

Northwest Review.

Senate Reading Room Jan 7

"AD MAJOREM DEI GLORIAM."

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

VOL. XII, No. 10.

WINNIPEG, MANITOBA, WEDNESDAY, SEPTEMBER 9, 1896.

\$2.00 per year.
Single Copies, 5 cents.

THE CRUCIFIX CONQUERED.

How the Rev. Harmar C. Denny, S. J., Became a Catholic.

In the Messenger of the Sacred Heart for June, the Rev. Harmar C. Denny, S. J., recites the story of his conversion and gives his personal impressions of Cardinal Manning, who had gently led him into the Church. He writes:

The recent publication of a life of Cardinal Manning has called forth so much comment, both favorable and especially unfavorable, that I have been asked to jot down my impressions of him. Impressions they are, and of a most lasting kind, for he was my friend and guide in the most eventful period of my life.

My acquaintance with him began in 1857, when I was a student at the University of Oxford. I was then 23 years old and a member of St. John's College. My first two years at Oxford had been passed at St. Mary's Hall, where one of my intimate friends was Walter J. B. Richards. He was two years ahead of me, and, having been dissatisfied with the claims of the Church of England, had become a Catholic, and was then a member of Cardinal Manning's community of Oblates of St. Charles, at Bayswater, London.

I had been brought up a Presbyterian, but at Oxford all my associates were Anglicans. Without any study of Episcopalianism—in fact, very little attention was given to dogma in those days—I decided to conform to the established church. I also concluded to become a clergyman, and applied to Dr. Samuel Wilberforce, then bishop of Oxford. He accepted my baptism and agreed to receive me as a candidate for holy order, which implied a curacy. This was quite a condescension on his part, as Americans are rarely adopted. Having thus settled my future career, it was time to prepare to take the degree of B. A.

The Christmas vacations had just begun, and my plan was to go to Brighton to be coached for the examination by Mr. Austin, a scholar at St. John's College, Oxford, when who should appear upon the scene but Walter Richards. He came, he said, to visit his friends and talk over old times. He was going to London that afternoon and I arranged to accompany him. When he got to the station I noticed that he bought a second class ticket. I followed suit. It was my first lesson in poverty. As it happened, we were the only passengers in the railway compartment.

Naturally, the subject of our conversation was religion. I declared that I had three insuperable difficulties to becoming a Catholic. He only laughed and inquired what they were. First of all, I said, I could never accept Papal infallibility. It had not been defined, but I knew that all Catholics believed it. Difficulty number one was soon dissipated, for it was an imaginary one. I had thought that infallibility meant impeccability. The explanation of the real doctrine was quite satisfactory. Then came the second obstacle. I can believe, I said, in the God-man, but I really cannot believe in the God-woman. I thought that this was a poser. But Richard only laughed, saying that the glory of the Blessed Virgin was in being a creature and yet mother of our Creator, to whom she gave human nature inasmuch as being a creature she had it to give. So my imagined doctrine of a second incarnation of God in Mary was exploded. Then came difficulty number three. How about keeping feasts and fasts and forbidding to marry? Before I knew it, Richards had convinced me of speaking like a Manichee. The ground seemed to be crumbling beneath me.

When we reached London we went to Bayswater, and I was introduced to Dr. Manning. What were my impressions? First of all I was struck with the simplicity and poverty of the little house then occupied by the Oblates. It was a great contrast to the quarters of the Oxford dons, and no less was the contrast between the gentle and cordial manner of Dr. Manning and his companions and those of the dignified and cold university dignitaries.

Dr. Manning himself was then in his prime and extremely handsome. One

could not help but remark the intellectuality of the forehead and the tenderness of the nose and mouth.

He received me very kindly and took me up to his room. I remember how I had to wade through piles of books to enter the rather small room he occupied.

My friend Richards had told the Doctor that I had made up my mind to be a minister. "There is no use in doing that," he said. "You might as well stay as you are." "But were you not happy at Lavington?" I asked. "Yes," he answered, "those were happy days. There is only one thing better, and that is to be a Catholic priest."

"How long will it be before Richards will be ordained a priest?" I asked (he was then in minor orders). "In a year or so," was the answer. This rather encouraged me. It would not take me so long if I decided upon the step, thought I to myself.

Dr. Manning did not press me but gave me two or three of his tracts to read. One was on "The Grounds of Faith," and consisted of four lectures delivered by him in St. George's Cathedral, Southwark. The other was on "The Office of the Holy Ghost Under the Gospel." This he afterwards developed into two volumes: "The Internal and External Missions of the Holy Ghost." As it was December 10, consequently in the octave of the Immaculate Conception, there was to be a procession in honor of the Blessed Virgin in the Church that evening. I was present, but did not take part in what I considered carrying around an idol, the statue of Our Lady.

I took temporary lodgings in Albany street, at a safe distance from Bayswater. I intended to carry out my plan of going to Brighton to prepare with Mr. Austin for my degree.

I kept away from danger until Christmas, when I went to St. Mary of the Angels for service. I was impressed at the sight of so many clerics in copes assisting at the office, but I saw no one to speak to. In January I called at the house, but Richards was out. I next made up my mind to have another interview with Dr. Manning. It was a Saturday night, and he was in the sacristy on his way to the confessional. The Blessed Sacrament must have been there temporarily, for I remember that he genuflected, and I thought to myself, what is he worshipping that vestment case for?

The Doctor was very friendly and took me to his room. I had been reading and getting up objections. So I opened on him with the difficulty: If I stay as I am or if I become a Roman Catholic, it is only the result of exercising private judgment. Therefore I am just as well off as I am.

He was attentive and repeated the objection, making it appear even stronger than I had put it. He then pointed out that, if by private judgment I meant using my reason, I was bound as an intelligent being to do this; not indeed to sit in judgment of religion, but to examine the proofs of the existence of a divinely appointed guide in all the doctrines of religion. In other words, that I was bound to examine the credentials or motives of credibility for accepting the claims of the Church. He showed me how Christ Himself had appealed to His credentials that he was a teacher sent from God. People were to believe the works they saw; the blind, the deaf, the dumb, the lame, the sick were cured, and the dead were raised.

I was convinced that the Church was the divinely-appointed guide. So I returned to Oxford, sold off my furniture, talked the matter over with my friends and went back to London. A change was worked in me, so this time I hired poor lodgings close to Bayswater. The final step must soon be taken. I went to say good-bye to Dr. Manning before going to my old tutor, Dr. Stocker, at Draycott rectory.

