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"AD MAJOREM DEI GLORIAM."

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Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of:
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of:
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent.
Wednesdays in Holy week.
Thursdays in Holy week.
Fridays in Holy week.
Saturdays in Holy week.
Ash Wednesday.
The Ember Days.
The Vigils above mentioned.

Do you agree with the Catholic Bishops that I with the Roman Church?—St. Ambrose [A. D. 335-397].

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.

Sundays—Masses at 7.30 and 10.30 a. m. Vespers at 3 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

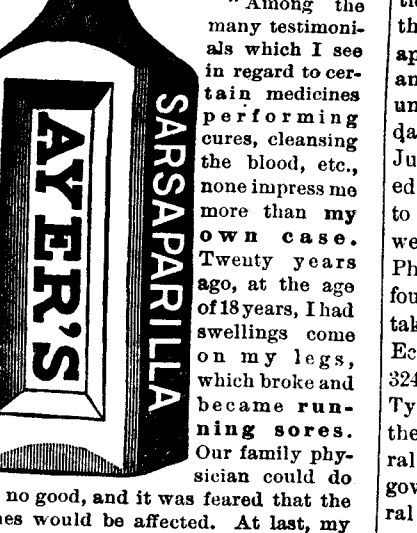
ST. MARY'S CHURCH.
Sundays—Masses at 8 a. m. and 10.30 a. m. Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8 a. m. and 10.30 a. m. Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their 1st Communion, at St. Joseph's school, 107 William St. west, at 4 p. m.
Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m.
Sundays—Masses at 8 a. m. and 10.30 a. m. Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

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Week Days—Mass at 7.30 a. m.

"Only the Scars Remain,"
Says HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., who certifies as follows:
"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc., none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. My family physician could do me no good, and it was feared that the bones would be affected. At last, my good friend..."



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The fashionable resort for all pleasure seekers visiting "the Sarasota of the West."
This hotel has been recently largely increased, completely renovated and luxuriantly furnished. No expense has been spared in making it the most comfortable, attractive and home like residence for the public. Our constant and studious consideration and no trouble is spared to secure this object. We have just completed arrangements with a band of musicians who are now coming from the east to furnish music during the lunch and dinner hours and in the evening for our guests.
Once a week the band will supply dance music in the large and comfortable hall of the hotel for those of our guests who like dancing.
The proprietor has secured a steamer of sufficient size to accommodate parties wishing to make excursions on the lake and view its charming scenery, and enjoy its cool and health-giving breezes.
The hotel is beautifully situated, overlooking the lake and the balconies being wide, make a pleasant resort for guests in the cool of the evening.
Hot and cold baths, large, airy bed-rooms and elegant parlors, double rooms for families.
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TO GLADSTONE IN THE PRESENT CRISIS.

Great heart, God keep thee safe, while round thee now
The conflict deepens, and the fight grows hot.
While traitor friends alike with open foe
Reveal their malice in each new framed plot.

And tyrant Tories, driven to dire straits,
Fling off their flimsy masks of methods fair
And scowling in thy face their murderous hate,
Would fain incite their hordes to slay thee there.

Our prayers go out for thee for added power,
That, like to him who fought God's fight of old,
Thy sun may not go down till victory's hour
Has crowned thy hero with radiant gold.

That Faith's strong arm aloft thine own may hold
Till vanquished foes bear witness to thy power.
And juster laws on Britain's page enrolled
Be History's tribute to thy latest hour.

Not only Erin waits with bated breath,
The outgrowth of those early toils years,
For freemen's hearts in every land on earth,
Beat strong in union with thy hopes and fears.

And need from kindred souls of loving praise,
Shall crown thee victor whatsoever the end
Thou dauntless bearer of that torch whose rays
To every land on earth shall yet extend.
—Eva Cyrens Timmis, in Chicago Inter Ocean

SERMON BY REV. FATHER SINNETT.

Delivered at St. Cuthbert's Church, Portage la Prairie.

"He hath made the dumb to speak—St. Mark Chap. 7:—What a blessing it is to know when to speak and when to be silent."

In the gospel as read on this day, we find our dear Lord performing an act of Charity—for such was His daily occupation. Leaving Tyre the gospel informs us that the Saviour of the world journeyed to Sidon. Now a glance at the map and by measuring the same we find that Tyre was situated on the Mediterranean Sea about 22 or 23 miles south of Sidon. Tyre had its name from a Hebrew word signifying "rock" as the place was strongly fortified. Sidon which was 22 or 23 miles north of Tyre and received its name on account of the occupation of its inhabitants—as Sidon means a "fishing station. Of those two ancient cities not even the names remain, as they were the work of man, they have followed the ways of man, they have returned to dust.

Sidon reached its greatest material prosperity about 1,500 years before our Lord or about 3,304 years ago, and fell in 351 before the coming of our Lord. From the beginning of the Christian era the faith of Christ was taught and practiced in Sidon, for we read in the Acts of the apostles chapter 27, that as Paul had appealed to Caesar to Caesar he must go and as a prisoner was taken to old Rome under the care of one Julius, "and the day following he came to Sidon, and Julius treating him courteously permitted him (St. Paul) to go to his friends and to take care of himself." Tyre, the wealthiest and most important city of Phoenicia, on the Mediterranean coast, founded by the Sidonians had likewise taken up the faith, for we are told, in Ecclesiastical history, that in the year 324 Eusebius dedicated a Cathedral in Tyre. In recent years, that is in 1874, the plot of land upon which that cathedral stood was purchased by the German government, and part of the old cathedral has been brought to light; has been excavated.

Such, dear Brethren, were the Tyre and Sidon through which the Redeemer of the world passed His mission of love: healing the wounds of the body that He might come in contact with the wounds of the soul; for the received maxim holds good here; "that the imperfect is on account of the perfect."
Let us consecrate this morning to investigate the great blessing God has conferred upon us by giving us the use of our tongue and secondly our ingratitude by turning our tongue against our Benefactor. We do so urged on by a pious curiosity in order to find out fresh material from which we may mint men and more abundant love for our divine Lord.
We are told by wise men that when we are about to begin a work of importance we should ask ourselves three questions. "What—why—how. What am I about to do? Why do I thus act? and how shall I effect my purpose—these three questions may find their application in every moment of a Christian's life, especially in the moment of prayer: for example, before my prayer,—what am I to do? why do I pray? how present myself before my God! my Saviour? If we ask ourself what is the great vice of the tongue? the reply will come that in the language of St. James, the great, misfortune, the great vice of the tongue is, "Detraction." In chapter 3rd, verse second, he says "if any man offend not in word, the same is a perfect man." We thereby perceive what an idea St. James had of detraction when he placed a word uttered by the tongue as holding

us back from earthly perfection. Now detraction means a drawing from or taking from and is defined as "an unjust violation of the game or the good estimation which others entertain about the life and morals of an absent person by words or signs." And first as the tongue is immediately connected with the heart and brains, nature would seem to point out the simple duty of the tongue: to give forth the words as taken in by the ears, eyes or other senses and the impression left passed on to the brains and treasured up in the heart. It is the sacred duty of the tongue to watch over the action of the brains and heart and only report accordingly. Imagine not that this is something easy, it is far from it, and because it is of the first importance, and because it is at the same time most difficult, the Royal Prophet David in Psalm 140 begged the Lord "set a watch, O Lord, before my mouth: and a door around my lips "To be convinced of its importance we need only open our Catechism to learn that he who speaks otherwise than according to the interior word tells a lie against nature, and therefore highly sinful. For it is natural for man to speak the truth, nor can he tell a formal lie without effort fear of being found out, and shame when found out and a certain violence against nature. As man cannot imitate the sound of animals without great efforts and long application, because it is unnatural, so he cannot lie about his neighbor without effort and doing violence to nature. The wickedness of detraction may be felt by the earnest prayer of David. "Set a watch, O Lord, before my mouth and a door around about my lips."

