



## CATHOLIC TRUTH SOCIETY.

Address by Mr. Golden on the History of the Church in Canada and the United States—Comparison of the French and English Methods of Colonization—Speeches by Father Drummond, S. J., and Father Kavanagh, S. J.

There was a good attendance of members at the Catholic Truth Society meeting held last week—the president, Mr. A. H. Kennedy, in the chair. After the routine business had been transacted Mr. J. J. Golden was called on to address the meeting.

He said that with their permission he should take up a short time in giving a brief sketch of the foundation and subsequent history of the Catholic Church in Canada and the United States. The first missions in Canada were founded almost at the same time that French colonization commenced and Quebec was founded nearly in the year 1608 and they found that they were in charge of the Jesuit Fathers. Digressing, for a moment, Mr. Golden spoke of the French as a colonizing people, taking exception to the statements so often made that the French do not make successful colonists. History proved that the foundations of the Catholic religion both in Canada and the United States were laid entirely by colonists of French nationality. Wherever the French settled missionaries accompanied them, hospitals, schools and convents in addition to churches were established, and in this respect there was a most marked contrast between the methods of French colonization and those of the English and many other nations. Proceeding with his subject Mr. Golden said in 1611 a number of the Franciscan Fathers arrived in Canada and in a short time established missions at distant points. Meanwhile the Jesuit Fathers were working their way through the west and the south, some were penetrating to St. Anthony's Falls where Minneapolis now stands. The year 1631 was an important one in the history of the church on this continent for it was then Lord Baltimore conceived the idea of forming a colony in the district which is now the State of Maryland. In 1633 the colony was actually established, the settlers, principally through the missionaries who accompanied them, laying the foundations for the spread of Catholicity in that portion of the land. In looking over the subsequent history of religion on this continent they found that from this time on until the early part of the nineteenth century Catholic settlements were confined pretty much to the localities which he had mentioned. But at the beginning of the nineteenth century they noticed a sudden change taking place all over the United States and portions of the Dominion of Canada. At the end of the eighteenth century what is now a great Catholic state, New York, contained only a mere sprinkling of Catholics amongst its population, but between 1812 and 1824 there was a very considerable increase. Then followed some years when not much advance was made until 1833 from which year to 1839 the improvement in members was a marked one. A quiet spell again ensued and then they came to the period 1846-49, the years of the Irish famine, during which the increase was enormous and laid solid foundations for the wonderful spread of the faith throughout the State of New York and the eastern states generally. To this cause they could attribute the present condition of New York, Philadelphia and the many other great Catholic cities in that portion of the country. A circumstance too, which undoubtedly tended to create another great Catholic centre in the States was the stand which Bismarck took with regard to the Church in Germany, when he drove out of that country a great number of fervent Catholics, who settled in the cities of Chicago, Milwaukee and other points. They were followed by thousands of Poles, and the consequence was a strong and growing Catholic population in those parts. Dealing particularly with the New England States, Mr. Golden took his hearers back again to the year 1844 when Bishop Fenwick established the College of the Holy Cross in the State of Massachusetts. At that time the entire New England States were united in one diocese. The college, which at its formation was but a small and unpretentious institution, was placed under the charge of the Jesuit Fathers, and its success has been unprecedented. Although it had once been burnt down and its promoters and supporters had had to contend with many other difficulties it had outgrown all the ideas of its founders, and had had not a little to do with the rapid spread of the Catholic religion which has had taken place in its neighborhood. As an instance of this Mr. Golden referred to the city of Boston, which was originally an entirely Protestant and Puritanical community, and is now a great Catholic centre. Quebec, too, had assisted in building up the great congregations found now in the New England States. In many parts of these states a visitor there would hear the French language spoken just as freely and as commonly as in the Province of Quebec; in fact, a stranger crossing the boundary into the State of Maine would hardly now-a-days notice any change, but would still imagine from all he heard and saw around him that he was in the old French-speaking Catholic Province of the Dominion. Citizens of Quebec had moved in there in thousands, they had taken possession, as it were, of many parts of the New England States, and had transformed what had had previously been bigoted Protestant communities into Catholic districts. Mr. Golden then went on to quote statistics, showing the wonderful spread of the Catholic faith in the States pointing out that the number had grown from seven millions in 1880 to over thirteen millions in 1894, with the result that the Church was the strongest and most influential religious body in the States. In proof of this he quoted some striking Protestant testimony, and proceeding to consider what field was open for the spread of the faith in the near future he referred at length to the work which was going on amongst the negro population in the south. In summing up he said that taking into consideration the progress that had been made in the past they might fairly expect that the continent of North America would before the close of this century have another five millions of Catholics, for conversions as well as immigration would go to swell the numbers. A great portion of the people were tiring of the firmness of the various sects into which Protestantism is divided, and there was undoubtedly a greater tendency than ever before to examine the history and teachings of the Church from which great results might be expected.