"Why are you going?" he asked. "To prepare for my degree," I answered.

"Why do you do that?" he inquired. "Because it is my duty," I replied.

"What is duty?" he continued, but explained it himself by quoting a passage of St. Cyrian. The gist of it was that when the intellect is convinced the will must act. I knew well what he meant.

Dinner time came. He gave me the key of the sacristy and said: "Go over there and pray." I went. I was probably the bluest mortal in London, because I realized the hour for decision had come.

At the entrance of the sanctuary of the Church was an arch bearing the Rood. As I prayed there the figure of Christ seemed to be hanging on the cross in midair. You believe in Christ, I said to myself; which church has kept bright the true idea of Him—which church has the crucifix? Only one. This settled the matter for me. The crucifix had conquered.

I then went to Dr. Manning's room and knelt down on the prie-dieu. Soon after he came in and found me kneeling. I first became aware of his presence by feeling his arms around me. "You have had a hard struggle," he said: "tell me all about it." Why, thought I to myself, I can talk to him as I would to my mother, and before I realized it I had made a general confession of my whole life.

"Now," said he, "you are tired; get your dinner, rest yourself and come back this evening." So I went to the Great Western Hotel at Paddington and carried out his injunctions.

That very evening, before the altar of St. Charles, I was baptized conditionally, adding the name of Charles to my own.

In those days a reception into the Church was quite simple; there was a profession of faith, but there was no supplemental ceremony in baptism, merely the pouring on of the water with the formula and then conditional absolution. There was benediction of the Blessed Sacrament, as it was Jan. 21, feast of St. Agnes, and this was a fitting close of a momentous day for me.

The next day I received a visit at the hotel from Mr. Palin, dean of the faculty of St. John's College, Oxford. He had been sent by Dr. Wynter, president of the college, to interview me.

Mr. Palin said: "I understand you are going to the spinal column of Catholicity. The church of England has also a part of the verberate system. Of course coming as you do from Presbyterianism, you might as well go to the column, but for me, I shall stay where I am. You have got the impulse; I have not. Take the leap, but don't come back."

I assured him that I would not. I returned to Oxford to make my final settlement and called on Dr. Wynter, who was of the old school, wore a very stiff high collar and was extremely dignified. Although there was no religious test in vigor, subscription to the thirty-nine articles having been abrogated, still St. John's College would not shelter within its venerable walls a convert to Rome. This the president gave me to understand. As my mind had already been made up, it did not affect me at all.

My old tutor Austin is reported to have circulated the following as the awful verdict of Dr. Wynter: "Mr. Denny has risked his eternal salvation, has lost his place in the university and has forfeited my favor."

Among my friends at St. John's was R. F. Clarke, now well known as a Jesuit Father and writer of philosophical and religious books.

He belonged to the same "Breakfast Club," and was one of the "tintinnabulators," whose duty it was to call the club members to breakfast held in turn in our different quarters.

He remained a couple of years longer at St. John's, took his degree of M. A., and became in turn scholar and fellow of his alma mater. I bade him good-bye in '58, and did not see him again until he came to New York in 1884, when we met as members of the same religious order.

Having taken leave of all my Oxford friends, I went back to London and settled down in a lodging near St. Mary's of the Angels, Bayswater. I became an Oblate of St. Charles, and began to study with the other young members of the community.

After a few months of happy life at Bayswater, it was decided that I should go to Rome to complete my studies. So in October 1858 I took up my residence in the Collegio Pio, attached to the English college in Rome. I enjoyed great freedom. I went when I pleased to the lectures of the Jesuit Fathers in the Roman College.

My life in Rome was drawing to a close. I had been ordained deacon on the eve of Trinity Sunday, 1860, by Cardinal Patrizzi, in the venerable Basilica of St. John Lateran. Dr. Manning thought it advisable for me to go back with him to England for the summer, saying that I might perhaps return in the fall. I remember the farewell visit we paid Cardinal Franzelin. He was very gracious and said: "This is your Bethlehem, your house of bread, where you are to lay in your supply for future needs," and urged my return. But this was not to be. In October I made a retreat with the Passionists at Highgate, London, in preparation for my ordination. On the feast of All Saints, 1860, I was ordained priest by Bishop Morris, being assisted at my first Mass by Dr. Manning, who had been made a monsignor and protonotary apostolic during his last visit to Rome. I sang my first High Mass on the feast of my patron St. Charles, in the Church of St. Mary of the Angels, so dear to me by associations, for there I had been received into the Church and had made my first communion.

The elevation of Dr. Manning to the Archbishopric of Westminster occurred in 1865, and Father Denny resolved to leave England. He came back to his native city of Pittsburg, where he founded a branch of the Oblates. This did not succeed, and in 1871 he entered the novitiate at Frederick, Md., and became a member of the Jesuit community.

CATHOLIC TOLERANCE IN IRELAND.

Evidence From History of the Fairness of the People of the Old Land.

The fact that the Catholics of Ireland return to Parliament so many Protestant representatives has recently been somewhat extensively commented upon as a pleasant example of a liberality which might with advantage be imitated by communities of other races and other creeds. It is well to have it brought to mind, however, that although this is a striking instance of liberality, when viewed in connection with the too frequent manifestations of intolerance which still mar the conduct of more favored peoples, it is not by any means an isolated example of large mindedness on the part of the Irish race, writes J. A. J. McKenna in Donahoe's Magazine for August.

In the sixteenth century, when the world was darkened by bigotry, the Catholics of Ireland showed that they had no disposition to make the Christian precept of charity coterminous with the purviews of their creed. If intolerance can ever be excused, that was an age in which it might plead palliation. Had the Irish followed the examples which the times afforded, they could not have been greatly blamed. It had been held that the command to present the other cheek when one had been smitten does not apply to nations; and by parity of reasoning, the Irish might have claimed that where a race was concerned the old law of an eye for an eye and a tooth for a tooth had not been abrogated. Before Mary's accession they had tasted the bitter fruit of the religious revolution which was "to deliver up their children to famine and bring them into the hands of the sword." It is true they had suffered ere the advent of the new theology; but the change in religion added fanaticism to racial animosity, and it required no prophetic vision to foresee that, if Protestantism was fixed in ascendancy, the last stages of the Reformation would be incomparably worse than the first.

