

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 15.

WINNIPEG, MANITOBA, WEDNESDAY, OCTOBER 14, 1896.

\$2.00 per year.  
Single Copies, 5 cents.

## LETTER APOSTOLIC

OF HIS HOLINESS LEO XIII.,  
BY THE DIVINE PRO-  
VIDENCE POPE, CON-  
CERNING ANGLI-  
CAN ORDERS.

LEO, BISHOP, SERVANT OF  
THE SERVANTS OF GOD,  
IN PERPETUAL RE-  
MEMBRANCE.

We have dedicated to the welfare of the noble English nation no small portion of the Apostolic care and charity by which, helped by His grace, we endeavor to fulfil the office and follow in the footsteps of "the Great Shepherd of the Sheep," our Lord Jesus Christ. The Letter which last year we sent to "the English seeking the Kingdom of Christ in the unity of the faith," is a special witness of our good will towards England. In it we recalled the memory of the ancient people with union of her Mother church, and we strove to hasten the day of a happy reconciliation, by stirring up men's hearts to one diligent prayer to God. And, again, more recently, when it seemed good to us to treat more fully the unity of the Church in a general letter, England had not the last place in our mind, in the hope that our teaching might both strengthen Catholics and bring the saving light to those divided from us.

It is pleasing to acknowledge the generous way in which our zeal and plainness of speech, inspired by a mere human motives, have met the approval of the English people; and this testifies not less to their courtesy than to the solicitude of many for their eternal salvation.

### 1.—REASONS FOR RE-OPENING THE QUESTION.

With the same mind and intention we have now determined to turn our consideration to a matter of no less importance, which is closely connected with the same subject and with our desires. For an opinion already prevalent, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the centre of Christian unity, a new rite for conferring Holy Orders was publicly introduced under Edward VI., the true Sacrament of Orders, as instituted by Christ, lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the Edwardine Ordinal possessed the nature and effect of a sacrament: those in favor of the absolute validity, or of a doubtful validity, being not only certain Anglican writers, but some few Catholics chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the two-fold power over the Body of Christ; Catholic writers were impelled by a wish to smooth the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies brought up to the level of recent research, and of new documents rescued from oblivion, it was not inopportune to re-examine the question by our authority. And we, not disregarding such desires and opinions, and, above all, obeying the dictates of Apostolic charity, have considered that nothing should be left untried that might in any way tend to preserve souls from injury or procure their advantage.

### 2.—PRESCRIBED METHOD OF EXAMINATION.

It has, therefore, pleased us to graciously permit the cause to be re-examined so that through the extreme care taken in the new examination, all doubt, or even shadow of doubt, should be removed for the future. To this end we commissioned a certain number of men noted for their learning and ability, whose opinions in this matters were known to be divergent, to state the grounds of their judgment in writing. We then, having summoned them to our person, directed them to interchange writings and further to investigate and discuss all that was necessary for a full knowledge of the matter. We were careful also that they should be able to re-examine all documents bearing on this question which were known to exist in the Vatican archives, to search for new ones, and even to have at their disposal all acts relating to this subject which are preserved by the Holy Office—or as it is called the Supreme Council—and to consider whatever had up to this time been adduced by learned men on both sides.

We ordered them when prepared in this way, to meet together in special sessions. These to the number of twelve were held under the presidency of one of the Cardinals of the Holy Roman Church, appointed by ourselves, and all were invited to free discussion. Finally we directed that the acts of these meetings, together with all other documents, should be submitted to our Venerable Brethren, the Cardinals of the same Council, so that when all had studied the whole subject, and discussed it in our presence, each might give his opinion.

### 3.—PREVIOUS DECISIONS, JULIUS III. AND PAUL IV.

This order of discussing the matter having been determined upon, it was necessary, with a view of forming a true estimate of the real state of the question, to enter upon it, after careful inquiry as to how the matter stood in relation to the prescription and settled custom of the Apostolic See, the origin and force of which custom it was undoubtedly of great importance to determine. For this reason, in the first place, the principal documents in which our Predecessors, at the request of Queen Mary, exercised their special care for the reconciliation of the English Church, were considered. Thus Julius III. sent Cardinal Reginald Pole, an Englishman, and illustrious in many ways, to be his Legate a latere for the purpose, "as his angel of peace and love," and gave him extraordinary and unusual mandates or faculties and directions for his guidance. These Paul IV. confirmed and explained. And here, to interpret rightly the force of these documents, it is necessary to lay it down as a fundamental principle that they were certainly not intended to deal with an abstract state of things, but with a specific and concrete issue. For since faculties given by these Pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein, and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of Ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom, as the recognized condition of the circumstances and times demanded. This, besides being clear from the nature and form of the said documents, is also obvious from the fact that it would have been altogether irrelevant to thus instruct the Legate—one whose learning had been conspicuous in the Council of Trent—as to the conditions necessary for the bestowal of the Sacrament of Orders.

To all rightly estimating these matters it will not be difficult to understand why, in the letters of Julius III. issued to the Apostolic Legate on March 8, 1554, there is a distinct mention, first of those who "rightly and lawfully promoted" might be maintained in their Orders; and then of others who, "not promoted to Sacred Orders," might "be promoted if they were found to be worthy and fitting subjects." For it is clearly and definitely noted, as indeed was the case, that there were two classes of men: the first those who had really received Sacred Orders, either before the secession of Henry VIII., or if after it and by ministers infected by error and schism, still according to the accustomed Catholic rite; the second, those who were initiated according to the Edwardine Ordinal, who on that account could be "promoted," since they had received an ordination which was null. And that the mind of the Pope was this and nothing else is clearly confirmed by the Letter of the said Legate (January 29, 1555), sub-delegating his faculties to the Bishop of Norwich. Moreover, what the letters of Julius III. themselves say about freely using the Pontifical faculties, even in behalf of those who had received their consecration "minus rite and not according to the accustomed form of the Church," is to be especially noted. By this expression those only could be meant who had been consecrated according to the Edwardine rite, since besides it and the Catholic form there was then no other in England.

