



JESUS CHRIST THE REDEEMER

Encyclical Letter of Our Most Holy Father
LEO XIII.,
By Divine Providence Pope,

To the Patriarchs, Primate, Arch-
bishops, Bishops, and Other Local
Ordinaries in Communion with the
Apostolic See.

(Concluded.)

CHRIST THE TRUTH.

Just as it is the height of misfortune to go astray from the "Way," so is it to abandon the "Truth." Christ Himself is the first, absolute and essential "Truth," inasmuch as He is the Word of God, constitutional and co-eternal with the Father, He and the Father being One. "I am the Way and the Truth." Wherefore if the Truth be sought by the human intellect, it must first of all submit to Jesus Christ, and securely rest upon His teaching, since therein Truth itself speaketh. There are innumerable and extensive fields of thought, properly belonging to the human mind, in which it may have free scope for its investigations and speculations, and that not only agreeably to its nature, but even by a necessity of its nature. But what is unlawful and unnatural is that the human mind should refuse to be restricted within its proper limits, and, throwing aside as becoming modesty, should refuse to acknowledge Christ's teaching. This teaching, upon which our salvation depends, is almost entirely about God and the things of God. No human wisdom has invented it, but the Son of God hath received and drunk it in entirely from His Father: "The words which thou gavest me, I have given to them" (John xvii, 8). Hence this teaching necessarily embraces many subjects which are not indeed contrary to reason—for that would be an impossibility—but so exalted that we can no more attain them by our own reasoning than we can comprehend God as He is in Himself. If there be so many things hidden and veiled which no man in his senses can doubt, it would be an abuse of liberty to refuse to accept those which are entirely above nature, because their essence cannot be discovered. To reject dogma is simply to deny Christianity. Our intellect must bow humbly and reverently "unto the obedience of Christ," so that it be held captive by His divinity, and authority; "bringing into captivity every understanding unto the obedience of Christ" (2 Corinthians x, 5). Such obedience Christ requires, and justly so. For He is God, and as such holds supreme dominion over man's intellect as well as over his will. By obeying Christ with his intellect man by no means acts in a servile manner, but in complete accordance with his reason and his natural dignity. For by his will he yields, not to the authority of any man, but to that of God, the author of his being, and the first principle to Whom he is subject by the very law of his nature. He does not suffer himself to be forced by the theories of any human teacher, but by the eternal and unchangeable truth. Hence he attains at one and the same time the natural good of the intellect and his own liberty. For the truth which proceeds from the teaching of Christ clearly demonstrates the real nature and value of every being; and man, being endowed with the knowledge, if he but obey the truth as perceived, will make all things subject to himself, not himself to them; his appetites to his reason, not his reason to his appetites. Thus the slavery of sin and falsehood will be shaken off, and the most perfect liberty attained. "You shall know the truth, and the truth shall make you free" (John viii, 32). It is, then, evident that those whose intellect rejects the yoke of Christ are obstinately striving against God. Having shaken off God's authority, they are

by no means freer, for they will fall beneath some human sway. They are sure to choose someone whom they will listen to, obey, and follow as their guide. Moreover, they withdraw their intellect from the communication of divine truths, and thus limit it within a narrower circle of knowledge, so that they are less fitted to succeed in the pursuit even of natural science. For there are in nature very many things whose appreciation or explanation is greatly aided by the light of divine truth. Not infrequently, too, God, in order to chastise their pride, does not permit men to see the truth, and thus they are punished in the things wherein they sin. This is why we often see men of great intellectual power and erudition making the grossest blunders even in natural science.

It must therefore be clearly admitted that, in the life of a Christian, the intellect must be entirely subject to God's authority. And if, in this submission of reason to authority, our self-love, which is so strong, is restrained and made to suffer, this only proves the necessity to a Christian of long-suffering not only in will but also in intellect. We would remind those persons of this truth who desire a kind of Christianity such as they themselves have devised, whose precepts should be very mild, much more indulgent towards human nature, and requiring little if any hardships to be borne. They do not properly understand the meaning of faith and Christian precepts. They do not see that the Cross meets us everywhere, the model of our life, the eternal standard of all who wish to follow Christ in reality and not merely in name.

CHRIST THE LIFE.

God alone is life. All other beings partake of life, but are not life. Christ from all eternity and by His very nature, is "the Life," just as He is the Truth, because He is God of God. From Him, as from its most sacred source, all life pervades and ever will pervade creation. Whatever is, is by Him; whatever lives, lives by Him. For by the Word "all things were made; and without Him was made nothing that was made? This is true of the natural life; but, as We have sufficiently indicated above, we have a much higher and better life, won for us by Christ's mercy, that is to say, "the life of grace," whose happy consummation is "the life of glory," to which all our thoughts and actions ought to be directed. The whole object of Christian doctrine and morality is that "we being dead to sin, should live to justice" (1 Peter ii, 24)—that is, to virtue and holiness. In this consists the moral life, with the certain hope of a happy eternity. This justice, in order to be advantageous to salvation, is nourished by Christian faith. "The just man liveth by faith" (Galatians iii, 11). "Without faith it is impossible to please God" (Hebrews xi, 6). Consequently, Jesus Christ, the creator and preserver of faith, also preserves and nourishes our moral life. This He does chiefly by the ministry of His Church. To Her, in His wise and merciful counsel, He has entrusted certain agencies which engender the supernatural life, protect it, and revive it if it should fail. This generative and conservative power of the virtues that make for salvation is therefore lost, whenever morality is dissociated from divine faith. A system of morality based exclusively on human reason robs man of his highest dignity and lowers him from the supernatural to the merely natural life. Not but that man is able by the right use of reason to know and to obey certain principles of the natural law. But though he should know them all and keep them inviolate through life—and even this is impossible without the aid of the grace of our Redeemer—still it is vain for anyone without faith to promise himself eternal salvation. "If anyone abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth" (John xv, 6). "He that believeth not shall be condemned" (Mark xvi, 16). We have but too much evidence of the value and result of a morality divorced from divine faith. How is it that, in spite of all the zeal for the welfare of

the masses, nations are in such straits and even distress, and that the evil is daily on the increase? We are told that society is quite able to help itself; that it can flourish without the assistance of Christianity, and attain its end by its own unaided efforts. Public administrators prefer a purely secular system of government. All traces of the religion of our forefathers are daily disappearing from political life and administration. What blindness? Once the idea of the authority of God as the Judge of right and wrong is forgotten, law must necessarily lose its primary authority and justice must perish; and these are the two most powerful and most necessary bonds of society. Similarly, once the hope and expectation of eternal happiness is taken away, temporal goods will be greedily sought after. Every man will strive to secure the largest share for himself. Hence arise envy, jealousy, hatred. The consequences are conspiracy, anarchy, nihilism. There is neither peace abroad nor security at home. Public life is stained with crime.

So great is this struggle of the passions and so serious the dangers involved, that we must either anticipate ultimate ruin or seek for an efficient remedy. It is, of course, both right and necessary to punish malefactors, to educate the masses, and by legislation to prevent crime in every possible way; but all this is by no means sufficient. The salvations of the nations must be looked for higher. A power greater than human must be called in to teach men's hearts, awaken in them the sense of duty, and make them better. This is the power which once before saved the world from destruction when groaning under much more terrible evils. Once remove all impediments and allow the Christian spirit to revive and grow strong in a nation, and that nation will be healed. The strife between the classes and the masses will die away; mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will realize that they must observe justice and charity, the latter self-restraint and moderation, if both are to be saved. Domestic life will be firmly established by the salutary fear of God as the Lawgiver. In the same way the precepts of the natural law, which dictates respect for lawful authority and obedience to the laws, will exercise their influence over the people. Seditions and conspiracies will cease. Wherever Christianity rules over all without let or hindrance, there the order established by Divine Providence is preserved, and both security and prosperity are the happy result. The common welfare, then, urgently demands a return to Him from whom we should never have gone astray; to Him who is the Way, the Truth, and the Life,—and this on the part not only of individuals but of society as a whole. We must restore Christ to this His own rightful possession. All elements of the national life must be made to drink in the Life which proceedeth from Him—legislation, political institutions, education, marriage and family life, capital and labor. Everyone must see that the very growth of civilization which is so ardently desired depends greatly upon this, since it is fed and grows not so much by material wealth and prosperity as by the spiritual qualities of morality and virtue.

