



Regina Separate School

OPENED BY THE PAPAL DELEGATE.

A flag floating from the Regina separate school building on Monday, October 29th, indicated that something of importance was about to transpire there. At three o'clock in the afternoon the school room was well filled with happy children, about sixty being present, while all available space was occupied by visitors. His Excellency, accompanied by Rev. Father Fisher, Dr. J. K. Barrett, Inspector Fitz-Horrigan, and Mr. F. Bourget, was soon announced and entered the school room, while the children sang the hymn, "Come Holy Ghost Creator Blest." Besides the above-named gentlemen we noticed on the platform Rev. Fathers De Busson, Garon and Zerbach, while Rev. Father Van Heertum, Parish Priest, acted as assistant to His Excellency during the ceremonies of the day.

The ceremony of blessing and inaugurating a Catholic school is a very impressive one and to every Catholic is full of meaning. These ceremonies completed, the children sang an especial hymn of welcome to His Excellency. Miss Madge McCarthy then stepped to the platform and read the following address:—

To His Excellency Mgr. Falconio, Apostolic Delegate to Canada.

May it please Your Excellency,

The teachers and pupils of this school beg to present to you the homage of their deep respect and devotion.

As a result of the Christian education imparted to us, our young minds are capable of realizing and appreciating the high honor conferred on us by a visit from the representative of Our Holy Father, Leo XIII., for whom we cherish the most profound reverence and love.

Owing to your Excellency's zeal for Christian education, you will be pleased to see that to-day we occupy for the first time this new school building, a very humble one compared with some you have seen; but for our poor struggling Catholics of Regina it is the fruit of many sacrifices, and the poor we know have your Excellency's special regard and sympathy.

The majority of our parents have come from foreign countries, and in this school five different languages are spoken; but what a comfort it is to unite here to be instructed in the Word of God according to the teachings of Holy Church, as well as in the curriculum of studies prescribed by the Government of our free Territories.

Our young hearts have anxiously awaited the opening of our new school, but little did we anticipate the pleasure of a visit from your Excellency.

We greatly regret that we have had so little time to prepare a reception suitable to the dignity of the occasion, but be assured that our Holy Father and your Excellency have our faithful love and veneration.

We humbly crave your blessing for our beloved pastor, our dear

parents, and teachers, and lastly, for your grateful and faithful children of the Regina Separate School,

Signed on behalf of the school,

Madge McCarthy,
Mage McCusker,
Sam Meyer,
Peter Coons.

His Excellency in reply thanked the children for the sentiments of love, respect and veneration expressed by them towards the Holy Father, Leo XIII., in the address. He said he was glad to know that they appreciated their beautiful building, I say beautiful building, he added, because, though small and humble in comparison to many other school buildings, yet for the Catholics in Regina, so few in number, it is, indeed, a beautiful building. "I am glad," he said, "to be able to give you the consolation that I, to-day, as representative of our Holy Father, bless your school, and in an especial manner have I begged of God a blessing for you all. This blessing should call to your minds the many sacrifices undergone by your parents and friends in order to build you this school. Though the building is comparatively small, yet here in Regina the Catholics are few and of several different nations. Here we see plainly the fruits of unity. Strength comes from unity. You parents have all united in a common cause, hence to-day you have your separate school building complete. May God bless your parents for the sacrifices they have undergone, and I hope sincerely that the day is not far distant when your parents may build a larger church; for although your school building is small, it is larger than the church. You, my dear children, must always bear in mind these sacrifices, the labor done, to give you a good education. You must remember that since your birth your parents have cared unceasingly for you and, now you are old enough, they entrust you to these good teachers who spend their hours, their days, their thoughts, aye, their lives, to give you a good sound Christian education. Remember the gratitude you owe your dear Pastor also for his untiring zeal in your behalf. Show your appreciation of all these things by being diligent and attentive. Why do some children make no progress? Is it the fault of parents, pastors or teachers? In many and most cases, no. In the Gospel our Lord compares those hearing instruction to seed sown in different kinds of soil. Some, sown by the wayside, is devoured by birds. Some falls on stony ground and dries up; some among thorns, and is choked; but other seed falls on good ground and brings forth fruit a hundredfold. If the seed of education falls on the minds of boys and girls who are not well-disposed, who are not pure of heart, it will not bring forth good fruit; but on the other hand, if it falls on good ground, on minds free from vice, ready to follow the instructions of parents, pastors and teachers, the fruit will be a hundredfold. May you imitate those latter children. Improve your opportunities and when your school days are over you may go forth into the world

well prepared to fill your position. Be pious, be devout. Study with attention. Then you will truly become Christian citizens.

"Your reference to our Holy Father shows me you well understand the lofty position he holds as the Representative of our Lord, His Vicar on Earth. While on earth our Saviour loved children in an especial manner, and when His Apostles rebuked those who brought them, fearing they would tire Him, our Blessed Lord said: 'Let them come to me, for of such is the Kingdom of Heaven.' So in an especial manner our Holy Father, Leo XIII., cares for you, prays for you every day, thereby proving that he is the successor of St. Peter, the guide and guardian of His lambs, of all His Church; and in token of the same I, as Papal Representative, will now give you the special Papal Benediction."

