

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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JANSSEN'S GREAT WORK.

HIS HISTORY CHANGED THE THOUGHT OF A WHOLE NATION.

Until He Told the Truth the Catholic Church in Germany Was Misrepresented on All Sides—A Translation of His Work Made for English-Speaking Catholics.

From the American Catholic News.

I remember well in my den in the mountains having as a guest for a few days a scholar not of our faith, yet just and frank. He had spent many years in Germany, especially in Bavaria. German Catholicism had deeply impressed him. "Its robust nature," he said, "was personified in that vast, solid, and stately pile, the Cathedral of Cologne. It was refreshing to meet it after leaving France, where all things pass through the alembic of sentiment." Of one man his talk was full, Johannes Janssen. "He has changed German thought," was one of his remarks. "He has relegated to mythdom the old theories regarding Luther's Reformation, and done it in a way that is impregnable. Discarding fancy writing, he analyzed minutely the mass of writings of the time, disdaining no labor, deeming no exertion too much to substantiate what he clearly saw head of the young student. Here was synthesis, logical and admirable, his readers come into possession of the facts which were at the birth of the Reformation."

Janssen belonged to the German modern school of historians and we who are his debtors must give thanks. The day has passed when romance can bewitch men's minds with its glittering colors. In the days when it could, arose that dark, deep prejudice against Mother Church which, seemingly respectable with age, surrendered only to the pick-axes wielded by men of Janssen's mould. De Maistre's brilliant intuition that the history of his times and long prior was a conspiracy against truth was a useless truth, had not such men as Janssen arisen, not theorists but practical miners, who, fully equipped, went to the claim, put aside the rubbish and said, "Here is the gold."

That this was necessary is at once seen from an incident related in Pastor's "Life of Janssen." In 1853, while Janssen, then by taste historically bent, stood with his master, the Protestant historian Boehmer, beneath the statue of Charlemagne in Frankfort-on-the-Main. Boehmer, whose mind was hurried back to that mighty king and the faith and craft of those days—a faith which the erudite historian well knew had vitalized the Teutonic nation—said to his pupil "This statue tells us what we need—the history of the German people." The pen of a sincere, just, true, Catholic historian. The so-called historians which we have are mere farces." At that moment, under the glance of the great king, what trooping thoughts must have coursed through the head of the young student. Here was a work of glorious character, a work if thoroughly done, to hasten what was always foremost in Janssen's thought, the rehabilitating of Catholicism in Germany. A Protestant historian had shown him what was essential. Who would set about the task? We may well believe that this was no casual remark of Boehmer, but that in Janssen he had seen the man, and finding beneath the statue of Charlemagne the desired moment, unbosomed himself.

That the seed fell on soil thoroughly ready for cultivation, "The History of the German People Since the Close of the Middle Ages" stands witness. A view so comprehensive was of absolute necessity in order that the historian would be enabled to lead the reader step by step to the Reformation, the crucial point, and, as he went, to explode the myths that long had run with history-collar about their necks. With the clearance of this rubbish the reader was in mind to have a full, clear sight. He was on an eminence from which a view of the surrounding country spread—mountain, valley, rivers, lakes. The brush that on the level obstructed his vision, from this height was known as a

brush, ignored, causing no loss of view. The so-called historians, "the farces," as Boehmer called them, were not without cunning. In their age it was a well-established rule that no vantage ground was to be given to Rome. On the contrary, all testimony veering her way was to be blown in the opposite direction. History from this point of view, was one long drawn out anathema against Rome, one long poetic fancy in behalf of Lutheranism.

To hold this poetic fiction with show of reason, these historians represented, with a few hastily designed daubs, the ages prior to Lutheranism as of Egyptian darkness when learning was buried in monastic chests, the poor monks having little in their heads, ages of rudeness, impiety, social degeneration, and general corruption. These unverifiable assumptions were of a necessity to the purpose of their history, which was to show the heroic stature of Luther and the Augean task that confronted him after his break with Rome. Viewed in their history, the Reformer was a new Moses, led by the hand of God, leading men from the land of bondage to the home of light. At his bidding came art and science. Thought, so long and rudely throat-held by Roman dogmatism, was free to seek its rightful place. Reason was deified and quickly hinted to Revelation that from henceforth she would combat her as an enemy. The masses, wallowing in Church superstition, received a new charter, not declaring them brutes, as Catholicism had held, but as men, with all the modern notions the world implies. Culture, the passion of a few who for centuries had used her to enslave men, was to be unchanged and allowed to wander free, guest of rich and poor, friend of all who opened their doors to receive her. Books, badges of wealth and honor, were no longer to be chained to desks, but spread broadcast through the land. The simplicity of the Bible was proven. It was an open book in whose pages the most ignorant was told he could find a system of ethics to suit him. Commentaries were declared but the whips of dogmatism; Ritualism an invention of the devil, that he first gave the Pagans, and during their decline prompted the rising Christians to steal. Dogma was to be abolished as the skin which held all these old bones together. The Latin language, home of ecclesiasticism and casuistry, was to be abolished as a means of culture, and the native idiom perfected, polished, put in the honored place. The man by whose genius these things were accomplished was Martin Luther.

These histories were the people's hand books. It is not to be wondered at the rancor they bred. Now and then men arose to challenge these views, as the Romantic School, who, in the words of Novalis, termed "the Reformation, "a sacrilegious revolt against Christianity," and by whose influence in their masterly editing of the popular songs and fairy tales of Old Germany opened men's eyes to a culture prior to Luther's time. But the want alluded to by Boehmer was necessary to dispel the heresies and send their makers and these histories to an unthought-of oblivion. The tactful Janssen begins his history with the art of printing, and shows to what a height it had attained before the Reformer enters the play. With facts deftly woven, Janssen cuts ground at once from the feet of the farce historian. Then follow chapters in skillful sequence, "Education of the People," "Universities," "Architecture," "Sculpture," "Painting," "Music," "Popular Poetry," etc.