In the light of the history of that period, it would not have been surprising had the Catholics, on getting hold of the reins of government in Ireland under Mary, given the new religionists a dose of their own medicine. The Protestants of England who had sown the wind during the reign of Henry and Edward, were reaping the results under the Catholic Tudor. In Ireland they were the merest handful, utterly unable to offer resistance to persecution. They were at the mercy of Catholic rulers, at the mercy of a Catholic majority; but

they did not have to ask for mercy. It dropped upon them like "the gentle rain from heaven." During the five years that Mary reigned and Catholics ruled in Ireland no one suffered for religious opinions. Not a single act of persecution stains the history of those years. So complete, indeed, was the immunity enjoyed by the Protestants of Ireland that many of their co-religionists went over from England to share with them the privilege of practising their religion without let or hindrance. "It is a positive and absolute fact," says Mr. Gladstone, "that from Chester to Bristol, the two British ports from which was carried on the principal communication with Ireland, the Protestants of England fled in numbers to Ireland because they knew that the public spirit and public feeling in Ireland would make them safe when they touched that shore." The families of Agar, Ellis and Harvey are the descendants of Protestant refugees from Cheshire, who, under the lead of their pastor, sought and found a safe asylum in Ireland. No wonder Mr. Gladstone exclaimed:

"Is it not rather too much, is it not cruel, is it not shameful, when the antecedents of the people proved so splendid, and they showed so well their aversion to persecution in the days when persecution was almost universally carried on, is it not rather too much, ought we not to blush for ourselves when we charge upon those people, in defiance of their own assurance, as well as the teaching of their history, an intention to persecute the Protestants in Ireland?"

It may be urged, however, that the rebellion of 1641, which certain writers have made the reproach of Irish Catholics, affords a better criterion of their tolerance than does the reign of Mary. Carlyle commenting on the massacre of the noblesse by the French insurgents makes this significant remark: "Horrible in lands that knew equal justice; not so unnatural in lands that had never known it." And his dictum should be borne in mind by students of the history of the Irish rebellion. No judgment worthy of consideration can be given of any historical event unless full account be taken of formative causes and concomitant circumstances. Unfortunately, much that still passes for Irish history is the work of deliberate conspirators against truth; but, through the labors of men with whom the writing of history is the relation of facts rather than the making of special pleas for a party, the conscientious student can form an accurate opinion of events long misunderstood. It has been charged that the rebellion was born of bigotry and resulted in the massacre of Protestants through what is paradoxically called religious hatred. The true record shows that it was evoked by terrible injustice and was marked by marvellous examples of Irish Catholic moderation.

No one will accuse Lecky of any bias toward the Catholic side of a question. It is no injustice to him to believe that he would have been more pleased had his researches tended to substitute the ordinary anti-Catholic version of the story of the rebellion. But the facts constrained him to express it as his "firm conviction, that the common assertion that the rebellion of 1641 began with a massacre of Protestants is entirely untrue," and to declare that "nothing can be more scandalously disingenuous than the method of those writers who have employed themselves in elaborating ghastly pictures of the crimes which were committed on one side, while they have at the same time concealed those which were committed on the other." "From the very beginning," he adds, "the English Parliament did the utmost in its power to give the contest the character of a war of extermination."

Goldwin Smith corroborates Lecky, and testifies that acts of vengeance were opposed to the policy of the leaders of the rebellion. The original sources from which material is drawn for blood-curdling chapters on "The Popish Massacre," are certain manuscripts in Trinity College, which Edmund Burke in a letter to his son, described as the "rascally collection in the college relative to the pretended massacre of 1641." But in spite of their patent rascality, the eminent statesman, on close examination, found that they "refuted fully the false stories (Continued on page 2).

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At 184 James Avenue East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - - \$1.00.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following place: Hart & McPherson's, Booksellers, 364 Main street.

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Advertisements unaccompanied by specific instructions inserted until ordered out.
Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

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WEDNESDAY, SEPTEMBER 9.

CURRENT COMMENT.

Lamentable Discord.

At the opening of the Church of England general synod last Wednesday, Bishop Courtenay, of Nova Scotia, preached a well-meant and kindly sermon, the first part of which was on union between the different churches. Like most Anglican utterances it was, so to speak, "on the fence," almost impossible to analyse because of its vagueness, indefiniteness and inconclusiveness. However, it contained this remarkable admission:

"No Christian who desires the welfare of the church can contemplate the existing condition of things upon this continent with other than a feeling of distress. Probably the evil of disunion is more recognizable in Canada than elsewhere. All over the land are to be seen the rival organizations of Protestantism, amongst which there is indeed a developing tendency to federation, but federation if it could be accomplished, would not effect anything in the way of destroying the evil spirits of jealousy and rivalry, or the pride which allows of their being 'puffed up for one against another.'"

Nothing, indeed, is more distressing than the religious discord noticeable even in our smallest settlements. Among fifty Protestants in a hamlet three or four sects are to be found, each worshipping separately, though probably most of them deplore this unreasonable disunion. To be sure, such a congeries of discordant sects cannot be called a church. If they had the slightest notion of what the true church means, they would cease their fratricidal strife. God grant the light may break upon them some day.

Cobbett's History.

Not only have Protestants sneered at Cobbett's "History of the Reformation in England and Ireland" as if it were unreliable, but not a few Catholics have looked upon his arraignment of the 'Reformers' as too severe. Now, however, in have, in favor of this valuable work, the testimony of Dom Aidan Gasquet, the learned Benedictine, who has just published a new edition of Cobbett with notes of his own. Dom Gasquet has a well-deserved reputation among learned Protestants in England for his original historical researches. Hence the weight that attaches to the following statement he makes: "I have been at some pains to inquire into the truth of the assertions made, and to set down the result in the shape of notes, either giving authorities which may be taken to bear out the writer's statements, or pointing out wherein in my opinion he was mistaken, or has somewhat misstated or exaggerated the bearing of some fact. I confess that I was surprised to find how few were the instances in which some satisfactory authority could not be found to bear out the picture presented in Cobbett's pages." Dom Gasquet's Cobbett can be had of Benziger Bros. for one dollar.

Bible-Reading.

"One of the commonest charges against the Church," says the Ave Maria, "used to be her alleged opposition to the reading of the Holy Scriptures by the common people. The early reformers, on the contrary, were the opponents of Bible-reading. In England it was prohibited to all under the degree of gentlemen or gentlewomen to read the sacred volume. (Collins' History of England, vol. ii, p. 188.) And an abstract of an act in the Common Statute-Book reads: 'There shall be no annotations or preambles in Bibles or New Testaments in English. The Bible shall not be read in English in any Church. No women or artificers, prentices, journeymen, servingmen of the degree of yeomen or under, husbandmen or laborers, shall read the New Testament in English.'"