Here all present knelt and received His Excellency's blessing. As the party were leaving the school room to inspect the building, three rousing cheers were given by the pupils for His Excellency. He was very much pleased, and in recognition of this act gave the children the first fine day as a holiday. Cheers were then given in succession for Rev. Father Van Heertum, the School Board, Gratton School and Brother Michael. A young gentleman present gallantly proposed three cheers for the lady teachers, which was more than re-echoed by the children, and the proceedings closed.

Regina Catholics may well point with pride to their school building. It is a very imposing looking building, two stories high, built of brick and well finished. It is 30 ft. x 56, gives ample room for four teachers; it occupies four lots and has all modern conveniences. The school room, where the ceremony was carried on, was very tastefully decorated. The blackboards showed great taste and skill, mottoes most cleverly printed in old English capitals. The Maple leaf was prominently noticed and other flowers were tastefully painted. Heartily do we all wish that the rising Catholic generation may make rapid progress and closely follow the advice given them by His Excellency Monsignor Falconio, on October 29th.

RELIGION AND MATERIAL PROSPERITY.

Catholic Times (Eng.)

It is one of the cardinal doctrines of the ordinary Protestant creed that Protestantism spells prosperity, and that prosperity in this world is the straight road to Heaven. The late Father Clarke, S.J., wrote on this subject one of the best articles that have come from his pen, and it appears in the current issue of the "American Catholic Quarterly Review." In reply to the assertion that the northern and Protestant nations of Europe enjoy a greater degree of material prosperity than the southern and Catholic nations, he declares that he does not believe this is true, unless the words "material prosperity"

are regarded as identical with the accumulation of wealth. The accumulation of wealth in Protestant England is greater than that which exists in Catholic Belgium or in the Tyrol. But if the expression be taken in a wider and truer sense, and if material prosperity is explained as identical with material well-being, the enjoyment by the people at large of the good things of this life, the scale, Father well qualified to form an opinion on the point will agree with him—would certainly turn in favor of the two Catholic countries mentioned.

"In the article on "The Catholic Church in its Relation to Material Prosperity" Father Clarke has drawn a distinction between mere material comfort and moral welfare. That Protestants have been socially and materially progressive he grants; but the man who claims for Protestant countries a higher morality and a more Christian spirit than that which prevails in countries that have remained faithful to the Holy See must, he affirms, be strangely ignorant of the true state of the Protestant masses. He throws out this challenge: Take any country town—to say nothing of London—in England or Protestant America and compare it with one of the same size in Catholic Ireland, or Belgium, or Westphalia, or the Tyrol. In the one will be found, no doubt, good order and great external respectability, at least in the upper and middle classes. But beneath the surface would be discovered a seething mass of destitution and pauperism, of degradation and godlessness among the old, and of corruption and immorality, especially among the young, a state of things heathen rather than Christian. In the Catholic country, on the other hand—say in Ireland—would be found a firm faith, a solid piety, a purity which seems almost incredible to those who are acquainted only with corrupt society, a sweet simplicity and innocence amongst the young, an honesty and uprightness, based on supernatural motives and on a heartfelt loyalty to religion that can scarcely be overstated. Such is Father Clarke's testimony as to the comparisons between Protestant and Catholic countries.

MR. T. D. SULLIVAN'S REMINISCENCES

Most Irishmen and not a few Englishmen, both inside and outside the House, will much regret the disappearance from the Irish Parliamentary Party of Mr. T. D. Sullivan, long a familiar presence in Irish politics, literature, and journalism. His absence, however, will have some compensating advantage, for the leisure which it ensures him will, we understand, be devoted to the writing of his Reminiscences, which his many friends have urged him to take in hand. The book ought to throw a good many interesting sidelights on Irish movements during the last half a century, for Mr. Sullivan has been more or less identified with all of them, and possesses an extensive inside knowledge to which few of his contemporaries can lay claim. He has been a journalist, a prominent personal-

in the civic life of Dublin, of which he was twice Lord Mayor, and a writer of verse whose stirring patriotic lyrics have been as familiar as household words in the mouths of more than one generation in Ireland, and a very active politician who has borne no inconsiderable share in the making of recent Irish history. He is equally respected by those who share his views and those who differ from him.—*Catholic Times*.

A LETTER FROM A ROYAL PRINCE.

On October 2nd Prince Albert of Belgium married Princess Elizabeth of Bavaria in Munich. On that day a High Mass was sung in St. Augustine's Church, Brandon, for the spiritual benefit of the royal couple. The Belgian Royal Family does not forget that the first wife of Leopold I. was the aunt of Queen Victoria; and, when Prince Albert of Belgium was informed of the prayers offered for him, he caused his secretary to write the following letter to Rev. Father Godts, C.S.S.R.:

Brussels, Oct. 19th, 1900.

