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WHAT INFALLIBILITY IS.

A DOCTRINE OF THE CATHOLIC CHURCH CLEARLY DEFINED.

The Necessity of an Infallible Teacher Demonstrated—In the Catholic Church Only is the Teacher to be Found—Objections to Infallibility Answered.

The Rev. Father Coupe, S. J., professor of philosophy at Stonyhurst, one Sunday evening recently delivered an able lecture at St. Wilfrid's church, Preston, England, on "Infallibility a Necessary Condition of Faith." Taking as his text, "Without faith it is 6." he said:

Faith is necessary to salvation. Other impossible to please God." (Heb. xi. truths of Christianity may have been obscurely expressed; but about this fundamental doctrine God has left no room for shadow or suspicion of doubt. With terrible clearness Our Lord said: "He that believeth and is baptised shall be saved; he that believeth not shall be condemned," or as the Anglican version reads, "he shall be damned." (Mark, xvi., 16. Faith is absolutely necessary for salvation. St. Paul says in language not to be mistaken: "Without faith it is impossible to please God." Faith is the first direct step to God, for again the same Apostle tells us: "He that approaches to God must believe" that God exists and is a rewarder of such as diligently seek Him."

Faith, then is an essential condition of salvation. Other essential conditions, of course there are—hope, for example, and charity—but the most fundamental is faith. With faith it is possible indeed for a man to be lost, for even "the devils believe and tremble." (James, ii., 19); but without faith it is quite impossible for a man to be saved. A man may be anything you like, a scientist, or orator, a philanthropist, a philosopher, generous, cultured, rich, influential—everything—in a word, that the world admires and esteems; but, without faith one thing assuredly he is not. He is not a Christian. The life of such a man may be a brilliant success, as this present world measures success. But from the standpoint of the future world that man's life is a dismal failure. The world would perhaps canonize him, but God will certainly condemn him. Christ has pledged His word that for such a man there is no salvation. "He that believeth not shall be damned."

What, then, is Faith? Faith, in the general, is the acceptance of a statement solely on the authority of the person who makes it. Hence faith may be either human or divine. When our informant is man, our faith is human. When our informant is God, our faith is divine. Now divine faith is defined by Pope Leo XIII's late Encyclical on the Unity of the church thus: "Faith is that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived."

Divine faith, therefore, requires the mental assent to be unconditional, unhesitating, unreserved, without suspicion of doubt, absolutely certain. Without absolute certainty you may have a notion, or a view, or a persuasion, or an opinion, or a private judgment, or an inclination to believe, or a willingness to believe; but divine faith you have not. Why not? Because the one motive of faith, the sole reason moving you to believe, is God's word. The cause of divine faith is not human authority, not the teaching of any church, not the consensus of the learned, not the evidence of your senses, not the natural light of reason; but the cause is, God's word, and God's word alone. Now God's authority, the divine word, excludes not only error but the bare possibility of error. To doubt, therefore, even the smallest point of God's revelation, to waver in your belief, to distrust the divine word, is a deadly insult to God. And the reason is clear. For God, the Revealer, can neither deceive nor be deceived. His knowledge is infinite. His veracity is infinite. He is truth itself and cannot deceive. He is truth itself and cannot be deceived.

God's revealed word, then, is the sole motive of divine faith. But what is the object of divine faith? What are the things which for salvation we must believe? Can we count them?

Can we give a list or catalogue of them? Certainly we can. Here again Christ has supplied an answer clear as the noonday sun. He says to His Apostles and to their successors, the bishops and priests of His church (Mt. xxviii., 19-20): "Going . . . teach ye all nations, . . . teaching them to observe"—What?—"teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptised shall be saved; he that believeth not shall be damned." Hence, as the Encyclical lays down, each and every revealed truth you must accept. You may not exercise your private judgment on the doctrines of Christ; you may not pick and choose as you like; you may not take and leave as you list. Either you are wholly with Christ or wholly against him. "He that is not with Me is against Me; and he that gathereth not with Me, scattereth." (Matt. xii., 30) To doubt the smallest point of the Christian faith is to become a schismatic or a heretic. To call in question one single item of divine revelation is to banish yourself from the bosom of the church. If you hold all other doctrines, but deny Christ's God-head, you are an Arian and a heretic. If you deny the two-fold Nature in Christ, you are a Eutychian and a heretic. And, in like manner, denial of the Trinity makes you a Unitarian and a heretic. Denial of the validity of infant baptism makes you a Baptist and a heretic. Denial of the sufficiency of grace for all men makes you a Calvinist and a heretic. And, finally, though you should profess every jot and tittle of the Catholic faith, except Papal Infallibility, you are a Protestant and a heretic. The first condition, therefore, and the supremely necessary condition for salvation is that you believe, with unflinching certainty, each and every doctrine that God has revealed, and because He has revealed it. "He that believeth not shall be damned." (Mark, xvii., 16.)

Now, are all these revealed truths easy to understand? Are they all within the easy comprehension of the young and the illiterate? Just the reverse. The fundamental doctrines of the Christian faith are utterly beyond the created intellect. They completely baffle the mind of man. They are mysteries. They soar so high above man's mental ken that his natural reason could never, by itself, have argued even to their existence. What heights of sublime metaphysics, too lofty for human eye to scan, rise majestic out of the subtle mystery of the ever peaceful Trinity! What abysses of profound philosophy, too deep for human plummet to fathom, open out to view in the glorious mystery of the Hypostatic Union of the two Natures of Christ under one Divine Personality. In the Holy Sacrament of the Altar, in the dogma of Transubstantiation, in the change of the substance of bread and wine into the Body and Blood of Jesus Christ, what stupendous problems dazzle and bewilder the feeble mind of man! Yes, other sciences we can master; but one science there is which created intellect can never sound, which finite mind can never exhaust—the science of Divine Theology, the science of the doctrines taught by Jesus Christ.

How, then, is a man to know what these difficult doctrines are and in what sense they must be understood? Belief in them is necessary for salvation; yet how can we believe them unless we know them? It is evident, therefore, that God Who under pain of eternal damnation exacts belief in these dogmas must have put it within the reach of all, within the easy reach of all, to find out what these dogmas are, and how they must be understood. And this easy method—whatever it be—must be easy for all; easy for the ignorant as well as for the learned, for the poor as well as for the rich, for the child as well as for the adult, for the savage as well as for the civilized man. That God must have provided such an easy way for all is evident, and needs no proof. To question it would be to insult God's goodness.

Moreover, this Divine Teacher, this authority appointed by God to interpret His revelations to all, must be trustworthy beyond the slightest change of error. Such authority must be infallible. Who can doubt this assertion? What man in his senses would challenge it? For if not infallible, such authority might err, and its decision would thus beget, not certainty, but doubt. It might err, and thus its teachings might lead me, not to heaven, but to hell. If this God-appointed teacher were not infallible, God would have exacted from me under pain of eternal damnation, belief without doubt in a teacher who could cause nothing but doubt. If this God-appointed guide were not infallible, God would have exacted from me, under penalty of everlasting fire, implicit trust in a guide whom my rea-

son—my God-given reason—showed me to be utterly unworthy of trust. And, in that case, no power in heaven or on earth should ever induce me to believe. In that case, God would have contradicted Himself and so would have ceased to be God.