This becomes even clearer when we consider the legation which, on the advice of Cardinal Pole, the Sovereign Princes, Philip and Mary, sent to the Pope in Rome in the month of February, 1555. The royal ambassadors—three men, "most illustrious and endowed with every virtue," of whom one was Thomas Thirby, Bishop of Ely—were charged to inform the Pope more fully as to the religious condition of the country, and especially to beg that he would ratify and confirm what the Legate had been at pains to effect, and had succeeded in effecting, towards the reconciliation of the kingdom with the Church. For this purpose all the necessary written evidence and the pertinent parts of the new Ordinal were submitted to the Pope. The Legation having been speedily re-

ceived, and their evidence having been "diligently discussed" by several of the Cardinals, "after mature deliberation," Paul IV. issued his Bull *Praeclara carissimi* on June 20 of that same year. In this, whilst giving full force and approbation to what Pole had done, it is ordered in the matter of the Ordinations as follows: "Those who have been promoted to Ecclesiastical Orders . . . by any one but by a Bishop validly and lawfully ordained are bound to receive those O. d. r. s. again." But who those Bishops not "validly and lawfully ordained" were had been made sufficiently clear by the foregoing documents and the faculties used in the said matter by the Legate: those, namely, who have been promoted to the Episcopate, as others to other Orders "not according to the accustomed form of the Church," or, as the Legate himself wrote to the Bishop of Norwich, "the form and intention of the Church," not having been observed. These were certainly those promoted according to the new form of rite, to the examinations of which the Cardinals specially deputed had given their careful attention. Neither should the passage much to the point in the same Pontifical Letter be overlooked where, together with others needing dispensation, are enumerated those "who had obtained as well orders as benefices nulliter et de facto." For to obtain orders nulliter means the same as by an act null and void, that is invalid, as the very meaning of the word and as common parlance require. This is especially clear when the word is used in the same way about orders as about "ecclesiastical benefices." These, by the undoubted teaching of the sacred canons, were clearly null if given with any vitiating defect. Moreover, when some doubted as to who, according to the mind of the Pontiff, could be called and considered bishops "validly and lawfully ordained," the said Pope shortly after, on October 30, issued further Letters in the form of a Brief, and said: "We, wishing to remove the doubt, and to opportunely provide for the peace of conscience of those who during the schism were promoted to Orders, by expressing more clearly the mind and intention which we had in the aforesaid Letters, declare that only those Bishops and Archbishops who were not ordained and consecrated in the form of the Church cannot be said to have been validly and lawfully ordained." Unless this declaration had applied to the actual case in England, that is to say to the Edwardine Ordinal, the Pope would certainly have done nothing by these last Letters for the removal of doubt and the restoration of peace of conscience. Further, it was in this sense that the Legate understood the documents and commands of the Apostolic See, and duly and conscientiously obeyed them; and the same was done by Queen Mary and the rest who helped to restore Catholicism to its former state.

### 4.—INVARIABLE PRACTICE OF THE HOLY SEE.

The authority of Julius III. and of Paul IV., which we have quoted, clearly shows the origin of that practice which has been observed without interruption for more than three centuries, that Ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute re-ordination according to the Catholic rite even in Rome. In the observance of this practice we have a proof directly affecting the matter in hand. For if by any chance doubt should remain as to the true sense in which these Pontifical documents are to be understood, the principle holds good that "Custom is the best interpreter of law." Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the Sacrament of Order, it never could have come to pass that the Apostolic See should have silently acquiesced and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter. We adduce two facts of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was (in 1684) of a certain French Calvinist, and the other (in 1704) of John Clement Gordon; both of whom had received their Orders according to the Edwardine ritual. In the first case after a searching investigation, the consultors, not a few in number, gave in writing their answers—or as they call it, their vota—and the rest unanimously agreed with their conclusion, for "the invalidity of the Ordination," and only on account of reasons of opportuneness did the Cardinals deem it well to answer by a "dilatata" [viz. not to formulate the conclusion at the moment]. The same documents were called into use and considered again in the examina-

tion of the second case, and additional written statements of opinion were also obtained from consultors, and the most eminent doctors of the Sorbonne and of Douai were likewise asked for their opinion. No safeguard, which wisdom and prudence could suggest to insure the thorough sifting of the question, was neglected.

### 5.—DECREE OF CLEMENT XI. AND ITS IMPORTANCE.

And here it is important to observe that although Gordon himself, whose case it was, and some of the consultors had adduced, amongst the reasons which went to prove the invalidity, the Ordination of Parker, according to their own ideas about it, in the delivery of the decision this reason was although set aside, as documents of incontestable authenticity prove. Nor, in pronouncing the decision, was weight given to any other reason than the "defect of form and intention;" and in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination, and that with it should be collated the Ordination forms gathered together with the various Eastern and Western rites. Then Clement XI. himself, with the unanimous vote of the Cardinals concerned, on the "Feria V.," April 17, 1704, decreed: "John Clement Gordon shall be ordained from the beginning and unconditionally to all the Orders, even Sacred Orders, and chiefly of priesthood, and in case he has not been confirmed he shall first receive the Sacrament of Confirmation." It is important to bear in mind that this judgment was in no way determined by the omission of the tradition of instruments, for in such a case, according to the established custom, the direction would have been to repeat the Ordination conditionally; and still more important it is to note that the judgment of the Pontiff applies universally to all Anglican Ordinations, because, although it refers to a particular case, it is not based upon any reason special to that case, but upon the defect of form, which defect equally affects all these Ordinations; so much so, that when similar cases subsequently came up for decision the same decree of Clement XI. was quoted as the norma.

### 6.—THE QUESTION ALREADY DEFINITELY SETTLED.

Hence it must be clear to everyone that the controversy lately revived, had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must, perhaps, attribute the fact that any Catholic writer could have considered it still an open question. But as we stated at the beginning, there is nothing we so deeply and ardently desire as to be of help to men of goodwill by showing them the greatest consideration and charity. Wherefore we ordered that the Anglican Ordinal, which is the essential point of the whole matter, should be once more most carefully examined.

### 7.—THE ANGLICAN ORDINAL.

In the examination of any rite for the effecting and administering of a Sacrament, distinction is rightly made between the part which is ceremonial and that which is essential, usually called the matter and form. All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in the whole essential rite—that is to say, in the matter and form—it still pertains chiefly to the form; since the matter is the part which is not determined by itself, but which is determined by the form, and this appears still more clearly in the Sacrament of Orders, the matter of which, in so far as we have to consider it in this case, is the imposition of hands, which indeed by itself signifies nothing definite, and is equally used for several Orders and for Confirmation. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly Ordination—namely, "Receive the Holy Ghost," certainly do not in the least definitely express the Sacred Order of Priesthood, or its grace and power, which is chiefly the true body and blood of the Lord" (Council of Trent, Sess. XXIII., de Sac. Ord., Can. 1) in that sacrifice which is no "nude commemoration of the sacrifice offered on the Cross," (Ibid. Sess. XXII., de sacrific. Missae, Can. 3). This form had indeed afterwards added to it the words "for the office and work of a priest," &c.; but his rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had

already elapsed since the adoption of the Edwardine Ordinal, for, as the Hierarchy had become extinct, there remained no power of ordaining. In vain has help been recently sought for the plea of the validity of Orders from the other prayers of the same Ordinal. For, to put aside other reasons which show this to be insufficient for the purpose in the Anglican rite, let this argument suffice for all: from them has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That forth consequently cannot be considered apt or sufficient for the Sacrament which omits what it ought essentially to signify.

