

The "Casket" on the Encyclical.

It needs no saying that, to the Catholics of Canada, this is the most important document that the Holy See has ever sent to this country; and as such we bespeak for it the careful attention and loyal acceptance of all Catholics. Most assuredly it will receive these at the hands of every Catholic worthy of the name.

Of the many thoughts that suggest themselves in connection with this most important pronouncement, we can to-day set down only a few. Of these the first and most obvious is that, like all written documents, the Encyclical has to be interpreted; and that its rightful interpreters are the Bishops, to whom it is addressed, subject always to the decision of the Holy See, whence it emanates. Every word which we now say, or which we may at any time hereafter say, upon it, is therefore most humbly and loyally submitted to their authority and is always subject to their approval. It is with this distinct understanding that we venture to offer any opinions of our own regarding the import of this most important document.

In the first place it will be noted concerning the Holy Father's pronouncement that it is made at the instance of the Premier and other members of the Government of the Dominion, more than one of whom has visited the Pope within the past year. The Bishops having declared the arrangement of the school question made by the Premier unsatisfactory, the latter appealed to Rome, and the document which we publish to-day is the result of that appeal.

Now, then, what does this document decide? Let us examine, always in the light of the above-expressed readiness to be guided by authority, a few of the principal points touched upon.

It is worthy of remark that the Holy Father, no doubt advisedly, prescind entirely from the constitutional questions involved—questions which have already been dealt with by the proper and highest authorities, and which do not as constitutional questions come within his sphere. He treats the matter from the standpoint of natural, rather than of constitutional, right. The Manitoba law, he says, inflicted a wrong because it infringed the natural rights of Catholics to have such schools for their children as they could approve of. But, it must be remembered, it likewise inflicted a wrong because it infringed the constitutional right—founded upon what the Privy Council calls "a Parliamentary compact" and appealing to all good citizens whatever their views of education—to have that natural right maintained inviolate.

We need scarcely call attention to the masterly manner in which the Encyclical, in most unequivocal language, lays down the Catholic doctrine regarding education. In the controversy that has raged around the Manitoba school question even this matter has been misrepresented. We had a Protestant statesman, now a Minister of the Crown for Canada, endeavoring to prove in these columns that the Church took no such position, and we had a professed Catholic Minister publicly declaring in Manitoba itself that he was utterly opposed on principle to separate schools. "A Catholic might as well say that he was opposed to the doctrine of Purgatory. This is not the first time Rome has spoken on this subject, but we may surely hope that no further utterance upon it may be required.

The Holy Father then proceeds to show the reasons for this position, which he does most effectively. We have next a most emphatic expression of complete approval of the course maintained by the Bishops since the inception of the difficulty; and this, in view of all that has been said thereabout, is a point of the highest importance.

The Pope next deplores the unfortunate disunion among Catholics upon this question. Having noted with regret the lack of union among citizens in general in regard to it, he says: "What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending those interests, which are of so great importance to all—of such importance and gravity, indeed, as should have stilled the voice of

party politics, which aims at matters of much less moment."

This is the burden of the Holy Father's Letter—unity. After instructing us that the end to be sought is the restoration and safeguarding of the entire rights of the Catholic minority, he again says: "Nothing can be more injurious to the attainment of this end than discord. Unity of spirit and harmony of action are most necessary." And yet again he exhorts all to "resolve in fraternal unanimity," under the advice of the Bishops, "to do that which the circumstances require and which appears best to be done." And still again does he beseech them to "endeavor to promote unity of thought and action, without which there is little or no hope that that which we all desire will be obtained."

God grant that this admonition may at length be heeded—that the words of the Vicar of Christ may at length awaken Catholics to a sense of their most sacred duty in this regard! For our part it shall be our aim to promote, by every means in our power, that unity among our people. Did we not rise to the solemnity of the occasion, it would be easy for us to make this article, and others to follow, a means of personal victory. Heaven knows we have had provocation enough to make the song of victory sweet to human nature. But there are higher interests at stake than personal ones, and for the sake of these we forbear.

We merely call attention to the fact that the alleged settlement of this unsettled question is unequivocally condemned as "defective, unsuitable, and not adapted to the purpose."

We have touched upon but a few of the many points in the decision that can profitably be considered; but we have much to say of it yet.

The "True Witness" On The Encyclical.

The voice of the highest tribunal, so far, at least, as Catholics are concerned, has spoken on the Laurier-Greenway compromise in regard to the Catholic schools of Manitoba. The Supreme Pontiff has declared that compromise to be "defective, unsuitable and inadequate." Henceforward there will be no division of opinion on the question amongst Canadian Catholics. The path of duty has been plainly marked out for them by the highest authority which they acknowledge in this world; and they will tread it with no faltering steps. The question has been lifted by His Holiness out of the arena of party politics and party squabbles into which it ought never to have entered; and it has been placed upon the lofty level of truth and justice.

Elevated though it is in tone, as are all the utterances of the Holy Father, and gentle though it is in its eloquent persuasiveness, the language of the encyclical in affirming Catholic principles on the subject of education is clear and unmistakable. Here are his words: "Justice and reason demand that our children have in their schools not only scientific instruction, but also moral teaching in harmony with the principles of their religion, a teaching without which all education will be not only fruitless but absolutely pernicious. Hence the necessity of having Catholic teachers, reading books and text books approved of by the bishops, and liberty so to organize the schools, that the teaching therein shall be in full accord with the Catholic faith as well as with all the duties that flow therefrom. For the rest, to decide in what institution their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental authority. When, then, Catholics demand, and it is their duty to demand and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their rights; and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance or exposing them to supreme danger in what concerns the highest interests of their souls. It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests."

From this statement the motive underlying the action of the Episcopacy

at the time of the general elections is made apparent to those Catholics who, carried away by political passion, openly criticized their conduct and, what was worse, refused to be guided by their counsel. The Bishops were swayed by no political considerations whatever; they acted simply and solely in the discharge of their duty as pastors responsible for the maintenance and spread of Catholic doctrine and for the safeguarding of the spiritual welfare of the flocks entrusted to their loving care.

