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"AD MAJOREM DEI GLORIAM."

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FACTS DISPROVING

THE REMOTE ANTIQUITY OF MAN—STONE IMPLEMENTS.

From Rev. Father Morice's "Notes on the Western Denes.

From the Oblates' Missionary Record.

Some scientists seem to have an innate fondness for the mysterious and insoluble. Upon the slightest pretext they delight in creating difficulties or propounding problems. They long for novelties and must soar above the concepts of such weak-minded mortals as are naive enough to pay any attention to the "Hebrew myths" of the creation of man and his comparatively recent appearance on the scene of this world. Whereas in modern times we have no authentically recorded instances of round building by American aborigines, and because some of those artificial works are of considerable magnitude, they jump to the conclusion that the so-called mound-builders must have been a very ancient race, more advanced in civilization than the Indians of our days and altogether different from them. In like manner, because in Europe, and in some parts of America stone implements have been discovered which are of a particularly rude pattern, they infer that these remains, being found in river beds or, in Europe, imbedded in geological strata supposed to have been formed at a very remote epoch, prove the existence, not only of prehistoric, but even of pre-Adamite man. Students who prefer to rely on the authority of such an unerring guide as the Bible to following modern savants through their ever shifting, if not conflicting theories, cannot but remark, I fancy, that in the same way as the latest researches tend to confirm the opinion of those unprejudiced antiquarians who from the beginning doubted the great antiquity of the American mounds and the extraneous nationality of their builders, even so it must ultimately prove to be the case with regard to the fabulous age ascribed to what are called palaeolithic implements. By the end of the last century Voltaire and his school were wont to adduce the pretended enormous antiquity of the Egyptian monuments as an irrefutable evidence of the inaccuracy of the Mosaic chronology. Time went on, and the days came when Champollion and Sir H. Rawlinson deciphered the Egyptian and Assyrian inscriptions. Then the very same works which fifty years before were instanced as an excuse for the encyclopedists' sneers at the Scriptures were converted into the best extraneous proof of the accuracy of the Mosaic account.

I am not an archaeologist, much less a geologist. Yet, upon entering into a question in connection wherewith so many strange and, to me, evidently false theories have been built, I feel the necessity as a Christian and an observer of my own surroundings to put on record my utter disbelief in any proposition which may run counter to the natural deductions from the Book of Genesis. True, even Christian anthropologists are far from agreeing as to the probable age of man, since such a learned orientalist as the Abbe Vigouroux suggests, and Father Thein inclines to believe, that creation dates from over 8,000 years as against the 6,000 which it was customary to reckon as the maximum distance which separated us from Adam. Yet, methinks that there are limits beyond which modern interpretation of the sacred text cannot safely go. I suppose that no person who has any regard for the authority of the Bible—I am tempted to add, and for sober common sense—will believe in the hundreds of thousands of years attributed by some to palaeolithic stone implements and consequently to man. To show that there are valid reasons to doubt the correctness of such chronological computations, let me adduce here a few facts derived from the very source to which they are wont to point in confirmation of their extravagant theories, I mean Geology.

The great antiquity attributed in Europe to stone implements is based generally on the age of the geological strata wherein they are found. For the sake of brevity, let us choose those the form-

ation of which is the most easily accounted for, say the alluvial strata. Pieces of pottery found at a depth of 39 feet in the mud of the Nile delta were pronounced by antiquarians of repute to be 13,000 years old. Such authorities as Sir John Lubbock and Sir Charles Lyell assert in various papers that those Egyptian relics must date back from 12,000 to 60,000 years. Now, Sir R. Stephenson found at a GREATER depth in the delta, near Damietta, a brick bearing on its surface the stamp of Mohammed Ali! The discoverer of the pieces of pottery "rated the growth of the mud deposit in a given spot at only three and a half inches in a century; but the description of the same spot by a Mohammedan writer only six centuries ago shows that the mud is deposited at the rate of over eighteen inches in a hundred years."

An English resident in India recounts that the foundation of a house he had himself built was carried away and strewn along the bottom of a river at a depth of thirty or forty feet below the level of the country. "Since then the river has passed on," he says, "and a new village now stands on the spot where my bungalow stood, but forty feet above the ruins; and any one who chooses to dig on the spot may find my RELIQUIS there and form what theory he likes as to their antiquity or my age."

Again antiquarians of a geological turn of mind should remember, it seems, that in most cases the agents which now produce alluvial deposits were formerly many times more powerful and that therefore strata containing archaeological relics were formed at a proportionately greater rate. Take, for instance, the valley of the Somme in France. No region has probably become so famous in the Annals of Archaeology. The Somme is today a modest river with very quiet waters. Now, according to M. de Mercey, who has made a careful study of its history, its waters at the Roman epoch were fifty times more abundant than in our days. Moreover, it is a well established fact, that at that time the sea must have extended to Amiens, since below a marine deposit nine feet thick coins have been found, the most recent of which bears the effigy of a prince who died A. D. 267. In the neighborhood of Lille, a medal of Marcus Aurelius was found at a depth of twenty-five feet under a triple bed of reddish clay, muddy slime and peat mixed with sand.

Thus Geology refutes itself the theories of the partisans of the great age of the primitive stone implements, theories which they claim to base on geological grounds. Let us see now what history has to say on the same subject.

The contention of the majority of antiquarians is that the stone age long antedated the historic period. In opposition to this O. Fraas states that "arrows with sharp flint heads, and especially stone axes, stone chisels and stone hammers are found among the Germans even down to the time of the Franks." According to Herodotus, Ethiopians accompanied the army of Xerxes, who were so savage that they possessed only weapons of stone and bone . . . they had long bows made of the ribs of palm leaves and reed arrows with pebble points; their javelins were pointed with the horns of gazelles." Five hundred years later, Tacitus says of the Fenni: "They have no iron weapons. Their only means of attack are arrows to which, having no iron, they give a bone point." Caesar tells us in his De Bello Gallico that the Gauls, while besieging Alesia (52 B. C.), made use of stones and pebbles. An epic poem of the fifth century describes two warriors battling with stone axes. St. Ouen, Bishop of Rouen, in the seventh century speaks of flint hatchets in his "Life of St. Eligius." As far down as 1066, projectiles of stone were in use in Europe according to William of Poitiers. It even appears that more than a century later the Scots of Wallace made use of stone arms.

History records many more similar examples. I am well aware that the advocates of the great antiquity of man and human implements base their views on divers other reasons. But I think that all of these can be as easily disposed of.

He—Man proposes—what's the rest of the question?
She—Woman accepts.

What Leo XIII.'s Latest Encyclical Means to the Anglican Church.

