

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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## PRAYER TO ST. JOSEPH.

We come to thee, O blessed Joseph, in our sore distress, and having sought the help of thy most blessed spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin mother of God and of the fatherly love wherewith thou dost cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from Thy place in Heaven, most powerful deliverer, graciously come to our aid in this conflict with the power of darkness; and, as old thou didst deliver the child Jesus from supreme peril of life, so now deliver the Holy Church of God from the snares of her enemies and from all adversity, have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live happily, die happily, and so enter into the everlasting bliss of heaven. Amen.

An indulgence of seven years and seven quarantines for each recital of the above prayer. (Pope Leo XIII, August 15, 1889.)

## A MOST BEAUTIFUL SERMON

### THE WAY OF SALVATION.

Why the Catholic Church is Entitled to Such a Claim.

The Rev. Father Villiers of Birmingham, Eng., preaching on a recent Sunday morning to a crowded congregation at Stoke-on-Trent, took as his text: "If a man will not hear the Church let him be to you as a heathen and a publican." (Matt. xviii, 17.) He said:

Our Divine Lord came to save souls. "God so loved the world as to send His only begotten Son to save the world." The Church of Jesus Christ exists for the same purpose, and whatever else she may do for men in the course of her action on society, she ever has that great aim in view, and to it subordinates all other things. The rise and fall of dynasties are to her of less importance than the salvation or loss of a soul. For with her Divine Founder she holds—"What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" Not, of course, that there is anything human—be it joy or sorrow—that is above or beneath her deep concern. Did not Christ Himself have compassion on the multitudes—the sick, the halt and the mourners—and sanctify by His presence the gladness of the marriage feast? But He was above all the Good Shepherd, Who sought out sinners, and that which He had of most value—His life—He gave not for men's bodies, but for their souls. "Greater love than this no man hath than that he lay down his life for his friend." As Christ died for souls so now does the Church live for them; to teach them the way of salvation, to enable them to pursue after and attain it. And she, and she alone, is the revealed way of salvation.

I am not ignorant that this is a claim on the part of the Church which causes her enemies to blaspheme and those outside her generally to look on her as arrogant and narrow. But there are few of her doctrines which are less understood and in which she is more misrepresented than in this. And it is to remedy this, if I may, that I am now speaking. Now, in the very beginning I want you to note carefully my proposition, namely, the Church is the only revealed way of salvation. I lay stress on the word "revealed." And by revealed I mean the way made known to men by God as intended by Him for men's salvation. Whatever ways God may have in His mercy for saving souls outside the visible community of His Church we know not, for He has not revealed them to us, and none but His revealed way is safely to be depended upon. Mind, I do not for a moment say that no Baptist, nor Congregationalist, nor Wesleyan, nor Salvationist, nor any member of the scores of various persuasions that exist in this country, will be saved. No; God forbid! If I were to say this I should not be teaching Catholic doctrine. But what I do say is, that all such who may be saved are saved in spite of, not in consequence of, these various "isms." Whilst on the other hand all those who, having been on this earth members of the visible body of the Church, are now or in the future shall be, counted in that host no man can

number in heaven, are all there in consequence of their Catholic faith and the graces and helps that Church gave them.

The Catholic Church, then, says nothing about the fate of the individual. God alone can judge that; but he does form judgment on systems and on doctrines. Against these she ever protests and warns her children when such doctrines or systems are either opposed to her own or fragmentary copies posing as complete and original. And among such in the first place, she condemns the indifferentism so prevalent to-day. She has, then, no part nor sympathy with those who say: "It does not matter what a man believes so long as he does right, keeps his name out of the records of the police courts, pays 20 shillings in the pound, and lives correctly; he will get to heaven in the end." Or again, "One religion is as good as another; we are all making for the same place; God has no creed; perish creeds which divide men; long live the Fatherhood of God and the Brotherhood of men!" I need not go on with these catch-phrases; you know them well enough; they pass current as Gospel truths among many men. Thousands build up their religious life upon them, and trust their eternity upon them as on a foundation. The Catholic Church is the sworn foe of such doctrines and their spirit. She says they are against common sense and reason, and they have no warrant in Scripture. In fact, their very opposite is plainly and distinctly taught us by God's word. They are against common sense by the fact that God is the God of truth—truth being His very essence and "He hateth a liar." To say, then, that God cares not what men believe—truth or falsehood; that He will give them eternal life whether they accept His truth or whether they reject it, is an insult to His very nature.

Again, God has created men capable of knowing and loving Him.