What will be the effect of the Holy Father's Encyclical? We cannot doubt that it will result in solidifying the ranks of the Catholics of Canada; that it will cause them to unite in demanding and insisting upon their rights, whether it be in Manitoba or Ontario; that it will fire them with a determination to secure that the rights which they themselves accord to the Protestant minority in Quebec shall also be accorded to the Catholic minority in other provinces. Some weak-kneed, pusillanimous Catholics may object that "circumstances" stand in the way, that we ought to temporize, to compromise, to tolerate, and so forth. We have had enough of that invertebrate sort of policy. What has it done for us? It has caused us to be driven back for years, to keep on retreating like a lot of poltroons frightened to make a stand for our rights. The day has come for a far different policy to be tried. We demand our rights and we must have them.

Opinions of two Anglican Organs on the Encyclical.

The Guardian.

The Pope has given the Roman Catholics of Manitoba, and of Canada generally, some advice which may be equally useful to Churchmen in England. It is true that in Manitoba the Roman Catholics are in some ways worse off than Churchmen are among ourselves. We have our separate schools, which are largely supported by a State grant. They have been deprived of their separate schools, and are practically compelled to send their children to Undenominational schools. On the other hand, in these Undenominational schools the compromise secures to Roman Catholics in Manitoba those facilities for Denominational teaching which Churchmen in England can only enjoy during the pleasure of a School Board. In fact, the situation in Manitoba is less favourable to religion than it is in England in districts where Board and Voluntary schools are equally within reach, and more favourable to religion than it is in England in districts where there are only Board schools. Under these circumstances, the Pope's counsel to his spiritual children is to take all that is offered them, and to go on demanding all that is denied them. This exactly describes the true policy of Churchmen in this country. Make the best of what you have, but do not let this blind you to the importance of securing something better. Get facilities for Church teaching wherever a School Board will give it to you; but leave nothing undone to get the law altered so as to make the concession of these facilities a matter of right and not a favour. The danger of preaching acceptance of the half-loaf is that it may breed contentment with the half-loaf, whereas the true policy is to use the half-loaf simply as a lever for getting the whole loaf by-and-by.

The Church Times.

An Encyclical dealing with the Manitoba school difficulty has at last been issued from Rome, after careful inquiry made by the Papal Alegate, Mgr. Merry del Val. There is no question that the Roman Catholics of the Province of Manitoba have been defrauded of their rights, in spite of the Privy Council judgment, which decided that an appeal justly lay from the Provincial to the Dominion Government. It is true that the so-called Laurier-Greenway Settlement did something for the aggrieved Manitoban Roman Catholics in empowering school trustees to provide a denominational teacher where a sufficient number of parents demanded one. But this concession, such as it was, the Roman prelates in Canada absolutely rejected, and in consequence the Pope

intervened. The Encyclical expresses strong disapproval of the conduct of the Provincial legislature. It condemns the severance of religion from secular instruction, and upholds the Bishops in their resistance to the principles laid down in 1890. At the same time it gives Mr. Laurier, himself a Roman Catholic, credit for his honest desire to do the best for his co-religionists, though it pronounces it inadequate. It concludes by urging the faithful, while accepting such concessions as they can obtain, to work in patience for the object which they have in view, and which in time they may see fulfilled, namely, the full restitution of the rights which they possess, but may not at present exercise.

A matter of translation.

Northwestern.

The Pope's Encyclical on the Manitoba School Question will apparently be differently interpreted according to the manner in which it is translated. The Northwest Review, the local Catholic organ, complains that, of four English versions which have been put forward as official or semi-official, all contain a number of discrepancies, and all more or less, vary from the real meaning of the Latin original. It also refers to errors in the authorized French translation, which it attributes to "the too free-and-easy tendency of French translators." The REVIEW says:—

"An example will make our meaning clear. The Holy Father writes: 'Non sumus nesci, emendari aliquid ex ea lege coeptum.' The other translators write: 'We are not unaware that something has been done to amend the law.' 'The Catholic Times' comes nearer to the original by translating 'some measures have been undertaken.' The Pope 'does not admit that anything has actually been accomplished; he merely acknowledges that something has been begun, aliquid coeptum, and so we translate, 'a beginning has been made of amending something in that law.'"

To some, the Northwest Review's objections may appear hypercritical; but really they are not so. The differences in meaning may have quite an important political significance. To take, for instance, the illustration given. According to the Northwest Review's translation, which really seems to be the correct one, His Holiness understands Mr. Greenway's amendments of last session to the School Act to be merely the beginning of amendments to the public schools law in the interests of the Roman Catholics which are to be continued. His Holiness has, probably, heard of Mr. Greenway's celebrated declaration at Montreal that he would be prepared to make further concessions to the Roman Catholics if the so-called settlement should not prove to work satisfactorily. The fact that the Pope thus expresses himself would also indicate that Sir Wilfrid Laurier probably represented to the Vatican that this so-called settlement was not a finality but was merely the thin end of the wedge of larger concessions.

The Quebec Education Bill Defeated.

The Legislative Council deserves well of the province for having killed the Education Bill. Its action caused no surprise, as it was generally anticipated. There was no valid reason why the bill should have been passed; there were many valid reasons why it should meet with rejection. It was drawn up, as we have already pointed out, in a spirit of hostility towards the Catholic Church. Its real object was to laicize the whole system of primary education in this pre-mi-

nently Catholic province. It jeopardized the interests of primary education by placing them in the hands of a politician who had no special fitness either by training or occupation, or mental habit, to have in his hands complete control of the system. It conferred upon him autocratic powers and reduced the Council of Public Instruction to the position of a merely advisory board. It left undone the only change of which the system stands in need—namely, a substantial increase in the amount of the government grant, especially for schools in poor districts. It aimed at upsetting a system which those acquainted with it, like the Hon. Gedeon Ouimet, declare to be working very well and producing excellent results. The Legislative Council has earned the gratitude of the true friends of education in the province.—TRUE WITNESS.

Moral Hygiene.

Ave Maria.