Rev. Father,—

His Royal Highness Prince Albert, much affected by the very kind remembrance you entertain of his visit to America, also, by the good wishes addressed to him by your community on the occasion of his marriage, has commissioned me to express to you his sincere thanks.

It is particularly agreeable to His Royal Highness to learn that the Belgians of America prayed for him on the 2nd of October, and that they thus manifest attachment to their native country.

Deign to accept, Reverend Father, the expression of my profound esteem.

(Signed), The Secretary.

V. GODEFROID.

A DISTINGUISHED REDEMP-TORIST.

The Very Rev. W. Plunkett, rector of the Redemptorist Community in Perth, Western Australia, who, as already announced, died at St. Vincent's Hospital, Sydney, on Sunday, September 9, was in his 73rd year. Notwithstanding his advanced age and physical feebleness, he intended to be present at the opening of St. Mary's Cathedral and to read a paper at the Catholic Congress, but he became very ill on reaching the city and gradually sank. Two hundred priests attended his funeral, and Cardinal Morin in a

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WEDNESDAY, NOV. 14, 1900.

CALENDAR FOR NEXT WEEK.

NOVEMBER.

- 18—Twenty-fourth Sunday after Pentecost. Octave of the Dedication.
- 19—Monday—St. Elizabeth, Widow.
- 20—Tuesday—St. Felix de Valois, Confessor.
- 21—Wednesday—Presentation of Our Blessed Lady.
- 22—Thursday—St. Cecilia, Virgin and Martyr.
- 23—Friday—St. Clement, Pope and Martyr.
- 24—Saturday—St. John of the Cross, Confessor.

CURRENT COMMENT.

Dr. Conan Doyle, the clever creator of Sherlock Holmes, during his recent candidature for the Central Division of Edinburgh, being insulted as a "Papist conspirator," a "Jesuit emissary," etc., repelled all these accusations by declaring to the *Scotsman* that he has never been a Catholic since his school days, that is, for more than twenty years. He excuses himself with the usual claptrap about "complete liberty of conscience," which we, who are behind the scenes, know to mean "complete liberty to stifle the voice of conscience." Had he remained a Catholic he never could have written certain things he did write and which increased his popularity. He was apparently a good Catholic boy at Stonyhurst; but he had not the will power of his father, "Dickey Doyle," who threw up his lucrative place in *Punch* rather than revile the Pope. Dr. Conan Doyle, after leaving the Catholic atmosphere of Stonyhurst College, embraced two professions which are most dangerous for faith and morals, especially in the England of the present day. He soon found that it paid him better to give up the creed which ensures to its votaries the liberty of the children of God, and, as he glories in abounding health, the thought of the account he will one day have to render does not trouble him just now.

Prizes were lately offered by the Children's Aid Society for the best stories written by school children. Some eighty or ninety contributions were sent in from all parts of Manitoba. These were first examined by a committee of competent ladies, who selected the nine best. Out of the latter the Rev. Mr. Gordon, Mr. Drummond and Mr. McIntyre, Superintendent of the St. Boniface school, were invited to select the prize-winners. The two young girls who were bracketed for the first prize are Miss Helen Margaret Connell and Miss Bessie Simpson, both Catholics and convent pupils. The second prize was awarded to a boy and an Icelandic girl. Nine others were bracketed for the third prize. One or two, besides, receive honorable mention. These short stories, not exceeding twelve hundred words, reveal a hopeful degree of talent and contain some really delicate touches of thought or sentiment. They are now being printed for publication in a Christmas souvenir book, called, "The Little Manitoban," the second part of which, says the prospectus, "will contain stories and little poems or jingles by the best writers of Western Canada. The book will be issued under the distinguished patronage of the Countess of Minto, who has written an admirable introduction. It will number about 150 pages, with handsome illustrations, and an illuminated cover. Among the contributors will be found Ernest Seton-Thompson, the best known animal story writer living, Rev. Dr. Bryce, Chas. Mair, Rev. Father Drummond and others. Send one dollar to Dr. E. A. Blakely, Secretary, Children's Aid Society, Winnipeg, and the book, which will be ready early in December, will be mailed free."

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Replying to a correspondent, who had asked if it were true that the wife of Admiral Dewey has left the Catholic Church, the well-informed editor of the *Catholic Record* says he has "very positive information that there is no truth in the malicious report above alluded to, and the lady mentioned adheres still to the Catholic faith as firmly as ever."

The same learned editor, in the course of a long article on "The Pope and the President of the United States," accepts as genuine Archbishop Ireland's report of the Holy Father's satisfaction with the "spirit of justice and of respect for the liberty and the rights of the Church" in Cuba and the Philippine Islands, manifested by the American Government. But Father Northgraves rightly views this expression of opinion on the part of Leo XIII. not as the proof of any partisan leaning towards the Republican McKinley as against the Democratic Bryan, but merely as a thank-offering to the powers that be, i.e., to the chief of the executive, for certain good deeds he has done in correcting the fanatical bigotry of some of his subordinates. "In fact, President McKinley is not even named in the Pope's (reported) pronouncement, which speaks only of the President and the Government. The President to whom the thanks are conveyed happens to be Mr. McKinley; but they could not possibly be conveyed to anyone else."