So far I have led you, step by step, along a straight and well-trodden path,—a path travelled by every Christian—Catholic or non-Catholic, for all Christians, all who believe in the Bible, are agreed—first, that faith is necessary for salvation; secondly, that faith by its very definition, implies full certainty of all that God has revealed; thirdly, that the fundamental doctrines of Christianity are beyond man's reason; and fourthly, that God has left somewhere in the world an authority competent to inform infallibly even the savage, even the child, what doctrines, to avoid hell and attain heaven, he must believe, and in what sense he must believe them.

We come now to the crucial question, as to what this infallible authority is, and where it is to be found. And at this point, alas, from the well-defined high road, there run off by-paths that lead into bogs and quagmires. Here, alas, we Catholics have to part company with our Protestant brethren. We keep to the plain road which God has laid down for us. They prefer paths of their own making.

Where, then, is this infallible teacher to be found? On the answer to this burning question hinges the whole religious controversy of the day. On the answer to this question hangs the spiritual ruin or salvation of millions. It was to answer this question that the Holy Father, Pope Leo XIII., penned for England his famous Encyclical on "Unity." And it is to elucidate this question that the present course of lectures is directed.

Who, then, is this infallible authority, appointed by God to teach us what doctrines necessary for salvation we are to hold and believe? For the Protestant, this infallible teacher is the Bible interpreted by fallible private judgment. For the Catholic, this infallible teacher is the Bible and tradition interpreted by the infallible voice of the Pope, the Bishop of Rome, the Supreme Pontiff, the successor of St. Peter, Christ's Vicar upon earth.

The essential point at issue, therefore, between Catholic and Protestant lies in a nutshell. Both are agreed that in the Church of God there is an infallible authority to decide doctrinal controversies. Both are agreed that the Bible needs a living voice for its interpretation. But the Protestant holds that living interpreter to be the infallible private judgment of the individual. The Catholic holds that living interpreter to be the infallible Pope of Rome. Which, then, is right, Catholic or Protestant? Which is the final court of appeal, private judgment or Papal Infallibility? This is the momentous question now awaiting an answer.

In a subsequent lecture I shall demonstrate that the Bible, as interpreted by private judgment is not an infallible rule of Faith; that it never can be; and that it was never intended to be. In a subsequent lecture I shall demonstrate that the infallible voice of the Roman Pontiff interpreting Scripture and Tradition is, and was intended by Christ to be, the one unerring guide, teaching with absolute certainty what the Christian, for salvation, must of necessity hold and believe.

During the remainder of this lecture I shall confine myself to the explanation of what is meant by Papal Infallibility—what it is, and especially what it is not.

The dogma of Papal Infallibility means this, that the Pope of Rome, by virtue of a special supernatural assistance of the Holy Spirit, promised to St. Peter and his successors, is not liable to error when, as Supreme Teacher of the Universal Church, he defines a doctrine concerning faith or morals to be held by the whole body of the faithful.

You see, then, what the conditions essential to an infallible decision are. There are many scientific limitations. First, as regards the persons defining, it must be the Pope, not in his private capacity, not merely in his official character, but as supreme teacher. Secondly, as regards the matter defined, it must concern faith or morals. Thirdly, as regards the form of the definition, the judgment must be delivered with the manifest intention of commanding intellectual assent. Fourthly, as regards the persons for whom the definition is given, they must be the whole body of the faithful, the Church Universal.

Now I dare say some one here is smiling in his own soul and whispering to himself: "This Jesuit is a

mighty cunning fellow. He is plausible enough while he keeps to the abstract, the vague, the unpractical, the philosophical. But I think I could pose him with one or two practical difficulties." Wait a bit, my friend—I shall be practical enough before I have done—I think I know what your difficulties are. From reading many non-Catholic books, and discussing the question with many non-Catholic friends I think I may claim to be pretty well acquainted with non-Catholic objections to Infallibility.

Here is one of them. Suppose during your summer holidays you were to travel to Rome and were to ask the Pope's opinion, let us say, about South African politics, or about Bimetallism, or about Sunday Closing, or about the Income Tax, or the Death Dues, or the Preston Docks, or the relative merits of English and Australian mutton, or whether a certain well-advertised patent medicine really is worth a guinea a box, would not the Pope's answer (you ask), on these points, if he gave an answer, be infallible? Most assuredly not. The Pope knows less about many of these things than you do. The Pope is only infallible when, among other conditions, he treats of faith or morals; and the points you have touched on concern neither faith nor morals.

Here is a second and very common Protestant difficulty. Suppose, during this same tour to Rome, you heard the Pope preach in St. Peter's on some question relating to faith or morals. And you did not agree with the preacher's view; and you wrote to him to say so. And the Holy Father condescended to reply to you in a private letter. You ask again: "Would not such a sermon and such letter have to be considered infallible? Not a bit of it. The Pope in his private capacity, even when treating of faith and morals, is no more infallible than you are. It is only when the Pope speaks as Pope, that is, "ex cathedra," officially, judicially, as interpreter of God's revelation, as Vicar of Christ, as addressing the Universal church—it is only then that he speaks infallibly.

Here is a third and equally common objection. How can the Pope, it is asked, be infallible since he is a poor, weak man like ourselves? To claim that the Pope is free from the possibility of error—is it not to arrogate to a creature a prerogative of the Creator alone? Is it not to give a man what belongs only to God?

Well, this argument proves a little too much. The objector must first solve his own difficulty before he can urge it against us. For you admit that St. Peter was infallible; yet was not he a poor weak man like ourselves? You admit that St. Paul was infallible; yet was not he a weak man like ourselves? You admit that all the Apostles were infallible; yet were they not they all poor, weak men like ourselves. Yet if infallibility was a reasonable gift to the Vicar of Christ in the first century, why is it not also a reasonable gift to the Vicar of Christ in the Nineteenth century?

This objection would perhaps be sound if infallibility were defined as a natural gift belonging to the Pope, not as Pope, but as man. But the gift of infallibility is supernatural, bestowed by Christ on Peter and his successors only as Vicars of Christ and only as visible Heads of the Church of Christ.

And now for a fourth objection, the commonest and best known, and pardon me if I add, the most absurd of all. Non-Catholics ask how the Pope can be infallible since all men are liable to sin. It is difficult not to laugh at such a question, yet I have again and again read this argument in non-Catholic circles. The objection of course confuses infallibility with impeccability. Infallibility, that is, freedom from liability to teach error, is confounded with impeccability, that is, freedom from liability to practise error. John the Baptist, who while yet unborn God confirmed in grace, was impeccable but not infallible. The Roman Pontiff is infallible but not impeccable. The two gifts are as different as water is different from wine, or as fire from snow, or as the North Pole from the South. The two gifts are different both in meaning and in purpose. Infallibility is for the benefit of the church. Impeccability is for the benefit of the individual. Infallibility is an official gift. Impeccability is a private gift. Among the 258 Popes who have sat in Peter's chair, most have been holy men, many have been glorious saints; but a few—a very few—you can count them on the fingers of one hand—have been, alas, a scandal to the church and a stumbling block to the faithful. But how did their evil life touch the question of their infallibility? Infallibility excludes error in the interpretation of

the law. Impeccability excludes error in the observance of the law. You might as well argue that Judas the Apostate had no supernatural gifts because he was a traitor to God. You might as well argue that David the inspired Psalmist had no supernatural gifts because he was an assassin and an adulterer. Must a barrister be a bad interpreter of the law if he sometimes fails to observe the law? Must a barrister be a bad interpreter of the law if he fails to sometimes observe the law? Must a lawyer be a bad lawyer if he be convicted of assault and battery? The fact is that infallibility in no sense depends on the Pope's personal qualities, but on the promise and assistance of God who can choose the foolish things of the world to confound the wise and weak things of the world to confound the strong. And thus Our Lord warned His followers to distinguish between the official acts and the personal unworthiness of His ministers when He said: "The Scribes and Pharisees sit in the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do; but according to their works do ye not." (Mt. xxiii., 2). Their "ex-cathedra" decisions were good and so commanded obedience, their personal lives were bad and so called for reprobation.