Mr. Golden having taken his seat amidst applause, Rev. Father Kavanagh, S. J., rose to move a hearty vote of thanks to him for his interesting and very suggestive lecture. The reference Mr. Golden had made to the conversion amongst the negroes would go to the heart of any man who had anything like zeal for the spread of the Church, for there was such a large population neglected and sitting out in the darkness who seemed only to need a little light to enter the fold. The negroes were naturally good people but they had been utterly neglected, but better days were coming, organized action was being taken for their conversion, and it was certain that the increase of the Church in that direction would be most marked. Mr. Golden had spoken of the early history of Canada; and certainly the accounts they read of those times were most interesting; the heroism they came upon here and there was encouraging; it was good for them to look back on those days and see what people did then for the spread of religion, and not only people who had vowed their lives as priests, but good men and true—warriors, merchants and others—who gave a helping hand to and supported the missionaries in their labors. Wherever the trader was there was the missionary. They knew that even in those early days D'Iberville was at Hudson's Bay and another missionary was there too; whilst there was a Father who left his bones at what is now Rat Portage, and some came up to these regions and went on beyond. In fact, the mark that the incoming settlers had taken possession of the country was in all cases the cross. They did occasionally read of those good traders becoming missionaries, but they never heard of the Catholic missionary forsaking his calling and becoming a trader. Father Kavanagh

compared this with the history of Protestant missions in the South Sea Islands in which they came across case after case where the missionary set up a store and by and by relinquished missionary operations when he found he required his whole time to attend to his mercantile affairs. Again, it was a strange thing to read how many retired Protestant missionaries had become the very columns of trading enterprises in South Africa and other parts. Father Kavanagh concluded his remarks by warmly praising the Truth Society and saying that its members deserved all support and encouragement in carrying out their aims and objects.

Mr. M. E. Hughes seconded the vote of thanks.

Rev. Father Drummond, S. J., supported it. Mr. Golden, he said, in his lecture had chosen some salient points and insisted upon them thus making his address a most interesting one without its being a mere narration of facts. He had been much struck with what had been said regarding the colonization power of the French as compared with the colonizing power of the English. There was one point in which the French were far superior in this matter to the English—they did not exterminate the savage. The French made a friend of the savage, made him a Christian and raised him gradually to a somewhat higher plane, and he (Father Drummond) believed that it was owing to the influence of the French in this country that the conduct of the British government towards the natives here is superior to its conduct in similar circumstances in any other part of the world. Sir Charles Dilke said the English were the only nation that exterminated the savage, all other nations kept them alive. In Mexico the savages were not exterminated, but the Spaniards intermingled with them and saved them. It was the same in all the Central American States. On the other hand, where the English-speaking nations found themselves in contact with savages, and where the benign influence of the Catholic church could not exert itself, the savages gradually disappeared from the face of the earth. Look at what had been done by the government of the United States. Things were a little better there now—probably because they had seen how much better this matter was managed north of the boundary line. But although the Englishman invariably exterminated the native he (Father Drummond) did not think it was owing to his being an Englishman that he behaved in that way—but to his being a Protestant, and he proved it by the example of Maryland which Mr. Golden had alluded to. The Englishmen who came there were Catholics—missionaries, Jesuit Fathers came with them, and they set to work to make friends with the Indians and succeeded in winning their sympathy and love. That was the first colony in which freedom of worship was established, any form of Christianity being tolerated, but as soon as Protestants became numerous enough to carry the day they began to exterminate and persecute the Catholics, and then also the Indians began to suffer. Let them compare the way the Indians were treated in the first years of Catholic settlement in Maryland with the treatment the Indians received from the Protestant settlers of New England. Longfellow spoke of it forcibly in "The Courtship of Miles Standish" when he said "they answered the Indians at the cannon's mouth." While the New Englanders were afraid to go fifty miles into the woods; while Elliot, who was accounted the most zealous of the Protestant missionaries, had not penetrated the wilderness more than six miles from Boston. Father Marquette was at Sault Ste Marie, twelve hundred miles from the coast and established a settlement which is there until this day. With regard to colonists and different ways of colonizing Mr. Edouard Richard, formerly of Winnipeg, had recently published a book on the history of Acadia, in which he said something which he (Father Drummond) believed was very true, namely, that when the English colonized they carried with them into their colonies everything that existed in England. When the Englishman went into Africa he must have Pears' soap to shave with, he must have all the comforts he had in the old country, and he

imposed his will by the imperiousness of his authority. The Englishman went colonizing with all the might of the British Empire behind him, and generally with a number of followers around him. But the French went into the colonies alone and lived the lives of the Indians; they accustomed themselves to the habits of the first inhabitants. People were proud of the British lion and the great flag that waved all over the world, and the empire on which the sun never sets; they felt proud of that—but as to affection it could not be said there was much love for England to be found in colonies established by Englishmen, except amongst the colonists actually English by blood. The Englishman colonized by force of will, the Frenchman by sympathy and love, or as Mr. Richard calls it "the winsome influence of France." Passing on to other portions of Mr. Golden's lecture Father Drummond referred particularly to the negro question, bearing testimony to the work done amongst the colored people by Protestant teachers who had gone down from the north. Having lived in Maryland for three years he had had considerable opportunity of studying the negro character, and he recalled several amusing and interesting incidents which had come under his observation. In conclusion, Father Drummond again referred in complimentary terms to Mr. Golden's lecture and heartily supported the vote of thanks.

Mr. F. W. Russell and the President having added a few words in support of the motion it was carried by a standing vote and Mr. Golden having replied a most interesting meeting was brought to a close.

## OMNIUM GATHERUM.

### Glance at our Exchanges.

Bob Ingersoll.