We venture to add that Leo XIII., with his usual foresight, evidently hopes, by praising McKinley's few manifestations of good-will to the Church, to persuade him to increase their number and in future not to tolerate such monstrosities "as the looting of churches in the Philippines, the Brooke's marriage law" (since happily repealed) in Cuba, "the vagaries of Governor Leary" (since deposed) "in Guam, and other anti-Catholic measures."

During this month Catholics will not forget to pray for the suffering souls in Purgatory. The

Council of Trent reminds us that these afflicted souls, many of whom may be our relatives and friends, are helped onward to the rest of Heaven by our prayers and especially by the Sacrifice of the Mass. Hence it is that pious Catholics make it a point to get Masses said for their dear departed during this month.

The General Elections in the British Isles, in the United States and in our own Dominion have resulted in a notable increase of strength to the existing governments of all three countries. This is more particularly the case in Canada, where not only the Liberal party has scored a great victory, but the Conservative party has lost its most prominent leaders. May we express the hope that the present Federal Government, having nothing to fear from the Opposition, will be ever on the side of justice and equity towards suffering minorities?

The death is announced, last Monday, of Mr. Thomas Arnold, second son of the celebrated Dr. Thomas Arnold, head master of Rugby, brother of Matthew Arnold, the great critic, and father of Mrs. Humphrey Ward, the novelist. The cable dispatch, as usual, carefully suppressed the fact that Thomas Arnold was a convert to the Catholic Church and one of the joint authors of that valuable work, "A Catholic Dictionary," which reached its fifth edition in thirteen years. It was doubtless he who wrote in the article "Ascetae" (*Cath. Dic.*, p. 60, London, 1897):

"Modern life, especially when permeated with Baconian ideas respecting the true task of man in the world, is pointedly unascetic. If we turn over a series of pictures of eminent modern men, there is one common feature which we cannot fail to notice, whether the subject of the picture be artist, or literary man, or man of action, and whatever intelligence, power, or benevolence may breathe from the face—namely, the absence of an expression of self-mastery. A similar series of portraits of men who lived in the middle ages, when law was weaker than at present, but the sense of the necessity of self-control stronger, reveals a type of countenance in which the calmness of self-quest, gained by the Christian asceticism, is far more frequently visible than in later ages."

PERSONAL PURITY.

In the *Fortnightly Review* Mr. Edward Dicey bears striking testimony to the influence of the Catholic religion on the personal purity of the late Lord Russell of Killowen. He says:

"One result of his religious training should fairly be noted. He was a man whose life had been passed amidst men of the world, belonging as a rule to a class among whom a certain freedom of language is habitual. Yet, without any pretence of setting up a higher standard of morality than his associates, his conversation was at all times exceptionally free from offence. In as far as my observation went, the sort of stories told in club smoking-rooms and at bar messes always met with a reception from Russell which did not encourage their repetition; and though he was by no means squeamish in his language, he carefully avoided all talk which lay even on the borderland of impropriety. In the course of a chequered life I have known many

men whose conversation was void of offence; but, then, they were not men who had lived in the society in which Russell—by the exigencies of his position and by his tastes—had necessarily passed the greater part of his life. I always attributed his distaste for loose conversation of any kind to the influence of a religion which had taken a strong hold of his mind from the days of his early education. I was the more impressed by this peculiarity from the fact that Russell was so emphatically, in other respects, a man with all the tastes, ideas, convictions, and prejudices of a strong, vigorous, manly nature, and with nothing of femininity about him unless it were an almost womanly kindness of heart."

This testimony is all the more valuable because Mr. Dicey does not seem to place a very high estimate on this abstention from a common vice. He calls it a "peculiarity," only that and nothing more. He almost apologizes for its presence in the great Chief Justice, when he says there was "nothing of femininity about him." He thus implies that there is something feminine about purity. This is, we regret to say, the view taken by a number of non-Catholics. Not being able to understand and still less to emulate the spotless purity of truly Catholic life, they strive to depreciate the virtue itself.