What is detraction? It is depriving man as far as in you lies of all he has of worth in this life—his good name. It is the act of a coward—your friend in your presence, but you being absent speaks against you in secret. The idea of detraction is admirably brought out in Ecclesiastical chapter 10 when he compares the detractor to a serpent. "If a serpent bite in silence he is nothing better than bieth secretly." It is an injury to man. Now man may be injured in two ways—openly and secretly—openly as by some violence; secretly as in theft—Man may be injured also by words this is called contumely and he not present this is called detraction; detraction is not absolutely secret but it is relative, that is it is secret in reference to the person about whom you speak. How this vice hateful to God and man alike may happen in four different ways directly 1st when we impute a false crime to a person in this case it is properly calumny, 2nd when we increase his sins by exaggerating his faults, making mountains out of hills; 3rd when we reveal the secret crime of our neighbor; 4th when we declare and repeat by implying bad motives to good deeds—indirectly 1st by denying the good works of our neighbor, 2nd by wickedly observing silence, when silence equals detraction.

Now, dear brethren, after considering what the great vice of the tongue is, let us advance one step and see "why" detraction is so hateful and in doing so lay down a few principles, admitted on all sides, which principles may guide us in our words in respect of our neighbor. And first: all direct detraction is of its very nature a mortal sin. It is a mortal sin because it is against justice and it is a greater crime than theft because it deprives (man) our neighbor of a greater good than depriving him of his riches—"He who steals my purse steals trash but he who filcheth my good name steals which not enriching him leaves me poor indeed."

Common sense likewise tells us this, because without a good name life is a failure. Holy Scripture comes to our aid and in chapter 22—verse 1—of Proverbs says "a good name is better than great riches, and good favor is above silver or gold" and in chapter 24—verse 9—of proverbs "the detractor is the abomination of men."

I have said that detraction is a mortal sin—for 1st detraction is effected by words but words as words cannot be hurtful, but since they are conventional terms they mean something in the mind of the speaker and hearer. In sin of the tongue very much depends upon the interior disposition or intention of the speaker. Now what is the intention of the detractor? It is to ruin his fellow creature in his good name, and man clings to his name as much as to his possessions. The primary notion of detraction is directed against man's good name wherefore he who speaks with this intention seriously affects man's reputation; but to affect or tarnish the reputation or good name of a fellow being is serious, because St. Thomas says among the temporal things a good name is the most precious, since for the want of a good name sin is impeded in

his freedom of action and greatly restrained in his material progress. It is for this reason we are told in Ecclesiastical chapter 41 verse 15 "take care of a good name for this shall continue with thee, more than a thousand treasures precious and great. A good life hath its number of days, but a good name shall continue forever."
Therefore considered in itself abstraction made from all circumstances, detraction is a mortal sin. 2nd. It is a mortal sin from testimony of ancient writers, St. John Chrysostom said: "He who gives himself to detraction, serves the devil; detraction begets hatred, quarrels, dissensions, suspicions. It makes enemies, troubles the peace of families and brings forth dissensions." St. Augustine wrote because it is voluntary it is wicked. "You have taken your seat to speak against your brother. It is not suddenly nor by surprise that a word against your brother has escaped you, but you took a seat, it was with leisure and with reflection you spoke ill of him." St. Bernard wrote "Among all detestable things that come forth from the mouth of man we must count detraction."
Reading over another testimony of St. John Chrysostom we imagine he is writing for our times. He says: "It is certainly ridiculous to say a word to another and to say to that person 'do not say this to any one.' Are these words not common in our own days? Yes, as common as every cup of tea sipped throughout this fair Dominion.
Detraction condemned by the authority of the Church—the First Council of Arles decreed that he who had detracted one of the faithful should be deprived of Holy Communion up to the moment of death,—and the Second Council: that the detractor be excommunicated until the hour of death. Finally by the authority of Holy Scripture—I take the reference in Holy Scripture almost at random. And first the Book of Wisdom, chapter first verse 11, "refrain your tongue from detraction for an obscure speech shall not go for naught, and the mouth that belieth, killeth the soul." Ecclesiastical chapter 19—verse 10: "Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it may not burst thee."
Psalm 100—verse 5—"The man that in private detracted his neighbor, him did I persecute."
Proverb 4—24—"Remove from me the farward mouth, and let detracting lips be far from me."
Ecclesiastical 10—20—"Detract not the king, nor even in thy thoughts, and speak not evil of the rich man."
Proverb 24—9—"and detraction is the abomination of man."
Proverb 24—21—"My son, fear the Lord and the king, and have nothing to do with detractors."
Countless other texts may be named but with these we reason thus:
What Holy Scripture condemns, we are to condemn.
But Holy Scripture condemns the detractor therefore we are to condemn the detractor. There cannot be a doubt that we are to condemn those things which God has left on record to be against His will since conformity to God's known will is perfection such as may be reached on earth. And for the second part that Holy Scripture condemns detraction, I need only pass over the texts I have read. Whence the mind of God on detraction is plain. The gravity of detraction is to be considered not so much from the enormity of detraction or crime which is revealed as from the greatness of the loss which our neighbor may suffer in consequence of our words or actions. Hence, if the detractor be a person of high social position known and reputed as a serious man more weight is given to his words, than if he were of no authority, and therefore greater scandal is given, and therefore greater will be the difficulty to repair the loss sustained. We may now pass on and consider the third question we proposed to ourselves that is "How" God wishes us to employ that great gift of speech. I need not look far for an example, how we are to employ our tongue; the gospel of this day furnishes us a remarkable one. After having freed his tongue Jesus charged him to tell no man but instead of keeping silent, the cured man began to sing forth the praises of His Benefactor. The more Jesus charged them the more they published the miracle. Oh! this is ever the language of gratitude to make known the Benefactor—make Him loved as much and by as many as possible. In this world perfection consists in conformity to the will of God and the proper use of His gifts. What a gift is not the gift of speech! and the gospel of this day informs us that he whose tongue was freed appreciated the gift yet we have reason to believe that he could speak but imperfectly, for we are told that the "string of his tongue was loosed and he spoke right."
Have we always spoken "right" or is it necessary for Jesus to come and lay His divine finger upon our tongue in order that we too, may speak "right" of God, of our neighbor, of ourselves. Have you ever been ill? yes—doubtless, what were the first words of your physician? Probably they were, show me your tongue? Why so? Because from the state of the tongue he has a fairly correct notion of the nature of your disease, and its gravity—so likewise show me your spiritual tongue and I shall have a fair notion of your spiritual state—examine your tongue in the mirror of your conscience—examine your tongue on your words, against charity, examine your tongue on detraction for detraction is a vice detestable alike to God and man. How much joy is not the tongue capable of. By the tongue we sing the praises of the Almighty; by means of the tongue we may make known our most secret thoughts and desires, announce the truth, make known virtue and its