Lastly, it is objected that Papal Infallibility is a new doctrine; that it was only defined by the Vatican Council in 1871; and that it is, therefore, an addition to "the faith once delivered to the saints." (St. Jude, i., 3.)

To this I reply that once again the objection proves too much. Once again the objector must solve his own difficulty before he can urge it against us. The Divinity of Christ was not defined until the Council of Nice in 325. Was that doctrine therefore new? The oneness of person in Christ was not defined until the Council of Ephesus in 431. Was that doctrine, therefore, new? The immortality of the human soul was not defined until the Fifth Council of Lateran in 512. Was that doctrine, therefore, new? The dogma of a personal God was not defined until the Vatican Council in 1870. Was that doctrine, therefore, new? If the definition of Infallibility by the Vatican Council proved Infallibility to be new, then the definition of those other dogmas proved them also to be new. And, on the other hand, if definition did not make those dogmas new, neither did it make Infallibility new.

A smattering of theology is enough to reveal the absurdity of this oft-repeated objection. For it is the common teaching of the Catholic church that neither Pope nor Council can, by even so much as one jot or tittle, add to or take from "the faith once delivered to the saints."

The office of the Infallible Church is that of Witness, Guardian and Interpreter of Divine Revelation; and nothing more. The Vatican Council (Constit. dogmat. prima de Eccles. cap. 4) declared the sole purpose of Infallibility to be the faithful discharge of this three-fold trust. The Deposit of faith is fixed and immutable. No new truth of revelation has been given us since the death of St. John the Evangelist. Hence every doctrine since defined was always of divine faith and had from the beginning to be at least implicitly believed. Every time a primitive Christian in the first ages of the church said: "I believe all that God has revealed," he implicitly believed every dogma which has since been defined, Infallibility among the rest. But an ex-cathedra definition proposes the doctrine for our explicit belief, since it sets the truth before our minds in clear and express terms. After the definition the dogma defined is not only of Divine but also of Catholic faith.

Consequently the Vatican Council in defining Infallibility did not create this truth but merely proclaimed Infallibility to be a truth revealed by Christ.

The Vatican Council in its definition of Papal Infallibility no more created a new truth than Sir Isaac Newton in his enunciation of the law of gravitation created a new truth. The definition of any doctrine by Pope or Council is no more a new doctrine than the decision on a point of law by a Supreme Court of Judicature is a new law; the latter interprets an existing Act of Parliament; the former interprets an existing revelation.

And now, in conclusion, let us test the rival theories of infallibility and private judgment by an appeal to the facts. Faith is necessary for salvation, and certainty is necessary for faith. Have Protestants this certainty? Will any Protestant say he is certain of the views he happens to hold in religion? One Protestant affirms the Trinity in Unity; another denies it.

(Continued on page 8).

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Northwest Review.

WEDNESDAY, JANUARY 13.

**TERMS OF
OUR SETTLEMENT.**

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated,
but trained in our own training
schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own text-
books of history and descriptive
geography, and full liberty to
teach religion and comment on
religious questions at any time
during school hours.
- 6 Our share of school taxes and gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

That Silly Circular. A curious circular was sent out on the 2nd inst. to Protestant clergymen and leading

citizens throughout the province of Ontario. Only in the midst of a fanatically Protestant population could such a silly manifesto attract even the moderate amount of attention which this ridiculous circular has attracted. Referring to the result of the recent general election, the "Patriotic Vigilance Committee," whatever that may be, whether an imaginary creation of the Liberals to hoax and annoy the Conservatives or a bona fide collection of idiots, says:

Action in a dark and insidious conspiracy has for several months been at work throughout the Dominion, aiming at the overthrow of the authority of our gracious sovereign, the Queen and Empress, and at the annexation of our beloved country to the United States. Behind what is ostensibly a political movement is plainly to be seen the hand of the Roman Catholic Church, the ever watchful enemy to Protestant liberty. The movement is most active among adherents of the Catholic Church and secret agents have been discovered propagating disloyal and treasonable doctrines among them.

The circular goes on to insinuate that this "dark and insidious conspiracy" is confined to the Liberal party, which "owes its majority to a disloyal element," though it admits that "several members of the present government are loyal;" and the absurd document closes by urging the loyal citizens to be prepared, if need be, to take up arms against the disloyal. It is hardly worth while to take so crazy a production seriously; but it may be interesting to note two of its most flagrant contradictions. The first is, "the hand of the Roman Catholic Church" behind the Liberal party! Can anything be more contrary to present fact? Unless, indeed, we suppose the authors of this fanatical document possessed of enough humor to mean that that hand is raised for purposes of maternal

chastisement. The second contradiction consists in asserting that the Catholic Church, which is up in arms for the defence of Separate Schools as a constitutional right, would favor annexation to a country where the constitution recognizes no separate schools. "The Roman Catholic Church, the ever watchful enemy to Protestant liberty!" Don't talk to us of Protestant liberty in this country. Protestant tyranny is the right word here, as it is wherever Protestants are "fresh" and unenlightened by sufficient contact with Catholics. That this stupid, self-contradictory and utterly proofless circular was considered as a counterblast to any past or future pronouncement by the Catholic hierarchy—who always calmly base their pastoral letters on well-known and definite facts—shows how incapable the average Protestant is of weighing evidence.

Imprudent Catholic Writers.

