



### The Liberal Shibboleth.

The Casket.

Catholic liberals, who, by a dispensation of Divine Providence, find themselves existing on this Western Continent near the end of the nineteenth century, under a free republic, deem it wise, prudent and good to recognize the fact, and their actual environments. They want to live under the conditions in which Providence has placed them, and not revert to conditions that have for centuries ceased to be.—*New York Freeman's Journal.*

Here you have up the same old man of straw that you hoisted when you charged those who differ from your views with "weeping over the monarchic ruins of the past." You put him up in order that your readers, fancying him a real, live antagonist, may admire your dexterity in knocking him down. Who asks you to renounce your free republic? Who wants you to take a chaise-coach instead of a railway car on your next trip to Philadelphia? Who demands that you shall use a hand press instead of the most improved machine to print *The Freeman's Journal*, or that you shall read this article by a tallow candle rather than an Edison lamp? It would make your task very easy if you could get the public to accept this bugaboo for the Catholic of sound, conservative views.

By all means recognize your environments and accept whatever is good in them. But do not imagine that the Church, which has the whole earth for her environment and all ages for her season, is going to revolutionise her entire polity to conform to the tendencies of your civilization of a day, that will pass like that of the many centuries she has left behind,—that shall grow old as a garment and be changed as a vesture. An English liberal, a non-Catholic, much given to scanning the great stream of progress with his little rush-light, a few years ago came to the conclusion that the only salvation for the Papacy lay in its removal to London. An American liberal Catholic priest, who was more or less of a hero and martyr with those of his school, about the same time became possessed of the notion that the Church in the United States would never make any progress until she should have "an American Pope walking down Broadway in a stovepipe hat."

It is the same old story, repeated with wearisome iteration—the Church must conform to the age—despite the 80th proposition of the *Syllabus*. If we wish to know what this expression means in the mouth of a liberal Catholic, we can ascertain it without much difficulty. We have frequently in the course of this controversy referred to the utterances of an alleged Catholic writer in the Protestant *New York Independent*, the complimentary reference to which by *The Freeman's Journal* was the occasion of our entry into the discussion. What was it, then, that this so-called Catholic writer, whom our contemporary found so much after his own heart, and who was expressly pleading the cause of liberalism, had to tell the readers of *The Independent*? Here are his words:

God grant that the cord of liberalism, which only turns out to be patriotism, science and republicanism, may wind itself more and more about the Church in this country! That is not the enemy. The real danger to the Church comes from another cord, also a triple cord, made up of foreignism, Jesuitism and reactionism.

These are the views of the writer whose words *The Freeman's Journal* quotes with such gusto! This is American Catholic liberalism, as expounded by a writer who has the stamp of our contemporary's approval. It is no longer, mark you, the world, the flesh or the devil, with which the Church has to wrestle: it is—the Society of Jesus—the followers of Ignatius Loyola. Here is liberalism unmasked. If our contemporary is anxious for a definition of it, it cannot get a better one than the single word, anti-Jesuitism. The so-called Catholic apologist of liberalism in *The Independent* is sagacious at least in this—that he recognizes its congenital enemy.

This, then, is the school of thought which our contemporary vainly attempts to disguise as "a rational attachment to doctrine without hatred or dislike of those who differ from or reject that doctrine."

Last week we saw what Dr. Brownson's views of the school were. That it has not changed its spots since his day is amply evident from a comparison of the above passage from *The Independent*, and of our contemporary's latest article, with the following portrait of liberalism as painted by Brownson in 1871:

There are some people who would fain persuade themselves that the devil is dead, that he has lost his malignity or that he tempts poor man no more; that the flesh has lost its enmity to God, has become pure and holy, and may be safely trusted as a guide of the soul to God and heaven; and that the city of the world has become the city of God. Even some Catholics, liberal Catholics, as they are called, illumined by the effulgent light of this glorious nineteenth century, think the warfare against the world ought to be discontinued, and that the Church might advantageously for herself and for civilization, society and the State, form an alliance with the spirit of the age, and move on in harmony with it. They persuade themselves that the world has been christianized, that the spirit of the age,—only another name for the spirit of the world,—is really the spirit of Christ moving the minds of the people outside as well as inside of the Church, and would be recognized and accepted as such were it not for the undue influence with Catholics of the Jesuit and other OSCURANTISTI.

Jesuitism, you see, was the enemy then, as it is to-day.

Of Dr. Brownson's competency to speak for liberalism and to detect its tendencies, we shall present the evidence in his own words. The seductiveness of this most insidious enemy of religion is such that, as is well known, it for a time held captive the great mind of Brownson himself—and that too even after he had written those profound remarks upon the relation of the Church to the age which we quoted last week. Of his brief captivity in and final escape from the miasmatic liberal camp he tells in the passage immediately following the one which we have just quoted, from his article on the Religious Orders, in *The Ave Maria* of 1871. It is a confession which speaks volumes for the genuine humility and real greatness of the prince of American converts, and it should be a warning to those who have experienced the fatal seductiveness of liberalism. Says Dr. Brownson:

I must myself confess, to my shame and deep sorrow, that for four or five years, ending in 1864, I listened with too much respect to these liberal and liberalising Catholics, whether at home or abroad, though I had previously written against them, and sought to encourage their tendency as far as I could without absolutely departing from Catholic faith and morals. I had been taught better and my better judgment and my Catholic instincts never went with them; but I was induced to think that I might find in the more fondly cherished tendencies of my non-Catholic countrymen a POINT D'APPUY for my arguments in favor of the making of the distance between them and us as short as possible, greatly facilitate their conversion. My faith was firm and my confidence in the Church unbroken, but I yielded to what seemed at the moment a wise and desirable policy. All I gained was the distrust of a large portion of the Catholic public and a suspicion among non-Catholics that I was losing my confidence in Catholicity and was on the point of turning back to some form of Protestantism or infidelity. But I was not long, through the grace of God, in discovering that the

tendency I was encouraging would, if followed to the end, lead me out of the Church, and as soon as that became clear to me I did not hesitate to abandon it and bear as well as I could the humiliation of having yielded to an un-Catholic and dangerous influence.