A Goldite Fallacy.

Though we have no special leaning towards the silverite party now booming in the neighboring republic, we deem it wise even for the goldites to consider all the facts of the case. Brann, of Texas, in his breezy Iconoclast, gives some facts which certainly seem to shake the fundamental argument of the gold party, that a monometallist gold standard favors high wages as surely as a silver basis makes for low wages. Here are his facts. "If the gold makes for high and the silver standard for low wages, how comes it that gas-fitters receive \$14.50 a week in Colombia and \$18 in Venezuela, both silver standard countries, and but \$4.08 in Germany and \$3.40 in Italy, both on a gold basis? How comes it that cigar-makers receive \$12.50 and tinsmiths \$14 in silver-standard Venezuela, and \$4.80 and \$3 respectively in gold-standard Spain? How comes it that distillers receive \$12 per week in Mexico and but \$3.90 in Denmark? How comes it that cabinet-makers receive \$10 in Ecuador and but \$4.25 in Germany, blacksmiths \$12.83 in Venezuela and but \$2.60 in Italy, telegraph operators \$14.50 in Mexico and but \$5.30 in Denmark, engravers \$19.75 in Peru and but \$3 in Spain? If the gold standard makes uniformly for high wages, why is there such a tremendous difference in the wage rate of gold-standard countries? The average weekly wages of bricklayers in the United States are \$21.18, in Spain \$3.80, in Canada \$18 and in Italy \$4.20, yet all are on a gold basis. Hod carriers average \$13.38 in the United States and but \$1.70 in Italy; plumbers \$13.50 in Canada and \$3.25 in Spain, \$19 in the United States and \$7.90 in England, \$13.35 in New South Wales and \$4.25 in Germany—all gold-standard countries. Coopers get \$1.80 in China and \$10 in Ecuador, masons \$2.18 in Japan and \$10.80 in Mexico, butchers \$2.68 in Persia and \$12.30 in Peru; cigarmakers \$1.40 in China and \$12.50 in Venezuela—all silver-standard countries."

A RECTIFICATION DEMANDED.

One day last week our morning contemporary published a misleading and altogether incorrect paragraph about St. Boniface Hospital. A patient was there reported to have died from the results of an operation. This was, even if it were true, a gratuitously unkind reflection on the surgeon who attended him, a reflection which would never have been allowed to find its way into print had the patient died in the General Hospital of Winnipeg. But what makes the remark doubly galling is that there is not even the semblance of fact to support it. The patient had for more than a year been dying by inches of an incurable disease. He was operated on either at the end of 1895 or in the very first days of 1896, consequently more than seven months before his death, so that the operation actually prolonged his life for that period. This blunder is all the more inexcusable in that it would have been easy to ascertain the true state of the case by telephoning to St. Boniface Hospital, whence most valuable items of news are continually being

sent to the office of that paper. We feel sure that, when the editor becomes aware of so injurious a misrepresentation, he will find it to his interest to set the matter in its true light before his readers.

VERTICAL WRITING.

When that irresponsible entity, the State, undertakes to educate the people, it does the work according to cast-iron rules, which are the exact opposite of culture. The type of pedagogue it produces is an aggressive, superficial Philistine, ever ready to condemn the methods of the past and to belaud the fads of the present. And, as all the pedagogues are cast in the same relentless, unaesthetic mould, they all adopt the newest fashions in pedagogics on the 'ipse dixit' of some overestimated educational authority. Thus has it come to pass that vertical writing has become the rage in our public schools. If you don't approve and praise it as a great improvement, you should hide your diminished head, for decidedly you are not in the swim. Well, considering that we enjoy the glorious privilege of exercising an independent judgment we care very little for the opinions of an inexperienced educational mob. We have examined those models of vertical writing which are the only ones now offered for sale, as the proper thing, in this city, and we find them crude, unartistic, positively hideous. If these ugly copy-book headings are the best that can be produced after several years of experiment in the vertical system, then we have no hesitation in saying that the system stands self-condemned. A child who is taught nothing but this deplorably easy method will never excel in beautiful penmanship. He or she will be confirmed in a slovenly style of writing, without definite principles, without any practical knowledge of the 'line of beauty.' On the other hand, the pupil who has been well trained in one of the old established systems, such as the Spencerian, can write vertically whenever he chooses and with more taste than is revealed in the current models of perpendicular scribbling. Vertical writing may be recommended as an alternative exercise, pretty much like practice in engrossing or in what used to be called 'a back hand'; but to impose on all schools and all teachers a system so flabby and indefinite is not only 'rank tyranny,' as our dear friend, Joseph Martin, would say, but unrefined and stupid despotism; it is a distinct step backward instead of a forward move. To be sure, the same might be said of many of the popular school fads, but this one is so obviously a retrograde fad that we feel justified in directing the attention of all independent observers, whose minds are not in the keeping of the State, to the ungainliness of vertical writing as it appears in the carefully prepared model copy-books. What its shapelessness must be in the practice of the average school boy and school girl we leave to the imagination of the intelligent reader.

CATHOLIC TOLERANCE.

(Continued from page 1.)

produced on their credit." Sir John Temple's statement that "three hundred thousand Protestants were murdered in cold blood, or destroyed in some other way or expelled from their homes," is a fair example of the material which enters into the making of anti-Irish history of the rebellion, although Milton went so far as to put the number at six hundred and sixteen thousand! The truth is that there were not at that time more than two hundred thousand Protestants, all told, in Ireland; less than thirty thousand of them were exposed to the insurgents; and Cooke Taylor, "after a very careful examination of all the statements," estimated that "the number of Protestants killed in the rebellion did not exceed five thousand." Put in juxtaposition with this estimate, which was not made from sources favorable to the Catholics, this one item from the long and gruesome catalogue given by Borlase of the services rendered by a single Protestant regiment: "Starved and famished, of the vulgar sort, whose goods were seized on by this regiment, seven thousand!" When all the evidence is sifted the

simple fact remains that the Irish Catholics did in 1641 what all down-trodden people in every land have ever done amid the plaudits of all lovers of liberty—they rose not to persecute for religious opinion, but to "spoil the spoiler" and "from the robber rend his prey." Had they not taken up arms under the terrible goading of their oppressors, they would have proved themselves unworthy to be free. Had they so restrained themselves under the awful stress to which they were subjected as to have carried on the war on their side without the doing of any deeds that were better undone, they would have proved themselves more than human. "That a race," as Sir Charles Gavin Duffy has well said, "whose chiefs had been trapped like wild beasts, or assassinated in the very office of hospitality, among whom the tragedy of the Pacata Hibernia and the kindred tragedy of the plantation were performed, should have been stung into no deadlier a humor, will be forever a marvel to men who have studied human history and human nature."