It is rather ignorance than ill-will which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is. The more one contemplates Him with sincere and unprejudiced mind, the clearer does it become that there can be nothing more salutary than His law, more divine than His teaching. In this work, your influence, Venerable Brethren, and the zeal of earnestness of the entire Clergy can do wonders. You must look upon it as a chief part of your duty to engrave upon the minds of your people the true knowledge, the very likeness of Jesus Christ

to illustrate His charity, His mercies, His teaching, by your writings and your words, in schools, in universities, from the pulpit; wherever opportunity is offered you. The world has heard enough of the so-called "rights of man." Let it hear something of the rights of God. That the time is suitable is proved by the very general revival of religious feeling already referred to, and especially that devotion towards Our Saviour of which there are so many indications, and which, please God, we shall hand on to the New Century as a pledge of happier times to come. But as this consummation cannot be hoped for except by the aid of divine grace, let us strive in prayer, with united heart and voice, to incline Almighty God unto mercy, that He would not suffer those to perish whom He had redeemed by His Blood. May He look down in mercy upon this world, which has indeed sinned much, but which has also suffered much in expiation! And, embracing in His loving kindness all races and classes of mankind, may He remember His own words: "I, if I be lifted up from the earth, will draw all things unto Myself" (John xi, 32).

As a pledge of the Divine favors, and in token of Our fatherly affection, we lovingly impart to You, Venerable Brethren, and to you Clergy and People, the Apostolic Blessing.

Given at St. Peter's in Rome, the 1st day of November, 1900, in the 23d year of Our Pontificate.

LEO XIII., Pope.

TRIBUTE TO JESUITS.

An interesting tribute to Catholic clergy from a non-Catholic source is that paid to Jesuit Fathers of Kentucky by General Roeliff Brinkerhoff in his "Recollections of a Lifetime."

In writing of his experiences in winter quarters at Bardstown, Ky., during the season of 1861-62, the General says: "Among the few pleasurable incidents I remember of my winter in Bardstown was the generosity and Christian courtesy of the Catholic authorities at St. Joseph's College, the famous school of the Jesuit Fathers. Of course, the school was closed, but the faculty, consisting of twelve or fifteen priests, with Father Verdon at their head, remained in charge, and daily attentions to sick soldiers were unremitting, and when the small-pox appeared they never quailed for an instant, whilst the Protestant clergy disappeared.

"One day I received a telegram from the front to make hospital arrangements for six hundred sick and wounded soldiers, who would be forwarded in a few days. The only possible way for me to comply with this order was to take possession of the buildings of St. Joseph's College. I sent for Father Verdon, showed him my telegram, and told him what must be done. He at once assented to the situation, and I arranged to make matters as easy as I could for him. I told him to concentrate his valuables in the stone library building and I would protect it with a guard. I told him, also, we would need all the bedding, and especially the mattresses, and that I would pay him what they were worth or replace them. They also agreed to furnish milk from their farm. The result was that we had a well-equipped hospital very quickly, with the constant ministrations of the Fathers and Sisters of Charity.

"When I was ordered to Nashville later on, I requested Father Verdon to present his bill for property taken. He simply replied: 'We want nothing. Ministrations of mercy in times like these should be without money and without price.' From that time to this I have always had a kindly feeling for our Catholic brethren. If we, as Protestants, would imitate their virtues more and criticize their failings less, it would be better for us all. Charity and not censure is what is needed from Protestants and Catholics alike, for 'we are all miserable sinners.'

WOMEN AS PROFESSORS.

The seventeenth and eighteenth centuries have some remarkable illustrations of the positions held by Catholic women as professors in the universities. Bologna and Padua were papal universities famous in the history of education. Among the teachers in the University of Bologna we find the names of Prospera di Rossi, who taught Scripture; Elizabeth Serani, painting; Novella d'Andrea taught canon law for ten years; Anna Mozolina, anatomy. Statues are erected in Bologna and Genoa to two famous women who taught botany in the universities. A woman succeeded Cardinal Mezzofanti as teacher of Greek in Bologna. Among other famous women of Italy connected with the universities are Ellen Carnaro Biscopio, a Venetian, and Maria Agnesi, a Milanese, both as remarkable for their piety as for their great learning. The first received the doctorate in philosophy in 1678, while the latter, because of her wonderful mathematical knowledge, was elected by Benedict XIV to succeed her father as professor of mathematics in the University of Bologna, a position which she declined. At the death of her father she entered religion and became prioress of the Celestines. In the eighteenth century women took degrees in jurisprudence and philosophy in the papal universities, among them, and perhaps the most noted, being Laura Bassi, in the University of Bologna.

THE CARDINAL AND THE ARCHBISHOP.

Those who are familiar with the figures of these two dignitaries will enjoy the following as narrated by *The Saturday Evening Post*. The one, it may be stated, is tall and portly, and the other has the appearance of an ascetic.

The story is told of Cardinal Gibbons, of Baltimore and Archbishop Ryan, of Philadelphia, regarding an incident that took place while they were enjoying a day at the seashore together during a recent heated spell. They had run down to Atlantic City, and on arriving made themselves known to none, but went to a bathing-house incog.

Clad in the shapeless bathing suits that are furnished hapless strangers, they soon issued forth, with a shapeless straw hat tied down upon the head of each.

It is needless to say that they did not look as dignified as is their wont when they officiate at some high service, but their enjoyment of the situation was not a whit the less on that account.

By an odd chance the string of the cardinal's hat was red, and the archbishop chuckled at the aptness of it.

"Any one can see you are a cardinal!" he said.

"And any one can tell you are an archbishop, because here you are bathing in an archiepiscopal sea!" retorted the cardinal, finishing the sentence in a splutter, for at that moment a big breaker caught him full in the face.

But not an observer took them for either cardinal or archbishop. In spite of their shapeless costumes, however, there was something *distingue* in the appearance of the two men—something in their faces and manner—that marked them as being persons of standing, and so it happened that some of those in the throng that huddled along the beach gazed at them with mild curiosity.

One homelike countrywoman, evidently on her first seashore visit, was especially interested in watching the two men, who were enjoying themselves with constantly increasing gaudiness.

And at length the dignitaries heard her say critically to her husband, in what she thought a safe aside:

"Well, the old man, *he* looks kinder thin and peaked, but the old woman—seems to me *she's* quite hearty and strong!"

NORTHWEST REVIEW.

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY, AT WINNIPEG, MANITOBA.

REV. A. A. CHERRIER, EDITOR-IN-CHIEF.

Subscription, in advance, \$1.00 a year. Six months...\$0.60.

ADVERTISING RATES Made known on application.

Orders to discontinue advertisements must be sent to this office in writing.

Advertisements unaccompanied by specific instructions inserted until ordered out.

Address all communications to the NORTHWEST REVIEW, P.O. Box 499. Office: 219-221 McDermot Ave., Winnipeg, Man.

WEDNESDAY, DEC. 26, 1900.

CALENDAR FOR NEXT WEEK.

- 30—Sunday within the octave of Christmas.
- 31—Monday—St. Sylvester, Pope, January, 1901.
- 1—Tuesday—The Circumcision.
- 2—Wednesday—Octave of St. Stephen.
- 3—Thursday—Octave of St. John the Evangelist.
- 4—Friday—Octave of the Holy Innocents.
- 5—Saturday—Virgil of the Epiphany.