We do not think that, after those citations from Dr. Brownson, we need offer any apology for the persistence with which we have fought this dangerous school. We have heard that one thought us too unrelenting in our pursuit of that snake in the grass, "Innominate." We were never told who they were; but we venture the opinion that they were not of those who were in the habit of reading his productions, with their carefully concealed poison. If justification of our course were needed, we think the above quotations would furnish it. As for *The Freeman's Journal* and its bitter denunciation of our "frog tendency to croak," we can assure it that we can take its abuse with perfect equanimity so long as we are on the same log with Orestes A. Brownson.

### Our Neighbors.

Catholic Sentinel (Portland, Oregon).

On the banks of the St. Lawrence we find a people as cultured and refined as the French capital itself can claim. There is much of interest attached to the descendants of France's Golden Age, they bring us back to Louis XIV and the glorious period of French letters. France has undergone many changes, many revolutions since then; consequently who can tell whether the more genuine Frenchman is to be found on the banks of the Seine? Alsace and Lorraine are an object lesson. Polished, the Canadians truly are, with all the grace and ease of their countrymen on the continent; they may have lost somewhat of their mercurial temperament on contact with the more phlegmatic English, but they are undeniably of the same race as Evangeline and Madame de Sevigné, and the charms of these two combine to give a distinctive characteristic to the cultured French Canadian woman; while the men, with their politeness and versatile mind, quick perception and ready sympathies, seem to be in truth the Frenchmen of the Old Régime.

From these observations the visitor among them readily concludes that when the fleur de lis ceased to float over the northern pines, it left widowed hearts to bewail its going, but it did not bear away from the colonists the national traits which made France great in its palmiest days. Frontenac had endeavored at Quebec to rival the magnificence of the grand monarch and the Canadian seigneurs to vie with their equals in rank in the mother country. These traditions of family distinction and merit were not lost with the succeeding generations. Elegance, ease, pleasure and patriotism played a conspicuous part in their annuals. Representative of the sturdy middle class, and those at home who were debarred from avenues leading to competency and wealth sought homes amid the snows of new France, and from these three classes the Canadian people of to-day have sprung.

Under the English rule Quebec developed with her sister colonies, keeping pace with the best. To-day she stands abreast of the times. Her educational institutions would do honor to any land; her literature is forcible and full of promise; much has been done; but the possibilities are so encouraging that a great future

seems in store for the literature of Canada; her artists have achieved such success, that Canadian art is a reality; her representative men have not only thrilled home audiences by their persuasive eloquence but they have held the elite of the French capital spell bound. Louis Frechette, poet, was crowned laureate by the French Academy; the vice-president of Montreal's university was honored as a public speaker in Paris, Quebec's prime minister was lionized in the French capital for the same reason. This brings us face to face with an absurd question raised by those who never mingled with the cultured class of French Canadians or who are incompetent to judge. Is the Canadian language a patois? The actions of the French Academy towards Canadian men of letters are the best answer, and it is the high st authority.

The English language has almost as many dialects among the unlettered, as there are sections in our country, even among the educated how diverse is our pronunciation; in France itself, the tongue varies with the locality. Any one familiar with the development of languages must recognize the constant changes every living medium of thought is undergoing. But nice discrimination is no part of the unthinking, he sins alike against logic and courtesy; to hold an entire people guilty for the offences of the few or the irresponsible, is what common sense disclaims and good judgment repudiates.

### Protestant Testimony.

An Eloquent Collection of Tributes to the Catholic Church From Outside Sources.

In a recent religious controversy the defender of the Catholic side of the argument submitted the following collection of tributes by Protestant writers to Catholic excellence:

"The moral debt which the world owes to the Catholic Church is immeasurable, but perhaps none of its ceremonies have done more for the preservation and elevation of European morals than the practice—so much misunderstood if not misrepresented—of confession."—Professor Knight, L. L. D.

"Protestant as I am, when travelling or serving in Roman Catholic countries I have felt a wholesome influence from the symbol of our common faith, the crucifix reared on the lonely roadside or niched in the angle of the crowded street. I can imagine the mind of the reprobate being diverted from its purpose by the sudden sight of the rudest image of the cross and passion of Him who died for the sins of mankind."—Col. Mundy.

"He had often been ashamed on going into Roman Catholic churches to see the amount of devoutness exhibited by the adherents, and he thought what a great advantage it would be to Protestantism if a similar devoutness was practiced by its adherents."—Lord Overbourn at Protestant Congress, Edinburgh, October, 1891.

"Rome with its unity, zeal and historic continuity, is rapidly growing, in virtue of possessing a better Christian spirit than the sects, with more of true prayer, reverence and devotedness. Rev. James Rankin, Mause of Mathilt."

"It is impossible for any candid man not to admit that there were many ways in which the silent, unwearied and consistent devotion of the Romish clergy is an example and sometimes a rebuke to others."—Dr. John Macleod, Hamilton, October 17, 1894.

"In the system of the Church of Rome the whole of moral duty is included in the law of God and Holy Church. Morality becomes a thing even of legislative declaration by the authority supreme on earth in matter of faith and morals."—Sir F. Pollock.

"General Gordon found none but the Roman Catholic who came up to his ideal of the absolute self-devotion of the

Apostolic missionary."—Canon Taylor, Fortnightly, October, 1888.

"The zeal with which the Roman Catholic priests visit hospitals and prisons deserves all praise. These priests everywhere show themselves to be men full of courage and conviction."—Protestant Missioners of Batavia: Official Statement, 1894.

"The Catholic priesthood were zealous for the salvation of souls; they had disengaged themselves from all ties which attach us to life."—Southey.

"The Catholic missionaries taught the glorious doctrine of the divine unity: the true God was set before the people."—Malcolm: Travels.

"We must express our admiration for the exalted piety of the Roman missionaries, who endured poverty and misery in all forms to win the Indians to better habits and purer faiths."—B. Seeman, F. L. S.

"From lake to lake, from river to river, the Jesuits pressed on unresistingly and with a power no other Christians have exhibited won to the faith the warlike Miamis and the luxurious Illinois."—Washington Irving.

"I know of no provincial clergy in the world whose practice of all the Christian virtues has been more universally admitted and has been productive of more beneficial consequences than the Catholic priesthood of the province."—Lord Durham's Despatches: Canada.

"Her missionaries who have carried Christianity to the ends of the earth; her Sisters of Charity who have carried relief and solace to the most hopeless want and pain—do not these teach us that in the Romish Church the spirit of God has found a home?"—W. E. Channing.