We can confidently recommend all who like to read a clear, coherent statement of a great doctrine, and of the position of what is still the mightiest organization in the world, to procure a copy of the Pope's Encyclical De Unitate. Of course there is nothing new in it. Would it be an accurate account of the pretensions of Rome if there were? It is a foremost part of the case of the Church that it has never varied. When Leo XIII. speaks to Anglicans he can only say what Leo the Great or Leo the Saint said, or would have said to the Greeks. The substance of it is to be found on innumerable pages, ranging from scrubby pamphlets up to the magnificent work of Bossuet. Somebody put it into the papers which were found in the strong box of Charles II. Still, old as it is, a good restatement is worth reading, if only because it will remind some who have forgotten the fact that the Church of Rome does not vary.

The curious feature of it all is that there are people who require to be reminded of this sufficiently manifest truth. There has not been a little talk of late of the "reunion of Christendom," of corporate reunion, and what not. Quite a little flutter has been created by the report that the Pope was causing inquiry to be made into the validity of Anglican orders. Vague hopes were entertained by some good people that in some astonishing way the differences of all who claim to be true believers were to melt away, and they were all to become united while remaining separate. The Roman Catholic Church, the Church of England, the Orthodox Church of the East, and various non-conformist bodies, were to coalesce in order to present a common front to the enemy, and yet each was to retain its individuality. Pope Leo's Encyclical will, we are afraid, give these good people a shock. They will awake, on reading it, from their dream to find themselves looking ridiculous.

What the Pope tells them, in the plainest but also in the most convincing terms, is that there is only one way of effecting a reunion. Let them all confess their error, display a truly contrite spirit, and return humbly to the feet of their mother the Church. It is hard to say what the Archbishop of Canterbury and Lord Halifax, and the less distinguished persons who have entertained "vague and hazy theories," have seen in the conduct of the Church of Rome of late to make it appear credible to them that she was disposed to abate her demands. We live in a time of many sentimental delusions; but none of them has been more extraordinary than the dream of some Anglicans and English Dissenters, who are all at sixes and sevens on fundamental points, that this mighty united organization, which claims to be the sole repository of divine truth, and which stultifies itself utterly if it abates one jot of that pretension, was going to enter into a compromise with them. People have believed many extraordinary things, but nothing more wonderful than this—that the infallible Church was going to give up what it has declared to be integral parts of its creed in order to join with Anglicans and Calvinists in defence of Christianity. They know now that it is a delusion to suppose that Rome will attempt to save a remnant by giving up the rest, and the sooner they awake from that delusion the better for them.—St. James' Gazette.

Boston College and the Jesuit System.

From the Sacred Heart Review.

The "Catalogue for 1895-6," a copy of which has been sent to us, is a very interesting document. We have read it with pleasure and it seems to us that it suggests some lessons whose inculcation would be interesting as well as useful to our people.

In the first place, we consider it a subject of sincere congratulation that Boston has such an institution as this college. We are glad to notice that this institution is in a most flourishing condition, that it has more than 400 students on its lists, with a very efficient corps of in-

structors, under the leadership and direction of their energetic and enterprising president, Rev. Timothy Brosnan, S. J. The arrangements, the course of studies, the discipline and the general management of the institution clearly indicate the purpose and determination of the faculty to be fully abreast with the times in the important work of education.

But we have been particularly attracted by the introductory account of the system of education of the Jesuits. Of course, it is well known the world over, that the Jesuit system is a very superior one—unsurpassed, perhaps, by any other system in the world. When we remember that it takes about sixteen years to turn out a finished Jesuit, it is a very natural inference that the members of the Society must be very competent and well equipped instructors.

The subjoined brief outline of the underlying principles of the system, the dominant features of its method, and the object aimed at by its teaching will give a general idea of its purpose.

"Education is understood by the Fathers of the Society in its completest sense, as the full and harmonious development of all those faculties that are distinctive of man. It is not, therefore mere instruction or the communication of knowledge. In fact, the acquisition of knowledge, though it necessarily accompanies any rightsystem of education, is a secondary result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development."

There is a very important difference between true education and the "cramming" process. We think it will hardly be denied, by any one acquainted with the subject, that the cramming process is altogether too much in vogue in our popular systems of education, from primary schools to colleges. The mere acquisition of superficial knowledge seems to be the great object to be attained. Hence the minds of our children and young persons are crowded with a smattering of all the "ologies," without any deep knowledge of either or special reference to the training of the mind. That is not the Jesuit plan. Mere knowledge is not education. Learning is an instrument of education, the object of which is to train the mind to make a proper use of knowledge.

Nor is the purpose of the mental training given by the Fathers "proximately to fit the student for some special employment, or profession, but to give him such a general, vigorous and rounded development as will enable him to cope successfully even with the unforeseen emergencies of life." The system is emphatically an all-round system and has reference to the complete, harmonious development of the whole man—physical, intellectual, moral and religious. This is the peculiar merit of this system as contrasted with those in non-Catholic colleges. After speaking of the relative importance of certain studies in developing the intellectual faculties, and of the "illusion of those who seem to imagine that education understood as an enriching and stimulating of the intellectual faculties has a morally elevating influence in human life," the account continues:—

"The Jesuit system of education, then, aims at developing, side by side, the moral and intellectual faculties of the student and sending forth to the world men of sound judgment, of acute and rounded intellect, of upright and manly consciences, and, since men are not made better citizens by the mere accumulation of knowledge, without a guiding and controlling force, the principal faculties to be developed are the moral faculties."

Alas! that the predominant influence of the world and the desire for worldly success should so often obscure, even in the minds of Catholics, the supreme importance of this moral training. It is not a secondary matter. It will not come as a matter of course. According to the Jesuit system (and it is well to mark here that that is the true Catholic system)

"Morality is to be taught continuously; it must be the underlying base, the vital force supporting and animating the whole organic structure of education. It must be the atmosphere the students breathe; it must suffuse with its light all that he reads, illumining what is noble and exposing what is base; giving

to the true and the false their relative light and shade."

Where is the Catholic parent who has the least regard for the best interest of his child, even in this world—to say nothing of the infinitely more important interests of eternity—who could hesitate between sending him to such a college as is here described and one of those non-Catholic, secular colleges, the chief merit of which is the worldly prestige they give to the graduate? In the one he would be left pretty much to himself, both as to his principles and his conduct, and happy for him if he did not lose his faith as well as his morals. In the other he would be thoroughly grounded in the settled, fixed principles of faith and morals, which are the inheritance of Holy Church, and trained in those habits of honor, integrity and conscientious devotion to duty which constitute the substratum of a noble, virtuous and useful character.

A Don Quixote Come to Grief.

Mr. Robert Watson, M. P. P., of Portage la Prairie, Manitoba, has constituted himself the special champion of the Greenway school system, and in his public addresses and letters he has spoken contemptuously of the Catholic Separate Schools of that province, maintaining their inefficiency, and that for this reason they were justly abolished by the local legislature. This gallant Don Quixote, however, to his utter confusion, has encountered in an unexpected quarter, a knight who has undertaken to try the case by the ordeal of a battle from which the doughty champion of Greenwayism recoils with all the discretion of a Sir John Falstaff.

