

but they were pardoned to him. Even his unripe magazine farrago about eschatology, the scrap-book collection about the nether world of one whose reading—not to say study—had run in other spheres, was forgotten. He was so kindly and so gently, so indulgently and so forbearingly treated, and for some good reason Rome had given him his doctorate. He was an eminent scientist, and to such a one almost everything was to be pardoned out of respect for the reigning Pope. He had a metaphysical and scholastic aspect also, and this soothed many a rigid logician and secured neutrality. But his excursions into mazes of study foreign to him degenerated at last into a series of skirmishes against everything which a "Liberal" might dislike. The Vatican was his general staff; Dreyfus was his universal St. Lawrence, the apo-martyr of humanity.

Needless to say that seen in the light proceeding from the aureola of Alfred Dreyfus, everything except Judaism and revolutionism abroad and English Protestantism at home were anathema. There has been a landslip, as there has been an Amali. The Catholicism lapsed into Liberalism, and what has been Liberal Catholicism came to be all Liberalism. The review of his career, which might have been the large and common glory of Christianity and of science, is the best summary of what is felt in Rome. The condemnation of "Americanism" had the wide meaning of being a repudiation of laxity in Catholicism, even though laxity should be called Liberalism. The great and long-promised and long foreseen struggle between Christianity represented by Rome and infidelity must not find the Christian army burdened with camp followers and hampered in the fight. Dr. Mivart's article in the "Nineteenth Century" for January, which palters over the very incarnation of God, has shown how little trust was to be put in the leaders and how great diffidence was to be felt towards the ideas of "Catholic Liberalism." Let us hope that his lapse will be but momentary, and that he may repair his error as completely as his old friend, Galileo, did.

REV. R. F. CLARKE, S. J., ON MIVARTISM.

The Rev. R. F. Clarke, S. J., one of the leading scholars in the Jesuit order, has an interesting article on the Mivart subject in the Nineteenth Century, in which the former Catholic Scientist publishes one of his now much discussed papers. Father Clarke shows that Mivart had no conception of the true character of Catholic continuity. He closes his article with the following interesting description of certain "converts" to the Church:—

"Everyone who has had a long experience of conversions to the Catholic Church encounters from time to time instances of men and women who have, indeed, been received into the church—and, it may be, received in all good faith—who have nevertheless never made in their heart the necessary act of complete intellectual submission to her teaching, which alone constitutes the person received a true and genuine Catholic. Converts there are who really are not converts at all. They have learned to admire the Church and to recognize her superiority to any other religion in the world. They are attracted by her logical consistency, by her inviolable unity, by the holy lives of her saints, by her correspondence with the church of the New Testament, by the high standard which she proposes to her members, or by

some other of the countless motives which constitute her credentials to mankind. In all this they act on their own private judgment—guided, it may be, by the Holy Spirit of God—as all must do outside the Church.

"But when they enter the Church's precincts they continue in the same habit of mind. They bring their private judgment with them into the Church instead of bidding farewell to it on the threshold. They continue to act on their private judgment just as they did before. They never lay it down at the feet of the Vicar of Christ, renouncing henceforward all claim to judge of that which the Church has stamped with the mark of her infallible teaching. Thus they are in the Church, but not of it. They have not its true spirit. They are Catholics in name, but not in reality. And the natural result of this is that when they encounter some dogmatic decree that does not fit in with what they regard as sufficiently proved on the grounds of their own fallible human reason, "by and by they are offended." They prefer their own private judgment to what the Church declares to be true. And as the Church cannot give way, they end, after a long course of internal and, perhaps, external, revolt, by finding themselves outside the Church altogether.

"They want to teach the Church and are indignant because the Church will not be taught by them. They have never, from first to last, made that act of entire and absolute submission which every Catholic must make if he is to be a member of the Church at all, or, if they have made it, they have never realized it. They have not the humility which is required of those who look to the Church as their teacher and guide in all questions that fall within her scope. Hence they find themselves out of place within her fold, and either leave the Church of their own accord, or else are cut off from communion with her by the exercise of her authority."

APPLES OF SODOM.

Written for THE REVIEW by an English Banker.

Sunk more than thirteen hundred feet below the level of the ocean, and nearly surrounded by steep mountain heights, lies the most remarkable sheet of water existing throughout the world, an inland sea, aptly termed the Dead Sea. But the term water is scarcely applicable to this extraordinary lake, for it contains so large a proportion of solid mineral matter, a proportion placed by one estimate at no less than forty-two and a half pounds in each hundred pounds weight of water, that at the end of the dry season, when evaporation has been more copious and the inflow from the Jordan has been diminished, the consistency of the liquid might almost be described as only that of a semi-fluid. In this state a small pail containing only a cubic foot of it may weigh ten or twelve pounds more than a pail of ordinary water, and the traveller who incautiously attempts to taste it finds that the acrid, pungent fluid has burnt his mouth like vitriol.