"Is it not most unjust to accuse the Catholics as enemies of knowledge? Here (Rio) is a noble and public literary institution, filled with books on all subjects, founded by a rigid Catholic monarch, superintended and conducted by Catholic ecclesiastics on a plan even more liberal and less exclusive than any similar establishment in our own Protestant country."—Walsh: "N. S. of Brazil."

"In all those places it has been my fate to travel I have met the successors of the Apostles carrying the standard of the cross, fighting against human misery, ignorance and heathendom. Wherever I had gone I found a Catholic mission and with it education having a strong place."—Sir Arthur Havelock, K. C. M. G., Governor of Ceylon, December, 1890.

"Whatever judgment we may form of Popes of an earlier period, they had ever great interests at heart—the fostering of an oppressed religion, the struggle with heathenism, the propagation of Christianity; these actions stamped on the Leopold of the Popes a lofty character."—Arnold Ranke.

"Can our wise men tell us why the Catholic mission stations were self-supporting, rich and flourishing as pioneers of civilization and agriculture, from which we even now reap benefits, while the Protestant mission stations are mere pauper establishments without that permanence or that ability to be self-supporting?"—Dr. Livingstone: Travels in South Africa, page 117.

"Much as I admire Protestantism and revere the forefathers who fought and died for the cause, I cannot withhold my tribute of praise from the Roman Catholic missionaries who have made their success as education a household word. I cannot but admire the steady march of their disciplined battalions, of their phalanxes, either bristling with the weapons of efficiency and preparedness or ever showing a fresh and constantly renewed front."—Principal Macdonald, Douveton College, Calcutta.

"What we think of religion to-day you may know; what we think of it to-morrow you cannot affirm. On what point of religion are the churches which have declared war against the Pope agreed? Examine all from beginning to end, you will hardly find a thing affirmed by the one which the other does not directly cry out against as impiety."—Beza to Dudit.

New Bedford, Mass., once famous as the whaling port of the world, observed recently the half century of its existence. During the fifty years the Catholic population has increased from 500 to 30,000.

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**CURRENT COMMENT.**

There comes to us from the American Type Founders Company the quaintest and daintiest of pamphlets, advertising, through the medium of historical narrative printed in several sizes and modes of typography, "a new series of type with appropriate initials for the decoration and profit of the printers of the world." And for once an advertisement lieth not. Yea, it maketh ye very mouth to water of him that hath an eye for ye beautiful. And verily, were it not that our purse flingeth flaccid to ye wind, we should e'en purchase of this olden type made new again a plentiful store. Forasmuch, as not only is it in itself a beautiful object & therefore an ever present joyance, but likewise ye pamphlet, which is yclept "SCHÖFFER'S OLD STYLE," recounteth how that ye first works of said Peter Schœffer, disciple of ye great Gutenberg, him that put forth ye invention of type-making, are, after four hundred & forty years to this our day & before ye "Blessed Reformation" which is supposed by some to be ye starting-point of all advancement by sixty years, most graceful in form & workmanship, in such wise that that same has never since been excelled & full seldom equalled. Ye pamphlet itself, albeit seemingly writ by one not of ye Household of ye Faith, sayeth of Schœffer his Psalter: "It hath been asserted that this Psalter is more neatly printed than any modern book," & presently subjoineth that which beareth witness to the devout Catholic mind of Schœffer, to wit, the colophon of ye aforesaid Psalter in this wise: "This book of Psalms, decorated with antique initials, & sufficiently emphasized with rubricated letters, hath been thus made by ye masterly invention of printing & also of type-making, without ye writing of a pen, & is consummated to ye service of God, through ye industry of Johan Fust, citizen of Mentz, & Peter Schœffer of Geruzheim, in ye year of Our Lord 1457, on ye eve of ye Assumption, August 14;" ye which sheweth how sweetly these goodly workmen were mindful of our Sovereign Ladye, ye Blessed Mother of God.

By far the weightiest article in the December *Catholic World* is Fr. Rivington's "Since the condemnation of Anglican Orders." Writing with unparalleled knowledge of the communion of which he was not so long ago a shining light, he says that the bull *Apostolica Curæ*, which fell amid the jumble of Anglican views "as a bolt from the blue," "acts as a throw-back to all hopes of reunion in the case of those who are so wedded to the Anglican system that it has become their all, but in the case of those whose minds were, in any real sense, kept open to the truth, the Bull only clears the air."

Very opportunely, as it were to give a touch of life to Father Rivington's splendid and luminous analysis of the contemporary Anglican mind, the *Catholic World* gives, in the same issue, the great convert's portrait—a strong, hon-

est face, with a suggestion of that quiet humor which is the natural fruitage of a logical intellect. In an all too brief sketch of his providential career, we read: "Dr. Rivington's powers of oratory are unusual, while the delicacy and persuasiveness of his manner, and the charm of his marvellously modulated voice lend such aid to his keen logic and his complete mastery of the science of ecclesiastical history that one does not wonder when those who know him best aver that in these twelve short years he has made more converts than any other priest in London."

**Canadian French.**

The article on "Our Neighbors" which we gladly borrow from our well edited Oregon contemporary, *The Catholic Sentinel*, proves conclusively that the language spoken by French Canadians is not a patois. This contention needs no proof for those who are acquainted with the history and the present state of the French language in France. But some amateur students of French, with more pretensions than real knowledge, are fond of casting aspersions on the ordinary language of the French Canadian people. Such shallow critics need reminding that the peculiarities of Canadian French are archaic, not dialectical; they are a survival of the accent and pronunciation current at the court of the French King as late as the beginning of last century. In this respect the French used by the natives of the Province of Quebec bears a certain analogy to the English spoken by the farmers of New England and their congeners, the U. E. Loyalists of Ontario. In both cases archaic forms and nasal drawl are noticeable features; but as no one would call the English of the latter a patois or a dialect, so no one is justified in giving that name to Canadian French.

