



A CATHOLIC MISSIONARY ON THE SIERRA LEONE TROUBLES.

The Tablet.

The following letter from Father Tuohy, a Catholic missionary priest in the Sierra Leone Vicariate, dated Bonthe, May 8, throws light from a fresh quarter upon the deplorable troubles which have recently so seriously imperilled a West African dependency. It will be seen that in West Africa we have a second Uganda, if not worse: "The Timni and Mendi tribes, between the frontier of Conakry and that of Liberia, have revolted against the Sierra Leone Government, swearing to slaughter all men, women and children, white or black, who speak English, or dress differently to themselves, and to destroy every factory or house belonging to them. The cause of the rising has been the new law of 1896-7, abolishing the former powers of the chiefs in the HINTERLAND of the colony and substituting European Commissioners; abolishing all slavery, and imposing a hut-tax of five shillings per hut. This last clause is what has really caused the war. In the month of January the Government began to collect this tax, imprisoning those chiefs who refused to comply. Thus on February 22, when it was desired to seize a Timni chief, named Bei-Burah, on the Scarie river, close to French-Guinea, the latter appealed to his warriors. Armed with guns and ammunition, they not only resisted the companies sent to exterminate them, but even inflicted serious losses upon them. This war, which still continues, has cost the Government on an average £ 300 a day.

"Towards the end of April, the Timmanis ceased to fight and disappeared completely into the bush. At first it was not known why, but it has since appeared that they were organizing a new plan of campaign. So far, massed in the neighbourhood of Porto-Lokko and Karima, they had sustained alone the brunt of the contest with the English; but they now allied themselves with the Mendis, whom they had hitherto detested, to make common cause against the enemy. It was agreed that the latter tribe on their side should carry the war into the HINTERLAND of Sherboro, and on April 27 the insurrection broke out in Gambia, not far from the mouth of the Small-Boom river, about 30 miles from here. News was brought us the same night by some men who had escaped in a canoe. They told us the Mendis were slaying indiscriminately men, women, and children, often cutting them up piecemeal, and pillaging and burning the factories. Moreover, their plan was to sack

Bonthe, the seat of Government, at the same time that the Timmanis were to attack Freetown.

"It is easier to imagine than to describe the feelings of amazement and terror which seized our people, for the rebels intended coming in large numbers, and we had only some ten police, armed with guns, to protect us. We shall never forget the night of Thursday, the 28th. In the evening all the Catholics rushed into our modest presbytery to seek refuge; our neighbours, both Protestant and Pagan, did the same. The former house of the nuns gave refuge to many others, who thought themselves safer there than in their mud cabins. All we had to defend these two houses was a revolver, with a few bullets, which Eather Noirjean had had sent from Europe last year. Of course, we mounted guard all the night. And what a night! How often our poor people, the women especially, thought they could here the voices of the warriors or even see them coming. But, thank God, they never came. This, however, made us fear their arrival still more for the next day; we were all convinced of it. The agents and employes of the four European firms, and all the other inhabitants of the town, gave up all idea of saving their property and took refuge at the Government station with the few police, in order not to lose their lives without at least defending themselves. Under these circumstances, we could not do otherwise. After having heard the confessions of all the children and baptized those who had not yet been baptized, we locked up houses and chapel, and went to sleep at the Government station. During the night storm succeeded storm, during which we thought we could clearly distinguish the shouts of the warriors pillaging factories and houses; but when day broke, we once more saw that all this was imagination. We have since learnt that the principal reason why the rebels did not carry out their project was because they had not canoes enough to come in numbers to our island, and they thought, moreover, that we were better protected than we really were.

"Their plan of attack is skillfully conceived. It consists in carrying the war first of all to the mouths of the rivers. In fact it began almost simultaneously on the rivers Bagroo, Imperrri, Jung, Small-Boom, Big-Boom, Kittam, Sulima and Manoh. Once masters of the lower course, they intended to ascend the rivers, so that no one might escape them. The plan succeeded admirably. Of all those who, to our knowledge, inhabited these regions to the number of several thousands, barely thirty have made good their escape to this place. And of all the factories established in this dis-

trict, including six of the French West African Company, whose value was at least £7,000, not one has escaped pillage. We had a certain number of Catholics in these regions; only five have made their way here, after untold sufferings. We do not yet know what has become of our chapel at Bamauy, or of our devoted Catechist, Charles Tucker, and his wife, or of our little teacher, Edward Ashly. What consoles us, if they have been massacred, is that on Sunday, April 24, I had ministered to all three their Paschal Communion. On that day I had the happiness of baptizing ten of the Catechumens. Hence you see how narrowly I escaped myself, as I only returned to Bonthe on the Monday night, and the war broke out at Bamauy 36 hours later. Is it not also an evident mercy of God that four long journeys since December along these rivers, with the object of establishing ourselves upon them at any price, did not succeed? May God continue His merciful aid; for we are still much exposed, although a detachment of troops has come from Freetown to protect us.

