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"AD MAJOREM DEI GLORIAM."

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GENERAL INTENTION FOR JULY 1898.

NAMED BY THE CARDINAL PROTECTOR AND BLESSED BY THE POPE FOR ALL ASSOCIATES.

Catholic Interests in Ecuador.

From the Canadian Messenger.

It would require a volume to record all the outrages to which the clergy, bishops and priests, were subjected, or to enumerate the many vexatious exactions they had to suffer together with their faithful flocks, until finally public indignation rose to such a height that the Dictator found himself compelled either to abdicate or to change his policy. He chose the latter alternative, not through a sense of justice but that he might continue undisturbed in his career of luxurious living and vice. This lasted for four years; but as, at the expiration of his term of office, he attempted to have himself declared perpetual dictator, the whole country flew to arms, and rid itself of one of the worst rulers ever imposed upon a suffering people. This happy release was effected on January 10, when he was driven from the country. During his administration the funds of the State were squandered and the public works entirely neglected.

As we have seen, eight months of the Liberalism of Borrero had sufficed to throw Ecuador into the hands of the Radicals, and during the following eight years of this ascendancy, the country had been completely ruined. "All the public works of Garcia Moreno had been stopped; the Treasury was empty; the schools and colleges closed; and nothing but bloodshed, poisonings, and plots were heard on every side."

A Provisional Government assumed the direction of public affairs until Jose Maria Caamano was elected President of the Republic. Dating from this auspicious event until 1894, Ecuador enjoyed comparative quiet, and even, to a certain extent, experienced a return to the glorious and prosperous days of Garcia Moreno. But the secret societies and the enemies of the Church were working insidiously and plotting in silence. In December of the above mentioned year the first mutterings of the approaching storm were heard. On Holy Thursday, 1895, the streets of the Capital ran red with blood. Though Cordero, the then President, was successful in repressing the revolt, the dread of the future unnerved him, for he lacked the self-sacrifice and heroism of Garcia Moreno. The fear of assassination was too much for him, so handing in his resignation he retired into private life. General Alfaro, the archconspirator, was recalled from exile and was proclaimed by the Radicals of the Capital President of the Republic on September 4, 1895.

Unhappy Ecuador! she has endured much since then with a short respite here and there, at intervals, during the prolonged and unchristian persecutions of which she was and is yet the victim. In the bloody feuds between the Radical oppressors and those who have recourse to violence to resist the tyranny, even peaceful non-combatants have to suffer and pay the penalty of blood for the crime of being suspected of sympathy with the downtrodden. Let this one instance suffice to show the terrible state of things in what was once a Christian land.

One night, in the spring of 1897, a band of leaders belonging to the anti-radical party, with the object of rescuing their beloved Bishop from the hands of his enemies, stole quietly into the city, and without the knowledge, much less the authorization of any member of the Order, took possession of the terrace of the Jesuit College as the best point of vantage they could secure. Early on the following morning, May 5, they opened a sharp fire upon the barracks of Alfaro's troops just in front, with the delusive hope that once the attack begun they would be joined by the mass of the citizens. The community was roused by the first volley that rang out on the stillness of the morning; it was also the first intimation its members had of the attempted rising, which might, for all that is known, have been but a clever and unscrupulous device to compromise them with the existing Government. As it was, the troops had little difficulty in crushing the mad attempt; and then, breaking down the doors of the College, rushed within to wreak vengeance on the Fathers. They penetrated to the room of Father Emilio Moscosa, the Rector, shot him with rifle and revolver as he was kneeling at his desk. They then placed the bleeding corpse in a chair with a rifle beside it, and spread the rumour that the Jesuit Rector had been shot because he was fighting as a conspirator. Many of us in this country may remember reading at the time some such despatch in the veracious telegraphic report of the day.

The other inmates of the College were without exception bound and dragged off to prison, bruised with blows and deafened by the yells of the brutal soldiery. But before taking their departure the would-be upholders of order looted the house from garret to cellar. Nor was the abode of the God of peace spared: they wrenched off the tabernacle door, took the consecrated hosts from the ciborium, ate them and drank wine from the chalice, and committed every kind of sacrilege hitherto unheard of and unseen on Ecuadorian soil.

Though but a very brief and, necessarily, very incomplete sketch of the events of preceding years, what we have given above will serve to stimulate the zeal of every member of the Apostleship. Our members will not forget that in praying for Ecuador they are praying for the "Republic of the Sacred Heart," the one only republic upon earth which has been consecrated officially, that is, by its rulers when in power, to the Divine Heart of Our Lord. The vast majority of its population is thoroughly Catholic, but they are struggling for their faith at a disadvantage. The combined efforts of the secret societies of every land, out of hatred to religion, have been brought to bear on this one devoted spot, with the avowed intention of making it a godless State.

We cannot here do better than bring to the notice of the League the words written by Leo XIII when he received as a relic the address stained with the life-blood of Garcia Moreno. From this extract they will learn what the great Pontiff thought of the Christian hero of Ecuador, and how dear he held the cause for which he died.

"We offer our most ardent wishes for the prosperity of Ecuador and its President (Sr. Caamano), to whom we earnestly recommend the interests of the Catholic Faith, which will ensure the happiness of the people..... We accept also with joy the precious gift which Your Excellency has presented to us on this our happy anniversary. This autograph message, which the illustrious Garcia Moreno proposed to read to Congress before he was struck down by the hands of assassins, we shall religiously preserve as a touching remembrance of a man who was the champion of the Catholic Faith, and to whom may be justly applied the words made use of by the Church to celebrate the memory of the holy martyrs, St. Thomas of Canterbury and St. Stanislas of Poland: PRO ECCLESIA GLADIIS IMPIORUM OCCUBUIT.