We do not hesitate to say that the French habitually spoken in Canada is purer than most of the French habitually spoken in France. In the mother country, outside of Normandy and the departments of the north and northeast, the language is, as a rule, very incorrectly pronounced. This is especially true of all the south central and southern departments. In what used to be called Gascony, Languedoc and Provence the French one hears in the streets is far less pure and less intelligible than the French of Quebec. Canadians experience no difficulty in giving those nasal syllables, "in," "on," "an," which though essential to the purity of the French language, are indescribably jumbled up and spoiled by the vast majority of southern Frenchmen. A citizen of Marseilles or Bordeaux or Toulouse who does not murder the nasals is a curiosity. On the other hand, any Canadian who makes the slightest effort at clear and discriminating utterance can easily equal the best French of Tours, Blois and Orleans, cities which pride themselves on speaking better than Paris.

Some ten years ago, at a lecture given before the Historical Society of Winnipeg, the Rev. J. J. Roy instanced his own remarkable experience. All his early education he received in the Province of Quebec. When he was first examined as to French pronunciation in the University of Paris, he was surprised and pleased to find himself listed fifth out of over eighty candidates from different parts of France. We have known a Canadian, who had never lived in France till he travelled through half of its departments, mistaken at every turn in railway carriages for a Frenchman of the purest water.

**The Inconsistencies of Persecutors.**

It has often been remarked that France harries and molests religious orders at home, while she protects, lauds and decorates their members in her colonies abroad. Germany is now following suit. Fathers Nies and Henle, German Jesuits from the House of Missions at Steyl in Holland, where they were obliged by the persecuting Falk laws to take refuge, have recently suffered martyrdom in Shan Tung, China Straightway the Minister to China of that German government which refuses to allow the Jesuits to return to Germany, demands of the Emperor of China the discovery and execution of the murderers of the missionaries Nies and Henle; the punishment of the implicated officials, including the Governor of the Shan Tung province; the reconstruction of the missionary buildings; the payment of an indemnity of 600,000 taels (about one million dollars) to the relatives of the victims, the payment of a heavy indemnity to cover the expenses of the German naval expedition and the maintenance of the German force at Kiao Chau Bay; the railway monopoly of the Shan Tung province; and the occupation of Kiao Chau Bay as a German coaling station. So formidable has this reparation appeared to the Chinese Em-

peror that he protests he would rather abdicate than fulfil such onerous conditions. Meanwhile Germany maintains its demands in the teeth of Russian and Japanese opposition.

Thus we have almost a *casus belli* faced, for the sake of martyred Jesuits, by the very Government that expelled the Society of Jesus from the German Empire and still resists the reiterated demands of the Centrum for the repeal of that last remnant of the persecuting May laws excluding the members of the Society from residence within the limits of the Fatherland.

Surely, if those two murdered missionaries were blameless enough to have their death avenged by so tremendous an atonement, it is hard to see how their presence in Germany could be a menace to the state.

**Tekahionwake at the Indian Industrial School.**

Last Thursday was a memorable day for the Indian girls and boys of the St. Boniface Industrial School. Between three and four in the afternoon the famous Indian poetess, Miss E. Pauline Johnson, accompanied by Mr. A. E. Forget, Superintendent of the Indian Department, Mrs. Forget, Mr. A. Richard and Mrs. Lecompte, visited the school.

The children, drawn up in ranks in a large hall, welcomed their distinguished guests with an overture by their fine brass band. Then Mr. Forget greeted them in a few well chosen words, this being his first visit to them, and introduced Miss Johnson. This young and stylish lady, whom one would easily mistake for a handsome brunette of the palefaces, in a neatly worded speech with equal earnestness and ease of manner, expressed her joy at seeing the cheerful, healthy appearance of the children, and gave them two points of valuable advice: first, always to be proud and never ashamed of their red skins, she was a redskin like them and she was proud of it; secondly never to forget how they owed all their educational advantages to the Roman Catholic Church, the oldest and grandest in Christendom.

At Mr. Forget's request Miss Johnson consented to recite one of her poems. She said she would choose something light and amusing, and indeed she did win enthusiastic applause from the ordinarily undemonstrative Indian boys and girls; but, during her recital, they, as well as her grown up audience of guests, priests and nuns, were nearer tears than laughter. The way she gave "Beyond the blue," a dog story in the style of Trowbridge, would have made the best elocutionists green with envy. It was agonizingly realistic.

When the boys went through dumb-bell exercises and the girl, figured steps and songs, Miss Johnson clapped her hands in almost childish delight. She was afterwards shown all over the building and went back of her own accord to mingle and talk familiarly with the children, who looked immensely proud of their far-famed poet sister. Miss Johnson was profuse in thanks to Rev. Father Dorais, O.M.I., director of the school and to Rev. Sister Fisetto and the other good Sisters who take such loving care of their dusky wards.

Miss E. Pauline Johnson, whose Indian name is Tekahionwake, belongs to the Six Nations (Iroquois) Reserve, Grand River, Ontario. Her present home is at Brantford, six miles from the reserve. Her father, Chief Onwanon-syshon of the six Nations, died twelve years ago. He was a full blooded Indian. Her mother, still living, is a purely white English-speaking woman, who maiden name was Emily Howell, a relative of the American author of that name who was at one time U.S. consul in Canada.

On seeing this perfectly equipped woman of the world, whose conversation reveals infinite resources of tact and knowledge, one can hardly believe that she has had only six years of schooling, three on the Reserve and three at a Brantford public school. But then the talent revealed in her poems, especially in the volume called "The White Wampum," in which savage lays and Christian musings are strangely interwoven, explains all.

Miss Pauline Johnson, who belongs to the Church of England, "very High" as she puts it, hopes some day to contribute to the church which Father Laboureaux is erecting at Penetanguishene in memory of the martyred Brebeuf and Lallemand, thus, as she says, making some amends for her ancestors who butchered these heroes of the cross. Speaking of the Indians on her native Reserve, she also expressed the opinion that those of them who are still heathens—and it appears that there are still quite a number of heathen Onondagas, though all civilized and law-abiding farmers—would never be converted except by Black Robes from the Church of Rome.

**The late Mr. Francis Waldron.**

Our readers can hardly have forgotten the sad tragedy that occurred in Winnipeg on the 19th of last October, when a young and promising English lad was asphyxiated by the escape of illuminant gas. Letters have lately been received from Mr. Francis Waldron's friends. Mrs. Waldron, grandmother of the deceased, whose parents were long since dead, writes from Havelock House, Formby: "Needless to say it was a most terrible shock to the whole family. Francis's Grandfather, who is over eighty, was in a very serious illness when the news arrived, and I was obliged to keep it from him for several days. Francis always wrote cheerfully up to the last, so the news of that terrible accident was a great shock."

