

Every Saturday morning

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Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,  
Editor and Proprietor

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

## TO OUR SUBSCRIBERS

Those of our subscribers who responded to our last call we thank. Those who remitted were indeed very few and we would therefore urge those indebted to us to forward the amount and prove their good will towards the Review. The amounts are small individually but collectively they mean thousands of dollars. Our obligations are necessarily very heavy and we can only meet them by appealing to those indebted to us.

## NOTES AND COMMENTS

Our readers will be rejoiced to hear that His Grace the Archbishop who has been seriously ill for some time is now convalescent. The fervent prayer of every Catholic in this land is that God will long spare him to guide us in the way of salvation.

A story to the effect that Hon. Justice Taschereau had dismissed a case in Quebec because the Plaintiff was unable to give testimony in the French language was widely circulated and much believed a few days ago. The Montreal Star has this to say of the case—

"The statement that Hon. Justice Taschereau dismissed a case in Three Rivers recently because the Plaintiff was unable to give his testimony in the French language falls through completely when it is learnt that the honorable gentleman never in his life presided over a court of justice in that district."

The Orangemen, and those who would if they could maintain whatever of Protestant ascendancy still exists anywhere prate continually of civil and religious liberty. What they mean by it was once more exemplified in Armagh last Monday. A telegram says:

There was a scene at the Town Commissioners' meeting at Armagh. The Nationalist members were refused admittance and were prevented by the police from entering until the business had been concluded, on the ground that they were obstructive.

The ascendancy men were stupid as well as intolerant. What was done at a meeting, from which members thus expelled had no legal force whatever. Indeed that was not a meeting of the Town Commissioners at all.

In his speech at Leeds Mr. Morley said:

Tory statesman and newspapers now paraded Ireland as free from crime. If free from crime, why did they not hasten remedial legislation, instead of as Lord Randolph Churchill had announced dealing with other questions first? The real meaning of the programme was to shelve the Irish question. This was the misery and pity of it, that Ireland would have to learn again the cruel and desperate lesson she had been taught a thousand times, that she is to be treated with in time of outrage and agitation while nothing will be conceded to her on the ground of justice and tranquility.

This is precisely the story of Ireland's misery. When peaceful and tranquil she has been treated with cruel indifference, and when driven by neglect to acts of violence she has been coerced,

Owing to our boasted system of education it is the custom to berate and belittle the personal and mental qualities of those who differ from us politically or otherwise. But we notice with pleasure in the Montreal star, which is not given to belauding inferior men at the expense of superior men since the recent change in the editorial management, a happy departure from his rules. It was suggested by some people in London Ont. that Mr. Laurier should be prevented from speaking at a proposed meeting because of his known convictions, whereupon the Star remarks that such a course would be a most unwise one. Ontario boasts

of its freedom of speech and action. Let it not belie its record: Let Mr. Laurier have his say. He is a graceful and polished orator, and it is highly probable that when he gets through, the Londoners will be gratified instead of annoyed.

The proposal having been made to add the name of the Right Hon. Henry Matthews, M. P., to the list of the Council of Queen's College, Birmingham, England—an institution for theological and medical training—the editor of Birmingham Post expressed his dissent through the columns of his so-called Liberal organ. He was promptly taken to task by Professor Windle, who in a letter to the Post very clearly proved that Mr. Matthews' election involved no strange or alarming principle. The learned Professor pointed out that the Act which came into force in 1868, permitted the election to the Council of that College of others than members of the Church of England. At the present date several of its members are of denominations other than the Church of England. "It is therefore perhaps," argued Professor Windle, "late in the day to animadvert upon the inadvisability of others than Churchmen taking part in the management of a theological department, unless, indeed you would draw the line at a Roman Catholic, which, for the Liberal sentiments constantly expressed in your paper, I can scarcely believe to be possible."

The editor in answer to the Professor said that he could not see how a Roman Catholic could properly take part in the management of a Church of England Theological College to which the Professor pertinently rejoined that the same objection was equally applicable to members of Parliament.

It is a fact that out of the very large number of employees of the Provincial Government, there is not a single Irish English or Scotch Catholic to be found among the number. The English speaking Catholics in this Province have in the past given almost undivided support to Mr. Norquay, not it must be understood, with a view to receiving undue patronage or indeed any for that matter and it does seem strange to say the least that he should show such a spirit of intolerance. The English speaking Catholics of this Province comprise a fair proportion of the population and we refuse to believe that they are not as fully competent to fill any position equally well with their Protestant friends. If it is the intention of the Provincial Government that the people of this province of whom we are speaking are to be ostracised from all places within the gift of the ministry it would be just as well that we had an official notification of the fact. We have just returned from a tour through a great portion of the province and the fact has been repeatedly brought to our notice. We have only time and space now for this passing notice, but in a future number we will show conclusively to our readers the truth whereof we speak.