As a means to check the alarming spread of the suicide mania in Buenos Ayres, the chief of police in that city has issued an order forbidding the commissaries at the various stations to furnish to newspaper reporters any details of suicides. This is a step in the right direction, and all the intelligent citizens of Buenos Ayres have applauded the action. But it is like covering an ulcer with court-plaster: the root of the evil remains untouched. The moral and mental conditions which produce the suicide mania cannot be changed by legislative acts. The Godless system of education introduced into the state schools of the Argentine Republic some years ago is the source of the terrible evil which is now generally deplored.

But suicide is only one of many results of irreligious education; and not the only one that is apparent, especially in the large cities of Argentina. The Southern Cross tells of the shocking increase of child-murder which is accounted for by the widespread relaxation of morals—a direct outcome of Godless education, unclean literature, and licentious journalism. The same paper proposes a remedy, the only effectual one:

"In order to kill the germs of disease all pathologists are unanimous in insisting on the necessity of cleanliness. Hygiene is now the watchword of medical science. It should also be the watchword of modern legislation. Moral cleanliness is what we want here. Let us clear our social ambient of immoral influences and forces. Let us clear our moral atmosphere of licensed vice, of legalized concubinage, of anti-clerical cant, of filthy literature, of Godless education, and with time and patience we may undo, or at least atone for, the ghastly devastation which our devil's dance of the last ten years has wrought in a nationhood won by such heroism and sacrifice of self."

Paragraphs from Father Phelan.

Mivart writes that Huxley always thought that the Pope and the cardinals had the best of the argument with Galileo. This man Galileo had a hole in his astronomical breeches and he wanted to patch it with a leaf from the Bible. The Church forbade and punished the profanation, and she was right.

The Kaiser will get his ships; but their first duty will be to bring the Jesuits back to Germany. The Catholic Church is only another name for the Empire of God over men. She is a conquering Church. Touch a kinky hair of the head of a Catholic African in the heart of the Dark Continent, and ten chances to one you will have to apologize to him before you are done.

Durant is dead at last. The fellow became a Catholic just before he died. Well he knew he was a villain and she was the only Church a villain had anything to hope from. We are not all murderers; but the best of us need the mercy of God as much as Durant did, and that mercy can come only through His Church, The Penitent Thief was as stained with murder as Durant; and he became a Catholic only a few minutes before he died.

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Northwest Review.

TUESDAY, JANUARY 25 1898.

CURRENT COMMENT.

Epigrams and facts do not always
agree; the latter are often fatal to the
former. The pungent paragrapher of
the *Western Watchman* furnishes an in-
stance, when he says that the Pope's
Encyclical to the Canadian Bishops
promises the government "protection
from political mandements." As there
never have been any political mande-
ments and as the Holy Father does not
make the remotest allusion to this
chimera, but praises the Bishops unre-
servedly, the entire statement is a fact-
less piece of fancy.

The *Tablet*, usually better informed on
geographical details, speaking of the
Hudson Bay route, says, "Stern-wheel
steamers already reach Lake Winnipeg
from Hudson Bay by the Nelson
River." The wheels of those imaginary
steamers must indeed be very stern to
climb the raging rapids and cascades
of the Nelson River.

One of the ablest journalistic organs
of the Church of England, the *Man-
chester Guardian*, whose hearty en-
dorsement of the Encyclical we quote
elsewhere, advises Manitoba Catholics
to be on their guard lest acceptance of
the half-loaf should breed contentment
with that half-loaf, "whereas the true
policy is to use the half-loaf simply as
a lever for getting the whole loaf by-
and-bye." Quite right.

The tone of quiet, jubilant triumph
in the editorials we reprint from the
True Witness of Montreal and the *Casket*
of Antigonish, is very noteworthy as
showing how welcome the Holy Father's
decision is to the staunchest of
Catholics.

The editor of the *Casket* puts the mat-
ter pithily when he remarks: "A Catho-
lic might as well say he was opposed
to the doctrine of Purgatory" as to
declare that he was opposed to the
principle of separate schools.

When the Hon. J.D. Cameron, Mani-
toba's Attorney-General, expressed the
opinion, quoted last week in these col-
umns, that the "settlement has not
divested Parliament of its jurisdiction
to enact remedial or other legislation
in this Province," he was merely echo-
ing, consciously or unconsciously, the
well weighed and fully substantiated
opinion expressed by Hon. Senator
Bernier in his Senate speech of April
5th, 1897, at a time when, as he himself
remarked, the settlement was in the
mind of every gentleman in the Senate.
These are the words of our singularly
able Senator: "The remedial order is a
judgment to all intents and purposes;
it is final, and cannot be withdrawn
or merely altered in any way, shape or
manner. That judgment belongs to the
minority as well as to the other parties
to the controversy, as does any judg-
ment in any contested case. By the
constitution, the refusal of the local
authorities to comply with the judg-
ment opens the door to the jurisdiction
of the parliament. And so long as the
judgment stands (and it will stand for-
ever); so long as the refusal of the local
authorities to comply with that judg-
ment stands (and it does stand at the
present moment); so long stands the ju-
isdiction of this parliament. There is no

authority on this side of the Atlantic
to alter that situation." The Honorable
Senator had previously, speaking also
in the Senate, Aug. 31st 1891, said that
the "Imperial Parliament alone could,
by legislation, affect that Remedial
Order." This is, of course, still plainer
and better substantiated than the Hon.
J.D. Cameron's opinion, though the latter
is perhaps more remarkable as
coming from so unexpected a quarter.

Another Inadequate Remedy.

The following letter appeared
in last Tuesday's "Nor'Wester."
To the Editor of the Nor'-Wester.

It was with great pleasure that I listened to the Rev. Father Drummond discussing in a very brilliant, intelligent, logical, and scholarly mode, on the subject of what the Bible was and what it was not. He showed himself to be an extremely fair reasoner in his philosophical style, developing without malice the bases of the Catholic Bible, and also showing the reasons why Protestants rejected seven books of the Bible and why, if Protestants were logical, they ought to reject part of the New Testament also; but, as it was, both parties had the same New Testament, which contains the direct teaching of our Lord. The thought struck me that it would be advisable to use the New Testament in the National Schools in place of the whole Bible, and do away with contentions about the school question and save the extra expense of separate schools and promote brotherly love.

