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"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

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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.

)( )

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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**Northwest Review.**

TUESDAY, JULY 12, 1893.

**CURRENT COMMENT.**

The Holy Father, says the Western Watchman, has sent word to the papers through his chief physician that he will die no more for the present; that when he does die he will not attempt to withhold the news from the world.

For the fourth time in succession Messrs. Daniel McIntyre and J. D. Hunt been elected by the teachers of the Province to represent them on the advisory board, the first named for the eastern and the latter for the western division. Both gentlemen had large majorities over other nominees.

**Sacred Heart Review.**

Some of our separated brethren who have been brought up on missionary stories about the ignorance of Catholic converts to the faith, and their descendants in China, will be surprised to learn that the new Chinese ambassador to France is a Catholic, and that his ancestors have been Catholics for over two centuries. For fear that they may think he is an Englishman or an American of English ancestry in disguise we give his name. It is Tsching-tajen. There is nothing Anglo-Saxon about that.

**The Brandon Sun.**

The editor of the Northwest Review is away for his holidays and some St. Boniface sophomore is wielding the pen judging from a recent editorial on "Normal School Training." The writer's comments on Hegel, Rosenkranz and Rousseau show not only that he has no knowledge of the history of education, but also that he is as ignorant of the philosophy of history as he is of the history of philosophy. The editor should not leave a boy to do a man's work.

The Brandon Sun will have it that the article referred to above must have been written by some second year University student in the absence of the editor of the NORTHWEST REVIEW. Perhaps was the editor himself of the Brandon Sun absent when the above juvenile criticism did find room in its columns. But whatever the case may be, we wish to state here that the article which the Brandon Sun makes so little of, was written by one of the best scholars of Manitoba and we are not afraid to say so.

Should the Brandon Sun have at its service some equally able

contributor, it would certainly have treated the article in a manner more worthy of its readers.

"The editor" (of the N. W. R.) says the Brandon Sun, "should not leave a boy to do a man's work." We answer by saying that the Brandon Sun should not allow any man on its staff to play the part of a boy in a question of so momentous a bearing, as the one at issue on "Normal School training."

**Free Press June 30.**

Manitobans will feel as if they are getting in closer touch with British Columbia in politics, when they see the old familiar names, "Hagel and Martin," figuring conspicuously as actors in them. They will not be surprised that they are opposed to each other. It would be hard to conceive conditions under which it would be possible for those two to become political bedfellows. Perhaps if they were to move out into the Pacific; up to Pribiloff, for instance, or across it to Korea, their natural antagonism might cease, and, by embracing, demonstrate that water and oil will mix after all.

**Ave Maria.**

It is not dogmatic truth alone which has suffered from the Protestant principle of private judgment: the clear dividing line between moral right and moral wrong has been hopelessly blurred in many of the sects. Divorce is approved and smoking set down as sin; and at a general church council of the Dunkards, held in Chicago last month, the question of conforming to modern fashions of dress aroused much discussion. Buttons have long been a bone of contention among the Dunkards. It seems almost a caricature upon the council to say it, but it is the plain truth that learned doctors disputed with one another as to whether it is lawful for a Christian man to wear collars and neckties! Belts are an abomination.

**CATHOLICITY VERSUS PROSPERITY.**

Just at present the Spanish American War and the unvarying success of the American arms, serves as a pretext for the reappearance of an oft quoted absurdity that Catholicity and Worldly prosperity never go hand in hand.

It would hardly be worth our while to pay attention to such a statement, were it not that Protestants and Non-Catholics attempt to bring it forward as an argument against the truth of our Religion.

Let us therefore look into the matter a little. "How," they say, "do you account for the fact that where-ever Catholicism is the State Religion, there you find incompetency and weakness?" and they direct attention to Spain as bearing out their case.

Now at first sight there may seem to be some truth in this charge as brought against Spain, in as much as Spain is a Catholic country and certainly Spain does seem incompetent and weak, but this mirage resembling truth does not stand much looking into.

A very simple little question completely dissolves it and the question is this—Was Spain less Catholic in the days gone by when she was the first power in Europe?

We have never even heard the bald statement of such a contention.

So much then for the truth of their contention, as applied to Spain, but now we have to deal with a much graver charge, that attacking our religion.