A half-breed boy named Clement Gladu, who was educated entirely in one of the Manitoba Catholic Separate schools, has publicly challenged Mr. Watson to test the efficiency of the schools in which the two have been respectively educated by a contest in the following subjects: Reading, grammar and spelling in French and English, the history of England, Canada, and the Middle Ages, geography, arithmetic, algebra, euclid, book-keeping, writing, music, vocal and instrumental, including voice culture and playing on the organ; also written composition and translations from and into English, French, Latin and Greek.

Mr. Watson very prudently abstains from accepting the challenge, which as the aggressor he ought certainly to take up, either by meeting the half-breed boy himself or at least by finding some pupil of the Manitoba Protestant schools, who, being of equal age with Gladu, would enter into the contest as Mr. Watson's knight, unless he publicly withdraws his wholesale accusations defamatory of the separate schools.

The courageous young Indian champion of separate schools has suddenly become the hero of the hour by the issuance of his spirited challenge, while Mr. Watson's cow—his prudence, we mean—has made him the laughing-stock of the province.

Is there not some lad now to call a halt to Mr. Dalton McCarthy who has been performing a role similar to that taken in the West by Mr. Watson? We feel assured that the preposterous arithmetical computations and historical incongruities uttered by the sharp lawyer regarding the state of education in various countries during the campaign preparatory to the recent elections, and which we from time to time pointed out, indicate that he too would fall an easy victim to the intellectual lance of any one of the fairly advanced pupils of our Ontario Separate schools.—Catholic Record.

GONE.

Soft as the breath of the flowers of May,
Still as an infant sleeping,
Noiseless as arrows she darted away
Out of life's turmoil, out of life's fray,
Into the sunshine of God's own day.
And we were left sighing and weeping.
Brightly and fair as the heavens at morn,
Mild as an angel immortal,
Sweet as the roses with never a thorn,
Vest with all virtues that glowing adorn,
She came, when our days were sad and forlorn,
Over life's sorrowful portal.
Clear as the sky was her pure smiling eye—
The sky on a cloudless even—
Her laughter as merry as brooks that flow by,
Her soul as resplendent as angels on high,
Oh! why did she pass away, why did she die?
Our earth-born child of Heaven.
Be calm, troubled heart! she is better away.
From the tears and the griefs, and the pining
That wound every soul in life's bitter fray,
Striking the innocent, hushing the gay,
For she lives in peace in the light of the Day
That ceases in heaven is shining.
—Joseph Nunan, in the Pilot.

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WEDNESDAY, SEPTEMBER 2.

CURRENT COMMENT.

Lord Russell's Opinion.

How amusing to reflecting Catholics is the jargon of the secular press whenever it meets with a weighty opinion different from its own on religious matters. Had Lord Russell of Killowen, the first Catholic Chief Justice of England for three hundred and fifty years, the brother of a famous Jesuit poet and of the superiress of a Catholic nunnery, talked of horseracing, which he thoroughly understands, as intelligently as he has enunciated the only common sense view of the school question, the scareheads of the morning papers that published his Montreal interview last Saturday would have been fulsome in their praise; but, because he took the Catholic side on irrefutable first principles, all that our morning contemporary here found it in its heart to say by way of heading was: "Separate Schools—Lord Russell's opinions on state-aided education—The Chief Justice holds decided views which he freely imparts to a reporter." As soon as we saw that epithet "decided" we knew his views were Catholic. That is a stock phrase of the world-wide anti-Catholic jargon, one which is doubtless coined in the lodges of secret societies and then assiduously repeated by the host of outside dupes. When a prominent Catholic expresses opinions against which nobody can possibly find anything to say, don't praise his originality—though Catholic truth in these days of universal error is always refreshingly original—simply call his views "decided." Nor is this word, which is meant to damn with faint praise, so very inappropriate after all. As indecisiveness is the badge of error, so a decided view establishes for itself a presumption of its truth. Thank God, Lord Russell is not spoiled by prosperity, he still maintains most decided views on religious education. They will be found in another column. The practical sentence for us is the following: "I hold that the state should pay for secular teaching, whether that teaching be imparted by members of a religious body or not, and this even though that body may set apart certain hours of the school day for instruction in religious matters."

The Returning Wave.

Lord Russell's view is the one generally accepted by sensible people in England, where a great reaction has set in against undenominational education. The history of the educational crisis is the history of all religious movements. There is first the revolt of the unbeliever or the misbeliever; this is the childish stage, the end of which is drawing near in Manitoba. Next comes the youthful stage, when the unruly child begins to reason, as is the case just now in Australia, where, after years of godless school rot, even the Anglicans are

clamoring for the religious education which Catholics have always fought for. The last stage is that of wide-awake manhood, which England is fast approaching, when the majority of a great nation acknowledges the childish stupidity of non-sectarian education.

Dalton's Style.

A couple of years ago Mr. Dalton McCarthy contributed to the Canadian Magazine an article the opening sentence of which was so long, so involved and so obscure as to discourage many from attempting to read the rest. On the 25th ult., in his letter to the Brandon electors, the great Dalton opens out with his usual parenthetical obscurity, saying: "I have delayed determining for which of the constituencies I have been returned for, I should sit, until by usage of the imperial parliament (we have no settled practice nor, as it happened, any precedent in Canada) the time has come that I ought to announce my election." This is awkward enough, especially as the last word "election" seems to mean "choice." But here is something still less perspicuous and grammatical: "While thus severing the short connection that has existed between us I may be permitted to say that, as it is not unnatural, I have been able to acquire more information, and a greater insight than I hitherto was possessed of, respecting [an insight respecting!] the position and legislative and administrative wants of the province which may, I trust, in the future enable me to be of some service to it." Is it the "wants of the province which may, etc." or the "information" and "insight" or "the province which may" enable him to be of some service to it? And, if the last interpretation is wrong, to what does "it" refer? Perhaps to the "information and insight." We give it up. And, finally, note with what a jumble of relative and fag-end clauses the great (?) man winds up: "I cannot close without tendering those among you who supported and triumphantly returned me in the recent contest against strong local candidates, under adverse circumstances which might well have damped the ardor of the warmest friends my sincere thanks for the great honor conferred upon me which will always be a just cause for gratification and honorable pride to your obedient and humble servant, Dalton McCarthy." Yet he who signs this rigmarole is supposed to be one of the greatest legal lights in Ontario!

Common Blunders.

While on the subject of verbal criticism, we rise to observe how ridiculous is the use which we have repeatedly noticed in one of our Winnipeg dailies, of the barbarism "accidentally" instead of "accidentally." Not so bad, but still annoying is the constant misuse of the verb "affect" for "effect" and vice versa. However, one of the worst blunders we have lately seen must be credited to the advertising columns of a famous Catholic magazine. A college, which shall of course be nameless, is described as being in "a delightful location with exceptional conveniences." If the conveniences are objectionable—for that is what "exceptionable" means—why advertise them? Of course what is meant is "exceptional."