"This state of things may yet last for six months. Our orphans during that time have need of food; and rice, already dear, will soon be impossible to obtain. Yet we cannot dream of sending them away: it would be to expose their lives; besides, they are so good and pious, and promise to make such excellent Catechists. Our Pro-Vicar came to visit us and has promised to do all he possibly can for us; but Freetown itself is now menaced by the Timmanis, and I fear is in great danger. I learn to-day (May 9) that at Mafurey, on the Big-Boom, all the traders except one were burnt alive in a house where they had taken refuge; the children of the Protestant school were also with them. We trust entirely in our Lord."

THE TREASURE OF POVERTY.

New World (Chicago.)

O blissful poverty!
Nature, too partial to thy lot, assigns
Health, innocence and downy peace
Her real goods!

The distinction between poverty and destitution is often lost sight of, and the terms are used so indiscriminately that confused ideas are given. Yet the conditions are widely different. The latter is often an unmixed evil, harming, both mind and body, but the former none need dread, as it possesses so many compensating treasures and is really the mother of virtues.

No one is, or at least should be, destitute who is in good health, and therefore able to provide the necessaries of life, which, after all are few and simple. Poverty was the first lesson our Lord taught us on

coming into the world, and He continued to teach it by example.

Unnecessary hardship is often suffered because many fail to discover either to themselves or others what they can best do. This generally happens through having received a superficial education, which invariably develops variety and discontent, which the possessors describe as ambition. Much that we persuade ourselves is necessary is not in reality so, and could as easily be dispensed with. Often suffering and disappointment is caused by people refusing to do what nature and education fitted them for. Young men disdain agricultural pursuits, choosing in preference long hours of unsuitable work in an office, and semi-starvation, for the sake of living in one of the over-crowded cities, and young women whose attainments fit them for domestic duties, aspire to be school teachers, artists or musicians. Out of the many evils in the world poverty is only one, and as money can only cure this one evil, and is powerless to relieve us of others, it is not so essential to our happiness as is often represented. Money is not required to obtain a single necessity of the soul, therefore why should we desire its possession above all else?

To lack the means to indulge our weaknesses cannot be considered an evil, as it will neither bruise the body nor render the mind less intelligent, but, on the contrary, both will be invigorated. Most frequently the qualities which bring success are due to a lot which forced a sense of personal responsibility and demanded effort. Temperance, self control, diligence and energy are oftener found among those who cannot afford self indulgence than among the wealthy. The great blessing of health is usually possessed by those who have acquired the above virtues. More illness is caused by excess in eating than in drinking, because more generally and frequently committed. Probably all, even the most abstemious among us, eat more than is necessary to repair waste and maintain strength. The rich suffer more frequently from want of nourishment than the poor, not by any means because the quantity is deficient, but because the quality and preparation in cooking are unsuitable, consequently the food is not assimilated. The industrious poor, become the possessors of the valuable things of life, which are priceless, easily and unconsciously to themselves, for we are so constituted that our faculties are developed and strengthened only by exercise, and the poor must make effort while others with more of the good things of this world languish in idleness. The eventful lives which the poor lead prevent stagnation, forcing them into the turmoil, where, by exertion, success,