Parkman, that most insidious enemy of Catholicism, whom we were surprised to see a Catholic paper lately praising, is an adept in these tactics. When he is obliged to mention the personal purity of Acadians and French Canadians he always contrives a covert sneer by contrasting this quieter style of virtue with the more aggressive style of the Saxon. In his "Montcalm and Wolfe" there occurs a passage which exemplifies well his artful juggling with awkward facts. "Civil liberty," says Parkman, "was given them (the Canadians) by the British sword; but the conqueror left their religious system untouched, and through it they have imposed upon themselves a weight of ecclesiastical tutelage that finds few equals in the most Catholic countries of Europe. Such guardianship is not without certain advantages. When faithfully exercised it aids to uphold some of the tamer virtues"—we italicize this Satanic sneer, which covers chastity, humility, patience in suffering, meekness, in a word, all the beatitudes of the Sermon on the Mount—"if that can be called a virtue which needs the constant presence of a sentinel to keep it from escaping; but it is fatal to mental robustness and moral courage." For anyone who has read Richard's *Acadia*, it is only natural to retort against Parkman: "If a lying historian needs the constant presence of a sentinel to keep him from escaping beyond the pale of truth and skilfully slandering Catholics, how can his 'tamer virtues' of graphic word-painting and crisp narrative be called virtues at all? Is the systematic misrepresentation of an entire race and the no less systematic laudation of the unspeakably heartless Lawrence a specimen of 'mental robustness and moral courage?'"

One of Tennyson's great merits is that he did not share this heathen contempt for purity. He makes it a robust feature when he puts into Sir Galahad's mouth the famous lines:

"My strength is as the strength of ten,
Because my heart is pure."

And, to return to Mr. Dicey, even if purity were a peculiarly femin-

ine virtue that would not make it less worthy of esteem. It is especially on the score of virtue that the physically weaker sex is mentally the more robust and morally the braver. But purity ought not to be slighted as peculiarly feminine. In point of fact, personal purity supposes a "mental robustness and a moral courage" kept up during a long course of years in spite of the most alluring temptations. There is really no more masculine virtue than such cleanliness of tongue in the club room, the stag dinner and the turf meeting as Lord Russell of Killowen displayed. This, of itself, would be enough to hand on his beloved name as a symbol of the toughest manhood, the manhood most like that of Christ, the Virgin God-Man.

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A VOICE FROM THE ISLES.

The *Catholic Record* fails to mention that the Marquess of Bute when he lay a-dying requested that his heart should be taken to the Holy Land and buried on Mount Olivet; he desired that the ashes of his heart should rest until the Resurrection on the very spot made holy by the three hours' Agony that the Sacred Heart of Our Lord endured there for Him and for us all. Who shall say the spirit of Faith has flown the British Isles? Here, nigh upon the close of the 19th century, we seem transported to mediaeval times and think of Richard Coeur de Lion, who desired that his heart should be laid at the Shrine of Our Lady of Frontevault. But why go back so far? Scarce 50 years ago brave Dan O'Connell said on his death-bed, "Take my heart to Rome, let it be buried there at the feet of the Apostles," to show his devotion to Holy Church, which, indeed, all his life had proved.

The late Marquess of Bute, when still quite young, became attached to a beautiful girl, the daughter of one of our Dukes. On his conversion the Duke would not hear of him as a son-in-law. In the little chapel of Harley House, London, where the nuns have Exposition of the Blessed Sacrament all day (Mother Abbess told me) the poor young Marquess made renunciation of the girl he loved. She was the Lady Corisande in Lothair, who had an old fashioned garden of all sweet flowers growing wild. I do not think anyone used to take Lothair seriously, least of all its author, Benjamin Disraeli, who was by birth and inclination a Jew, and a churchman only from policy and custom.

When Cardinal Vaughan opens his splendid new Cathedral at Westminster, now approaching completion, he will use the chalice of St. Thomas A'Beckett, which will be lent for the purpose by its custodian, the Archbishop of Sens, in France, the ring and crozier of the Saint are already in the Cardinal's possession. So, shall the 12th century lend to the 20th, and the head of the Church in England be arrayed in the robe of his martyred predecessor, bearing his ring and his crozier; but, I think, in these peaceful times he will hardly gain the martyr's crown. M. T.

PERSONALS.

His Grace the Archbishop of St. Boniface, though suffering from sciatica, went to St. Joseph, where he administered confirmation last Sunday. He was accompanied by his secretary, Rev. Dr. Béliveau.

Sir Cornelius Alfred Moloney, K.C.M.G. (Governor of the Windward Islands), has been appointed Governor of Trinidad and Tobago in succession to Sir Hubert Edward Henry Jerminham, K. C. M.G.

The death is announced of Mr. W. F. Wakeman, Fellow of the Royal Society of Antiquaries, Ireland. He was a friend and pupil of the late Dr. Petrie, and almost the sole survivor of a famous band of antiquaries who included amongst its members Sir William Wilde and Bishops Reeves and Graves.

Mr. John Redmond, M.P., in forwarding a letter to a constituent, says he believes the first lesson of the elections to be that the Parnellite split is, at an end. In Mr. Redmond's judgment the

elections prove beyond the possibility of a doubt the universal determination of the people to have a united movement, in and out of Parliament, based upon Mr. Parnell's policy.

The Marchioness of Bute, Lady Margaret Stuart, her daughter, and Lord Colvin Edmund, her son, left Mount Stewart three weeks ago en route to Palestine. They have with them the heart of the late Marquis for burial at Mount Olivet—a condition made in the will. The heart of King Robert Bruce, an ancestor of the late Marquis, was carried by a Douglas for interment in the Holy Land.

