

true faith. This fact was evidently unsuspected by the imaginative person who penned the following sentence in an editorial on "St. George Mivart and the Church" in the Washington, D. C. "Church News" of Feb 17th last: "When science in the person of the great biologist accepted the Church we prostrated ourselves before him and banged our foreheads on the floor before him until they were black and blue; and we burnt incense to him, and the incense got into his brain, which is bad." However precocious St. George Mivart may have been at 17, he certainly was not then a "great biologist." Besides, his reception into the Church took place in 1844, several years before the word "biology" appeared in English, and no doubt long before the writer in the Church News was born.

The second fact is that Mivart was very well trained both in Catholic doctrine and in the scholastic philosophy. This again the Church News writer was not aware of, when he wrote: "Having neither the inherited traditions of the Catholic nor a careful training in metaphysics, etc." He had the inherited traditions of a Catholic college and he proved by his own writings that he had had a careful training in metaphysics. No Catholic philosopher, writing in English, ever surpassed Mivart in expounding the philosophy of St. Thomas Aquinas and Aristotle. He repeatedly maintained in secular reviews that it was the only rational philosophy. In a most curious, thoughtful and suggestive article on "Contemporary Evolution," which Mivart wrote for the Contemporary Review of October, 1874, he used these memorable words: "If metaphysics are possible, there is not, and never was or will be, more than one Philosophy, which, properly understood, unites all speculative truths and eliminates all errors—the Philosophy of the Philosopher, Aristotle." And the whole of that very wonderful article, which represents the high-water mark of his own intellectual development, is replete with the keenest metaphysical analysis. Evidently the fault with Mivart was not lack of mental training.

A third fact which completely upsets the view that he never had the gift of faith is his own confession that he was afraid of losing it. This information we hold from a private source, but it is perfectly authentic. Our informant heard the words from the person to whom Mivart said them. Alluding to a pretentious sciolist who had then lately apostatized, Dr. St. George Mivart said a few years ago: "I knew that slimy scoundrel couldn't remain in the Church: for years he has been trying to undermine my faith." Thus several years ago he was conscious of an inward struggle against the evil influence of another. He

felt that he had the faith, but that his faith was threatened with shipwreck.

How then did he come to lose it? God alone knows. But the growth of pride had been of late years only too manifest in Mivart's writings. He seemed gradually to lose that light of humble prayerfulness which shone through his earlier books and articles. Of late he was always bristling with self-assertion and ill-disguised vanity. Far indeed was he from the thoughts he so beautifully expressed in another passage of that never-to-be-forgotten Contemporary Review article (Oct. 1874): "The recognition of God's inconceivable greatness, joined with our clear perception of all that is implied in our own free-will, must force on the student of this modern controversy a special apprehension of the nature of 'sin.' If 'the Unknowable' be all that we are told it is, there cannot possibly be any evil comparable with that of a voluntary denial of worship or of any other conscious rebellion against God. It becomes manifest at once that if there be a personal embodiment of evil the one motto of such a being must be the proud one 'non serviam,' and the worst men the world contains must be those who commit this act of pride, and who, however unconsciously following such a leader, adopt his motto avowedly or practically." Viewed in the light of the writer's attitude just before his sudden death, these words have a sadly prophetic sound. They drive home a lesson much needed in these days of danger to the faith. No one can preserve this priceless supernatural gift of faith without prayer and humility.

LITTLE PAPERS.

Our brilliant contemporary of Louisville, Ky., "The Midland Review," enters "a mild protest against being referred to as 'an excellent LITTLE paper' by several eight-page journals which, when folded, are no larger. Would our friends call the Tablet, of London, a little paper?" Evidently the Midland Review considers this question a clincher, a 'reductio ad absurdum.' Well, curiously enough, we lately met an educated American who sneered at the Tablet precisely because it was small in size. He said he saw it occasionally in the exchange office of a western Catholic paper, and thought there was nothing in it. The remark was so astounding that his better educated Canadian hearers let it pass. His was clearly a hopeless case so far as literary taste was concerned. What added to the absurdity of the remark was his manifest preference for that large-sized western Catholic paper, which is a most commonplace production, utterly devoid of thought or scholarship.

The Midland Review rebuts the charge of small dimensions by proving that it is really a large paper folded, since it "presents as much matter each month as does the Cosmopolitan, more than the Rosary Magazine, and as much as the Catholic World." Measured thus, the Tablet is larger than them all, since it presents each week forty pages, 13 inches by 8½, a great part of which is in small print and not

leaded. But our Louisville Aristarchus ought really to drop the yardstick. Readers should be educated up to quality. Mere size is a poor recommendation to a man of refined tastes in literature. And in point of fact size is seldom accompanied by culture. Experience of over a hundred Catholic exchanges has led us to the general conclusion that the interest and merit of a paper is inversely proportionate to its size. There are of course some exceptions, some large papers that are well edited; but, as a rule, the best edited Catholic papers are the smallest, such, for instance, as La Vérité, The Casket, The Review (St. Louis). As to The Tablet, The Ave Maria, of March 31, replying to a correspondent who had asked for a list of Catholic reviews, says: "Then there is the London Tablet, which is a review as well as a newspaper. Whatever may be thought of its politics, it is unquestionably one of the ablest publications of its kind in the world. English-speaking Catholics have reason to be proud of it. Would there were even one journal like it in every language."