The same holds good of Episcopal Consecration. For to the formula "Receive the Holy Ghost," not only were the words "for the office and work of a bishop," &c., added at a later period, but even these, as we shall presently state, must be understood in a sense different to that which they bear in the Catholic rite. Nor is anything gained by quoting the prayer of the preface "Almighty God," since it in like manner has been stripped of the words which denote the summum sacerdotium. It is not here relevant to examine whether the Episcopate be a completion of the priesthood or an Order distinct from it, or whether when bestowed, as they say per saltum, on one who is not a priest, it has or has not its effect. But the Episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the sacerdotium in the highest degree, namely, that which by the teaching of the Holy Fathers and our liturgical custom is called the "summum sacerdotium, sacri ministerii summa." So it comes to pass that, as the sacrament of Orders and the true sacerdotium of Christ were utterly eliminated from the Anglican rite, and hence the sacerdotium in no wise conferred truly and validly in the Episcopal consecration of the same rite, for the like reason, therefore, the Episcopate can in no wise be truly and validly conferred by it; and this the more so because among the first duties of the Episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice.

### 8.—THE MIND AND AIM OF THOSE WHO COMPOSED THE ANGLICAN ORDINAL.

For full and accurate understanding of the Anglican Ordinal, besides what we have noted as to some of its parts, there is nothing more pertinent than to consider carefully the circumstances under which it was composed and publicly authorized. It would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church, as to the abettors whom they associated with themselves from the heterodox sects, and as to the end they had in view. Being fully cognizant of the necessary connection between faith living and the law of praying," under a pretext of returning to the primitive form, they corrupted the liturgical order in many ways to suit the errors of the reformers. For this reason in the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the sacerdotium, and of the power of consecrating and offering sacrifice, but, as we have just stated, every trace of these things, which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. In this way the native character—or the spirit as it is called—of the Ordinal clearly manifests itself. Hence, if vitiated in its origin, it was wholly insufficient to confer Orders, it was impossible that in the course of time it could become sufficient since no change had taken place. In vain those who, from the time of Charles I., have attempted to hold some kind of sacrifice or of priesthood have made some additions to the Ordinal. In vain also has been the contention of that small section of the Anglican body formed in recent times that the said Ordinal can be understood and interpreted in a sound and orthodox sense. Such efforts, we affirm, have been and are made in vain, and for this reason that any words in the Anglican Ordinal, as it now is, which lend themselves to ambiguity, cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been initiated in which, as we have seen, the sacrament of Orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula "Receive the Holy Ghost," no longer holds good; because the Spirit is infused into the soul with the grace of the Sacrament, and the words, "for the office and work of a priest or bishop" and the like no longer hold good

(Continued on page 8.)

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY  
WEDNESDAY  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY.  
At 188 James Avenue East.  
WINNIPEG.

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

P. KLINKHAMMER,  
Publisher,

The NORTHWEST REVIEW is on  
sale at the following place: Hart &  
McPherson's, Booksellers, 364 Main St.

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NORTHWEST REVIEW, Post office Box  
508, Winnipeg, Man.

**Northwest Review.**

WEDNESDAY, OCTOBER 14.

**CURRENT COMMENT.**

**Anglican Orders.** The English transi-  
tion, which we publish  
elsewhere, of the Holy  
Father's bull deciding the invalidity of  
Anglican Orders will be, we venture to  
think, all the more welcome to our read-  
ers because nothing but the bare men-  
tion of the fact, without so much as a  
summary of this important pronounce-  
ment, has thus far appeared in the  
secular press. After a thorough and  
honest examination into both sides of  
the question, the Pope rehearses the  
history of the controversy, declares that  
it has been long since so clearly settled  
that he cannot conceive how some  
Catholics could imagine it was still a  
matter of debate, and decides, even  
more emphatically than his precedes-  
sors, that "ordinations carried on ac-  
cording to the Anglican rite are abso-  
lutely null and utterly void." The late  
encyclical on Unity disposed most ef-  
fectually of the delusive hope for cor-  
porate reunion, and now this courageous  
and candid declaration against the  
existence of an Anglican priesthood  
gives that delusive hope its quietus for  
ever. For it was naught else but a de-  
lusion. Corporate reunion is possible  
only when the lapse into heresy is re-  
cent and has not yet affected the masses  
of the people, as was the case in Queen  
Mary's time, or when the masses have  
been for ages accustomed to the Cath-  
olic principle of authority, as is the case  
for some of the schismatical Oriental  
churches of the present day. With  
these, corporate reunion is not only  
possible, but it has occurred and is very  
likely to occur again, because they have  
a true priesthood revered and obeyed as  
such by faithful millions. With the  
best of Anglicans the Protestant  
principle of private judgment and the  
absence of any anointed ministry bar  
the way to any possibility of collective  
admission of heretical bodies into the  
Church of Christ.

**The Week—** His Grace the Archbishop  
of St. Boniface has re-  
ceived, with consideration  
and respect, if not with gratitude, from  
the publishing office of The Week, a  
marked copy of that interesting journal,  
containing an epitome of his interview  
with newspaper men at Hull on the  
school question. His Grace kindly sent  
the paper to us in its wrapper and the  
address thereon, "The Very Reverend  
Archbishop Langevin," struck us as  
rather startlingly incorrect for a paper  
which generally reflects the habits of  
good society. The merest tyro ought  
to be aware that archbishops are every-  
where addressed as "Most Reverend."

**On Laurier.** We wonder how the  
Hon. Wilfrid Laurier  
likes this pen-picture of  
himself by "Puck" in Mr. C. Blackett  
Robinson's "journal for men and  
women." It is as keen and deep an  
analysis of character and of the ten-

dencies of the age as contemporary  
literature affords.

"First, and easily chief, sits Hon.  
Wilfrid Laurier—actually the Prime  
Minister of this great Dominion. Ten  
years ago such a possibility was un-  
dreamed of. A slight and pleasant-  
looking figure sat beside Mr. Blake, the  
intellectual giant who led the Liberal  
party most ably and most successfully—  
except into power. When, after the  
elections of 1887, Mr. Blake got disgust-  
ed with the electorate and tired of the  
seemingly hopeless struggle against the  
clever humbug of Sir John A. Mac-  
donald, the Liberal leadership was for  
a time in commission. In point of  
ability and force of character, beyond  
question Sir Richard Cartwright stood  
preeminent among those who were  
available. But in this age of the world's  
history force of character is a danger-  
ous quality to possess. In politics it is  
the age of Opportunism. Mediocrity  
constitutes the centre of gravity in po-  
litical parties, and nothing alarms me-  
diocrity so much as the presence of a  
commanding mental force. Mr. Blake  
suggested Mr. Laurier as his successor.  
Mr. Laurier was modest, gentle, unas-  
suming. Every mediocrity in the Lib-  
eral party believed he could exercise  
some influence over him, and Mr. Lau-  
rier was chosen."