Indeed, far from being an occasion of reproach, the very rebellion of 1641 furnishes incidents of Irish Catholic liberality, humanity and charity, that challenge the admiration of every serious and fair minded student of the movement. While the Protestant leaders incited to acts of cruelty the Catholic leaders did all in their power, and with great success, to keep within the bounds of fair belligerency the provoked passions of their followers. While the Protestant Parliament of England did its utmost to give the contest the character of a war of extermination, the Parliament of the Catholic Confederation of Kilkenny conducted its affairs with "notable clemency and moderation"; and a synod of Catholic Bishops promulgated a decree of excommunication against all "who should be guilty of murder, violence to persons, or plunder, under pretence of war."

When the order went forth that Irish Catholics should be refused quarter, and Irish soldiers were hanged in batches and their wives and children thrown into the sea, the Catholic leaders forbade retaliation, and all who submitted to the Catholic army were admitted to terms and treated with humanity; while little children were carried writhing on the pikes of the troopers of Coots—who, to use his own phrase, "liked such frolics"; while Munroe literally roasted the hundreds of Catholic fugitives who came within his power, and neither age nor sex was spared by the brutal soldiery; while the men of the whole Protestant army, under the inspiration of leaders who proclaimed that not one Papist should be left in Ireland, were killing priests on sight and committing outrages which have only been paralleled by the unspeakable Turk; the Rev. Dr. Pollen and other Protestant prisoners of war were well cared for in Catholic Cashel; in other parts priests concealed Protestant fugitives beneath their very altars, in order to protect them from retaliatory violence, and the residence of the Protestant Bishop Bedell, crowded with his flock, was guarded from assault by order of the Catholic leaders. And when this bishop died, after being treated, Mr. Goldwin Smith testifies, "with respect and humanity," the Irish army buried him with military honors and joined in prayer over his grave.

This gratifying incident has been aptly described "as a rainbow amidst the storm"; but it was followed by no calm. Cromwell crossed the channel and the furies were let loose. He passed, but the work of oppression went on. And yet, despite all, when, under James II., the Catholics of Ireland attained a brief moment of power, they taught their oppressors another lesson in tolerance and "set an example of forbearance almost unique in history." Instead of imposing disabilities on Protestants, the Parliament which met in Dublin in 1689 ("The Patriot Parliament of 1689," by Thomas Davis) established absolute religious equality. Instead of collecting tithes from Protestants for the support of Catholic worship, it declared that the tithes paid by Protestants should go to the Protestant clergy and the tithes of the Catholics to the Catholic priests, thus voluntarily conceding a principle that had to be wrung from the British Parliament almost two centuries later. Protestants were not barred from the franchise; neither was Parliament nor the professions closed to them. They were not impeded in the education of their children, nor was provision made for their being tempted by bribes to conform to another faith.

Irish Catholics in power, as history bears witness, never thought of inflicting such wrongs, though they had been subject to them in large measure and were destined to endure them to the full. For when victory perched on the Protestant banner such a campaign of persecution was begun, in violation of solemn treaty, as made what had gone before seem "comparatively trifling," and for genera-

tions the Catholics of Ireland were subjected to so perfect a system of oppression that the memory of it yet remains as a reproach to human nature—a system which must have been designed to exclude its victims from the pale of humanity, and which was so relentlessly carried out, that the masses of Catholic people were driven into "a state the most deplorable which history records as having existed in any country."

It is not so long since the Irish felt the sting of the scorpion. A century has not elapsed since Lord Cornwallis wrote: "The conversation of the principal persons of the country all tends to encourage this system of blood; and the conversation at my table, where, you will suppose, I do all I can to prevent it, always turns on hanging, shooting, burning, etc. And if a priest is put to death the greatest joy is expressed by the whole company." Goldwin Smith tells us that "in the use of torture the Orangemen seem to have reached a pitch of fiendish cruelty which was scarcely attained by the Jacobins." Protestant ascendancy and the penal laws produced a reign of terror in Ireland, which in continuity far exceeded and in detail often outrivalled those of French fury depicted by Carlyle.

Notwithstanding this—notwithstanding the fact that the horrid system of oppression was only gradually and grudgingly relaxed under the pressure of compelling circumstances—the history of Ireland from Mary to Victoria, is filled with evidences that the religion of its Catholic people never "turned into hatred." "It is," writes Mr. Goldwin Smith, in his "Irish History and Irish Character," "an honor to the Catholic priesthood that they should have kept the hearts of the people, as they appear on the whole to have kept them, warm, affectionate and open to kindly influences." And Mr. Gladstone has remarked that "the candid observer cannot fail to be struck with this fact, that in the choice of leaders both in the last century and since 1829, when they had the power of choosing Roman Catholic leaders and sending them down to Parliament, the Irish people have been perfectly impartial as between Roman Catholics and Protestants."

Irish Catholic liberality is no mushroom growth. It is firmly rooted in the character of the people and draws copious nourishment from their faith. It has weathered the storms of the past; it will flourish in the sunshine of the apostolic men to renew the faith of Europe. It may now be the mission of her sons to teach the world that strong faith and broad tolerance are akin and not incompatible, and that all other names for hate are the very antithesis of the religion of Him who declared love to be the epitome of His teaching.

THE UNIVERSITY.

Mr. Justice Dubuc Re-elected Vice Chancellor.

The regular meeting of the Council of the University of Manitoba was held Thursday afternoon at 3 o'clock in the university rooms, McIntyre block. There were present Mr. Justice Dubuc, vice-chancellor; Mr. I. Pitblado, registrar; Dr. Sparling, Mr. J. B. Somerset, Prof. Cochrane, Principal W. A. McIntyre, Dr. King, Dr. Duval, Father Cherrier, Mr. J. C. Saul, Father Drummond, S. J., Dr. Popham, Rev. Mr. Pitblado, Dr. Gray, Dr. Hutton, Dr. Laird, Dr. O'Donnell, Dr. Lundy, Dr. Jones and Dr. McDonnell. Mr. Justice Dubuc was re-elected vice-chancellor. In the matter of the election of representatives of the council to the board of studies Dr. Laird wished the matter left over until next meeting and moved to that effect. This was seconded by Father Cherrier and carried.