Rev. Father Lacombe is expected back here about the 23rd of this month.

Mr. Joseph Lajoie, whose valedictory at the closing exercises of St. Boniface College last June created so deep an impression on the audience, has entered the novitiate of the Society of Jesus at Los Gatos, California.

Mr. Merwin-Marie Snell has opened Albertus Magnus College at Wachita, Kan. This is the first experiment in the United States of a Catholic layman putting himself at the head of a college. He will find it hard work to recruit his staff when teachers have to be dismissed or go away of their own accord.

Marcus Daly, one of the wealthiest Catholics in Montana, died the day before yesterday at the Hotel Netherlands, in New York.

It is rumored that Sir Wilfrid Laurier has recommended that Sir Charles Tupper be raised to the peerage in recognition of his services to the empire.

Sir Wilfrid Laurier was born on November 20th, 1841, just eleven days after the Prince of Wales.

COMMUNION UNDER BOTH KINDS.

(Liverpool *Catholic Times*.)

The Evangelicals are in danger of losing one of their chief controversial weapons against the Catholic Church. The privilege enjoyed by the laity of Communicating out of the chalice is seriously threatened. The "Lancet" is lending all its medical weight in favor of the view that there is grave risk of imbibing bacilli and goodness knows what terrible disease germs from drinking at a cup which has been touched by infected lips. What is to be done? It will be impossible for out and out Evangelicals to tolerate the Catholic heresy of Communion under one kind. It will be equally impossible for them to abstain from Communion altogether. But what middle term can they invent to evade the difficulty? They are not likely to risk the perils of infectious disease. Perhaps they will adopt the principle of tempering the bread in the wine, and so satisfying both conscience and devotion? But that would be to deny the chalice, and destroy the similitude with the rite observed at the Last Supper. However, they must adopt some method, for, as our always excellent contemporary, the "Pilot," says, "If medical science proves that the danger is more general than formerly was supposed, the Church must be prepared to advance *pari passu* to greater precaution."

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THE WORLD'S CATAclysms.

Written for The Review by an English Banker.

From time to time, on various parts of the earth, the mighty pent-up forces of nature have broken loose, and have caused the most terrible natural catastrophes and destructive cataclysms, involving in many instances a most appalling immolation of human life.

Perhaps the most desolating calamity with which our planet has been visited since the Great Flood, was the bursting of the mighty Hoang-ho, or Yellow river, in China, in the year 1887. The greater part of an entire province, equal in extent to the whole of England, was inundated to the depth of many feet; the fertile plains became one great inland sea; every city, town and village nearly disappeared beneath the surging waters, teeming multitudes of human beings perished in millions, while cattle, sheep, domestic animals, even birds, in countless multitudes were destroyed by the raging floods. When, after many weeks or even months, the waters subsided, the ruined province was but a vast charnel-house of festering corruption, the terrible miasma from which is believed to have engendered the plague of Influenza, which almost immediately afterwards commenced its ravaging course around the circuit of the world.

Europe also has from time to time been the scene of destructive inundations, the most severe of which was probably the flood caused by the bursting of the dykes in Holland A.D. 1530, when it was computed that four hundred thousand persons perished.

But not water only has been the great agent which has caused these calamities. Earthquakes, fires, tornadoes, have all claimed their victims; as for instance the Krakatoa volcanic eruption in 1883, which immolated probably 40,000 human lives; the great fire in Chicago in 1871, when 25,000 buildings were destroyed and many lives lost; or the recent hur-

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In **Twenty-five Years** the population increased from 12,000 to 200,000; the land under cultivation from 10,000 acres to 2,000,000 acres; the number of schools from 16 to 982.

A comparison between the years 1885 and 1889 shows the following results:

GRAIN PRODUCED.		
	1885.	1899.
Wheat...	7,429,440 bush.	27,922,230 bush.
Oats...	6,364,263 bush.	22,318,378 bush.
Barley...	1,113,481 bush.	5,379,156 bush.
Total...	14,907,184 bush.	55,619,764 bush.

Increase, 40,712,580 Bushels.

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To the Public

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ricane at Galveston, which has swept into eternity more than 5,000 souls.

Amongst, however, the most awe-inspiring calamities which have happened in Europe in recent times was, perhaps, the terrible landslip at Goldau, in Switzerland, which occurred in 1806. Those who remember seeing the scene of the calamity even sixty years after the event—it is now mostly concealed with vegetation—can form some faint idea of the terrible scene which the catastrophe must have presented.