**Modesty.** "He assumed his duties  
very modestly and told  
everyone that he not only did not wish  
the post, but felt himself unequal to it.  
But under normal conditions the world  
is charitable towards leaders. The  
distinction between the leader of the  
orchestra and the rest of the perform-  
ers, as viewed from the stalls and the  
pit, is enormous, and every leader is  
accorded a fair chance. Mr. Laurier  
steadily grew. Each year he loomed  
larger in the public eye until at this  
moment he is, perhaps, the greatest  
personality and the most supreme po-  
litical leader Canada has ever seen—not  
even excepting Sir John A. Macdonald  
himself."

**Secret Of Success.** "Mr. Laurier's phenom-  
enal success is due to several  
qualities, partly positive  
and partly negative. None  
but abstract political philosophers (and  
they are usually cynics) know how  
many leaders have been destroyed by  
positive qualities. Intellectually Mr.  
Laurier is not very great. He is an  
educated man of refined tastes and  
literary instincts. He has not the  
strong grasp of current political prob-  
lems which would make him a master-  
ful man, and—note it well—to medioc-  
rity an alarming man. But he has a  
heart—a large, kind, generous heart.  
This involves more than the ordinary  
politician realizes. The test of great-  
ness, even in this poor materialistic  
age, is the heart not the brain. Our  
immortals are men who have been able  
to warm the imagination of mankind,  
not merely problem-solvers or mental  
prodigies. Every word which Mr. Lau-  
rier utters to friend or foe is gilded by a  
kindly touch. Every time he appears  
before an audience even his opponents  
admire him and have a little sentiment  
of love toward him. How many lead-  
ers have failed because they lacked this  
unspeakable power. Admiration, in-  
deed, they may evoke by the display of  
surpassing power, but instead of draw-  
ing toward them they are doomed to  
arouse against them phalanxes of hos-  
tility. Mr. Laurier is enormously strong  
in his negative qualities. Want of very  
emphatic opinions on most questions  
enables him to speak on them with a  
judicial gravity that quiets apprehen-  
sion and avoids opposition. When  
pressed for definite statements on deli-  
cate issues he is able to sweetly and  
pleasantly becloud the question with a  
vague and lofty generality which is al-  
most worthy of Gladstone himself.  
This quality of Mr. Laurier's of being  
able to lift up the tone of discussion on  
all occasions, to always give the ques-  
tion a higher tinge, and never vulgarize  
or debase it by commonplace re-  
marks or lowering sentiments is more  
than a negative quality. It is one of  
positive importance and always gives  
his character an elevated association  
among his fellow-men."

**THE NORTHWEST SCHOOLS.**

The school question in the Northwest  
is now entering a critical phase. On  
the first day of the present month, in  
the Legislative Assembly of the Terri-  
tories, Mr. C. E. Boucher, member for  
Batoche, by way of amendment to the  
school ordinance, moved "that the pro-  
visions of the bill in regard to the  
council of public instruction as to the  
appointment of inspectors were con-  
trary to the spirit of the British North

America Act affecting the rights of  
the Catholic minority. He said that it  
was not necessary to introduce any  
controversial matter. It was a fact,  
however, that there were schools in  
settlements where French was the  
language spoken, and when the inspect-  
or came round, he could speak English  
only. He thought that for such dis-  
tricts there should be inspectors who  
could speak both languages. (Hear,  
hear.) It was unfair to Roman Cath-  
olics or to any other denomination that  
those who did not understand the lan-  
guage of the people should be sent to in-  
spect their schools. He asked for this  
concession not as a matter of privilege,  
but as a matter of justice." Premier  
Haultain replied in lofty generalities  
about the blessing of uniformity and  
the will of the majority, as if might and  
right were synonymous. Mr. D. Mal-  
oney, member for St. Albert, seconded  
Mr. Boucher's amendment, affirmed  
that one result of the tyrannical ostrac-  
ism of Catholics was the closing of  
eleven Catholic schools, and when the  
premier said that, on inquiry at the  
educational department, he found there  
were only five schools closed, Mr. Mal-  
oney proved that he was better inform-  
ed than the department by naming the  
eleven schools. He also insisted that  
the Catholics were entitled to have at  
least one Catholic inspector. The pre-  
mier replied that one with the necessary  
qualifications could not be found;  
which lays him open to the obvious re-  
tor that it is very easy for a hostile de-  
partment not to find what it is intent  
upon not finding.

On the following day Messrs. Mal-  
oney and Boucher continued their brave  
fight against tremendous odds. The  
former proposed that the appointed  
Catholic members of the Council of  
Public Instruction, instead of having  
merely the scant privilege of expressing  
an opinion, should be entitled to vote.  
To this reasonable request, which, by  
the way, reveals the unfairness of the  
majority, Mr. Haultain did not reply,  
but, waiting till Mr. Boucher had ob-  
jected to the Council having the power  
to select books, he audaciously twitted  
the latter with inconsistency, since  
Catholics were represented in the Coun-  
cil for Public Instruction. This is a  
paltry subterfuge, seeing that the Cath-  
olic representatives have no vote and  
must perforce submit to the 'rank ty-  
ranny' of the prejudiced and merciless  
majority. But, true to their persecuting  
spirit, Premier Haultain and his ruth-  
less followers rode roughshod over ob-  
jections which would have been consid-  
ered unanswerable in any country  
where reason, and not party spirit,  
rules.