In what state were these at the time of the Reformation? Let this question be answered not by flights of imagination, but by evidence of the time, published or unpublished. Archives were to be questioned as to their buried treasures. No labor must be spared in order that this all-important question might have a satisfactory answer, for on this answer hung the value of Luther's Reformation. There can be but one opinion, and that that Johannes Janssen has thoroughly and impartially answered that question, and with that answer the Reformation assumes its true place in history as a revolution, checking the natural, progressive growth of arts and sciences. The Middle Ages were shown in the words of Goerres to be a time when "faith, love and heroism were

mingled in one large stream." The Reformation but began a crusade of bleak rationalism, killing imagination, banishing fancy, dethroning religion, crowning reason. Such was the work of Janssen. No wonder that his volumes provoked such hostile criticism. Men brought up in prejudice hate to part with their old ideas. The Middle Ages of the Romantic school they could afford to laugh at and proclaim as but a brain figment of the poet, but here was a historian, writing practical prose, abounding in dates, statistics, citations. Sarcasm had no point. To pierce his mail some other instrument was necessary. That has not been forthcoming, and "The History of the German People Since the Close of the Middle Ages" is slowly but surely leavening German thought in favor of Catholicism.

That a translation of such a work into our mother tongue was necessary was long held and advocated by those whose competency was no matter of dispute. The difficulties were great, a primary one, what publisher would undertake the work even, if a self-sacrificing translator could be found. Prejudice we had as virulent as in Germany, and more ignorant of the times covered by Janssen's work. An earnest American Catholic, despising, though knowing well, all the difficulties, undertook this herculean task as a labor of love, and from this love we have in English the first two volumes of Janssen. An English convert, a man of marked literary ability and scholarly habits, Kegan Paul, of the great firm that bears his name, became the publisher. Thus America and England join hands to place a treasure within our reach. These volumes are an experiment. If they are bought the whole work will be published at slight intervals. Surely American Catholics have a duty, let me emphasize by saying a sacred duty, to put those finely executed volumes in their library. The majority of modern books are as snowflakes on a river, but these volumes have that calm, cool air which mark them as worthy of the ages. Those who desire to know more of Janssen should read the June Angelus, which contains a brilliant sketch from the pen of the English translator. The readers of the News will make no mistake in ordering these volumes. B. Herder & Co., St. Louis are the American handlers.

WALTER LECKY.

THE MANITOBA SCHOOL QUESTION.

From the Catholic Record.

Several of our non-Catholic or anti-Catholic contemporaries delight in asserting that the elections of June 23 are a death blow to the claims of the Catholic minority in Manitoba for a redress of the grievances of which they complain in regard to education. Mr. Dalton McCarthy said a few days before the election that the main point which was to be attained was to defeat the late Government, and if this were gained, he added that after the defeat of one administration on this question no other administration would presume to deal with favorably to the Manitoba Catholics. This opinion was reiterated after the decision of the electorate, and Mr. McCarthy took considerable credit to himself for the share he had in bringing about the defeat of Sir Charles Tupper's Government, declaring that viewing the whole matter from his own standpoint he is quite satisfied with the result.

Mr. McCarthy's opinion seems to be accepted by a portion of the anti-Catholic press as if an oracle had spoken, and we read much in the columns of several of the papers we may justly include under the category about the verdict of the people having been recorded against remedial legislation and separate schools.

We have no hesitation in saying that no such verdict as this has been rendered. We admit that the general policy of Sir Charles Tupper and his Government has been declared by the people to be unacceptable, but we deny emphatically that his policy on the school question has been condemned, or that the result of the election must be interpreted as signifying that the grievances of the Catholic minority in Manitoba are not to be redressed. So far is this from being the case that only a miserable minority of the members of Parliament

have been elected on an anti-separate school platform, and it would be a strange interpretation of the actual result to assert that the views of this insignificant minority should prevail. What were the respective policies of the two parties which chiefly figured during the electoral contest? The majority of the Conservatives declared themselves in favor of Remedial legislation proposed by the late Government. Some of them—about thirty, and these all in Ontario, except Dr. Weldon—declared themselves to be supporters of the Government except on this question. Among the Reformers there were a very few who declared against the restoration of the rights of the Manitoba Catholics, but in Ontario nearly every Reform candidate, following the pronouncement of Mr. Laurier, promised that the matter would be dealt with in a way satisfactory and just towards all, whether Catholic or Protestant, and it was on the issue thus presented that the people pronounced their verdict. In Quebec it was that Mr. Laurier obtained his majority. In the Protestant provinces, though the straight Conservatives did not secure a majority over all others combined, they did obtain a majority over Mr. Laurier's supporters, but it is to the vote of Quebec that the new Government owes the majority on which it depends; for Quebec gives the new Government a majority variously estimated at from twenty-five to twenty-nine against all opponents.

It would be a work of supererogation to show by a long and tedious argument that Quebec did this in the confidence that Mr. Laurier will settle the school question satisfactorily. One thing appears evident from the course taken by the people of Quebec, that they are anxious for an amicable settlement of the school question on the lines advocated by Mr. Laurier.

We beg to remind our non-Catholic contemporaries of the press which are opposed to Catholic claims, that the decision of the people of Canada, far from being adverse to a settlement favorable to the restoration of Catholic rights, is overwhelmingly favorable thereto; and if it be still found that Manitoba refuses an amicable settlement of the question, Mr. Laurier stands as strongly pledged to introduce Remedial legislation as was Sir Charles Tupper.

As far as Quebec is concerned there is no mistaking the attitude of the members who constitute Mr. Laurier's majority. They are to a man in favor of redressing the grievances under which the Manitoba minority have now been suffering for six years, and the L'Electeur, Mr. Laurier's chief organ has declared over and over again, that the Liberal candidates of that province are, one and all, pledged to support a Remedial bill such as the Catholics of Manitoba require, if conciliatory methods fail.

The opponents of Remedial legislation were generally defeated at the polls on June 23, and it is a piece of marked effrontery on the part of those who oppose such legislation to demand that their opinions should prevail. Of all the candidates who presented themselves for re-election on the anti-Government and anti-Remedial platform, only five succeeded in securing seats, it being necessary to count Mr. McCarthy himself twice, and to give him Messrs. N. Clarke Wallace and John Ross Robertson to make up this number. Possibly certain causes which we need not enumerate here may operate to induce some other Ontario members to unite with the five anti-Remedialists in their endeavor to keep this question open, but it is evident to the most cursory observer that altogether the opponents of the Catholic claims will be few in number. The good faith of the Dominion is pledged to grant the demand of the Manitoba minority for justice, and the new Parliament is just as much bound to grant it as was the preceding one. It may be said that Manitoba itself will now settle the school question. This may or may not be true, and we shall be perfectly satisfied should this prove to be the case. The grievance is a practical one, not merely sentimental; and what we require is a practical not a sentimental redress. If Manitoba grant the practical remedy we shall have no reason for dissatisfaction; but we shall continue to insist upon such a remedy, whether it be granted by Manitoba or by the authority of the Dominion Parliament.