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Reading over another testimony of St. John Chrysostom we imagine he is writing for our times. He says: "It is certainly ridiculous to say a word to another and to say to that person 'do not say this to any one.' Are these words not common in our own days? Yes, as common as every cup of tea sipped throughout this fair Dominion.
Detraction condemned by the authority of the Church—the First Council of Arles decreed that he who had detracted one of the faithful should be deprived of Holy Communion up to the moment of death,—and the Second Council: that the detractor be excommunicated until the hour of death. Finally by the authority of Holy Scripture—I take the reference in Holy Scripture almost at random. And first the Book of Wisdom, chapter first verse 11, "refrain your tongue from detraction for an obscure speech shall not go for naught, and the mouth that belieth, killeth the soul." Ecclesiastical chapter 19—verse 10: "Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it may not burst thee."
Psalm 100—verse 5—"The man that in private detracted his neighbor, him did I persecute."
Proverb 4—24—"Remove from me the farward mouth, and let detracting lips be far from me."
Ecclesiastical 10—20—"Detract not the king, nor even in thy thoughts, and speak not evil of the rich man."
Proverb 24—9—"and detraction is the abomination of man."
Proverb 24—21—"My son, fear the Lord and the king, and have nothing to do with detractors."
Countless other texts may be named but with these we reason thus:
What Holy Scripture condemns, we are to condemn.
But Holy Scripture condemns the detractor therefore we are to condemn the detractor. There cannot be a doubt that we are to condemn those things which God has left on record to be against His will since conformity to God's known will is perfection such as may be reached on earth. And for the second part that Holy Scripture condemns detraction, I need only pass over the texts I have read. Whence the mind of God on detraction is plain. The gravity of detraction is to be considered not so much from the enormity of detraction or crime which is revealed as from the greatness of the loss which our neighbor may suffer in consequence of our words or actions. Hence, if the detractor be a person of high social position known and reputed as a serious man more weight is given to his words, than if he were of no authority, and therefore greater scandal is given, and therefore greater will be the difficulty to repair the loss sustained. We may now pass on and consider the third question we proposed to ourselves that is "How" God wishes us to employ that great gift of speech. I need not look far for an example, how we are to employ our tongue; the gospel of this day furnishes us a remarkable one. After having freed his tongue Jesus charged him to tell no man but instead of keeping silent, the cured man began to sing forth the praises of His Benefactor. The more Jesus charged them the more they published the miracle. Oh! this is ever the language of gratitude to make known the Benefactor—make Him loved as much and by as many as possible. In this world perfection consists in conformity to the will of God and the proper use of His gifts. What a gift is not the gift of speech! and the gospel of this day informs us that he whose tongue was freed appreciated the gift yet we have reason to believe that he could speak but imperfectly, for we are told that the "string of his tongue was loosed and he spoke right."
Have we always spoken "right" or is it necessary for Jesus to come and lay His divine finger upon our tongue in order that we too, may speak "right" of God, of our neighbor, of ourselves. Have you ever been ill? yes—doubtless, what were the first words of your physician? Probably they were, show me your tongue? Why so? Because from the state of the tongue he has a fairly correct notion of the nature of your disease, and its gravity—so likewise show me your spiritual tongue and I shall have a fair notion of your spiritual state—examine your tongue in the mirror of your conscience—examine your tongue on your words, against charity, examine your tongue on detraction for detraction is a vice detestable alike to God and man. How much joy is not the tongue capable of. By the tongue we sing the praises of the Almighty; by means of the tongue we may make known our most secret thoughts and desires, announce the truth, make known virtue and its

his freedom of action and greatly restrained in his material progress. It is for this reason we are told in Ecclesiastical chapter 41 verse 15 "take care of a good name for this shall continue with thee, more than a thousand treasures precious and great. A good life hath its number of days, but a good name shall continue forever."
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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political of a non-party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society proceeding in the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

MR. E. J. DERMODY.

DEAR SIR.—I see by the last issue of the NORTHWEST REVIEW that you have been entrusted by the directors of the journal with the management of the same, "the company" for the present retaining charge of the editorial columns.

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole concern of mine is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, AUGUST 16!

EDITORIAL NOTES.

If Columbus had happened to discover this continent on a Sunday the ethics of the modern Sabbatharians would pronounce it an unfit country to live in.

Our grand Catholic Commencements have again swept like a triumphant wave over the country. Catholic education not only leads but outdistances all other systems.

Members of the Irish party should not halt to bayonet themselves under the guns of the enemy. The regeneration of a country is at stake. Close up ranks—and forward!

An esteemed contemporary suggests that lynching parties be tried by court martial and shot. The ordinary law, if vigorously enforced, might meet all the requirements of such cases.

Rev. Thomas J. Jenkins, in an article in the Catholic World entitled "Know-nothingism in Kentucky," says "The old Know-nothing was, like the new, conceived in jealousy of the church's progress."

It has been freely admitted that one of the most interesting departments of the World's Fair is that occupied by the Catholic exhibit. We congratulate all whose efforts have been directed to this brilliant success, especially Brother Maurelian.

Here is a vigorous and true description by Hon. Ben. J. Webb, of the Apaisits, known as Know-nothings forty years ago. "Ignorant men, reared in the bush, and small fry village politicians, at the cry of 'the Pope, the Pope,' have suddenly started forth, armed cap-a-pie with historical and theological weapons, and with every hair on their empty heads erect with inspiration! Some of these men, unused to so great a pressure on their limited modicum of brains, are already mad; and an indefinite number of them are but few degrees removed from the same sad state."

We see by our eastern exchanges that the Tobique Valley railroad was opened in the province of New Brunswick. This road is specially due to the efforts of New Brunswick's senior cabinet member in the Dominion government,

the Hon. John Costigan. Among those present were many of the most prominent public men of the province including Premier Blair, Provincial Secretary Mitchell, Chief Commissioner Emerson and the Honorable Mr. Costigan. One of the pleasing features of the occasion was the fact that the occasion was utilized to assist the local church of England clergyman's mission, thus showing the absence from bigotry among Mr. Costigan's constituents. The speech of the day was made by the Hon. Mr. Costigan. He concluded his speech by the following wise and statesmanlike advice:

"In concluding, he asked his hearers to remember on all occasions that they were Canadians. Do not allow demagogues to have their day; do not allow the religious bigots to cause strife. We are all Christians and we should all stand together as such against unchristian practices and principles. In concluding an able speech the Secretary of State said he understood the gross excursion proceeds went to the Rev. Mr. Hopkins' Episcopal church." (Great applause, followed by three ringing cheers for Costigan.)

"PROFESSOR" WALTER SIMS.

Our esteemed contemporary, the Boston Pilot, publishes some comments of the New York Sun, on one "Professor" Sims, who is going around through the United States making inflammatory attacks on the representative of our Holy Father, in that country. As we know the "Professor" well, it may be interesting to the people of the United States to get a sketch of his career. Well, to commence, this wonderfully patriotic American citizen, who fears so much the presence of a Papal Delegate in the United States, is a Canadian. Some twenty years ago, when material for school teachers was scarce in the backwoods townships of Ontario and, as a consequence, the examinations of qualification much less stringent than they are now, he succeeded in getting a third class certificate and a school, but his success did not attend him, he turned his attentions to other lines of business and bobbed up in Hamilton as local drummer for the Toronto Globe.

After occupying this position for a time he left Hamilton for Uncle Sam's dominions, leaving many interested creditors, to mourn his indifference to such trifling things as the payment of household accounts, etc. He next was heard of as a preacher in good standing among the Plymouth brethren. For some years we have not heard much of him, but judging by what we have just read in the columns of the Pilot, he has developed into a "Professor" and an ardent lover of (un) American Apaism. We have no wish to harm the people of the United States, for whom we have a sincere regard, but there are quite a number of "professors" of the same kidney as Sims right here in Manitoba who would not be mourned for, even as he was, should they transfer their allegiance and their hateful professions across the boundary.

PAUPERISM AND CRIME.