The First Evolutionist.

That thought-provoking thinker, Dr. St. George Mivart, contributes to the Tablet of Aug. 15th a suggestive article on Authority and Evolution. The disputes of our day, he says, are rapidly settling down into the one great question of "Authority." Appeal lies not to the Primitive Church but to the Church of to-day, because she is a living organism essentially unchanged since the day of Pentecost. Bnt, seeing that she has certainly grown in ritual and development of doctrine, how can we make outsiders understand that she is the same as she was when the Holy Ghost first came down upon her in the upper chamber at Jerusalem,

unless we familiarize them with the idea of Evolution? Newman was the first Englishman to broach this idea in his great work on The Development of Christian Doctrine, he was the first of English evolutionists. "He clearly explained how dogmas, implicitly present, though latent, in the 'depositum' of faith, became, in due season, successively evolved into explicit recognition, the Church remaining ever the same and unchanging essentially, though accidentally modified in response to freshly arising external and internal needs." Nevertheless, "a new phase of theological doctrine could only with great difficulty find its way to the popular ear," until the scientific theory of evolution was spread broadcast throughout the world twenty or thirty years after Newman's first statement of its theological aspect. Now, however, men have become familiar with the idea of "a foreseen and preordained growth, always and everywhere displaying the harmony of creation through a process of gradual unfolding, or evolution, of what was latent in conditions previously existing. A recognition of such a universal process in the domain of nature must, since grace supposes nature, dispose men's minds to recognize an analogous process as one to be expected in God's continuous supernatural revelation—His Church." Thus, by a wise arrangement of Providence, have the enemies of the Church acted as "blind tools destined to aid in the triumph of Catholicity by showing to men, not blinded by prejudice, the essential difference which distinguishes pathological changes and increasing degradation from healthy and progressive evolution, the canons for distinguishing which were long ago laid down by Cardinal Newman."

A PARODY OF CHRISTIAN CHARITY.

The following is the text of a letter published in the Montreal Star one day last week from a correspondent who signs himself (or herself) "St. Catharine Street." It affords a good illustration of the difference between philanthropy and Christian charity—a term which it misuses:

"Is there no law to keep these unsightly cripples off the streets? One cannot but be sorry for the poor fellows, and our civilization ought certainly to evolve some plan for caring for them. They are in most cases plainly enough unable to earn a living and consequently must be supported by charity. But there ought to be some way in which they could get that charity without begging for it themselves on the pavements. As it is, they shock every passer-by, producing in some the most unpleasant sensations. They must in many cases repel the very charity they seek.

"Can you not do something to call the attention of the authorities to this matter?"

Were this a mere individual expression of morbid sensitiveness or "crankiness," it would not call for comment. But we believe it expresses the sentiments of a great many people who call themselves Christians. The Star comments it editorially. It is in fact an expression of the spirit in which the poor and unfortunate are dealt with in all non-Catholic countries. By all means, says this spirit, let "our civilization" "evolve some plan for caring for them;" but for any sake keep the "unsightly" creatures from "shocking" our delicate feelings and "producing unpleasant sensations" in our high-strung nerves. Let them be looked after, not for their own sake, not for the sake of Him who has said: "As often as ye have done it unto the least of these ye have done it unto Me;" but for the sake of our own selfish sensitiveness. How different is the Christianity of some people from that of Jesus of Nazareth—from that which prevails in Catholic countries, where Christian charity treats the poor and the halt with brotherly love, instead of calling upon "civilization" to "evolve" some means of getting them out of sight! As Cardinal Newman says: "We come to poor human nature as the angels of God, and you as policemen."

So far the Casket. The polite heathen who wrote to the Star was certainly not a Catholic. A Catholic would die of

shame before writing such a pagan protest against the presence of cripples in the street. No; that pseudo-Christian was a smug, Pharisaic Protestant, one of those who despise the Catholics of Quebec as illiterate, one of those whom the Tribune here would extol as enlightened. The latter had an editorial last week about illiteracy in the Province of Quebec, based on statistics which are to say the least doubtful, considering that the Government to whom they are due published about the same time a year book in which, though all Protestant boarding schools were enumerated, not one Catholic college, out of so many in the Province of Quebec, was included. We have about as much faith in Protestant statistics about Catholics as we have in the voters' lists prepared by the local government of Manitoba. But, even if the figures quoted by the Tribune were true, they would not prove that the people of Quebec are less educated than those of Ontario. Education is not synonymous with learning. Many who do not know how to read have the quintessence of all education—a sound judgment and a good will. Very many, for instance, the majority of people in non-Catholic countries, though able to read fluently, have no education of the will at all; in other words, they have the frills and not the backbone of education, they are moral idiots. Better far to have never learnt to read than to indite such an inhuman letter as that which the Casket quotes from the Star.

No Education Without Religion.

From the Casket.

The great principle which the Catholic Church has ever enforced with all her authority, that there can be no true education without religion, is beginning to impress itself more deeply on the Protestant mind. The Educational Journal of Toronto, a fortnightly publication, edited with marked ability, declares in a recent number, that, "No serious-minded or thoughtful parent can doubt that it is most desirable that training in the fundamental principles of religion should, as far as possible, go hand in hand with what we call secular training, in the education of the child. "The difficulties," it goes on to say, "are mainly practical. They are the outgrowth of the cooption of our schools with the State, and are due partly to the fact that the religious population of the State is broken up into a large number of churches and denominations, differing more widely in creed and practice, and partly to the fact that not all the population of a State, in other words, not all of those who rightly enjoy the full privilege of citizenship in a free state, are religious at all, in the sense in which Christians understand the word, while many of those who are not religious would object strenuously, as they would have a perfect right to do—as many are now doing in England—to have any of the dogmas which constitute the creeds of the churches instilled into the minds of their children during their immaturity." Happily the obstacle to religious teaching in the schools, which is created by the class of persons mentioned by the Journal in the second place, is not, at least as yet, a very formidable one in Canada. But that spoken of in the first place does exist, here as in any other countries, to obstruct the work of Christian education, and will continue to exist until the collapse of Protestantism. One way of overcoming it is to sever the connection of the school with the State; but this way runs counter to the established order of things, and is therefore beset with difficulties. There is one other way, and that is State-aided denominational education. Let the State pay for the secular instruction given in the school in proportion to the work done, and leave to the parent and the Church both the task of teaching religion and the onus of paying for it.