failure and disappointment, following one another in continual succession, they are educated by experience, one stage instructing for that which is to succeed it, while developing the spiritual faculties of reason, knowledge and sympathy. Our Lord ranked the virtue of poverty first in the eight beatitudes, when He said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The promise is given in the present tense, no waiting or uncertainty expressed. That riches and happiness are not always found in combination is proved by the large number of suicides recorded lately of wealthy people and the richest man is not always the most successful, for the power to acquire wealth is not always linked with the highest intelligence. Those who possess much are usually covetous for more, and expose themselves to many dangers in their solicitude to preserve what they have and add to their store. The homes of the poor closely resemble the great model home of Nazareth, and in them we more commonly find unity, peace and unselfishness, because, realizing their daily dependence on God's providence, they recognize each grace and gift as coming direct from Him. This causes them to live continually recollected of His presence, and we see in their lives God's sweetness, charity and submission. Many blessings denied the rich are enjoyed by the poor, through learning to live independently of exterior consolations, and they find their deepest pleasures in the accomplishment of God's will. Liesure refreshes them mentally, as well as physically, and enriches them spiritually, there being no impediment of care or anxiety to distract, and seeing so repeatedly the indifference shown by those in power to the needs of those whose work has made them powerful, destroys confidence in men and strengthens trust in God. Poverty might be compared to severity and destitution to harshness, if we look to results. It is easy to see the difference. The best qualities of heart and mind often expand and flourish under severe treatment, but harshness produces resentment and defiance.

The enjoyment of rest is one of the privileges of the poor, one peculiar to them, for only those who have felt the strain of compulsory labor can feel the delights of repose. The idle cannot understand rest, nor distinguish it from stagnation. None like the poor follow the injunction, which brings so much peace, to live one day at a time, to take up only the "daily cross." This is only attained by those who depend with childlike simplicity upon the great Providence which can provide, did provide and will surely provide. Those who do not know the

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

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

The NORTHWEST REVIEW is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel, and at The Winnipeg Stationery & Book Co., Ltd., 364 Main Street.

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TUESDAY, JULY 26, 1898.

CURRENT COMMENT.

The August intention recommended to all the associates of the Apostleship of Prayer is "Devotion to the Holy Ghost." The members of this Holy League are requested to offer up, during the coming month, their prayers, good works and sufferings of every day in order that the Holy Ghost, the Spirit of love, light and strength may ever dwell in their souls and in the souls of all those who are dear to them.

Read the Mail and Empire's editorial on Anglo-Catholics. Coming from such a source this article is very curious. Its ending is especially characteristic of the religion of compromise. It reminds us of a verger in Canterbury cathedral. He was very chatty and had entertained us about the differences between the Dean and some other local clergy, differences all arising out of the contrast between High and Low Church opinions, when we turned upon him and put the point-blank query: "You laugh at both High and Low Church people; pray, what are you?" "I, sir? I'm 'appy medium." The Mail and Empire is "happy medium." Just what Christ abhorred.

A CLERICAL SCRAMBLE.

During Exhibition week a great many conventions and meetings of various bodies were held in the city and one of them, which received a good deal of notice in the press, was that of ministers of the various sects who met to consider the evils that result from the rivalry amongst the many different denominations. Everyone who has travelled much in Manitoba knows that, whenever a townsite is located on any of our railways, there is a grand scramble amongst the sects to be first on the ground and secure the choicest lots for church purposes, and it is a literal fact that in some of the smaller villages there are almost as many churches as houses, and consequently there are nearly as many forms of

religion taught as there are householders. One can understand that this state of affairs at times becomes somewhat embarrassing from a financial point of view. It is this waste of money that seems to have led to the convention to which we refer. This is evidently looked upon as being the greatest evil that arises from this unseemly competition. Judging from the newspaper reports some very elaborate papers were read, followed by discussions, but we do not gather that anything substantial was accomplished, the only conclusion apparently being that arrangements should be made whereby certain of the sects should retire from certain localities, and that for the future new fields should be left to the undisputed possession of the first occupier. It was easy for our friends to arrive at this conclusion, but we venture to say they will never do anything practical to make a charge. The old rivalries are as bitter as ever and the professors of brotherly love, affection and desire for unity of work and purpose will continue to do good service at future conventions but will have mighty small influence on actual mission work.

UNFAMILIAR FACTS.

Written for the Review.

The inhabitants of the Philippine Islands have been described by Protestant travellers as the happiest people in the world.

Bacon translated his own English works into Latin because he mistrusted the perpetuity of the English tongue.

The Pullman car company recently declared a special dividend of 20 per cent., besides announcing a surplus of one half its capital; and yet travellers are charged two dollars a berth and Pullman cars go half empty.

There are not, in all Victor Hugo's works, one hundred consecutive lines free from nonsense or bathos. Lamartine well called him "the sublime child." The essence of him is childishness; the occasional adjunct, sublimity.

It was St. Louis, King of France, who, by obliging the nobility of England who had possessions in France to choose between their English and French property and allegiance, indirectly hastened the adoption of the English language by the nobility and gentry of England.