Bob Ingersoll has recently been made the victim of the practical application of his own principles, but he does not at all take the matter with that equanimity which one would expect from a gentleman who announces these principles so dogmatically. In one of his lectures he declared the right of the thief to take the property of another, because he wants it and cannot obtain it in any other way than what the world calls theft. But Mr. Ingersoll has had \$200 stolen from him by a pickpocket, and he is very indignant thereat. Why should he not be satisfied, as, according to his own principles, the thief only did what he had the right to do, being unable to get at the colonel's money otherwise than surreptitiously when he wanted it? It makes all the difference in the world whose ox is gored.—The London Catholic Record.

Archbishop Kenrick.

The venerable prelate of St. Louis has been ill, and the recent hot spell has affected him greatly, so that his friends fear that his end is near. Says one of his priests:

"In fifty years Archbishop Kenrick has not taken one hour's recreation. When indulging in what most men would call relaxation, he was only changing work, and even then prayer and meditation was his mental occupation. The Archbishop all his life rose at 4 o'clock in the morning and devoted three hours to prayer, the celebration of Holy Mass, and the divine office. This routine he never deviated from even on his his travels. When away from home his greatest annoyance was his inability to observe his daily routine. Seeing this, Archbishop Ryan presented His Grace with a small alarm clock, which he ever afterwards carried with him on his journeys. Every day the Archbishop spent a half hour before the Blessed Sacrament. The stroke of the clock at 4 always started him on his way to the sanctuary. This practice he never omitted. On one occasion, after he had confirmed in four city churches, we called, and were informed that His Grace had arrived three-quarters of an hour before. We presumed that he was taking a much needed rest, and prepared for a long wait, when His Grace entered the parlor seemingly quite fresh, and the globe of holy water that hung to his forehead told where he had spent the intervening time. He was a remorseless enemy of self-indulgence. One result

of this was the freedom of his mind from any personal bias. The Archbishop was as free from the spirit of resentment as a bronze statue. Priests have marveled at the mildness with which the Archbishop treated those who offended him."—N. Y. Freeman's Journal.

Of Interest Here.

Rev. Sister Boire, secretary of the Grey Nuns, of Montreal, in company with Sister Finnigan, of Lawrence, Mass., visited her brothers in Manchester last week, F. M. Boire and Paul H. Boire. Sister Boire was for sixteen years missionary in the Province of Manitoba. The Sisters stopped at the house of F. M. Boire, 56 Webster street. They arrived Friday morning and left Saturday afternoon.—The Emerald, Manchester, N. H.

An Anglican Clergyman Addresses the C. T. S.

The value of Catholic literature is most forcibly shown by the address of an Anglican clergyman delivered before the Catholic Truth Society of England. He said he would take the opportunity as an Anglican to protest most strongly against the bitterness often displayed by many members of his own church, as well as by Non-conformists, towards the Roman church, a bitterness that was largely due to the ignorance which the Catholic Truth Society was trying to dispel, and he believed this society would be the means of bringing about a better feeling between the Romans and Anglicans. These words show how much good can be accomplished by the circulation of Catholic literature, and answer most conclusively the question, What is the mission of the Catholic press?—Church News, Washington, D. C.

A Big Bird of Freedom.

The eagle shot by Chief Kirkcaldy, which has been a prisoner in the cells for a few days, measured 7 feet from tip to tip.—Brandon Sun.

A Hint to the Archdeacon.

The representatives of the Anglican church in Canada have placed themselves on record as being in favor of separate schools. The subject came up before the Synod which met recently in Montreal, and was discussed at great length. The several speakers laid special emphasis on the necessity of taking some measures to ensure the young a better knowledge of religion, its doctrine and practice, than they can at present obtain in the public schools. Our Halifax correspondent quotes elsewhere and comments upon some instructive excerpts from the speeches made. A resolution was finally adopted to the effect that the Church of England should, as soon as possible, and wherever practicable, secure the establishment of her own schools. The Synod's action augurs well for the cause of religious instruction in Canada. The Anglicans are a large and influential body, and their example will not be without effect on the other Protestant denominations.—Casket, Antigonish, N. S.

Fleeting Pleasure.

No doubt there is a certain kind of joyous hilarity extracted from social gatherings and entertainments, but is it real gladness of soul and heart? No; nothing like it. The farthest from it possible. "Men do not gather figs from thorns, nor grapes from thistles." Sure enough, selfish feelings and ambitions are stimulated by the acquirement of riches and positions of honor and distinction, as evil propensities derive pretended pleasure from the gratification of a passion or the accomplishment of a desire. These things produce a kind of joy and afford a temporary gleam of satisfaction. But the heart is not content nor is the soul in peace. The only condition that could rightfully enhance the value of the acquired boon is a feeling of security and permanency. These, also, are the very elements that are wanting.—Catholic Times, Philadelphia.

Not Bigger Than Ours.

A squash raised by Henry Bateman is on exhibition in Brownsville. It measures 5 feet and 6 inches in circumference, and weighs 76 pounds.—The Catholic Sentinel, Portland, Oregon.

(Continued on page 3)

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**The Northwest Review**

WEDNESDAY, OCTOBER 23.

**EDITORIAL COMMENT.**

A Fine Example.

Mr. C. Gallagher, of Edmonton, seeing our appeal to subscribers, has just paid not only the little he owed us but also two years in advance. Many, many thanks. Con.