Some of the words of the late Lord Lytton, the distinguished English author, occur to us in dealing with this subject of religious education. They are words that are deserving of quotation, and considering the source from which they come, are indeed remarkable. In "My Novel" he affirms that the trite aphorism, "Knowledge is power," is falsely ascribed to Lord Bacon, and devotes two chapters to showing that the oft-quoted saying is after all but a mischievous half-truth, and cannot be accepted without many explanations and distinctions. In the course of the argu-

ment, which he puts in the mouth of an English parson, occur these words: "Let me here invite you to observe that He who knew most of our human hearts and our immortal destinies did not insist on this intellectual culture as essential to the virtues that form our well-being here and conduce to our salvation hereafter. Had it been essential, the All-wise One would not have selected humble fishermen for the teachers of His doctrine, instead of calling his disciples from Roman portico or Athenian academe. And this, which distinguishes so remarkably the Gospel from the ethics of heathen philosophy wherein knowledge is declared to be necessary to virtue, is a proof how slight was the heathen sage's insight into the nature of mankind when compared with the Saviour's."

C. M. B. A. Convention.

(Special to St. John, N. B. Globe).
Ottawa, Aug. 25.—The biennial convention of the Grand Council of the Catholic Mutual Benefit Association met this morning in the opera house. The delegates attended Mass at the Basilica, after which they were presented in the opera house with addresses of welcome by the Mayor on behalf of the city and by the local members.

At the opening business session, O. K. Fraser presiding, the financial statement, membership report, trustees' report and supervising examiner's report were submitted. The financial statement showed the total amount paid out during the past two years, \$289,057; balance in treasurer's hands, \$3,105. The membership in the various provinces is shown as follows:

Branches.	Members.
Ontario.....	155
Quebec.....	63
New Brunswick.....	19
Nova Scotia.....	17
Prince Edward Island.....	6
Manitoba.....	5
Northwest Territories.....	5
Total.....	270

In 1894 there were 73 deaths; in 1895 89, and in 1896, to July 1st, 55. The report of the medical examiner shows that since the last convention 3,145 sought admission, and of this number 215 were rejected because of ill health. The Pontifical Mass was celebrated by His Lordship Bishop Emard, of Valleyfield, a member of Branch No. 26, His Grace Archbishop Duhamel assisting. Bazin's harmonized Mass was sung by a full choir under the leadership of N. M. Mathe, Professor Joseph Tremblay presiding at the organ. The English sermon was preached by the very Rev. Canon McCarthy, of Branch No. 94, and the French sermon by the Rev. J. C. W. Deguire, D. D., of Branch No. 59.

The convention will be in session three days. A programme has been arranged for the entertainment of the ladies who accompanied the delegates. The programme includes a reception at the Russell House to-day, a trip over the electric railway on Wednesday and a visit to Parliament Hill during the evening; a drive to Aylmer on Thursday and an at home in the Russell before the guests depart.

AN ACTIVE MISSIONARY.

Colonization Work Being Done by Father Morin in the West.

Rev. Father Morin, the immigration priest, is expected to arrive from Montreal to-day. He is accompanied by four missionaries from France, who are going out to work in different districts, one in Edmonton, one in Alberta, one in Prince Albert, and one in Winnipeg. Recently seven sisters of Providence went to the west through Father Morin's efforts, to engage in hospital work. Five were for the hospitals in Vancouver and New Westminster, B. C., and two were for Walla Walla, in Washington. Father Morin's visit will be one of much labor. He recently received from the public works department all the wire necessary to establish telephonic communication between Edmonton and all his different colonization agencies and settlements. There are about thirty miles of the wire, and as the poles are all ready, having been cut by the colonists last winter, the improvement will be instituted with but little delay. Father Morin will also visit the new half-breed settlement, some two hundred miles from Edmonton. He says that already there are twenty-two parishes in the settlement, and, through the instrumentality of the priest who resides there, some 1,200 acres of land have already been ploughed. The laborers have all to be supplied with farm implements, but they have plenty of horses for the work.—Free Press.

Organization of Branch No. 272 of the C. M. B. A. at Portage La Prairie.

As announced in the column of our locals last week, a new branch of the C. M. B. A. was organized on the 22nd ult. at St. Cuthbert's of Portage-la-Prairie. It is always with pleasure and gratification that we hear of new recruits being added to that noble association. The C. M. B. A. is, in our estimation, an institution which is called upon to do an immense amount of good to our Catholic community in Canada as well as in the United States. Besides the benefit of a good life insurance policy which the members of the association derive from their membership, there is the moral good of a much greater value which, it is the main object of the C. M. B. A. to impart to its members by establishing between them all that brotherly feeling of mutual protection and charity so much needed nowadays. No wonder, therefore, that its growth should be so rapid throughout Canada. There were already in Manitoba four branches, and a total of 271 branches in our Canadian Grand Council of the Association. St. Cuthbert's new branch No. 272, will be a valuable addition to the already imposing number of the Manitoba membership of the society. Much credit is due to the Rev. Father Sinnett for his persevering energy which is now crowned with success owing to the hearty response to his appeal by the devoted members of his faithful little flock of Portage-la-Prairie. According to our District Deputy, Rev. A. A. Cherrier's report, the new branch promises to do good work. Its staff of officers, with Mr. M. McKenna, President, Mr. O'Reilly, Recording-Secretary, and the Rev. Father Sinnett as Spiritual Adviser, is one which ensures the success and rapid increase of its membership. We congratulate at the same time the Catholics of Brandon who have joined with their fellow Catholics of the Portage to form the new branch. Their enthusiasm is such that we would not be surprised if they were the means of the formation of another branch in the near future in their own parish of St. Augustine, Brandon. To both, therefore, the Catholics of Portage-la-Prairie and Brandon, do we extend our best wishes of success. God speed them in particular and the C. M. B. A. at large!

Lord Russell of Killowen Approves of Separate Schools.

Telegram to the Free Press. Montreal, Aug. 28.—In an interview with Lord Russell to-day he expressed the following opinion respecting sectarian schools. He said: "It all depends. I can understand the government of the state saying education is no affair of ours, that must be left to the individual head of the family; but, if as in Great Britain the state has accepted the position of recognizing it to be the duty of the state that the young of the nation shall be educated, then I think it is the duty of the state to consider, as far as consistent with the national system of education, the religious feeling, or if you prefer it so, call it the religious sentiment or prejudices of the various sections of the community." "Again, if the duty which the state has accepted is discharged by any body in the community so far as secular teaching is concerned, I hold that while the state ought not to be called upon to pay for religious teaching, it is only just that it should pay for secular teaching which it has confessed it is its duty to impart to the child, whether that teaching be imparted by members of a religious body or not, and this even although that body may set apart certain hours of the school day for instruction in religious matters, which may be more or less sectional." "It should pay those who impart that secular education even although they may be recognized as a body of religious teachers. But while I say this, I say at the same time there should be the fullest possible control given to the state in the matter of inspection, that it may see that the standard which it proposes to maintain will, in point of efficiency, be carried out. In other words the state should see that it is getting full value for the money which it is paying out." "But in order that there may be no misconstruction of my words, I wish it to be distinctly understood that I speak as an Englishman and as one who looks at this matter as it affects schools in England. I am not discussing the merits or demerits of Canadian separate schools, but speak simply of the duty of the state with regard to education as I conceive it."