The Catholic Rector of Formby, near Liverpool, Rev. Wilfrid Carr, writes to Rev. Father Drummond:

"I hasten to reply to your kind letter of the 26th Oct. containing accounts of the lamented death of my young friend, F.X. Waldron.

"It is especially consoling to his family and to myself to learn from you that he was attentive to his religious duties, so that his death, if sudden, was not unprovided.

"His grandfather, with whom he has lived since his father's death some seven years ago, is a retired Liverpool tradesman, spending his declining days in this quiet suburb. He is a devout religious man, and received the mournful tidings with resignation to the Divine Will. He and the whole family, with the two brothers of the deceased, are grateful to you and to the people of Winnipeg who have shewn such sympathy with the young stranger whom you have harboured and laid to rest in your midst.

"Let me once more convey my most profound thanks to the Reverend clergy and yourself in particular for the care you have bestowed on this boy whom I committed to your pious care." Instructions are also sent that the dead boy's clothing shall be given to the poor, and his other personal effects, books, etc., returned to his family.

**The Newman Literary Guild.**

**A NEW CATHOLIC ORGANISATION FOR THE CITY.**

On Monday evening of last week about twenty-five Catholics of the city assembled in St. Mary's school-room in response to the invitation which had been issued to all those who felt interested in the formation of a Literary Guild. Mr. J. J. Gokien was voted to the chair and Mr. A. E. Kennedy appointed Secretary of the meeting. After talking over the steps which had led to the calling of the meeting a motion was proposed and unanimously carried to the effect that in the opinion of those present it was desirable to form a Literary guild. Subsequently it was decided that the new organization should be called "The Newman Literary Guild" and that at least for the present, the membership should be confined to the merner sex. A short recess was taken to enable a committee to draw up the few rules thought to be necessary and this was soon done. It was decided that the officers should consist of a President, Vice-President and Secretary; that all present should form the first members; that all new members should be proposed and voted on; and that the meeting should be held every Thursday evening in St. Mary's school-room. There will be no dues. The officers elected were: President—J. A. McInnis; Vice-President—D. Coyle; Secretary—A. E. Kennedy. The first regular meeting of the guild will be held at 8 o'clock on Thursday evening of this week when the programme will be a short paper read by Mr. F. W. Russell, and a debate to be led by Mr. F. Smith supported by Mr. E. Golden on one side and by Mr. J. J. Smith supported by Mr. D. Coyle on the other.

**Much travelled Priest.**

Father Brady O.M.I. of Dublin is the Guest of Rev. Father Cashman, of Chicago

A man who has visited five continents and who thinks nothing of a journey by sea of 50,000 miles is in Chicago. This traveller is Rev. Tr. F. Cashman, pastor of St. Jarlath's Church. With him are Father O'Reilly, who is also somewhat of a tourist, and Father O'Brien of Dublin. Father Brady spent nearly a year in southern Africa, and as an Oblate father labored in the Roman Catholic missions of the land of the Boers. He spent some time in the Orange Free State and in the Transvaal, and also in Basutoland. He saw and was present at a reception to Paul Kruger, president of the Boers, and says that while he is a man of excellent judgment and of sound sense his education stops with the signing of his name to official orders.—Exchange.

**Ste. Rose du Lac.**

Our quiet village was the scene of two weddings this week. Monday, 22nd, Mr. Ludovic Normand led Miss Marguerite Perrault to the altar. The bride was tastefully attired in pale French grey and white satin.

Tuesday 23rd, at high Mass Mr. Jim Robinson, youngest son of William Robinson, Esq., formerly of Dauphin, was married to Miss Marceline Ramsay, eldest daughter of R. Ramsay Esq., in the presence of a large number of their mutual friends. The bride was handsomely dressed in brown velvet, ornamented with gold fancy braid, and a stylish hat to match. Her bridesmaids were Miss Cleophila Neault and Miss Cassie Robbins, accompanied by Mr. B. Ramsay and Mr. J. Hamelin. After the ceremony the bridal party drove to the bridegroom's residence where a delicious breakfast was served to a number of guests. In the evening there was a supper and dance at Mr. Ramsay's in honor of the occasion and the rejoicings were kept up till after daylight next morning. Our best wishes attend the happy couples.

Mr. le Vicomte d'Aubigny is opening a new store in the village, which it is said will be well stocked. Mr. R. Robinson has lately improved and enlarged his store.

There are 65 children on the school register and for sometime a daily attendance of 50 children, quite a large school for this settlement.

**THE POPE AND MANITOBA.**

Touching the Pope's pronouncement with reference to the school question in Manitoba, the New York Tribune remarks:

The Pope does not accept the Laurier-Greenway settlement of the Manitoba school question. But Sir Wilfrid Laurier is Prime Minister of Canada, and Mr. Greenway is Prime Minister of Manitoba, and the settlement is likely to stand.

The question with the Pope was not who is Prime Minister of Canada or of Manitoba, or whether the settlement is likely to stand. That would be a political consideration merely. The Pope's primal duty, as chief pastor of the Church of God, is to instruct Catholics in faith and morals. Now, the question of morals enters into the question of education; and, in pointing out to those committed to his care principles for their guidance, which his office obliges him to do, no sensible Protestant will take exception. But no matter who takes exception, the Pope must do his duty.—IRISH WORLD.

**"The Infallible Pope Before The TRIBUNAL OF REASON."**

The Jesuits' Church, says the Montreal *Sax*, was again crowded last night to hear the Rev. Father O'Brien Pardow in his third lecture, "The Infallible Pope before the Tribunal of Reason." The speaker is a close reasoner, and he appeals more to the mind than to the heart. The thesis he set himself to prove last night was that sound reason requires that man should have some ultimate authority to which he may refer, and whose conclusions are final, in the matter of faith and morals.

In the course of his lecture Father Pardow said:

"Does the doctrine of infallibility of the Pope teach that he can never make a mistake? It teaches no such thing. What then becomes of the much-disputed papal infallibility? The Catholic Church teaches that when the Pope, as head of the Church, proclaims a point of faith or morals, he is so assisted by the Holy Ghost as to be kept free from error in this his official act. How this dogma could have raised such a storm in the world is inexplicable, unless we fall back on the dearth of dictionaries."