## CATHOLIC SOCIETIES.

The Organization of the "Catholic Mutual Benevolent Society," is a work which should receive sympathy and encouragement from all Catholics; it is a new departure for Winnipeg, where hitherto there has been very little to bring Catholic men socially together. As this society is, we hope, but the first of many of its kind, it will not be amiss to offer a few reflections on Catholic Societies in general. They foster social intercourse among the children of the Church, open an outlet to the beneficent energies of the laity, awaken interest in Catholic works, and lead their members little by little to live better lives. In a country like ours they would be a great boon. Catholic Colonists, especially young men deprived of the genial influence of the social circle to which they were used in older lands, are driven into isolation, that too often leads them to seek companionship not only undesirable but positively dangerous. Such dangers Catholic societies obviate. In them are found means of social enjoyment and mental improvement, that cannot be found elsewhere. Friendships may be formed there, that will serve to lessen the "ennui" of life among comparative strangers, and by degrees, the good will, interest and devotedness of fellow members will amply reward the courageous sacrifice of leaving home and friends in the east, to build up another home here in the west.

It is natural to man to feel a need of doing good, though sometimes the way of doing it is hard enough to find, but when united with others not only by the same faith and hopes and aspirations, but by a same well defined worthy object, the ways of doing good abound. Nor is it a small matter to have at hand others,

in whom we can trust, to talk to of our hopes and fears, our successes and failures; all these and many more advantages are to be had in Catholic societies. Besides nothing helps us so much in keeping in the way in which we should walk as the feeling that there are around us, many striving, as we are striving, and striving with us for the same end; that we are having good done us by the example of others and that we are doing others good by ours.

There are different kinds of Catholic Societies; some wholly charitable, others literary, some merely social and others combining the various characteristics of each. But a society to be thoroughly Catholic must have something more than written constitutions, or an occasional literary or social evening, or even than visiting the poor; there must be, from time to time, some great outward act of religion, whereby indeed we prove ourselves in earnest in our work, and worthy the name we bear. In our great cities we have seen Catholic Societies at work, and it would be impossible to over estimate the good done by them in various ways; but the most striking feature of those which are really actively useful is the monthly general communion, the annual retreat, or some other such religious act, which stamps them as being at once full of Catholic vitality, and dutifully submissive to the voice of the Church. Without this there is always a danger that such societies will in time degenerate into purely secular associations, and lose every mark, but their name, of being in anything, better than the many philanthropic and social clubs which abound in every town. All this, of course, is not said to point out a line of conduct to the "Catholic Mutual Benevolent Society," whose organization suggested this article, for approved, as it is, by episcopal sanction in many districts of the United States, where it numbers among its members some of the best Catholics in the Republic, it cannot but be good and truly Catholic. Our object is merely to remind those who are disposed to help in so laudable a work as the establishment in our midst of this society, that great earnestness should be the mark of their interest in it; and that benevolence means wishing good and has value only in as much as it leads to beneficence which means doing good.

## THE PROPAGATION OF THE FAITH

To-morrow at St. Mary's Church the announcement will be made of the intention to establish in this city the Association for the Propagation of the Faith. It is a society that flourishes in Europe and the States, and is blessed and encouraged by the Holy Father and the clergy of both continents. Its aim is all that is same implies. To instruct and make strong in the faith those who are ignorant of it and as God wishes not the death of any, therefore to work for the salvation of souls is to labor for the accomplishment of God's Holy will. To become a member of the association it is necessary to give in alms one cent a day or fifty cents a year and to recite once a day the Our Father and Hail Mary and an ejaculatory prayer to St. Francis Xavier, St. Francis Xavier pray for us. The Our Father and Hail Mary of the Morning and Evening prayers may be said for the intention. Writing of this and kindred Associations Bishop Ryan says the benefit resulting from these societies in a parish and in a diocese must not be measured by the few dollars and cents contributed to the missionary fund but these alms keep alive an interest in Catholic missions and in the propagation of the faith, and habituating children and adults to make little sacrifices and offerings for the conversion and salvation of nations and people yet "sitting in darkness and the shadow of death," they become identified with and interested in the great work of the Church, realize more forcibly the inestimable blessings of faith, which they have inherited, we may say, from Christian parents, and are more easily led to take an active interest in their own Church affairs in religion at home.