David Crendon, in one of his admirable talks in the Casket, takes Mr. Daniel Vincent Casey to task for having written, in *The Orphan's Bouquet*, that one of Maurice Francis Egan's favorite books was a well-known French romance in which all the characters are, though charming, downright profligates. "Nothing good can come and a great deal of harm may come," he very properly says, "to our boys and girls from knowing" that so eminent a Catholic writer as Dr. Egan was, when a boy, very fond of a novel that makes vice attractive. The vicious influence which the Doctor has no doubt escaped may ensnare multitudes of other less favored children. "The very same exception, for identically the same reason," continues David Crendon, "must be taken to a recent essay of Agnes Repplier's" in the *North American Review*, where "the cleverest of our essayists" shows "very evident admiration for the salacious writer above referred to." This frank and fearless censure of imprudent writers of note emboldens us to make a somewhat analogous comment on Mgr. Charles de Harlez's learned article, in the January Catholic World, on "The Necessity of Studying Languages and their Monuments." World-wide as is the writer's reputation as an Orientalist, eminently suggestive and stimulative as is the present article for trained apologists of Christianity, the subject is, we venture to think, presented in a way that may be a stumbling-block to the average Christian reader. Just as David Crendon condemns Mr. Casey and Miss Repplier for praising a dangerous author, so we find fault with Mgr. de Harlez for stating objections to Christianity without supplying thereto an immediate answer. No doubt the whole trend of his article is toward the study of ancient monuments as a sure way to vindicate Christianity against the attacks of its enemies; but, on the other hand, more than one important paragraph sets forth an apparently dangerous difficulty without one word of specific refutation. If it is a recognized canon of controversial prudence that care should be taken not to allow a false objection to appear as attractive as its answer, what must we think of an experienced apologist who does not even give an answer to a specious difficulty? Not all readers have Newman's analytic faculty of drawing the line between a hundred difficulties and one doubt; too many superficial minds cross the Rubicon over into the land of doubt and disbelief. Of course we understand how, to Mgr. de Harlez's well stocked mind, the objections we allude to appear puerile and need not therefore be refuted in detail; but he evidently overrates ordinary readers by placing them on his own level. For example, speaking of the Assyrian school of critics, Mgr. de Harlez says: "They claim to demonstrate that the teachings of Genesis are simply the echoes of fables invented on the borders of the

Euphrates and the Tigris... that all are purely mythical and that none of them merit any credence." And immediately, without a word of refutation he passes on to the value of Egyptian and Coptic literature. Now we hold that this procedure is decidedly imprudent. Surely it would have been easy for the erudite and painstaking Louvain professor to add one sentence or merely one caustic clause to the effect that those who thus treat the story of Genesis show a lamentable lack of the critical faculty, since the very points of difference between the Assyrian and the Hebrew narratives are those which constitute the dividing line between the grotesque and the natural, the foolish and the reasonable, the degenerate distortion and the transparently genuine original.

Madame Gagnieur.

Among the "Authentic Sketches of Living Catholic Authors," which now form quite an interesting feature of the *Catholic World*, Canadians will notice with pleasure an all too brief account of Mrs. Elizabeth Gagnieur, whose literary ability is greatly admired by many friends in Ontario. She is a daughter of the Land of the Heather, a native of Edinburgh, where first she and her elder brother, an Anglican deacon who afterwards became a priest, and then the other members of her family, entered the Church. Her two surviving children "are members of the Society of Jesus, the elder a priest and professed father now at Sault Ste Marie, the younger a scholastic." In addition to what Mrs. Gagnieur has already published, she is preparing a work of fiction that will embody a portion of her varied experiences.

His Grace's Consistency.

The London "Tablet" of December 26th says: "We publish elsewhere the text of an important address which the Archbishop of St. Boniface, Mgr. Langevin, recently delivered in Winnipeg upon the School question in Manitoba. It will be seen that the venerable prelate scouts all talk of compromise with the so-called settlement offered by the Liberal government. The text of the Bill with which Mr. Laurier makes pretence of keeping his electioneering promises is published in another column." In the place where the great metropolitan weekly prints our verbatim report, it prefaces the same with the following remarks: "The Right Rev. Mgr. Langevin, Archbishop of St. Boniface, delivered a second pronouncement on Mr. Laurier's school settlement in the Church of St. Mary, Winnipeg, of which the NORTHWEST REVIEW gives a report which we reproduce. His Grace made a free use of notes, being evidently desirous of making nothing but the most guarded utterances." These last words should be ordered. Our English contemporary shows a juster appreciation of our beloved Archbishop's prudent forethought than does "L'Echo de Montmagny," when it represents him as first accepting the settlement and then changing his mind two days later. Nothing could be more directly contrary to fact. Several days before the terms of the Settlement were published, at a time when conjecture was rife about them, His Grace called a meeting of his clergy and there discussed what stand should be taken. Though the Archbishop encouraged free expression of opinions, all of which were indignantly antagonistic to the settlement as then correctly foreshadowed, he showed himself, from the outset, determined to accept no arrangement that should not embody the "Terms of Our Settlement," as we have printed them at the head of our editorial page ever since. Therefore it is clearly impossible that Mgr. Langevin could ever have accepted a Settlement which he condemned even before it had seen the light.

One Of The Heroines.

The terrible catastrophe that overtook seven Ursuline nuns in the burning convent of Roberval last week singled out as one of its fairest victims Miss Emma Letourneau, the beloved sister of Madame Jean of St. Boniface. Sister Marie de la Providence, as she was called in religion, heroically rescued four little girls who were sleeping in the dormitory on the top storey. Rushing upstairs at imminent peril of her own life, she roused the dear little ones from their beds and hurried them out all barefooted into the open air and safety. Unfortunately her zeal for the safety of her own religious sisters prompted her to brave the flames once more and she never was seen again. Those who knew Emma Letourneau some ten years ago, when she taught the primary school at St. Boniface, those who perhaps bewailed, at the time of her departure for a life of prayer and devotedness, that so charming a girl should bury herself in a convent, will, now that she has gone to her Lord in the very act of perfect charity, in martyrdom for the sake of her sisters, realize that

"One crowded hour of glorious life
Is worth an age without a name."

PATIENCE, FRIENDS!

The secular papers of the country are eagerly discussing the anticipated action of the hierarchy regarding the present phase of the Manitoba school question, and indulging in all kinds of conjectures as to what will be done. A great effort is being made to make it appear that the Bishops are by no means unanimous, and almost daily we are informed that word has been received from Rome to the effect that action must be suspended. On Monday evening the Tribune boldly announced "the Bishops received instruction from Rome to suspend action for a time" and bases this assertion on a Montreal despatch which merely asserts that "Politicians think" such instruction have been received. Of course all Catholic readers are aware that the papers know absolutely nothing about the matter and that with the politicians it is simply a case of "the wish being father to the thought." Let them possess their souls in patience, and soon enough for their peace of mind they will hear from the Bishops, amongst whom, they may rest assured, there is not and cannot be two opinions in a crisis of this kind.

INDECENT JOURNALISM.

There is something positively disgusting about the way the government press of the whole country have during the past few weeks commented on the alleged corrupt practices which it is claimed secured the election of Conservative candidates in Manitoba at the general election last summer. It was bad enough that the Tribune should publish in full the details of the bills filed in the Macdonald and Winnipeg cases and that it should follow this up with comments which might be warranted if the charges had been proven but were absolutely unjustifiable in view of the fact that but one or two of the allegations had been shewn to be based upon fact and that it is well-known that most of them are without foundation and will never stand investigation. But after all little better was to be expected from the Winnipeg sheet and the matter only becomes serious when we find that the whole Government Press of the Dominion follows it in its scandalous course of commenting on the cases as if the defendants had been tried and found guilty. The indecency of such comment becomes all the more striking when it is remembered that the organs indulging in it see nothing but good in the administration of the Provincial Government of Manitoba though they know full well that even if all the charges of "bribe, stuffing" should be proved they would be almost as nothing compared with the shameful manipulation of the voters' lists of the Province prior to the Local election last year when partisan registration officials deliberately deprived of

hundreds of loyal and law-abiding citizens of their votes, and made it a practical impossibility to defeat Government candidates. We are quite aware that "two wrongs do not make a right," but in this case it is difficult to understand on what principle the newspapers in question can justify their conduct in holding up to public scorn and reprobation honest citizens who have so far been only charged and not proven guilty and whose past record should at least entitle them to a fair and impartial trial, whilst at the same time these organs see nothing worthy of condemnation in a Government which maintains a rascally Franchise act and appoints partisan officials to administer it.