It has been stated that Mr. Laurier has already consulted with the Manitoba government in regard to the measures to be taken in order to settle this difficulty, and that the result of the conference is the announcement recently made that it will be settled within six months. We have only to remark regarding this that only a settlement perfectly satisfactory to the Manitoba minority can be acceptable as a finality. The Privy Council of Great Britain has shown by its decision wherein a wrong has been perpetrated in violation of the Constitution, and the wrong must be completely redressed. The rights of Catholics to teach religion in their schools must be recognized as a matter of course, but this is not all. The injustices already inflicted on the Catholic minority must be remedied by restitution, and their right recognized to devote their own share of taxation to Catholic education, and to receive their due apportionment from all public grants for educational purposes.

These things were not all provided for in the bill introduced by the late Government, but it was accepted by the Catholics of Manitoba as an instalment of justice. As the case is now to be considered anew, we trust that Mr. Laurier and the Quebec representatives in Parliament will see to it that the remedy to be adopted be more complete than was the recent Remedial bill.

As the learned and venerable Archbishop Tache was accustomed to say in regard to this question, "What we want is justice—complete justice, nothing more and nothing less."

Gladstone's Earnest Desire.

From the Irish World.

The grand old statesman of England, Mr. William E. Gladstone, still continues, though in retirement from all practical politics, to feel a deep interest in the political situation so far as it concerns the Irish cause. In a letter the other day to Justin McCarthy, acknowledging the receipt of a copy of the "Life of the Pope," which Mr. McCarthy (the author of the book) had sent him, the great leader expresses himself as follows on the subject which evidently lies close to his affections:

"I continue to watch the course of affairs with deep interest, especially as they bear on the fortunes of Ireland, and I need hardly add that I desire as earnestly as ever the closing of all breaches, especially among the Nationalists. I know not whom to blame for them, and I am happy that I do not know, also happy in being sure that you are not to blame in whole or in part.

"Believe me, with sincere regards,
"Very faithfully yours,
"W. E. GLADSTONE."

In these words Mr. Gladstone does no more than justice to Justin McCarthy. He certainly is one of those who is in no degree to blame for the events of the past five years, which have done such grievous injury to the cause of Ireland, and but for which Mr. Gladstone in his retirement would be in a position to enjoy the satisfaction and happiness of having accomplished even much more for that cause than passing a Home Rule bill in the House of Commons. We earnestly hope Mr. Gladstone will live to see the great work done which he so earnestly desired to see, and which dissension prevented him from doing. There is no reason, except the dissension, why it should not be done within a comparatively short time. Ireland once more united would bring success within sight.

The opportunity for union will soon offer in the National Convention, which is now fixed to be held in Dublin in the first week in September. There will be a great gathering there, from all parts of Ireland and many distant lands, of good men and true, thoroughly and earnestly devoted to the Irish cause. That gathering ought to be able to unite Ireland, and we are certain will do it, if some few individuals do not stand in the way. The responsibility and the crime of those who will commit themselves to that most unpatriotic course will be great and heavy. For the honor of the land and the race as well as in the immediate interests of the National cause, we hope there will be none such. The sentiment and motto of the whole country and its people at home and abroad at the coming juncture should be that of brothers.

"Stand together, brothers all,
Stand together.
To live or die, so rise or fall,
Stand together."

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WEDNESDAY, AUGUST 26.

CURRENT COMMENT.

A Dangerous Plaster.

We learn from a despatch to the Free Press, dated Ottawa, August 21st, that "The Rouge members are in fear and trembling over the school question. They say nothing but separate schools will satisfy Quebec." The telegraphic correspondent might have added "and Manitoba Catholics." Rumors of a settlement which would restore to us only the ghost of the shadow of our rights have been industriously circulated quite recently. We are getting tired of this nonsense. If the so-called settlement is to be merely a make-believe, a bare permission for the clergy to visit schools and teach catechism there, it will be found to be no settlement at all, "and the last error will be worse than the first." To put a plaster over a festering sore only makes it break out with renewed virulence elsewhere.

Kipling.

When Rudyard Kipling burst upon the literary world as a star of the first magnitude, his name appeared so strange as to give rise to the notion that it was rather Scandinavian than English or that he had invented it as a nom de plume. But the root "Kip" is thoroughly English and has several meanings to which the diminutive "ling" could be added. Besides, the word as it stands is already historical. Careful students of history will remember Kipling as the Yorkshire birthplace of one whose name is a household word among Catholics in America. Sir George Calvert was born at Kipling, in Yorkshire, in 1582. Knighted in 1617, he became secretary of state to James I. in 1618. Six years later, having become a Catholic, he tendered his resignation; but the king was so fond of him that he retained him as a member of the Privy Council, re-granted to him the estates he had long before received in Ireland and created him Baron of Baltimore. It was he who drew up the immortal charter for Maryland, which, however, he did not live to see first observed by liberty-loving Catholics and then trampled under foot by tyrannical Protestants. Thus Kipling is a word fragrant with Catholic memories.

Corrections.

We regret very much that an article borrowed from our admirable contemporary, the Catholic Record, of London (Ont.), should have appeared in our last issue without acknowledgment. When we clipped the Record's editorial, "An Anglican Divine on Separate Schools," we wrote under the heading the words "From the Catholic Record," and when, on correcting the proof, we noticed that these words had been omitted, we again inserted them in the proof. Imagine our dismay—the word is not too strong, as we have always made it a point of honor to acknowledge our selections from other papers—when

we found, too late for correction, that the acknowledgment had been once more, though of course unintentionally, omitted. However, we were somewhat consoled by the fact that this article appeared, not on the editorial, but on the fourth, page, and thus suggested to newspaper men that it was not intended as original matter. Such mistakes incline us to leniency when we find borrowed articles unacknowledged, provided they be not deliberately palmed off as editorials. Another ridiculous blunder marred our issue of August the 12th. Reprinting a list of Europe's Sovereigns drawn up by some non-Catholic paper, and meeting the phrase, "Pope Leo XIII., who is not a temporal ruler," we deleted the "not" and wrote instead "de jure," so that the phrase should have read, "who is de jure a temporal ruler." Our feelings on reading, several hours after the REVIEW had been mailed, "who is not de jure a temporal ruler," implying that the Pope has no right to his temporal principedom, would beggar description.