CURRENT COMMENT.

We have received from the *Family Herald and Weekly Star*, of Montreal, which has just moved into its palatial new building, a Christmas supplement fully in keeping with that 500,000-dollar edifice. This supplement consists of two splendid chromo lithographs, "Home from the War" and Hoffman's "Christ in the Temple." In point of artistic finish and close imitation of oil paintings, both these pictures are superior to anything we have ever seen. But, of course, the reproduction of Hoffman's celebrated painting, with the radiant face of the boy Christ and the masterly differentiation of the five Jewish doctors' faces, is indefinitely the more valuable of the two. The coloring is exquisite.

Next Saturday occurs the anniversary of the martyrdom of Thomas Becket, Archbishop of Canterbury. This we had announced in our weekly calendar, and a would-be purist objected that our printer had forgotten the "à" between Thomas and Becket. But he had not. We left it out on purpose, because it ought not to be there. Father Morris, S.J., who wrote the best life of the great martyr, proved therein that the insertion of the "à" was simply an unscholarly reproduction of the Latin form, "a Beckettis," i. e. of the family of the Becketts. Though there may be some reason for preserving that form in the case of a name like "a Kempis," which is not English and which signifies "from the town of Kempin," near Cologne, there is surely no excuse for transferring the preposition to a thoroughly Anglicized name like Becket. It was because Tennyson realized this that, in the *dramatis personae* of his tragedy, he writes "Thomas Becket, chancellor of England, afterwards Archbishop of Canterbury." However, it takes a long time for the general reader to "catch on" to such fine points, and so that brilliant Catholic writer, J. J. A. Becket, still adds lustre to his talent by writing his third initial in lower case with a grave accent.

It seems that the rumor about the conversion of Lord Halifax is unfounded; but, as the *Tablet* remarks, those who think it preposterous to suppose that the President of the English Church Union should become a Catholic are evidently not aware that his predecessor in that presidential office, the Hon. Colin Lindsay, took the very step which seems to them incredible on the part of the "lay Pope of Anglicanism."

Eight weeks from to-morrow will be the hundredth anniversary of New-

man's birth. We have not seen elsewhere any allusion to this great centenary, and it is probably too late now to organize any suitable celebration for February 21, 1901; but the whole first year of the twentieth century might very properly be illumined with memories of the rising of this star in the firmament of humanity. John Henry Newman was one out of the seven greatest minds that have ever been known; the others being Aristotle, St. Augustine, St. Thomas Aquinas, Dante, Shakespeare and Bossuet. In them alone was genius not only universal in its all-compelling sweep, but also perfectly balanced, without any of those eccentricities which have become the indications of lesser genius. Their influence is undiminished by the lapse of time. Aristotle is more carefully studied now than he ever was before, and so it is of all the others. Newman's influence, in particular, has grown markedly since his death eight years ago. Five of the seven were peerless classics in point of style, and the two remaining ones, Augustine and Aquinas, were the best writers of their day and in their chosen field of philosophy. Almost unapproachable as is Bossuet's mastery of French prose that most perfect instrument of human thought, it is fully matched by Newman's Kingship of English prose. The witchery of his style never palls upon one as does too often the excessive luxuriance or the exaggeration of Ruskin.

We are not maintaining that these seven greatest minds revolutionized the world; else some or all of them would have to make room for Newton, Descartes, Gutenberg, Watt or Franklin. But great as these men undoubtedly were in certain spheres, the stamp of their genius was not universality, and, as regards Descartes in particular, the trend of his philosophic works is unwholesome. The men we have chosen are supreme in their power of provoking and stimulating correct thought of the highest and widest range. By "correct thought" we exclude such subtle dreamers as Kant or Hegel. By thought of the "highest and widest range" we exclude Confucius, Gautama and all Orientals, whose minds travel in one narrow groove.

And so it has come to pass necessarily that five of the seven were fervent Catholics, a sixth, Shakespeare, was probably a Catholic at heart, and the seventh, Aristotle, is, on the whole, so mentally sound that the Church has made him her henchman, the servant of her divine theology.

If it be true, as we have heard, that the City Council has exempted from all municipal taxes the new Y. M. C. A. building, we think it would be well for the rulers of Winnipeg to reconsider their decision to tax the Maternity Hospital of the Sisters of Mercy. The former is a comparatively wealthy institution, which has absolutely nothing to do with the relief of want and misery; the latter is a most needful home for suffering women, almost entirely supported by charitable contributions. We say "almost," because a few ladies, who can afford to pay for a room, have discovered that they can get better and more successful treatment, when their time comes, at the Sisters' Maternity than anywhere else; but the poverty of the Sisters is extreme, and surely it would not be fair to tax them when the Y. M. C. A. goes free.

THE NEW CENTURY.

This is the only time we shall ever be able, in mortal flesh, to wish our readers, or anyone else for that matter, "A Happy New Century;" and in immortal flesh, or in the spirit, before the General Resurrection, centuries will have lost their present absorbing interest. In very cordially expressing that wish for a happy twentieth century to all who shall be privileged to see it, far be it from us to desire that each and all of those who read that wish should spend a hundred other twelvemonths in this vale of tears. We are made for better things. If the poet could exclaim, "Better fifty years of Europe than a cycle of Cathay," how much more should we Catholics, the only real seers of the future, prefer the eternal soul-satisfying reality to the unsatisfactory shadows of the present.

No, "gentle reader," we do not wish you a hundred more years on this earth, unless you particularly hanker after them with full knowledge of the consequences; but we do wish you a very happy first year and hope that the other years of your experience of the coming century may be happy, too. And by happiness we mean the best speci-

men of that article in the human market; not the happiness of the unpractical dreamer who prates of progress and reform, while he neither advances nor reforms himself, but the happiness of a good conscience that is ever purifying itself and becoming more and more like unto the Divine Lawgiver of whose voice it is the echo.

We had better not delude ourselves with groundless hopes. The dying century has not, except for the followers of Christ in spirit and in truth, contributed much to the real happiness of mankind. It began with a great flourish of "the dawn of a new era," "the progress of the race," "liberty, fraternity, equality," and other similar shibboleths. The light that shone in darker ages was to be darkness in this dazzling nineteenth century. Old systems of thought were outworn and must make way for "modern thought." These popular watchwords were kept up more or less until the last years of this century. Now, however, with the evidence of increasing lawlessness and unrest, with the triumph of public mendacity, with the experience of wars due to manifest lies, with the threatening spectres of social convulsions in the near future, all this empty boast of our fathers falls very flat and stale. We have more comfort, but less happiness; more activity and change, but less peace; more excitement and novelty, but less joy.

Yet joy is what we long for. And even in the whirl and turmoil of the present time we may compass that joy if only we draw near to Him whose coming was heralded by the Angels as "tidings of great joy which shall be to all the people." We shall have happiness, peace and joy if we begin the New Year with the Midnight Homage to Jesus Christ the Redeemer, as His Vicar bids us do, if afterwards we follow in His footsteps by keeping his commandments. This is the only true reform we can reasonably hope for. The new century will be to each one of us what he makes it for himself with the help of God's grace. If we reform ourselves, we shall be contributing in the best way to the reform, and consequently to the happiness of all the world. May we all be "up and doing with a heart for any fate," because that heart is set onward and upward.

BLUNDERING CRITICISM.

In the interests of the most elementary scholarship the writer of the article on "Bossuet" in the *True Witness* of Dec. 15 ought really to be taught the art of verifying quotations. While attempting to criticize others, he himself makes absurd blunders from which a little trouble in consulting his library would have saved him.