The auditors elected for the ensuing year were Mr. Prendergast and J. C. Saul; finance committee, W. A. McIntyre, Dr. Bryce, Dr. Laird, J. A. M. Aikins, Canon Matheson, Dr. Montgomery, I. Pitblado; land committee, Messrs. Aikins, Dawson, Archibald, Russell, Ashdown, Pitblado and Dr. Chown. From St. Boniface college the following gentlemen were appointed as representatives to the university council: Rev. Fathers Cherrier, Cloutier, Drummond, Hon. Jos. Dubuc, Hon. J. E. P. Prendergast, Dr. Barrett and Mr. F. W. Russell; and as members of the board of studies, Rev. Fathers Cherrier and Drummond.

Saving money is like rolling a snowball downhill, the longer it rolls the faster it grows.

He who is in a hurry to be rich generally has to wait till his hurry is over, sometimes longer.

Ripans Tabules.

THE NEW DELEGATE.

Father Martinelli Will Succeed Cardinal Satolli.

Washington, Aug. 18.—The reported appointment of Rev. Father Martinelli as successor to Cardinal Sarolli, Apostolic delegate to the United States, has been confirmed by Dr. Rooker, secretary of the legation, who has just returned from his vacation. He says there will be no official notification of the change until the new delegate arrives, and gives the following as the order of procedure: "Father Martinelli, on completing his arrangements, with his order, will sail for this country bearing credentials from Cardinal Ledochowski, Prefect of the Propaganda Fide, to Cardinal Satolli. The Cardinal will then install the new delegate in office, and explain all details of completed business affairs. According to our latest advices, Father Martinelli on August 23 was consecrated archbishop of a titular see, always a preliminary in sending a diplomat of high rank. He will sail from Genoa about the first week of September. Cardinal Satolli expects to leave America in the middle of October."

In regard to his own position and that of Mr. Sbarretti, auditor of the Legation, Dr. Rooker says:

"The term of appointment is for four years. Monsignor Sbarretti's term will not expire before February of next year. It is likely he will remain until that time, but it is possible Father Martinelli may bring an auditor with him. The office of secretary has no stated period of service, but is determined by the Propaganda authorities as they see fit."

Most Rev. Sebastian Martinelli, ninety-ninth of the long line of illustrious superiors general of the Augustinian Order (reaching back to the date of the union of the O. S. A. in 1254) was born Aug 20, 1848, in the parish of Sant' Anna, Lucca, Tuscany. His eldest brother the late Cardinal Tomaso Maria Martinelli, and the third son of the family, Father Aurelius Martinelli, now director-general of the Pious Union, also became Augustinian friars.

Sebastian went to Rome when he was 15 years of age and has dwelt for thirty-one years in the Eternal City. Most of his time has been spent in teaching. He was resident regent of studies at the Irish Augustinian Hospice of Santa Maria in Posterula and when the Government seized that house for public improvements at San Carlo on the Corso. For many years he was promoter of the causes of the Augustinian saints and blessed ones—an office of trust and great honor, inasmuch as the promoter is champion, advocate, sponsor of the candidates for canonization before the Sacred Congregation of Rites.

At the General Chapter of the Augustinian Order, convened nearly seven years ago at the Convent Church of St. Monica, Rome, in the very shadow of the Vatican Basilica, Sebastian Martinelli was elected Prior-General of the Hermits of the Order of St. Augustine, vice Most Rev. Pacifico Neno, deceased February, 1889. On that autumn day, the 28th September, 1889, Father Sebastian was in his cell at San Carlo, knowing nothing about the election. The committee from the Chapter House, coming thither in the name of the Cardinal president, found the humble friar at his desk (he was a hard student), and despite his tears and protests insisted on bearing him off to where the brethren were awaiting their newly-chosen chief. Their choice has been well approved by the distinction with which the young Father-General has filled his high and responsible position. He is a member of the Holy Office, that select and supreme tribunal at Rome which claims the Sovereign Pontiff as prefect and which is called to render decisions on the weightiest causes and questions of Christendom. He resides at St. Monica's, Rome.

He is even younger looking than his years. He sailed from Italy on June 21, 1894, and arrived in New York on the feast of St. Peter and Paul. He is the only Augustinian general save one, Most Rev. Paul Micallef, who visited South America in 1859, that ever crossed to this side of the Atlantic. The Father-General made a visitation of the houses of his order and presided at the chapter convened at Villanova College on July 25, 1884. Dr. Martinelli is in the very prime of his manhood and usefulness and possesses a charming personality—a graceful mingling of dignity and ascetic simplicity. He speaks English with ease and fluency, and his many and brilliant gifts acquire a fresh emphasis and adornment from the unaffected modesty of his bearing. To the quick, vivacious ardor of his countrymen he unites the keen insight and delicate sympathy of the high-bred churchman, and judging of the beauty of his Italian

tongue by the excellence of its English adaptability we feel sure that it fully justifies the truth of the ancient proverb that there is no language in all Italy so sweet, so musical as that of the "Lingua Toscana In bocca Romana."

The Meanings of Words.

It is true beyond all dispute that words with which we have become familiar by constant use lose for us their first and best meaning. The mistakes and misunderstandings of a generation are sufficient to shade off into very many different meanings the same sentence, the same phrase, the same noun. The stupendous effects of these changes may not be numbered.

"Great systems have grown out of theories, and theories, in their turn, have grown out of names; and both systems and theories have been wrong because the names were misnomers."

There is a lesson here for each of us, which it would be worse than foolishness to neglect, and it teaches that the choice of a word is worth nothing without a full knowledge of its true meaning—its first meaning, unprejudiced, uncontrolled, untheorized, as one might say. Close study and careful weighing of exact meanings would produce astonishing changes in the average understanding and acceptance of many most familiar terms. "16 to 1," "Silverism" and "Bimetallism" are not the only words that befog and mislead. "Education" with its full, pure strongest sense, is as great a stranger in society as either of these newer and more (apparently) mysterious shibboleths. It has so shifted and swerved from its original use that it now stands for thrusting into the mind (or even into the memory only) a quantity of information. In the beginning "education" meant the drawing out, the developing, the strengthening of every thing that was in a human being. It meant to make the very best that could be made of the being as created—morally, mentally and physically. It meant the cultivation of the whole, affections as well as thinking powers, invention as well as understanding, the ability to impart as well as the power to retain, the judgment to refuse as well as the readiness to receive. "A well educated man" in the first meaning of the term might be a perfectly rounded and developed man who had never seen the inside of a "temple of learning." Now "a well educated person" has come to mean, primarily, a well stuffed man, or rather a well filled "dump," into which have been shunted carloads of sweepings, hoardings and fantastic vaporings of the ages. Could there be a greater alteration of meaning? Can there be cited more convincing proof that we habitually misuse and unforgivably abuse the words with which we are most familiar?