The secret sway of anti-Catholic is  
admirably exposed in Father Leduc's  
pamphlet, "Hostility Unmasked,"  
which has only just been published. In  
seventy-five octavo pages the Very  
Reverend Vicar General of Bishop  
Grandin reviews the "School Ordina-  
nce of 1892 of the Northwest Terri-  
tories and its Disastrous Results." Crammed  
with facts, this exposure of refined  
villainy cuts clean like a Damas-  
cus blade. Father Leduc is direct-  
ness and courage personified. With a  
smile on his lips, the weather-beaten  
missionary, who never feared man nor  
devil, writes of Mr. Goggin and the  
Executive that are his tools what he  
has often told them to their faces, that  
they are more astute hypocrites than  
the Manitoba persecutors in that the  
Territories have left to Catholic schools  
their name while robbing them of ex-  
istence. This vigorous and most inter-  
esting pamphlet, which appears both in  
English and French, proves that Sepa-  
rate Schools, although textually recog-  
nized by the letter of the 1892 Ordina-  
nce, do in fealty disappear there-  
by; that Mr. D. J. Goggin, the  
Superintendent, is gradually be-  
coming the Tzar of education in  
that region, while he persuades his ap-  
pointed chiefs that he is their humble  
servant; that the Catholic teaching  
Sisters, having been too successful in  
the first examinations they were allow-  
ed to undergo, have had all sorts of

obstacles thrown across their path ever  
since; that such regulations have been  
introduced as necessarily exclude any  
Catholic priest from the post of inspect-  
or; that Inspectors Goggin and Calder  
seem determined to make most hostile  
reports of Catholic institutions; that  
the readers and the History of England  
imposed by the Council are most offen-  
sive to Catholics, besides being honey-  
combed with falsehoods; that "the an-  
tipathy, the aversion, the hatred borne  
by the powers that be to Catholic reli-  
gious institutions, prohibit the slightest act  
of justice in their favor" (p. 54); that  
the moral programme of the Schools of the  
Northwest is "a godless decalogue,  
without punishment or reward other  
than those of human justice and the  
illusory satisfaction that follows upon  
the fulfilment of a duty" (p. 57); in a  
word, that the school system of the  
Northwest is a terrible object-lesson for  
the Manitoba minority. On this last  
point Father Leduc says very appositely:  
"To maintain that the system of the  
Northwest is admissible in Manito-  
ba means purely and simply that the  
Catholic minority of the Province might  
go to Messrs. Greenway and Company  
and make to them the following declar-  
ation: 'Gentlemen, we have the honor  
of submitting in every point to your  
school law of 1890. We willingly accept  
all you have done, all you have de-  
creed against us. We renounce all our  
rights and privileges, even those mani-  
festly recognized by the Privy Council  
of Her Majesty, our Gracious Queen.  
We therefore submit entirely, without  
reserve, to your school laws, past,  
present and to come. In return, have  
the kindness to give us a morsel of  
bread, that we may not die of starva-  
tion; give us our small share in the as-  
sistance generously granted by your  
government to Protestant schools; al-  
low us to keep our own assessments,  
and we shall be satisfied, happy, pene-  
trated with the liveliest gratitude.'"

**RECORD VS. CASKET.**

The Catholic Record claims that the  
Antigonish Casket made "a mistake in  
giving all its confidence to one political  
party in the last election." We must  
confess that we cannot understand just  
exactly why our contemporary should  
think it necessary to make this charge,  
in fact we feel that prudence should have  
suggested to it the advisability of drop-  
ping such a subject entirely. As our  
readers are well aware, by numerous  
quotations which have appeared in our  
columns, the Casket most ably cham-  
pioned the interests of the Conservative  
party, not because it was the Conserva-  
tive party but because that party had  
inaugurated legislation which, if carried,  
would have given the Catholics of Man-  
itoba their rights under the Constitution,  
whilst their opponents had in the Dom-  
inion Parliament and before the whole  
country most bitterly and stubbornly op-  
posed the passage of the bill. On this  
record both the political parties went be-  
fore the country, and from a Catholic  
point of view it seems evident that it  
was the Record rather than the Casket  
which was unable to "soar above party  
politics," inasmuch as it was our Lon-  
don contemporary which remained abso-  
lutely dumb during that great fight in  
which questions involving our very ex-  
istence were at issue, whilst our friend of  
Antigonish spoke out most nobly and  
with conspicuous ability not only in de-  
fence of our rights, but, as a logical se-  
quence, for those who, in the light of past  
events, might best be relied upon to do  
us justice. For Manitoba Catholics the  
most painful spectacle of the whole cam-  
paign was the attitude of certain sections  
of the Catholic press of the East, and not  
the least disappointing and discouraging  
of them all was the straddle-the-fence  
policy of the Record. On the other hand  
one of our greatest consolations was the  
able and unflinching stand taken by the  
Casket. It appears to us that the differ-  
ent attitude assumed by these two really  
great Catholic journals can be accounted  
for only by the fact that they looked at  
the crisis from opposite points of view.  
The Casket evidently remembered that

it was a Dominion election which was  
being fought and considered that it was  
in duty bound to support that party  
which in Dominion politics seemed to  
stand for the redress of Catholic grievan-  
ces. On the other hand the Record looked  
no further than its immediate surround-  
ings and because a section of the Con-  
servative candidates in Ontario would  
not accept the Remedial Bill overlooked  
the fact that the party as a whole were  
pledged in the matter and that their past  
action proved that the ministers could be  
relied upon to carry out their pledges.  
We believe that it is the desire of the  
Record, as it says, to hold itself as far  
removed from one party as from the  
other, and undoubtedly in general this is  
the proper attitude for a Catholic paper  
to adopt, but we must confess that to our  
mind it carried the principal to an un-  
called for extreme during the recent  
election, whilst the Casket chose the bet-  
ter part and should be commended for  
having done so.

**AN EXPENSIVE LUXURY.**

We see by the reports of our morning  
contemporary that there was a tiff be-  
tween the Finance Committee of the City  
and representatives of the City School  
Board. The expensive tastes of the latter  
and its extravagant demands on the city  
treasury were the causes of the row. The  
citizens of Winnipeg are taxed unneces-  
sarily to carry out the fads of this auto-  
cratic School Board. Although for years  
they have been collecting and appropri-  
ating the taxes of our Catholic citizens,  
while those citizens are equipping, at  
their own personal expense, several  
schools in which are educated about one-  
seventh of the city's school children, the  
Board is not able to run its schools on the  
very liberal allowance made it by the  
city. Nor is this surprising when we ex-  
amine into its methods of business. It  
has a supply manager to whom it pays  
a salary of \$1500. The Board could pro-  
vide just as efficient a man for half that  
amount. The present occupant, we un-  
derstand, is a mechanic whose salary  
previous to this appointment never  
reached the half of what he is now get-  
ting. He is enjoying a snap at the expense  
of the tax-payer. Then we have that  
other expensive luxury, a secretary-  
treasurer, who receives a handsome salary  
and an assistant to earn it with,  
while he looks after his political gun and  
the indemnity accompanying it.