"If Bossuet stands foremost," he writes, "amongst the pulpit orators of the wonderful seventeenth century, and if his productions have passed into the realm of the classics, still few great speakers or writers are as often misquoted, especially by those who read him in translation. The other day, in one of our most prominent Catholic weeklies, we met with a line quoted from Bossuet. It was inserted, as often are tit-bits of news, to fill up a space. It was taken from an English translation of the 'Funeral Orations,' which appeared some fifty years ago. What Bossuet really said was sublime; what the translator makes him say is very good, but inexact and commonplace. The line runs thus:

"There is nothing great but goodness." Now, we would be tempted to question this statement. In fact, the real words of Bossuet show that greater than goodness is the author of goodness. It was the opening sentence of his funeral oration over Queen Henrietta of England; the scene was in the historic Church of Notre Dame; the audience consisted of royalty, the nobility, and the elite of French society. It was a solemn moment, with a salutary example of human insignificance and of the vanity of all worldly honors before the congregated thousands. Looking up, as if to draw inspiration from the crucifix over the High Altar, and raising his magnificent voice to a pitch that sent every accent reverberating throughout that immense edifice, the sacred orator cried out: "God alone is great, my brethren;—'Dieu seul est grand, mes frères.'"

"In that one sentence, or exclamation, we have a whole sermon. Not so in the distorted translation. To appreciate fully such a genius as Bossuet is absolutely necessary to study him in the original, and to be possessed of a perfect knowledge of French. As well attempt Shakespeare in French as Bossuet in English." From the superior air and lofty tone of this criticism the casual reader, not

being well up in French literature, would naturally suppose that the facts were as stated therein. Yet they are all wrong. In the first place, the famous words, 'God alone is great,' were not uttered by Bossuet at all. He had been dead eleven years when Massillon said them. Secondly, that was the opening sentence of the funeral oration, not over Queen Henrietta of England, but over Louis XIV. Thirdly, this oration was delivered, not "in the historic Church of Notre Dame," but in "La Sainte Chapelle." Fourthly, Queen Henrietta of England is always called "Henrietta Anne" to distinguish her from her mother, Queen "Henrietta Maria" of France, both of whom were honored by a panegyric from Bossuet. Fifthly, in neither of these two cases did he preach the funeral oration "in the historic Church of Notre Dame," but the mother's praises were uttered in the church of the nuns of Sainte-Mairie de Chaillot, and those of the daughter in the church of Saint-Denis.

In an earlier portion of the *True Witness* article the writer betrays his inaccuracy in giving the title of one of Bossuet's grandest works. While rightly styling it a "wonderful work," he wrongly names it "The Variations of Christianity." The Eagle of Meaux would turn in his grave, if he knew that true Christianity never varies. The title he chose was "The History of the Variations of the Protestant Churches."

Evidently the *True Witness* writer ought to follow the advice he so loftily imparts to others. He should study Bossuet in the original and look up the titles of his discourses and other works, or else not venture upon such subjects.

FATHER LACOMBE Speaks of His Travels—The Pope and The Emperor.

After an absence of nine months, the venerable and beloved missionary, Rev. Father Lacombe, O. M. I., returned here last Friday, looking better than when we saw him last in March. Since that time he has visited Belgium in the interests of immigration, Austria for spiritual ministrations to the Galicians, and Rome, where he spent two months attending to various matters with which His Grace the Archbishop and the suffragan bishops of this ecclesiastical province had charged him.

A representative of the NORTHWEST REVIEW called on Father Lacombe last Friday evening and was granted a long interview, too long to insert it all this time. We have only space for a few points.

"So you saw the Holy Father in private?"

"Yes; I had almost despaired of doing so during the Jubilee Year, when Rome is crowded with visitors. The Pope's physician regulates all visits. If he says 'No,' even a cardinal cannot get in. However, Monsignor Merry del Val kindly managed that I should be presented to the Sovereign Pontiff together with about a dozen young ecclesiastics belonging to the Academy of Nobles which Archbishop Merry del Val directs. This being lumped with a lot of young men who had not yet done a stroke of work for the Church was not exactly what I had hoped for; but it was better than nothing. Just as I was resigning myself to this semi-public audience, the Pope's major domo opened the door of the hall in which we were waiting, and said, in a clear loud tone: 'The Holy Father wants to see Father Lacombe.' I had him all to myself for seventeen minutes. Many archbishops have had to leave Rome with nothing but a couple of minutes' interview, sometimes two or three bishops together. I reminded the Pope that I had had the honor of a private audience twenty-one years ago, and I added that he had not changed a bit. When I insisted on his not having aged, he threw back his head and laughed outright."

"Is he really much broken down?"

"When his head is bowed in silence, he looks very old, but when he raises his head, looks you through with that piercing eye of his and speaks in resonant tones, especially when he appears in public, you forget that he is ninety-one. I had the privilege of seeing him five times in public. Once in particular, at a great canonization in St. Peter's, when I was standing with a dense crowd of American visitors in one of the small galleries attached to the great pillars of the dome, his appearance, as he turned towards us and blessed us with outstretched hand was so majestic and so winning that I heard a Protestant near me say, 'That's enough to make one a Catholic.'"

"Did the Holy Father give you any special blessing?"

"O, yes. After conferring with him about the affairs that brought me to Rome, with which affairs I found him quite conversant, I was about to with-

COAL

Lehigh Valley Anthracite. Blacksmiths' Coal—Special Grade

Sole Agent for Hassard Mine SOURIS COAL.

Shipments to all R. R. points. D. E. ADAMS, 369 Main Street - WINNIPEG.

DENTISTRY

Dr. Stark, Dentist, PAINLESS OPERATING 63 Martha Street Winnipeg.

BUY A USEFUL Present FOR Christmas

We are showing a splendid line of the newest creations in NECKWEAR. Prices range 25c., 50c., 75c. and \$1.00

SILK HANDKERCHIEFS SILK MUFFLERS FINE GLOVES AND MITTS

Boys' Fautleroy Suits, all sizes.

Deegan's 556 Main Street.



Are here in abundance. A few suggestions and prices. Five light candelabra, in fine quadruple plate, on hard white metal. \$9.00. Ladies long gold chain, from \$15.00 up to \$30.00. Ladies gold filled, from \$1.50 to \$12.00. Manicure pieces and sets, from 50c. up to \$18.00.

A. G. CARTER, Watch Specialist, 235 Portage Ave. Phone 567

W. JORDAN, TELEPHONE 750.

Fort St., cor. Portage Ave.

By the hour, 7 to 20	\$1 00
20 to 7	2 00
One hour and 5 minutes	1 50
One hour and 35 minutes	2 00
To Depot	1 00
From Depot	1 00
Weddings	\$3 to 5 00
Christenings	2 00
Funerals	3 00
Church and Return	2 00
Ball and Return	3 00
No order less than \$1.	

Carriages charged for from time they leave the stable until return. No trunks carried. No collector, pay the driver.

HERR CARL WOLFF Of Leipsic, Germany, Teacher of Piano, Harmony and Composition, is prepared to receive Pupils. Apply at 212 Carlton Street, Winnipeg.

FALL GOODS

Just arrived. Best selection in the city.

McNEIL & MEYERS

WINNIPEG'S HIGH-CLASS TAILORS.

Write us for Pocket Fashion Plate.

draw. when the Pope said, 'Have you not some articles to be blessed?' He had noticed the box of medals, rosaries, etc., which I carried under my arm and which, in the delight of the interview, I had forgotten. I eagerly presented them to him. He blessed them, and then, spreading one hand over them, he said, 'See, the Pope touches them.' Then he added, 'I bless you, Father, and I bless all those whom you may bless.'

"You also had a private audience with the Emperor of Austria. I believe?"