The most of the danger is over when we realize its magnitude and are on guard. "A little learning" is so dangerous a thing that every effort must be made to increase the volume and add to the power of that little. Begin at the foundation, and lay it, brick by brick, thought by thought, sure and steadfast and enduring, with words that mean exactly what is to be said. Politics, domestic economy, philosophy theology, science of all kinds, art in all departments, even the "athletic craze" would have higher, deeper, wider meanings for all if the close and patient study of words were conscientiously carried out.

—Catholic Standard and Times.

Eugene Kelly's Charitable Bequests.

The late Eugene Kelly left a munificent sum to Archbishop Corrigan and Mrs. Kelly to be distributed to institutions of charity in New York. The sum of \$54,750 has been distributed as follows: St. Patrick's Male and Female Orphan Asylums, \$22,500; St. Vincent's Hospital, \$2,500; Foundling Hospital, \$3,000; Seton Hospital \$2,500; St. John's Day Nursery \$250; Colored Mission, Rev. John E. Burke, \$5,000; Christopher Columbus' Hospital, \$500; French Day Nursery, \$5,000; Sailors' Home, \$1,000, and Mission of the Immaculate Virgin for the Protection of Children, \$2,500.

A Boy's Knowledge.

At ten years of age a boy thinks his father knows a great deal; at fifteen he knows as much as his father; at twenty he knows twice as much; at thirty he is willing to take his advice; at forty he begins to think his father knows something, after all; at fifty he begins to seek his advice, and at sixty—after his father is dead—he thinks he was the smartest man that ever lived.

Ripans Tabules: pleasant laxative. Ripans Tabules: one gives relief.

St. Ann's Academy. (KAMLOOPS, B. C.)

Re-opened on the 28th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy. For terms apply to the SISTER SUPERIOR.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS:

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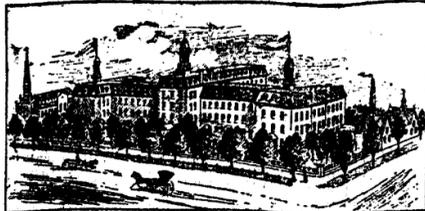
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The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association. Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Gullet; Pres., L. O. Genest; first Vice, R. Drabant; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshall, E. Laporte; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; first Vice, M. Buck; second Vice, J. Picard; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., J. A. McInnis; Marshall, F. Wellnitz; Guard, L. Huot; Trustees, J. Markowski, J. A. McInnis, H. A. Russell; Treas., G. J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 183 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in unity Hall, McIntyre Block. Chaplain, Rev. Father Gullet, O. M. I.; Chief Ran., L. O. Genest; Vice Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Convention, J. D. McDonald; Alternate, T. Jobin.



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MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, W. Bound, Read down, STATIONS, Miles from Morris, Freight No., 254, Mon. and Friday, Freight No., 254, Tues. and Saturday, Freight No., 254, Wed. and Sunday, Freight No., 254, Thurs. and Friday, Freight No., 254, Saturday and Sunday, Miles from Morris, Freight No., 254, Mon. and Friday, Freight No., 254, Tues. and Saturday, Freight No., 254, Wed. and Sunday, Freight No., 254, Thurs. and Friday, Freight No., 254, Saturday and Sunday.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read d'n, East Bound, Read Up, Mixed No. 308 Every Day, Mixed No. 301 Every Day Except Sunday, STATIONS, Miles from Portage La Prairie, 5.45 p.m., 5.58 p.m., 6.19 p.m., 6.42 p.m., 7.06 p.m., 7.13 p.m., 7.25 p.m., 7.47 p.m., 8.00 p.m., 8.30 p.m., 12.15 p.m., 11.57 a.m., 11.39 a.m., 11.22 a.m., 10.57 a.m., 10.31 a.m., 10.23 a.m., 10.09 a.m., 9.46 p.m., 8.30 a.m., 9.10 a.m.

Stations marked *—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibuled 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, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

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CALENDAR FOR NEXT WEEK.

SEPTEMBER.

- 13 Sixteenth Sunday after Pentecost. Feast of the Holy Name of Mary. Solemnity of the Nativity of Our Lady.
- 14 Monday—Exaltation of the Holy Cross.
- 15 Tuesday—Octave of the Nativity. Commemoration of St. Nicomedes, Martyr.
- 16 Wednesday—Saints Cornelius and Cyprian, Martyrs. Fast of the Ember days.
- 17 Thursday—The Stigmata of St. Francis.
- 18 Friday—St. Joseph of Cupertino, Confessor. Fast of the Ember days.
- 19 Saturday—St. Januarius and his companions, Martyrs. Fast of the Ember days.

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.
 - The Ember Days.
 - The Vigils above mentioned.

CITY AND ELSEWHERE.

Miss I. M. Mulligan, of Pembroke, Ont., is at present visiting Mrs. John Egan, of 225 Smith street.

Miss O'Brien and Miss Tennant, of Neche, N. D., have arrived in the city to resume their studies at St. Mary's academy.

The Rev. Father Fox left St. Mary's on Monday and is now on his way to Lowell, Mass. Our best wishes accompany him.

The Catholic Truth Society will meet on Monday evening, 14th inst., at 8 p. m. in the Brothers' school room near St. Mary's Church.

Labor Day is over. The pleasure it gave our pic-nickers seems to have vanished already, but the labor has surely not, because it is here to stay.

The organization of the bazaar to be held for the benefit of St. Mary's Church is progressing very favorably, and every step taken so far points to a complete success.

His Grace, our beloved Archbishop, who is expected to reach Montreal next Saturday, is said to be delighted with his interviews with the Pope and several cardinals.

NOTE FOR INTENDING TRAVELLERS.

After September 1st all Northern Pacific passenger trains will arrive at and depart from the C. M. & St. P. passenger station, corner Washington and 4th avenues, south Minneapolis.

The enterprising firm of Kelly Bros., of Winnipeg, has been awarded the contract for building the new court house at Prince Albert, also the contract for the asphalt pavements here.