## SELKIRK.

The mission, which that indefatigable priest Fr. Allard, has charge, has made and is making great strides. He is now negotiating for the erection of a new church, service now being held in a portion of his dwelling, which has been set apart and adapted for the purpose. Besides his duties at Selkirk, Fr. Allard attends to the Indian Mission at St. Peter's Reserve, where he celebrates Mass addressing the attendants in their native tongue, which he has mastered. Last Sunday Fr. Allard crossed the river at great risk to his life, in order to offer up the Holy Sacrifice of the Mass for his Indian charges, recrossed and travelled a great distance to Nettly Creek where

he held service at 2 P.M. and returned to Selkirk just in time for Benediction. This gives an idea of how this missionary's Sunday is spent. In addition to this he is now obliged to teach school all week. These arduous labors are performed with a spirit of cheerfulness at once striking. Those of the people who penetrate not into the distant mission fields know not the hardships our missionary priests have to suffer and it is to be hoped that the Association for the Propagation of the Faith, which it is proposed to establish in this parish will start out with a good membership and continue to increase in numbers and usefulness. The object of the association is to aid such missions as that in charge of Fr. Allard, in this and the old world. All that is necessary to become a member of of this society is to pay the sum of 50cts. a year and to recite a few ejaculatory prayers. The history and aims of the association will be found in another column and those at a distance from Winnipeg may become members by sending the fee to Rev. Fr. Cahil, O. M. I., St. Mary's Church, Winnipeg.

The business aspect of this live town was an improvement on that of last season, receiving some impetus no doubt from the political excitement.

In the neighborhood of Clandebye there have been some very serious prairie fires, Mr. Sullivan losing a large amount of hay together with his stables. He is an extensive stock raiser and will feel his loss keenly this winter. The entire neighborhood by whom he is highly esteemed, were in deep sympathy with him.

Mr. Jno. Scarry, Sr., of Clandebye carried off the first prize again for his butter. He is perhaps the most successful manufacturer in the country, producing a grade always No 1.

There is no better place in the province for settlement than Clandebye. The soil is rich and the land so situated as to render easy an effective system of drainage. Water is plentiful and the land extremely cheap. There is a church, school and a good market close at hand, making the place a very desirable one for the settler.

The L'Esper House continues to be the leading hotel of Selkirk. Its appointments are firstclass and so conducted as to be largely patronized by transient and permanent guests. Howell & Scarry are the proprietors.

## THE FAITH OF IRELAND.

The Rev. Dr. Todd, of Dublin University, in one of his numerous works pays this beautiful tribute to Irishmen and the faith of St. Patrick. Dr. Todd is no Catholic but he has caught the spirit of Catholicism, and would repay perusal by those who are now engaged in the work of defining Irishmen and descendants for the faith that is in them. The firmness with which the Irish people have clung to the faith implanted in their hearts by the Apostle of their country, under the most trying circumstances, and what is not equalled in the annals of the Church is understood by all; but the following tribute to the infidelity is to be appreciated on account of the source from which it comes. The Doctor says—"The faith preached by St. Patrick has been the consolation and glory of Ireland during a long night of social and political calamity. The people of the land passed through trials and wrongs seldom equalled or exceeded in the painful history of nations. They lost almost everything that the world sets a value upon,—land and wealth, and political consequence; but, amid all their losses, they kept as a hidden treasure beyond price the seed of the faith sown by the hand of St. Patrick. This has been a lamp to their feet and a guide to their paths; this has been an unspeakable comfort of many an honest heart when every comfort has been taken away; it has sustained the widow and the childless in their bereavement, it has made the poor cheerful, and light-hearted, and happy, and joyous in the midst of their poverty; it has lightened distress; it has made men in different to injustice, teaching them to look forward to a happier and a better land, where all wrong and injustice is avenged. The faith sown by the great saint goes on increasing every year. Like the house built upon the rock, it has withstood every storm of wind that has been hitherto stirred up against it; the open assaults of heresy have not been able to root it out; the neglect of centuries has been ineffectual to destroy it; neither persecutions nor bribes have succeeded in removing it; it has grown to be a mighty tree, and though it bent beneath the storms that assailed it, they have passed away without doing it any harm. Nor yet is it satisfied with the power of resistance; it assails as well as defends, it has spread itself over the New World, over America, Canada, Australia, and New Zealand; wherever the tide of emigration carries the peasantry of Erin, there St. Patrick may be said to be planting anew the faith of Christ; and although among these wanderers from their native shore there may be many, alas! who have cast away the heavenly gift inherited from their fathers, and many more who, without denying the faith, nevertheless dishonor it with their

lives, still whatever there is of real Catholic faith, and zeal, and earnestness in these new worlds, may be said with the utmost truth to have sprung from the seed planted in Ireland by the hands of St. Patrick, that venerable prelate whose holy life has been engaging our attention.

