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CALENDAR FOR NEXT WEEK.

- OCTOBER.**
11 Twentieth Sunday after Pentecost. Feast of the Motherhood of the Blessed Virgin. Solemnity of the Michael's feast.
12 Monday—Votive office of the Holy Angels.
13 Tuesday—St. Edward, King of England.
14 Wednesday—St. Callistus, Pope and Martyr.
15 Thursday—St. Theresa, Virgin.
16 Friday—Votive office of the Sacred Heart of Jesus.
17 Saturday—Blessed Margaret Mary, Virgin.

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 St. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. 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.

CITY AND ELSEWHERE.

His Grace the Archbishop of St. Boniface spent last Sunday at St. Charles.

Rev. Father McCarthy, O.M.I., left Winnipeg for Dublin last Monday by Atlantic express.

Rev. Fathers Lacombe, Leduc and Tissier, O.M.I., returned to Calgary and St. Albert last Sunday.

Mrs. D. Smith, mother of Mr. D. Smith, superintendent of Dominion Public Works, died last week at Bristol, P. Q.

Mr. A. E. Barre, of the well known and popular firm of jewellers, returned on Wednesday of last week from a purchasing trip in the East.

Mr. P. Shea has recently made considerable improvement at his brewery putting in additional bricks and stone walls and painting the buildings.

Mr. Albert Evans, the well known dealer in musical instruments and music, has moved his place of business to No. 316 Main street. Burke Bros. old stand.

Mr. and Mrs. Leon Cherrier accompanied by Father Cherrier and Father Bourdeau left for an extended visit to old friends in the East on Wednesday of last week.

His Lordship Bishop Grandin started on his return journey to St. Albert on Monday, accompanied by Father Van de Viver, a Belgian priest interested in civilization.

City readers should bear in mind that the Court of Revision for the municipal list of electors will be held by Judge Walker on Thursday, October 8th at 11 a.m. in the City Hall.

A new county court map for the Province, registration and supreme court districts for the Territories, new telegraph rates to the Kootenay, and latest time tables on ocean, lake and rail, are among the many features of Stovel's Pocket Directory for October.

A special circular has been issued to the members of St. Mary's Court No. 276 of the Catholic Order of Foresters urging them to make an effort to be present at the regular meeting to be held in Unity Hall on Friday evening. We understand that matters vital to the existence of the Court are to be discussed and for the reason there should be a representative attendance.

On Tuesday morning the whole community was startled with the news that the Telegraph operators employed on the C. P. R. had gone out on strike and as the day wore on it became evident that the main railway of the country and its branches was practically tied up. Since then but few freight trains have been moving and from the point of view of the business men of the country the situation is a serious one. All sections of the people will earnestly hope that a settlement may soon be reached and all points of difference between the Company and their employees speedily adjusted.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall this evening.

Rev. Father Giller on Sunday morning at St. Mary's Church spoke most highly of the Catholic societies which exist in the city. He referred particularly to the C. M. B. A. and recommended all his hearers who were eligible for membership to at once take steps to join the association. He also addressed a few words of advice and counsel to the actual members urging them to take a practical interest in the working of their Branch and attend the regular meetings. He announced that the next meeting would be held this evening when he hoped to see a large attendance, and he stated he should probably refer at more length and in greater detail to the societies on Sunday next.

ON THE INQUISITION.

EXAMINATION OF THE CHARGES REQUIRED IN IT.

A Tribunal That Has Been So Greatly Misrepresented That Very Few Have Anything Like a Correct Idea of it. An Apostle Priest Started Lies About the Institution.

In these closing days of the nineteenth century when every wind brings news of discovery, and every word that falls from the lips of humanity adds a gem to the crown bestowed on modern progress, the atheist, the infidel, the heretic, impelled by religious prejudice, or blinded by ignorance, still points a finger of scorn at the medieval ages when the Church of Christ ruled with the sceptre of faith the civilized world, writes James I. Conway in the Catholic Mirror.

Many are the charges brought against the people of those times, which, if true, must have made those ages sad indeed. Foremost among these charges, most grievous in its nature, and most ready to the tongue of every opponent of Catholicity, is the Inquisition, which we have in purpose to examine. History divides the Inquisition into two distinct tribunals: the Roman Inquisition and the Inquisition of the Spanish Government. Great care must be taken not to confound the two; one is purely ecclesiastical, the other strictly secular. The one was undertaken and must be defended from a religious standpoint; the other was established and perpetuated by the civil government, and must lean for its justification on national rights and privileges. But to give a fair, unbiased judgment upon either, one must set truth in one eye and personal disadvantage in the other, and look upon both indifferently. He must identify himself with the customs, habits and opinions of the people who lived in those ages; he must take into account their education, and, most of all, their religion, and beget in his soul the reverence and love with which they cherished the time-honored traditions of their forefathers. This done, he will see that, in the times of which we speak, all the world embraced the teachings of the Catholic church. King and subject, prince and peasant, rich and poor, priest and people, all believed her doctrines not only to be true, but incapable of being false. Schools and churches, assemblies and meeting-houses echoed and re-echoed with her tenets and dogmas. And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that anyone who sought to destroy the faith of a nation, which is at all times its most priceless treasure, was as great an enemy to the state, as one who tried to undermine its civil institutions.

Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those middle ages, there was the greatest union of church and state. This union was the natural outcome of the beautiful marriage of civil and religious institutions. The State, then, as it should now, protected and defended her holy bride from danger and prosecution; the Church softened the might and impetuosity of her sterner companion with gentleness and mercy. The state made enactments and laws for the government of its citizens; the church inspired and seasoned them with justice and wisdom. All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal religion. Consequently it is evident that one who was a heretic then, was by that very fact in opposition to the laws and customs of his country—in other words, a disturber of the public peace, and an underminer of civil society. And so it was in the year 1148, when Inocentius III. sat upon the throne of Peter, the Roman Inquisition was formally established to bring to trial the Catholic. And at the same time Bishops established special tribunals in different places, to examine into the charges against other persons who were suspected or known to be heretics.

But the Inquisition was not fully established until 1248. Innocent the IV. took the tribunal out of the hands of the seculars, and turned it over to the Dominicans who had done great work in converting the Catholic. The Dominicans, according to their mission, introduced the Inquisition into all countries, and diligently sifted out and indicted heretics of every description. There were three class of heretics, and three were the kinds of punishments meted out to them. The first class were the Jews, who were punished very

lightly; the second class were the ordinary heretics, who were condemned to banishment or else imprisoned; the third class, however, those heretics who were at the same time open disturbers of the peace, and enemies to society, were punished to the full extent of the law. The church could suffer the pagans, to worship because they erred from ignorance; she could tolerate the Jews, because they were the living and most singular witnesses of the truth; but never could she countenance or encourage a formal heretic, a foe to civilization, a barrier on the way to salvation, to scatter his poisons unmolested. But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? Most assuredly. The Church is the divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to rebuke those who, in any way, attack the purity of the faith. Besides, any one will admit that any society has the right to impose certain obligations upon its members, and to reprimand and punish, and even exclude them from membership, if they do not comply with these duties. If, then, any society, no matter what may be its nature and aim, is free from blame in doing so, a fortiori, it was not only not unjust, but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs, which she sheltered and guarded therein. Few, very few, are the charges brought against the Roman Inquisition;—it seems as though mankind has ever acknowledged the justice of its punishments.

But when the Spanish Inquisition is spoken of, then Protestantism trembles, her knees quake, her lips falter, and a sickly pallor rushes to her countenance. All the hieany of popery, all the secrecy of the confessional, all the intolerance and oppression and persecution and religious thralldom of Romanism, are embodied in that dread word. Books have been written, libraries filled, talents misused, energies wasted, to picture the imaginary horrors of this wicked, marble-hearted tribunal. The cannons roar, the dungeons ring with the curses and groans of the despairing imprisoned, the streets are flooded, and the executor's axe is red with the blood of innocent victims. As to the truth of these accusations, the faintest knowledge of history will show that they are either altogether false or malicious, or else if true, exaggerated and multiplied;—the sure outcome of prejudice and envy.

(To be continued.)

HOME AND FOREIGN NOTES.

In the July, 1896, Kamloops Wawa, Father Le Jeune gives the illustrated History of the Holy House of Loretto.

Father Marchal, O. M. I., when visiting the Osoyoos Indian Reserve, British Columbia, in June, 1896, found the snakes too familiar. During the night they would crawl from under the floor and have a drink from his wash-basin. In daylight a couple of them came to warm themselves at the fire, but they regretted their imprudence! They were four feet long and of a kind as dangerous as rattlesnakes.

Very Rev. Father Charles Collin, O. M. I., has published in pamphlet form a review, (Colombo, Ceylon, Catholic Orphan Press) of "The Mystery of Godliness," by the Hon. P. Ramanathan, attorney-general. One who is not a Mahatma or a Yoghi cannot pretend to understand Buddhism. But it is easy to agree with Father Collin, when he learnedly proves that Oriental mists and the light of the Gospel cannot abide in the same mind. Father Collin, however, gives Mr. Ramanathan the highest credit for his successful attacks on materialism and secularism.

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