The first indications of the approaching destruction were vast, deep fissures which suddenly cleft the grassy slope of the mountain. Immediately the adjacent country became strangely agitated; forest trees appeared as if all floating on the billows of a tempest-tossed ocean, while the cornfields surged like the waves of the sea. And then came the crash, as if the very foundations of the earth were rent asunder. Mighty masses of rock are hurled from the towering summits of the great mountain, as if shot out by Titans from some cyclopean engine. The entire mountain-side is now impelled towards the lake beneath, forests, meadows, villages, all precipitated downward in chaotic confusion and crashing over and over each other, in the midst of an uproar which must have been deafening and appalling; until almost the entire population is interred in one common grave, the fallen boulders being the sole monuments to their memory.

And a time will come, of alarmed dismay to some, who are vainly crying to the falling rocks to cover them. For they realize that the great Judgment Day, has come, and that they must now appear before the dread bar. But there are others who welcome the Day with ecstatic joy. For the Judge is their loved Friend, who had suffered and died for them, that they might now live for ever in realms of untold and inconceivable glory.

"THE LITTLE MANITOBA."

The prize story competition for the child's Christmas story book, "The Little Manitoba," was closed on Oct. 20. Out of a very large number of excellent stories sent in, 13 were given prizes, one receives honorable mention and a few others have been selected to add to the collection in the book. The judges were the Rev. Messrs. Gordon and Drummond and Mr. Daniel McIntyre. The prizes were awarded as follows:

\$9—1st prize, "Bruno," Margaret Helen Connell, Winnipeg; 1st prize, "How Santa Claus Came," Bonnie Simpson, Winnipeg; a tie.

\$5—2nd prize, "How Chief Prince Outwitted the Half-Breeds," Wm. E. Grant, Winnipeg; 2nd prize, "A Happy Christmas," Bina Johansson, Bru, Man. A tie.

\$3—3rd prize, "The Micmac's Revenge," Jean Bayne, Winnipeg; 3rd prize, "Little Tim," Kathleen Brownridge, Tamarisk, Man.; 3rd prize, "The Thief," John H. Grant, Souris, Man.; 3rd prize, "The River," Ethel Madeline Hicks, Souris; 3rd prize, "What Chrissy Heard the Lily Say," Mollie McGregor, Souris; 3rd prize, "Lilian's Christmas," Isabella Mackay, Dundee, Man.; 3rd prize, "Hard-Pressed," Fred McLellan, Will Brown, Winnipeg; 3rd prize, "The Mission of the Wheat Plant," Lizzie L. Shannon, Souris; 3rd prize, "Betty," Winnie Smith, Winnipeg.

Hon. Mention—"Lost and Found," Katie Oatway, Lilyfield, Man.

The book is for the benefit of the Children's Shelter, Winnipeg.—*Manitoba Free Press.*

THE REVOLT OF MARY HENNESSY.

(Continued from last week.)

Mrs. Bolton sighed as she laid down the book. "Good gracious!" she exclaimed to herself, as she went down the stairs, "I must have neither heart in me nor God before my eyes or I surely wouldn't have been so squelched this afternoon when I had to confess my ignorance of Sheldon and his books." Going into her own room wearily, she threw herself on a couch and read until Mary knocked at the door to ask if Mr. Bolton would be home for dinner.

"No, Mary," she answered, "I forgot to tell you. His brother is still ill, and he will remain in Philadelphia a day or two longer. And Mary," she called, as Mary was going away, "I'm charmed with this book. Don't you think it is most interesting?"

"Why, it's really amusing," answered Mary, turning back.

"Oh, you don't mean that," said Mrs. Bolton, surprised. "So far I have found it original and sad, very sad, but perhaps," she added, as Mary stood smiling in the doorway, "perhaps it ends differently; I'll read it, anyway, before I judge it further."

"Mary," she asked the next afternoon, as she stood buttoning her gloves and ready to go out, "how in the world can you call 'In His Steps' amusing? To me it seems like the first sound of a trumpet awakening the world from its long sleep of selfishness and indifference. You know, Mary," she went on, "I have never discussed religion with you nor ever objected to your obeying your creed in all things, but your calling this book amusing, with your intelligence, inclines me to the general belief that Catholics in following their worship of the saints and other superstitions really lose sight of the real Christ, the Saviour of the world."

"Indeed," Mary replied, quietly, "and is that the general belief, ma'am?"

"It is, Mary," said her mistress, gently. The intent look on Mary's face made her think that her words were making an impression, and she went on, pityingly, "and really, Mary, there is scarcely a meeting of cultured, representative women at which this question does not come up for discussion. 'You see,' she continued, not noticing the two bright spots on Mary's cheeks, "we have quite decided that nothing can be done toward reforming the world until this gigantic barrier of ignorance and superstition is removed." Mrs. Bolton was warming to her subject and enjoying her own eloquence, but marking the pained look in Mary's face she said kindly, "Oh, Mary, I hope I have not offended you! Really, I always forget that you are such a devout Catholic."

"Mrs. Bolton," said Mary, sternly, "may I ask you if you have always felt like this?"

"Well, not exactly," she the reply. "Of course, I always pitied their foolishness and idolatry, but it is only since I have taken an active part in affairs that I have learned how they are opposed in every way to the progress of the world."