Many there are who, through ignorance largely and prejudice partly, assert that of the three kingdoms Ireland is pre-eminently the one in which there is the most pauperism and crime. It is certainly the poorest of the three, due to years of misgovernment, as well as the most illiterate, caused by the bounding down of the peasants into the bledges where the schoolmaster performed his labor of love in hourly fear of his life at the hands of aliens. The proportion of illiterate judging by those who signed their mark to marriage certificates in England and Wales in 1891 was 6.4 per cent males and 7.3 females; in Scotland 3.92 per cent. of men and 6.42 per cent. of women. While in Ireland in 1890 the percentage was 20.4 of men and 20.9 of women. But in pauperism and crime the official tables show a different result. As to crime, there were in England and Wales in 1891, 9,005 convictions; in Scotland in the same year, 1,822 convictions, and in Ireland but 1,255 convictions. The population of Ireland being greater by 600,000 than that of Scotland, and less than one-sixth of that of England and Wales, it will be readily seen that Ireland is the one of the three kingdoms in which crime is least prevalent. And this is true whatever we take into consideration the gravest crime known to the law, murder, or the less offences of drunkenness and disorderly conduct. In like manner the statistics of illegitimacy give to Ireland the most favored place, the proportion of illegitimate births to the total in the kingdom being in England and Wales 4.2 per cent; in Scotland 7.5 per cent; and in Ireland 2.7 per cent., or less one-third of the rate in Scotland. The Statesman's Year Book, from which the above figures are taken, also mentions that the rate of illegitimacy varies from 0.8 in Connaught to 4 per cent. in Ulster, the latter being the one Province of the kingdom in which the opposition to Home Rule is rampant. In regard to pauperism, which is quite prevalent in all of three kingdoms, the official tables give the first place to Scotland, as being the most free from the infliction, the second to Ireland, and the last and worst to England and Wales. The total number of paupers receiving relief in England and Wales in 1892 was 754,485; in Scotland 87,362 and in Ireland 103,839. If the proportion had been the same in Scotland and Ireland as in England, Scotland would have had 100,854 paupers and Ireland 117,025. When the right of the Irish people to self-government is challenged, it is well to bear these facts in mind. It should not be forgotten, and it is creditable in the extreme, that, while the masses of the Emerald Isle are poor, they are unwilling to become paupers, the standard of morality, judged by the two important tests given, being the highest in the three kingdoms.

MGR. TACHE AND MR. TARTE.

In another column we publish Archbishop Tache's admirable, clear and comprehensive reply to the accusations and insinuations launched against His Grace of St. Boniface, by Mr. Israel Tarte, the political acrobat of universal notoriety. In our issue of the 12th July we gave a pretty exact appreciation of Mr. Tarte's tactics during several years past. It is unnecessary to comment upon the Archbishop's letter, beyond drawing particular attention to its broad and open statements of the exact truth. Decidedly if Mr. Tarte's ambition has been to become famous in a way, and to attract public attention to his individuality, he has taken a clever course and has succeeded most wonderfully. But we doubt very much if any other man the Dominion would care to place himself in the same unenviable position for the sake of being talked about, or even of rendering himself useful to a political party. In fact we think, and not without reason, that Hon. Mr. Laurier has everything to lose and nothing to gain by associating with himself such an ally as the hot-tempered and over-ambitious little Israel. To our mind, if we judge aright, the leader of the opposition is a man of a totally different calibre, and one who stakes his future fame and the success of his principles upon far different methods from those adopted by men of Mr. Tarte's public antecedents. We would be long sorry to think otherwise. Yet, it must be admitted, that the constant association with Mr. Tarte, the selecting him as a travelling companion on a political tour, the moving hand in hand with him all over the country, must ultimately place Hon. Mr. Laurier in an even worse predicament than that in which his intimate connections with Pacand, Mercier and Company once cornered him.

All unwittingly, however, Mr. Tarte's extraordinary course has served one good purpose; it has been the cause of the venerable Archbishop's two magnificent communications to the public, both of which are of great value to all true Catholics and to many of our non-Catholic fellow-citizens. Again there is a lesson to be drawn from all these interesting incidents, a lesson that must prove most salutary, if it is only taken

to heart and acted upon in the future. From what has been the outcome of Mr. Tarte's attacks on the Archbishop and the able defence of that high prelate, we learn that it is a sign of great weakness, not to say folly, on the part of any lay man—no matter how talented, how well informed, or how ambitious he may be—to start out in the career of critic regarding the actions and intentions of the hierarchy. Sooner or later—and generally sooner—he comes to grief; his ignorance of the situation, his presumption, his irreflexion and his errors, are exposed, and his conduct draws down upon himself that censure and ridicule which he fain would attach to the prelates of the church. While we acknowledge only one infallible being on earth—and that only under given circumstances—we feel the necessity of more or less absolute submission to the voice of the church when heard through the medium of her consecrated episcopal pastors. The wisdom and inspiration that selected from the clergy the men called upon to hold the crozier, are in themselves a guarantee of the superiority, the trustworthiness and the cautious yet exact firmness of the Bishops. We do not claim that a Bishop cannot err,—but in such matters as the one in question he is much less liable to be mistaken than is an ordinary layman; we do not say he is impeccable,—but he decidedly is more so than any political intriguer or ambitious partisan.—True Witness.

YES, WE SAW IT.

A "subscriber" writes us from Brandon, enclosing a clipping from United Canada of the 22nd July. Our correspondent expressed himself forcibly on the nature of the article and thought we had not seen it, because "you (we) have not taken any notice of it in your last two issues." Yes, we saw it, but did not think it necessary to notice it. Personal attacks, coming from such sources, had better be treated with silent charity. The NORTHWEST REVIEW has a duty to perform and, if in the performance of its obligations to its constituents, it has to touch on the feeling of partisan newspapers, so much the worse for the partisans. It is regrettable that a paper posing as a Catholic organ should call our honestly expressed protests against the conduct of the Greenway government in despoiling the Catholic minority of their rights and privileges, as "constantly whining about the Manitoba