THE STINGS IN LITTLE THINGS.

We call him strong who stands unmoved—
Calm of some tempest-beaten rock—
When some great trouble buris its shock;
We say of him his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things?

About his brow we twine our wreath
Who seeks the battle's thickest smoke,
Braves flashing gun and sabre-stroke,
And scoffs at danger, laughs at death;
We praise him till the whole land rings;
But is he brave in little things?

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but great in little things.

We closely guard our garden gates
When great temptations loudly knock,
Draw every bolt, clinch every lock,
And sternly fold our bars and gates;
Yet some small door wide open swings
At the sly touch of little things.

I can forgive—'tis worth my while—
The treacherous blow, the cruel thrust
Can bless my foe as Christians must,
While patience smiles her royal white;
Yet fierce resentment quickly stings
Its shots of ire at little things.

And I can tread beneath my feet
The hills of passion's heaving sea,
When wind-tossed waves roll stormily;
Yet scarce resist the alien sweet
That at my heart's door softly stings,
"Forget, forget life's little things."

But what is this? Drops make the sea;
And petty cares and small events,
Small causes and small consequences,
Make up the sum for you and me;
Then, oh! for strength to meet the stings
That arm the points of little things.

—Selected.

Letters to the Victoria (B. C.) Colonist.

THAT SETTLEMENT"

To the Editor:—One of the conditions of the Manitoba school settlement imposes "all instruction" to be in the French language, for those who desire it, when there are more than ten French children in a school. This is a patent method, surely, of training a child to hold its own through life with the seventy millions of English speaking people upon the continent. But then Mr. Tarte tells the people of Quebec "they'll want so many French teachers out there in Manitoba that they'll have to be imported from Quebec." Well, that's a tempting sop; but are the Quebecers to be so deluded? They were pretty badly fooled when they listened to Laurier and Tarte's promise of a stronger remedial bill than the Tupper government was giving them. Will they allow themselves to be "sold again" that they may go as French teachers to Manitoba?

Then, again, Mr. Tarte says that Catholic children are badly educated, or not educated at all, in Manitoba—so there ought to be room for still more teachers from Quebec—but, as against this, he also told us as an illustration of how much better an education is being given in Catholic schools alone (i. e. St. Boniface, Winnipeg), there that in one of them were fifty Protestant children being educated and paid for there, rather than send them to the public schools free. Which are we to believe? And, if what Mr. Tarte now says be true, what are we to think of Martin, Bodwell, Sifton and the rest, preaching about the utter uselessness of education in Catholic and separate schools. Are they as great frauds as Tarte?

COMMON SENSE.

Victoria, Nov. 23.

THE MANITOBA SCHOOL QUESTION.

To the Editor:—The so-called "settlement" of this question embraces:
(a) Religious teaching for half an hour after school hours of the children of those who require it;
(b) Daily attendance of the priest for that purpose;
(c) A Catholic teacher, when there are twenty-five children of that faith;
(d) School teaching in French where there are ten French children.
The classes or shades of opinion to be affected by this arrangement are:
1. The upholder of the non-sectarian, national schools, who thinks religion should not be introduced at all.
2. The Roman Catholic, or upholder of the separate system.

3. The believer in religious, but not Roman Catholic, teaching in the schools.

Yet, I venture to say, and will attempt to demonstrate, that an arrangement more unsatisfactory in its practical working out, to either of these classes, it would be hard to frame. It may be safely predicted that no such ill-considered system will ever go into operation.

Let us in the first place consider how it would affect the man who thinks there should be no religion in the schools. He sees here the priest "all shaven and shorn" introduced into the school, and Romanism openly taught and paraded each day. The perennial coming of the priest, whilst with some children provoking mockery and scorn of religion generally, will have a very different effect with others. The Jesuitical civility, and urbanity, of the daily visitor, and the fidelity and constancy with which he sticks to his mission, will not be lost upon those children who, although debarred at the school from the priestly function, will, of course, have abundant opportunity outside for satisfying the curiosity which has been aroused by, and of cultivating the acquaintance of the mysterious and polite monitor, to whom the child's attention would never probably have been drawn, had he not seen him, day in and day out, at the public school. I say nothing of the influence which the Catholic teacher of the twenty-five might also have, but I do say that it is not only vice that

"When seen too oft, familiar with its face,
We first endure, then pity, then embrace."

But, then, take the second case. The Roman Catholic complains of this system. 'Tis but a hybrid one, he says, at best. He claims no irregular advantage. He wants only what the Constitution gives him, and this is not it. He knows that the country will not tolerate the priest daily in attendance at the public schools, and that the necessary consequence of the parading of his religion, above all others, will be a revolt against it. He looks upon it, not as a privilege, but as a mischievous innovation.

Perhaps, however, the class most wounded by this contemplated parody upon religion is class number three, or the Protestant who would fain have religion, but not Catholicism, in the schools. I confess myself one of this class, and to me the "Laurier-Tarte-Sifton" plan is a hideous mockery of the name of God, and, perhaps, the Catholic will look at it in the same light. As a Protestant, however, this extra half-hour of school for religious teaching presents itself to me as a most effectual way of instilling into the mind a thorough hatred of religion and of everything pertaining to it. The children of no religion are to be dismissed to their play at 3:30, but the God-fearing children are to be "kept in" until 4. Just imagine the character of their devotions when they hear the hoot and shout of their more lucky, but less religious companions, enjoying their leap-frog and football outside, whilst these poor little kids are kept in to "pray." What difference, may I ask, in the child's mind between the half-hour's punishment, for lessons unlearned or misbehavior in school, and the enforced half-hour for spiritual exercise, except that the one is only occasional whilst the other is all the time. The effect will be the same in both cases. He will hate and despise the half-hour's "keeping in" equally, no matter what the cause of it. A nice sort of a Christian you'll make of him.

No wonder we read in the Colonist dispatches that the people in Manitoba (not the Catholics nor the extremists on either side, but the supporters of the national non-sectarian system) have been burning Laurier and Sifton in effigy. They'll have lots more of that kind of thing when they try to impose such humbug upon an intelligent people.

A DISGUSTED PROTESTANT.
Victoria, November 28.

INFALLIBILITY.

(Continued from page 1).