"And do all your reform women feel like that?"

"Oh, yes, Mary," replied Mrs. Bolton, quickly, "and most of them much more strongly than I." "And do they have Catholic servants?" asked Mary again.

"In most cases they do, because they are generally honest and pure in their morals and altogether dependable."

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"And so the reform women leave their Catholic servants in charge of their homes while they are wearing themselves out howling against the Church that has made these girls what they are?" remarked Mary, dryly.

Mrs. Bolton tried to explain, but Mary went on: "You were shocked yesterday when I said I thought Mr. Sheldon's book amusing. Good heavens! hasn't the Catholic Church taught its children to follow in Christ's steps from time immemorial? You say Catholic girls are pure and honest—was not Christ so? You know they are poor and lowly—was not Christ so? How many thousands of our noblest men and women have given up all that life held dear to go into banishment and poverty, to feed the hungry and clothe the naked, and yet you talk of Sheldon's book as if walking in the footsteps of Christ were an idea of his invention! Oh, ma'am," she went on, with quivering voice, "it's a pity that the hat-clad women who shout for reform and emancipation can't see that it is the cry of their conscience that makes them restless. Childless and heartless through their own selfish sins, they begrudge to others the baby prattle and tender lullabies their own ears have been deafened to!"

"Mary!" almost shouted Mrs. Bolton, "how dare you?"

"I dare, ma'am," answered Mary, quietly, "because you dare to speak slightly of my faith, and because until you take back the words you have said not another night will I spend under your roof, although," and there were tears in her voice, "I've spent some of the happiest days of my life."

"Nonsense!" said Mrs. Bolton, sharply, as she opened the door to go out. "Nonsense!" You will have regretted your foolish words when I return," and slamming the door behind her, she hurried off to attend a very important meeting relative to closing the Catholic Indian schools.

Mary finished her work, and hurrying to her room burst into tears. "Isn't it too bad," she sobbed, "to have to go with hard feelings after all these years? She has always been so kind, too, and maybe I said too much, but, good heavens! how could I stand it? Oh, the hypocrisy of them, smiling and saying pleasant things to us while we suit them and having the bitterness always in their hearts!" But as she thought of all the happy hours she had spent in her cozy room would obtrude itself with fresh force. "Never," she murmured, "has an unkind word passed her lips to me until to-day. These clubs are killing her, poor thing!" and Mary's tears broke out anew. "I hate to leave her, she needs care so badly—but after all, it will do her good to have to stay home for a while," and she drew her trunk out of the closet and hastily began her packing. "I must be gone before she gets back," she thought, with a sudden revulsion of feeling, "or I might say something I'd be sorry for. I know I would if she mentioned my faith again."

(To be Concluded.)

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Canadian Northern Railway
Time Table, October 14, 1900.

STATIONS AND DAYS.	Leave Going S	Leave Going N	Arrive
Winnipeg to Gladstone, Makinak, Dauphin, etc., Tues, Thur, and Sat.		7 30	17 45
Dauphin, Makinak, Gladstone, etc., to Winnipeg, Mon, Wed, and Fri.	11 40		22 30
Winnipeg to Winnipegosis, Tuesday, and Winnipegosis to Winnipeg Wednesday.		7 30	21 15
Winnipegosis to Winnipeg Wednesday.	7 15		22 30
Dauphin to Winnipegosis and return, Fridays.	17 00	14 00	
Dauphin to Swan River and Track End, Wed, and Sat.		8 20	19 40
Track End and Swan River to Dauphin, Mon. & Thur.	7 00		18 20
Dauphin to Gilbert Plains, Tuesday.		12 30	14 15
Friday.		7 00	8 45
Gilbert Plains to Dauphin Tuesday.	15 15		17 00
Friday.	9 30		14 15
Winnipeg to Warroad and Int. Stns., Mon. and Thur.		8 20	15 50
Warroad to Winnipeg and Int. Stns., Tues. and Fri.		9 K	16 40
Winnipeg to Bedford and Int. Stns., Mon., Wed, Thur and Sat.		8 20	12 06
Bedford to Winnipeg and Int. Stns., Tues., Wed., Fri. and Sat.		12 40	16 40

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C. M. B. A.

Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C. M. B. A.
for the Province of Manitoba, with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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

Branch 52, Winnipeg

Meets in No. 1 Trades Hall, Foulds' Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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City Passenger Agt., Gen Agt.,
Winnipeg. Winnipeg.

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TIME TABLE.

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	DEPART	ARRIVE
Morris, Emerson, Grand Forks, Fargo, St. Paul, Chicago and all points south, east and west daily.	1 45 pm	1 30 pm
Morris, Brandon, and intermediate points, Mon., Wed., Fri.	10 45 am	
Morris, Brandon and intermediate points, Tues., Thurs., Sat.		4 30 pm
Portage la Prairie, Mon., Wed., Fri.	4 30 pm	11 50 pm
Portage la Prairie, Tues., Thurs., Sat.		10 35 am