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## THE CHURCH AND THE BIBLE.

### AN INTERESTING INTERVIEW. Has She Forbidden Its Use?

Special to The Catholic News, Preston, Eng.  
We referred recently to certain statements appearing in "Pearson's Magazine" in regard to the printing and circulation of the Bible by the British and Foreign Bible Society.

In order that we might clear up some of the points contained in the article a representative of this journal called at the office of the Society which is situated in a palatial building in Queen Victoria Street, London, E.C.

Our representative inquired for the Rev. Dr. Wright, who is connected with the translation department of the Society, and who was interviewed on behalf of "Pearson's Magazine" for the article referred to. Dr. Wright was busy at the moment, but after a little delay he made his appearance, and our representative at once stated the object of his call.

"I called upon you, Dr. Wright," he said "in order to see whether you agreed with the various statements that are contained in this article in regard to the Catholic Church and the Bible, and whether they are published under your authority, or whether they are the work of the interviewer himself?"

"In the first place, I would like to know whether you accept the view that the Bible was not published in the vernacular until the time of Martin Luther?"

"Oh, by no means," replied Dr. Wright. "There were a very large number of translations of the Scripture in various languages before Luther's time, and in fact, I could take you upstairs and show you some of them here. Many of them were produced beautifully, and were real works of art."

"Then," said the interviewer, "you agree that not only did the Church not prohibit the issue of the Scriptures in the vernacular, but that many of the greatest saints of the Church devoted their time to the circulation and issue of the sacred volume?"

"Yes," he said, "that is quite true; but I do not agree that the Catholic Church favours the reading of the Bible by the people."

"Now, now, Dr. Wright," said our interviewer, "did not His Holiness the Pope recently issue an Encyclical Letter recommending the study and the reading of the Scriptures by the people?"

"Oh," said Dr. Wright, "if you read the Encyclical you will see that it by no means recommends the people to read the Scriptures. They are only to be read by the learned."

"But," our interviewer objected, "does not the Encyclical Letter expressly recommend the reading of the Scriptures by the faithful?"

"I have no doubt that it is intended to be read in that light, but it is not the real meaning of it."

"Oh, then you ask me to believe that the Pope issued an Encyclical Letter which was really meant to deceive the public, and not to bear the interpretation which has been put upon it?"

"Yes," replied Dr. Wright. "I would go so far as to say that it was not an honest letter!"

"Just so, Dr. Wright. Well we will leave that part of it in which you attribute unworthy motives

and false intentions to his Holiness although on the face of it the Encyclical distinctly advises the people to read the Scriptures. I will ask you something else."

"Do you agree that there is such a thing as corrupt versions of the Scripture?"

"No no," said Dr. Wright, "I don't believe anything of the kind. I don't believe the Catholic Church at any time has corrupted the Scriptures, or, indeed, that any religious body has done anything of the kind at any time. They have made mistakes, but so far as these mistakes are concerned they really do not matter to man's salvation!"

"Now, let us see, said the interviewer, "what this amounts to. You say mistakes have been made, but these mistakes really do not matter, and are of no consequence?"

"Exactly," said Dr. Wright, "that is my view."

"Well, but," objected our representative, "there exists in St. Paul's Churchyard a Bible Society which announces as the object of its existence the circulation of uncorrupted versions of the word of God, so that it is quite clear that some Protestants do believe that there are such things as corrupt versions of the Scriptures."

"Oh," was Dr. Wright's answer, "that is only the Trinitarian Bible Society; that really does not matter."

"But we Catholics also believe that there are corrupt versions of the Scripture, and we say that just as the Bank of England is quite right to prosecute a man who forges a bank note and also to destroy spurious notes put into circulation, so also was it quite right to punish people who published corrupt versions of the Scripture and to destroy such corrupt versions."

"Oh," said Dr. Wright, "I see, and you do really admit, then, that the Catholic Church did burn the Scriptures?"

"Oh, yes," said the interviewer. "Not only do Catholics agree that the Church did so order, but Catholics say that the Catholic Church would not have been doing what she has been divinely appointed to do if she had neglected to point out to the faithful that such corrupt versions were in existence, and to guard against them, and also to destroy them when such a course was possible."

"Oh, I see, I see," said Dr. Wright; "but my contention is that the mistakes that have been made in translation do not really matter so far as the man's salvation is concerned, if he will use his intelligence and follow the Word of God."

"Yes," said the interviewer; "but when you see men equally honest and equally earnest and equally intelligent taking exactly contrary meanings from the same text, who then is to decide? Surely it is necessary to preserve the truth in its entirety."

"Oh, yes," agreed Dr. Wright, "that is so."

"Well, then, surely the slightest deviation from the truth ought to be carefully guarded against, and surely it cannot be that people taking exactly opposite meanings from the same text are equally right in their interpretation?"

"My reply is," said Dr. Wright, "that the Scriptures without note or comment placed in the hands of the people will guide them aright."

"Just so. Very well, then," was the reply, "we will leave

that point where it is and deal with the charge of preventing people from reading the Scriptures!"

At this juncture the interviewer and the rev. gentleman discovered that they were both Irishmen, hailing from the black North, and after an interchange of opinions on the controversies that occur in Ulster on religious matters the discussion was resumed.

"I can tell, as a Catholic and as a boy brought up in Ireland, that before I was 12 years of age," said the interviewer, "I had read the Bible—Old and New Testament—more than once or twice to my parents and the rest of the family, and I had never heard any objection to reading of the Scriptures from any Catholic priest at any period of my life, either in Ireland or elsewhere."

"Oh now," said Dr. Wright, "you know very well, you know, that your Church does object to the reading of the Scriptures, and I saw a paragraph in a Catholic paper the other week to that effect."