The preacher heard many non-Catholics say: We could accept what all you Catholics believe except the infallibility of the Pope; that, our reasons forbids us to admit. It is strange, in-fact, that their reason should suddenly become so jealous of its rights, when these very people, as all Christians, have been admitting for centuries the infallibility of many men, and yet their reason seems to have entered no protest. Why do all Christians accept the Bible as the word of God? Did God write it? God in the Old Testament wrote the Ten Commandments on tables of stone. He wrote nothing more, not a line. Who then did write the Old Testament? Men. Were the men fallible when they wrote? If you are consistent, you must say that they were fallible when they wrote, otherwise you make them "practically equal to God." But if they were fallible when they wrote, then you are not sure that you have the Word of



God, but only what fallible men thought was the Word of God. Then how do you dare to print Bibles, and place Holy Bible on the cover, and scatter them broadcast over the world as the Word of God? Before doing so, you should print in the title page these words: We beg to state to all our readers that we are not sure that the following pages are the Word of God, as they were written by fallible men.

Now for the New Testament. Did Jesus Christ write the Gospel? He wrote not a single word of it, not even the ten commandments. Who then wrote the New Testament? Fallible men. Two of the Evangelists were not even apostles. Luke was a physician, Mark a disciple. Are all doctors and disciples infallible? Of course not. You are not, therefore, sure that you have the Word of God even in the Gospels. This is precisely what the ever-advancing troops of agnostics and infidels say. You have been blindly admitting for three hundred years those pages to be the Word of God which were written by fallible men. No Protestant can answer this on Protestant principles; for, according to them, to teach that the Pope is at any time infallible is to make him practically God; therefore, to teach that Luke, the doctor, and Mark the disciple were infallible in writing their Gospels, would be to make them practically gods.

Remarkable Cures.

Two recent instances attributed to Faith and Pious Appeals.

NEW YORK, NOVEMBER 23.—To the efficacy of the prayers of school children, in the opinion of many, is due the remarkable change for the better in the condition of Mrs. Adrian Iselin. Mrs. Iselin's death was hourly expected a month ago, and her symptoms became so alarming that Rev. Father Kellner, pastor of St. Gabriel's Church in New Rochelle, was called to the Iselin homestead at Davenport Neck, to administer the last sacraments to one of his most cherished parishioners.

Mrs. Iselin had built the handsome church structure, which is one of the notable buildings in New Rochelle, as well as the parish house and the church school which adjoin it. She has given \$150,000 for this purpose, and otherwise had materially aided the work of the parish.

Mrs. Iselin was fast sinking when Father Kellner was summoned. The children of St. Gabriel's Church Sunday school were in session at the time, and at the suggestion of their pastor they offered prayers asking for the speedy recovery of the church's benefactor and friend. Day after day the little ones offered up prayers for Mrs. Iselin's recovery. Within a few days, despite the gloomy views the family physicians had taken, Mrs. Iselin's health began to improve. The physicians were unable to explain the change. The patient is now rapidly convalescing at her city home, No. 23 East Twenty-sixth street, facing Madison Square. Mrs. Iselin was brought to this city from New Rochelle in a special train on Sunday.

A St. Louis Cure.

ST. LOUIS, NOVEMBER 24.—James Murphy, a boy, who was at the point of death from concussion of the brain, has been saved, seemingly by a miracle wrought through the prayers of a pious and venerable monk, Brother Arnold, who sprinkled the sufferer with holy water of Lourdes and implored Our Lady of Lourdes to save him.

Anna Prud'homme.

The eldest child, Anna, of Hon. Judge Prud'homme, died of typhoid fever last Saturday. She had been ill six or seven weeks. Though this beloved girl was cut off in the bloom of youth at sixteen years of age, she was perfectly resigned to God's Holy Will. Her bereaved parents, with whom we deeply sympathize, must feel their loss most keenly. The funeral, which took place at nine o'clock yesterday morning in the Cathedral was very largely attended. Rev. Father Messier was celebrant. Rev. Father George, O.M.I. as deacon and Rev. Father Garon as subdeacon. There were present in the sanctuary Rev. Father Cherrier, Rev. Fr. Guillet, O.M.I., Rev. Father Chartier, S.J., Rev. Father O'Dwyer, O.M.I., Rev. Father Gravel and Fathers Mirault and Carriere, S.J. with the classmates of Joseph Prud'homme, brother of the dear departed one. R.I.P.

A Papal Diamond Jubilee.

ROME, November 20.—Arrangements are already making in Rome for the celebration of the diamond jubilee of Pope Leo's first Mass. It was on January 1, 1838, that the then Father Pecci offered up his initial Mass in the chapel of Amadeo in the Quirinal. Pilgrims are expected from America in considerable numbers to visit Rome and to join the celebration.

BRIEFLETS.

At the annual meeting of the C.M.B.A. branch 52, Winnipeg, the following officers were elected for 1898: Chancellor, Geo. Germain; president, M. Conway; first vice president, G. Gladish; second vice-president, J.O.D.; recording secretary, H. A. Russell; assistant recording secretary, R. Hinds; financial secretary, D. F. Alliman; treasurer, W. Jordan; marshal, John O'Connor; guard, A. D. McDonald; trustees, R. Murphy, John O'Connor; delegate, D. Smith; alternate, P. Shea.

A very venerable Irish priest has just passed away in the person of the Very Rev. Thomas Bennett, D. D., a member of the Carmelite Order, whose demise at the advanced age of ninety-six years was announced recently. The deceased, whose death occurred at the Carmelite College, Terenure, County Dublin, was considered to be the oldest Catholic priest in Ireland. He was a priest for close on three quarters of a century, and was ex-Provincial of the Carmelite Province in Ireland.

CATHOLICS

And Lord's Day Observance.

Catholics are occasionally taxed with a remissness in the due observance of the Lord's Day, and Irish Catholics are set down by their critics as special sinners in this regard. Those who have a right apprehension of what the Lord's Day by divine ordinance is, and those who know the real condition of things in Ireland, are aware how baseless are the reflections cast on Catholics in the connections stated.