These are the two great faculties of their souls which most lift them above the brutes. If then man is to serve God with his whole soul, he must submit his intellect to believe God's truth, and his will to obey God's commands. God is not satisfied with half measures. He requires the service of the whole soul. "Thou shalt love the Lord thy God with all thy soul." To say that God looks only to our moral actions is to declare that He asks only the service of our will. Whilst, on the other hand, to maintain that we are saved by belief alone—that good works are of no avail and are simply tokens or fruits of faith—is to deny that God asks for the worship of our wills. The Catholic Church, then, holds both these ideas to be against the very dictates of reason, whilst if we turn to Revelation we find that these ideas so very common nowadays are equally opposed to and contradicted by God's written Word.

There are, as St. Peter tells us, many things in the sacred Scriptures that are hard to understand, and which "the unstable wrest to their own destruction," but there are also very many which are perfectly clear and plain, so that he who runs may read. But in neither of these classes is to be found the doctrine, "It does not matter what a man believes," nor anything like it. But it is certainly very clear indeed that Christ came to teach men the truth of God and to enable them to do His will, that He was full of grace and truth, and of His fulness have we all received. It is also very clear that He had many truths for men, and that He was very anxious that they should know them. For He sent His Apostles for that very purpose: "Go ye, teach all nations all things, whatsoever I have commanded you." Not one or two principal truths, not a stock from which men could pick and choose; no, but "all things, whatsoever I have commanded you." Nay more, so anxious is Christ for His Revelation and so many are the truths to be taught that it needs the Holy Spirit of Truth, to bring them to the Apostles' minds and to complete their number. "When He, the Paraclete, the Spirit of Truth, shall come He shall teach you all truth and bring to your mind whatsoever things I have delivered to you." But if it does not matter what a man believes then all this anxiety, all this care and forethought and labor on the part of Our Lord and His Disciples was uncalled for and useless.

We learn again in the Sacred Scriptures that the Apostles, in order to carry out this request of Our Lord, exposed themselves to long wearying labors and journeys, great sufferings, perils, and finally martyrdom. And St. Paul declared, Woe was it to him if he did not preach the Gospel. But if what are called nowadays broad views on religion are true views, then indeed were the Apostles fooled to the full of their bent; and their Divine Master was a deceiver of His closest friends—which no one

can say without blasphemy. The Catholic Church also advances the opposition of the manifest teaching of the New Testament against those numerous forms of evangelicism which hold that belief in the Lord Jesus Christ is enough for salvation and will most certainly secure it. It matters not whether by belief is here understood faith that Christ is God and Saviour of mankind, or whether a special trust and confidence in the certain application of His saving merits to your soul, which confidence is the seal of your salvation. For this latter is what is often meant by believing in or on Christ casting all our sins on Him: To both these views the Church replies: The Sacred Scriptures witness that these things are not of themselves sufficient to salvation. For the Scriptures all add to faith, Baptism, sorrow for sin, hope, love of God, keeping the Commandments, the Sacraments—perseverance in the doctrines of the Apostles, obeying the Church, following in the faith of the pastors, and so on.

Nor does it follow that because the Jews were told that faith in Christ was needed for their salvation, therefore that is all we require. For our position is different. A Jew already believed in penance, in the Commandments, in Sacramental ordinances, in sacrifices, in priesthood, in authority teaching, etc., and looked forward to the Messiah not as one bringing all these things to naught, but rather as the Perfecter of the law by a more perfect covenant. Such a one had only therefore to supplement his existing faith with a belief in the divine character of Jesus and His Messiahship and its consequences, to become a perfect disciple. It was then quite natural for St. Peter to reply thus to such a one, asking what he must do to be saved, "Believe in the Lord Jesus Christ and be baptized." And as to the idea that "once saved always saved," it is only needful to point out that only "he who perseveres to the end shall be saved;" that according to St. Paul there are "who having made void their first faith have damnation;" "some who have been made partakers of the Holy Ghost and are fallen away;" that St. Paul himself "a vessel of election," was afraid of being "a castaway."

Then from the Scriptural facts which condemn the doctrine that it does not matter what a man believes, etc., it is also evident that a man is not a Christian simply because he thus calls himself, or is born in a country rejoicing in that name, or condescends to give his mental acceptance to some few of the many truths which Christ is generally held to have taught. And again, it is equally clear that Christianity is not merely the sum of the various contradictory religious persuasions, which call themselves Christian, but is according to the Scriptures most strictly limited to one and only one form of religion from amongst the various claimants of the title. Christianity of the Scriptures is nothing more nor less than the religion which Christ taught and wished to be believed, which the Apostles preached, which their disciples accepted and practised.