Louis Veuillot's correspondence, in several volumes, contains the purest specimens of nineteenth century French prose; but it is so intensely Catholic that the non-Catholic world studiously ignores that storehouse of sparkling wit, contemporary chronicle and matchless French. Not one of Louis Veuillot's master-pieces is ever used in any Protestant or infidel university.

This year 1898 is the three hundredth anniversary of the first appearance in print of the English possessive case, its. It occurs for the first time in 1598, in one of the definitions of an Italian and English dictionary, entitled "A Worlde of Wordes," by John Florio. That this new and convenient form was but

slowly naturalized is apparent from the fact that it occurs only ten times in the whole of Shakespeare's work's.

The seeds of the French Revolution were sown in England by Bolingbroke. Voltaire transplanted the germ to France, which does most of the formative work of Europe; Wordsworth first welcomed the flower and then cursed the fruit thereof.

THE ANGLO-CATHOLICS.

Mail and Empire.

Whatever may be thought of the opinions of the extreme wing of the High Church party in the national Church in England, no one can deny the outspoken fearlessness with which those opinions are expressed. Beyond question, the leaders of the party possess the courage of their convictions, and are prepared to stand or fall with what they hold to be Catholic doctrine. They say they are not Protestants; they abhor Protestantism except so far as relates to the supremacy of the Pope; and with this single exception they repudiate the work of the Reformation, and avow their determination not to rest until all that the Church was deprived of by that movement is restored. Their programme is pretty clearly indicated in a speech by Viscount Halifax before the English Church Union.

Lord Halifax says that "the obligation of the Church of England to teach the whole faith, not merely such portions of it as appealed to the prejudices of the hour, was recognized as the very basis of her authority." And in what followed the meaning of this statement was made plain. He went on to declare that "her right to say or sing mass with the old ritual, except in such particulars as she had expressly forbidden, was practically acknowledged." "It was quite certain that lights, vestments, incense, and the mixed chalice would not be given up." But he gave his large audience to understand that they ought not to be satisfied with these things. "It was necessary," he said, "that present wants should be met by the sanction of additional services and collects." Among those wants he particularized "authorized prayers for the faithful departed, the reservation of the Blessed Sacrament for the communion of the sick, the duty of restoring the last unction, the obligation of maintaining the indissolubility of Christian marriage at all risks." It will be seen by these brief citations that no half-way measures will satisfy Lord Halifax or the party of which he is the acknowledged leader and spokesman. "Protestantism or Latitudinarianism"—for these terms are used as synonymous—is to be got rid of, as Lord Halifax would say, at all risk. What is not the least remarkable thing about the speeches delivered at this meeting of the English Church Union was the free handling that both the bishops and the Prayer Book received from the several speakers. It was made quite plain that neither of these was to be permitted to stand in the way of this grand reactionary movement. Lord Halifax excused, if he did not justify, the extremes to which certain advanced ritualists had gone, in their zeal to restore the

Church to what it was before the Reformation, by casting the blame in part upon the bishops. "If individual priests had stretched the limits of their responsibilities," he asked, "was it not partly due to the fact that the authorities of the Church had done so 'little'?" His Lordship drew a distinction between the authority of the Episcopate, which they all were ready to obey, and "the exercise of that authority to bolster up decisions of the Privy Council, or when excited by popular tumults." Of course, the inference is that the bishops do such things; and that the chief shepherds of the Church, who are influenced by such unworthy motives, are not worthy to receive anything like implicit obedience. Among other things, the Dean of Rochester said: "The bishops, who ought to have led them in the great battle for the restoration of Catholic truth, and frequent and reverent worship, had rather opposed and hindered them"; and he gives them a broad hint that if they are to have the respect and obedience which is due to their office they must turn over a new leaf and adopt a radically different policy. The Rev. Arthur Cocks, of Brighton, speaking on behalf of a vast number of advanced men, said: "They would sacrifice every ceremonial tomorrow if the bishops would give them the whole Catholic faith and doctrine. They owed their duty first to the Catholic Church, and then to their bishop, so far as he was a true and lawful exponent of Catholic doctrine. They were not law-breakers if they disobeyed bishops who asked them to disobey the Catholic Church. The only judge of expediency was the parish priest himself. If he put a lamp in front of the statue of the Blessed Virgin, it was no business of anyone but himself and those immediately connected with him."

