom. What a pity that everyone with a square rod of greensward at command has not learned how much brightness and promise there are in the golden gleam of these early flowers set in the soft green of the spring grass. The instinct of the early bird is often at fault but "the wind of the sweet south," never. Its rustle in the bare branches of the trees means as plainly as words can say, "the winter has gone; death has ceased to have denomination; there are new heavens and a new earth; there is the light of spring and there must be left warmth, color and gladness."

OTTAWA dispatch: A communication has been received by cable from the high commissioner informing the department of agriculture that a lung of an animal consigned by Messrs. Ironsides & Gordon of Pilot Mound, Man., to an English firm and landed at Liverpool by the steamer Lake Winnipeg, which sailed from Montreal May 21st, has been reserved for special examination under the microscope by the veterinary officers of the Imperial department of agriculture in consequence of evidence of pulmonary trouble. Sir Charles Tupper is alive to the situation, and everything possible is being done to protect Canadian interests. The last investigation which was made by the department in the province of Manitoba showed an utter absence of the disease, but the department has ordered a further particular examination in consequence of the report received from Sir Charles Tupper.

University Convocation. On Friday at 2.30 a large crowd of University students and their friends assembled in the gallery and on the floor of the Legislative chamber to witness the conferring of degrees and other University honors. The hall was blocked with anxiously awaiting students, and conversation and congratulation whiled away the minutes till at last, at ten minutes past three, the students entered the chamber, followed by the professors and fellows of the university, robed in gowns and hoods. Dr. Bryce Canon Matheson, Dean Grisdale, Dr. Good, Dr. Barrett, Professor Laird, Dr. Sparling, Professor Drummond, Dr. King, Professor Hart, Canon O'Meara, J. A. M. Atkins, Q.C., Jas. Fisher, M.P.P., Father Chertier, Professor Scrimger were followed finally by the chancellor, who ascended the speaker's chair. Amongst those also present on the floor of the house were Judge Dubuc, W. R. Mulock, Q.C., Senator Bernier, Archdeacon Fortin and Professor MacLaren.

The Chancellor said: "I have first to express my regret at the absence of His Honor the Lieutenant-Governor, the visitor of the university. He has always shown us kindness and consideration." After reading a letter from His Honor, the Chancellor delivered his address. Then came the conferring of degrees. Amongst those who received the degree of B.A., were the following students from St. Boniface College: J. Buron, G. A. Dubuc and J. F. Letourneat.

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