"Yes; the Austrian Prime Minister arranged that for me. When I reached the magnificent Imperial Palace, one of the officers on guard politely asked me if I had any decorations, pointing to my breast. At first, in blank surprise, I said 'No,' but presently I thought myself of the crucifix in my belt, and holding it up to his view, I said, 'Here is a decoration I have worn fifty-one years.' The officer bowed and smiled, saying there could be none better. Then, pointing to a certain door, he said, 'Don't knock, just turn the handle, and when you have crossed the threshold, close the door behind you.'

"Excuse me, Father; but what language did you use?"

"French with most of the high officials; they all speak French fluently. But this officer did not know much French; so I used a medley of French and Latin. By the way, I discovered in the course of my travels that my Latin was not so rusty after all; it helped me out a good deal, and I had picked up some German words.

"To return to His Majesty Francis Joseph. I had been warned that he never smiled, his life has been saddened by the tragic death of his son and heir and the assassination of the Empress. As I entered the room I saw the Emperor, a man of medium height in the uniform of a General, standing alone in the large room. The etiquette is to stand all the time. I bowed low and he spoke to me in excellent French. He inquired with evident interest about his former subjects, the Galicians, now settled in Manitoba and the Northwest Territories. I informed His Majesty that I had just returned from a visit to Galicia, where I had been much edified by the holiness of the Ruthenian Bishop of Stanislaw. Thereupon the Emperor remarked, without the faintest indication of a smile, 'Yes, he is a good Catholic.' When about to withdraw, I thanked His Majesty for so kindly granting me an interview, but he stopped me with these gracious words: 'It is rather I that have to thank you for travelling so far at your advanced age, in the interest of my poor Galicians.'

"Two things especially impressed me all through the Austrian Empire: the loving loyalty of the people to the House of Hapsburg, and the thoroughly Catholic atmosphere of the country. Everybody speaks of Francis Joseph not as 'the Emperor,' but as 'our Emperor,' and they gently correct travellers who use the former phrase. One sees everywhere tokens of Catholic faith. Even in the offices of the cabinet ministers I saw splendid ivory crucifixes and pictures of the Sacred Heart and the Blessed Virgin. The Prime Minister talks about church matters as a bishop would. He paid my travelling expenses and those of my two companions from Vienna to Galicia and back."

PERSONS AND FACTS.

Among five young women who, on the last feast of the Immaculate Conception, entered St. Mary's of the Woods, the mother house of the Sisters of Providence of the United States, was Miss Louise Iske, of Indianapolis, the daughter of a Lutheran minister in Indianapolis, who joined the Catholic Church despite the strenuous opposition of her parents a few months ago. She was a school teacher.

Last Friday, December 21, Midwinter Day, it actually rained, a most unusual thing in Manitoba at this season, and the thermometer rose as high as 37.

Miss Lucie Félix Faure, daughter of the late President of the French Republic, has lately published "Newman: sa Vie et ses Œuvres," a work which the *Tablet* praises highly, as revealing deep insight into the special character of Newman's mind, and containing many passages of rare analytical power.

Rev. Father Drummond leaves to-day for Regina, where he will lecture tomorrow in aid of the Catholic church

there. He will not return to St. Boniface till the second or third of January.

Rev. Dom Sebastian, of the Canons Regular, I. C., received minor orders from Mgr. Langevin last Saturday morning in His Grace's private chapel.

By the death of Rev. Dominic du Ranquet, S. J., who died at Wikwinkong, Manitoulin Island, on the 12th inst., Rev. Father Dandurand, O. M. I., becomes the senior priest of Canada. The latter, having been ordained Sept. 21, 1841, is now in the sixtieth year of his priesthood, and, as we all are pleased to see, enjoys excellent health and manifests none of the infirmities of age, though far advanced in his 82nd year.

Rev. Father Lacombe, O. M. I., who arrived last Friday and left for Calgary last Sunday, is accompanied by the Rev. Fr. Lefebvre, O. M. I., a scholastic who has completed his theology and will soon be ordained. He is a nephew of the Rev. Father Lefebvre, late Provincial of the Oblates.

Rev. Father Guillet, O. M. I., pastor of St. Mary's, has been suffering from erysipelas at St. Roch's hospital, and is now, we are happy to state, on the mend.

Some two hundred persons leave England to-morrow on a pilgrimage to Rome.

His Grace the Archbishop of St. Paul celebrated last Friday the silver jubilee of his episcopate. His see was raised to the archiepiscopal rank twelve years ago. The Most Rev. John Ireland is in his sixty-second year.

Mr. Merry del Val, father of Mgr. Merry del Val, has been recalled from Rome, where he was Spanish Ambassador to the Holy See.

Mr. C. S. Devas, the great economist, writes to the *Tablet*, pointing out that the French Empire (France and her colonies) now exceeds in population all empires except the British and the Russian, "for China need not be counted." He also draws attention to the ominous decline in the English and Australian (he might have mentioned the Ontario) birth-rate.

When the 22,000 Mayors of France were in Paris last September, many of them, wearing their scarf of office, were pilgrims to the Church of the Sacred Heart at Montmartre, and two of them even said Mass there.—*Missionary Record of the Oblates.*

"According to report, Oscar Wilde attributed his catastrophe to the fact that his father would not allow him, when he was a youth, to submit himself to the discipline of the Catholic Church. Be that as it may, Mr. Wilde's reception into the Church, during his last illness, by one of the Passionist Fathers in Paris, constitutes his own act of public and voluntary repentance."—*The Tablet*, Dec. 8.

The late Lady Van Straubenzee, who died on Nov. 28, was the widow of General Sir Charles T. Van Straubenzee, late Governor of Malta, and the aunt of the present Major Van Straubenzee. She was a staunch Catholic.

The Metropolis of the Empire is greatly exercised over the recrudescence of ruffianism (or Hooliganism) occasioned by the senseless rejoicings over the return of troops whose chief desire was to get out of South Africa as quickly as possible.

On the 8th of this month there died in New York a venerable priest who had been for some years a practising physician and for a year or two a Protestant minister, before he became a Catholic. William Everett, born August 14, 1814, was ordained priest January 29, 1853, and was pastor of the Church of the Nativity in New York for forty-five years. His physician's diploma was dated 66 years ago. He was in his 87th year.

THE LATE FATHER DU RANQUET.

The news reached here last Saturday that the venerable Father Dominic du Ranquet, S. J., the oldest priest in Canada, breathed his last on the 12th inst. The reason why the news was so long in coming is the slowness and irregularity of winter communications

Christmas Gifts for SMOKERS

Some of our leading lines—
Brier Pipes in cases, best quality.
Meerchaum Pipes, best quality only.
Tobacco Pouches in plain Rubber, Antelope and Seal Skin.
Cigar Cases from 50 cents upward.
Cigarette Cases in fine Leather and Gun Metal.
Air-Tight Tobacco Jars.
Havana Cigars of the leading brands in boxes of 10, 25, 50 and 200s.

ERZINGER, MCINTYRE BLOCK.

with Manitoulin Island, where he died. The family of the du Ranquets, belonging to the old nobility of France, gave six of its members to the Society of Jesus, five sons and their father. One of the sons, Henry, came to Canada in 1852, and in 1854 went to New York, where he labored for forty years in the prisons and charitable institutions of the Empire City and was revered as the Apostle of the Outcast. He died four or five years ago.

Dominic was born January 20, 1813, and had, therefore, nearly completed his eighty-ninth year at the time of his death. He entered the Society of Jesus October 9, 1838, and was ordained March 6, 1841. Thus he lived fifty-nine years, nine months and six days as a priest, and had been, since the death last summer of Father Francis J. McDonald, of St. George's, P. E. I., the oldest priest in Canada. Father Dominic du Ranquet lived almost fifty-two years after the date of his last vows, February 2, 1849.