The Ave Maria.

A correspondent asks if there is such a thing as a weekly Catholic magazine for family reading. We are happy to answer that there is, and a most excellent one. The Ave Maria is, in this respect, unique. There seems to rest upon it a special blessing from her who is the "Cause of our joy" and the "Seat of Wisdom." Every week this charming magazine furnishes thirty-two pages of deeply interesting matter. In its several departments of history, fiction, poetry, criticism, children's corner, comments on current events, and literary notes it always bears the stamp of scholarship, taste and true religious fervor. During the thirty-one years of its existence it has constantly improved. Just now it is publishing three original serials, any one of which would suffice to place it in the front rank of magazines. Catholic or non-Catholic. The Rev. James Bellord relates the life of that Oriental marvel of mind and virtue, St. Ephrem; Charles Warren Stoddard's inimitable pen portrays the wondrous deeds of St. Anthony of Padua; and Christian Reid unfolds with puissant witchery a tale full of startling situations and still more startling dialogue, thanks to which this fascinating writer has managed to keep her readers for months on delicious tenter-hooks as to how a secret which they have known all along will be divulged.

The Catholic World.

The best articles in this month's Catholic World are "The Convention of the Irish Race," which, though unsigned, is really comprehensive and powerful; "Are Anglican Orders Valid?" where the Rev. Charles J. Powers writes fluently and vigorously against their validity; "Fifty years of American Literature," in which we have noticed, among a host of deft characterizations, but one important slip, the calling George W. Cable, whose unreal pictures Christian Reid so ably refutes in "The Man of the Family," "the only fitting historian" of the Creoles of New York. Cable never could understand the French Catholics of the Crescent City. "Mary of the Blessed Sunshine" is a beautiful tale of sweetness overcoming ire and gloom. Dorothy Gresham talks pleasantly of a visit to Ireland under the title "Where the turf fires burn." John Paul MacCorrie discourses logically of women's rights. In one place we think his answer to the plea of "absolute freedom" on the part of the women of ancient Greece would have been more effective had he shown that the only Greek women who enjoyed this "absolute freedom," which is simply unblushing licence, were the hetairai or demi-monde. "One of the English Embassy" chats very superficially about her "Reminiscences of Constantinople after the Crimean War"; this frivolous old lady does not seem to be even a professing Catholic; however there are one or two good things in her rambling twaddle, as

when she tells us that the hotel-keeper at Prinkipo, "hearing that there was a milord among the party, gave the best room to the one whose appearance he took to be most distinguished—namely, Mr. Antrobus, a tall, handsome young man," one of "the two nicest members of the embassy," "while Lord Strangford, with his spectacles, shabby clothes and unkempt beard, was taken for the servant and given the room next to my maid." This Mr. Antrobus afterwards became a Catholic and a priest of the Brompton Oratory. "The Church in the Sandwich Islands" is the sort of article which a careful editor would have either rewritten or handed to an intelligent writer so that it might be put in to better shape. The writer calls it a "simple, unadorned narrative"; but there is a simplicity of clearness and consecutiveness, there are unadorned narratives that are direct and concise, and these are precisely the qualities this one lacks. We never know where we are in this twelve-page sketch, and we are treated to repetitions whilst essential facts, suggested by the narrative, are omitted.

A Great History.

Do not fail to read Walter Lecky's article, reproduced on our first page, anent Janssen's "History of the German People Since the Close of the Middle Ages." Two volumes of the English translation have now appeared; five more are eagerly looked for. This great work has had in Germany a sale even greater than that which greeted Macaulay's History of England, and, unlike the latter, its value as a truthful record increases every year. The few attempts made to challenge the facts with which it fairly bristles have signally failed. Janssen proves that, before the Reformation, the German people were far more prosperous than they have ever been since, that education was widespread and thorough, that the arts and sciences flourished, that the Holy Scriptures were eagerly read and studied; and that the Reformation destroyed prosperity, ruined the morals of the country, introduced a bleak and distorted rationalism, killed imagination, banished fancy and the fine arts, and dethroned religion. All Protestant histories of that period are, as the Protestant Boehmer declared to Janssen and as the latter proved by quotations and statistics, "mere farces." If you want to make a really valuable present to a thoughtful friend, a present which will grow in worth with the growth of time and therefore increase his gratitude, order the English translation of Janssen's history.

Sixtus VI.!

Poor Innominato! His last letter to the N. Y. Sun is dated July 25th and he has still no suspicion that after all a monk has already been appointed Delegate Apostolic to the United States. The appointment of Father Martinelli, an Augustinian friar, was made public only on July 30th. So Innominato, unconscious of the shattering of his forecast about the impossibility of a monk being appointed, proceeds to proclaim another new era, that of plenary powers conferred on the Washington Delegation, which era we all know to have been in full swing for over a year. But he puts his foot in it still more ridiculously when he says that the Roman "Congregations" or standing committees were established by Sixtus VI. As he repeats the number "VI." twice in the same paragraph, this can hardly be a misprint. But the last Sixtus was Sixtus V. To talk of Sixtus VI. is as absurd as to talk of Henry IX. of England. Poor Innominato? Did he ever receive a Catholic education?

BARNARDO AND BOSCO.

In the July number of his Review of Reviews Mr. Stead waxes enthusiastic about Dr. Barnardo's success with waifs and wretches. He dilates especially upon the fact that, after thirty years of devoted labor, the great philanthropist has gathered under his paternal wing in different places, "a family of five (thou-

and children. Now, albeit Dr. Barnardo is, even according to Mr. Stead, a bigoted, narrow-minded Irish Protestant who sees the Pope through lurid spectacles, we have no wish to disparage his really noble work. We would merely point out to ignorant journalists like Mr. Stead, who knows next to nothing of Catholic deeds, that Dr. Barnardo's success is not particularly new or surprising to Catholics. Living in the wealthiest and most generous country in the world, to which his ardent Protestantism commends him, he has special opportunities for reaping a great harvest of money for his poor children, and thanks to his undoubted ability, untiring energy and shrewd advertising, we do not wonder that he rakes in £140,000 a year. This is, from a Catholic point of view, an absurdly large sum for the support of 5,000 waifs; it supposes that each of them costs about \$140 a year; a Catholic institution would support them comfortably on half of that sum, but then, of course, the Catholic brotherhoods and sisterhoods would not be burdened with the support of their own families and the consequent need of salaried officers.