The first number of the Neche Star, edited by Mr. Edward Stanley, has just reached us. It bids fair to be a sprightly, newsy paper. The following has a decidedly local flavor: All dwellers in Neche will be interested in the Fireman. In the rendition of this Maggie Askev will endeavor to imitate the piercing yells of Mr. A. J. McFadden on the night of Johnston and Donovan's fire.

The Anglican Bishop of Peterborough, England, speaking at the opening of his diocesan conference, has given happy expression to a really luminous idea. "The undenominational man," says Bishop Creighton, "was an invention of the legislator, to whom diversity was an inconvenience. The State, for mere purposes of convenience, had created an ideal citizen for whom it legislated, and had made inadequate provision for those who did not accommodate to the prescribed pattern."

This is precisely what has been done in Manitoba. In order to avoid certain inconveniences that are inseparable from the rightful exercise of freedom, the local government created an ideal citizen, who is supposed to be not an Anglican, nor a Presbyterian, nor a Methodist, nor a Baptist, nor a Lutheran, nor, least of all, a Catholic, and having created this figment of its imagination, it proceeded to legislate for it by permitting certain soulless so-called religious exercises. Of course the result is "inadequate provision for those who do not accommodate to the prescribed pattern," and how few there are who do thus accommodate! In many cases the religious exercises are omitted by Anglicans, Presbyterians and Lutherans because they cannot conform to the prescribed pattern. With private judgment as the rule of faith, such conformity is "an invention of the legislator," the baseless fabric of a dream.

The People's Voice recently reproduced from the Chicago Times-Herald a long article on Cuba's wrongs signed by Walter Wellman, the journalist who immortalized himself by the most ridiculous Arctic expedition hitherto recorded. He conceived the brilliant idea that Belgian dogs would be much quieter and more easily managed than their Esquimaux congeners. When the late Archbishop

Tache heard of this, he, with his practical experience of sledging in the North, declared that it was a mistake, that dogs accustomed to a mild climate would have their feet lacerated and frozen by the ice, and that a sledge dog was worth exactly what his feet were worth. Wellman soon found this out to his cost. His Belgian dogs were not only a failure from the start, but they fought among themselves and killed each other more speedily than any Esquimaux dogs ever did. Clearly, Mr. Wellman, wonderfully smart as he is, does not know where to apply for correct information. This seems to be the trouble with his long screed about Cuba. He quotes largely from a Mr. and Mrs. Macias and a Dr. Rodriguez, without giving any vouchers for the value of these unknown authorities. No doubt he is as blissfully trustful about them as he was about his much advertised Belgian dogs.

And now there comes to the front, not some obscure Rodriguez (the Spanish equivalent of "Brown, Jones or Robinson"), but an ex-mayor of Havana, Cuba's capital, Mr. Segundo Alvarez, a distinguished Cuban statesman. Our morning contemporary quotes him as saying: "I look with pain upon the position assumed by a small part of the American people and the greater part of the American press in regard to the struggle now taking place in Cuba—a struggle precipitated and carried on by the most blind element of native Cubans, aided by a large number of foreign adventurers." In view of the fact that all these foreign adventurers hail from the United States, Mr. Alvarez adds: "In passing judgment on a friendly nation, Americans are doing so in total ignorance of that people's character, laws, society, and habits of thought, and oblivious of the obvious fact that this people's traditions, customs and race instincts are totally different and distinct from those of their critics." If such American writers as Mr. Alvarez thus stigmatizes were not the ignorant dupes of calumnies trumped up by Masonic lodges, they would know that there is more cheerfulness and financial solidity in Cuba than in the United States, and that the insurrection in the Pearl of the Antilles is just a Yankee plot to grab the beautiful island.

A symptom of atavism that reveals the American's Anglo-Saxon origin is his stupid contempt for all other nationalities, particularly the Spanish. Your barbarous average Yankee spurns the Mexican or New Mexican Spaniard as a "greaser." He has kept New Mexico out of statehood as long as he could, because the country is mainly Catholic and Spanish, while he prudently ignores the two or three millions of the "Mountain Whites" of West Virginia, Eastern Kentucky, Western North Carolina, Eastern Tennessee and Northern Alabama and Georgia, whose uncultivated brutality, vulgar boorishness and indescribable immorality are consigned in the report of the Evangelical Alliance in Boston in 1889. However, a former Governor of New Mexico, the Hon. Edmund G. Ross, has lately attempted, in the North American Review, to open the eyes of his countrymen to the superior skill of the native New Mexicans in irrigating their arid lands. He points out that the expensive modern irrigating plants are practically useless in the face of frequent floods, while of the native New Mexican, whom he gives as his favorite pattern of intelligence in this special line, he says: "Given a known quantity of water supply, he can, with his practised eye, by simply walking over the ground, as exactly determine the course required to ensure uniform flow of water at any desired force, and far more quickly than can the trained engineer with the most perfect instruments." The whole article would be worthy of study on the part of those Alberta settlers who are interested in irrigation.

Mr. Gladstone writes to the Rev. G. J. Lucas, who has recently written a powerful refutation of Agnosticism: "I find your argument against Mr. Spencer, so far as I have mastered it, very striking.