And perhaps the best way of giving proper consideration to their charge is to assume the truth of the statement that Catholicity and Worldly prosper-

ity do not go hand in hand, which brings us to the fact that Worldly prosperity is in their statement put forward as test by its presence or absence, of the truth of our Religion: which the Jews took when God the Son came on earth.

And to think that here in this nineteenth century, such a flimsy piece of argument can be put forward by people who ought to know so much better.

In reality it amounts to the bringing forward of a temporal fact and arguing from it to an eternal one; and the logical absurdity of arguing from a particular to a general statement, is only a minor absurdity compared to it.

Our temporal life comprising our welfare and worldly prosperity, is so exceedingly short and of such little account, compared to our Eternal life comprising the state of our soul, that it maybe said to be a negligible quantity, and yet the individuals to whom we are alluding bring forward this shallow consideration, this mere matter of worldly prosperity as an argument against the truth of our Religion which is the ground work of Infinity.

So that even admitting all that Non-Catholics say admitting that Worldly Prosperity and Catholicity are never found together no argument based on this can be sustained for an instant and when we cannot admit such a statement, because it is false as we have shown, no basis of argument exists.

Bearing upon this question, we might bring forward many instances of countries in the past who were Catholic and who stood in the fore front of worldly affluence and achievement, but we prefer to mention an instance in the present, viz. Bavaria, where Catholicism is dominant and where the people are amongst the most enlightened and prosperous in Europe.

The records of the Franco Prussian War bear testimony to their Military Genius, and in Germany they are looked upon as the foremost Kingdom in the Empire.

So that even the statement can be disproved with evidence from the present day: no need for us to turn to History to bear us out, to drive into the past to array an overwhelming mass of dead and gone facts on our side.

The real truth of the matter as regards Spain is that Nations are subject to what seems a law without exception, a law which affects individuals as well as Nations unfortunately, a law which may be described as the law of Ups and Downs, and just now Spain is obedient to the Downs.

**REPORT OF EXPENDITURE FOR THE SUPPORT OF THE CATHOLIC SCHOOLS OF MANITOBA FROM 1st JAN. TO 30th JUNE 1893.**

From the 1st Jan. to the 30th of June, A. D. 1893. There was paid to the Catholic Schools of:

St Adolphe	\$ 160.50
" Ann	" 200.00
" Alphonse	" 126.00
" Boniface	" 312.50
" Charles	" 35.00
" Eustache	" 356.40
" Joachim	" 160.00
" Lazare	" 50.00
" Laurent	" 100.00
" N. D. de Lourdes	" 300.00
Lasalle	" 49.00
St Malo	" 50.00
" Norbert	" 240.00
Oake Lake	" 75.00
St. Pierre	" 100.00
" Frs. Xavier	" 200.00
Pancreak	" 75.00
St. Rose du Lac	" 85.00
Selkirk	" 75.00
Winnipeg	" 1032.00
Ecole Normale	" 130.00
Building and repairs	" 414.13
	<b>\$426.65</b>

This amount added to the large sum of \$9866.37 already accounted for in the North-West Review issue of the 23rd of June ult. will show that from the 1st Jan. 1897 to the 30th of June 1898, a total expenditure of \$14193.02 of alms so generously given by our sympathisers of the Eastern Provinces, was made for the support of the Catholic Schools of Manitoba. Again with hearts overwhelmed with gratitude we thank all who have thus extended to us the hand of sweet charity; and to God we fervently pray to give them the hundred fold return.

Now a word of explanation as to how we have distributed those alms, would seem to be in order. All our schools have not received for each school exactly according to the number of teachers employed and the pupils enrolled, but only according to pressure of circumstances.

It may be remarked for instance that the allowance made to the Winnipeg schools by far exceeds that made to any other group of schools. There are some very good reasons, we believe, for this: 1<sup>o</sup> Winnipeg alone has furnished nearly the one fourth of the total number of the children attending schools; 2<sup>o</sup> owing to more advanced grades of pupils we have had to pay higher salaries in the city than in the country; 3<sup>rd</sup> the Catholics of Winnipeg have had more to suffer from the working of the Manitoba school law of 1890, than any other locality in the Province. For not only our private property but our schools themselves and the adjoining play-grounds have been taxed for both Municipal and Public school purposes. Year after year we have had to contribute from \$4000<sup>00</sup> to \$5000<sup>00</sup> to the treasury of the Winnipeg school Board. Those who know the financial standing of the Catholics of the City will no doubt easily realize under what straining difficulties we have been placed thereby.