"I am satisfied," said the interviewer, "it is useless to pursue that point, seeing that you refuse to accept my experience on the matter, but I would merely ask you what authority you think should be acted upon to decide when people take different meanings from the same text. For instance, you know very well that Catholics hold the doctrine of the Real Presence, basing their belief upon the words of Christ, in which He says: 'This is My body,' and upon other equally plain texts?"

"You do not mean to tell me," said Dr. Wright, "that you believe that bread and wine are changed into the Body and Blood of Christ?"

"That is Catholic belief," said the interviewer, "and you will find it set forth in the Penny Catechism, which is in the hands of every Catholic child."

"Well," said the rev. gentleman, "you are the first Catholic, except a cleric, I have ever met who really believes that!"

"If that is so," said the interviewer, "it seems to me you have had very little acquaintance amongst the Catholics; for at this what every Catholic believes."

"But now," the Doctor said, "what is your real belief on the matter; because I also believe in the Real Presence, even far more than you do?"

"Catholic belief is that the substance of the bread and wine is changed by the words of consecration into the Body and Blood of Christ."

The rev. gentleman shook his head. "It is extraordinary what the human mind will believe!"

"Exactly," was the answer; "but we Catholics would say it is extraordinary what the human mind will refuse to believe in the face of very clear evidence."

"But," said Dr. Wright, becoming really the interviewer, "what if the bread and wine are not consumed? Suppose it is thrown away, suppose the wafer is trampled underfoot, suppose it is thrown to a dog?"

"How on earth can that affect the matter? Do you believe that Christ Himself when on earth was badly treated, that men spat in His face, and that wicked hands crucified Him? And if in His human form He was subjected to such indignities, how can it possibly affect His Real Presence if, while under

the appearance of Bread and Wine, instead of under the appearance of a man, He is subjected to indignities?"

"You Catholics are wonderful people," said Dr. Wright; "the way you obfuscate yourselves is quite remarkable. And you are now really trying to make people believe that the Church does permit people to read the Scriptures?"

Much more followed in the way of desultory conversation, but without any tangible result, and here we must leave "Pearson's Magazine," the British and Foreign Bible Society, and the Rev. Dr. Wright with this final query: "It is stated in the article that not until the lapse of 400 years did the Scriptures really appear," and naturally our interviewer thought it rather to the point to ask Dr. Wright what was done during these 400 years when there were really no Scriptures and no Bible Society. This, however, was more than Dr. Wright felt inclined to answer, and our representative bade him "Good-bye."

### Gentile Scriptures.

N. Y. Freeman's Journal.

Prof. Max Mueller has requested the Holy Father's acceptance of a copy of his great work, "The Sacred Books of the East." When Mr. Morris Moore made Prof. Mueller's intention known to Cardinal Rampolla he was assured that His Holiness would be very pleased to give the book a place in the Vatican library. The work consists of forty-nine volumes, and is the result of Max Mueller's labors in collecting together the liturgical books used by the followers of Buddha and Confucius. It is a valuable addition to the literature that tells of the wanderings of the human mind in reference to religion and to the origin and end of things. Gentilism is not, as some suppose, a point in the progress of man from no religion to religion in its highest development. It is, on the contrary, a point or step in the retrogression of man from revealed religion to naturalism, from the true worship of God to the worship of the face from the Creator to the creature. The great Jesuit, Thébaud, in his work on Gentilism and Christianity has shown conclusively that the further we ascend in the history of the race and the literature of religion the purer we find man's belief and worship; and that the movement was not from polytheism to monotheism, but from monotheism to polytheism, from the worship of the one true God to the worship of many false gods. Judaism, therefore, was not so much a new revelation as a reaffirmation of the original revelation made to man in the beginning. The more ancient literature of the East, collected by Max Mueller, tends to confirm this truth, so clearly brought out by Father Thebaud. It is for the reason, and in this sense, St. Augustine said: "There is no religion that does not contain some grain of truth."

Error, pure and simple, cannot exist, just as form cannot exist without that which is formed, or shadow without light, or disease without a living organism whose normal state is health. Error, to exist, must have a truth in which to inhere. It cannot stand alone. Error is not in or of truth or of things, but in our misapprehension of

them; it is a false relation between the mind perceiving and the thing perceived. It is analogous to objects seen through distorted glasses. The objects are really seen, but not seen as they really are. So truth seen through a distorted medium is seen, but not seen as it is, or so as to be recognized. In this sense there is a truth at the bottom of every error, and the existence of error proves that there is a truth, a reality, somewhere back of it.

To recognize a false god, as the pagans did, proves that there is a true God, for without the true the false cannot be conceived. To recognize a counterfeit is to admit the existence of a genuine note somewhere. Deny the existence of the genuine note and the counterfeit ceases to be a counterfeit, because it ceases to falsely represent or misrepresent anything that is. It is of its essence to refer to the real, and its existence depends on its reference to the real. This reference or relation ceasing, it ceases to be a counterfeit. As the counterfeit implies the genuine, so the false implies the true, and error the truth. It is thus that the false religions and worship of paganism prove the existence of a true religion and worships. Without this true religion false religions are unthinkable.

The human race began with the true, revealed religion and worship, and it is this true religion, disfigured, distorted, obscured and remembered but in shreds and patches, that is found in the ancient literature of the cradle land of the race, in the Vedas of India and the Zends of Persia. Whatever of truth and morality there is—and there is much—in these books is the echo of the original revelation, faintly heard in the discord of error, but never lost. To attribute these truths and moral principles to the individual genius and wisdom of Gautama, Zoroaster or Confucius is to mistake their origin. These ancient Gentile writings are but palimpsests on which, through the later writing, can be discerned the greatly obscured original revelation of God to man.

In this view the researches of Max Mueller in ancient Gentile literature are interesting and useful. They prove that man began with belief in one true God, and in the course of time wandered from that primitive belief into error and idolatry. Proving this, they confirm the Mosaic record. But to seek those Gentile scriptures as containing a greater light on the origin of things and the duty and destiny of man than the Mosaic and Christian dispensations afford is to forsake the gushing fountain and seek pure water in the arid sand plains of Sahara.