It must be obvious to any person who will take the trouble to consider the matter that if the union represents with anything like fairness the principles and policy of the High Church party generally, and if the other parties in the Church of England—the Low Church and the Broad Church—have not entirely lost their vitality, and are not equally uncompromising in their spirit, the historic Church is face with one of the most important crises in its history. The question, however, will scarcely affect the Church in Canada. Here the old struggle between High and Low has settled down into a moderate Churchism which goes to no extremes.

A GROSS TRAVESTY OF JUSTICE.

(Special Correspondence the Freeman's Journal.)

ROME, June 26.—It is not at all likely—nay, it is fantastically impossible—that such a thing will ever happen, but for the sake of adequately expressing my feelings let us suppose it:

Your correspondent gets an autograph letter from the Holy Father summoning him to the Vatican. He goes. He is received at the great bronze doors, a group of distinguished prelates conducts him up Bernini's great

staircase, he is introduced into the presence of the Holy Father, the Cardinals—Rampolla, Satolli, Vannuttelli and others too numerous to mention—make way for him with more deference than they would show to the greatest of crowned heads. Then His Holiness says: "St. Kilian More, we have a proposition to make to you which you will accept or reject just as you see fit. It is this. You are to receive an income of \$ 2,000,000 annually and may have any of the Roman palaces you select for your residence; besides we will send you some of our choicest pictures and manuscripts from the Vatican. In return for this you will become an Italian Catholic journalist and rigidly walk in the footsteps of your confreres. What do you say?"

For a moment or two St. Kilian More's eyes would blink dazedly before the regal offer, but after that he would be obliged to answer sadly: "Holy Father it is impossible—either Your Holiness would depose me or the Italian government would send me to jail for twenty years in less than a week."

The Catholic journalists of Italy are good, clever, loyal men. I have not a word to say against them, but they have lived so constantly under the lash of tyranny for the last thirty years that they have accustomed themselves to write about the most flagrant outrages and injustice in a milk-and-water tone that would sicken the stomach of an American Catholic.

These reflections have been produced in me by the trial of the Rev. Don Albertario, the editor of the Osservatore Cattolico, of Milan. Don Albertario was perhaps the brilliantest man of late years in Catholic journalism. From our point of view, it would be perfectly ridiculous to describe him as violent or extreme, but he was certainly a thorn in the flesh for Italian liberalism, whether in the government or in the press. But Don Albertario was more than a journalist; he devoted whatever time was left him from his paper to giving conferences, religious social and economic, around Milan, until his name became a household word all over Italy. On the occasion of his sacerdotal jubilee in 1894 he was the recipient of congratulations from a large number of Cardinals—among them Mocenni, Rampolla, Parrocchi, Sarto and San Felice—and from almost every bishop in Italy. His views about socialism were pithily expressed more than a year ago when he declared in the Osservatore that he would help the liberals with all his might if it were a case of choosing between them and the socialists.

When the troubles began to break out in Bari, Florence, Naples and Milan recently, he wrote strong advice to the people to refrain from violence. I might fill the whole Freeman's Journal with proofs of his innocence of any complicity in the riots—indeed, no serious proof was ever alleged against him.

Well, Don Albertario was arrested about a month ago and tried last week. He has been sentenced to three years' imprisonment and to a fine of \$200! A grosser outrage upon the liberty of the press or of the individual has rarely been perpetrated in our times, even in Italy.

IN THE PHILIPPINES.

The magazine is away behind the times nowadays that has not something to say about the Philippines, which islands Admiral Dewey's splendid victory has invested with a prominence which they might never otherwise have won. The average Protestant publication can always be counted upon to paint the condition of the Philippine islanders in the blackest possible colors. The mere fact that the religious orders of the Catholic Church are strong in the islands and exercise considerable influence there is sufficient to condemn the insular government, schools and everything else that exists out there, in the estimate of these publications, whose contributors write their articles accordingly. For instance, here is Rymon R. Lala, who has a short article on the Philippines in a recent monthly OUTLOOK, wherein he declares that the Manila university and all the Philippine colleges are deficient not only in technical training but in almost everything that is progressive in modern thought. And not content with misrepresenting the island colleges in this sweeping fashion, he goes on to assert that the Philippine monasteries "are not unlike the worst types of those cancers in the body politic that vitiated it during the Dark Ages," and to charge the inmates of those institutions with all manner of ignorance and vice. The individual would do well to read up what the best Protestant historical writers have said about the medieval monasteries and the influence they exerted upon the world during the so-called Dark Ages. A writer who nowadays calls the medieval monasteries "cancers in the body politic" simply shows to his readers his utter unacquaintance with the history of the period he presumes to write about; and he should read Maitland, Lecky, Hallam, Stubbs and other Protestant authorities—if he will not accept Catholic testimony—before he again undertakes to talk about the Dark Ages and their monastic institutions. Dom Gasquet and many another writer have conclusively proven that Protestantism invented all the charges of immorality and other vices which it brought against the monks of the pre-Reformation period, in order to justify its confiscation of their establishments; and as far as the Philippine Islands are concerned the REVIEW has already, in earlier issues, shown, by non-Catholic testimonies, that the religious orders in the islands are deserving of praise for the work they have accomplished and are still doing there. To those testimonies it may add the following extract from a paper which Joseph T. Mannix has in this month's REVIEW OF REVIEWS. "The establishment of schools under monastic auspices," says that writer of the Philippines, "has unquestionably done much to elevate the natives. These schools have at least provided hundreds of thousands with the rudiments of education. A great many of the more ambitious have taken advantage of the university at Manila and the higher schools in the other places of large population." And, finally, this OUTLOOK contributor may be reminded of the fact that