On the top of all this, the tax-payers  
are called upon to support a collegiate  
institute at an enormous annual out-  
lay, although we have such institutions  
as St. John's College, Manitoba College  
and Wesley College, in Winnipeg, and  
St. Boniface College across the river,  
specially designed to impart higher edu-  
cation. These colleges have been estab-  
lished by private enterprise, and we do  
not think that the most fastidious critic  
even among the cultured (?) and learned  
School Board of Winnipeg, will question  
their efficiency. Why, then, should the  
School Board of this city establish a  
competing collegiate institution at a  
large cost to the tax-payer, when these  
colleges are both able and willing to do  
the work? A survey of this collegiate  
institute and those educated therein  
would make an interesting article in it-  
self. Like many of our modern institu-  
tions, it is founded upon false pretences.  
We are told that its chief purpose is to  
give the poor man's child the chance of a  
higher education. The fact is that, while  
the poor man is heavily taxed to sup-  
port it, his children seldom find their  
way into it, because he cannot afford to  
keep his children at school longer than  
is necessary to pass through the primary  
standards. Those who benefit most by  
this institution are those who never con-  
tribute anything to its support. We  
know men living on handsome salaries,  
who own no property, and, therefore, pay  
no school taxes. These are the class that  
can avail themselves of the opportunity  
of giving a higher education to their  
children at the expense of the general  
tax-payers, and, were we not compelled  
to support a free (?) institution of this  
kind, these children would be sent to one  
or other of our colleges and their educa-  
tion would be paid for by their parents.

The fact of the matter is that the state is going mad on this question of education. The training of a child is as much the duty of a parent as clothing and feeding him.

MISSIONARY SUCCESS.

We quote the following from the Kansas City Catholic, merely pointing out that Mr. Foley is mistaken when he speaks of Jesuits in Tonkin and Cochin China.

"Well, well. The following is the 'startling' information given to the sects by a Protestant missionary, Mr. Foley, secretary of the Indian Protestant Mission. Mr. Foley says:

"The Jesuits are advancing by leaps and bounds in the four provinces of Tonkin, 100,000 converts, 150 priests, and 170 schools under the Jesuits alone. In Cochin China, the Roman advance is still greater. At the present time in China and Corea more than a million and a half are converts with 1,000 priests, 8,000 schools, irrespective of seminaries and convents. In India and Ceylon the strides of Romanism are startling and unprecedented."

Mr. Foley should become resigned, as there is a counterpart for this 'startling' intelligence, and therefore it is not unprecedented. 'Romanism' made a celebrated 'advance' into Heathen Ireland over 1,400 years ago, and made 'converts' of the forefathers of Mr. Foley himself. 'Romanism' also made such an 'advance' into Heathen England over 1,200 years ago that it also made 'converts' of all 'the Anglo Saxon race' of that time when 'the Anglo Saxons' were in a savage state and consequently were unspeakably less civilized than the Tonquinese or the Chinese now are.

No; God's ways may be a little 'startling' to such as Mr. Foley, but no miracle of His grace vouchsafed to Heathens to-day is 'unprecedented.'

LETTER APOSTOLIC.

(Continued from page 1).

but remain as words without the reality which Christ instituted.

Several of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense and vainly attach to the Orders conferred thereby a value and efficacy which they do not possess. By this same argument is refuted the contention of these who think that the prayer 'Almighty God, giver of all good things,' which is found at the beginning of the ritual action, might suffice as a legitimate form of Ordinal, even in the hypothesis that it might be held to be sufficient in a Catholic rite approved by the Church.

9.-CATHOLIC DOCTRINE OF INTENTION.

With this inherent defect of form is joined the defect of intention, which is equally essential to the Sacrament. The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. When anyone has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the Sacrament he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the Sacrament then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

10.-DECISION OF THE HOLY OFFICE AND POPE'S FINAL DECREE.

All these matters have been long and carefully considered by ourselves and by Our Venerable Brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the 'Feria V.', the 16 day of July last, upon the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made.

ready adjudicated upon with full that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Nevertheless We deemed it well to postpone a decision in order to afford time, both to consider whether it would be fitting or expedient that We should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of Divine guidance.

Wherefore, strictly adhering in this matter to the decrees of the Pontiffs Our Predecessors, and confirming them most fully, and, as it were, renewing them by Our Authority, of Our own motion and certain knowledge We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

It remains for Us to say that even as We have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the Same We appeal to those who desire and seek with a sincere heart the possessions of a hierarchy and Orders. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling the fervour of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to his one only fold, they will obtain the blessings which they seek, and the consequent helps, to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His Redemption amongst the nations. Then indeed 'they shall draw waters in joy from the fountains of the Saviour.' His wondrous Sacraments whereby His faithful souls have their sins truly remitted, and are restored to the friendship of God, are nourished and strengthened by the Heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of Peace, the God of all consolation, in His infinite tenderness enrich and fill with all these blessings those who truly yearn for them. We wish to direct Our exhortation and Our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the Divine call, and obey it and furnish a glorious example to others. Assuredly with an exceeding great joy their Mother, the Church, will welcome them and will cherish with all her love and care those, whom the strength of their generous souls has amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom! And we ourselves in every lawful way shall continue to promote their reconciliation with the Church, in which individuals and masses, as We ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord Our God, We ask and beseech all to strive faithfully to follow in the open path of Divine Grace and Truth.

We decree that these Letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subtraction or obreption or of Our intention, but are and shall be always valid and in force, and shall be inviolably observed both juridically and otherwise, by all of whatsoever authority or pretext, all things to the contrary notwithstanding.

We will that there shall be given to copies of these Letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of our will by the showing of these presents.

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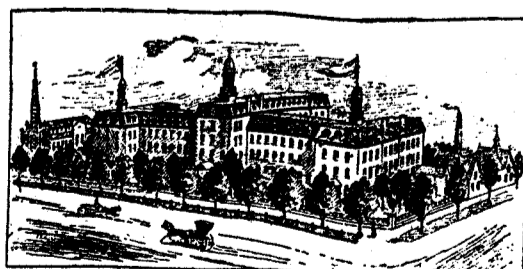
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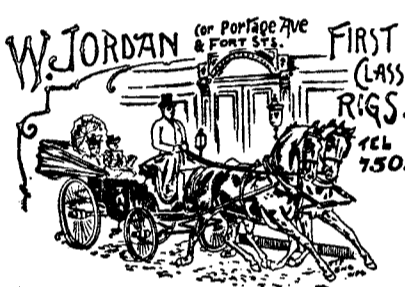
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**CALENDAR FOR NEXT WEEK.**

**OCTOBER.**

- 18 Twenty-first Sunday after Pentecost. Feast of St. Luke, Evangelist.
- 19 Monday—St. Peter of Alcantara, Confessor.
- 20 Tuesday—St. John of Kenty, Confessor.
- 21 Wednesday—St. Hedwige, Duchess of Poland, Widow (transferred from the 17th inst.)
- 22 Thursday—Feast of the Purity of Our Lady (transferred from the third Sunday of October.)
- 23 Friday—Votive office of the Passion.
- 24 Saturday—St. Raphael, Archangel.