These figures alone are eloquent of long perseverance in the service of the altar and in the fervor of religious life. But they give only a faint idea of the heroic virtues of this saintly missionary. Coming to Canada in 1842, he began his apostolic career at Abbitibi the next year. In 1852 he was at the Jesuit College in Montreal. Soon afterwards he devoted himself to the Indian missions of Lakes Superior and Huron. For the last forty years his headquarters were at Wikwinkong, Manitoulin Island. Except for the few closing years of his life, when the infirmities of age did not allow him to undertake long journeys on foot, he was ever on the move, walking on snowshoes in winter with his scanty luggage and portable altar on his back in all weathers, visiting the roving bands of Indians, encouraging the Catholic Indians and converting the heathen. Marvellous stories are told of his supernatural power with those wayward souls. But he never breathed a syllable of these things. Wrapt in prayer and utterly dead to self, he was always affable at home and most faithful to the smallest regulations of the community. His holy life, especially during the enforced quiet of his last days, was a never-ending source of edification to his brethren. Once last summer he was at the point of death and received the last sacraments, but he rallied for a few months more, and now he is gone to meet the Lord to whom he had given the morning, noon and evening of his long earthly day. His life was hidden with Christ in God. R. I. P.

HE'LL DO.

"He'll do," said a gentleman, decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"
 "Because he gives up so entirely to the task in hand. I watched him while he swept the office, and although a procession with three or four brass bands in it went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and although there were a lot of picture papers and other papers on the desk at which he sat, he paid no attention, but kept right on addressing those envelopes until the last one of them was done. He'll do, because he is thorough and in dead earnest about everything."

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you do will lack perfection if you do not do it with all your heart and strength.

THE CHILDREN'S PLAN.

Here is a story from Mr. William Canton's new book, "Children's Sayings." Two little lads were discussing how much they each loved father and mother.

The elder said, "I couldn't live without 'muvver'; if she ever dies, I shall go and dig her up."

His brother replied, "Yours is a very stupid plan. When 'farver' dies I'm going to have him stuffed!"

MANITOBA

OFFERS EXCEPTIONAL ADVANTAGES TO THE HOME SEEKER, WHETHER

FARM LABORER, DAIRYMAN, STOCKMAN or WHEAT GROWER.

THERE HAS NEVER BEEN A MORE FAVORABLE TIME THAN THE PRESENT FOR SETTLERS TO LOCATE.

SOME ELOQUENT FACTS:

Twenty-five years ago the chief products of Manitoba were the furs of wild animals. To-day these products are Wheat, Cattle, Butter, Cheese.

In **Twenty-five Years** the population increased from 12,000 to 200,000; the land under cultivation from 10,000 acres to 2,000,000 acres; the number of schools from 16 to 982.

A comparison between the years 1885 and 1889 shows the following results:

GRAIN PRODUCED.			
	1885.		1899.
Wheat..	7,429,440 bush.		27,922,230 bush.
Oats..	6,364,263 bush.		22,318,378 bush.
Barley ..	1,113,481 bush.		5,379,156 bush.
Total ..	14,907,184 bush.		55,619,764 bush.

Increase, 40,712,580 Bushels.

MANITOBA LANDS—For sale by the Provincial Government. Over 1,600,000 acres of choice land in all parts of the Province are offered at from \$2.00 to \$5.00 per acre. Payments extend over eight years. **SPECIAL ATTENTION** is directed to 500,000 acres along the line of the Manitoba Northwestern Railway at \$3.00 and \$2.50 per acre.

FREE HOMESTEADS are still available in many parts of the Province.

For full information, maps, etc., **FREE**, address
J. A. DAVIDSON, —or— **JAS. HARTNEY,**
 Minister of Agriculture and Immigration, Manitoba Emigration Agt.,
WINNIPEG, Union Station,
MANITOBA. TORONTO.

J. KERR & CO.,
 Graduate of the New York School of Embalmers.
 Successors to M. HUGHES & SON.
 Established 1819
Undertakers & Embalmers
 140 Princess St.
 Telephone 413.
 Residence Tel. 490.
 Telegraph Orders will receive prompt attention.

A Few Reasons

Why we give such **WONDERFUL VALUES IN MADE TO ORDER GARMENTS.**
 We buy our goods for CASH only; sell for CASH only.
 Our expenses are not large and we are satisfied with a very small margin of profit.
 These are just a few reasons why we can make you a West of England Worsted or Serge Suit, in first-class style, for \$20.00, or an elegant pair of French Worsted Trousers for \$5.00.

COLLINS,
CASH TAILOR,
 211 Portage Ave.

Bookkeeping
 and all other business subjects, including Short-hand and Telegraphy, taught by Nine Competent and Experienced Teachers at
WINNIPEG BUSINESS COLLEGE,
 PORTAGE AVE.
 TEL. 45. G. W. DONALD, Sec.
 North End Branch, opposite C.P.R. Depot.

Your Home

Without a Piano is not complete. Your children require a musical education, and a good Piano is necessary. **THE**

Mason & Risch Piano

is the choice of our leading musicians. It is musically perfect and will last a lifetime.

What a pleasure it will give your family to receive the Piano for Christmas.

Call and talk it over with us. You can **SAVE TEN PER CENT.** and can arrange very easy terms of payment.

The Mason & Risch Piano Co., Limited,
 The Forum, Winnipeg.

OPEN EVERY EVENING UNTIL CHRISTMAS.

THE HUGUENOTS.

Certainly the Huguenots had not a thought of tolerating Catholicism, except under compulsion. As the Protestants Guizot tells us, when equally provoked, they were quite as ruthless in massacre as their Catholic countrymen, while they did the Catholic clergy to death with a slow relentlessness of torture quite equal to that of Chinese Boxers something to which the Catholic massacres in France appear to have afforded no parallel. * * * * The Dean says that the Huguenots were "the best beloved people in France." What does he mean by that? Best beloved by the Huguenots? Naturally. Best beloved by the Catholics? On what ground? On the ground that being at most one-fourth of the people, they murdered from 5,000 to 8,000 Catholics to the 35,000 murdered by the Catholics. St. Bartholomew's included? On the ground that they massacred 3,000 monks and priests with exquisite tortures? That they mutilated sacred images and pillaged sacred shrines innumerable throughout France; that they burnt down monasteries, and violated tombs, and threw the bones of the mighty dead about the churches and the churchyards, and finally that, with their greatest theologian, Theodore Beza, at their head, they destroyed the magnificent cathedral of Orleans? The French Catholics must have been a very extraordinary type of human nature if on such foundations they made the Huguenots their best beloved. I am afraid this phrase of the Dean's is not the only one of his that sounds nice and means nothing. A little more strictness of thought and rigor in examining facts would be very serviceable to his future reputation. — *Rev. Chas. C. Starbuck, a Protestant clergyman, in the Sacred Heart Review.*

ONLY MAD.

The Oskaloosa (Kan.) *Independent* recently reported a former citizen, Dr. W. H. Ridgeway, as dead at Topeka, whereupon the dead man wrote and said: "I went home and told my wife I was dead, and produced the copy of your paper in proof. While she is a good woman and all that, she thinks your paper lied. And she showed the courage of her convictions by making me carry in a lot of coal and water. So, Mr. Editor, I may say that I am not dead, but I am mad."

TEN MILES FOR A CENT.

The Russian government has decided upon the introduction of specially cheap fares upon the Trans-Siberian railway, in order to encourage emigration to the country. A ticket from Russia to Tobolsk only costs 4s. 6d., and from Tobolsk to any station whatever in Siberia the fare is only 9s. Thus the tripper can cover about 6,000 miles for a matter of 13s.—*Stockholm Dagblad.*

WARMING THE BED.