### His Remarkable Hen.

From the Philadelphia Press.

There is an original humorist intown—at least, there is a man whose humor is original. He was in a group of story tellers the other night, and when it came to his turn, he said:

"I've got a remarkable hen out on my farm. She seems to know that I like a real fresh egg for breakfast. One night when I retired I left my hat lying on the floor, where it had dropped. In the morning the hen came to my room and laid an egg in the hat. After that I left the hat on the floor on purpose, and every morning the hen came and deposited an egg. A few mornings ago there was a newspaper in my hat and the hen laid her egg on that. The egg, being warm and moist, received an imprint on the shell of a line from the paper, which read, 'This is the force of habit.'"

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**Northwest Review.**

TUESDAY, JULY 27 1897.

**CURRENT COMMENT.**

**Death of O'Connell Powell.**  
It is with the very greatest sorrow that we this week record the death of the well-known young Catholic and Irishman, Mr O'Connell Powell. The deceased, who came to this country only a few years ago, was as well-known as perhaps any young man in the city, and he had hosts of friends. Elsewhere we give a sketch of his brief but brilliant career. While tendering to his relatives our sympathy in their bereavement we bespeak from all the Catholics who knew him a prayer for the repose of his soul.

**How To Treat Slanderers.**

The Free Press Evening News Bulletin of the 19th inst. contained the following despatch—

Victoria, July 18.—The Roman Catholics of the city have taken determined steps to prevent "Father" Ruthven, who claims to be an ex-priest, from repeating the series of lectures which he delivered two weeks ago. When Ruthven was here before he got a little notoriety through letters being written to the papers. He returned this week and advertised three lectures on Sunday and Monday. On Thursday last he was arrested for publishing indecent literature viz, the books attacking Catholic priests. The case was remanded until Monday, and he is allowed out on bail, which made it possible for him to lecture on Sunday.

Tuesday, however, he was arrested on a charge of criminal libel and also on a charge that his lectures advertised for Sunday, were likely to lead to a breach of the peace. The charge of criminal libel was laid by Father Nicolaye, and in effect was that Ruthven maliciously intended to injure Father Nicolaye and deprive him of his good name and reputation by publishing obscene and defamatory libel contained in a book or pamphlet entitled "Crimes of Romish Priests," and also in a certain hand bill imputing gross public and private immorality.

The other charge was laid by Simon Bantly, and was to the effect that the hand bill circulated calling attention to Ruthven's lectures was calculated to produce a breach of the peace. Ruthven came before Judge Hayison in the court house at half-past two o'clock, to answer to these charges, and near midnight the case was concluded, and Ruthven was committed for trial on the charge of criminal libel and bound over to keep the peace.

On Wednesday last the 21st inst., the Morning Free Press had this additional item in a telegram from Vancouver—

Ruthven, the bogus Roman Catholic priest who nearly precipitated a riot in Victoria, B.C., has been released on

\$3,000 bail from the Victoria jail and a promise that he will not again say in public that Catholic priests teach murder and immorality. He will stand his trial for criminally libeling the Victoria priesthood.

We heartily congratulate the Catholics of Victoria on their method of silencing a defamer. This method is an example that ought to be followed wherever the population is so gullible as to be affected by the slanders of an ex-priest. It is passing strange that people, in other respects reasonable, who would laugh to scorn any one who slandered the entire body of doctors or lawyers, should give credence to one who defames the entire body of Catholic priests; but the fact that they occasionally allow themselves to be thus duped is proved by the following Victoria despatch of July 7th to the "Mail and Empire" of Toronto:

One Ruthven, or Riordan, a strong anti-Catholic, lectured here on Sunday and last night on the Catholic priesthood. After the Sunday meeting, a rowdy element of the audience stoned St. Andrew's Roman Catholic Cathedral, and hooted and insulted Father Nicolaye, the white haired priest.

What this Ruthven is the Casket tells us in its issue of July 15th:

The aforesaid Ruthven, alias Riordan, is a notorious wretch who was expelled from a Jesuit school in Dublin, who then went to Australia and became a Presbyterian minister, but was expelled from the ministry for drunkenness and cruelty to his wife. Coming to America, he was, after a long career of fraud, convicted on the 25th day of April, 1893, at Buffalo, N. Y., of obtaining money under false pretenses, and sentenced to serve a year in the Erie County Penitentiary, which he did. The chief witnesses against him were a Presbyterian minister from Australia and several of the Protestant clergy of Buffalo. He had previously joined the Baptist Church and been expelled thence for fraud. He had acquired some notoriety as an "ex-priest" before his incarceration, and upon his release found, despite all exposures, a profitable market for his calumnies against the Catholic Church. These are of the same class as those dealt in by the indecent Fulton, who, though the author of abominations which working girls in Boston refused to put in type, was recently given the open sesame to most of the New Glasgow Protestant pulpits. The incident related in the above despatch is the natural outcome of those blackguardly attacks, and if the latter are not always followed by such demonstrations, it is not the fault of either the "lecturers" or those who encourage them.

Further particulars are furnished in a special despatch to the Montreal Star, dated Vancouver, July 21st:

Many witnesses were in court who swore that they had been taught nothing but what was proper and moral by priests and others. They also swore that they would not keep the peace if Ruthven publicly insulted their religion. Protestants and Catholics joined in urging that Ruthven be punished to the limit of the law. The Protestants who stoned the Catholic cathedral were quieted by the receipt of a telegram from the police in Buffalo, saying the Ruthven had never been a priest as advertised, and that he had spent two years in the penitentiary.