Dr. MORSE'S Indian Root Pills remove all obstruction, purify and give to the skin that beautiful clear and healthy look so truly admired in a beautiful woman. At certain periods these Pills are an indispensable companion. From one to four should be taken each day, until relief is restored. A few doses occasionally will keep the system so healthy, and the blood so pure, that diseases cannot enter the body. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

A REGULAR CRIPPLE.

THE STORY OF AN OLD SETTLER IN DUFFERIN COUNTY.

Suffered Terribly With Rheumatism, and Had to Use Mechanical Appliances to Turn in Bed—Friends Thought he Could Not Recover.

From the Economist, Shelburne, Ont.

Almost everybody in the township of Melancton, Dufferin Co., knows Mr. Wm. August, J. P., postmaster of Auguston. Mr. August is now in his 77th year, he came to Canada from England forty years ago, and for thirty-eight years has been a resident of Melancton. During some thirty years of that time he has been a postmaster, and for eleven or twelve years was a member of the township council, for some years holding the position of deputy reeve. He has also been a justice of the peace since the formation of the county. It will thus be seen that Mr. August stands high in the estimation of his neighbors.

In the winter of 1894-95 Mr. August was laid up with an unusually severe attack of rheumatism, being confined to the house and to his bed for about three months. To a reporter of the Economist Mr. August said: "I was in fact a regular cripple. Suspended from the ceiling over my bed was a rope which I would



seize with my hands, and thus change my position in bed or rise to a sitting posture. I suffered as only those racked with rheumatic pains could suffer, and owing to my advanced age my neighbors did not think it possible for me to recover. I had read much concerning Dr. Williams' Pink Pills, and at last determined to give them a trial. I commenced taking the pills about the 1st of February, 1895, taking at the outset one after each meal and increased to three at a time. Within a couple of weeks I could notice an improvement, and about the first of April I was able to be about as usual, free from the pains, and with but very little of the stiffness left. I continued the treatment a short time longer and found myself fully restored. It is now nearly a year since I discontinued taking the Pink Pills, and I have not had any return of the trouble in that time. I have no hesitation in saying that I owe my recovery to Dr. Williams' Pink Pills."

These Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous headache, all nervous troubles, palpitation of the heart, the after effects of la grippe, diseases depending on humors of the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excess. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y., at 50c. a box or six for \$2.50. See that the company's registered trade mark is on the wrapper of every box offered you, and positively refuse all imitations or substitutes to be "just as good." Remember no other remedy has been discovered that can successfully do the work of Dr. Williams' Pink Pills.

SUMMER has come at last. And so has Deegan's stock of **SUMMER CLOTHING** and **Furnishings.** Our **\$5.00** suit cannot be beat. **Irish serge suits** in navy blue **\$10.50.** Boys' suits at all prices. 200 pairs boys' pants **50 cents pr.** 100 doz. ties in every style **25 cents EACH.**

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- Ripans Tabules cure nausea.
- Ripans Tabules cure torpid liver.
- Ripans Tabules cure indigestion.
- Ripans Tabules cure dizziness.
- Ripans Tabules cure dyspepsia.
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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:
TUITION, BOARD AND.....
WASHING.....Per month, \$15.50
TUITION ALONE..... \$ 3.00
For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to **THE REVEREND THE Rector OF St. Boniface College.** St. Boniface, Manitoba.

His Worship The Mayor of Winnipeg Writes a Strong Letter Endorsing the

EVANS GOLD CURE FOR DRUNKENNESS. Mayor's Office, City Hall, June 18th, 1896.

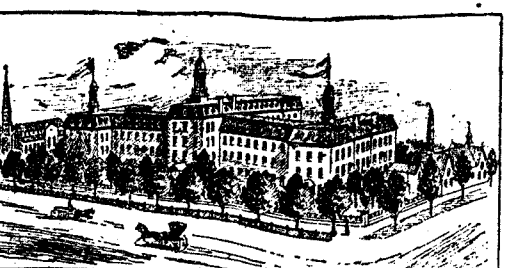
The Evans Institute 626 BALMORAL STREET.

GENTLEMEN, I have much pleasure in testifying to the good work which you have done in this city. I know personally of several instances of men in this city who were utterly unable to free themselves from habits of intemperance by any exercise of their own will and who after going through a course of treatment at your Institute have lost all desire for alcoholic beverages of any kind. I wish your noble Institution all success in its rational and scientific method of overcoming the evils of intemperance. (Signed) R. W. Jameson.

An absolute cure is guaranteed in all cases or no charge made. The Evans Institute is the only Institution giving an individual treatment; each case receiving personal attention and graduated treatment. This Institution is under medical superintendence and refers to the whole medical profession for references. Correspondence solicited.

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Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man. **District Deputies for Manitoba.** F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface. **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 Guillet; **Pres.,** L. O. Genest; **1st Vice,** R. Driscoll; **2nd Vice,** R. Murphy; **Treas.,** N. Bergeron; **Sec. Sec.,** H. A. Russell; **Assistant Rec.,** M. E. Hughes; **Fin. Sec.,** D. F. Allman; **Marshal,** E. Laporte; **Guard,** C. J. McNeer; **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

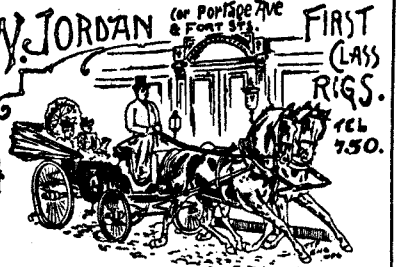
Meets at the Immaculate Conception School Room on first and third Tuesday in each month. **Spiritual Advisor,** Rev. A. A. Cherrier; **Pres.,** A. Picard; **1st Vice,** M. Buck; **2nd Vice,** J. Picard; **Treas.,** P. Klunkhammer; **Sec. Sec.,** P. O'Brien; **Assistant Rec. Sec.,** A. Macdonald; **Fin. Sec.,** J. A. McInnis; **Marshal,** F. Wehlnitz; **Guard,** L. Huot; **Trustees,** J. Markinick, J. McInnis, J. Schmidt, J. Fleck, J. Perry; **Representative to Grand Council,** P. Klunkhammer; **Alternate,** Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 188 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; **Marshal,** P. Klunkhammer; **Guard,** L. W. Grant; **Librarian,** H. Sullivan; **Corresponding Sec.,** J. J. Golden.

ST. MARY'S COURT No. 276. Catholic Order of Foresters.

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



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Northern Pacific R. R.