But I ought to add that I regard agnosticism as one of the worst of all devices in respect to religion, and one of the poorest and shallowest schemes ever broached in regard to philosophy." This trenchant criticism of a fashionable craze confirms the view set forth some dozen years ago by the Rev. Richard Clarke, S. J., then editor of the Month, who proved in a series of philosophical articles that Herbert Spencer is an intellectual charlatan. The public of that day were not yet ripe for so sweeping a condemnation; but since that time Henry George, in "A Perplexed Philosopher" has clearly shown Spencer to be "as a philosopher—a fawning Vicar of Bray, clothing in pompous phraseology and arrogant assumption logical confusions so absurd as to be comical;" and so now Mr. Gladstone's declaration finds a public better prepared to receive it without any violent shock. As for Catholics, they had long ago rated at his true value him whom the unphilosophic Darwin baptized "our great philosopher."

**IMITATION THE SINCEREST FLATTERY.**

The current number of the Detroit Angelus complains that a Cincinnati concern, formerly known as "The Poor Souls' Advocate" lately styled itself "The Angelus Publishing Company of Cincinnati, Ohio." The Angelus Publishing Co. of Detroit admonished them to drop that title at once, and with many apologies they promised to do so, claiming as excuse for the taking of that name that they were ignorant of the existence of the Angelus. And now the plagiarizing concern announces "The Angelus Magazine" published by "The Angelus Financial Standing and Respectability of the original Angelus."

**A FOOLISH \*A. P. A.**

HE ACCUSES THE REV. WASHINGTON GLADDEN OF BEING A JESUIT.

Dr. Gladden Owns Up, and Announces That It Is His Intention to Become Pope, and Make a Pyramid of 346,927 Dead Protestant Ministers.

(From the N. Y. Freeman's Journal.)

Recently the Rev. Dr. Washington Gladden, a Congregationalist minister, of Ohio, received a letter charging him with having become a Jesuit. Thereupon he wrote a reply that is worth reading, and which is given below, the original charge being prefixed, in explanation of the situation:

TO DR. GLADDEN.

DEAR SIR,—As one who has read much that you have written, and who has been much impressed by your incisive style and ability, and who feels that he knows you, allow me to inquire why you refuse to acknowledge to the world that you have become a Jesuit?

However much we Protestants and former admirers deplore this sad fact, yet we must concede to you and to all men the liberty of choosing Rome, if convinced in your own conscience. But we would certainly think far more of you, as would all noble minded men, if you would publicly avow, boldly and fearlessly, the fact of your change. There is a general conviction and belief that you have united with this order, as it is impossible to otherwise account for your recent course, utterances, etc. I am an A. P. A. leader, and strong in this patriotic order, as the one hope of our country. May God have mercy on you in your sad and fatal mistake, as I feel it to be.

FROM DR. GLADDEN.

MY DEAR SIR,—How did you find it out? It is marvelous—the enterprise of your fraternity. But you hadn't heard that I am to be the next Pope, had you? Well, you'll hear that pretty soon. It's part of the bargain. But don't tell it till you're dead sure that it's so.

There is another little piece of news that you'll be glad to get. Just as soon as I am elected Pope that massacre is going to begin that Leo ordered, you know, but which the faithful hadn't the backbone to carry out. Perhaps it was the heroism of the Mayor of Toledo that prevented it. But when I get there it's going through, sure pop. We have engaged the public Gardens at Washington, down by the monument, and we are going to make a pile of corpses of our Protestant ministers, in the form of a pyramid, higher than the top of that monument. It will take according to

my figures, 346,927 ministers to make this heap. There are not enough now in the country, but several new theological seminaries will be started at once (by the Jesuits, of course) to furnish the supply. We've got the railroads chartered to haul 'em up from all parts of the country. Aren't you a minister yourself? Well, you'll be in it. I'll try and keep a place near the top for you. Apex reserved for former admirers. And when the pile is complete I am going to mount to the top and sit there and howl!

Now, you just take this down to the next meeting of the council and read it to 'em. It'll thrill 'em—you'll see! If any body doesn't believe it you know what's the matter with him. He's a Jesuit! Very truly yours,

WASHINGTON GLADDEN.

**PROGRESS OF CATHOLICISM IN ENGLAND.**

One of the best proofs of the progress of Catholicism in England is the excellent standing of the Catholic press. Not to speak of the historic Dublin Review (edited not in Dublin but in London), of that eminently able magazine, the Month, and of many other first-rate periodicals, three of the principal Catholic newspapers may be instanced as convincing evidence of the vigorous life that throbs in the Catholic community of England. The Universe, edited by a man whose pungent pen reminds us of Venillot and Macmaster of the oldtime N. Y. Freeman, is the unflinching champion of religious equality and justice and is therefore the terror of all "canting knaves and pious noodles who falsify Catholic teaching and practice." Nothing but its large circulation could enable this "people's paper" to present, week after week, so complete a summary of Catholic happenings all over the world. The Tablet, a 40-page quarto, in size and make-up not unlike the Spectator, is the most high-toned and literary Catholic paper in the world, as well written as the best of its London contemporaries and covering a wider range of thought and learning than any of them. Though it is one of the most expensive of weeklies—the subscription for America being \$6.50 cts.—it is to be met with in all parts of the world wherever there are Catholics of refinement and means. Finally the Catholic Times, of London, Liverpool and Manchester, an eight page paper of 72 columns, measuring 25 by 22 inches, has almost half its enormous space, say 35 columns, taken up with advertisements, the best proof that its circulation of some 50,000 copies is highly appreciated. One of its leading features is its copious and scholarly reporting of sermons and church meetings and ceremonies. It is edited with great care and remarkable skill.