At any rate we venture to say that a very cursory examination of Catholic records in this nineteenth century would reveal the existence of at least a score of workers among the poor whose efforts have been crowned with greater and more lasting success than those of the widely advertized Dr. Barnardo. In the first place any one of the many founders of orders of charity has done a more lasting and more economical work than he. When he disappears who will take his place? We read of no one fit to inherit his mantle. Not so with our Catholic communities of men or women; their essential characteristic is that they never die, that their spirit lives on. For instance, how much more widespread and effectual is the work of the Little Sisters of the Poor, which, like all other orders, arose out of the zeal of one man or woman who merged the selfishness of personal direction in the greater boon of a heaven-blest organization. In our own Canada the foundress of the Providence Nuns of Montreal did far more, in thirty years, than Dr. Barnardo achieved in the same period; but she did it noiselessly, without counting lawsuits, without concentrating all power in her own hands. Don Bosco, who died only the other day and who worked in circumstances and upon material far less favorable than Dr. Barnardo's English surroundings, enlisted nearly a hundred thousand co-workers of every class, founded clerical seminaries to spread his spirit abroad by means of six thousand priests, built two hundred and fifty institutions while Dr. Barnardo built half a score, and educated in his schools three hundred thousand boys, not one of whom has ever undergone a sentence of a court of justice. If Mr. Stead were only to read a life of Don Bosco and enter into the spirit of his work as he has idealized Dr. Barnardo's, what a character sketch he could write.

A WELCOME TRIBUTE.

The following editorial note from our invaluable contemporary, The Oasket, is extremely gratifying to us and makes us all the more deeply regret that our straightened financial condition does not allow us to make our "paperlet" more worthy of the high encomium bestowed by so able and fastidious a critic.

Judged by the standard set up by a Catholic magazine in Boston—the measure of superfluities—the NORTHWEST REVIEW, of Winnipeg, would occupy a very inferior place in the ranks of the Catholic press. If, however, we decline to adopt the Bostonian touchstone, and continue to classify Catholic papers according to the excellence of the matter they contain, we shall have to place our Winnipeg contemporary very near the front. In the brightness of its editorial page and the soundness of its views it compares favorably with the best Catholic papers in America. The Genius of Dullness, which haunts the abodes of so many of our Catholic papers, needs no exorcism from the sanctum of the REVIEW. Our contemporary's grasp of Catholic

doctrine and principles, too, is sufficiently thorough to enable it to detect false philosophy even when sugar-coated with ecclesiastical gossip. It is therefore not of the number of those Catholic journals that are imposed upon by the thinly-disguised secularism of "Innominato," whose letters it has frequently condemned. In its current issue, it exposes the surprising lack of historical knowledge displayed by that writer when he says that the Holy Father would not appoint a monk ("Innominato" is apparently innocent of any knowledge of the distinction between monks and friars) as Apostolic Delegate, because monks represent charity, virtue; they are not the government. The REVIEW calls his attention to the elementary fact that monks, in the proper sense of the term as well as in that in which he uses it, have been, even in recent times, distinguished wearers of the Tiara itself; and that Leo XIII., with whose most secret thoughts "Innominato" professes such a perfect familiarity, himself appointed a monk, in the proper sense of the word, as Apostolic Delegate to Canada. "Innominato's" history is no sounder than his theology and philosophy, notwithstanding the "facilities" which Dr. Lambert assures us he possesses.

CATHOLIC PRESS.

The Reverend Mr. Wynn, Baptist minister, put this question to Mr. William E. Gladstone: "Would you, if your heart's desire were fulfilled, see the whole of Christendom under the sway of the Pope? If not, why ask Papal sanction for the validity of the Anglican orders or any form of ministry?" In reply Mr. Gladstone wrote: "The Church of Rome recognizes as valid a baptism when regularly performed by other Christian communions. For baptism read orders. Papal sanction would strengthen Christianity." The answer is thought by some to be evasive, but it at least brings out the good that Mr. Gladstone seeks in acceptance by "the first Bishop of Christendom" of the orders of the Established church—it would strengthen the hold of that institution on sincere persons for they could then be told: "Why go over to Rome? Rome recognizes our orders. You can get the sacraments of Rome here and choose your own belief on its latest defined doctrines." But if Rome decides that the clergymen of England are only laymen, intruders in the sanctuary, without sacramental powers as clerics, then the Establishment collapses as a "branch" of the Church Catholic.—Catholic Review.

"How have the mighty fallen!" Only a year ago Signor Crispi was flushed with a recent great victory at the polls and had a powerful majority behind him in Parliament. Early this year came the great disaster to Italian arms in Africa and his being summarily hurled from power in consequence. Now he is old and broken, and the once mighty Premier knows that his political career is ended. But he still has his former effrontery, and has appeared as a beggar at the treasury door of the kingdom that he has brought to bankruptcy. He has applied for a pension, to date from the beginning of last month. He asks it because of his advanced age—he will be seventy-seven next October—and because the sciatica, from which he suffers and which has lately taken an acute form, prevents him from earning a living, as formerly, as an advocate. There is another appeal of far more consequence to him that he has yet to make—he has to ask forgiveness of the God he has been offending and the Church he has been persecuting during the best part of his life. And it is high time for him to think of this.—Catholic Standard and Times.