Time Card taking effect on Sunday, May 3, 1896. **MAIN LINE.**

North Bound Read up	Stations	South Bound Read down
1.20p	Winnipeg	11.35a
1.05p	Portage Jct.	11.47a
1.22p	St. Norbert	12.01p
1.23p	Carder	12.15p
1.54p	St. Agathe	12.38p
1.13a	Union Point	12.38p
1.07a	Silver Plains	12.50p
10.31a	Morris	1.08p
10.08a	St. Jean	1.22p
9.23a	Letellier	1.43p
8.00a	Emerson	2.00p
7.00a	Pembina	2.15p
11.05p	Grand Forks	5.45p
1.30p	Winnipeg Jct.	9.30p
	Duluth	6.40a
	Minneapolis	8.00a
	St. Paul	7.10a
	Chicago	9.35a

MORRIS-BRANDON BRANCH.

East Bound Read up	Stations	West Bound Read down
7.20p	Winnipeg	11.30a
6.58p	Morris	1.10p
5.49p	Low Farm	1.32p
5.23p	Myrtle	1.56p
4.39p	Roland	2.07p
3.59p	Rosebank	2.25p
3.14p	St. Jean	2.37p
2.51p	Deerwood	2.53p
2.15p	Altamont	3.10p
1.47p	Somerset	3.23p
1.19p	Swan Lake	3.42p
12.57p	Indian Springs	3.55p
12.27p	Marionville	4.06p
11.57a	Greenway	4.20p
10.87a	Baldur	4.34p
9.49a	Belmont	4.53p
8.57a	Hilton	5.13p
8.28a	Ashtown	5.29p
7.06p	Wawanesa	5.36p
6.38p	Elliott	5.47p
5.05a	Rounthwaite	5.56p
4.28a	Martinville	6.13p
7.00a	Brandon	6.30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read up	Stations	East Bound Read up
5.45 p.m.	Winnipeg	12.00 p.m.
5.58 p.m.	Portage Junction	11.47 a.m.
6.14 p.m.	St. Charles	11.23 a.m.
6.19 p.m.	Headingley	11.15 a.m.
6.42 p.m.	White Plains	10.52 a.m.
7.06 p.m.	Gravel Pit, Spur	10.29 a.m.
7.13 p.m.	La Salle Park	10.20 a.m.
7.25 p.m.	Eustache	10.07 a.m.
7.47 p.m.	Oakville	9.45 p.m.
8.00 p.m.	Curtis	9.29 p.m.
8.30 p.m.	Portage la Prairie	9.10 a.m.

Stations marked "*" have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with lines. Connection at Winnipeg junction with trains to and from the Pacific coasts. For rates and full information concerning connection with other lines, etc., apply to any agent of the company, or **CHAS. S. FEE,** EL SWINFORD, G.P.A.T.A., St. Paul, Gen. Agt., Winnipeg. **CITY TICKET OFFICE,** 486 Main Street, Winnipeg.



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CALENDAR FOR NEXT WEEK.

SEPTEMBER.

- 6 Fifteenth Sunday after Pentecost.
- 7 Monday—Vote of the Holy Angels.
- 8 Tuesday—The Nativity of Our Blessed Lady; second class feast with octave.
- 9 Wednesday—Of the octave.
- 10 Thursday—St. Nicholas, Confessor.
- 11 Friday—Of the octave. Commemoration of Saints Protus and Hyacinth, Martyrs.
- 12 Saturday—Of the Octave.

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. Whitweek.
 - c. The third week in September.
 - d. The third week in Advent.
- 4. The Vigils of
 - a. Whit Sunday.
 - b. The Solemnity of SS. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays in Advent and Lent.
- Fridays
 - Thursday in Holy week
 - Saturday
 - The Ember Days.
 - The Vigils above mentioned.

CITY AND ELSEWHERE.

The University Board of studies meets to-day.

Mr. Joseph Roy and his eldest son, of St. Boniface, left for Letellier last Monday.

Yesterday (Tuesday) was meeting night for the members of Branch 163 of the C. M. B. A.

The Tache Academy opened for boarders on the 31st of August and for day pupils on the 1st September.

Miss Alice Gingras and Miss Rose Belanger returned to the Ursuline Convent at the beginning of the week.

Rev. Father Cloutier went east last Monday to Montreal and Quebec, where he will await Archbishop Langevin's return from Europe. His Grace is booked to leave Havre on the 9th inst.

The St. Mary's Church organ has been repaired and tuned by Mr. Brodeur, of St. Hyacinthe. It now awaits the completion of the Church to resume its own function of praising God under the skillful touch of Mr. Evans.

The St. Boniface Hospital annex for contagious diseases is now almost empty. The good Sisters have had, within the last year, over eighty cases of diphtheria or diphtheritic sore throat, and not one of these cases ended fatally.

We are pleased to hear that the work of the C. M. B. A. convention at Ottawa was a grand success. We expect to give our readers a full report of the business transacted when our local delegates return to their respective branches.

Mr. J. E. Gellay has returned from a prospecting trip on Lake of the Woods. He reports having discovered some very rich quartz leads within reach of Rat Portage, and he has with him a fine collection of specimens from his various finds.

We understand that His Honor Judge Routhier, who is staying with his daughter, Mrs. Sutton, will be invited to give a lecture in the academic hall of St. Boniface College next Thursday. The Judge is one of the most eloquent speakers in the Dominion.

The works of improvement on St. Mary's Church are progressing steadily and promise when completed to be a credit to the parish. We have heard with great pleasure that it is the intention of Rev. Father Guillet to have the interior of the church decorated this fall. Then will St. Mary's be the Church of Winnipeg.

Mr. Brodeur has done important repairs to the organ of the Cathedral at St. Boniface. He has likewise tuned the new organ of the Church of the Immaculate Conception, which he had put up in the course of last winter. Mr. Brodeur is an unassuming gentleman, who has the secret of making all his acquaintances fast friends.

Mr. Krinke's family has again been afflicted; this time by the loss of their infant child, Martin. Thos. Shurina has also lost a child and so has Mr. W. Warner been afflicted in the same manner. All of these are members of the Immaculate Conception parish. To each of the bereaved families the REVIEW extends its sincere sympathy.

Mr. Pierre Gauthier, of St. Jean Baptiste, met with a serious accident Friday afternoon, being kicked by a horse below the knee; this resulted in a fracture of the leg. Mr. Gauthier was taken to St. Boniface Hospital where the limb was reset and the patient is resting easily. Mr. Roy, the young man who had his fingers amputated is progressing favorably.

St. Boniface College re-opened its classes last Thursday. The attendance is already larger than last year. On Sunday four boys came in as boarders from Calgary, Alberta; they are James Clarke, John Robinson, Charles Rouleau (son of Judge Rouleau) and Frank McHugh. The grounds about the college are now looking their best. Brother Kennedy, S. J., arrived last Saturday to teach the second commercial class.

At St. Mary's on Sunday 30th at 3 p.m. a large number assembled in response to a call by the Rev. Father Guillet, the object being to organize committees for the bazaar that will be held in aid of the building fund of the Church. The only business being definitely settled was the date for holding the bazaar, it being fixed to commence November 9th and finish 14th. The meeting adjourned to meet next Sunday at the same place to organize committees.