school bill and the broken pledges of Martin and Greenway." The explanation of such language may be found in the fact that our partisan contemporary considers it necessary to defend Mr. Laurier's first lieutenant, Clifford Sifton, and, therefore, the Greenway Government, against our "whining" complaints. When United Canada says that we had no condemnation for the conduct of Clark Wallace in the frouse, it either ignorantly or maliciously states a falsehood. We are not given to taking much notice of Orange blatherskites, either in or out of the house, but on that occasion we did so, notwithstanding the opposite statement of our contemporary. Surely United Canada would not expect us to place the talented and eloquent leader of the Liberal party on the same plane as Clark Wallace or the Orangemen of Ontario, when the sacred rights and privileges of his co-religionists and French Canadian compatriots hang in the balance? We are accused of being a political partisan and fearing to say anything condemnatory of the Federal government. When the Federal government refuses to hear our complaints or right our wrongs, it will be time enough for us to condemn its course. Should that time come United Canada will see whether we are the coward it now dares to insinuate. United Canada grows eloquent in stating that "Mr. Laurier, from his place in the House of Commons, last session, not only committed himself but his political future and his party, by declaring himself on the side of the minority, even if he had to retire from public life as a consequence." This sounds grand, but, unfortunately for the minority, there is not one word of truth in the statement. The less said about that speech, the better it will be for Mr. Laurier's reputation as an honest man. Three years after the Catholic schools of Manitoba had been destroyed and the Protestant schools fastened upon us; three years after the French language had been contemptuously set aside and the French Canadians spat upon by every hireling of the Greenway government, Mr. Laurier got up, and from his place in the House of Commons, said: If it be true that the Catholic schools were destroyed and Protestant schools retained, he declared himself on the side of the minority, etc. This is quite different from what our contemporary attributes to Mr. Laurier. His Grace, Archbishop Tache, enlightened Mr. Laurier and all others on that point, in a remarkably able letter and what do we find? At a convention of the party, held shortly afterwards, we find Mr. Laurier, the brave defender of the minority in Manitoba, accepting as his chief lieutenant in that province, one of the most cruel of our persecutors; the one who above all others was most active in defending the Government of Manitoba in its work of spoliation; the one who publicly said that the Liberal Party was not bound to keep faith with the minority, even when that faith was pledged by the First Minister and his Attorney-General; the one who is to-day drawing a fat salary and reaping the rewards of his labors in helping to kick the Catholic minority of Manitoba. Up to that moment, the NORTHWEST REVIEW always spoke in the highest terms of Mr. Laurier. Up to that moment we told Greenway and company that they were a disgrace to the Liberal party and that Mr. Laurier would take the first public opportunity of telling them so. Did he do so? We are called partisan because we have condemned the acceptance of Mr. Sifton. Is the talented and able young member for Ottawa County, Mr. C. R. Devlin, a Conservative partisan? Surely not! Are we not in good company when condemning the selection of the man Sifton? We cannot find words to speak the praises of Mr. Devlin, or to express our sense of admiration for his manly honesty. Is that partisanship? If it be, then we are hopelessly partisan and are likely to remain so. Is it partisan to say that every French-Canadian at that convention, who knew Sifton and his political career in Manitoba, and remained silent while he was elected to the position of vice-president of the Liberal party in Manitoba, is only deserving of the contempt of all honest men; then we are hopelessly partisan and glory in being so considered. Let not our position be misunderstood. The REVIEW is not a political journal nor its editor a political partisan, but, if in defence of our rights, we have to deal with politicians and their conduct, we will not shrink from our duty, let the consequences be what they may. We are contending for our most sacred and inalienable rights; rights guaranteed to us by the constitution of our country. We may err in judgment, but the man or the paper that accuses us of partisanship in our defence of those rights, simply lies. We care not two cents who he may be, Conservative or Liberal, Tory or Grit, so long as he treats us fairly and justly. In conclusion we would say to United Canada that we bear at the head of our editorial page a certificate of character of which we are justly proud. So long as we can retain the confidence and endorsement of Venerable Archbishop of St. Boniface and the friendship and esteem of his venerable brothers of the ecclesiastical province of St. Boniface, we can afford to treat with the silence of charity any thing our contemporary may say of us.

REV. FATHER SINNETT'S SERMON.

(Concluded from page 1.)

power; we can throw into words, and by those words pass on from soul to soul all that the human mind can conceive of religion. The tongue is able to instruct the ignorant and higher still is its power and privilege that of consoling the sorrowful, and the afflicted by pointing out to them that there is a higher life where the burning tear of affliction enters not. It is also the privilege of the tongue to strengthen the feeble in faith. How many martyrs are now reigning in eternal glory who fortified by a timely word, had the courage to bear up against the awful torments and this won the martyrs crown and the martyrs undying glory.

Need I remind you of those heavenly conversations that pass between father and son—father and daughter—mother and son—mother and daughter. Happy indeed, those happy is the child who finds his delights in the conversation of father or mother—Never shall be experience better. Oh! the power and sweetness of a word that are the thoughts of the young mother as she listens to the efforts of her babe to utter the first word.

Let me hope your first care is to teach those infant lips to utter the sweet names of Jesus and Mary. The power of a last word!—who can cast off the last words of a fond mother before her lips were sealed in death. She took us by the hand and made a last request. Would he not be a friend of the first order who would not keep as something sacred those final words! And after that fond mother's soul had been called away by Him who gave it if she could utter but one word more we would be satisfied to place her in the tomb. In vain we appeal for one word.

You who live under the gaze of a mother do not appreciate my words wait until the call of duty separates you, then truly you shall feel their full force. Again only a few days since as that Venerable Missionary to the Indian of this region Father Maisonneuve struck down by the permission of God—the venerable Archbishop rushed to his side could he but draw one word from those lips the trial would be less.—But no! not even the consolation of one word. Some months since I told you the history of little Lizzie of New York city. Weeks of fever brought her to the last moments, but ere she ceased to use her little lips that God had given her she called her weeping father who kneeling by her little couch, she took his large rough hand into her delicate little hand, drew his ear to her lips and whispered "Father I am dying, it is God's will, I am satisfied, do not weep, but promise me three requests "who can resist the dying request? Speak child whatever you ask I promise most faithfully, she replied when I am dead 1st do not be angry, 2nd do not beat, do not curse your horses, 2nd do not drink 3rd be kind to mamma. Here indeed this child had learned the lesson "how" to use her gift of speech—her little tongue. You know what that rough drayman of New York city did to keep ever fresh in his memory those three requests: he had the name of his darling Lizzie printed on his dray.

Let us learn this beautiful lesson taught us by a child, so that we may employ our tongue, the gift of God, in the cause of humanity, in the cause of charity, in the cause of God, make efforts in God's name to lessen the power of the detractor; but in order to that end we must learn first to banish from our minds all uncharitable thoughts. Let us learn to love the reputation of our brother and determine to speak only good of the absent.

Finally what are we to think of those who listen to detraction, thereby encouraging them? They too commit a mortal sin. Now, dear Brethren, St. Paul chapter 1st verse 32 to the Romans tell us what we are to think of those who consent to the sins of others—He says "they who do such things are worthy of death; and not only they that do them, but they also who consent to them that do them." Hence we learn, probably to our surprise, that they who listen are as guilty as they who speak. Now this consent may take place in two ways 1st directly when we induce others to speak ill of an absent brother or when we take pleasure in detraction 2nd indirectly when we do not resist when we can resist and thus prevent detraction, and this happens sometimes not because we take pleasure in the detractor's word but on account of human fear we observe a sinful silence, now we are warned in St. Matthew "not to fear those who kill the body" Therefore we are right in concluding that he who listens to detraction without resistance would seem to consent to the detraction whence he becomes a sharer in the detractor's guilt. Add to this if he induced the detractor to speak or the detractor was pleasing to him on account of a secret hatred against the person detracted, he sins not less than the detractor and indeed in some circumstances he "is more guilty. Hence St. Bernard has said "I cannot easily say who is the more damnable he who detracts or he who listens to the detraction"—your guilt is still increased.

Let us make generous efforts, dear Brethren, to follow the command of the book of Proverbs "My son have nothing to do with detractors" and we shall find that we shall have more friends, less enemies, and the blessing of God shall be upon us.

THE OTTAWA UNIVERSITY.

Method of Teaching in Use in that Institution.

The University of Ottawa has issued a neatly printed pamphlet, touching upon the institutions methods of instruction. As is well known the principle upon which the method is based is that of close reasoning, and the system is an eminently practical one. The success achieved so far is strikingly established by the numberless men of prominence who owed their sound education to the

When our conduct merits the withdrawal of that endorsement and confidence, our usefulness will be gone and we will, unlike our contemporary, have the grace to see it and retire from a field where our services will have become useless.

learned professors of this far-famed university. The pamphlet is also replete with artistic illustrations of the various departments of that model institution, showing that no appliance in the chemical and physical laboratories required to teach these important branches are wanting.

The institution was founded in 1848 by the Oblate Fathers and it received in 1886 the official title of Ottawa college with the power of conferring university degrees. Later in February 1879, His Holiness Leo XIII to testify in an especial manner his appreciation of the progress made by the institution bestowed upon it further favor by elevating it to the rank of a Catholic University.