There was a register in the children's room, but it was only opened for an hour or two before bedtime. Dot and May made ready for bed in mamma's room, keeping very still so as not to wake the baby. Then they scampered in and cuddled down under the blankets like little balls. "Dot," said May one night, "I don't like to lie in a heap; let's lie out straight." "But it's co-ol-d," shivered Dot. "Oh, I know!" cried May. "Let's play our feet are missionaries, and the cold bed is a heathen country. We can send them down, and then when they get cold we can bring them home to visit, just as missionaries do." "Why, yes," said Dot; "and my feet can go to China, and yours to India." So the brave little feet started immediately on their journeying, and mamma was astonished a little later, as she listened at the door, to hear Dot say, sleepily, "Good night, May; I think China is almost warm."

THE BOY EXPLAINED.

Here is a story told at the recent prize-giving at the Birkbeck Institution, London. A small boy, who had been instructed in the theory of the barometer, and in the results which follow from "nature's abhorrence of a vacuum," was asked in an examination paper to explain why, in baking, the juice in a fruit tart always runs up into the inverted cup which cooks generally place in the centre of the pie dish. After learnedly explaining the whole matter, this youthful scientist cautiously added the following proviso: —N.B.—The cup must not be more than 32 ft. high.

MISS HENDERSON, Stenographer.

(Continued from last week.)

The young stenographer was walking rapidly along the street. When she came to the tall building containing the offices of the News Bureau she paused and looked at her watch. She was twenty minutes ahead of time. The day before she would have hurried in and rushed feverishly to work, trying to retrieve some of the errors of the previous day's work, but this morning she continued her walk, her thoughts turning bitterly upon the occupants of the offices, wherein for five days she had tried and had not succeeded, had tried and tried again and had not succeeded. What did the manager care only in so far as her failure discomfited himself! She was to him nothing more than a machine. No doubt he would prefer a wooden machine that could spell and typewrite to a girl who was obliged so frequently to acknowledge that she was "stumped." Emily pronounced the manager of the News Bureau a hard, unfeeling man before she gave her attention to the Literary Assistant. She had liked Miss Laurence that morning when she met her with hand extended in the larger office; she had considered her a sweet and generous-hearted woman, as she hoped impulsively to grow in breadth and depth under her influence. There was no worship in her heart now, as she saw, in fancy, the Literary Assistant sitting at her desk in the light of the window, a woman who had succeeded. The work she had to do was easy for her; she had probably forgotten the day when she, too, was a stenographer. It was foolish to expect that Miss Laurence should feel an interest in that blushing girl in the back office, who owned so very often that she was "stumped." There had been a time, less than a week ago, indeed, when Emily had seen beauty all about her; in the March grass springing up fresh and fragrant in the city parks, in the scenes of the street, three little foreigners licking their brown fingers after a noonday luncheon on a sunny doorstep, a little black boy swinging on the scales of a butcher's wagon. To-day she was stirred to her innermost being, but her thoughts were selfish. Then a temptation stared her in the face, and she did not drive it away. She would go back to the country. She would not return to the office for the sixth day, and her dismissal. She would leave her situation of her own free will. The manager and the Literary Assistant would wonder at her non-appearance, but they wouldn't care. The talkative Miss Griffith could do a quantity of work in a day; she would be rather pleased to be asked if she were "stumped;" Miss Turner might make some insignificant mistakes in spelling, but she would never be guilty of writing a foolish word for the word "counsel;" Miss Mills was slow, but she was sure; Miss Mills would not waste a whole morning riving an important letter on paper with the wrong heading. Perhaps, however, the manager would send to another school and be furnished with a bright and accurate stenographer and typewriter who would suit him admirably, and he would speak of the difference between this girl and the girl sent him by Prof. Rathburn, and Prof. Rathburn's school and her school, through her, would lose its reputation as the finest in the city. But, any way, she would be gone. She would be back in the country. What could she do in the country for a living? She could at least be a cook. Miss Henderson laughed aloud, and then was silent, standing there in the street, confused, and ashamed, wondering if any one had heard her laugh out like that. Then again she took out her little silver watch and looked at it. It wanted five minutes of nine. The right and proper thing for her to do was to hurry to the office, go through her last day of trial, receive her dismissal, and try again. The girl bit her lip, turned and retraced her steps swiftly. It was five minutes past time when she reached the hall door of the back office. The door was ajar; she could hear distinctly the voices of the manager and the Literary Assistant in earnest conversation. The blood rushed to her face as she realized that they were discussing her, and she shrank back helplessly and hopelessly with all further power of movement taken from her. "I hate most heartily to send her away, I declare I do," said the manager, "yet how can I keep her? My letters and articles are corrected to such an extent that I am almost ashamed to send any of them out. Last night I stayed here and re-wrote two of them with the pen." "I like her looks," said Miss Laurence, decidedly, "and she is so gentle and well-bred. My heart bleeds for her

Xmas Fruit and Nuts,

We mention a few lines, all of which are the finest, and at prices which we feel sure will suit you: Oranges, Lemons, New Dates, Figs, Crauberrries, Raisins, Currants, Peel, Spices, Nuts, etc.

A select stock of Candies and Layer Raisins at—

Johnston's Grocery
Tel. 898. 255 PORTAGE AVE.

CANADIAN PACIFIC RAILWAY.

Eastern Excursion

TICKETS

Are now on sale and will be on sale daily till the end of December.

The company are giving a choice of routes to the various points in the east, and are making arrangements for tourist cars being put on every train. These cars will go through to Toronto and Montreal daily, while there will also be a service to Halifax for the accommodation of passengers going to the Maritime Provinces and the Old Country. A very small charge is made for a berth in these sleeping cars, while they are also provided with a range, by which passengers can cook their own food.

A porter is in charge of it to destination.

For particulars, apply at City Office (opp. Post Office) or Depot.

W. STITT, C. E. McPHERSON,
A.G.P.A., G.P.A.,
Winnipeg. Winnipeg.

when she owns so patiently that she cannot make out her notes. To tell the truth, I believe she isn't well."

"I'm awfully sorry," said the manager, "but the work has to be done. Look at that, please."

He must have handed the Literary Assistant one of the badly copied articles; she must have read it over. She laughed softly.

"Terrible, isn't it?" queried the manager.

"I was thinking of my own mistakes," said Miss Laurence. "I once put down that man in the railroad street business instead of in the real estate business."

"You did?" said the manager.

"My mistake made itself known to me in the middle of the night," continued Miss Laurence. "It made hot all over. Oh, indeed, if Miss Henderson is as miserable as I was during my week of trial I don't blame her for any of her mistakes? I know what it is to blunder over and over; I know what it is to use the paper with the wrong heading."

"You do?" repeated the manager, in a surprised and amused voice. Then he went on: "I wasn't kind about the paper, but I did want to get that letter off." Then he said, musingly: "It wasn't altogether an easy job beginning work in a newspaper office, either, Miss Laurence. I declare, if Miss Henderson feels half as miserable as I did during my week of trial, I don't blame her for any mistake she's made."

"You will keep her for another week, then?" asked Miss Laurence. "I'll remain an hour late in the afternoons and go over the worst of the articles. I fully believe that the new stenographer is made of the right stuff, and will show out all right in the end."

"I hope so," said the manager, "for I am pleased with both her manner and appearance. I'll remain that extra hour, too, and we'll manage to keep along. I don't know that Miss Henderson has said anything as out of the way as that railroad street business." He laughed cheerily. Miss Laurence joining in, and during the laugh Miss Henderson, stenographer, entered the back office and lifted the cover from her machine.

It was truly wonderful, so said the manager of the News Bureau and his Literary Assistant, but on the last day of her week of trial Emily Henderson turned out the most beautiful and correct of copies.

"If this lasts we won't have to remain for the extra hour," said the manager, showing the neat pages to Miss Laurence.

"I believe it is a miracle!" cried the Literary Assistant.

"It must be something of the kind," agreed the manager.