That the Catholics of Ireland have a due regard for the sanctity of the Lord's Day has just been shown by an incident reported from Clonmel. An American minstrel troupe visiting that town, having occasion to remain in it over Sunday, proposed to give a concert on that evening of what they designated "sacred" music. But not even the palliative "sacred" could reconcile the Catholic authorities to the proceeding, which they publicly denounced. Notwithstanding the denunciation, the concert proceeded, and though hundreds of people assembled at the entrances "to see who would enter," only a few dozen people of any or all denominations entered the hall.

There was no scene of the kind anticipated. The troupe gave its concert as it had the right to do (we suppose: in the absence of a complete knowledge of the circumstances it is impossible to speak absolutely). The priests, as they had the right and duty, warned their flocks not to violate the sanctity of the day by attending. The flocks hearkened to the advice. All concerned can conclude that in Ireland a real respect for the Lord's Day exists healthily; that the people having observed the obligations of the day do not, with their Scotch neighbours, consider it a sin to indulge in decorous relaxation, but that they are just as far from the other extreme of the Continental Sunday. Long may they remain so!

The "Paters" and the "Aves."

The Holy Father, in his latest Encyclical, urges anew the Catholic teaching that prayer to Our Lady does not derogate the supreme worship due to God, whose creature Mary is, but rather honours Him, since honour to the creature refers to the Creator. In Aubrey de Vere's "Recollections" there is printed a readable anecdote bearing on the same point. It was in pre-railway days, and the scene a stage-coach. One of the travellers way "a pretty girl, with modest but arch eyes."

On the way she took out her rosary and began to say her beads. A Protestant clergyman beside her thought the opportunity a happy one for her conversion. "What is the name of this large bead?" he said. "A Pater Noster" she replied. "And what is the name of the small one?" "An Ave." "And those priests make you say ten Aves for every one Pater! Now, you see how much more they think of Mary than of her Son! What but idolatry is that?"

"Well," the girl answered, "I always thought that anyone, even a parson himself, knew that one Pater was the equal of ten Aves any day." There was another laugh, and the controversialist took to studying the signs of the weather.

Which, let us hope, he found more profitable than his attempts at Papist-baiting.—CATHOLIC NEWS (England).

A New Boarding-House 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. 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 THE SISTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.

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Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is as much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist. In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH. You can always rely with the utmost confidence on the DRUGS and Medicines which you get at

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Try a pound of our 35c TEAS. Tel. 666, 525 Main St.

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Shortest and Quickest Route to

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China AND Japan.

Via the famous Empress Steamers from Vancouver:

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A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, the foreman of the Lager Department being a successful Milwaukee brewer of long experience, we carry a large stock, in proportion to the business done, as any of the extensive breweries of the U.S., and use only the very best material obtainable. On draught at most of the hotels, delivered to them fresh and cool, direct from our

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

Table with 4 columns: Station, North Bound, South Bound, and Freight. Includes stations like Winnipeg, Portage Jct., St. Norbert, Cartier, St. Agathe, Union Point, Morris, St. Jean, Letellier, Emerson, Pembina, Grand Forks, Winnipeg Jct., Duluth, Minneapolis, St. Paul, Chicago.

MORRIS-BRANDON BRANCH

Table with 4 columns: Station, East Bound, West Bound, and Freight. Includes stations like Winnipeg, Morris, Lowe Farm, Myrtle, Roland, Rosebank, Miami, Grand Forks, Altamont, Somers, Swan Lake, Indian Springs, Mariapolis, Greenway, Baldur, Belmont, Hilton, Ashdown, Wawanesa, Elliotts, Rounthwaite, Martinville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table with 4 columns: Station, West Bound, East Bound, and Freight. Includes stations like Winnipeg, Portage Junction, St. Charles, Headingley, White Plains, Gravel Pit Spur, La Salle Tank, Eustace, Oakville, Curtis, Portage la Prairie Flag Station.

Stations marked \*—have no agent. Freight must be prepaid. Numbered Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg, CITY TICKET OFFICE, 486 Main Street, Winnipeg.

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A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for  
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**NOTICE.**  
Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is  
**THE NORTHWEST REVIEW**  
St. Boniface  
Manitoba.

- CALENDAR FOR NEXT WEEK**  
**December.**  
12.—Third Sunday in Advent.  
13. Monday—St. Lucy, Virgin, Martyr.  
14. Tuesday—Of the octave.  
15. Wednesday—Ember Day fast. Octave of the Immaculate Conception.  
16. Thursday—St. Eusebius, Bishop, Martyr.  
17. Friday—Perial office. Ember Day fast.  
18. Saturday—Ember Day fast. Expectation of Our Lady's delivery.

**BRIEFLETS.**  
Rev. Father Lacasse, O.M.I., is preaching a mission at St. Leon.  
Rev. Father Duhaut, O.M.I., left for Prince Albert last Friday.  
Mr. James C. King, stock farmer of Calgary, passed through Winnipeg last Saturday on his way to England.  
Rev. Father Coutlee, O. M. I., from Qu'Appelle is a guest of Rev. Father Guillet, O.M.I., St. Mary's Presbytery.  
Our friend and former publisher, Mr. E. J. Dermody is now business-manager of *Yorkton Enterprise*, the get-up of which does him credit.

A woman with a new dress that is very becoming isn't satisfied until the man she likes best and the woman she likes least have seen it.  
His Lordship Bishop Pascal is expected here from Prince Albert to-day. Their Lordships Bishop Legal and Dontenville intend to get here by the end of this week.

Last Sunday evening at the Immaculate Conception Church, Rev. Father LaRue, S. J., developed, in an able sermon, the Scripture proofs of the necessary visibility of the Church.  
His Grace Archbishop Langevin, O.M.I., assisted by Rev. Father George, O.M.I., and Rev. Father Gravel, conferred the holy order of subdeaconship on Rev. Abbe Garon. The ordination took place last Sunday morning in the chapel of St. Boniface hospital.

Russell and Co., 504 Main Street, Winnipeg, have sent us their select list of imported books for the "eighteenth holiday season." In its very sparse showing of Catholic publications we are pleased to note the Dublin Freeman, The Month and The Tablet. It is a pity that Newman, Wiseman, Manning, Faber and Allies do not figure in this list.