**Catholicity in England During Sixty Years.**

A subject touched lightly by those American journals, secular or even distinctly Protestant, which are devoting most space to the retrospective and contemporaneous interests of Queen Victoria's Jubilee season, is the religious history of England during her reign. Can this be due to a weak desire to conceal one of the most remarkable features of that history—the recrudescence of the old Catholic faith upon England's soil?

Sixty years ago, eight years after Catholic Emancipation had been won for England as well as for Ireland by Daniel O'Connell, the Church in England was just climbing feebly out of the Catacombs in which she had been hidden for nearly three hundred years. To-day, in the splendid restored Catholic hierarchy, some of the proudest names of the nation shine. The Benedictines,

Carthusians, Franciscans, Dominicans, are strong again in England, not as foreign importations, but men of the people, as in olden times. The Catholic body has much of the noblest lineage, amplest wealth and ripest culture in the land and is well represented in the councils of the nation, and in its best intellectual expression. Nay, it is even said as of old in Pagan Imperial Rome, that the Church has won her conquests within the palaces of the Caesars themselves.

Mr. G. W. Smalley has written a parallel between the reigns of Queen Elizabeth and Queen Victoria. He is not tender of the former's memory, on many points. Indeed, in his zeal for Victoria, he hardly gives Elizabeth her intellectual due. But on one of the alleged achievements of the daughter of the eighth Henry—her victorious championship of Protestantism and destruction of the Papacy in England—Mr. Smalley waxes enthusiastic. He forgets, however, to continue the parallel at this point. It would be awkward to have to state that the representative of the Pope of Rome and the Catholic Archbishop of Westminster are two of the most honored guests at Queen Victoria's jubilee; that the present Lord-Chief Justice of England is a Catholic, and an Irish Home-Ruler, too; that he, like his predecessor, has a brother among the Jesuits; and that the Jesuits, so numerous hanged, drawn and quartered in the reign of the gentle Elizabeth, for daring to exist on English soil, are now entrenched even in Oxford, and employed in British scientific expeditions. So, in place of the natural contrast of the religious condition of England under Victoria, he tells us that the Queen has kept Home Rule from Ireland despite Ireland's unceasing struggle for it, and the willingness of the best English statesmanship to concede it. Only he stigmatizes the former as "plots and rebellions," and the latter as "schemes of disintegration."

The Church has thriven within the past sixty years in England, first, because it is free. Second, because it has been helped in its open expansion as it was in its secret expansion by the multitudes of faithful Irish Catholics flocking every year to London and to other English cities. Third—and this the most marvellous in the world's eyes—it has grown in numbers and still more in influence, because of the accessions to the ranks of the faithful from the Anglican Establishment itself.

It is impossible to write the religious history of Queen Victoria's reign without giving large space to the Oxford Movement (which began but a few years before her accession), with its two-fold action on the religious life of the land. On the one hand it has started that long procession of converts to Rome, led by Newman, Manning, Faber, Wilberforce, Ward—which like the kings of Banquo's lineage in Macbeth's vision, stretches in the outlook, on till the crack of doom. Think of the unspent force of that movement! Conversions to the Faith at the rate of six hundred a month during 1896, according to Cardinal Vaughan's careful and conscientious estimates. Let us remember, too, that four hundred Catholic priests in England were formerly clergymen of the Anglican body.

On the other hand the Oxford Movement has created what is called "the Anglo-Catholic Party" within the Protestant Church of England itself. These people—and they are a strong body—rich, cultivated, charitable, earnest, everything but logical—are intensely ashamed of the Protestant spirit of Anglicanism; disown the so-called "reformers," and endeavor to be externally at least, as Catholic as Cardinal Vaughan himself in all things but submission to the Pope.

It were not strange, if, aghast at this two-fold result of the Oxford Movement, Elizabeth's shade

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did indeed revisit the corridors of Windsor, mourning that her work is being fast undone.

It must be remembered, too, that Catholicity has made great gains from among the Nonconformists during Victoria's reign. It may be urged, however, that if the inconsistencies of Anglicanism have driven many into the Catholic Fold, they have played heavily into the hands of agnosticism as well. We grant it. What, then, of "the lasting foundation of the English Church," which Mr. Smalley credits to Elizabeth? Three hundred years should be little in the life of a religion—if it had the vitality of truth in it. Here is the Church of England at the close of Victoria's reign, as described by an acute American student of religious movement; "Roomy enough for the Ritualist standing near the gates of Rome on one side, and for the rationalist not far from the cloudland of agnosticism on the other."

Verily, the "English Church" of the end of the nineteenth century is already something very different from that which Elizabeth founded in the sixteenth century, and still greater changes await it, according to the testimony of its own members, ere many decades more have gone by. Alas, for all attempts to lay "lasting foundations" on the shifting sands!

Meanwhile it behooves the children of that Everlasting Church which Christ Himself founded on the Rock, and which Caesar cannot destroy, to be worthy of their high mission in England.—The Pilot.

**OBITUARY.**

**Mr. O'Connell Powell.**

Last Tuesday evening William O'Connell Powell breathed his last at the General Hospital in Winnipeg. He was born in Ireland twenty-eight years ago. Giving early proofs of unusual talent he won a scholarship that entitled him to finish his education at the Irish College in Rome. There he studied for some years with a view to becoming a priest, and there also he won high marks of distinction; but, being threatened with consumption, he was obliged to forsake his boyhood's ambition. Going to New York, he took up the study of the law and was admitted to the bar of that state.

But once more his health broke down under the strain of mental exertion, and he moved to Denver, Colorado, where the climate revived him so much that he deemed himself completely cured.

In 1894 he came to Winnipeg and entered upon newspaper work. For a few weeks he was editor of the Northwest Review; but he was chiefly connected with the Nor'Wester shortly after its inception. An editorial in that paper says of him: "He has been enthusiastically devoted to the interests of the paper from his first employment upon it to the day of his death, and even when too weak to raise his head from his pillow he has endeavored to look after the duties of his position."