the United States government holds the Manila University in such repute that it recently sent Admiral Dewey a lot of meteorological charts prepared by its observatory professors, and instructed him to protect the university at all hazards against attacks from the insurrectionists.—SACRED HEART REVIEW.

THE TRAFSURE OF POVERTY
Continued from page 1.

poor intimately cannot realize what vicissitudes they pass through without murmur and without fear, through the power of the living God, whose indwelling is so constantly realized. Cold, hunger physical weakness, illness, without money or the prospect of getting it, are borne without complaint or even disquietude of mind, because they correspond to grace and derive from within the hope and strength which others seek outside. Their happiness and confidence is the effect of special illumination of the Holy Spirit which gives them consciousness of the inner life and enables them to possess that peace and tranquillity of mind which those absorbed in cares of their own making and efforts to keep up false appearances pursue, but cannot reach.

In everything, no matter how commonplace it may be, the poor discern the spiritual sense underlying it, or its use. All that others search for in travel or laborious research the poor find in realizing the nearness of God. They know that we meet no trials we do not need, and a wise soul thanks God for pain. I can do better, is the conviction of every earnest soul, and I will do better, its resolve. We are often impressed by the "badness of good people and the goodness of bad people." Vehemently zealous people appear to be of two classes (1), mechanical, who repeat certain ceremonies, while belief stops at the stage which requires more than a mechanical exercise of the intellect. (2). Chemical, whose emotions are

easily aroused, which results in making a novena in the church most remote from their residence or giving way to frenzies of selfishness. To make the experiment of bringing such light weight, "I know it all" people in contact with earnest souls in the hope of bringing them under the subduing virtues of our Lord, which can alone give enlightenment, is similar to trying to blend an acid with an alkali—effervescence the result in both cases.

Every day is a festival to the poor. They are merrier and contented with the bare necessities of life than the rich with all their superfluity.

God is the comforter of the poor and support of the humble, and they sometimes receive a foretaste of the happiness looked forward to who continually live in His presence.

MIRIAM T. COOGAN.

If you've got a thought that's happy,
Boil it down;
Make it short and crisp and snappy,
Boil it down;
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

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The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the Invalid, because of its peculiar, aromatic flavour.

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Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry.

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

MAIN LINE.

North Bound Read up	St. Paul Ex. Daily	St. Paul Ex. Daily	Stations	St. Paul Ex. Daily	South Bound Read down
8.30a	2.55p	0	Winnipeg	1.00p	6.45p
8.15a	2.44p	3.0	Portage Jct.	1.11p	7.00p
7.50a	2.28p	9.3	St. Norbert	1.25p	7.30p
7.30a	2.13p	15.3	Cartier	1.37p	7.30p
6.50a	1.55p	23.5	St. Agathe	1.55p	8.05p
6.45a	1.49p	27.5	Union Forks	2.03p	8.17p
6.23a	1.35p	32.5	Silver Plains	2.14p	8.34p
5.58a	1.20p	40.4	Morris	2.30p	8.00p
5.28a	1.06p	46.8	St. Jean	2.44p	9.22p
4.52a	12.46p	56.0	Letellier	3.04p	9.55p
3.30a	12.20p	65.0	Emerson	3.25p	11.00p
2.30a	12.10p	68.1	Farmington	3.40p	11.46p
8.35p	8.45a	168.1	Grand Forks	7.05p	7.55a
11.40a	5.05a	223	Winnipeg Jct.	10.45p	10.45p
	7.30a	453	Duluth	8.00a	
	8.30p	470	Minneapolis	8.40a	
	8.00p	481	St. Paul	7.15a	
	10.30a	563	Chicago	9.35p	

