

dane necessity and conscientious compulsion can hardly be realized save by those who have been bosom friends of some of these unhappy gentlemen. Men who would face death on the battlefield with a light heart become the veriest cowards at the thought of war and suffering in store for a beloved wife and tender children. As long as human nature exists there must be pity rather than condemnation for men who make the awful sacrifice of their conscientious belief in preference to braving fate in such trying emergencies as this.

Hence it is most earnestly to be desired that the efforts of the Holy Father to promote a fund for the support of clergymen who make the sacrifice of their temporal position in fulfillment of their conscientious duty should receive generous response from the wealthier class of Catholics.

Father Maturin's case is one more striking proof of the futility of the Ritualist idea to satisfy the aspirations of the soul. It is truly amazing to think that so many really estimable people, as the Ritualistic clergy often are, can persuade themselves that by adopting the fore and ceremonies of the Catholic Church and appropriating the name of Catholic they thereby secure the essence and spirit of the divine institution. No pretence of this kind can delude men of real penetration and inflexible earnestness of purpose.

Far be it from us to impute to those who are satisfied with the shadow that they do not really mistake it for the substance. Their intellectual myopia is no less to be pitied than marveled at.

Our attitude as Catholics toward them must be one of prayerful charity.

Intellectual excellence is hereditary with Father Maturin. He belongs to the family of the Rev. Dr. Maturin, some time Rector of Grangegorman in Dublin, and both his father and grandfather in their time held a high place in the ranks of literature. Some poems of the former are regarded as examples of divine art; while the latter won for himself a distinctive place in the field of dramatic literature and prose. He arose at the time when the issue between the real and the sentimental in literary art was being sharply drawn, and his fine tragedy of "Bertram" was written to demonstrate the theory that in true art there is no real antagonism between the two schools—or rather that there are no two schools whatever—that the romantic and the real are as inseparable as the body and the mind. That he was a man of strong character as well as literary power was shown in the fact that though threatened with ecclesiastical censures if he persisted in his writing, he persisted—for the very excellent reason that his stipend was utterly insufficient to maintain his family and himself, being at the time not much above the proverbial forty pounds a year while the popularity of his novels and his plays was instantaneous and proportionately profitable. This independence of character is reflected in some wise in the present action of his descendant, whose resolve to preach the truth at all hazards—the truth so far as he at the time knew it—often brought him into the disfavor of the ecclesiastical authorities. But he now has his consolation for all this in the tranquillity of his own conscience, and that peace which assimilation with the true fold of Christ can bring to the spirit's travail.

Ecclesiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION.**
- All Sundays in the year.
 - Jan. 1st. The Circumcision.
 - Jan. 6th. The Epiphany.
 - The Ascension.
 - Nov. 1st. All Saints.
 - Dec. 8th. The Immaculate Conception.
 - Dec. 25th. Christmas.
- II. DAYS OF FAST.**
- The forty days of Lent.
 - The Wednesdays and Fridays in Advent.
 - The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
 - The first week in Lent.
 - Whitsun Week.
 - The third week in September.
 - The third week in Advent.
 - The Vigils of
 - Whitsunday.
 - The Solemnity of St. Peter and Paul.
 - The Solemnity of the Assumption.
 - All Saints.
 - Christmas.
- III. DAYS OF ABSTINENCE.**
- All Fridays in the year.
- Wednesdays } in Advent and Lent.
Fridays }
- Thursday } in Holy week
Saturday }
The Ember Days.
The Vigils above mentioned.

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Holmfeld, Man., Feb. 14, 1890.
W. H. COMSTOCK, Brockville, Ont.
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- Paris—American Line..... Feb. 24
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North Bound Read up	STATIONS	South Bound Read down
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St. Paul Express 103 Daily	St. Paul	St. Paul Express 103 Daily
Miles from Winnipeg		Miles from St. Paul
8.30a	Winnipeg	1.00p
8.15a	Portage Jct.	1.11p
7.50a	St. Norbert	1.25p
7.30a	Cartier	1.37p
6.59a	St. Agathe	1.56p
6.45a	Union Point	2.08p
6.29a	Silver Plains	2.14p
5.59a	Morris	2.30p
5.29a	St. Jean	2.44p
4.52a	Lettler	3.04p
3.30a	Emerson	3.20p
2.30a	Pembina	3.40p
8.35p	Grand Forks	7.05p
11.40a	Winnipeg Jct.	10.45p
	Duluth	8.00a
	Minneapolis	8.40a
	St. Paul	8.40a
	Chicago	8.35p

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	W. Bound Read down
Ex. No. 254 Mon. Wed. and Friday	Winnipeg	Ex. No. 253 Mon. Wed. and Friday
Ex. No. 204 Tues. and Saturday	St. Paul	Ex. No. 203 Tues. and Saturday
Miles from Morris		Miles from St. Paul
8.30a	Winnipeg	1.00p
8.30p	Low Farm	2.35p
7.35p	Myrtle	2.58p
6.34p	Roland	3.25p
6.04p	Rosebank	3.45p
5.27p	Miami	3.58p
4.53p	Dearwood	4.09p
4.02p	Altamont	4.29p
3.28p	Somerset	4.48p
2.45p	Swan Lake	5.12p
2.08p	Indian Springs	5.26p
1.50p	Maripolis	5.37p
1.09p	Greenway	5.50p
12.32p	Baldur	6.30p
11.56a	Belmont	6.20p
11.02a	Hilton	6.43p
10.20a	Elliot	7.00p
9.45a	Wawanesa	7.11p
9.22a	Elliot	7.23p
8.54a	Rounthwaite	7.32p
8.29a	Martinville	7.45p
7.45a	Brandon	8.02p
7.00a		8.20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 303 Every Day Except Sunday	Winnipeg	Mixed No. 301 Every Day Except Sunday
Miles from Portage la Prairie		Miles from Winnipeg
4.45 p.m.	Winnipeg	12.35 p.m.
4.58 p.m.	Portage Junction	12.17 p.m.
5.14 p.m.	St. Charles	11.50 a.m.
5.19 p.m.	Headingley	11.42 a.m.
5.42 p.m.	White Plains	11.17 a.m.
6.06 p.m.	Gravel Pit Spur	10.51 a.m.
6.13 p.m.	La Salle Tank	10.45 a.m.
6.25 p.m.	Eustace	10.29 a.m.
6.47 p.m.	Oakville	10.06 p.m.
7.00 p.m.	Curbit	9.50 a.m.
7.30 p.m.	Portage la Prairie Flag Station	9.30 a.m.

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