The Tribune of the same date remarks that "many will regret to hear the news of his death, for the deceased was widely known and his nature was such that an acquaintance with him generally meant friendship. In newspaper circles he was highly respected."

The Free Press says: "Mr Powell was a descriptive writer of more than average ability, and his nervous, excitable temperament, wedded to a susceptible imagination, lent a wealth of color and floridness to his work."

These various estimates point to the many-sidedness of our departed friend.

He was an enthusiastic Irishman devoted to his friends, full of pluck and "go."

He filled several positions on the Nor'Wester staff, making himself invaluable in each until he was advanced to that of news editor, a place he filled "with great satisfaction to those interested in the management" and also the readers of his paper.

Serious haemorrhages, occurring some months ago and accompanied by a cavernous huskiness of voice warned his friends that his days were numbered. One violent attack laid him low in St. Boniface Hospital, where His Grace, who was very fond of Mr. Powell, visited him and administered the last sacraments. The patient, however, returned to life, as it were, from the jaws of death and spoke hopefully of spending next winter in Mexico. As soon as he could use his legs, he returned to the Nor'Wester and, with indomitable will, maintained a brave fight against the fell disease. But the haemorrhages increased in frequency and severity, until on Friday, the 16th inst., the most severe attack he had ever experienced occurred, and he was removed to the General Hospital.

There he was visited by Rev. Fath. Guillet, O.M.I., and made his last confession. The end was sudden. He had been giving instructions to his staff and directing the daily routine of the paper, when a recurrence of haemorrhage carried him off at 7.20 p. m. on the 20th of July.

The remains were consigned to their last resting place on Thursday, the 22nd.

"The funeral procession," says the Free Press, "left the residence of Mr. E.J. Tennant, 628 Balmoral street, shortly after 8 o'clock, and proceeded to St. Mary's Church, where Mass was celebrated by the Rev. Father Guillet. The pallbearers were W. McCormick, D. Scott, R. J. Burd, W. F. Payne, F. H. Turnock, J. E. Du Bedat, all representatives of the city press. Handsome wreaths sent by each of the city daily papers and by Miss N. Howard ornamented the handsome casket. During the funeral service at the church Miss Madge Barrett sang with touching effect "Not lost but gone before," perhaps the most appropriate selection possible for the occasion. The cortege then proceeded to Fort Rouge cemetery where Rev. Father Blais performed the burial service. A number of carriages filled with friends of the deceased attended the procession to the church."

R. I. P.

**The Catholic Revival.**

W.T. Stead in the June Review of Reviews, speaking of improvement in the Church of England during the reign of Queen Victoria, attributes it to Catholic influence. He says:

"This brings us by a natural transition to consider the change that has come over religion in the reign of the queen. When she ascended the throne the state of the Established Church was, in many districts a scandal and a disgrace. One of my earliest memories is that of hearing a discussion as to whether a neighboring rector, familiarly known as 'Drunk Jack —', was or was not too tipsy to properly perform the burial service. In many dioceses the Anglican Church was as the valley of dry bones in the Prophet's vision. But in the early years of the reign there came a wind from Oxford, and it breathed upon the dry bones, and so they came together and stood up an exceeding great multitude. The Catholic revival that is associated with the name of Newman did at least this for England. It made Anglicans believe in the church as something other than an ecclesiastical branch of the civil service.

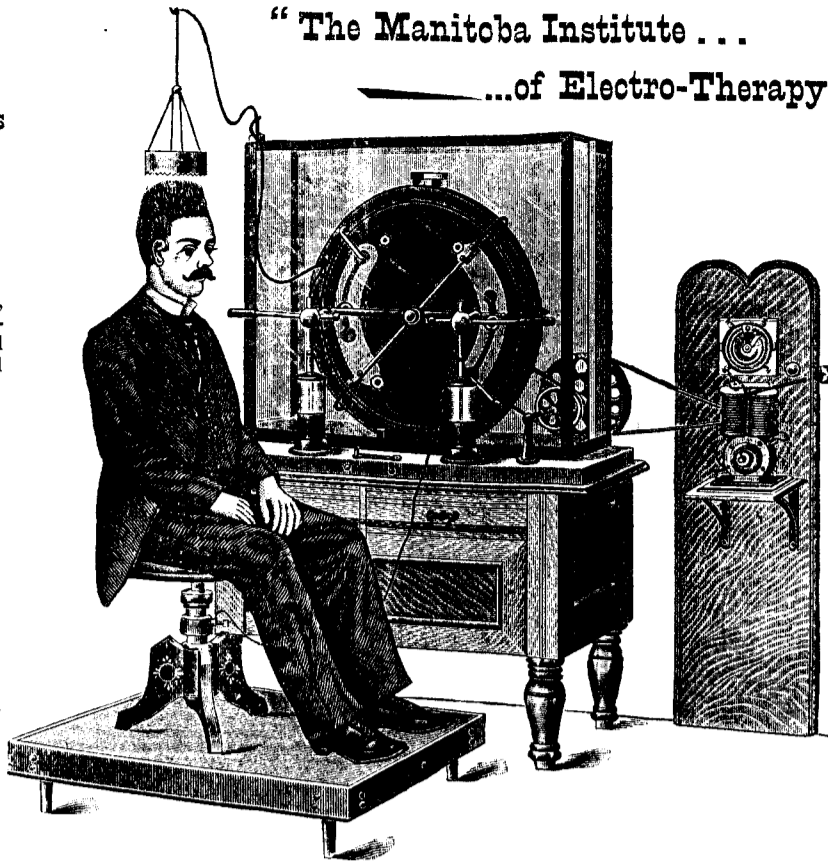
Cardinal Manning used to declare to the day of his death that it is absolutely impossible to get the spiritual idea of the Church of God into the head of an English churchman, so hopelessly erastianized is the Anglican mind. If he felt that in 1890, it is easy to imagine how much more bitterly the conviction