R. WADELL.

Winnipeg, Jan. 19, 1898.

Greatly as we admire the kind-
ly tone of this letter, we do not think that the mere reading of the New Testament would do away with contentions about the School Question. Catholics are not content with the dead letter of the Written Word; they want to get at its meaning as interpreted by the living voice of the Church; and in this respect, though both Catholics and Protestants admit the same books in the New Testament, certain very important passages in those books furnish more matter for contention than any of the universally accepted books of the Old Testament. We need only mention such texts as "Thou art Peter, and upon this rock I will build my Church," "Whose sins you shall forgive, they are forgiven them," "This is my Body; this is my Blood."

Misgoverned France.

One day last week the Free Press had the following editorial paragraph:

There has been a remarkable clearing of the atmosphere during the past week, and the only war cloud above the horizon would appear to be a very little one that is hovering over the Upper Nile. But it is threatening in appearance only. France has no taste for a war with Great Britain, and will scamper out of the Sudan at the first approach of danger. That country is in a bad way. A year ago or more the Free Press predicted that the Republic would go to pieces before it was many years older. It looks to-day as if the crisis might be reached at any moment. If the prosecution of Zola should establish that Dreyfus was made the scapegoat for high army officials, there would be an explosion that would create a condition of chaos out of which anything might come. The fact is the French are not capable of self-government, and for several years past friends of France have been wondering if there is anything really sober and stable of which they are capable.

The day after the foregoing leaderette had appeared the Tribune put in its oar in this way:

Isn't this rather rough on our compatriots? Where do men like Sir Wilfrid Laurier, Sir Henry Joly, Sir George E. Cartier, Dorion, Chapleau et al come in?

Evidently the Tribune is still under the pretty common delusion that the men it names are French. When will it learn, when will so many English-speaking and French-ignoring Canadians learn that there is more difference in character and capacity between the Frenchman and the French-Canadian than between the Britisher and the U. S. American? It was an utterly gratuitous assumption on the Tribune's part to suppose that the Free Press was alluding

to French Canadians. The use of the words "friends of France" shows plainly enough that the Free Press writer did not mean to disparage the first white natives of Canada, those who have the best right to call themselves, as they habitually do, "Canadians" without any modifier.

As regards the France of to-day, there is unfortunately a great deal of truth in the remark that "that country is in a bad way." Its condition has been steadily growing worse of late years in exact proportion to the spread of irreligion within its borders. So long as the rulers of France remained professedly Christian, they were the masters of Europe in war and diplomacy, they not only governed their own country with success but they also, in the palmy days of Le Grand Monarque, swayed the destinies of England, whose King was a tool in the hands of Louis XIV. Now, however, that the fair land of France is misgoverned by anti-Christian secret societies, other nations are indeed "wondering if there is anything really sober and stable of which it is capable." Its own fervent Catholics are the first to deplore the havoc wrought by sneering infidelity in a people who carry principles, whether true or false, to their logical conclusions with a promptitude and a thoroughness that put other nations to the blush.

In view of these sad but undeniable facts French Canadians have much reason to thank God that the cession of their country to Great Britain saved them from the emasculating effects of the French Revolution. If the men the Tribune names have shown some skill in self-government, they owe it partly to the training afforded them by British institutions, but chiefly to the manly virtues of their ancestors who came from France when France was under a Christian government.

"Vatican Divorces."

Under this title the following telegram, with a manifest animus to it, appeared in yesterday's Free Press:

"The Vatican statistician announces that last year the congregation of Cardinals received 490 applications for the annulment of marriage, took about half of them into consideration and cut the bonds in six cases. Old fashioned ideas as to the sanctity of marriage still rule at the Vatican."

Our first remark is that the headline is wrong. The despatch speaks of "annulment," not of divorce as this latter word is commonly used. The Vatican never does, simply because it cannot, grant divorces "a vinculo," that is, divorces which imply the right to remarry. But it does and may declare that what had, through mistake, been hitherto considered a marriage, never was one at all, because of certain impediments which made the marriage contract null and void from the beginning. The Catholic Church has no authority over matters which have been settled for ever by Christ Himself, and one of these is that a real marriage, duly consummated, cannot be dissolved except by the death of one of the parties.

Our father remark is that "old fashioned ideas as to the sanctity of marriage" will continue to rule in the Catholic Church until the crack of doom, all sneers to the contrary notwithstanding. The structure of the last sentence of the telegram suggests the possibility of a change some day, as if a time might come when old fashioned ideas as to the sanctity of marriage would cease to rule at the Vatican. But the Church is not affected by false and immoral fashions. Even were divorces to become ten times more common than they are now, the Vatican would always condemn them.

We need hardly add that, in the case of annulment of marriage, both parties to the first invalid contract are free to do what they failed to do the first time and may enter into real wedlock with other parties. This is a very different thing from "cutting the bonds," as divorce courts profess to do. The Church simply declares there never were any bonds in this particular case.

His Grace the Archbishop of St. Boniface, accompanied by Rev. A. Maisonneuve, O. M. I., went to the Oblate Novitiate at St. Charles last Saturday and returns to-day.

As to Anglican Canon Law.