To teach anything contrary to this religion or to hold less is plainly to be not a follower of Christ, but of some human teacher. Whilst to refuse to accept all that Christ taught is clearly to be outside of the fold of Christ. Jesus Christ founded His religion that His work might be carried on. And just in the same way that the Jews who refused to believe in Christ were lost, so also all those who refuse to listen to His church are outside the hope of eternal life. For if "a man will not hear the Church, let him be to you as a heathen and a publican." And the church, as we have seen, is plainly not every individual man's private opinion, but that divine society of teachers which Christ established, namely, His apostles and their successors. At all events, if they are not the Church, nothing else is. And the necessity of believing the teaching of Christ in its entirety, and not merely such fragments as commend themselves to our ideas is set forth in no uncertain terms by St. Paul when he says, "Even if an angel from heaven should teach a gospel other than I have preached to you, let him be anathema."

But no one will say that the gospel preached by St. Paul is identical with that of those who say baptism is necessary, and with that of those who say it is not, with that of the men who teach that faith is sufficient, and of those who insist on the need of working out our salvation with fear and trembling. No; of these various systems it is clear only one can be that of Christ and his apostles. The now wide opinion that the gospel of Christ is what each one thinks best, is a new-fangled and erroneous idea, that no one dreamt of before the sixteenth century. And when we pass

to details of the gospel of Christ, no one who has even a passing acquaintance with the New Testament can deny that our salvation depends upon our being reconciled with God through Jesus Christ, being separated from the world, and made holy by adoption of sons through baptism, and by the receiving and help of grace to persevere. We need, therefore, the whole truth as it is in Christ Jesus that we may believe, the knowledge of His will that we may do it; His grace that we may possess the supernatural life and keep it.

Now for these very ends it is certain that Christ founded a divine society—His church. To this society, to which He gave the Holy Spirit as guide, teacher and sanctifier, which He commanded all men to listen to as to Himself belongs the destiny of carrying out His work. Christ has revealed to us no other means; He has founded no other society. To his church He has committed in express words, "The stewardship of truth and the means of grace;" her He has chosen and loved. Christ says St. Paul, also "loved the Church and delivered Himself up for her, that He might sanctify it, cleanse it by the laver of water in the word of life, that He might present it to Himself a glorious Church, not having spot or wrinkle nor any such thing, but that it should be holy and without blemish." If then, we want truth we must go to the Church; if we want grace we must seek it at her hands.

All this is the clear revelation of Jesus Christ. All religious systems then outside that divine society are not revealed ways of salvation, for they owe their origin to men; their founders are known to us; they are Calvin, or Luther, or Wesley, and so on. But any system of religion starting at a period later than Christ and His apostles is manifestly not Christianity, but a human product. Its authority, then, is human, not divine; its helps to sanctification are merely natural not supernatural; they are but such as are common to all men, Jews and heathens as well as Christians. They move the soul by reason or by the emotions, but they give it no new life, no spiritual power; they infuse no grace of the Holy Spirit. They may be religious societies if you will but they are not the Church of Christ to which He gave the promises and the powers, and authority. To believe them is not to adhere to Christ; and not to have faith in Christ is to be outside His fold and eternal life. We only believe in Christ by believing in His Church. "He who heareth you heareth Me, and he who despiseth you despiseth Me." And at this point an inquiring mind will naturally demand: "How then is it even possible for anyone to be saved outside of the Catholic Church, yet did you not admit at the beginning that some non-Catholics would probably be saved?" I answer, first it is not possible for anyone to be saved unless they be in some way or other members of the church; at least we have no divine assurance that it is otherwise possible.

This is the only revealed way and to be out of that way through one's own fault is certainly to be lost. But as to those who are out of the visible communion of the Church, not, however, through their own fault, or whom we say, they may by God's mercy still be made members of His Church, even if not of its visible communion. "The mercy of God is above all His works," we none of us may set bounds or limits to it. But even the ways of His mercy lead into the fold of His Church, and thus to salvation through the Church. For we are made members of the Church not only by baptism, but by the desire of it or by the possession of such dispositions toward God as would prompt us to seek baptism did we realize its necessity. It may thus be that all who though not baptized by water, still live up to their lights, are by their very dispositions, members of the Church, by will if not by deed. For although it is true that "he who believes and is baptized shall be saved," it is also true that "if any man will love me, I and the Father will love him."