"When a Protestant church begins to deny its Protestantism," says the Independent, "the first indication is its emphasis of orders." Our esteemed Protestant contemporary is writing about the anxiety of Lord Halifax and Mr. Gladstone to prevent Pope Leo XIII. from giving judgment against the validity of Anglican Orders. It must indeed seem strange to thorough-going Protestants that a religious body which for over two hundred years gloried in being as Protestant as Luther, rejecting the Sacrifice of the Mass, and consequently all ideas of a sacrificing priesthood, in so far that the very word "priest" was abominable to it, should begin through a large proportion of its membership, to covet the old Catholic name again, to resume, in great part, the long discarded ritual; to insist that its ministers are priests, and that it always meant "to make them such"; and to account it of immense importance that the Pope of Rome should not deny the claim. Such

Protestants are impatient of the inconsistencies of Anglicanism, and say frankly to it: "Be one thing or another. If you now feel the necessity of orders and sacraments, go home to Rome. Like the Prodigal Son, and get your heart's content of them. But stop trying to be Catholic and Protestant in one breath; and above all things stop patronizing us, who are, at least, consistent and persevering in our Protestantism." But Catholics, equally alive to Anglican inconsistency, look more gently upon it, for it is steadily forcing hundreds of earnest souls into the True Church.—Boston Pilot.

Those who repudiate the miracles of God are all the more ready to gaze in open-mouthed credulity at the paltry deceptions of Satan. Spiritism, Faith-healing, Mormonism, "Christian Science," Koreslanity, Oahspeim; these are but a few of the superstitions which flourish like weeds in these days of pretended enlightenment; and the name is legion of the unclassified superstitions, many of them connected with the practice of sorcery in its most outrageous forms, which are prevalent in the land. One of the most recent freaks of the self-styled Theosophists was the announcement that the spirit of W. Q. Judge, their lately deceased leader in the United States was to be re-incarnated in the body of a child, the birth of which was soon expected. This has disgusted some of the saner votaries of the sect, but it is a very natural outgrowth of its claim to be governed by a company of Buddhist sages in Tibet. The Tibetan Buddhists are subject to lama or monks, whose superiors-general are supposed to be incarnations of one same personality—the soul of each passing at death to the body of a newly-born infant who becomes his successor. Europeans have laughed at this for centuries as one of the greatest absurdities for which the sanction of religion was ever claimed; but nothing is too absurd to be believed by persons who are so unreasonable as to reject the true religion and expect to find consolation and light from the inventions of men.—Church Progress.

Ste Rose du Lac.

Grain cutting has commenced in this neighborhood though not very largely yet, but crops and gardens are looking well. Hay is good and abundant and every one is busy getting it in with due expedition.

The last ten days were very thundery; we had a good many showers which hindered the hay-making a little; however, the fine weather seems to have returned, and it is to be hoped that it will remain for some time, particularly that we shall not have any early frosts.

There is a French gentleman, a Mr. Bayess, who has a farm in this neighborhood, and who although he has not taken his degree, has studied medicine and is an excellent doctor. He has been instrumental in saving life by his advice in very many cases in this neighborhood, having particularly distinguished himself in cases of diphtheria. Many of the parents around may thank Mr. Bayess that their children are not laid to their last long rest. As this gentleman has no qualification recognized by the Canadian authorities, he is not able to demand payment for his services and consequently he loses a great deal of valuable time from his own work, for this reason a petition is being signed to present to the local government by which he shall be empowered to exact payment for his services, especially for his medicines which give him a good deal of expense.

Many of the men are going to work at the threshing and on the new line, and about the time of their return the bazaar will be held. There will be two candidates, Miss St. Germain and Miss Tucker. If any of your readers are desirous of seeing the country up here and would like a little pleasure at the same time, they should time their visit with the bazaar. They would be most cordially welcomed. If any generously disposed person would give us a little help it would be gratefully accepted by the secretary of the bazaar, Ste Rose du Lac, Man. I suppose I need hardly add that even the smallest contributions would be acceptable either in money or goods. The object of the bazaar, which is to take place in the early part of November, is to raise funds to build a new church which is much needed, the Church and school being one at present. School reopens tomorrow, and if the children spoken of appear there will be an increase on last year and then the number registered was over sixty.

Father Lecoq was in Winnipeg last week, he arrived home on Saturday evening and to-day we have the baptism of the blessed sacrament.

Ripans Tabules: one gives relief. Ripans Tabules: cure torpid liver.

WHEN OTHERS FAIL.

DR. WILLIAMS' PINK PILLS RESTORE HEALTH AND STRENGTH.

A Well Known Young Lady in Napanee Gives Her Experience—So Weak That She Could Not Go Up Stairs Without Resting—Her Friends Thought She Was in Consumption—Now the Picture of Health and Strength.

From the Beaver, Napanee, Ont.

Among the young ladies of Napanee there is none better known or more highly esteemed than Miss Mary L. Byrnes. Indeed her acquaintance and popularity covered a more extensive field, as she is a travelling saleslady for the Robinson Corset Co., and has many customers on her route which extend from Oshawa to Ottawa. How this young lady happened to be the subject of this article is due to the fact that she has recently undergone a most remarkable change through the use of these wonderful little messengers of health, Dr. Williams' Pink Pills. When the reporter of the Beaver called to make enquiry into her cure, he was met at the door by the young lady herself, whose rosy cheeks and healthy appearance gave no indication that she had undergone a prolonged illness. The reporter



mentioned his mission and found Miss Byrnes quite willing to tell the particulars of what she termed "an escape from death." In reply to the query "what have Dr. Williams' Pink Pills done for you?" she replied, "why, they have done wonders. I feel like a new woman. For eight years I was weak and miserable, and at times I could not walk. I was greatly troubled with indigestion, and frequently could not keep anything on my stomach, not even a glass of milk. I had dizzy spells, severe headaches and my complexion was of a yellowish hue. My kidneys also troubled me, and in fact I was all aches and pains. In going up a flight of stairs I had either to be assisted up, or would have to rest several times before I got to the top. At times my hands and feet would have no more warmth in them than lumps of ice. On one occasion while stopping at an hotel in Kingston, after waiting on a number of my customers, I fell down in a faint. The landlady found me in this condition and sent for a doctor, who, after bringing me back to consciousness, gave me medicine to take. He told me that my system was so badly run down that it was imperative that I should have absolute rest. His medicine had no beneficial effect that I could see, and I tried a number of other doctors with no better results. I became so low that I cared for neither work nor pleasure, and my friends thought I had gone into consumption. It was at this juncture that I determined to give Dr. Williams' Pink Pills a trial, and my appearance to-day will show you what a wonderful change they have wrought in me. I continued taking the Pink Pills for three months, and before discontinuing them every ache and pain had disappeared. I cannot speak too highly of this wonderful medicine, and I am eager to let the fact be known for the benefit of other sufferers."