The new professor who has been engaged to teach at St. Joseph's school of Winnipeg, will not reach the city before next Friday. The school will be reopened on Monday 14th inst.

Rev. Prof. Hart's many friends will be pleased to learn that he is so far recovered as to be able to walk in his garden. Miss Hart is replacing Miss Ham as teacher of Modern Language at Portage la Prairie.

Our business manager, Mr. P. Klinkhammer, is expected home to-day from Ottawa where he attended the C. M. B. A. convention as the representative of Branch No. 163. Mr. F. W. Russell, representative of Branch No. 52, is also expected home to-day.

Mrs. Anne Kidney died at 2 o'clock last Saturday morning at the residence of Mr. H. McHenry, her son-in-law. Mrs. Kidney had reached the ripe old age of 79 and was hale and hearty almost to the last. Her daughters, Mrs. McHenry and the Misses Kidney have the sympathy of a large circle of friends and the funeral took place on Monday morning at 9.30. The Requiem Mass was sung at St. Mary's church, and the interment took place in St. Boniface cemetery. R. I. P.

Mrs. Kate Boisseau, widow of the late Frdnk Boisseau, whom she had the happiness of welcoming to the bosom of the true Church before his death a couple of years since, peacefully expired, fortified by the rites of Holy Church, last Sunday at Brandon. She leaves Messrs. Alfred and Eddie Boisseau, of the Grand View Hotel, to mourn the loss of a valiant Catholic mother. R. I. P.

Besides the latest time tables, game laws, postal and other information usually found in Stovel's Pocket Directory, September issue contains a complete list of Statute Labor and fire districts for the N. W. T., with the names of overseers and their addresses, also time tables for the new route to the Orient instituted by the Great Northern Railway and railway and telegraph rates to the gold district in the Kootenay country.

At a large and representative gathering of St. Mary's parishioners, Sunday afternoon, it was unanimously decided to fix the date for the commencement of the bazaar on the 23rd instead of the 9th of November as stated in last week's Review. Rev. Father Guillet having been chosen chairman, the business of the meeting was concluded to the satisfaction of all present. The following ladies have been selected to preside over each table, choosing their own assistants and devising ways and means to manage their tables separately to a successful financial issue. Refreshment tables, Mrs. Guilmette; fancy table, Mrs. Thos. Kelly; fancy table, Mrs. E. Cass; flower table, Mrs. F. Gauthier; lottery table, Mrs. Healey. The selection of a lady to preside over the 5 o'clock tea table has not yet been made. The public who will be asked to donate to the bazaar will kindly see that the collection carries the approval of the lady for whose tables she collects and the stamp or seal of St. Mary's Church. The parishioners will be called upon to meet on Sunday the 20th inst. again.

Judge Routhier's Lecture.

His Honor Judge Routhier will deliver a lecture in French at St. Boniface College on Friday evening next, at 8 o'clock. Those who wish to hear one of the most eloquent and scholarly French lecturers in Canada should secure seats at Mr. J. F. Prud'homme's store in St. Boniface, where the plan of the hall shows what seats are still eligible.

Capital and Labor—A Timely Sermon by Rev. Father Cherrier.

At the Church of the Immaculate Conception on Sunday evening the reverend pastor preached on the "Social Question." After comparing the frame work of society to that of the human body, he showed the necessity of two elements, viz., "Capital and Labor" in every human society. He went on to show also that brotherly love and Christian union should always exist between the owners of capital and the laboring class. Evil passions, however, he added, have unfortunately succeeded in creating a divorce between these two essential elements of society, with the lamentable result of a bitter hatred and implacable warfare between them. Disastrous were the consequences to past generations, and no less are to be feared the evils which are threatening the present generation. Wherefore the most earnest desire of all true lovers of their fellow men should be to find a peace-maker between capital and labor. The speaker then emphatically stated that in religion alone can the remedy be found to cure the great social malady of our days, because religion alone can appeal with equal force to both classes of society and restore that brotherly union and charity without which there can be neither peace nor harmony.

St. Boniface College.

The St. Boniface College Athletic Association met last week and elected the following officers for the coming term:

- President, Marius Cinq-Mars;
- Secretary, Noel Bernier;
- Football Manager, Raoul Tasse;
- Handball Manager, Gustave Rocan;
- Baseball Manager, Fortunat Lachance;
- Billiards Manager, J. P. H. LeBlanc;
- Other Indoor Games, Manager, Joseph Poitras;
- Skating Rink Manager, Joseph Ayotte;
- Tobaggan slide Manager, Arthur Clement;
- Hockey Manager, Jean Gingras.

For the Sodality of the Immaculate Conception, the moderator of which is Rev. Father Grenier, S. J., the following officers were elected:

- Prefect, Marius Cinq-Mars;
- 1st Assistant, Joseph Lajoie;
- 2nd Assistant, Noel Bernier.
- For the Sodality of the Holy Angels, under Rev. Father Lebel's direction:
 - Prefect, Elzear Beaupre;
 - 1st Assistant, Alfred Bernier;
 - 2nd Assistant, Joseph Arseneault;
 - Secretary and Treasurer, Joseph Prud'homme;
 - 1st sacristan, Zotique Bertrand;
 - 2nd sacristan, Romeo Chenier;
 - Doorkeeper, Herve Baron.

Soiree at St. Boniface.

A most enjoyable soiree was given Thursday night by Mr. J. Ernest Cyr to the members of Court No. 252 of the Catholic Order of Foresters of St. Boniface. Mr. Cyr, who is Chief Ranger of the Court, took occasion on the 42nd anniversary of his birthday to invite members of the Court to a fraternal feast. The soiree was held in the Foresters' hall, which was artistically decorated for the occasion. The sumptuous repast excellent speeches, good music by the members contributed to make the entertainment a complete success. The members of the Court who hold Mr. Cyr in high esteem as their chieftain although having proved their appreciation by electing him Chief Ranger for six consecutive years, did not permit this occasion to pass without giving him a more tangible proof of their sentiments. The Vice-Chief Ranger, Mr. H. Beliveau, read an illuminated address and presented him on behalf of the members, with a gold headed cane and a beautiful parlor lamp. Although taken by surprise Mr. Cyr made an eloquent reply, thanking them for their kindness. The entertainment was brought to a close at a late hour and all dispersed highly pleased.

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[SIGNED] **O. FORTIN,**
RECTOR OF HOLY TRINITY AND ARCHDEACON.

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