At the time of the breach between Rome and England during the reign of Henry VIII, the Roman Canon Law was, of course, in force in the latter country as in all other parts of the Catholic World. Besides the general body of the Canon Law which is applicable to the Catholic Church the World over the Church in each country has, as all know, its special ecclesiastical laws suited to its own local requirements. In England under the latter head came the Legatine and Provincial Constitutions; the former enacted by the Church under Cardinals Otho and Othobon, Legates from Popes Gregory IX. and Clement IV., and the latter being decrees of Provincial Synods under divers Archbishops of Canterbury from Stephen Langton of Magna Charta fame down to the last Catholic occupant of that See. This, in brief, was the position of Canon law in England when Henry VIII, by grace of parliament, became Supreme Spiritual Head of the Anglican Church. The necessity of providing suitable laws for the Government of his Church having pressed itself upon him, Henry had a Statute passed in the 25th year of his reign directing a review of the then Canon law to be held and ordering that until the same should be completed the Canon law, legatine and provincial constitutions then in force and not repugnant to the King's prerogative in his quality of Pope of the Anglican Church, should be retained and continued in full force and effect. But such matters as divorcing, marrying and beheading his wives soon absorbed so much of the attention of the Supreme Spiritual Head of the Church of England that he had no time, and surely could have had no inclination, for Canon law making. In consequence the review contemplated by the Statute has never been carried out; from which it follows that the Canon law, legatine and provincial constitutions are, with the exception noted above, in force to-day in England precisely as they were for well nigh a thousand years before that nation's breaking away from the centre of Catholic unity. And not only is it on the Catholics of England that they are binding as they have been on their forefathers for the past thirteen centuries but on the Anglicans as well by virtue of the Statute of Henry VIII. already cited.

But although the review of the Canon Law directed by Henry to be made has never been carried out, nevertheless the Anglican Church authorities in the year 1603 tried their hands at Canon Law on their own account. These canons of 1603 were revised in 1865, but they have no binding force on any one. It has been adjudged by the civil courts that, not having had parliamentary sanction, they bind neither clergy nor laity, except where they simply declare what the Canon Law, Legatine and provincial constitutions anterior to the time of Henry VIII. were, and these as we have seen were already binding.

The Anglican Church has therefore no Canon Law of its own that has any binding force or legal validity, but is bound by and obliged to appropriate to its own use, where it can be whittled down to fit, the Canon Law—Roman and Papal to the core—of the Catholic Church, a rather awkward position, one would think, for an institution founded as a Protestant and anti-Papal Church.

Sudden death of An Oblate.

Father McGrath, O. M. I., Expires in the Union Station at Albany.

Albany, N. Y., Jan. 13.—The Rev. James McGrath, O. M. I., pastor of the Church of the Holy Angels, Buffalo, died in the waiting-room of the Union station in this city last night. Father McGrath, in company with the Rev. James H. Quinn, O. M. I., arrived in Albany yesterday. They were on their way to Lowell, Mass. While waiting for a train at 9 o'clock last night Father McGrath was suddenly taken ill. He was carried into the women's waiting-room and a physician was sent for. Dr. Jones, who shortly appeared, examined Father McGrath and pronounced him to be suffering from heart failure, and said that there were no hopes for his recovery. The dying priest was conscious and immediately began making preparations for leaving this world. The small room contained many sympathizers and the prayers for the dead were said by them. The Rev. Father Curtin entered the room and remained there while Fr. Quinn administered the last sacraments of the Church, and Father McGrath breathed his last at 9.25, with the rosary in his hands and the crucifix placed to his lips.

Father McGrath was one of the best known priests in this State. He was about sixty years of age. He was born in Ireland and began his education for the priesthood there. He came to this country in 1856 and completed his studies at the Ottawa, Can., University. After his ordination he went to Texas as

a missionary, where he remained until 1864, when he was transferred to Ottawa, where he was pastor of St. James' parish for three years, then he went to Buffalo. He travelled extensively between Buffalo and Albany during the next year as a missionary, becoming vastly known as a zealous priest, and remained in Buffalo until 1870, when he was sent to Lowell, Mass., where he remained for seventeen years. While in Lowell he was made Provincial, being the head of the congregation of Oblate Fathers in this country for twelve years. Five years ago he was made superior of the Holy Angels College, and Church, of Buffalo, where he was stationed up to the time of his death.—CATHOLIC NEWS.

His Grace's Visit to Manitou.

Free Press Manitou correspondent.
Considerable stir took place in town on Sunday last, it being the occasion of a visit to St. Patrick's church here by His Grace Archbishop Langevin, accompanied by Rev. Fathers George, O. M. I. of St. Boniface, and Perquis, of St. Leon. Rev. Father Viens of this parish was also present. The service in the church at 4 p. m. was well attended and many prominent Protestants were seen in the congregation. After the singing of vespers His Grace gave Benediction of the Blessed Sacrament. An address was then presented to His Grace on behalf of the parishioners of St. Patrick's here, and read by Mr. H. Toohey. In reply His Grace gave a very instructive discourse. He was pleased to know that his people lived in so great harmony with the people of other denominations. The decoration of the church was in charge of Rev. Father Viens and he deserves much credit for the tasteful way in which it was done. At the conclusion of the service His Grace was driven to the Cassin house where a large number partook of the nice supper prepared by Mrs. Cassin. During the supper His Grace intimated that he would contribute the sum necessary to pay off the balance of the debt on the church.

Address.

Read to His Grace by Mr. Toohey in the name of the Catholics of Manitou.

To His Grace
Archbishop Langevin, O. M. I.
My Lord Archbishop,

It is not simply to fulfil a formal commonplace obligation that, in the name of all the parishioners of St. Patrick's, Manitou, I welcome Your Grace among us. This circumstance is for us a period of uncommon interest, and we sincerely rejoice at your first official visit in our young parish, because Your Grace thus kindly puts a term to our long and legitimate expectation of having the honor of your presence here. It is to us both a pleasure and a duty to tender our grateful acknowledgments to the worthy, honored and universally respected Archbishop who has been so fitly and amidst universal congratulations selected to administer the many spiritual and temporal wants of this diocese.

Great was our sorrow, some time past, on hearing of your long and most painful illness, which during several months interrupted your apostolical labors. How confident were your faithful children of Manitou in the Goodness of the most Bountiful God, offering up their feeble supplications for your speedy recovery and the welfare of the numerous children confided to your care, for whom Your Grace continues to work so vigorously with that apostolical zeal which characterizes you, supplying to them the necessary means whereby they may work out their salvation.

Your generosity, in sending us our present zealous and devoted Pastor, will ever remain a lasting proof of that innate goodness for which you have been long and justly celebrated. We feel impressed, Your Grace, with the idea that the cause of education, a subject which, to you a source of painful anxiety, is one that will merit all our attention. We, the parishioners of St. Patrick's, Manitou, beg of Your Grace to be numbered among your most faithful and most desirous to forward the glorious cause of education.