Mrs. Byrnes was present during the interview and strongly endorsed what her daughter said, adding that she believed they had saved her life. The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, which, for the sake of extra profit to himself, he may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

Dr. Williams' Pink Pills cure when other medicines fail.

Dr. Williams' Pink Pills cure when other medicines fail.

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And so has Deegan's stock of SUMMER CLOTHING and Furnishings.

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

Re-opened on the 8th 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 heart 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 SISTERS SUPERIOR.

HORRORS OF THE CONFESSIONAL

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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... Per month, \$15.50

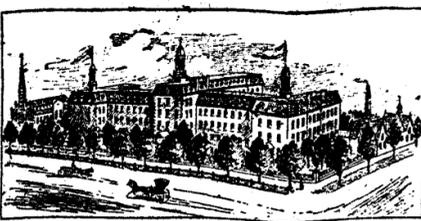
Tuition Alone... \$ 3.00

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.

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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 Gullet; Pres., L. O. Genest; 1st Vice, R. Driscoll; 2nd Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Asst. Sec., M. E. Hughes; Fin. Sec., D. F. Aliman; Marshall, E. Laporte; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gagnish, 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., G. Perrin; Rec. Sec., A. MacNeil; Fin. Sec., J. A. McInnis; Marshall, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, F. Klunkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 188 Water Street.

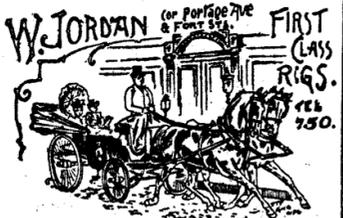
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ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block.

Chaplain, Rev. Father Gullet, O. M. I.; Chief Ran., L. O. Genest; Vice Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., E. A. Russell; Treas., G. Perrin; Trustees, J. A. McInnis, E. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.



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CALENDAR FOR NEXT WEEK.

AUGUST.

30 Fourteenth Sunday after Pentecost. St. Rose of Lima, Virgin.
31 Monday—St. Lazarus, Bishop and Martyr.

SEPTEMBER.

1 Tuesday—St. Raymond Nonnatus, Confessor, (transferred from yesterday).
2 Wednesday—St. Stephen, King of Hungary.
3 Thursday—Our Lady Mother of the Divine Shepherd.
4 Friday—Votive office of the Passion.
5 Saturday—St. Lawrence Justinian, Bishop.

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 St. 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.

Rev. Father Joly was in town yesterday.

Rev. Father Bourret, of St. Agathe, was in St. Boniface on Monday last.

Rev. Father McCarthy, O. M. I., is gone to Morden and Plum Coulee on business.

Judge Rouleau, of Calgary, passed through the city on his way to Ottawa last Saturday.

Letters addressed to Mr. Klinkhammer, Winnipeg, will be attended to here during his absence.

Mr. Thomas Scanlan, of Guelph, Ont., brother of Mrs. M. Conway, is visiting his sister in the city.

Rev. Father Kavanagh, S. J., is at present preaching a mission with Rev. Father W. J. Doherty, S. J., in Fredericton, N. B.

The new house which Mr. Monchamp is building on the corner of St. Mary and Garry streets is advancing very rapidly to completion.

The veteran missionary, Rev. Father Lacombe, O. M. I., passed through the city last week on his way to Pincher Creek, Alberta.

The new Loyola College in Montreal under Rev. Father Gregory O'Bryan, S. J., formerly of St. Boniface College, promises to be a great success.

His Lordship Bishop Grandin is at Notre Dame hospital, Montreal. At latest accounts he was entertaining hopes of great improvement in his health.

The new front of St. Mary's Church is a thing of beauty. The work on the interior is now being vigorously pushed and will probably be completed in five weeks.

St. Boniface College re-opens for the Autumn term this evening; classes will be resumed to-morrow morning. Father Bellarmine Lafortune takes Father Kavanagh's place as lecturer in Physics and Chemistry.

Professor Cochrane, the distinguished mathematical lecturer of Wesley College, will henceforth teach the students in Honor Mathematics from St. John's as well as those from the two other Winnipeg colleges. The Archbishop of Rupert's Land will find in Professor Cochrane a worthy substitute.

The Venerable Archbishop of Kingston writes a beautiful letter to the clergy and laity of his diocese, announcing that the famous old college of Regiopolis is to be revived on the 8th of next September. His Grace has purchased the Merchant's Bank and will make it of, at first, only a day college, respectable Catholic matrons supplying board and lodging to students whose parents reside at a distance from Kingston. Almost \$18,000 have already been subscribed by the clergy of the diocese, the Archbishop heading the list with \$5,000. What a splendid example of priestly generosity!

The Neche Star is death on Free Silver. What explains this healthy independence of Western U. S. sentiment is the fact that two-thirds of its triple presentality—the Grana News and Morris Herald—are Canadian.

The Most Rev. Dr. Conny, Lord Bishop of Killala, and his Vicar Forane, Monsignor O'Hara, recently spent a day in the city with his Lordship's brother, Judge Conny, of Pembina. They called on the Fathers at St. Boniface College and at St. Mary's Church. The Bishop and Monsignor return to Ireland by way of New York.

Four Brothers of Mary reached their home in the shadow of St. Mary's Church last week; they are Brother Louis, the new superior; and Brothers William, Bernard and Joseph, the last named being the only one who was here last year. They are all eager to take charge of the Catholic school and keep it up to the highest standards.

Mr. John Burns, the well known stove and cooking range manufacturer of Montreal, is at present visiting here. He says his parish of St. Gregory in Montreal, has grown wonderfully in the last few years. He remembers twelve or fifteen years ago when there were only thirty people at the first Mass said there, and now there are over six thousand communicants.

The C. M. B. A. convention met at Ottawa yesterday morning. At a meeting of the French committee Mr. Choquette, M. P., was elected chairman. Our publisher, Mr. P. Klinkhammer, Mr. F. W. Russell and Mr. Collin, of St. Boniface, were present as delegates from the local branches. A new branch was established at Portage-la-Prairie by Rev. Father Cherrier last Saturday evening, when fifteen members were admitted; a report of the proceedings will appear in our next issue.