Out in the country our people have not had near so much to suffer for the simple reason that in many districts, where the settlers are almost exclusively Catholics, there were only very few public schools to supports, and where more did exist, they could not be compared with the Winnipeg schools either as to number of buildings or running expenses. Moreover as the taxes in the country are levied on all the property within each municipality even for school purpose, it followed that since 1894 in Catholic centres at least the rate of School taxation hardly ever came up to more than 2 mills on the \$., whilst here in the city it has reached as high as 4.25 mills on the \$. Therefore more than any where else did we in Winnipeg experience the burdensome results of the working of the law. We have as a consequence received a larger share of the alms that came to us from charitable friends of education, but we dare say that greater is our gratitude also towards our benefactors.

We now look with eager anxiety and longings for a new era, because we cannot reconcile ourselves to the idea that our fellow-citizens of the Protestant Majority will permit us to be much longer the victims of the great evil they have inflicted on us by the school Acts of 1890 and 1894.

We are not begging for mercy, but we simply appeal to the common sense of justice and equity which should rule every where, and which the constitution of the land says we have a right to expect that it should rule here also.

Alp. A. Cherrier P.P. Supt. of Cat. Sch.

The Rev. Father Gaisford of Dauphin. Where he has charge of a boys home, left last week on his way to England. We wish a happy journey, with a successful stay in his native land and a prompt return to the home of his adoption.

**CONFIDENCE IN MARY.**

**Catholic Mirror.**

A Scotch bishop was making a visitation of his mountain diocese on foot. In a thick forest he lost his way. At last he came to a cabin in which a poor family was living. As he wore a large cloak, they did not see his clerical dress. They received him hospitably, and invited him to partake of the evening meal. They gave no signs of their faith. A shade of sadness brooded over them. He remarked this, and was told that the father lay in the next room dying, but refusing to believe it. The bishop asked to see him, and finding him in a dying condition, tried to make the sick man realize it. "No, I won't die it's impossible." The bishop asked the reason. The sick man looked at him sharply, and said: "Are you a Catholic?"

"I am," replied the bishop. "I, too, am a Catholic," said the dying man. From the day of my First Communion until now, I have never failed to ask the Blessed Virgin daily for the grace of not dying without a priest. Do you believe that god mother would not grant it? No, it is impossible. I won't die." "My child," answered the bishop, "your prayer is granted. I am not only a priest, but your bishop." The sick man cried out in a transport of joy: "O, Mary, my dearest mother, how I thank you." He then turned to the bishop and said: "Hear my confession, for now I am going to die." A short time after he died, resigned to the will of God.

"Thee! standing loveliest in the open heaven Ave Maria, only heaven and thee!"

**Lawlessness in Children.**

**Sacred Heart Review.**

A correspondent of the Springfield REPUBLICAN complains that numberless parents in Massachusetts do not realize, nor assume, the responsibility which is theirs. This is, of course, a great detriment to children who become lawless and unmanageable, and justifies the correspondent in saying that the argument that they are only children is fallacious, and in continuing as follows: "The very fact of their youth makes it imperative that then they should be taught better, for a few years of non-interference with these liberties which, by right, do not belong to them, not only induces a worse encroachment upon the liberties of others, but causes them to resent any effort to rectify them, as an encroachment upon their right to do as they please. Some will say, when the boys are a little older, and manly pride possesses them, they will cease their lawlessness. Really this is a good deal like allowing children to play with fire and poison, comforting ourselves with the assurance that eventually they will learn that fire burns and poison kills." The writer calls for the formation of a society to discountenance any overt act on the part of children. It strikes us, however, that if religion were taught in the public schools generally there would be no need of such an association. Lawlessness comes from bad morals, and you can not have good morals without religion.

Many have regretted that the bad weather of last week should have prevented them from attending the Golden Wedding of Mr. and Mrs. J. Bte. Desautels at Ste. Anne des Chênes. Those who went say that the feast was grand. Mgr. Ritchot V. G. P. A. Administrator was present at the Mass, which was celebrated by the Rev. Father Amyot-O. M. I. The Rev. Father Lacasse O. M. I. preached the sermon de circonstance.