The specific gravity of the liquid being so high, objects which would sink in ordinary water float upon the surface, and it is related by Josephus that Vespasian desiring to get rid of a number of prisoners caused them to be bound and thrown into the lake, finding then to his surprise that they floated on the surface like so many corks. An ordinary boat would not

sink below the keel. The general aspect of this extraordinary basin is beyond expression drear and dismal. The leaden, sullen surface of the noxious fluid, too heavy and sluggish to be agitated, even into ripples, by any ordinary breeze, hangs inertly on the barren, sterile desert which forms the shore, a lifeless, desolate waste, gloomy and dolorous, oppressing the traveller with a sense of cheerless dejection and doleful melancholy.

Almost the only tree which grows near the site of the submerged cities of Sodom and Gomorrah is the asbey tree. The fruits of this strange shrub, which are about the size of an orange, present to the eye an appearance of supreme and fascinating beauty, being apparently luscious and juicy as a full ripe peach or nectarine. But the unwary traveller who, hot and thirsty, and perhaps actually smarting and parched from having indiscreetly attempted to assuage his thirst with a draught of the waters of Sodom and Gomorrah, recklessly plucks and eats the tempting fruit, finds that his mouth is filled with loathsome rottenness and ashes, and that the foul viscous "Apple of Sodom" is half choking him with its nauseous corruption.

And just so is the experience of mankind all down the ages, from the time when our first parents, deliberately disobeying their Maker, found that the plucking of that tempting forbidden fruit entailed upon them and upon their posterity a smarting inheritance of suffering and bitterness; down to the present day, when the foolish infatuated transgressor, fatuously attracted by the alluring fascination of forbidden pleasures, or of an inert neglect of his duties to his God, finds that, like the apples of Sodom, they are but foul rottenness and corruption, which will sink him, body and soul, into an eternal perdition.

Happily, however, for mankind, He who, for some good reason altogether beyond our powers to comprehend, permitted sin to defile the face of this beautiful earth, has also provided an effective means of deliverance from its full power. And that deliverance can only be attained through Him, who, though King of Glory, gave Himself a ransom for us.

A PROTESTANT "CARDINALATE."

We called attention in our last issue to the attempt on the part of the High Anglicans to secure fuller liberty from State control over ecclesiastical causes. And now we hear that what the Establishment needs further is a "Cardinalate." It seems, as Archbishop Benson put it, that the Bishops "are utterly parochially minded," and fritter away so much of their time in purely diocesan matters that they have no leisure left for matters of wider interest. The Establishment wants a sort of "Cabinet Council to guide the corporate action of the Church." At present each Bishop acts for his particular diocese, and so the burden of acting for the whole Church is weighing down the shoulders of his Grace of Canterbury, who, whether he will or no, has to bear it unhelped. And so, as Archbishop Benson said, "a Cardinalate, in some form, is becoming necessary." A Cardinalate would require assessors, councillors, lawyers, clerks—a Curia, in a word. How the Cardinals are to be chosen the "Guardian" has not quite discovered, but they should be men of leisure and dignity; noted for their theological learning and practical judgment. It

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goes on: "How such a body is to be found we do not pretend to say; but that there should be some such 'Cardinalate' in existence seems to us almost undeniable, if the daily increasing responsibilities of the Church of England are to be adequately fulfilled." It is very clear that the Lambeth Opinion is bringing its own nemesis. The attempt to decide religious controversies is slowly erecting a final court of decision, with all its requisite appointments. The Pope of Canterbury shall have his Canterbury Cardinals and Curia. But what will become of the old Anglican idea of Bishops supreme each in his own see? And how will the "Church Times" dare to gird at the Roman Curia, when it has a Curia of its very own? We ourselves have little belief in the success of the experiment. It is not in a multitude of councillors that the Protestant Church shall find wisdom. Here is a case which needs a dictator; for we doubt if any two Anglican clergymen can be found who think on doctrine alike. Liberty has many excellencies, and one of them is to expose error. And so we think a dictatorship, such as that now existing at Lambeth, is best for the Establishment. —Catholic Times (Eng.)

THE NEW RATES.

REDUCED PASSENGER RATES ON THE C.P.R. IN FORCE TO-DAY.

The new C. P. R. passenger rates come into force to-day and, as previously announced, the rate in Manitoba will be three cents per mile. The Northern Pacific also intends making a reduction to the same figures but the change will not come into effect until April 1. The N.P. reductions, however, extend within the limits of North Dakota only and will not apply west of the state line. In addition to the lower rates in Manitoba the C.P.R. are also inaugurating reduced rates through into Assiniboia.

On the occasion of the patronal feast of Monsignor Ritchot, next Tuesday, the 27th, the St. Norbert convent will present a musical and dramatic entertainment. A dialogue in English, entitled "The United Workmen" and a French three-act Christian martyr tragedy will be the principal features. Entrance, 25 cents, reserved seats at 50 cents may be obtained at J. B. Leclerc's dry goods store, St. Boniface. The proceeds will go to help pay for the fine organ which Mgr. Ritchot has set up in his church. All the clergy are respectfully invited to this entertainment, which promises to be very interesting.

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For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten). The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College. Applications should be made to
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