**EDITOR BRANN ON EX-PRIEST SLATTERY.**

From the Month, New Westminster

Brann is Editor of a paper called the Iconoclast which has for its mission "to expose frauds and abolish fakes, to make unrelenting war upon humbugs and hypocrites, hence it is not remarkable that Slattery should regard its existence as a personal affront."

Although several passages of the article which Brann published in reference to ex-priest Slattery are rather extreme, the exposure, as a whole, which the editor made of the slanderer, is telling and to the point. The article was issued in pamphlet form and had a second edition.

As may be seen by the following passage Brann is not a Catholic: "Nor have I taken the Pope of Rome under my protection. The Popes managed to exist for a great many years before I was born, and, despite the assaults of Slattery, will doubtless continue in business at the old stand for several years to come. I was raised a Protestant, and, thank God, I'm no apostate. I learned Protestantism at my mother's knee and from my father's pulpit; but I did not learn there that the Church of Rome is the "Scarlet Woman," sworn enemies creatures, and priests the sworn enemies of my country. I learned that but for the Church of Rome the "glad tidings of great joy" which Christ brought to a dying world would have been irremediably lost in the dismal intellectual night known as the dark ages. I was taught that for centuries the Church of Rome was the repository not only of the Christian faith, but of civilization itself."

Brann is hard on Slattery, but he is even harder on those who listen to him, applaud him and pay to be "humbugged"

by the "False Prophet," the "Judas," the "Libeller," the "Bogus Christian," the "Fraud," the "Shameless Slanderer," the "Rank Liar," but yet a "Baptist minister in good standing."

Men who went to hear Leyden, who was not even an "ex-priest," lecture here and in the neighboring towns, would do well to read what Brann has to say about "ex-priests and escaped nuns, both real and bogus," before they allow themselves to be "humbugged" again.

**CERTAINLY NOT AN EDUCATED FOOL.**

We reprint below, exactly as it appears in the original, an article from United Canada of Oct 12th. It is a fair average specimen of the strange style and unconnected thought peculiar to that paper. We do not pretend to fathom its gist. One thing only seems clear. The writer is perfectly qualified to attack educated fools, for he has nothing in common with them. He evidently belongs to the class of self-made men of whom Newman once wrote that they are "badly grounded, slovenly finished and preposterously conceited."

VAE VICTIS.

Woe, indeed to the vanquished. The school agitation is forming some strong arguments that could be made to go far towards proving that Education is not altogether a work accomplished in the Schools. Are not some recent utterances in connection with the changes deemed urgent in some schools, very poor lessons of Christian urbanity. The Commission has spoken, the S. S. Boards have acted, why continue to slander the Brothers as an order? Why not let personalities be hushed? "Getting rid" of men, who, whatever their non-conformist methods may be, is not a kind form of speech. Why under the sun and milky way can't we pass on the outside of some thing in silence? Or if we must fight let it be out in the open, but always generously. All this incisive Candle-like style is not conducive to the amenities that good education demands, even when disagreeable things must be done and said. Some of these utterances sound strangely like some body's speeches in one of Dicken's books. One would think the authors thereof had set up an effigy of afore mentioned vanished against his ink pot and stabbing it with his quill, wants to know if it ever dared to presume to think it could teach in Ontario, if so, "hold up your thumbs, if not contrary-wise." But the effigy being short of thumbs can only shake it head in flimsy denial. "Not guilty"—qualified perhaps by a faint "not very"

It is very well for Carlyle to have spoken of his contemporaries as if he considered himself an intellectual Goliath in museum of Tom Thumbs. All were worthless except Goliath. "Col-dridge is but flabby, and irresolute; Campbell a literary dandy; Procter, Pailish," but this is a digression and almost comes under the censure of the well "educated" reader. But why do some people go around the corner to look at other people?

The greatest fool is the educated fool, who thinks he knows it all. Let us hope the changes in our Ottawa S. S. have really been for the better. Meanwhile let us show by our words and deeds that our education has not been merely book learning. It must be uncomfortable to live with those heads always rake to clouds.

**What Others Call Us.**

Anent the recurring suggestion to change the name of the Protestant Episcopal church to the "Holy Catholic Church," it may be said that it is the privilege, as it always was, for any body, religious or otherwise, to choose whatever name it pleases. The thing is not to take a name, but to compel others to see in us the characteristics which the name expresses and justifies. There is but one church to which the title of Catholic has been accorded by friend and foe through all the ages of Christendom. Even St. Augustine said that her very name of Catholic attracted him, as it still does those who are seeking the true church.—Northwestern Chronicle, St. Paul.

After Many Days.

Holmfeld, Man., Feb. 14, 1890.

W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR,—For 12 years my wife was a martyr to that dread disease, dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail. One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer. A neighbor came to see her one day who had been reading your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills. She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.  
Yours gratefully,  
GEO. DUNN.





Our \$3.00 Calf-Skin Boots made on the waukenphast last are very easy and durable. Sole is Goodyear - Welt. No nails or tacks to hurt in these famous Boots for either Lady or Gentlemen.