NOTES BY THE WAY.

We advise all our readers who visit the exhibition to be sure and see St. Mary's school exhibit in the Main building and take as many as possible of their protestant friends to see it. It is a splendid object lesson of what our Catholic schools are doing in the Main branches of secular instruction, and we doubt if there is or ever was in this city a primary school from which a better shewing could be made. We congratulate the zealous brothers on having made this exhibit. It cannot fail to do good inasmuch as it must deeply impress the many thousands who during the week will undoubtedly examine it and it will go a long way towards dispelling the old delusion that the Catholic schools are inferior to the public schools of the Province.

The Catholic population of this city is certainly growing. This is evidenced by the crowded state of the churches at all the masses every Sunday and the new comers, judging by their appearance, are of all nationalities and of almost every station in life. Additional church accommodation is a problem that will very soon have to be solved in Winnipeg. There is, to, good work to be done among the strangers by our Catholic Societies, and it seems to us that by the expenditure of a little energy the members of the C. M. B. A. and the Foresters might add largely to their rolls. Scores of young men are to be seen at Church every Sunday who have arrived in the city during the past few months and who are evidently here to stay, and something should be done to make them acquainted with the aims and objects of the two organizations we have named.

No one has a higher appreciation of British pluck and British coolness in the face of danger than we have, but this does not blind us to the fact that even British officers might find it impossible in the short space of ten minutes to bring order out of the chaos which would inevitably be created by the rapid sinking of a ship containing seven or eight hundreds of men women and children. We do not remember that any British crew were ever placed in just such circumstances and we pray that we may never have an opportunity of making a practical comparison. We notice that the survivors speak of three priests who went calmly about amongst the frantic passengers giving absolution to the Catholics on board who piously knelt to receive it. It is doubtful if there was ever recorded a nobler example of devotion to duty—but not a word have the newspaper scribblers to say about this.

Those members of the Church of England who still believe in a teaching church must have many an uncomfortable quarter-of-an-hour when they reflect that now-a-days a man may believe almost anything and yet be regarded as a full-fledged member of their denomination. It is notorious that nowhere in the world have ministers of religion such freedom of opinion and practice as in the anglican body at this moment, and a considerable portion of the laity make no concealment of the fact that they regard religious belief, in the creed sense, as of no importance whatever. A striking illustration of this sort of go-as-you-please Christianity came before our notice a few evenings ago in this City when, passing the corner of Main and McDermott streets, we heard the well-known curb-stone preacher, Mr Winkler, make the astounding statement that notwithstanding the very peculiar views he holds and the fact that he still preaches that the "churches" teach "a great

lie "regarding the immortality of soul, he has recently joined the English church. Of course it is none of our business but it does seem to us that such cases as this must be in the last degree distressing to those members of the English church who cherish the belief that they are in the true fold.

The sinking of the French transatlantic liner Bourgogne and the drowning of nearly six-hundred of her passengers and crew was probably the most shocking calamity in the history of steam navigation. What a terrible scene that must have been on the deck of the steamer when those hundreds of human beings who had turned in only a few hours before without the slightest suspicion of danger were rudely awakened by the awful shock of the collision, and rushing up from below created a state of confusion which the officers and regular crew of the ship were unable, in the short time the vessel remained above water, to cope with, and which undoubtedly contributed to the fearful loss of life.

It seems to us that some of the comments which have appeared in the press regarding this catastrophe have been most uncalled for. It is all very well for scribblers in country newspapers sitting quietly in their offices to pass judgement as many of them have done on the captain and crew and to make idiotic comparison contrasting what happened with what they are positive would have occurred had it been a British ship manned by British sailors, but we venture to say that very few of the scribes are able to imagine the scene and they certainly do not give proper consideration to all the circumstances of the case.

"Mamma," lisps a little tow-headed fellow. "did you ever tell a lie?"  
"I am afraid I have, Arthur."  
"Did papa ever tell a lie?"  
"I guess he did."  
"Did Aunt Hattie ever tell a lie?"  
"Why, Arthur, what do you ask so many questions for?"  
"Oh, I was thinking how lonesome George Washington and I would be in heaven."