Is that certainty? One Protestant affirms Christ's Divinity; another denies it. Is that certainty? Some affirm the Seven Sacraments; others deny all but two. Is that certainty? Some believe in hell; others disbelieve in it. Is that certainty? Some believe in infant baptism; others disbelieve in it. Some affirm the Blessed Sacrament; others deny it. Some affirm their ministers to be sacrificing priests; others deny it. Is that certainty? Is there a single doctrine in the whole hierarchy of revealed truths, except the existence of God, which some Protestant sect does not deny? Is that certainty? Nay, not to go beyond the Establishment itself, are the contending factions all of them certain? Is the Low Churchman certain? Is the Broad Churchman certain? Are they all certain that the Eucharist is or is not the Body and Blood of Christ? Are not Anglican churches filled with strife and confusion of tongues? The Protestant Macaulay has described the Anglican Establishment as "a hundred sects battling within one Church" (Essay on Gladstone's "Church and State"). Does that imply certainty? And if it does, what, pray, is the meaning of certainty? On the other hand, has not Infallibility been the occasion to you, my Catholic brethren, of certainty of divine faith, that certainty without which there is no salvation? You, indeed, can well answer that question! Let us test the working of Infallibility by a practical instance. Suppose from this pulpit to-night I should let drop one remark at variance with Catholic teaching; if I should (which God forbid!) for example, breathe one word against Mary, Mother of God, or against the Divinity of Christ, or against the priest's power to forgive sins; if I were in veiled language, just to hint such heresy; if I were just to touch the question with fingertip, is there a Catholic present who would not indignantly denounce me, as of old the Catholics of Constantinople denounced the heretical Nestorius? When he attacked Our Lady as Mother of God they rose in a body and clamored aloud—"Tis false, priest! Thou liest! Thou art no Catholic, but a heretic! Begone! We will hear thee no more." That would be your reception of me. And my ecclesiastical superiors would forthwith take away my right as a priest to preach, and I should be deservedly condemned to lifelong silence.

And why is this? Because, as Catholics, you know precisely what doctrines you must hold and believe, and in what sense you must believe them. Why is this? Because, as Catholics, you believe without doubting and with full certainty. And whence come this clear-cut knowledge and this firm faith? Both are occasioned by infallible teaching. In the ordinary course of Divine Providence, with Infallibility, faith is easy; without Infallibility, faith is nearly impossible. Therefore in these words I sum up the conclusion of my long argument: If the doctrine of Infallibility is true, then the theory of Private Judgment is false. If the theory of Private Judgment is true, then Christianity is false.

Death of Mrs. Harry. O'Connor.
It is with the deepest sorrow that we this week have to record the death of Mrs. Harry O'Connor, wife of the well-known C. P. R. Fire Inspector, which sad event took place at 139 Edmonton street, in this city, on Thursday morning, the 7th inst., at about ten o'clock. As readers of the last issue of this paper are doubtless aware the deceased gave birth on New Year's Day to a daughter, and the little one only survived a short time. It was at first thought that Mrs. O'Connor would make a speedy recovery, but about the beginning of the week complications set in which terminated fatally in spite of all that the best medical advice could suggest, and notwithstanding the watchful care and tender nursing of loving relatives and friends. The last rites of Holy Church were administered to her by the Rev. Father Guillet, O. M. I., Parish Priest of St. Mary's, and after much suffering most patiently borne, she passed peacefully away in the presence of her devoted husband, loving mother and other relations.

The deceased had resided in the city during the whole of her short married life of sixteen months, and in ried life of sixteen months, and in that period had endeared herself to a circle of friends to whom her untimely death, after such a short illness, came not only as a great shock, but as a very real grief. She was only twenty-two years of age. Her maiden name was Miss Mabel Gadd, and she was a daughter of Mr. G. W. Gadd, a member of a well-known Catholic family in Manchester, England, who came out to this country some five or six years ago, and who settled in the Oxbow district, where he carries on extensive farming operations. She was a niece of Mr. Gadd, vicar-general of the diocese of Salford, and one of the best-known amongst Catholic clergymen in England.

The funeral took place on Saturday morning at 9:30. Besides the chief mourners, a large number of friends followed the body on foot and in carriages to St. Mary's church, where a

considerable congregation had already assembled, so that the sacred edifice was almost filled. Solemn Requiem High Mass was celebrated by Rev. Father Guillet, the absolutions at the close being given by Rev. Father Cherrier, Parish Priest of the Immaculate Conception. The choir gave a most touching rendition of the solemn music of the mass, and at the offertory Mrs. A. Bernhart sang very effectively. "Sweet Spirit, Hear My Prayer." The interment took place at the Port Rouge cemetery, Rev. Father O'Dwyer, O. M. I., officiating at the grave. The pall-bearers were Mr. F. Cloutier, the following C. P. R. officials: F. W. Jones, F. E. Gauthier, W. Stitt and E. A. James and Supt. Ford, of the Dominion Express company. A large number of floral offerings were sent by sorrowing friends, and all arrangements connected with the funeral were most satisfactorily carried out by Messrs. Hughes and Sons, undertakers.

The Review tenders to the bereaved husband and all the members of the deceased's family its most heartfelt sympathy in their bereavement. Mr. O'Connor is widely known from one end of the C. P. R. to the other, and all his friends will sincerely mourn with him his great affliction. R. I. P.

DEATH OF MRS. M. DORSEY.

We have this week to record the death of Mrs. Matthew Dorsey, which event took place on Friday evening, the 8th inst., at No. 184 Austin Street, in this city, the residence of her son-in-law, Mr. Peter Klinkhammer, publisher of the Review. The deceased had attained the ripe old age of nearly seventy-four years, and she passed away fortified by all the rites of the church. The late Mrs. Dorsey, whose maiden name was Ann Ryan, was born in the Parish of Balana, County Tipperary, Ireland, and left there in 1846 with her parents, who first settled in Toronto, where they resided for some time, and afterwards moved to Irishtown, Ontario, where she married Mr. Matthew Dorsey, whom she survived some twenty years. She leaves several children. They are Mr. F. J. Dorsey, at one time a well-known C. P. R. conductor running out of Winnipeg, but now of Minneapolis; Mr. Michael J. Dorsey, and Mrs. Peter Klinkhammer, of Winnipeg; Mrs. B. Grievie, and Mrs. S. J. Barrows, of Sheldon, N. D.; Mrs. J. P. O'Neil, of Minot, N. D.; Mrs. M. Klinkhammer, of Detroit; and Mrs. N. Klinkhammer, of Brantford, Ont. On Sunday morning the remains were taken to the church of the Immaculate Conception, where solemn Requiem mass was celebrated by Rev. Father Cherrier, and during the service touching solos were sung by Mrs. A. Bernhart and Mr. Tomney. The pall-bearers were Messrs. J. Landers, J. Bernhart, G. Germain, Michael Kelly, H. Beliveau, and Leon Cherrier. After the service at the church a procession was formed and the remains taken to the C. P. R. depot from whence they were sent by the east train, accompanied by Mrs. P. Klinkhammer, to Seaforth, Ontario, to be interred at Irishtown, where her husband, brother and sister and three children are buried, and where her brother, Mr. Timothy Ryan and her sister, Mrs. John Malone, still live. We extend to the family, many of whom, although they had to come a long distance were present when the end came, our sincere sympathy in their bereavement. The deceased was a staunch and sturdy Catholic, who always tried to do her duty as a faithful member of the church, and a devoted wife and mother, and it was a fitting end to a long life well spent that she passed away surrounded by loving children and grandchildren and fortified by the sacraments of that Holy Religion in which she was such a firm and consistent believer. R. I. P.