In conclusion, Your Grace, we avail ourselves of this happy opportunity of your passage among us to ask for a special blessing for our young parish, our families, our undertakings and our dear children.

We remain, with the highest respect,
My Lord Archbishop, Your Grace's most devoted children of Manitou, Manitoba.

St. Patrick's Church,
Manitou, Manitoba.
Jan. 16th, 1898.

Rev. Father Tourangeau, S. J., sang the High Mass last Sunday at the Immaculate Conception.

Visit of Archbishop Langevin to Rat Portage.

On Saturday, the 8th inst., the good tidings of Archbishop Langevin's intended visit gladdened all hearts, and brought smiles to all lips. We were to welcome once more, in our midst, our beloved Archbishop who had been by his long and serious illness, so nearly taken from us? Yes, this happiness was really to be ours. On the 9th inst., at 7 A. M., His Grace was driven to St. Joseph's Academy, where he entered the Chapel during the singing of the Benedictus, "Blessed is he that cometh in the name of the Lord." Never did those words seem sung with more heart; more feeling; the good Sisters and their pupils felt that he who was entering their home had surely come in the name of the Lord, and that he presented himself in the name of Our Dear Lord, whose delight was to be surrounded by little children. After Mass, His Grace returned to the Presbytery, promising a long visit to the Academy for the following day. The Archbishop had the pleasure of finding the pupils' number increased to thirty-one, which speaks well for this establishment now only beginning its second year.

At 10.30 A.M. High Mass was sung in Notre Dame Church by Rev. J. Thibeau-deau, O.M.I., whilst Archbishop Langevin presided from his throne assisted by Rev. M. Blais, O.M.I., and Rev. J. Cahill, O.M.I., as deacon and subdeacon of honor. In the sanctuary amidst flowers and lights was to be seen a magnificent statue of Our Blessed Lady (the Mother and Child) 6 feet high, and beautifully colored. This statue, the handsomest of its kind in Western Canada, is to be placed over the High Altar, on account of the Church being dedicated to Notre Dame du Portage. A very instructive sermon on Faith was delivered by Rev. M. Blais O.M.I., who received a most cordial welcome from his old parishioners. The blessing of the statue was reserved for the evening service.

In the afternoon, His Grace visited St. Anthony's Industrial School, which is certainly a great credit to the town of Rat Portage. At 7 P. M. the Church of Notre Dame was crowded, for the Archbishop had promised to speak, and every one was eager to hear the eloquent words and paternal advice of their beloved Pastor. The ceremony commenced by the Ave Maria Stella and Magnificat intoned by Mr. Leveque, after which the children sang "Mother dear, Oh! pray for me." Then Rev. Father O'Dwyer, O. M. I., gave a pleasing and instructive discourse on Our Blessed Lady, taking for his text "My soul, doth magnify the Lord, for He hath done great things in me." Afterwards His Grace addressed the Congregation both in French and in English, and his words were attentively listened to, and highly appreciated by the respectful audience. A solemn blessing of the statue then took place, and Jesus descended on His Altar as if to bless all those who had conferred so much honor on His dear Mother. Mrs. Philbert L'Heureux sang "O Jesu Amor mi," and instead of the Laudate, the choir sang with great zest: "O Marie, nous vous invoquons tous." Before terminating we must add that great praise is due to Rev. J. Thibeau-deau who, with a zeal worthy of an Oblate of Mary Immaculate, had undertaken to collect funds to procure this magnificent statue. In concert with Mr. Charbonneau, President of the Altar Society, and the other ladies who take such pride in the decoration of our altars, a supper had been organized in November to help on this good work. Rev. J. Thibeau-deau was repaid for his trouble not only by the financial success of his enterprise, but also by the willing co-operation of the whole congregation. May Our Blessed Mother in return bring down on this parish of Rat Portage many blessings from Her Divine Son.—COMMUNICATED

medical treatment, but it was of no avail. I believe, too, that I have tried every medicine advertised for the cure of rheumatism, and I am sure I expended at least \$200.00 and got nothing more at any time than the merest temporary relief. At last I was induced to give Dr. Williams' Pink Pills a trial, and from that time I date my good fortune in getting rid of the disease. I continued using them for several months and daily found that the trouble that had made my life miserable for so many years was disappearing, and at last all traces of pain had left me and I was cured. I say cured, for I have not since had a recurrence of the trouble.

As proving the diversity of troubles for which Dr. Williams' Pink Pills are a cure it may also be mentioned that they restored Mrs. Frank Chase, a daughter-in-law of the gentleman above referred to, to health and strength after all other means had apparently failed. Mrs. Chase says:—"I can scarcely tell what my trouble was, for even doctors could not agree as to the nature of it. One thing I do know, that I was afflicted with neuralgia, my blood was poor, and I was subject to depressing headaches. My appetite was not good at any time, and the least exertion left me weak and despondent. A lady friend who had been benefited by the use of Dr. Williams' Pink Pills advised me to try them, and as they had also cured my father-in-law I determined to do so, and I have much cause for rejoicing that I did, for you can easily see that they have made a well woman of me. I took the pills steadily for a couple of months, and at the end of that time was enjoying the blessing of good health. It gives me much pleasure to be able to bear public testimony to the value of this wonderful medicine." Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

CATHOLICITY IN CHILE.

The "Rock" publishes its version of an Encyclical, declared to have been addressed to the Catholic clergy of Chile, by the Holy Father. Taking the "Rock's" text as accurate, the Pope reproves certain Chilean clergy for being lax in charity to the poor and in attention to the sick; he censures the same class for luxurious living and calls them to a life more consistent with Christian mortification. Interference in political struggles is also discountenanced. And on all this the "Rock" writes a scathing leader. To its objections we might reply that the Protestant clergy in England live very much as do the Catholic clergy in Chile. They seldom are seen in hospital or lazar house without fee or salary, they manifestly eat and drink—their fill—of the best. They live in the best houses in the country, they interfere in politics—always on the Tory side. The Bench of Bishops in the House of Lords is the stoutest bulwark of Toryism in that home of the Peerage and Peerage. So to all that the "Rock" deplores in Chile we might retort, "tu quoque." But that is an argument for which we have no liking.