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of Menstruation, Dis-  
eases of the Brain and  
Spinal Cord, Engor-  
gement and Displace-  
ment of Uterus, Fac-  
cial Blemishes, Super-  
fluous Hair, Vomiting  
in Pregnancy, Sciat-  
ica, Birth mark, —  
(Naevi), Skin Disease,  
Paralysis, Neuralgia,  
Locomotor Ataxia, Tic-  
-douloureux, Loss of  
Memory and Loss of  
Sensation and Motion,  
Asthma, Migraine, Heart-  
failure, Epilepsy, Chro-  
nic Constipation, Angina  
Pectoris, Incontinence  
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pepsia, Impotence,  
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must have been borne in upon the earnest disciples of the Catholic revival. A genuine spirit of religious enthusiasm lit anew the flame of piety in many a parish, and the good works that followed were too excellent to lose their savor because the good vicar held fantastical notions about apostolical succession, and believed wondrous things as to the spiritual significance of the bibs and tuckers and other small clothes of the English incumbent."

Ordination of Rev. J. Trudel,

On Sunday last the Rev. Joseph Alphonse Trudel, who a short time ago received deacon's orders, was raised to the full dignity of the Priesthood by His Grace the Archbishop of St. Boniface, and the day will forever remain a memorable one in the annals of the Immaculate Conception Parish of this City from the fact that in honor of Father Trudel having been four years a member of the congregation and the son of old and much respected parishioners the solemn ceremony took place in the Parish Church. The service commenced a little before 11 a. m., at which hour the sacred edifice was well filled with worshippers, many of the young ecclesiastics' former school-fellows and acquaintances being present besides relatives and friends from outlying parishes. The mass was a low one but suitable music was sung by the choir and a fine sermon on the dignity of the priesthood was preached by His Grace the Archbishop in French.

The young priest is a son of Mr. and Mrs. Alfred Trudel, of this city. He was born at St. Scholastique P.Q., and came to Winnipeg with his parents when he was quite a young boy in the year 1881. He first attended St. Mary's Parish school where under the Brothers he went through the commercial course, afterwards making his classical studies at St. Boniface College. After graduating with the honors of his class at Manitoba University, he went to the Grand Seminary Montreal, where he studied theology under the Sulpician Fathers.

In the evening the newly ordained priest sang Vespers and gave benediction at the same Church. There was again a very large audience. Rev. Father Drummond preached in English from 1 Cor. iv. 1, showing that the priesthood of the Catholic Church was the only true priesthood. The Jewish priesthood was merely a type; pagan priesthood and all other priesthood not derived from the Catholic Church were counterfeit. He then spoke of the double function of the priesthood, giving absolution and consecrating the Body of Christ, showed how long and carefully a priestly vocation is tested and how the priest himself is surrounded by spiritual helps, concluding with congratulations to the young priest and a request that the congregation should pray for his perseverance.

Ireland Kept Disunited by Two Men.

Irish World.  
At last the responsibility for the scandalous disunion in Ireland is definitely, openly and publicly fixed. In a speech the other day at a great meeting in Belfast, Michael Davitt declared that the National forces are "kept disunited by two men, and two only," and he proceeded

to give their names. "One" said he, "is Mr. Timothy Healy and the other is Mr. John Redmond".

This, in our opinion, is a distinct and important advance in the right direction. The blame is placed exactly where it belongs, and Irishmen know precisely who the enemy in their own ranks are. There are only two—two pestilent dissensionists against all Ireland longing and praying for peace and unity. Are we quite correct though in saying "all Ireland?" We wish we could be certain of this, but what if North Louth and Waterford City will have to be excepted? That would be deplorable indeed. A solemn duty now devolves upon those two constituencies. It is for the electors of those districts to say, and say quickly, what they think of the conduct of their elected representatives. Are they for union and the revival of bright hope for the Irish cause, or for dissension and disaster to that cause? In short, are they for or against Ireland? This is really what it means. Messrs. Healy and Redmond pursuing their present course are deadly enemies of Ireland. If Waterford and Louth do not promptly call them to order then patriotic Irishmen must regard both places as no better than the Orange quarters of Belfast.

But if the people of those two places will not do their duty, of course Ireland can do something. Ireland, we hope, is not to be beaten by two men and by two constituencies. Without the two, if it must unhappily be so, union can be brought about. Mr. Healy may be a very great man, but, as Davitt said, were he a Daniel O'Connell, which he is not, and were Mr. Redmond a Charles Stewart Parnell, which he is not they ought not to be allowed to, thwart the Irish nation. We hope they will not. That would be reducing the factionist doctrine of minority rule to a point much more ridiculous even than it is exemplified in the Dublin Castle system. Ireland, of course, has the power to suppress these two factionists. It ought to get to work and do it without further delay.

CARIBALDI GOINC.

Preston Catholic News.  
Menotti Garibaldi, son of the infamous "Red Shirt," has cleared out of Italy, and is going to make his home in America—a confession that the "labours" of his father and the fellow-intriguers of that hoary old sinner have resulted in making "United Italy" a place not worth living in.

A Thoughtful Editor.

From the Chicago Times-Herald.  
The Collierville (Tenn.) Star says that when an old subscriber died the other day, leaving fourteen years' subscription unpaid, the editor appeared at the grave as the lid was being screwed down for the last time and "put into the coffin a linen duster, a thermometer, a palm leaf fan and a recipe for making ice."

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

MAIN LINE.