**A. C. MORGAN,**  
412 Main St.

**CALENDAR FOR NEXT WEEK.**

**OCTOBER.**  
27, Twenty-first Sunday after Pentecost—Feast of the Holy Relics.  
28, Monday—Feast of Saints Simon and Jude, Apostles.  
29, Tuesday—Votive office of the Apostles.  
30, Wednesday—Votive office of St. Joseph.  
31, Thursday—Vigil of all Saints, fasting day.

**NOVEMBER.**  
1, Friday—All Saints' Day. Feast of obligation.  
2, Saturday—All Souls' Day. Commemoration of all the Faithful Departed.

**CITY AND ELSEWHERE.**

His Grace the Archbishop of St. Boniface is expected home to-morrow.

During High Mass at St. Mary's on Sunday Professor Lafley played a violin solo in a masterly manner.

It is reported that the directors of the Banque Nationale have decided to close up their Winnipeg branch.

Rev. Father Guillet, O. M. I., parish priest of St. Mary's has returned from his extensive trip to the east.

The number of patients treated at the St. Boniface Hospital last week was 55 of whom 21 were males and 34 females.

The choir of St. Mary's church is busy rehearsing Mercadante's Mass which we understand they intend to give at Christmas.

On the 28th inst., a bazaar will be held at St. Eustache, under the patronage of Rev. Father Martin, the pastor, and the ladies of the parish.

The Rev. Father Burke, of Prince Edward's Island, who had been visiting this province in the interests of Catholic immigration, returned east on Thursday.

The bazaar in aid of the Catholic church at Neche, N. D., on Thursday last was a great success. Rev. Father Sevigny is very pleased with the result.

Mr. A. F. Martin, M. P. P., is organizing a Manitoba Co-operative company for the building of mills and elevators, and the purchase of farm machinery in the French agricultural settlements.

Three Sisters of Providence who have been engaged in hospital work in Portland and Vancouver for several years, passed through the city on Wednesday on their way to visit the Mother house in Montreal.

Mr. J. A. T. Bertrand, who has been teller in the Bank of Hochelaga here since it first opened, left for Montreal on Monday to take the position of accountant in one of the branches of the bank there. His many friends in the city and St. Boniface will be pleased to learn of his promotion.

We have to record the death last week at her home on Hargrave street in this city, of Mrs. Mary Aushead an old timer here. The funeral took place on Sunday afternoon. Services were conducted at St. Mary's church by Rev. Father McCarthy, after which the remains were interred in the Fort Rouge cemetery.

Ed. Bawlf, son of Mr. John Bawlf, the well known flour and feed dealer of the north end, gave himself a severe wrench on Thursday last, when attempting to lift a weight much beyond his strength. It was at first thought an operation would be necessary to relieve him, but we are glad to say that the injury has proved not to be so serious as to need this and he is making progress towards recovery.

We noticed in the daily press of last week a telegraphic item to the effect that F. J. Langevin and wife of St. Isidore, Quebec, on Wednesday last celebrated their golden wedding. As the venerable couple are the parents of our beloved archbishop, this news will be read with interest by all our readers, who will be sure pray that they may be spared for many more years of happiness and prosperity.

Rev. Father LaRue, S. J., went to Rat Portage last Saturday; on Sunday he preached morning and evening and also sang in his own artistic way, Lambilliot's Memorare. He had been invited by the pastor Rev. Father Blais, O. M. I., to establish the League of the Sacred Heart, which he found every body eager to adopt. He returned last Monday and started again this morning to preach at the blessing of a bell at St. Bridget's church, Cavalier, N. D.

The fuel question is such an important one to the people of this country that any intimation from one who knows what he is talking about regarding the price of coal during the coming winter is sure to receive attention. It is satisfactory, therefore to read in the interview with Mr. W. H. McNeill, the owner of the Anthracite coal mines in Alberta, who was in town last week, that his company look forward to doing a very large business during the coming months and that the price will not be higher than last year, but on the contrary, probably a trifle less, as the greater demand the lower the price can be cut.

On Monday morning little Kathleen Barry, the fifteen months' old daughter of Mr. and Mrs. W. H. Barry, of the Royal Oak hotel, passed away after an illness of only a few days' duration. From the commencement of the sickness all that medical skill could do to save the life of the little one was done, and as the more serious symptoms appeared doctor after doctor was called in for consultation, but their services were of no avail. The funeral took place on Tuesday morning and was in charge of Hughes & Sons, undertakers. We offer to the bereaved parents our most sincere and heartfelt sympathy in their sad bereavement.

Four chests of tea belonging to Mr. F. Cloutier, the Main street grocer, were seized and sold last week to pay a fine of \$10 and costs imposed on him for refusal to pay the license to sell cigars levied under a city by-law. We understand that there is a strong feeling that this by-law has since it came in first in 1891 been practically a dead letter inasmuch as only a few dealers paid the license and those who declined to do so got off. Mr. Cloutier paid regularly until this year, when finding that others did not, and claiming that this was unfair discrimination, he very naturally declined to pay a license for 1895. When fined in the police court he refused to pay the fine and allowed the tea which was seized to be sold rather than conform to what he claims is an unfair regulation only partially enforced. The case has excited a good deal of interest, and on the face of it, it looks very much as if Mr. Cloutier is, to say the least, being very unfairly dealt with. It is likely that the matter will be investigated before the city council, and many think that when this is done it will be found that the by-law is bad and cannot be enforced. But, however that may be, whether the by-law is good or not, if the facts are as stated above, the authorities who instituted the proceedings against Mr. Cloutier should certainly give some explanation as to why he who had paid the license for years was selected for prosecution whilst others who never paid at all escaped legal proceedings.