The truth is that the Catholic clergy in Chile are much in their way of living what the Protestant clergy of England are. That's good enough for a Protestant clergy, but for Catholics it won't do. And the Pope has told the Chileans so.—CATHOLIC NEWS (ENG.)

Going to other Churches.

A Catholic who goes to another church for religious services lays himself open to the suspicion of either being dissatisfied with his own church, or of thinking that one church is as good as another. In the one case he is an apostate; in the other he is illogical. Because there is but one form of truth; therefore there can be but one true religion. In any event, the Catholic who oscillates between two different creeds is very "weak-kneed." As the Proverb has it, "he is neither fish nor flesh;" nor even good, neither. Father "Tom" Burke, on being asked what he would do with a priest who should "vert" to another Church replied: "I'd give him the pledge." Another reason why Catholics should not frequent churches of other denominations is this: Good truth-seeking persons outside of the Catholic Church may be seeking earnestly for the true fold. They go from temple to temple. In each of them they hear a different interpretation of the words of Christ. Puzzled and baffled,

they fall back on the Church in which they were raised. They go to Catholic churches and hear the same words in every one of them; no jot or tittle of change whether the altar at which the priest officiates, be raised in China or Peru. Here seems to be truth. The tired, way-worn, hungry soul yearns for this constant faith, this assured belief, this unswerving confidence. He is on the point of embracing the unchanging profession of the pure Gospel as it came from Christ—when lo! a Catholic is seen at the temple of a so-called false Church. Doubt lays hold of the honest truth-seeker. "If this Catholic does not find rest in his Church, how can I?" And another soul is turned adrift that might have been anchored in the secure haven of faith.—INDIANAPOLIS RECORD.

UNPLEASANT SYMPTOMS.

Catholic Times. The President of the Council, replying to M. Castelen in Paris the other day, said "there was no Dreyfus affair." Well would it have been for France had there not been a Dreyfus affair, but as the "Bien Public," of Ghent, remarks, its effects are all too manifest in a painful epilogue. It has been to the army what the Panama scandal was to the legislature and the magistracy. So that at present there is not a single department connected with the Government or the State that is not suspected of venality and corruption. Montesquieu has laid down the maxim that "Monarchies need honour and Republics need to be feared that some of the foremost French Republicans trouble themselves little to act up to the requirement. The old French Monarchy, it is true, had its disorders, and the régimes of Louis XIV. and Louis XV. could scarcely be taken as examples of high morality. But it can scarcely be denied that the present French Republic has out-Heroded them. The truth is that the Christian religion having been assailed by the authorities, the sense of morality has been gradually disappearing from amongst them. The present ought to be an excellent opportunity for the Ralliés.

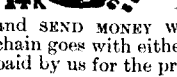
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PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read up, East Bound, Read up, STATIONS, Miles from Portage Junction, and various station names like Winnipeg, Portage Junction, etc.

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The Best of Results. Always Follow The Use of Dr. Williams' Pink Pills. Two Cases in Which They Restored Health and Strength After All Other means had Failed—What they have done for Others They Will Do for You. From the Colborne Express. There are few if any people in Murray township, Northumberland county, to whom the name of Chase is not familiar. Mr. Jacob Chase, who has followed the occupation of farmer and shepherd and fishdealer, is especially well known. He has been a great sufferer from rheumatism, as all his neighbors know, but has fortunately succeeded in getting rid of heart disease. To a reporter he gave the following particulars. I had been a sufferer from rheumatism for upwards of twenty years, at one time I was laid up for sixteen weeks, and during a portion of that time was confined to my bed, and perfectly helpless. I had the benefit of excellent

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A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK
JANUARY.

30th—Fourth Sunday after Epiphany. Finding of Jesus in the temple.
31. Monday—St. Peter Nolasco, Confessor.

FEBRUARY.

- 1, Tuesday—St. Ignatius, Bishop, Martyr.
- 2, Wednesday—Purification of Our Blessed Lady, Candlemas.
- 3, Thursday—Votive office of the Blessed Sacrament. Commemoration of St. Blasius.
- 4, Friday—St. Andrew Corsini, Bishop.
- 5, Saturday—St. Agatha, Virgin, Martyr.

BRIEFLETS.

Rev. Fr. Maisonneuve, O.M.I., returned from St. Charles on Saturday.

Rev. Father Coutlee, O.M.I., has returned from Bathgate, N. Dakota.

Rev. Father Audic, O.M.I., after consulting with His Grace, continued his journey to Montreal last Wednesday.

Rev. Father Beaudin's friends will be glad to hear that he was well enough yesterday to go out and call at the Palace.

The University of Cambridge has requested a priest, Father Butler, O. S. B., to edit for it the Greek text of the "Historia Lانسica."

Rev. Father Camper, O. M. I., from St. Laurent, Man. was in town last week and says he feels stronger and more fit for his arduous missionary labors than he has felt for many years past.

Rev. Brother Doyle, O.M.I., who went to St. Boniface Hospital for an operation on a frontal growth, is doing well and will soon be able to return to St. Mary's Presbytery, where he is greatly missed.

Rev. Father Messier, Pastor of St. Boniface, is making his yearly house-to-house visitation of this parish. He will complete his town visits this week and next week he will call on his country parishioners.

Archbishop Begin's letter on the Encyclical was read last Sunday at the Cathedral by Rev. Fr. George, O.M.I., and at St. Mary's church by Rev. Fr. Guillet, O.M.I., according to the wishes and instructions of the Archbishop of St. Boniface.

Rev. Father Rocan, pastor of La Salle, who was in town last week, says he expects quite a number of substantial farmers to settle in his district next spring. Some of them are to come from the Province of Quebec, others from the States.

Our readers will note with sorrow the account of Rev. Father McGrath's sudden death, and remembering the eloquent mission he preached some years ago at St. Mary's, Winnipeg, they will, out of gratitude for his great zeal, pray for the repose of his soul.