PROGRAMME OF STUDIES

The programme of studies is essentially a practical and progressive one. It is also comprehensive and modern in character, and none the more apt to develop the mental faculties of the youth. The commercial course which affords a four years' thorough training gives him an exceptional opportunity to become thoroughly versed in the technical duties of any position either in an industrial, commercial or financial capacity. The subjects taught in this department number no less than fifteen.

Then the classical course proper, which takes seven years to complete, is distinguished by a wise combination of the different arts and sciences with the modern and ancient tongues. Homer, Virgil, Racine and Shakespeare are in a word in turn called upon to bestow upon the student the treasures of their genius. It would take more space than is at present at our disposal to touch upon all the subjects taught in the classical course. Suffice it to say that the French, English, Latin and Greek languages, history, mathematics, are included and each subject has the best and most learned professors of Europe as exponents.

One of the important features in connection with the method of teaching is that instead of overburdening one professor with the imparting of a variety of subjects the university has carefully selected for each branch a professor, or better, an enthusiast, in that particular studv. Thus are the master's researches limited to a special field, and thus is the student assured of having imparted to him a synthesis of widely-gathered knowledge on each and every subject embraced in the curriculum.

THE COURSES!

The classical course embraces the Collegiate course, extending over three years, and including in its scope all the matters necessary for matriculation; and the Arts course of four years, at the end of which the student may receive the diploma of Bachelor of Arts or of Bachelor of Literature after having passed the prescribed examinations.

In addition to the above there is the Scientific course, which is adapted to young men, who, having acquired sufficient knowledge of the classics, desire to devote themselves to the natural sciences and mathematics. It commences after the Collegiate course and lasts three years, and at its termination the degree of Bachelor of Science is conferred upon those who successfully pass the examinations required.

The other courses remain,—the Theological, which extends over four years and embraces all the branches of ecclesiastical science generally taught in Catholic seminaries; and the Philosophical course, which is both the crowning of the Collegiate course, and the basis of all professional studies. Students may take their degrees both in Sacred Theology embraced in the curriculum.

FACULTY OF LAW.

Lately a Faculty of Law has been established, and among its members are included the princes of the Bar in many Canadian provinces. Hon. Sir John Thompson, K. C. M. G., Q. C., LL.D. M. P., is Dean, and Mr. Justice Fournier, LL.D., N. A. Belcourt, LL.M., J. J. Curran, Q. C., LL.D., M. P., Hon. R. W. S. Olt, Q. C., LL.D., M. O'Garra, Q. C., LL.D., Justice Taschereau, LL.D., Hon. Theodore Davis, Hon. W. Sullivan, Hon. Hugh MacMahon, Hon. C. J. Doherty, Hon. J. Dubuc, Hon. Thos. Maguire and Justice Landry are associated with him. Though the Faculty of Law is not a teaching body, yet upon students who pass the examinations prescribed by it at the close of the three several years embraced in the law course, the degree of LL.B. is conferred.

PHYSICAL TRAINING.

Not only is the intellect attended to, but the physical man is cared for as well. The situation of the college is in a most healthful part of the city, the interior arrangements of the establishment, the gymnasium, baths, etc., the extensive sporting grounds, whereon the famous Ottawa College Football team was trained, and has won so many victories, all hold out the promise of health and youthful vigor to the students of the University.

Music and the fine arts, elocution and oratory also figure on the curriculum while a knowledge of them is imparted to the scholars by professors of the highest order of merit. And thus by a wise plan are the various sensitive and intellectual faculties of the youth trained and brought to perfection at the different ages when they are most susceptible of development, while throughout his college career the muscles are hardened and the body beautified by participation in the several athletic games.

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GRANTLEY MANOR

A TALE.

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER XI—Continued.

He lingered in the studio, he visited the chapel, he explored the ruins, he spent hours and days with Leonardo, whose spirits seemed to revive in this intercourse with one whose manners and whose language reminded him of the only happy period of his blighted existence. He told him the story of Colonel Leslie's second marriage, and the secret of Ginevra's half-English origin. He clung to his society with a morbid predilection, and when he saw the signs of a dawning passion in his piercing eyes, and the impetuous working of that passion when once aroused, he felt as if a load of care had been removed from breast. He saw that the spell that had bound him was as powerful as it was intense; and that Ginevra herself, at first unconsciously, then with heart-misgivings, and at last with all the earnest tenderness and simplicity of her character, yielded to his influence, and in return for his ardent and devoted affection, gave the deep enduring love of her young heart. He saw it and rejoiced; for he never doubted the purity of Neville's intentions, and he would have done him justice if he had. Whether such a temptation had ever crossed his mind in the early days of his intercourse with Ginevra, and before he was aware of her relationship with Colonel Leslie, none can tell, but if it ever did, no traces of it remained, as he became acquainted with her character, and instinctively felt that she was one of those with whom, even in thought, he dared not connect aught of shame or dishonor. The only son of over-indulgent parents, whose prejudices he had never yet opposed, of whose boundless kindness to him he had repeated proofs; far from his own country, from his old associations, he lost sight of the immense difficulties which a marriage with Ginevra would present. Blinded by passion, he foresaw indeed that his father would refuse his consent if it was asked, but never doubted for an instant that his marriage was accomplished he should soon be received into favor, for he knew that his parents would be pushing themselves by withholding their forgiveness; the alliance with Colonel Leslie's family was honorable, and the fact of his second marriage had long ago been recognized by his relations. His only desire, therefore, was to obtain Ginevra's consent to an immediate union, and in this object he was well seconded by Leonardo; to him he diminished the amount of opposition which his family were likely to offer to his wishes, and from her he altogether concealed it. He was of age, he was independent; his parents, he told her, had always wished him to marry young, Colonel Leslie had been a friend of his father's at college, and would certainly approve of his daughter's marriage with an Englishman, whose fortune was ample, and whose family was ancient. Ginevra was inexperienced, and totally ignorant of the ways of the world; but her instinctive delicacy of feeling, and tenderness of conscience, revolted from the idea of marrying without the express consent of her own father, or of Father Francesco; and with her arm around Leonardo's neck, and a deep flush on her cheeks, she implored him not to urge her to become Neville's wife for at least a year, and to write to both her absent guardians, before a final consent was given to—

"To your happiness, Ginevra and to what will secure my peace of mind—to what will enable me," he vehemently continued, "to die without the anguish of leaving you alone in the world—to die without the burden of earthly cares to draw my soul back from the opening vision of eternity."

Ginevra pressed his hand to her heart, and her lips quivered. "You are quite wrong in supposing," he continued, with feverish eagerness, "that I have not the right to sanction your marriage. You know how uncertain all communication with Father Francesco must inevitably be; and as to Leslie, he had but one fear which, through your childhood, has ever haunted him, and that is that you would take the veil, and never see him again but through the grate of a convent parlor. He made me promise that I would never consent to your residing, even for a short time, in a monastery, lest it might induce you to renounce the world."

"There is no danger," she said, and gazed at a letter in her hand, one of Neville's ardent and impassioned declarations of eternal affection; "no hope of it," she added, and her tears fell fast on the paper.

"I have promised," continued Leonardo; "I have promised, and now when I die, Ginevra—when I have left you alone in the world—child of my heart! where will you go, what can you do? Fair as an angel, and helpless as an infant, who will care for thee who will watch over thee? my flower, my treasure, my spotless lily! You do not know all I know. You cannot understand the dangers—the difficulties that will beset you. Here, in your home, you may not remain, when I am gone; and if—" A sudden thought blanched his cheeks, and his agitation grew so great that he almost gasped for breath.