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Fine Cranberries, 6 lbs. for — 25c —  
Fine Bitter Oranges, per doz.. — 40c —  
Fine Sweet Oranges, per doz.. — 25c and up. —  
Finest Bulk Cocoa, per lb.. — 30c —  
Finest Coffee, per lb., — 40c —  
Good Coffee, per lb., — 30c —  
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SAILINGS for JUNE

Athenian . . . June 2  
Tees . . . " 3  
Islander . . . " 10  
Pakshan . . . " 11  
Tees . . . " 17  
Islander . . . " 24

Cottage City sails for Wrangle, Juneau and Sitka on'y.

All agents can ticket through at rates which will include meals and berth on steamer. Apply to nearest C. P. R. agent or to  
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"Abort 1730," says Dr. Ashe "Porter has first manufactured in the City of London" This name was given to the beverage, because the principal consumers, were the Stalwart Porters of the day, who found its invigorating properties most beneficial, under their strain of work.

The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the Invalid, because of its peculiar, aromatic flavour. It is grateful to the Jaded Palate, because of its TONIC QUALITIES. It creates a healthy appetite, and builds up the system. All sized bottles from half pints.

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Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound Read up	South Bound Read down	STATIONS	St. Paul Ex. No. 100 Daily	Chicago Ex. No. 104 Daily
8.30a	2.55p	Winnipeg	1.00p	6.45p
8.45a	2.40p	Portage Jct.	1.11p	7.00p
7.50a	2.25p	St. Norbert	1.25p	7.20p
7.30a	2.10p	Cartier	1.37p	7.35p
6.50a	1.55p	St. Agathe	1.50p	7.50p
6.45a	1.40p	Union Point	2.05p	8.17p
6.20a	1.35p	Silver Plains	2.14p	8.34p
5.50a	1.20p	Morris	2.30p	9.00p
5.20a	1.05p	St. Jean	2.44p	9.22p
4.52a	12.46p	Letellier	3.04p	9.55p
3.30a	12.20p	Emerson	3.25p	11.07p
2.30a	12.10p	Pembina	3.40p	11.45p
8.35p	8.45a	Grand Forks	7.05p	7.55p
11.40a	5.05a	Winnipeg Jct.	10.45p	6.00p
	7.30a	Duluth	8.00a	
	8.30p	Minneapolis	6.40a	
	8.00p	St. Paul	6.15a	
	10.30a	Chicago	9.35p	

MORRIS-BRANDON BRANCH

East Bound Read up	W. Bound Read down	STATIONS	St. Paul Ex. No. 203 Mon, Wed and Friday	W. No. 205 Tues, Thurs. and Sat.
8.30a	2.55p	Winnipeg	1.00p	6.45p
8.30p	1.05p	Morris	2.35p	7.00a
7.35p	12.43p	Low Farm	2.58p	7.00a
6.40p	12.35p	Myrtle	3.25p	8.10a
5.27p	11.51a	Rolland	3.45p	8.45a
4.53p	11.37a	Keokuk	3.55p	8.47a
4.02p	11.17a	Miami	4.19p	10.17a
3.25p	11.04a	Deerwood	4.28p	11.17a
2.45p	10.47a	Altamont	4.40p	11.45a
2.08p	10.32a	Somers	4.58p	12.28p
1.35p	10.18a	Swan Lake	5.12p	1.03p
1.08p	10.07a	Indian Springs	5.26p	1.39p
12.32p	9.52a	Mariapolis	5.37p	2.07p
11.56a	9.38a	Greenway	5.52p	2.45p
11.02a	9.17a	Baldur	6.20p	3.22p
10.20a	8.58a	Belmont	6.43p	4.18p
9.45a	8.38a	Elton	7.00p	5.02p
9.22a	8.36a	Ashdown	7.12p	5.32p
8.54a	8.28a	Wawanesa	7.28p	6.02p
8.29a	8.14a	Elliots	7.33p	6.19p
7.45a	7.57a	Rounthwaite	7.45p	6.58p
7.00a	7.40a	Martinville	8.02p	7.48p
		Brandon	8.20p	8.30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	East Bound Read Up	STATIONS	Mixed No. 301 Every Day Except Sunday	Mixed No. 302 Every Day
4.45 p.m.	12.35 p.m.	Winnipeg	12.17 p.m.	11.50 a.m.
4.58 p.m.	12.17 p.m.	Portage Junction	11.42 a.m.	11.17 a.m.
5.14 p.m.	11.50 a.m.	St. Charles	11.17 a.m.	10.43 a.m.
5.19 p.m.	11.42 a.m.	Headingley	10.43 a.m.	10.17 a.m.
5.42 p.m.	11.17 a.m.	White Plains	10.17 a.m.	9.52 a.m.
6.06 p.m.	10.43 a.m.	Gravel Spur	9.52 a.m.	9.22 a.m.
6.13 p.m.	10.28 a.m.	La Salle	9.22 a.m.	8.52 a.m.
6.25 p.m.	10.23 a.m.	Eustace	8.52 a.m.	8.22 a.m.
6.47 p.m.	10.16 p.m.	Oakville	8.22 a.m.	7.52 a.m.
7.00 p.m.	9.50 a.m.	Curtis	7.52 a.m.	7.22 a.m.
7.30 p.m.	9.30 a.m.	Portage la Prairie Flag Station		