**St. Eustache Notes—A Grand Bazaar.**

The people of this enterprising little place having decided to give a bazaar in support of their pastor and church, beg to announce that it will open on Monday evening the 28th October, continuing three successive nights. There will be young lady candidates representing the three nationalities in Manitoba for whom your votes are earnestly requested. An excellent supper will be provided by the ladies of the parish. It is well known how agreeable an evening is always spent on these occasions under the genial management of the St. Eustache committee. All will be most kindly welcomed.

**Sir W. C. Van Horne Snubs an Irresponsible Reporter.**

"It is really true, then, that the Norwood bridge is the first link in a line to Duluth?"  
"Well, you beat everything," and Sir William laughed at the very idea. "Norwood bridge the first link to Duluth. You really ought to ask the owners of the bridge."—Winnipeg Daily Tribune.

**A GALA DAY**

at Crooked Lake's Catholic Mission, North of Broadview, Assiniboia—Visit of Archbishop Langevin.

His Grace Archbishop Langevin visited this mission on Saturday, 19th inst., driving from Fort Qu'Appelle, accompanied by Rev. Fathers Magnan, principal of Fort Qu'Appelle missions; P. V. Campau and Brother Doyle and were joined at the mission by Rev. Father Perrault. On Sunday at 10 a. m. High Mass was celebrated by Rev. Father Perrault, attended by Brother Doyle, with His Grace on the throne. Father Magnan was director of the musical part of the service, Bandmaster Strutt, of the Industrial school, playing accompaniments on the silver cornet, and he acquitted himself gracefully; the voices were chiefly Indian boys and girls who had been instructed in these different parts. His Grace gave a splendid discourse in French, Father Campeau following in Santeux immediately after Mass eight candidates were brought forward to receive the sacrament of confirmation, seven of whom were Indian children who had been prepared by Rev. Fathers Campeau and Perrault. Before conferring the rite of confirmation His Grace explained in English with his usual eloquent delivery the meaning of the different sacraments of the church, and particularly that of confirmation. Father Campeau repeating the part of the discourse bearing on confirmation in Santeux for the benefit of the Indians about to receive that great sacrament. Immediately after His Grace and clergy formed a procession to the cemetery directly in the rear of the church, where prayers were repeated for those of the mission who were resting there—thus ended the service of the day. Lunch was provided for most all present in the large building near the church by friends near Broadview, who came provided with the necessary viands.

His Grace having to depart early in the afternoon for the Hungarian settlement, thirty-five miles west, Vespers and Benediction had to be dispensed with before departing. His Grace bid farewell to each and all and thanked the Indian people for their kind reference to him, and the great fervor they had shown in all religious matters. He paid a high tribute to the virtues of Col. McDonald, who was present, and thanked him and his fellow officers for the many favors his clergy had received at their hands, making their mission at Crooked Lake much easier than it otherwise would have been. He thanked the people of Broadview who had so kindly provided such a grand repast for the people present, and then His Grace departed headed by a long procession of young Indians mounted on ponies, each one wearing a small banner of many different colors, with cheers and "Long live to our noble Archbishop," amid firing of guns and music by the Qu'Appelle brass band and ringing of the church bell. Sunday the 20th will be long remembered by the Indians of Crooked Lake and the visitors present. We noticed amongst those present Col. and Mrs. McDonald and a number of their family, D. Pierce, Jos. Sutherland, of the agency, Dr. Lawrence, of Qu'Appelle, Count Bloucouse, of Whitewood and family, Mr. M. G. and Mrs. Collins, Mr. Auger, Mr. and Mrs. O'Neil, Mr. and Mrs. Knoding, Miss Hyland, Mr. Barrell and others of Broadview.

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

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy. For terms apply to the  
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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.

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Fresh Mackerel per can 15c.  
Fresh Lobster (New) per can 25c.  
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Try a can of "Gold Dust" Baking Powder, and you will use no other.  
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**MAIL CONTRACTS.**

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 15th November next for the conveyance of Her Majesty's Mails, on proposed Contracts for over each of the following routes, from the 1st January next four years—  
Blythfield and LaSalle, via Oak Bluff, once per week, computed distance fourteen (14) miles.  
Brandon and Canadian Pacific Railway and Northern Pacific Railroad Stations, twenty-four (24) times per week, computed distance 4 1/2 miles, respectively.  
Emerson and N. P. Railroad Station, twice (12) times per week, computed distance one (1) mile.  
Letellier and St. Pie, twice (2) per week, computed distance 4 1/2 miles.  
St. Leon and Somerset, twice (2) per week, computed distance, seven (7) miles.  
Printed notices containing further information as to conditions of proposed contracts may be seen at blank forms of Tenders obtained at the Post Offices on the respective routes and at this office.  
W. W. MCLEOD,  
Post Office Inspector.  
Post Office Inspectors Office,  
Winnipeg, 4th Oct., 1895.

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