HISTORICAL COMMENT.

By M. C. L.

Catholic News. (Eng.)

MR. FREDERIC HARRISON ON "IMMORAL AND DISHONEST PROTESTANTISM."—PHILIP II. OF SPAIN.—THE INQUISITION VINDICATED.—EDMUND BURKE'S PROSELYTISM.—IRISHMEN AT DARGAI.

In reviewing Mr. Frederic Harrison's recently issued "William the Silent," the "Daily Chronicle" says: "The story is a stirring one, and marks the time when modern England was born, and teaches how the consummate and always selfish statecraft of the great Queen (Elizabeth) spent just as much money as was necessary, and not a penny more, to prevent the Dutchmen and William from being crushed by Spain, whilst weakening her enemy by keeping him at war with his own rebel subjects. Immoral, dishonest if you like, but it made England, it made Holland, and it prevented Spain and Catholicism from ruling the world." Here we have a Protestant paper admitting that the methods whereby England was made and Spain and Catholicism prevented from ruling the world were

"Immoral and Dishonest."

Truth will out. Scarcely less candid is one of our great dailies in dealing with Philip II. of Spain, Queen Mary Tudor's Consort. It says that probably Philip has been included in the "Foreign States-men" series because the author and the editor wish to do him justice at last with the British public. "Such justice, in truth, he sorely needs, for hitherto he has been to English readers, and in fact to the Protestant world in general, a mere monster of caricature. To any thinking person, these pictures are too utterly inhuman to be credible. Philip's worse acts are not without parallel in more respectable quarters. The midnight murder of Montigny was no worse than Elizabeth's dastardly proposal of a similar way of getting rid of Mary Stuart." After this, one is to some extent prepared for what amounts almost to

A Vindication of the Spanish Inquisition.

in Professor Laughton's "State Papers relating to the Armada," and issued by the Naval Records Society. The Professor comment-

ing on the cruelties which were reported to be practised on Englishmen for conscience sake by the Holy Office, points out that there are numbers of well-authenticated cases of Englishmen living for many years in the Spanish ports, and carrying on business there unmolested; those who denounced the rites or dogmas of the Church in Spain fared no worse than the "Popish recusant" in England. It is doubtful, too, whether the Inquisition, by a verbal misunderstanding, has not been made answerable for the sins of other tribunals; for

The Word "Inquisitor" Has the General Meaning

of a judicial inquiry. It is interesting to compare the statement in Froude's History, that Thomey, an English sailor, was kept starving for three years in a dungeon by the Holy Office, because in a Spanish port he had knocked down a Spaniard for slandering Queen Elizabeth, with Cely's own version given in a letter contained in this volume, where-in he admits that he struck the judge's secretary in open court. Professor Laughton pertinently asks what would have been the fate of a foreign sailor guilty of a similar misdemeanour in an English Court of Justice? Most likely three years at least of scanty fare in the "Little Ease."

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The publisher of a novel of low life, which is attracting considerable attention, invited the opinion of various clergymen upon the production. Says the "Literary World," in commenting upon this incident, "The result helps to show how much matters would be simplified if only our Christian brethren could accept some such Fountain of Infallibility as provides for every difficulty that may occur to a speculative Roman. The letters from many prominent ministers, including the Revs. Basil Wilberforce and Mark Guy Pearse, curiously contradict one another." With this may be bracketed the "Spectator's" dignified rebuke of an Anglican dignitary for an oblique disparagement of the Papacy, the journal pointing out that one of the most remarkable features in the religious history of the last hundred years has been the increasing strength of the Papacy as a spiritual force, adding that Leo XIII. is, in his own way, as completely the universal bishop as was Gregory VII.

Apropos of the Burke Centenary celebrations, a correspondent sends the following expression of opinion which is at least honest:—

Edmund Burke's Claim to the Gratitude of Catholics.

and it must be conceded that a large proportion of his public career was devoted to the assertion of Catholic rights an assertion it would be ungrateful to deny bore in its time good fruit. Whilst admitting this, we cannot help regretting that Burke did not, in his own domestic life, exhibit that spirit of toleration which, he so eloquently portrayed for the British public. He married a Catholic lady, to whom he gave no peace until he had induced her to abandon her faith and conform to his. This in the case of an ordinary broad-minded Protestant, would be considered mean; in the case of Burke, whose mother and sisters lived and died Catholics, it was something worse, as being deprived

of the excuse of ignorant prejudice, he could only fall back on the authority of a domestic tyrant. As a philosopher, he apparently exercised an authority over his family which he denied to the State over its subjects. We can point to one man of less distinction who showed greater freedom from private intolerance, and that is Burke's father. Of course it looks like an attempt to capture the Rock of Gibraltar with a bow and arrow to hint a doubt as to Burke's complete perfection, nevertheless I have shot my arrow of opinion as to Burke the proselytiser, apart from Burke the statesman, and feel none the worse for the exertion.

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From what Lord Charles Beresford said last week, at the meeting of the Trinity College Philosophical Society, Dublin, it would appear that not a few of the Scots who hae at Dargai bled were Irishmen, including the famous piper who continued to play after both his legs had been shot and broken. We should probably have heard a good deal more about their nationality if they had run away.

Judge Ernston tells a good story about a man, he was questioning as to his being good to on a \$600 bond.

"What property have you to the amount of \$600?" asked the Judge.

"I have \$200 in a building association," replied the witness.

"Well, and what more?"

"I have stock in trade to the amount of \$300."

"Go on."

"I have household furniture worth \$90."

"Well, we still want \$10."

"I have your note, Judge, for that amount, which you gave me seven years ago at College Corner."

Tableau!—CINCINNATI ENQUIRER.

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