MORRIS-BRANDON BRANCH

East Bound Read up	St. Paul Ex. Daily	St. Paul Ex. Daily	Stations	St. Paul Ex. Daily	West Bound Read down
8.30a	2.55p	0	Winnipeg	1.00p	6.45p
8.30p	1.05p	0	Morris	2.50p	7.00p
7.35p	12.43p	10	Low Farm	3.20p	8.45a
6.34p	12.18p	21.2	Myrtle	3.25p	8.45a
6.04p	12.03p	25.9	Roland	3.45p	8.45a
5.27p	11.51a	33.5	Rosebank	3.55p	9.47a
4.53p	11.37a	39.6	Miami	4.00p	10.17a
4.02p	11.17a	49.0	Deerwood	4.25p	11.75a
3.23p	11.04a	54.1	Altamont	4.40p	11.45a
2.45p	10.47a	62.1	Somerset	4.50p	12.23p
2.08p	10.32a	68.4	Swan Lake	5.12p	1.00p
1.35p	10.18a	74.6	Indian Springs	5.20p	1.30p
1.05p	10.07a	79.4	Maripolis	5.37p	2.07p
12.32p	9.55a	86.1	Greenway	5.50p	2.45p
11.55a	9.38a	92.3	Baldur	6.20p	3.20p
11.02a	9.17a	102	Belmont	6.43p	4.18p
10.20a	8.50a	109.7	Hilton	7.00p	5.02p
9.45a	8.45a	117.8	Ashdown	7.11p	5.32p
8.22a	8.38a	126	Wawanesa	7.25p	6.05p
8.22a	8.28a	128.0	Elliotts	7.25p	6.15p
8.20a	8.14a	128.5	Rounthwaite	7.45p	6.55p
7.45a	7.57a	137.2	Martinville	8.02p	7.45p
7.00a	7.40a	145.1	Brandon	8.20p	8.30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Miles from Portage Junc.	Stations	Mixed No. 303 Every Day Except Sunday.	East Bound Read Up
4.45 p.m.	0	Winnipeg	12.25 p.m.	
4.58 p.m.	0	Portage Junction	12.17 p.m.	
5.14 p.m.	8.5	St. Charles	11.50 a.m.	
5.19 p.m.	10.5	Headingley	11.42 a.m.	
5.42 p.m.	18.0	White Plains	11.17 a.m.	
6.06 p.m.	25.8	Gravel Pit Spur	10.51 a.m.	
6.22 p.m.	29.2	La Salle Tank	10.43 a.m.	
6.32 p.m.	32.2	Eucler	10.29 a.m.	
6.47 p.m.	39.1	Oakville	10.08 p.m.	
7.00 p.m.	43.2	Curtis	9.50 a.m.	
7.30 p.m.	52.5	Portage La Prairie Flag Station	9.30 a.m.	

Stations marked *—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or
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412 Main St.

CALENDAR FOR NEXT WEEK JULY.

- 31—Ninth Sunday after Pentecost. Feast of St. Ignatius Loyola, founder of the Society of Jesus.
- AUGUST.
- 1, Monday—St. Peter-in-chains.
- 2, Tuesday—St. Alphonse de Ligouri, founder of the Congregation of the Most Holy Redeemer.
- 3, Wednesday—Finding of the body of St. Stephen, Protomartyr.
- 4, Thursday—St. Dominic, founder of the Order of Preachers.
- 5, Friday—Our Lady of the Snows.
- 6, Saturday—The Transfiguration of Our Lord.

BRIEFLETS.

Father Hermas Lalonde, S. J., is ill with fever at St. Boniface Hospital.

The girls of St. Boniface Orphanage had a very enjoyable pic-nic yesterday.

Quebec and Ontario have had severe and widespread July frosts, a thing almost unknown in Manitoba.

Mrs. McHenry, of Broadway Bridge, who was very low with blood-poisoning, is, we are happy to learn, improving.

We are glad to hear that Mr. Heubach, manager of the Industrial Exhibition, has recovered from his recent illness.

We regret to learn that Mrs. (Doctor) Demers, née Richer, niece of Mr. Geo. Germain, is dangerously ill at St. Ann's.