Stations marked \*—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman Vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or  
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**BRIEFLETS.**

Mr. Dixon a well known pharmacist of Winnipeg will shortly open a branch of his business at St. Boniface in the premises heretofore occupied by Dr. Lambert M. D.

On Tuesday the 19th inst, there will be solemn High Mass and Charity sermon at the St. Boniface Cathedral, at 8 A. M. In the afternoon there will be a Pic-Nic, under the Auspices of the St. Vincent de Paul society, for the benefit of the poor.

The Rev. Father Donald O.M.I. who has just returned from France and arrived at Winnipeg last Saturday, reports His Grace as being a little unwell and therefore taking a few days rest in the isle of Corsica. He is expected to return home early in August.

The members of the Band of the St. Boniface Industrial School had a most enjoyable excursion last week. They went to Rat Portage, where they gave a repetition of the so interesting entertainment which they had given here the week previous in honor of their devoted Principal the Rev. Father Dorais O. M. I.

The Rev. Father Drummond S. J. is expected to return by the 15th inst. He will probably be accompanied by the R.R. Fathers Blain and Paquin both of whom are already favorably known here. They were years ago professors at the St. Boniface College. To them as well as to the celebrated Divine we extend a most hearty welcome.

**CATHOLICITY IN CHINA.**

The report that Pope Leo XIII. takes a favorable view of the action of Germany in China, which was prompted by the murder of two Catholic missionaries in that country, receives some illustration in the following statistics of Christian missions in the celestial empire:

There are just now at work in China eight Catholic orders, with 38 vicarships in 18 provinces. Their stations number 41 bishops 654 European and 559 Chinese priests, with a round 1,100,000 members, having 2,942 churches and chapels, besides 1,856 schools and 36 seminaries, in which 32,000 pupils and 744 theological students are being taught and educated. The Protestant missions are far from showing a similarly successful result. There are 36 missionary societies, of which five are German, with 12 stations, 17 male and 11 female European missionaries, 17 native assistants and little more than 3,000 converts. In addition to the foregoing there are 11 English and 17 American missions in China. "As these missionaries are determined to brave the dangers of penetrating into the interior, and as there seems to be no way of dissuading them," says a German traveler, well acquainted with the subject, "it is greatly to be desired that the action of the German government may be of lasting effect."—Baltimore Sun.

**SAVONAROLA.**

N. Y. Freeman's Journal.

Some Protestants are fond of referring to Savonarola as a precursor of Martin Luther. To disillusion them, we give the following

ing quotation from his book, "Triumph of the Cross."

"Since Peter was made His Vicar by Christ, and was constituted by Him pastor of the whole Church, it follows that all the successors of Peter have the same power. And since the bishops of the Roman See hold the place of Peter, it is evident that the Roman Church is the leader mistress of all the Churches, and that the entire congregation of the faithful should be united with the Roman Pontiff. He, therefore, who differs in doctrine from the unity of the Roman Church certainly recedes from Christ. But all heretics differ from that Church; therefore, they are out of the right path, and cannot be called Christians."

Than this, there can be no stronger condemnation written of Luther and Calvin and all other heretics.

**A BLACKSMITH'S STORY**

*He Became so Run Down That Work Was Almost Impossible—His Whole Body Racked With Pain.*

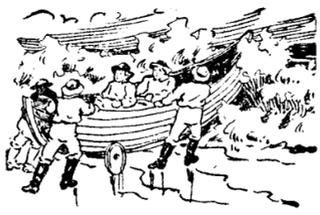
From the Bridgewater Enterprise.