"I can never be alone, never forsaken, Leonardo, mio," she gently whispered, and kissed his burning brow. He was ill, very ill, and fever and weakness were struggling for mastery in his exhausted frame.

"One last effort I must make," he feebly murmured, and raised himself on this couch. "Ginevra, if you did not love Edmund Neville, I would not ask you to give me peace at the expense of your own—to ease my aching heart and my harassed brain at the cost of one sigh or one tear of yours—"

"You!" exclaimed his niece, as she fell on her knees at his side. "if I did not love him I might obey you, and not tremble; but—" "You do love him: your heart is his, and nothing stops you but vague misgiving."

"A nameless terror," she murmured. "O Father Francesco! Father Francesco!" "You know that Edmund has promised that he respects your faith. Ginevra, my strength is failing. Hear my dying prayer. Do not call obstinacy conscience

or self-will self sacrifice, Ginevra, dearest!" A change came over his face, an expression of such intense anxiety that the poor child at his side could withstand it no longer, and murmured in broken accents—"Do with me as you will, uncle Leonardo." At that moment Edmund Neville joined them, the pale thin hand of Leonardo grasped his, and in a faint voice said—"She has promised."

"Here is Ginevra," said Ginevra, as the little Milanese waiting-maid approached, with something raised above her head. "A post letter, signora," she exclaimed, and threw it into her mistress's lap. (To be continued.)

CATHOLIC EDUCATION DAY.

At the World's Fair. The Most Rev. the Archbishop of Chicago has issued invitations to friends of Catholic schools, to honor Christian Education by their presence at the exercises of Catholic Education Day, World's Columbian Exposition, in Festival Hall, Jackson Park, on Saturday, September 2nd, 1893, at 9 o'clock a. m.

The Committee of Arrangements are: Right Rev. J. L. Spalding, bishop of Peoria, President Catholic Educational Exhibit.

Rev. Hugh McGuire, pastor St. James church, Chicago, chairman Chicago Archdiocesan exhibit.

Rev. P. J. Muldoon, Chancellor, Archdiocese of Chicago. Brother Maurilian, Secretary and Manager, Catholic Educational exhibit. His Grace, Most Rev. P. A. Feehan, D. D., Archbishop of Chicago, will preside, and Right Rev. John Lancaster Spalding, bishop of Peoria, and President of the Catholic Educational Exhibit will be Director of ceremonies.

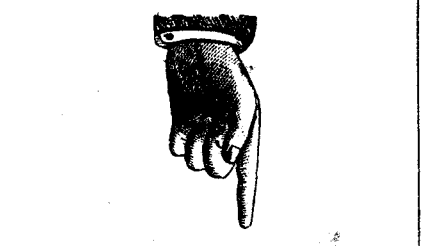
Lawyer: "Were you acquainted with the deceased?" Witness: "Only in a business way. I was clerk in a large store at which the lady did much of her shopping." Lawyer: "Did you in that capacity notice in her any signs of insanity?" Witness: "Well, no, not insanity exactly—merely eccentricity. I was in the thread department and I have frequently seen her buy a spool of thread and carry it home herself."



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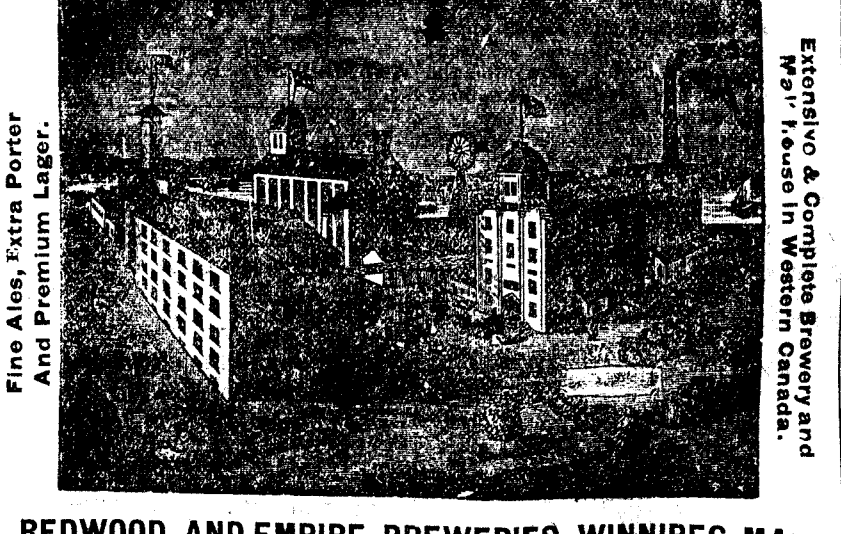
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CITY AND ELSEWHERE.

CATERERS' pic-nic to-morrow.

Mrs. J. McLROY is visiting friends in the country.

Mr. N. CHEVRIER returned last week from the World's Fair.

Mr. CAREY, of Velie, Carey & Co., left for Chicago on Sunday morning.

Rev. FATHER MCCARTHY, of St. Mary's church, left on Monday on a well-earned visit to Lake Manitoba.

CARDINAL GIBBONS has declined the proposed \$10,000 purse his priests and people wanted to collect.

Rev. FATHER VINEZ, one of the most distinguished scientists of the Jesuit Order, died at Havana, Cuba, last week.

Mr. C. B. GRAHAM after having to undergo a painful operation from the effects of a sore toe, is now able to note able to be around again.

LADY ABERDEEN has given an order to a Dublin nurseryman for 1,000 pots of shamrocks to be sent to the Irish village at the World's Fair.

We are pleased to learn that M. Geo. Germain who seriously sprained his foot in alighting from a street car some time since, is now able to resume his office duties again.

HIS GRACE ARCHBISHOP TACHE, of St. Boniface, who had sent exhibits to the Catholic Missions of America, has received a diploma of honor from the judges.

Rev. FATHER VERILLEUX arrived from San Francisco on Wednesday last to take a position on the teaching staff of the St. Boniface College. He has been taking a course in the Ignatius college, California.

Mr. FRED FAHEY, brother of Mr. Jos. Fahey, the popular C. P. R. passenger conductor at this point, received a telegram from Superior that his mother was dying, and left for there on Monday.

GORDON & IRONSIDE are shipping 6,000 head of Cattle to the Old Country this fall. About 400 a week will be the average. The shipments commence in the fall, principally from along the M. & N. W. railway.

The street car had passed, but to catch it he reckoned, so he ran like a deer, and shouted and beckoned. Till he planted his heel On a smooth bit of peel— Then he saw half a million of stars in a second.

The Grand Forks Herald states that the Red River valley may yet become the fruit growers' paradise. It says: It is estimated that nearly a ton of wild raspberries are being picked daily within five miles of Grand Forks, and several times that amount going to waste.

A NEWSPAPER in Benedict, Neb., starts out "with malice to none, and with charity to all, and six columns of advertisements." With those three very essential characters above mentioned of which to our idea denotes a "long life," we wish our infant contemporary every success.

The principal paper at the Columbian Catholic congress, to be held at Chicago this fall, is to be read by Bishop Watterson, of Columbus, whose subject will be "The Encyclical of Leo XIII., on 'Labor.'" Dr. Watterson's deep learning and the literary accomplishments will make this paper one that will be well worth hearing.—Catholic Review.

Mr. P. O'CONNOR the generous and popular proprietor of the Nicollet House, returned to the city from Regina by Sunday morning's delayed express, where he spent a few days taking in the races. Mr. O' Connor speaks in high terms of the citizens of the territorial capital, and also reports harvesting as having commenced around that district with every prospect of a good yield.