North Bound Read up	STATIONS	South Bound Read down
8:30a 2:55p	Winnipeg	1:00p 6:45p
8:15a 2:40p	Portage Jct.	1:15p 7:00p
7:50a 2:25p	St. Norbert	1:25p 7:20p
7:30a 2:10p	Cartier	1:35p 7:35p
6:50a 1:55p	St. Agathe	1:50p 8:05p
6:35a 1:40p	Union Forks	2:00p 8:17p
6:25a 1:35p	Silver Plains	2:10p 8:34p
5:53a 1:20p	Morris	2:20p 8:50p
5:28a 1:06p	St. Jean	2:40p 9:25p
4:52a 12:46p	Letellier	3:00p 9:55p
3:30a 12:20p	Emerson	3:25p 11:00p
2:30a 12:10p	Pembina	3:40p 11:45p
8:35p 8:45a	Grand Forks	3:40p 11:55p
11:40a 5:05a	Winnipeg Jct.	10:45p 5:00p
8:30p 4:50a	Duluth	8:00a
8:00p 4:40a	Minneapolis	6:40a
8:00p 4:40a	St. Paul	7:15a
10:30a 8:55a	Chicago	9:35p

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	W. Bound Read down
8:30a 2:55p	Winnipeg	1:00p 6:45p
8:30p 1:05p	Morris	1:00p 7:00p
7:35p 12:43p	Low Farm	2:58p 7:50a
6:34p 12:18p	Myrtle	3:25p 8:45a
6:04p 12:08p	Roland	3:45p 9:10a
5:37p 11:51a	Rosebank	3:58p 9:47a
4:52p 11:37a	Abundant	4:10p 10:17a
4:02p 11:17a	Deerwood	4:25p 10:52a
3:28p 11:04a	Altamont	4:40p 11:45a
2:45p 10:47a	Somerses	4:58p 12:28p
2:08p 10:32a	Swan Lake	5:12p 1:03p
1:35p 10:15a	Indian Springs	5:29p 1:39p
1:00p 10:07a	Mariapolis	5:57p 2:07p
12:32p 9:52a	Greenway	6:20p 2:45p
11:56a 9:38a	Baldur	6:50p 3:22p
11:02a 9:17a	Belmont	6:45p 4:15p
10:20a 8:59a	Hilton	7:00p 5:02p
9:45a 8:48a	Elliot	7:11p 5:32p
9:25a 8:38a	Wawanesa	7:25p 6:19p
8:54a 8:28a	Elliot	7:35p 6:58p
8:29a 8:14a	Rounthwaite	7:45p 7:58p
7:54a 7:57a	Martinville	8:02p 7:48p
7:00a 7:40a	Brandon	8:20p 8:30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 803 Every Day Except Sunday.		Mixed No. 301 Every Day Except Sunday.
4:45 p.m.	Winnipeg	12:25 p.m.
4:58 p.m.	Portage Junction	12:17 p.m.
5:14 p.m.	St. Charles	11:50 a.m.
5:19 p.m.	Headingley	11:42 a.m.
5:42 p.m.	White Plains	11:17 a.m.
6:05 p.m.	Gravel Pit Spr.	10:51 a.m.
6:13 p.m.	La Salle Tank	10:43 a.m.
6:25 p.m.	St. Maurice	10:29 a.m.
6:47 p.m.	Oakville	10:08 p.m.
7:00 p.m.	Curtis	9:50 a.m.
7:30 p.m.	Portage La Prairie Flag Station	9:30 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, or CHAS. S. FEE, H. SWINFORD, G.P.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 488 Main Street, Winnipeg.

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW St. Boniface Manitoba.

CITY AND ELSEWHERE.

Visitors to the Fair last week were very much attached to the Winnipeg soil.

Rev. Father Vachon, O.M.I., came from Prince Albert last Tuesday. From the same place came Rev. Father Michel, O.M.I., last Friday.

The Jesuit Fathers of St. Boniface College concluded their annual retreat yesterday morning. The points of meditation were given the Rev. E. Tourangeau, S.J.

All the secular priests of the diocese are making their annual retreat under the direction of Rev. Father Michel, O.M.I. at St. Boniface College. His Grace gives a conference each day.

Rev. Father Husson, O. M. I., from the far North Vicariate of Athabaska-Mackenzie, arrived at the end of last week. He reports the indefatigable Bishop Grouard as visiting the most northerly missions of his arctic diocese.

A lay brother of the Roman Catholic mission at Lac la Biche had his arm badly fractured by an accident at the mission saw mill. He was taken into Edmonton by Father Grandin, and it was found necessary to amputate the arm at the elbow.

Four of the Professors at St. Boniface College lately visited the Sultana mine on the Lake of the Woods and were most kindly received by the proprietor, Mr. Caldwell, a thorough gentleman, who devoted two hours of his valuable time to explaining all the processes and the machinery.

Rev. Father Corbeil has returned from the East with a large party of French Canadians who have come to visit the land offered for sale at special conditions by the archiepiscopal corporation. Rev. Father Rochon, brother-in-law of Mr. Pambrun, manager of the Hochalaga Bank, arrived with Father Corbeil.

We regret very much to hear of the death of one of the only two colored priests in the United States. Rev. Father Tolton, the colored pastor of St. Monica's Church, Thirty-sixth and Dearborn streets, Chicago, was overcome by the heat on the 9th of July. Death from heat is surprising in the case of a colored man. Father Tolton had won the respect and esteem of all creeds by his zeal and devotion. He was 46 years old.

Nothing more miserable in the way of weather could be imagined for the month of July than that with which Winnipeg was favored during most of last week. Although brain was wanted in certain sections of the Province it certainly was not wanted here where its only effect was to utterly upset all the magnificent plans of the Exhibition directors and completely spoil the prospects of a successful week. From this point of view nothing could have been more unfortunate, for, had the weather been fine, there can be no doubt the Exhibition would have far surpassed anything of the kind ever before held here. Beside the exhibitions proper which was on a larger scale than last year, there being about three hundred more exhibitors and fifteen hundred more exhibits, the directors had arranged a most interesting set of special attractions and these were badly demoralized by the almost continuous rains. Few of the track events could be carried out and the platform items were given under very unfavorable conditions. The show is how-

ever being continued this week and it is sincerely to be hoped that it will be well patronized as it deserves to be.