Mr. Austin Fancy is a well known blacksmith living at Baker Settlement, a hamlet about ten miles from Bridgewater, N. S. Mr. Fancy is well known in the locality in which he lives. He is another of the legion whose restoration to health adds to the popularity of Dr. Williams' Pink Pills. Mr. Fancy related his story of illness and renewed health to a reporter of the Enterprise as follows:—"During the last winter, owing I suppose to overwork and impure blood, I became very much reduced in flesh, and had severe pains in the muscles all over my body. I felt tired all the time, had no appetite, and often felt so low spirited that I wished myself in another world. Some of the time, necessity compelled me to undertake a little work in my blacksmith shop, but I was not fit for it, and after doing the job, would have to lie down; indeed I often felt like fainting. I was advised to try Dr. Williams' Pink Pills, and after using a couple of boxes, I felt a decided relief. The pains began to abate, and I felt again as though life was not all dreariness. By the time I had used six boxes I was as well as ever, and able to do a hard day's work at the forge without fatigue, and those who know anything about a blacksmith's work, will know what this means. Those who are not well, will make no mistake in looking for health through the medium of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is inclosed in a wrapper bearing the full trade mark, "Dr. Williams' Pink Pills for Pale people."

**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 SS. 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.



LAUNCHING THE LIFE-BOAT.

There are greater dangers than those of the angry sea. That dread disease—consumption, kills more men and women in a generation than the sea has swallowed up since the earliest history of navigation.

There is a sure and safe life-boat ever ready to be launched for men and women who suffer from this merciless destroyer. It is Dr. Pierce's Golden Medical Discovery. It cures 98 per cent. of all cases of consumption, bronchitis, asthma, laryngitis, weak lungs, spitting of blood and throat and nasal troubles. It acts directly on the lungs, driving out all impurities and disease germs. It soothes and heals the mucous membranes of the lungs, bronchial tubes, throat and nasal cavities. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, and purifies and enriches the blood. It fills the blood with the life-giving elements of the food that build new and healthy tissues. It tears down, carries off and excretes the diseased and half dead tissues upon which the germs of consumption thrive. It checks the cough and facilitates expectoration until the lungs are thoroughly cleared. It is the great blood-maker and flesh-builder. Unlike cod liver oil, it does not build flabby flesh, but the firm, muscular tissues of health. It does not make corpulent people more corpulent. Thousands have testified to their cure under this great medicine after they were given up by the doctors, and all hope was gone. An honest dealer will not suggest some inferior substitute for the sake of a little extra selfish profit.

A man or woman who neglects constipation suffers from slow poisoning. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them. No other pills are "just as good."



From the Bridgewater Enterprise.

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Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is as much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist. In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH. You can always rely with the utmost confidence on the DRUGS and Medicines which you get at

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The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Morse's Indian Root Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and the more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Morse's Indian Root Pills are sold by all Medicine Dealers.

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180 Pairs Ladies' Fine Kid Oxford Shoes, patent tip, would sell anywhere at \$1.00. FAHEY'S PRICE, 75 c.  
120 Pairs Ladies Kid Buttoned Boots, Usual Price, \$1.25. FAHEY'S PRICE, \$1.00.  
300 Pairs Men's Fine Laced and Congress Boots, equal in style, appearance and wear to any \$2.50 shoe sold elsewhere. FAHEY'S PRICE, while they last \$1.50  
60 Pairs Misses' Fine Grain Buttoned Boots, sizes 11 to 2. You always paid at least \$1.25 for this Boot. FAHEY'S PRICE, \$1.00.  
An endless range of Children's Boots and Slippers from 25 cts to \$1.00 per pair. When buying your Boots and Shoes, come to us. We can save you money.  
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**CARRIAGES**  
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CARRIAGES KEPT AT STABLE.  
By the Hour from 7 to 22..... \$1.00  
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Telephone 750.

**20 Miles to Procure Medicine.**

Winfield, Ont.  
W. H. COMSTOCK, Brockville.  
DEAR SIR.—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with the most satisfactory results. My wife has been cured of "sick headache" by their use. We could not do without them.  
Yours, etc.,  
A. KRAMPEN.

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