The following prescription by a celebrated physician may prove of benefit to those afflicted with undue perspiration during this warm spell: Place three or four ounces of oak bark in a pint of boiling water and boil for ten minutes. Add half of this to a basin of hot water, in which also place a dessert spoonful of powdered borax and the same quantity of powdered starch. Sponge the affected parts with the preparation night and morning.

There is now no longer any doubt that the Pope's choir will be heard at Chicago during the exposition. Director Mustafa has accepted the invitation of the World's Fair authorities and has also promised that his choir of forty voices will sing in the cathedral of New York. This is the first time that the Pope's choir has ever crossed the waters or sang outside of the Eternal City. Our American brethren and those who may have the pleasure of hearing this choir should feel highly honored.

Mr. PETER HALEY, of Devils Lake, N. D., has just applied for a patent, to a portable electric motor which if ultimately successful will revolutionize farming and farm labor. The device is a combination of storage. It is especially adapted for binders and mowers and may be used on wagons, drills, seeders and other farm machinery. A five horse power

motor can be sold at retail for \$75, and the cost of operating will not exceed twelve or fifteen cents per day. Mr. Haley will have a machine ready for final trial in a month or two. He has been at work on the model for the last three years and now feels sure of having found just what he was after.—Irish Standard.

The importance of Catholic literature and the Catholic press must not be forgotten. They are schools, and schools not only for the days of youth, but for the entire time of life, and they deserve and should obtain our warmest encouragement.—Archbishop Ireland. The above true words of His Grace are only those which have been repeatedly expressed by our own beloved Archbishop of St. Boniface, and could a certain proportion of our Catholic citizens see it in this light, the time would not be distant when we could lay before them a Catholic Weekly that would not only be "a credit to them" but, a Catholic paper second to none in the west.

OTTAWA UNITED CANADA contains the following kind words of praise in reference to one of our respected citizens, in the person of Mr. D. Smith, it says: "Mr. D. Smith, of the Dominion Public Works department, Winnipeg, left on Wednesday for Brandon and Regina. At the former city he will inspect the work of the new industrial school, which has just started. At Regina he will lay out the site for the new court house. Mr. Smith was accompanied by Mr. Harrington, the contractor for the new industrial school. Mr. Smith, who is well known in Ottawa, as a very competent and capable gentleman. The government, no doubt, and the public has confidence in such officials and need not be suspicious of dishonest dealing, which has been so common under similar circumstances with others."

At the last regular meeting of St. Mary's Court No. 276, Catholic Order of Foresters, held on Friday evening last in Unity hall, McIntyre block, there were no less than six new members proposed and elected unanimously. This magnificent society although but a short time since first organized is rapidly going ahead, and will soon have the largest membership of any Catholic society in the city. At the close of the meeting the members participated in a debate with the following subject: "Is Home Rule good for Ireland," of which elicited some very sound sentiment in favor of the subject. One worthy member a heavy-weight, on the opposition contended that if there were Home Rule for Ireland he was afraid that his wife might want too much "home rule" concerning domestic affairs, but despite all that was said, it is unnecessary to state that those in favor of Home Rule for Ireland came out victorious.

Bishop Cotter Sets Type. "Maria," the little monthly publication issued by the young ladies attending the academy of Villa Maria at Frontenac, Minn., contains the following item in its July number: Bishop McGolrick and Bishop Cotter visited our printing office recently. Asking for the composing stick. Bishop Cotter worked silently for a few moments, and then handed us the following: Rt. Rev. McGolrick, D.D. This shows how well we can set type.

Seeking Information. An exchange would like to know: If the young men who lounge around the church door after mass are lost or waiting for their mammas. Why people with large feet and heavy squeaking boots always go to the front? Why the church trustees don't build a shed for those people who run out when the priest begins the sermon, as the inclemency of the weather might be more injurious than the sermon? Why all the people after mass want to get out of the church at the same time? Why the people who come after the elevation get mad because somebody else occupies their pew? Why some people don't drop their half-dollar harder into the contributor's box? Why eight persons don't get into a four-seat free pew? Why some people don't get enough sleep at home?

Receipt for Building up a Prosperous City. Grit. Vim. Snap. Push. Energy. Morality. Harmony. Cordiality. Advertising. Talk about it. Write about it. Cheap property. Speak well for it. Help to improve it. "Separate Schools." Adv. in the Review. Patronize its adv'ts. Elect good men to office. Help all public enterprises. Build no side-show at Chicago. Honest competition in prices. For those call upon our adv'ts. Make the atmosphere healthy. Faith exhibited by good works. Root out all "colossal" governments. Encourage your home merchants. Fire all loafers, croakers and deal beats. Let your object be the welfare, growth and promotion of your town and its people. Speak well of the public spirited men, and also be one yourself.

THE PICNIC. Next Saturday Afternoon—Everybody Should Attend.

We suppose all our city readers are eagerly looking forward to the picnic to be held on Saturday next in aid of the building fund of the church of the Immaculate Conception, and certainly they are well justified in forming the most pleasurable anticipations as the event promises to be the picnic of the season. One of the best programmes ever arranged for an affair of the kind has been got up and the ladies of the parish have succeeded in gathering a very large number of most valuable prizes for competition. The prizes offer-

ed aggregate in value several hundred dollars. All kinds of refreshments in great abundance will be on the grounds, a brass band will be in attendance all day and no effort will be spared by the committee to make the picnic pleasant for all those who patronize it. We understand that a very large number of tickets have already been sold in advance, and that there is every prospect of a vast number of people being on the ground throughout the day at intervals of a few minutes.

Lethbridge Notes.

Prairie fires have been raging fiercely in the neighborhood of Lethbridge for the past week. The police who have been out beating the fire seem to have succeeded in putting a stop to the flames. As so often occurs these fires were caused by sparks from passing engines setting the dry grass on fire.

U. S. currency is in great disfavor in the town, none will be accepted at the post office without a discount of 20 per cent. on silver and 5 per cent. on paper money.

For two or three days the weather was quite cool but summer seems to have come back again.

The Chinese pay their doctor only so long as he keeps them in health. They believe in preventing rather than curing disease. This is sound sense, and one of the strongest recommendations of Ayer's Sarsaparilla, a medicine which not only cures diseases but prevents them.

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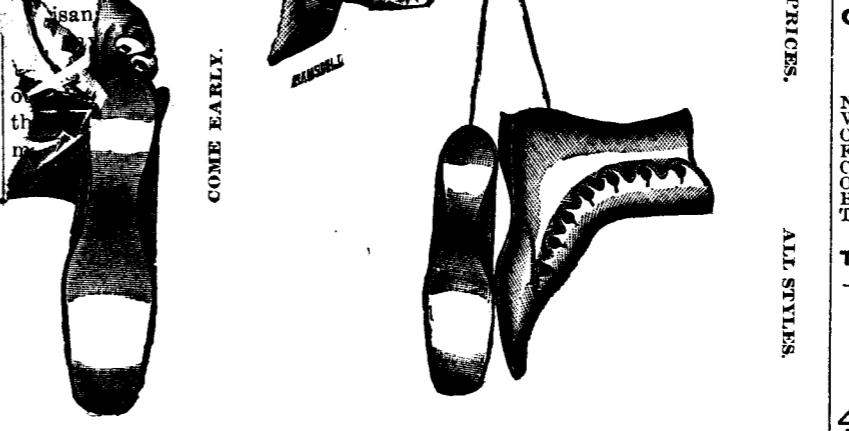
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