Last Saturday afternoon the voting papers for the election of graduates to the Council of the University of Manitoba were opened in the presence of the Registrar and counted by the scrutineers, Rev. Father Drummond and Professor Cochrane. The names of the graduates elected are as follows, in the order of the number of votes obtained: I. Pitblado, E. W. Montgomery, W. A. McIntyre, H. H. Chown, Daniel McIntyre, J. C. Saul, E. S. Popham.

Many Catholics in this City belong to the Ancient Order of United Workmen and it is therefore in order for the Review to note that the Ontario jurisdiction has found it necessary to entirely sever their connection with the United States. In this the order is following in the footsteps of the C. M. B. A., and it is safe to say that as it grows older in Canada its experience will force it to adopt other features of the constitution and methods under which the C. M. B. A. is governed.

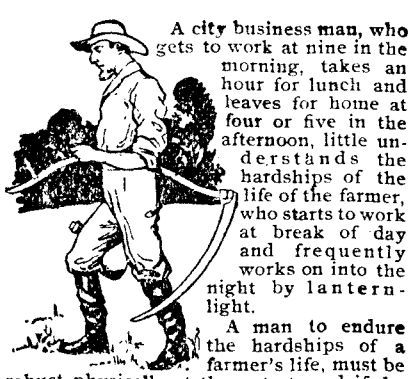
THE CANADIAN, the official organ of the C. M. B. A., to hand last week, contains its usual budget of interesting news and information. Amongst other things we note that several new branches have been organized in the East during the past month and a large addition made to the membership of the old branches. We see, too, that the Dominion Government Inspector has recently examined the books and records of the Grand Council officers and has highly complimented them on their methods and the standing of the association.

Amongst the exhibits in the main building is that made by St. Mary's School, and it attracts universal attention. Such a collection of work speaks volumes for the success of the training given at this establishment, and those visitors to the exhibition who saw it will never again allow anyone to speak disparagingly of the education imparted at the Catholic Schools of Manitoba. It was a good idea to prepare this exhibit, and it is to be hoped that it will be repeated at each forthcoming annual Exhibition, as the work done, at our schools cannot be brought too prominently before the public.

Rev. Father Devine, S. J., of Montreal, was here for a few days last week, working up his new invention, the "Devine's Train Signal," for signalling automatically any breakage of connection between the cars of a freight train. He was allowed by Superintendent Spencer to apply it to a freight train of 27 cars for 280 miles west of Port Arthur, and it worked like a charm. The freight employees are delighted with it, as it enables them to communicate from any car with either the locomotive or the caboose. Father Devine, who is also a literary critic, says the Northwest Review is eagerly and admiringly read in Montreal.

At the last meeting of the C.M.B.A. an application for membership was read. This is an unusual occurrence at the Branch meetings, but why it is so it is difficult to say, as the organization is one which should comprise every eligible Catholic in the city. The official organ just to hand shows that the steady growth of the association throughout Canada was continued last month, and one of the Western branches, viz., that at Calgary, is credited with six new numbers. Branch 163 of Winnipeg also added one name to its roll, and all things considered it is a mystery why St. Mary's branch, with so much good material in sight does not succeed in bringing in new numbers.

As we announced last week, His Grace of St. Boniface, went on the 16th inst., to visit the heathen Sautaux assembled for the treaty at a point on the Lake of the Woods some eighty miles distant from Rat Portage. The Archbishop was accompanied by his Vicar General, Very Rev. Father Allard, O.M.I., whom the Indians recognize as a master in the use of their language. They found about one thousand Sautaux assembled for government pay day and the barbaric festivities that occasion implies. Several ladies of Rat Portage had prepared a banquet to which the chiefs and notables of the tribe were invited. It was the first time this heathen tribe was visited by the Chief of the Pale Face Prayer, and they listened to his paternal greeting with attention and respect, doing ample justice to the tempting viands set before them. Though these Lake of the Woods Sautaux are staunch adherents of their pagan superstitions, it is hoped that this memorable visit will sow the seeds of future conversion.



A city business man, who gets to work at nine in the morning, takes an hour for lunch and leaves for home at four or five in the afternoon, little understands the hardships of the life of the farmer, who starts to work at break of day and frequently works on into the night by lantern-light. A man to endure the hardships of a farmer's life, must be robust physically at the outset, and if he would live a long life, always keep a watchful eye upon his health. He should remember that it is the apparently trifling disorders that eventually make the big diseases. It does not do for a hard working man to neglect bilious attacks or spells of indigestion. If he does, he will soon find himself flat on his back with malaria or crippled with rheumatism. Dr. Pierce's Golden Medical Discovery is the best of all medicines for hard working men and women. It makes the appetite keen and hearty, the digestion perfect, the liver active, the blood pure and rich with the life-giving elements of the food, and the nerves strong and steady. It builds firm muscles and solid flesh. It is the greatest of all blood-makers and purifiers. It cures muscular troubles and rheumatism. It is an unfailing cure for biliousness and indigestion. An honest dealer will not try to substitute some inferior preparation for the sake of a little additional profit.

"I was a sufferer for four years with malarial fever and chills," writes Robert Williams, of Kiowa, Barber Co., Kan. "Four bottles of Dr. Pierce's Golden Medical Discovery cured me and I now weigh 160 pounds instead of 130, my old weight." Costiveness, constipation and torpidity of the liver are surely, speedily and permanently cured by Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated granules. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never gripe. They stimulate and strengthen the jaded organs until a regular habit is formed and may then be discontinued without a return of the trouble. They stimulate, invigorate and regulate the stomach, liver and bowels. Medicine stores sell them, and have no other pills that are "just as good."

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Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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