We heartily congratulate Ottawa University on winning the championship of the Canadian Rugby Union. That game of football with the Hamilton club was a grand one, perhaps the finest ever played in Montreal. Both teams were well matched, but the Varsity Owls had the advantage of the excellent generalship of their Captain, E.P. Gleason.

The people of the Northwest Territories are agitating for what the Western Sun calls a "cismontane railway" to the Klondike. The question has been debated in the Regina Assembly with an all-round ability to which our Manitoba Legislative Chamber has long been a stranger. The cismontane route is about 1000 miles shorter than the Pacific coast route, and it appears the gradients are easy. If, as seems likely, next summer will witness an influx into the Klondike of an immigration surpassing the total of the entire population of the

Territories, all the Northwest (including Manitoba) may be enriched by furnishing supplies to the prospective miners.  
Rev. Father Drummond, S.J., will preach to-morrow evening, the feast of the Immaculate Conception, in St. Mary's Church.

The whole population of the Greek schismatic village of Biath has embraced the Catholic faith, with the exception of a single family; and also forty-two families in the neighboring village of Rufoir. Both places are in the diocese presided over by Bishop Geragny.

Monsignor Bezel, Bishop of Vannes, who has just died of typhoid fever, at the age of seventy-two, was, after the Bishop of Perigueux, the oldest member of the French episcopate, having been appointed in 1865. Almost his whole career was passed in his native Brittany, where he had a great reputation as a preacher. The Pope sent him the pallium in 1891.

It is our sad duty to chronicle the sudden death of Mrs. Telesphorus Rochon, whose bereaved husband is the Inspector of French schools. The deceased lady, who was a most exemplary and devout Catholic, was found lying cold and lifeless by her brother-in-law, Rev. Fr. Rochon, parish priest of Papineauville, who had called to bid her good-bye before returning to his home. He remained over to sing the Requiem Mass at the cathedral last Wednesday, assisted by Rev. Fr. Poulin as deacon and Rev. Abbe Garon as subdeacon. The funeral was largely attended by the best people of St. Boniface. R.I.P.

Father J. Gerard, S.J. has published through Messrs. Harper Brothers, of 45 Albemarle street, London, his reply to professor Gardiner, under the title of "The Gunpowder Plot and the Gunpowder Plotters," selecting as the motto of this latest work on the subject the words of Sir Edward Coke at the trial of the alleged conspirators, "Veritas temporis filia" (truth is the daughter of time); and this will appear especially in this case. It is illustrated with fac-similes of documents in the State Paper office and the Hatfield Library.

We were misinformed when we announced lately that the new novitiate of the Oblates of Mary Immaculate at St. Charles was built by Mr. Senecal of St. Boniface. Our mistake was due to the modesty and retiring disposition of Brother DeByl, O.M.I., the true builder, a very skilful architect, who also erected the new and beautiful church of St. Laurent, Man., and who will soon devote his rare talents to the construction of a convent in the latter place. The exquisite woodwork of the St. Charles novitiate is all due to the handiwork of the two Brothers Gauthier, O.M.I.

The *Free Press* announces, with evident delight, that the C.P.R. has succeeded in reducing working expenses to 49 per cent of the gross earnings, whereas the average percentages on American railways vary from 55 to 60. This fact strikes us somewhat differently. When the working expenses were higher, accidents were almost unknown on the C. P. R.; now they have become frequent. If the working expenses were a little higher, the trains would not be eternally late as they now are. If the net earnings are 51 per cent, is it not about time to reduce fares and rates, or is the C. P. R. subsidized for the enrichment of the shareholders?

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AN ELGIN OR WALTHAM WATCH, best movement made, hunting case, accurate time-keeper, handsomely engraved Duerber case, heavily gold-plated—last for all time. Ladies' or gentleman's size.  
We'll send it to your address with privilege of examination. If it's not entirely as represented, send it back—costs you nothing. If you like it, pay the agent express charges and \$6.50.—That's fair. Or this—  
A HUNTING CASE WATCH, beautifully engraved case, first-class movement, any size, heavily plated (14K)—looks just like a \$10.00 gold watch—keeps as good time as any of them. Sent to your express agent with privilege of examination—same conditions as all our watches sent out—and if you like it, pay him \$3.95 and express charges.  
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In Love's Flower Garden there is the full-blown rose of married happiness and the holy perfume of joyous motherhood for every woman who takes proper care of her health in a womanly way. For the weak, sickly, nervous, despondent woman, who suffers untold miseries in silence from weakness and disease of the delicate organs concerned in wifehood and motherhood, there are only thorns, and to her the perfume of motherhood is the aroma of death. No woman is fitted for the responsibilities of wifehood and the duties of motherhood who is a sufferer in this way. Every woman may be strong and healthy in a womanly way, if she will. It lies with herself. She needs, in the first place, a little knowledge of the reproductive physiology of women. This she can obtain by securing and reading a copy of Dr. Pierce's Common Sense Medical Adviser. It contains 1008 pages and over 300 illustrations. It tells all about all the ordinary ills of life, and how to treat them. Several chapters and illustrations are devoted to the physical make-up of women. It tells how to treat all the diseases peculiar to women. It gives the names, addresses, photographs and experiences of hundreds of women who have been snatched from the verge of the grave to live happy, healthy lives by Dr. Pierce's medicines. This book she can obtain free. It used to cost \$1.50, and over seven hundred thousand copies were purchased by women at that price. Over a million women now own copies. For a paper-covered copy send 31 one-cent stamps, to cover cost of customs and mailing only, to World's Dispensary Medical Association, Buffalo, N. Y. For cloth-binding, send 50 one-cent stamps.

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THE ONLY Catholic College In America...  
That competes annually with half a dozen Protestant Colleges & Collegiate Institutes.  
In proportion to the number of its pupils, St. Boniface College...

**Has Won... More Scholarships**  
Than any of its Protestant Competitors.  
Read the following extract from the *Northwest Review*, July 8th, 1897:—  
The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Clair, Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Clair-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.  
TERMS:—Boarders - \$13.00 a month.  
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Apply to  
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The Largest Stock of New Goods in the City  
Dodge Felt Boots and many other makes in great variety. Our 25 cents Felt Slippers, leather sole, for Ladies is the best value in Winnipeg.  
Pile of Cardigans, Rubbers, Overshoes, Moccasins and a magnificent stock of Mitts and Gloves to choose from.  
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