WORTH THEIR WEIGHT IN GOLD

Dr. Morse's Indian Root Pills. Keep the Works in Good Order. NORMAN, Ont., January 15, 1896. W. H. COMSTOCK, Brockville, Ont. "Dear Sir,—"Your Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use. Life is as the time-piece; frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is the result?—at first, only a slight difference is perceptible in its time-keeping, but wait a while; the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much care in thoroughly cleaning the entire works. So it is in human life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise you to purify the system, by the use of Morse's Pills, and so preserve vigor and vitality. Yours faithfully, H. F. ATWELL. THE TRAVELLERS' SAFE-GUARD. AMAGAUDUS POND, N.S., Jan. 27, '96. W. H. COMSTOCK, Brockville, Ont. "DEAR SIR,—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. Yours, &c., M. R. McINNES. A valuable Article sells well. BORACHOIS HARBOR, N.S., Jan. 13, '96. W. H. COMSTOCK, Brockville, Ont. "DEAR SIR,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell more of the Dr. Morse's Pills than of all the others combined. Their sales I find are still increasing. Yours, &c., N. L. NICOLAOS.

St. Boniface College. This College, situated in beautiful and extensive grounds, is a large and commodious four-story building provided with electric light and an excellent heating apparatus. The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface. There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor. TERMS: TUITION, BOARD AND..... WASHINGTON.....Per month, \$15.50 TUITION ALONE.....\$ 3.00 For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to THE REVEREND THE Rector OF St. Boniface College. St. Boniface, Manitoba.

CANADIAN PACIFIC RY. EXCURSIONS. For accommodation of people who have to leave the rigorous climate of the Northwest, Excursion tickets are now on sale to California. A land now clad in the freshest verdure of spring. Tourist car accommodation through. First class sleeping accommodation AT LOWEST RATES. Passengers desirous of a short refreshing ocean voyage can take one of the splendidly equipped Steamers from Victoria, or go one way returning the other.

EXCURSIONS TO HAWAIIAN ISLANDS. The Paradise of the Pacific. An Island of perpetual summer. EXCURSIONS TO JAPAN. The land of flowers, fans and butterflies. European passages going via C. P. R. have choice of five Atlantic ports and twelve lines of Ocean Steamships.

Steamers for BELFAST, GLASGOW, LIVERPOOL, SOUTHAMPTON and the CONTINENT. Every TUESDAY, WEDNESDAY, THURSDAY, FRIDAY and SATURDAY. Lowest Rates. Quickest Time to Kootenay. Rossland, Nelson, Sandon and the Slocan Country reached in 2 1/2 days. No stop-overs. Apply to our nearest agent for pamphlets descriptive of all countries, or write to ROBERT KERR, Traffic Manager, WINNIPEG.

Atlantic Steamship Lines. FROM MONTREAL. Parisian-Allan Line..... Sept. 5 4.45 p.m. Laurentian-Allan Line..... Sept. 12 4.58 p.m. Anglonian-Dominion Line..... Sept. 5 5.14 p.m. Scotsman-Dominion Line..... Sept. 19 5.19 p.m. Lake Superior-Beaver Line..... Sept. 16 9.45 a.m. FROM NEW YORK. Tontonic-White Star Line..... Sept. 9 6.18 p.m. Majestic-White Star Line..... Sept. 16 6.47 p.m. St. Paul-American Line..... Sept. 9 7.00 p.m. Paris-American Line..... Sept. 16 7.30 p.m. State of California-Allan State Line Sept. 4 7.30 p.m. State of Nebraska-Allan State Line Sept. 18 7.30 p.m. Friesland-Red Star Line..... Sept. 9 7.30 p.m. Kensington-Red Star Line..... Sept. 16 7.30 p.m. Cabin, \$45, \$60, \$70, \$80, Intermediate, \$30 and upwards. Steerage, \$24.50 and upwards. Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points. Apply to the nearest steamship or railway ticket agent, or to WILLIAM STITT, C. P. R. OFFICE, General Agent, Winnipeg.

Northern Pacific Ry.

Can Ticket You To the South. The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

To the East. Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

To the West. Kootenay country (the only all-rail service), Victoria, Vancouver, Seattle, Tacoma, Portland, connecting with trans-Pacific lines for Japan and China. Coast steamers and special excursion steamers to Alaska; also quickest time and finest train service to San Francisco and California points. Special excursion rates the year round.

TO THE OLD COUNTRY. Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to Great Britain and Continental points; also to South Africa and Australia.

Write for Quotations or call upon C. S. FEE, GENERAL PASSENGER & TICKET AGENT, St. Paul, Min.

H. SWINFORD, GENERAL AGENT, Winnipeg, Man.

WINNIPEG OFFICE, Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry. Time Card taking effect on Monday, August 24, 1896.

Table with columns: North Bound, Read up, South Bound, Read down, STATIONS, Freight No., Miles from Winnipeg, etc. Includes stations like Winnipeg, Portage Jct., St. Charles, etc.

Table with columns: East Bound, Read up, West Bound, Read down, STATIONS, Freight No., Miles from Morris, etc. Includes stations like Winnipeg, Morris, etc.

Table with columns: West Bound, Read up, East Bound, Read down, STATIONS, Freight No., Miles from Portage La Prairie, etc. Includes stations like Winnipeg, Portage La Prairie, etc.

Table with columns: West Bound, Read up, East Bound, Read down, STATIONS, Freight No., Miles from Portage La Prairie, etc. Includes stations like Winnipeg, Portage La Prairie, etc.

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A SHAPELY FOOT
AND
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
\$1.25.
A. C. MORCAN.
412 Main St.

CALENDAR FOR NEXT WEEK.
1897.
JANUARY.
17 Second Sunday after Epiphany. Feast of the Holy Name of Jesus. Commemoration of St. Anthony, Abbot.
18 Monday—Chair of St. Peter in Rome.
19 Tuesday—St. Canute, Martyr.
20 Wednesday—Sts. Fabian and Sebastian, Martyrs.
21 Thursday—St. Agnes, Virgin and Martyr.
22 Friday—Sts. Vincent and Anastasius, Martyrs.
23 Saturday—Espousal of the Blessed Virgin.

CITY AND ELSEWHERE.
Mr. Henri Martineau is at St. Boniface Hospital with a sore hand.
Rev. Father LaRue, S. J., went to Stony Mountain last Sunday for the usual services.

Mr. Henri Beaupre, of St. Felix, Man., came in lately to see his uncle, Mr. Charles Beaupre, who, having been under treatment for the past two months at St. Boniface Hospital, is now rapidly improving.

Stovel's Pocket Directory for January, to hand, contains the new time cards of the Manitoba & Northwestern Railway, the Alberta Railway & Coal Co., as well as that of the Lake Manitoba Railway & Canal Co. All postal changes to date are given, together with steamship sailings, change in game laws of the N. W. T., complete county court sittings, etc.

Rev. Lord Archibald Douglas, brother of the Marquis of Queensbury, spent one day last week at the Archbishop's house, St. Boniface, and then proceeded to Dauphin to see about the farm he there owns and on which he intends to place a number of Catholic boys from the old country. Father Douglas is delighted that the Dauphin railway now passes through his property.