## CORRESPONDENCE.

## A FEW CHAPTERS OF IRISH HISTORY

To the Editor of the Northwest Review.

SIR.—Your correspondent Mr. McNamara in his interesting communication entitled as above appears to have done injustice to the great Norman race, whom he describes on the dictum of Carlyle as 'forty thousand thieves.'

As the Saxons themselves had no title but Conquest and as Edward the Confessor had bequeathed his Kingdom to his cousin Duke William such request having been satisfied by the Pope himself the Normans can scarcely be described as thieves. They fought under the banner and the blessing of the supreme Pontiff whose decision is of more value in my eyes than that of the so called Sage of Chelsea who was not born till nearly eight hundred years afterwards. I deny however that the Norman Conquest began and ended with the sanguinary conflict at Senlac. The invasion of England certainly began when Emma daughter of Duke Richard I of Normandy and grand aunt of William the Conqueror arrived in England as the bride of King Ethelred after whose death she married King Canute. She brought in her train a vast number of Warriors and ecclesiastics. Her son Edward the Confessor who preferred his mother's race distributed among them estates, bishoprics and abbey. Another large body of Normans took refuge in England after the battle of Val de Dunes in which those who disputed William's title to the Dukedom of Normandy on the ground of his illegitimacy were overthrown. From M. Leopold de Lisle's history of the Lords of Saint Sauveur le Vicomte it would appear that the ever recurring squabbles between Norman and Saxon culminated in the time of Ethelred in an invasion of Normandy by the Saxons commanded by their King in person on which occasion they were utterly routed in the valley of the Saire by the Normans under the leadership of Neel the Viscount of the Cotentin. So that the Saxons even after they had conquered England still had a hankering for more territory. May not this invasion of Normandy have been one of the causes which led to the Conquest of England and William. It is undisputed that in the reign of Saint Edward a Norman, Robert of Jumegeas was for a time Archbishop of Canterbury and that he was together with a number of other Normans occupying English sees deprived by popular violence unlearned and uncanonical Saxons. Bishops were intruded with Stigand as Archbishop of Canterbury. The character of the Saxon prelates is well described by Tennyson in 'Harold' "where Saint Edward says—

In heaven signs!  
Signs upon earth! signs everywhere! your  
Priests  
Gross, worldly, simoniacal, unlearn'd  
They scarce can read their Psalter; and your  
churches  
Uncouth, unhandsome, while in Normanland  
God speaks thro' abler voices, as he dwells  
in statelier shrines."

Again the statement that these 'Forty thousand thieves' established the House of Lords is misleading. In a sense it is true but not in the sense which would appear on the surface. The Norman Kings after the conquest had a great council call it Parliament or what you will consisting of all the great land owners and ecclesiastics in the Kingdom. In this they followed the Saxon practice. Presently the great number of members among other reasons made the system inconvenient, and the tenants in capite i. e. those who held directly of the crown together with the bishops and mitred abbots, began to assemble in one chamber being summoned by writ and became the origin of the House of Lords. The minor land owners who were much more numerous and who were tenants of the tenants in capite were directed to choose representatives from among themselves to sit in another chamber and form the House of Commons. The insinuation that there was anything reprehensible in the establishment of the House of Lords is thus refuted. I had always understood and still believe it to be the case that the Anglo-Norman settlers in Ireland did not (as your correspondent would have us believe) as a body adopt the tenets of Protestantism, but that the majority of them held to the Catholic Faith as strongly as the Irish themselves. Certainly in the time of Cromwell the majority of the inhabitants of the Pale were Catholics and of Anglo-Norman descent. To them as well as the native Irish was addressed the doom "To hell or Connaught." Are not such names as Nugent, Stapleton, Browne, Devereux, Barry, Clifford, Netterville, Barnewall, Carey, French, Esmonde, Burke, Fitzgerald, De Vere, St. George, Lalton Power, Condon, Stafford Butler, Mullins, Roche, Tracy and Lacy among many others sufficient proof that the Anglo-Normans of the Pale are not convicted of the charge of wholesale apostasy. Since the accession of the House of Brunswick it has been considered a mark of loyalty to exalt everything Saxon and German at the expense of the Normans. This craze has apparently reached its height and the tide is beginning to run in the direction of giving our Norman forefathers their proper place in the history of the English speaking race.

Your Obedient Servant

Wm. JOHN MANBEY.

Manbey Grove, Minnedosa.

10th Nov. 1886.