Miss Henderson, stenographer, continued to turn out excellent copy, and the labors of the manager and Literary Assistant were visibly lightened. But when, at the termination of the second week, the manager congratulated the girl upon her proficiency, and congratulated himself heartily for having obtained her valuable services, and when the Literary Assistant said with her hand on Emily's shoulder, that she was so very, very glad, then the young stenographer, in a wave of gratitude and emotion, solved the problem of the miracle by explaining how she had helplessly and hopelessly listened outside the office door.—*Louise R. Baker in the Independent.*

STEINWAY
The Standard Piano of the World.
Nordheimer
The Premier Artistic Piano of Canada.
Catalogues mailed upon application.
Exchanged Pianos of other makers from \$100.
SOLE REPRESENTATIVE:
ALBERT EVANS Piano Warerooms
300 Main St.

"But to make u' my tale,
He beweth good ale
And therefore maketh sale."
Skellon.
The poet shows herein how it is that "Good Ale" maketh sale. A "liquid food" that is the product of the SELECTED barley, malt, and hops, and is well brewed in what the public taste calls for. This is the reason that

REFINED ALE
"Which sparkles like champagne" is so much appreciated by good judges. Ask for it at your hotel or club. You will not be disappointed.
E. L. DREWRY,
Manufacturer and Importer.
WINNIPEG.

Canadian Northern Railway
Time Table, December 9, 1900.

STATIONS AND DAYS.	Leave Colby	Leave Colby N	Arrive
Winnipeg to Gladstone, Makinak, Dauphin, etc., Tues, Thur, and Sat.		7 30	17 45
Dauphin, Makinak, Gladstone, etc., to Winnipeg, Mon, Wed, and Fri.	11 30		22 30
Winnipeg to Winnipegosis, Tuesday to Winnipeg		7 30	21 15
Winnipegosis to Winnipeg Wednesday	7 15		22 30
Dauphin to Winnipegosis and return, Fridays	16 45	13 00	19 00
Dauphin to Swan River and Erwood Saturday		8 20	21 45
Erwood and Swan River to Dauphin, Monday	5 00		18 20
Dauphin to Swan River, Wed		8 20	15 20
Swan River to Dauphin, Thur		8 00	15 00
Winnipeg to Grandview, Thu	East	7 30	21 15
Grandview to Winnipeg, Fri	West	7 30	22 30
Dauphin to Grandview and return, Tuesdays	13 30	9 00	15 45
Winnipeg to Warroad and Beaudette and intermediate stations Mon, and Thur	8 20		19 00
Warroad to Beaudette, Tues, and Fri		6 00	16 40
Winnipeg to Bedford and return, Wed, and Sat.	8 20	12 40	16 40

D. B. HANNA, Gen. Supt.

NORTHERN PACIFIC
TO
ST. PAUL, MINNEAPOLIS and DULUTH
and points
EAST and SOUTH
TO
BUTTE, HELENA, SPOKANE, SEATTLE
TACOMA, PORTLAND, CALIFORNIA,
JAPAN, CHINA, ALASKA,
KLONDIKE.

Great Britain, Europe, Africa.

Local Passenger rates in Manitoba, 8 cents per mile; 1,000 Mile Ticket Books at 2 1/2 cents per mile, on sale by all agents.
April 29th the new Transcontinental train "North Coast Limited" was inaugurated, making two daily trains east and west.
J. T. McKENNEY, H. SWINFORD,
City Passenger Agt., Gen Agt.,
Winnipeg. Winnipeg.
CHAS. S. FEE,
G.P. & T.A., St. Paul.

TIME TABLE.

BETWEEN	WINNIPEG.	
	DEPART	ARRIVE
Morris, Emerson, Grand Forks, Fargo, St. Paul, Chicago and all points south, east and west daily	1 45 pm	1 30 pm
Morris, Brandon, and intermediate points, Mon., Wed., Fri	10 45 am	
Morris, Brandon and intermediate points, Tues, Thurs, Sat		4 30 pm
Portage la Prairie, Mon., Wed., Fri	4 30 pm	11 50 pm
Portage la Prairie, Tues., Thurs, Sat.		10 35 am

Bell Photo Studio
207 Pacific Ave., Winnipeg, Man.
10% OFF TILL CHRISTMAS.
On Parle Français et Anglais.

ST. MARY'S CHURCH
COR. ST. MARY and HARGRAVE STS.
Rector—
Rev. D. GUILLET, O.M.I.
ASSISTANTS—
Rev. J. McCarthy, O.M.I. Rev. C. O'Dwyer, O.M.I.
SACRISTAN—
Rev. B. Doyle, O.M.I.
Sunday Services—
Low Mass—at 7 and 8.30 High Mass—at 10.30
Sunday School—at 2.30.
Baptism—from 2 to 4.
Vespers, Sermon and Benediction—at 7.15.
Week Day Services—
Holy Mass—in summer time at 6.30 and 7.30
In winter time at 6.30 and 8.

CHURCH SERVICES.
CHURCH OF THE
IMMACULATE CONCEPTION
Austin St., near C.P.R. Station.
Sundays—
Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Catechism in the church, 8 p.m.
Vespers, with an occasional sermon, 7.15 pm.
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the Children of Mary, 2nd and 4th Sunday in the month, 4 p.m.
Week Days—
Mass at 7.30 a.m.
On 1st Friday in the month Mass at 8 a.m.
Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 pm, and every day in morning before Mass

C. M. B. A.
Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.
Agent of the C. M. B. A.
for the Province of Manitoba, with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
THE NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg
Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts, every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.
President, D. Smith; 1st Vice-Pres., E. Cass; 2nd Vice-Pres., L. O. Genest; Rec. Sec., R. F. Hinds; Asst. Sec., J. L. Hughes; Fin. Sec., D. F. Allman; Treas., W. Jordan; Marshal, W. J. O'Neil; Guard, L. F. X. Hart; Trustees—G. German, L. O. Genest, P. Shea, G. Gladnish, M. Conway.

Branch 163, Winnipeg
Meets at the Immaculate Conception school room on 1st and 3rd Tuesday in each month.
Spiritual Advisor, Rev. A. A. Cherrier; Pres., F. W. Russell; 1st Vice-Pres., J. A. McInnis; 2nd Vice-Pres., J. Schmidt; Rec. Sec., J. Markinski, 180 Austin St.; Fin. Sec., J. E. Manning; Treas., J. Shaw; Marshal, F. Welnitz; Guard, F. Krinkle; Trustees—P. O'Brien, C. Caron, F. W. Russell, J. Schmidt, F. Theirs.

ST. MARY'S COURT, No. 276,
Catholic Order of Foresters
Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.
Chief Ranger, T. Jobin; Vice-C. R., K. D. McDonald; Rec.-Sec., F. W. Russell; Fin. Sec., P. Marrin; Treas., T. D. Deggan; Sr. Conductor, P. O'Donnell; Jr. Conductor, E. Dowdall; Inside Sentinel, J. Mellon; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

CLARK BROS. & HUGHES
Undertakers and Embalmers

502 MAIN STREET.
Opposite City Hall. Telephone 1238.

WINNIPEG ELECTRIC STREET RAILWAY COMPANY.
TARIFF:
White Tickets, - - 6 for 25 cents.
Blue Tickets, - - 25 for \$1.00
Red Tickets, - - 8 for 25 cents.
Green Tickets, - - 10 for 25 cents.
Children under five years of age free, when accompanied.
Transfers issued to all points within two blocks of distributing point.
Passengers are requested to put their fare in the box, as the conductor is not allowed to receive it.
Cars stop at the farthest side of crossings only.
NOTICE.
The attention of all our subscribers and exchanges is earnestly directed to the fact that the NORTHWEST REVIEW is now published, not in St. Boniface, but in Winnipeg. Consequently, all communications and exchanges should be addressed "P. O. Box, 499, Winnipeg."