At the last regular meeting of Branch 52 of the C. M. B. A. held Wednesday evening Jan. 6th the following resolution was passed. That the members of Branch 52 deeply mourn the death of our late Brother T. Tessier and hereby extend to Mrs. Tessier their sincere condolence in her affliction, that the sum of \$5.00 be devoted to masses for the repose of the soul of our late Brother and that the charte be draped in mourning for thirty days, and this resolution be sent to Mrs. Tessier and to the official organ.

In comparing notes last evening, the Catholic Truth Society found that during the past year good work had been accomplished, the financial position of the Society is good, they hope for a renewal of same for the coming year. On Monday evening next the installation of officers will take place when the retiring ones will give an account of their position during the past year. J. J. Golden has consented to read a paper, the subject will be announced later. This like all Mr. Golden's papers will no doubt be interesting, all members should make it a point to be present as that meeting will initiate a new year and it is to be hoped a prosperous one.

LETELLIER.
—Nearly all day on New Year's eve it rained steadily, but during the night it turned to snow and from the morning until Monday night quite a blizzard was blowing. Despite the cold and bad weather a number of the people of St. Pie braved the element to assist at Mass on New Year's Day and Sunday; the Rev. Father Juras, our Parish Priest, complimented his parishioners on their zeal in beginning bravely the New Year.
—Pleasure is at present the order of the day at St. Pie, young and old profit of the time of feasting for having a good time.

On the 6th inst. Mrs. Bridget Straube died at Treherne, and the remains have been sent to Dublin, Ontario, for interment.

The city library reopens today after being closed for a couple of weeks to allow the three librarians to prepare a new catalogue, which was much needed, and which will be greatly appreciated by the public.

There seems to be nothing definite about Mr. Prendergast's reported resignation of his seat in the Provincial Legislature as member for St. Boniface. It is said that he denies the recent rumor that he is to accept the position of minister of education in Mr. Greenway's cabinet.

A fire in the basement of Messrs. Barre Bros., well-known jewelry establishment, Main street, on Friday evening, for a time caused considerable consternation, but it was fortunately extinguished before much damage was done.

The Rev. Father Lord Douglas, of London, England, was in the city last week and on Sunday officiated at the morning and evening services at St. Cuthbert's church, Portage la Prairie. When here last year in company with Father St. John he secured land in the Dauphin district, on which a home will be erected for the reception of boys to be sent out to the country under the auspices of the Salford Rescue and Protection Society. He has brought to Canada over four hundred boys, who have been placed in respectable homes in the Eastern provinces.

On Sunday afternoon Rev. Father Woodcutter conducted service in the Church of the Immaculate Conception for the foreigners, Catholics of the Parish and also preached a sermon in German. There was a very large attendance and after the service a meeting was held at which Father Cherrier, through the medium of interpreters, explained to the recently-arrived Germans, Austrians, Russians and Poles the regulations regarding the church and the schools. He announced that he was considering the advisability of arranging for a special mass for them at 9 o'clock each Sunday providing they would contribute as far as they might be able to meet the extra expense, and this proposition was received with evident manifestations of pleasure.

On Sunday evening after Vespers at the Church of the Immaculate Conception a meeting of the parishioners was held, at which Father Cherrier presented a complete account of the finances of the parish for the past year. Compared with the preceding twelve months there was a slight increase in the receipts, and the report was, generally, of a most satisfactory and promising nature. The recent large increase in the congregation caused by the arrival of many hundreds of foreign immigrants was discussed. A census recently made shows there are nearly one hundred Polish Catholic families in the Parish, with nearly three hundred children. Father Cherrier suggested that a special mass should be celebrated each Sunday at 9 o'clock for these people and the hour of the regular low mass changed from 8:30 to 8 o'clock, and this plan will probably be adopted. The question of providing funds for the support of the school was also considered and a scheme adopted which will, it is thought be found practicable and successful. The following members of last year's management committee were re-elected: Messrs. M. McManus; F. W. Russell, P. Klinkhammer, M. Buck, N. Bergeron, J. A. McInnis, J. Russell, J. Markinski, and new members added as follows: Dr. Raleigh, Messrs. P. Walsh, P. O'Brien, George Germain and J. E. Manning.

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MISS ZELMA RAWLSTON.
A CHARMING SOUBRETTE WHO ATTRACTS LARGE AUDIENCES.
She Tells Something of the Hard Work Necessary to Make a Successful Artist—Many Break Down Under the Strain—An Interesting Chat With a Telegraph Reporter.

From the Quebec Telegraph
Those who have attended the performances at the Academy of Music this week, will readily concede that Miss Zelma Rawlston is one of the brightest soubrettes on the stage. She is a clever musician and a charming singer, and as an impersonator shows a talent considerably above the average. She has winning ways, a mischievous twinkle in her eye, and a captivating manner. Her magnetism for drawing large audiences is not alone confined to the stage, as she is possessed of a character which is pleasing to come in contact with. It is full of good nature, amiable qualities, and a charm that endears her to all those who have been so fortunate as to have made her acquaintance. A Telegraph representative had the pleasure of an interview with Miss Rawlston which resulted in a biographical sketch of her life being published in these columns on Saturday. During the course of the interview, Miss Rawlston let out a secret, which she consented to allow the Telegraph to make public. For many years she has devoted the best part of her time to study, sometimes practising at the piano alone for 10 hours a day. It is not therefore astonishing, that under a strain of this kind, she began to feel the effects upon her nervous constitution. She is of a robust build, and apparently strong physique, and stood the strain without interrupting

her studies, until she had perfected that which she desired to accomplish. Like many other artists who have gone before, she completed her work, graduated with the highest honors, and prepared to enter upon her stage career. The reaction of over study, and long hours, soon began to tell upon her and although it did not interfere with her climbing the ladder of fame as an actress, she very soon became cognizant of the fact that she was suffering from a strain on the nerves which threatened sooner or later to result seriously to her health. Her sufferings did not interfere with her engagements, but prevented her from participating in pleasure of any kind. The nervousness increased to such an extent that she became a victim to insomnia, and slowly her digestive powers gave out, and she was fast becoming a chronic sufferer from nervous debility. After trying many remedies and prescriptions, she one day read an advertisement in one of the daily papers referring to the complete recovery of a similar case as her own, with the aid of Dr. Williams' Pink Pills. She had tried so many patent remedies that she almost despaired of trying any more. Something seemed to influence her to test this preparation, and she ventured to purchase one box of the pills. Before she had used half of them, she began to feel an immediate improvement in her condition, and by the time she had used two or three boxes, she was a different woman entirely, and today there are few actresses who display a better example of perfect health than our representative found Miss Rawlston in when he called upon her last week. The subject was suggested by our reporter seeing a box of the Pink Pills in Miss Rawlston's possession. "I always carry them with me," she said, "and would not be a day without them; although I do not take them regularly, I find them a very beneficial stimulus for one in our profession. If the assertion of the benefit which these pills have worked upon me will do the public any good, I am perfectly willing that my name should be mentioned, and that the facts should be given to the public."
Miss Rawlston's permanent address is in care of her manager, Mr. Tom McGuire, Room 5, Standard Theatre Building, New York City.

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