Stonewall, Man., 8th August, 1896.

TO FRUIT GROWERS IN MANITOBA:
Believing that the cause of Horticulture would be benefited by a GENERAL EXHIBIT of Fruit now growing, I venture to ask your co-operation towards that end, by sending to my address before 1st of October next samples of any cultivated or native fruit worthy of cultivation, and it will be placed on exhibition at the Rockwood Agricultural Show at Stonewall October 7th, 1896, and each exhibit duly credited and described in the public press.

Of the larger kinds of fruits there are now growing at Stonewall over a dozen varieties of apples and crabs and a large number of varieties of plums, and A. P. Stevenson, of Nelson, has as many more. No doubt other localities can report as favorably. Please help in the good cause.

Samples, one or two of each variety, can be sent by sample post packed in cotton batting in a pasteboard box at small cost, and will be returned if desired, after exhibition.

Samples of fruit sent as they ripen will be put into cold storage until day of Exhibition.

Yours, etc.,
THOS. FRANKLAND,
Vice-President
Dominion Fruit Growers Association.
Stonewall, P. Q.
Please give sender's name and address on outside of Package.

Resolutions of Condolence.

At a regular meeting of Branch No. 163, Immaculate Conception of Winnipeg, held on the 18th August, 1896, the following resolutions were unanimously adopted:

"Whereas it has pleased Almighty God in His infinite wisdom to visit the family of our respected Brother F. Krinke and to remove by death therefrom his eldest daughter:

"Be it resolved that, we the members of Branch No. 163 of the C. M. B. A., hereby tender to Brother Krinke and his family our heartfelt sympathy in their bereavement;

"Be it further resolved that a copy of this resolution be sent to Brother Krinke and also to the official organ of the Association for publication."

Whereas it has pleased Almighty God to call to Himself in the prime of her life Marjorie Ann McKinnon, youngest sister of our esteemed Brother S. W. McKinnon,

"Be it resolved that the members of Branch No. 163 of the C. M. B. A. do hereby testify their sympathy with Bro. S. W. McKinnon and his relatives in this their hour of affliction,

"Be it further resolved that a copy of this resolution be sent to Bro. McKinnon, and also to the official organ of the Association for publication."

St. Mary's Church.

A bazaar will be held towards the end of November for the benefit of St. Mary's Church. The first meeting was called a week ago and a large number of ladies and gentlemen responded to the appeal of their pastor. A second meeting will be held next Sunday when a committee will be formed and the work for the different departments marked out. The parishioners of St. Mary's church are so

pleased with the new facade of the church that they are disposed to employ all their energy and talents in endeavoring to make the coming fair a great success. The Review will publish in its next and in the following issues, the various committees which shall be formed and the general progress of the bazaar.

St. Mary's Brothers' School.

We have noticed with pleasure that four Brothers have returned to teach in St. Mary's school this year. In the course of his announcement from the pulpit last Sunday Rev. Father Guillet alluded to the Brothers saying that their order was kind enough to send a fourth Brother free of charge. With four teachers, he said, a great improvement would take place in the school. A commercial course in every respect equal to that of Winnipeg Collegiate, will be taught. The other classes can be conducted with more ease and better success, as the number of pupils in each class shall not be so great as in past years. With these advantages the Rev. Pastor assured the congregation that they would have at St. Mary's a school not only equal, but in many respects superior, to most of the public schools in the city.

Regina Notes.

With the season of harvest at hand, and this district promising to return in no stinted measure fruits of the farmers' toil; you may be disposed after our long silence to print a few paragraphs from Regina.

Should the deadly frost which has hovered dangerously near for some nights, come no closer for the next ten days, not only Regina district but all Western Assinibola, will yield crops in advance of even the bonanza year '91—even now a great deal of the wheat crop can be classed as No. 1 hard beyond the reach of harm.

Another harvest always sure, always in season, but never welcome—the harvest of death—has been reaped in our midst, the ripened corn dropping into mother earth and the tender vine which entwined and supported its stem soon drooping and passing away from mortal sight. Readers of the REVIEW have noticed through the beautiful tribute by one of our Regina ladies (Mrs. Bennett) the death of Mrs. McCarthy, some six weeks ago, in connection with which feeling mention was made of the two grand children who had cheered the aged parent's last weeks on earth—since then those two children were taken violently ill, and despite every medical care the boy whom grandma loved so much was taken—we hope to join her in a brighter world. The girl has been left to the bereaved but resigned mother.

At the German settlement near Balgonie a young woman, Mrs. Nichols, died very suddenly last week, whilst another estimable lady, Mrs. A. Shafer, is now dangerously ill. Rev. Father Zerbach, who has been our resident priest for some months, is kept very busy attending his many calls in this and the large surrounding districts. Besides two visits to Balgonie last week he drove to St. Peter's on Saturday, the Feast of the Assumption, where hundreds of the Germans from all quarters assembled to attest their devotion to the Blessed Mother to the delight as well as the labor of their priest who had nearly fifty communicants as well as several baptisms to attend to before breaking fast.

Mr. and Mrs. N. F. Davin left last week for Ottawa, the latter carrying away the kindest wishes of the many friends she made during her first Regina sojourn, and our M. P., after the hardest fight of his career, goes this time to fight in opposition, we hope not less strenuously in behalf of the Northwest than he always did from the Government side of the house.

The Catholic Truth Society.

The following communication from President Kennedy explains itself: To the Editor of the NORTHWEST REVIEW. Sir,—With your kind permission, I wish through the columns of your paper, to make the following announcement: On Monday 31st inst. at 8 p. m., the Catholic Truth Society will convene, when the report of the directors will be laid before the general meeting, as this will be the first general meeting of the incoming season. During the past three months the business of the society has been attended to by the board of directors, and they are desirous of a large attendance so that they may give a detailed account of the work they have been doing.

The meeting will be asked to consider a programme for the society to follow during the autumn and winter months. We have promises of lectures of great oratorical ability for this season, and for that reason we would like to have all the members to consider how, and when they should take place, so that the Catholic Truth Society's entertainments may be eagerly looked forward to. In the absence of the secretary, Mr. F. W. Russell, Mr. T. J. Coyle will fill the position. Thanking you in anticipation, I am, sir, Respectfully yours,

A. H. Kennedy,
President.

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