FROM PAIN TO HEALTH.

A CHIPPEWA LADY TELLS A STORY OF SUFFERING AND RELEASE.

SUFFERED FROM HEART TROUBLE FOR YEARS—HER MISERY FURTHER AGGRAVATED BY KIDNEY AND STOMACH TROUBLE.

From the Star, St. Catharines, Ont.

In the village of Chippewa, and along the Niagara frontier, there are probably no better known or respected residents than Mr and Mrs. David Schabel. Both are of German descent and display much of that old-fashioned hospitality so often found in the fatherland. To a correspondent of the St. Catharines Star, who recently called at M. Schabel's home Mrs. Schabel related the following story: "Years ago my physician told me I had heart disease. I have been troubled at intervals with palpitation and severe pains, and sometimes my heart would almost cease to beat. I would become dizzy, restless and frightened. At other times I slept badly and had troublesome dreams. I lingered in this state until last winter when exposure to cold affected my kidneys and completely prostrated me. The spring came, when my complaints were further aggravated by stomach trouble. I loathed food and could realize that I was daily growing weaker. My physician's treatment would sometimes slightly benefit me, then again I was worse than ever. Finally, after all hope was apparently gone and a large sum of money had been thrown away for medicines that did me no good, a friend strongly advised me to try Dr. Williams' Pink Pills, two boxes of which were brought me at the beginning of the summer of 1899. I used them and to my joy noticed improvement. I continued the use of the pills faithfully until I had taken eight boxes. I am now able to attend to all my housework, feeling entirely cured. I have never had better health than I am now enjoying, and since discontinuing the pills have had no symptoms of the old complaints. I feel that I am under obligations for the benefit I have derived from Dr. Williams' Pink Pills, and will continue to praise them when opportunity offers."

It is eleven thousand miles from here to Cape Town.

JUBILEE PILGRIMAGE TO ROME.

The Very Rev. E. H. Porcile, Assistant General of the Fathers of Mercy, and rector of the Church of Our Lady of Lourdes, Brooklyn, N. Y., has organized, with the approval of the Right Rev. Bishop of Brooklyn, three sections for a pilgrimage to Rome and Lourdes. The first section, going out by the Kaiser Wilhelm II., on July 9, is all taken up, every berth being already secured. The second section, of which 50 berths have already been taken, will leave by the Royal Italian Mail steamship Archimede, sailing from New York direct to Naples on July 4. All the first class cabins of the Archimede are already taken. Other berths will be reserved until May 1. The cost will be \$125, which includes all travelling expenses, hotel accommodations, admission fees, carriages, etc., from New York.

As so many pilgrims express a desire to visit Ireland, still a third section has been arranged to go out by the Umbria, of the Cunard Line, leaving New York June 23. They will land at Queenstown, spend one week in Ireland, visiting Blarney Castle, the beautiful Killarney Lakes, Kerry, Glengarriff, Limerick, Dublin, etc. They will be in London three days, and from there will go to Antwerp, Brussels, Cologne, the Rhine, Strasbourg, Lucerne, Milan and Genoa, arriving in Rome July 20, at the same time as the first and second sections. After the ten days in Rome the three sections will travel to the Passion Play, Lourdes and Paris, following the original itinerary. They will return together on the Trave, of the North German Lloyd Line, from Cherbourg on August 28. The demand for ocean accommodations is so heavy this year that the Very Rev. Director desires to impress on those who contemplate making this pilgrimage the fact that his arrangement with the steamship company holds good until May 1 only. He desires to make it known that no other section can be organized later, as the return passage could not be obtained from any company before the month of October. The new programme for the three sections is ready, and will be sent on application addressed to the Very Rev. E. H. Porcile, 1875 Broadway, Brooklyn, New York.

LAST WEEK'S MISSION.

The Mission which His Grace the Archbishop of St. Boniface conducted last week in his cathedral was most consolingly successful. Every evening the church was crowded with men who hung on Mgr. Langevin's eloquent words. All agreed that the sermons, while rising to lofty flights of fervor, were eminently practical. The vices of the sterner sex were mercilessly but most delicately probed, and, though a holy fear of God's judgments was much insisted on, His mercy and love were tenderly portrayed. The results were visible in the large number of men who received Holy Communion on the first Friday of the month and on Palm Sunday.

Rev. Father Distler, C. S. S. R., after concluding a very successful mission at Rat Portage, returned to St. Louis yesterday. Rev. Father Verlooy, C. S. S. R., is giving a mission to the French portion of the Rat Portage Catholics this week.

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STRANGE, BUT TRUE.

The Monitor.

Father Joseph Algue, director of the famous astronomical observatory at Manilla, under charge of the Jesuit Order, states that the total of property held by the religious orders in the Philippines would not, probably, exceed in value ten million dollars in gold. The Catholics in this country own as much church property in a single diocese, we may add in some instances, in a single city, and yet the Church is not suspected, even by the most fanatical foe, of obtaining possession of it by dishonest means or "oppressive methods."

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