**Ecclesiastical Province of St. Boniface.**

**I. HOLY DAYS OF OBLIGATION.**

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

**II. DAYS OF FAST.**

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

**III. DAYS OF ABSTINENCE.**

- All Fridays in the year.
- Wednesdays } in Advent and Lent.
- Fridays }

- Thursday } in Holy week
- Saturday } The Ember Days.
- The Vigils above mentioned.

**CITY AND ELSEWHERE.**

P. HOLDEN & Co. have commenced work on the contract of grading the Springfield Road.

EARL and Lady Aberdeen passed through the City en route to British Columbia on Saturday.

MR. O'CONNELL Powell, city Editor of the Northwest, has been seriously ill for some days past but the REVIEW is glad to hear that he is able to be around again.

THE wheat market has been firm and with a slight upward tendency during the past week, as much as 65c. per bushel having been paid at some provincial points.

By an amusing misprint in our last issue Father Van de Vivere was described as "a Belgian priest interested in civilization"; the word our reporter wrote was "colonization."

THE rules and regulations of the public library have been revised. Hereafter books will not be issued or received before 10 a. m. or after 9.30 p. m. The reading rooms are open from 9.30 a. m. to 10 p. m.

In our last number the sub-heading of the article on the Inquisition should have read "Examination of the charges brought against it..... An apostate (not apostle) priest started lies about the Institution."

THE caterers have just closed the finances of last summer's picnic showing a balance of \$213.80 which has been distributed amongst the charitable institutions of the city, St. Boniface Hospital receiving \$53.45.

THE alterations and improvements at St. Mary's church are rapidly nearing completion, and the solemn reopening of the sacred edifice will take place on Sunday the 8th November. The choir will make a special effort on this occasion and will be assisted by Winnipeg's favorite contralto Miss Edith Miller. Special sermons will also be delivered.

THE REVIEW much regrets having to announce the rather sudden death at Montreal a few days ago of the mother of the Rev. Father Guillet, Parish Priest of St. Mary's. Solemn Requiem High Mass was chanted at St. Mary's on Friday for the repose of her soul, many of the parishioners being present, including the children of Mary and the associates of the League of the Sacred Heart.

BRANCH No. 38 of the C. M. B. A. Relief Association held a quarterly meeting on Sunday when there was a good attendance of members. It was reported the meeting of the branch representative held in Ottawa last month was a most successful one. Very encouraging reports were presented showing that this adjunct of the C. M. B. A. is a very satisfactory and promising condition. There is a very large membership showing a good increase both in the number of members and of branches. Not many changes were made in the Constitution but the same amendments were adopted which will tend to add to the stability of the organization and will no doubt add to its popularity.

Winnipeg, Oct. 12 1898.  
To the Rev. Father Guillet, P. P., St. Mary's Parish, Winnipeg.

At a regular meeting of St. Mary's Court No. 276 C. O. F., held Oct. 9th 1898, the following resolutions were adopted: Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst by the hand of death the mother of our esteemed pastor, Father Guillet.

Resolved that we the members of St. Mary's Court No. 276 C. O. F., in regular meeting here assembled do hereby tender to him our sincere sympathy in his sad affliction and pray that God may enable him to bear his loss with true Christian fortitude.

Resolved that a copy of this resolution be sent to our beloved Pastor Father Guillet, and the same be spread on the minutes of our court and a copy be sent to the NORTHWEST REVIEW for publication.

J. BRENNAN, R. S.

**ON THE INQUISITION.**

(FROM THE CATHOLIC MIRROR)

(Continued.)

Before, however, I undertake to refute any of these charges, it is my purpose, most of all, to impress upon the minds of my readers, that the Spanish Inquisition was to an entirely royal tribunal, and, that, consequently, were the charges as "huge as high Olympus," they could not efface the glories of Catholicity. And, as in our justification of the Roman Inquisition, we relied much and drew much sustenance from the customs of the peoples who established and were ruled by it, so now in our defense of the Spanish Inquisition, must we, no less than before, again fall back upon the manners and usages of the epoch in which it flourished. In those ages of faith, as from what has been said before will be easily understood, it was well-nigh impossible for a Jew or infidel to ascend to prominence in any walk of life. And thus proscription of the Jews was dominant not only in Spain, but in other Christian countries as well; and resulted, in the medieval era, as in our own, from the intense feeling which Christians had against the Jews, who were looked upon as the accursed race which had persecuted, mocked and crucified Jesus Christ, whom they, as Christians, adored as the Son of God, the Redeemer of the World, and the founder and preserver of the holy religion. Statesmen and warriors, grandees and noblemen, harboring and cherishing dispositions such as these, would have as their friends and companions only those who were of their own faith. This was most galling to the avaricious Jew, and numbers of them, thirsting for wealth, while secretly remaining Jews, pretended to profess the Catholic faith, were baptised, pushed themselves into the courts and kingly palaces, became holders of large estates, and even were found among the priests and prelates of the Church of God. In this hidden, underhand manner, they were seeking to overturn the institutions, not only of the Catholic Church, but also of the Spanish nation. And, the fact is, that in time, this consumptive germ did not fall to cause great trouble and danger and alarm in Spain. Such a state of things called for immediate action; but, since there was no doubt that very many of the Jews were honest in their conversion, what to do was a very perplexing question. Hence arose a great difficulty—a difficulty which, as all will agree, could be overcome only by an Inquisition. To establish an Inquisition Ferdinand asked the permission of the Pope, Sixtus the IV. That pontiff, however, was at first unwilling to grant agreed, and in the year 1478, the Spanish Inquisition sprang into existence.

But before the first trial was opened at Seville in 1481, the Pope withdrew his sanction because he had not been consulted as to the plan which had been adopted. Nevertheless, pleadings on the one hand and anxiety for the Spanish nation on the other, again prevailed upon him to renew the permission, and from that time on there was a continual controversy between Spain and Rome. Often was the tribunal at variance with the Popes, and most frequently were the victims condemned by the Inquisition pardoned on appealing to the successor of Peter—nay, more, so serious were the frictions between them that several times the Holy See threatened the Spanish Inquisitors with excommunication.