Rev. Father Xavier Simonin, O. M. I., arrived yesterday on his way to Prince Albert; Father Rion, O. M. I., came in on the same train en route to St. Albert. Both priests are from France, and will have charge of missions in the Northwest. Father Magnan, O. M. I., arrived on the way to Fort Alexander Parish. Rev. Father Plamondon, O. M. I., and Rev. Father Picotte, O. M. I., stopped over here yesterday en route for British Columbia. These latter gentlemen are French Canadians.

Word comes from England that Dr. B. S. Story, a graduate of Manitoba Medical College (1896) suffered a severe accident when wheeling recently. He was riding a Manchester, and was coasting along a hill when he lost control of his wheel and was hurled with great violence against a stone wall. He was confined to a hospital for some time, having sustained concussion of the brain, besides other painful injuries. He is now recovering. Dr. Story is a Catholic, the son of a distinguished convert.

Rev. Father Fox arrived last Monday from Rat Portage which place he has left not to return. The reverend Father will spend this week at St. Mary's, where his many Winnipeg friends will be most happy to call on him. Next Monday he will leave the city on his way to Lowell, Mass., where he is to reside and enjoy the rest which he has so nobly earned for himself by half a century of active ministry as a devoted missionary in England, Ireland and Canada. May his failing health improve in such a way as to enable him to be again often heard from the pulpit, where he has so long, so zealously and so eloquently preached the saving Gospel of the Lord. The REVIEW considers that it is only fulfilling an act of gratitude in joining with the Reverend Father Fox's many friends who extend their best wishes to him.

A PRETTY INCIDENT.

Actions of a Tot Who Followed His Mother to the Communion-Rail.

Trifles sometimes touch the heart. A pretty incident occurred the other day at a week-day Mass. When the Communion time came a woman approached the altar-rail to receive along with a number of others. She had scarcely reached the steps when there was a confused cry of "Mamma, mamma," and presently a scampering up the aisle of baby feet. Her little one had followed her! The small blonde head did not reach nearly to the pew tops, so the first intimation those in the side aisles had of the new communicant was when they saw a small boy scrambling hastily up the steps of the sanctuary.

He clutched his mother by the dress and in vain she tried to coax him to leave her.

When she knelt at the rail and took hold of the Communion-cloth he clung to her still with a determined baby-like grip whose strength only those who know babies can appreciate.

The communicants seemed a little restless. Would the little one be quiet when the priest in his strange robes approached? The question was soon answered. The small, curly head followed attentively the movements of the priest, watching open-eyed but quite still, as its mother received, twisted round to see the next one, and then, dismayed by the presence of the Lord in that lowly chalice, held up its little arms and cooed as if to say, "Me, too, dear Jesus, come!"

And surely the heart of the Lord, so tender and warm, must have been touched by that welcome! Surely some extra blessing must have fallen upon that venturesome curly head.

When the mother left the altar rail the baby scampered demurely after her. The mother bowed before entering her pew, so did the little one—the funniest, most witching little curtsy imaginable. And then, quite after the manner of its elder, after one look at

the absorbed mother, it cuddled its own little head into two small dimpled hands and bowed down in baby adoration.

There were many in that church that day. To some of them God spoke through a yellow-haired, toddling child.—Catholic Columbian.

How a Gossip Was Rebuked.

Once upon a time, there lived in the famous old cloister of the Ottobeuren a very dear old priest. His name was Father Magnus, and he was the pride of the whole monastery and of the parish as well. He was utterly incapable of speaking severely of any human being. One day he started to go to the next village, to visit a sick priest, and as he left the priest's house on his way home, a woman tripped down the steps of the adjoining house. He knew her for one of his villagers, and when she asked if she might walk along with him, he cordially agreed. After a bit the woman broke out, "Oh Father! I can not tell you what a wicked woman—you know her—my neighbor is!" "Is that true? then let us make haste and say the Rosary for her, that she may turn from the error of her ways. In the name of the Father"—and so on through the fifteen decades, Frau Anna Maria making the responses. This carried them about a third of the way home, then again the woman took up the grievance, "O, dear Father, how can I ever have patience with that woman?" "It is hard to be patient; let us say the Rosary for you; in the name of the Father"—and the threefold Rosary was told again. The poor woman had to pray whether she would or not. But when the last Hail Mary had been said she felt that her chance had come, and she exclaimed: "Really, Your Reverence, if you could see the way that woman makes her husband suffer!" "Ah, the poor man! We will say the Rosary once more for him." By the time this was finished they stood before Frau Anna's door, and the baffled gossip made up her mind that it would be some time before she joined Father Magnus in another walk.—Sacred Heart Review.

Passing of the A. P. A.

Editors' Review, Donahoe's Magazine.

In proof of the fact that proscription for conscience sake can never deeply enter into the mind or intent of the American people we have the utter ignoring of the self-advertised "patriotic" elements by all political parties in the present presidential campaign. A few months ago there was much bluster on the part of the country's cavern-jawed hypocrites; much questioning of prominent presidential candidates, as to their "position" on the religious issue, and many terrible threats on the part of the proscription leaders against anyone brave enough to flout their impudent assumptions. To-day, in presence of a real topic to engage the intelligent thought and judgment of the people, the flimsy pretenses of the labelled "patriots" are relegated with their concoctors to where Senator Hoare consigned them a year ago, and in all the land there is no political party nor any section of the country so poor or wanting in influence to do them reverence. The money question that has risen before the country in such swift growing proportions is of so tremendous an importance to the future welfare of the nation, both as to its individual citizens, and its future commercial standing among the nations of the world, that it would naturally overshadow every matter of minor import in the public mind; but considering the preparations that have been making for several years past by the self-styled defenders of the republic, and their avowed purpose to show themselves dominant in the coming election, their failure to be even considered a factor in current affairs is so ridiculously complete that it ought to end their ignoble existence forever.

It is a waste of thunder for any of the political parties to elevate the religious question raised by passing bigotry to the dignity of a plank in their national platform, even for the purpose of casting merited reprobation upon those who raise the nationality or religion cry. It will be found, in national contests at least, that the American people fully understand what to do with such men and such issues, and do not need to be informed that proscription for conscience is a principle essentially hostile to all classes in the country, and therefore a common enemy to be crushed by true Americanism, irrespective of race, creed or locality.

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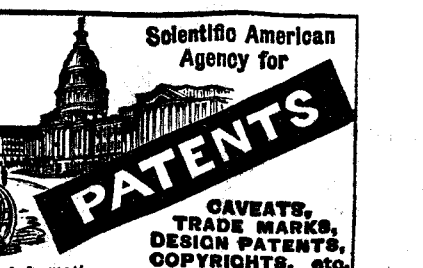
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