The C. P. R. Pipestone branch is being rapidly extended. Thirty miles will be completed before the wheat crop is ready to move.

His Grace the Archbishop of St-Boniface writes from Liege, Belgium, that he will set sail for home about the middle of next month.

Tracklaying will probably commence in a few days on the extension of the Dauphin railway. About 30 miles are already graded.

Mr. F. W. Luxton's son, Harry, is a soldier in the force sent from San Francisco to Manila, and writes entertainingly to the Minneapolis Tribune of the journey as far as Honolulu.

The hay and clover crop in Quebec is almost unprecedented. The air about the city of Montreal, when, the clover was in bloom, was literally charged with the sweet perfume.

The indefatigable colonizer, Rev. Father Morin, passed through Winnipeg last Saturday with a party of French Canadians who will take up land in the Morinville colony, north of Edmonton.

Rev. Father Blain, S. J., who is well and favorably known as Professor of Classics and Mathematics and University examiner, returned to St. Boniface College last Wednesday evening. Last year he was teaching philosophy in the scholasticate of the

Immaculate Conception, Montreal.

Most of the Fathers and Brothers of St. Boniface College are now making their annual retreat under the direction of Rev. Father Blain, S. J. The retreat will end next Sunday morning.

The Very Rev. Father Allard, V. G., starts this evening for Edmonton, wither he is accompanying his brother the Rev. Z. Allard, and Rev. Father Desmarais, both parish priests in the diocese of Valleyfield.

Mr. Achille Rousseau, who won the \$120 scholarship this year in the Mental and Moral Science course at the University examinations, left yesterday for Montreal, where he will study for the priesthood.

Quite a number of St. Boniface devotees of St. Ann went to the church of that name on a 28-mile drive last night, preferring for their pilgrimage, the cool of the night to the blazing sunshine of the day.

For the first time recently a Rothschild crossed threshold of the Vatican and was received in private audience by the Pope. The Rothschild in question has become a Catholic. She did this at the time of her marriage to the Prince of Wagram.

This is the feast of St. Ann, mother of Our Blessed Lady, a feast celebrated with much fervor, by numerous confessions and communions both here and elsewhere throughout Manitoba, but especially at St Anne des Chènes, 28 miles southeast of here.

An official estimate of the population of the Australian colonies at the end of 1897 places it at 4,410,124. When the census of 1891 was taken the number was given at 3,809,895; thus the increase in six years amounted to 15.75 per cent. By far the largest portion of this increase was in Western Australia.

The Winnipeg Tribune announces a valuable discovery of "oxide." What oxide? The information is as indefinite as if we were told that "a mineral" had been discovered. Fortunately, the Nor' Wester is more explicit and less vague in its knowledge of mineralogy; it tells us that Mr. Hanna discovered, near Lake Winnipegosis "a rich deposit of red oxide," which, of course, means mercury oxide, a very valuable find indeed.

HOLLOWNESS OF STAGE LIFE.

In the life story of Mary Anderson (Mme. De Navarro) in the February number of Young Women, a well known English magazine, the American actress dilates to the writer on the "hollowness of stage life" and the "inexpressible relief and happiness of the calm and the peace of a simple, quiet life," such as she is now leading.

Mme De Navarro is quoted as adding: "Never again will there be a thought of stage life. Life is something greater and better than stage excitement and admiration; as, for instance, that boy up stairs. One of my constant delights is music and singing, especially oratorio, of which I hope to do a great deal. Stage life—no, never never again."



A city business man, who gets to work at nine in the morning, takes an hour for lunch and leaves for home at four or five in the afternoon, little understands the hardships of the life of the farmer, who starts to work at break of day and frequently works on into the night by lantern-light.

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

"I was a sufferer for four years with malarial fever and chills," writes Robert Williams, of Kiowa, Barber Co., Kans. "Four bottles of Dr. Pierce's Golden Medical Discovery cured me and I now weigh 100 pounds instead of 130, my old weight."

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For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Gullett; Chancellor, Geo. Germain; Pres., M. Conway; 1st Vice-Pres., G. Gladish; 2nd Vice-Pres., J. O'Day; Rec.-Sec., H. A. Russell; Asst., R. F. Hinis; Fin.-Sec., D. F. Allman; Treas., W. Jordan; Marshall, J. O'Connor; Guard, A. D. McDonald; Trustees, P. Shea, R. Murphy, F. W. Russell, S. Jobin and J. O'Connor.

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