The visiting Indian Chiefs were treated to a very nice dramatic and musical entertainment at the St. Boniface Indian Industrial School last Tuesday evening. The Chiefs expressed their keen relish of the pupils' proficiency. Chief Osoup in particular made a charming speech. His Grace spoke in his usual happy way. So did the Hon. Robert Watson and Commissioner Forget. Very Rev. Dean O'Meara gave eloquent expression to his admiration for all he had

just heard and seen, declaring that he had never witnessed so good a performance from Indian children; which is very valuable testimony from a Church of England Dean.

Despite the newspaper gossip that was current about her last year, it appears that Mrs. Craigie ("John Oliver Hobbes") is a practical Catholic. Her latest novel, "The School for Saints," has been attacked in some quarters for its alleged propagandism of the doctrines of the Church. Mrs. Craigie is a writer of growing popularity. **Ave Maria.**

A drawing-room meeting of members of the Catholic Truth Society was held on Friday, December 10th, at 68, Cromwell road, London, S.W., at the invitation of Lady Amabel Kerr, and was numerously attended. The meeting was addressed by Father Anthony, who occupied the chair, the Rev. S.F. Smith, S.J., and the Rev. C. H. Bowden, C.O.; and the Hon. Secretary, Mr. Britten, K. S. G., gave a sketch of the aims and undertakings of the Society.

Greater New York has now two Catholic Bishops resident within its limits, a distinction which no other city except London can boast of; that is to say, no other city has two sees within its limits. The post office authorities, it is said, will continue the old designations for Brooklyn, Long Island City and other places in Mayor Van Wyck's big bailiwick, and the Vatican is not likely to change the designation of Bishop McDonnell's see, now that Brooklyn has been absorbed by Greater New York.

Fitzgerald-Spedman.

A quiet wedding took place yesterday morning in St. Mary's Church when John M. Fitzgerald and Miss Annie Spedman were joined in the holy bonds of matrimony. Rev. Fr. McCarthy, O. M. I., performed the ceremony, Miss Mary J. Spedman, sister of the bride, acting as bridesmaid and Jas. J. Cunningham as best man. The church contained a large number of friends and acquaintances of the bride and bridegroom. Mr. Fitzgerald is proprietor of the Grand Central hotel in Portage la Prairie and the bride comes from Treherne. They left for their future home in Portage la Prairie by yesterday's early train.—**FREE PRESS.**

How a Protestant Went to Mass.

Mr. W. J. Sims, a member of "The Protestant Defence Brigade," has recently had a severe shock, as we are informed by our good friend the editor of the "Rock." It was worse than the effects of a too powerful electric battery. If there is anything for which Mr. Sims has an aversion it is the Mass. He dislikes it just as strongly as a certain wicked old sinner is said to dislike holy water. Next to the Mass, in his estimation, is the Pope. Not an Orangeman in Sandy-row, Belfast, has stronger feelings with regard to his Holiness. Well, Mr. Sims, on a recent Sunday, went to service at St. Michael's Church, Leonard-street, Shoreditch, feeling in the innocence of his heart that he was safe from the Mass and the Pope as St. Michael's is a place of worship of the Church of England. He was startled, however, to find that he was attending Mass. The children, who formed the greater part of the congregation, were using as a Prayer-Book "The Children's Pictorial Mass Book," by the Rev. J. Gueron, printed by the Catholic publishers, Messrs. Burns and Oates. And not only was "grace and mercy" sought for "our Holy Father the Pope," but a prayer was offered up for which his Holiness grants an indulgence of three hundred days. Then as a sort of climax for poor Mr. Sims, the Mass was followed by the recitation of the "Hail Mary." Needless to say that his nerves have scarcely recovered yet. The teaching is certainly on all points Catholic, and though it may be inconsistent in an Anglican place of worship, it must prepare many for communion with the true Church. —**CATHOLIC TIMES**

A Wealthy Convert.

Mr. Albert Bingham, who has been received into the Catholic Church, is a godson of the Prince of Wales. He is a son of Lord Lucan. The family possesses in its branches immense wealth. Lord Bingham, Mr. Albert Bingham's eldest brother, married last year Miss Spender Clay, who brought him a large fortune, and a sister is the Marchioness of Hamilton.—**CATHOLIC NEWS (ENG.)**



A man may talk of disdaining physical strength and prowess until Doomsday, but the fact remains that he cannot look at a picture of an old-time knight, magnificent in his physical proportions, dauntless in his physical courage, and armed, ready and eager for a contest to the death with any comer, without a thrill of admiration. Mental superiority is desirable and admirable, but is the "game worth the candle," when it is won at the expense of physical health and strength? The unhealthy man may gain the admiration of men and women, but it is a question whether such a man ever thoroughly gains their respect. The man whose arteries bound with the rich, red blood of health carries with him a force and an intensity that command respect, even though he be slightly inferior mentally to the weak, nervous man. While no medicine in the world will add an inch to a man's stature, there is one famous medicine that will fill the veins and arteries with the rich, red, bounding blood of perfect health. It is Dr. Pierce's Golden Medical Discovery. It is the great blood-maker and blood-purifier. When the blood is pure and rich and red and plenty, and filled with the life-giving elements that nourish every tissue of the body, it is impossible for a man to suffer from ill-health of any description. When every little blood-vessel in the lungs quivers with the rush of healthy blood, it is impossible to have unhealthy lungs. When the walls of the stomach are nourished with healthy blood, dyspepsia and indigestion are impossibilities. When the liver is supplied with healthy blood it is bound to be active. The skin that is nourished with healthy blood will be clear and fresh and glow with health. "Discovery" is sold by druggists.

Mr. Isaac E. Downs, of Spring Valley, Rockland Co., N. Y., writes: "For three years I suffered from that terrible disease, consumption. I had wasted away to a skeleton. To-day I tip the scales at 175, and am well and strong. The 'Golden Medical Discovery' cured me."

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In proportion to the number of its pupils, St. Boniface College . . .

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Than any of its Protestant Competitors.

I had wasted the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory re-echoes greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra. Antoine Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage la Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and his vory scholarship of \$90 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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