But here I may be met with a very great objection: "What need was there of the permission of the Popes? If the Inquisition was merely secular, what had the Pope of the Church to do with its actions? Ah! there is just the point. The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as Inquisitors by the court of Spain were priests and prelates and theologians of the church, and were for that reason under the jurisdiction of the Popes; and secondly, and most especially, because the Inquisition was instituted to try people on matters of faith. Truly, indeed, did Ranke call it a royal tribunal furnished with ecclesiastical weapons. "In the first place," says the liberal-minded and authoritative Protestant historian, (History of the Popes—1, p. 242, etc. in original German edition,) "the Inquisitors were royal officers, the king having the right to appoint and dismiss them; the tribunals of the Inquisitors were subject to royal visitations," (which means royal control) "just as any other authority under a king." In

the second place all the profits and advantages resulting from confiscations, fell to the king. "And in the third place it was by means of this tribunal that the Spanish nation was completely rounded off and finished. The king obtained a tribunal from which neither Grandee nor Archbishop could escape." As the tribunal is founded upon the king's power, so its exercise re-ounds to the king's advantage. It is one of the spoils of ecclesiastical power which the Spanish nation snatched to itself, and by which it has become powerful. In its meaning, object, and aim, it is, above all, a political institution. In the Pope's interest to stand in its way, as often as he can, and as he does so; it is the king's interest always to keep the way clear for it, and he does." So far says Ranke. Leo (History of the World, Vol. 2, pp. 431, etc.) Guizot. (Cours D'Historie Moderne) and Menzel (History of Modern Germany, Vol. 4, p. 196.) All Protestant writers declare the Inquisition to have been a state machine.

So far we have said nothing of the Inquisition against the Moors for the reason that the same causes and circumstances concomitant to the Inquisition against the Jews in 1481, gave rise to the Inquisition against the Moors in 1500. These Saracens had crossed over from Africa to Spain in great numbers, had practically conquered the whole peninsula. They held sway in Spain for a long time, and were not completely driven back until the time of Ferdinand and Isabella. This may be called the reconquest of Spain by the Spaniards; and nobly and like true sons did those swartny southerners rescue from bondage and oppression—yes, from destruction, the land which had given them birth. To rid their country of the danger, they rose up in their might, and after a long struggle succeeded in expelling the infidels. Some of the Moors, however, rather than go, were baptised, in this way the same trouble arose as with the Jews. And if the Inquisition purged the Spanish nation of the plotting Jew in 1481, it proved no less a blessing against the revengeful Saracen in 1500. They were ousted, or imprisoned, or put to death, and Spain was proudly and gloriously out of the dangers which had threatened her with utter destruction. When we review these facts and take into account the royal advantages and the ecclesiastical disapproval of the Spanish Inquisition, as Catholics, maintain, and have for authority, the best and most upright and learned historians, Protestant as well as Catholic, among who I enumerate, in addition to those quoted above, Balmes, Hefele, Donoso Cortez, Demester, and Reuben Parsons; that it grew out of peculiar circumstances; that it was introduced by the state, empowered, fostered, and cherished by the State, that its punishments were inflicted by the brachium seculare, and that, consequently, no matter what outrages were committed by the Inquisition, they cannot be laid at the threshold of the Catholic Church. But the fact of the matter is there was no outrages committed by the Spanish Inquisition, and let us here refute some of the charges brought forward against it.

They say that the Dominican, Torquemada, the grand Inquisitor, slew 11,400 victims in his time of office, and that during his first year alone as Inquisitor, he put to death 2,000 heretics; and during the whole existence of the tribunal itself, in all 34,000 victims perished. These charges were flatly denied. They are taken from Llorente, a Spanish historian. Now who is Llorente? He was a renegade Catholic, an apostate priest, an ingrate, who, in order to satisfy his ambitions and glut his own desires, like some of the so-called ex-priests of our day, hesitated not to trample under foot the honor of his family, his country and his Church. The history of such a man is not to be credited with authority, even though we had no other reason for doubting his writings. But he attempts to quote Mariana, and here as the expression has it, we have him "on the hip."

Mariana says that during the whole Inquisition about two thousand were killed. And as far as Torquemada is concerned the most honest historians declare him to be a pure, upright, just, humane, uncorrupted and undaunted Inquisitor. The same Llorente tells us that on February 12, 1486, seven hundred and fifty victims were punished; but even granting these figures to be correct—he does not say that a single one of these victims were put to death. The same may be said of the charge that April 2, of the same year, added nine hundred more victims in Toledo. Not one was put to death. All that most of the condemned had to do was to make the "antodafe." This word so terrifying to bigots, is nothing more than the corruption of the Latin actus fidel, an act of faith. When, then, we say that those found guilty were compelled to make the "antodafe," we mean that those who had been publicly brought to trial and forthwith condemned and punished, were obliged to make some outward manifestation that they were ready and truly members of the Church of Christ. In fact, the Inquisition was a merciful tribunal. I repeat it, almost a compassionate tribunal. Very few of these condemned were sentenced to death; and a man was only allowed to be racked once, which no one can deny was a wonderful leniency in those times.

Again they say that the Inquisition during the time it existed, hung over Spain like a dark, heavy cloud, enslaving the spirit, robbing the poor country of the free manifestation of all that is dear to natural life. The truth is that during the flourishing period of the Inquisition and shortly after, in the arts, the sciences, in knowledge and grandeur, in empire and dominion, Spain was the envy of the civilized world. No nation was more enlightened, more powerful, extensive. In those days, her sceptre swayed princes and potent-

ates, and the muses seemd to have deserted the rest of the earth, and nestled only on her soil. Under their enlightened guidance the illustrious Lope de Vega, the writer, employed his talents to delight all Christendom with his beautiful works; and the renowned Cervantes, the father of novel writers, brought into the world his famous "Don Quixote." Up rose the great Himenez, the statesman and orator; and the heroic Columbus braved the unknown seas and opened up to the unknown world a new-found continent. In the midst of the Inquisition was born the conqueror Cortez, and the explorer De Soto. And scarcely had it ceased to exist when the Church was enriched with Ignatius Loyola, Francis Borgia, Francis Xavier and the great St. Theresa, the greatest warriors for the faith which Spain has begotten.

O Spain, beautiful, smiling Spain, loaded with calumny, held down beneath the scorn of thy sister nations, struggling and struggling, yet in vain, to regain thy long-lost grandeur; fair mothers of saints, warriors, heroes, discoverers, explorers, land of chivalry, and conquest, who could but admit and extol thy greatness and fame? It was such charges and slanders as these that forced the Count de Maistre to exclaim that history for the past three hundred years has been "a conspiracy against the truth." But truth crushed to earth will rise again, more beautiful for its long obscurity. And the atheist, the infidel, and the heretic, will have to own that Catholicity, after three hundred years of calumny and persecution is yet, as she always has been, as she ever will be, far from being injured, made more glorious and sublime in her struggle for truth and salvation.

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