But those whom Christ and the Father love cannot be lost so long as that bond of love joins them to God. To say the opposite is to utter blasphemy. Yes, but what is the proof that a man loves Christ? Jesus Himself gives it. "If any man love Me he will keep My commands." But the commands of Jesus are these: "Believe and be baptized;" "Do penance for your sins;" "Hear the Church;" "Persevere in the doctrines of the Apostles;" "Obey your pastors;" Unless a man eat My flesh and drink My blood he shall not have life in him." No one is a lover of Christ if he refuses to do these things if he knows or should know them to be of obligation. But a man may possibly be ignorant of these obligations, or even imagine that he is fulfilling them when he is not. In either case it is surely not too much to say that God owes it to His mercy and

His promises to take this man's will for the deed, to look upon him as a member of the Church just as much as if he were in her visible body. For of a certainty it is no sin for a man to be born a Jew or a heathen and reared in ignorance of the truth, and if such a one is lost it is not his ignorance which will have condemned him, but his own personal sins, against the light of his own conscience. But to be outside the visible body of Christ's church through one's own fault is most certainly to be self-condemned. And here, then, comes the crucial question which each man's heart alone can answer and on which depends his eternal happiness. How far is ignorance and good faith, and conscience, answerable for a man not being a Catholic; and how far is it love of friends, or riches, or honor, or pleasure, or even pride or indolence, or love of ease, in fact the thousand and one things which lead men to neglect obvious duties, which has prevented this or that man from entering the one ark of salvation, the one fold, the one faith and baptism of the one Lord. "God wishes all to come to the knowledge of His truth and be saved." He gives each one grace sufficient for his salvation, but not all, alas, accept that grace and use it; not all follow the leading of His light.

And finally it may now perhaps be asked, if men may possibly be saved outside of the Catholic Church, that is outside of its visible communion, why disturb them? Why not leave them alone where they are? The first answer is very obvious. Christ has willed that His gospel shall be preached to ever creature. "Go ye, teach all things I have commanded you," to all nations. "A necessity lieth upon me," says St. Paul, "to preach the gospel, and woe to me if I preach not the gospel." Secondly, you might just as well ask me why, if I found a man keeping body and soul together by working night and day, though even then it was a hundred to one that he would at last break down from sheer fatigue, I should venture to invite him into a land of plenty, where to die of starvation was an act of sheer madness.

Now, such are the relative positions of Protestants and Catholics. The Catholic has certainty of fruit—he has the sacraments—outward helps to grace, spiritual levers, so to speak, by which the weakness of his human efforts is made strong towards eternal life; he lives in an atmosphere of grace, in the midst of the communion of saints, helped by their prayers and good works; and around him in the rivers of the sacraments steam the merits of the blood of Jesus. But from all these things those outside are cut off entirely. They have no solid basis on which to rest belief. Their ever changing creeds prove it; their restlessness, their worldliness, their latitudinarianism, their constant down grade, all demonstrate it. Their spiritual strength is from themselves; it springs either from self-confidence or from desperation. Again, how difficult is it not to prove that those who are not of the church are kept from her by good faith. Who can know it but God Himself. Who alone readeth the secrets of hearts? Hence to leave them alone is not kind, but an act of cruelty towards them, an act of disloyalty towards the Divine Master. There lies, consequently, upon every man who has come to the use of reason, the bounden duty of becoming a Catholic so soon as this great truth is borne in upon him as a conviction that the Catholic Church is Christ's representative on this earth. And to such as are not convinced of her truth and are yet in doubt, there is the equal duty of earnest, diligent, prayerful inquiry. To rest in doubt is sinful and jeopardises eternal salvation. But every day we find men who know as clear as noonday that the Church is the home of truth and grace, and yet fail to enter her. We say of such that they lack faith. "And no man cometh to Christ unless it be given him of the Father."

But there at once arises the terrible question: How far have such resisted God's grace, sinned against the light, and let salvation pass by their doors? The sun sometimes shines full on a room, yet the room itself is dark, not because there is no sunlight, but because that light is shut out. So is it often with men's souls. They are not honest with themselves or God; or they lack humility, and "God turneth away from the proud;" or they are not pure, the clean of heart shall see God; "the sensual man understandeth not the things of God;" or they are too engrossed in worldly things, their minds and hearts set on business; or finally they do not pray. "Prayer disposeth the heart to God." If a man prays earnestly and constantly, "O Lord, give me light to know Thy truth; give me grace to follow it when known," to such a one the grace of faith will surely be given. "Ask and you shall receive that your joy may be full."

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**Northwest Review.**

WEDNESDAY, MARCH 3.

**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.**

**Ninety-six  
Years  
Old.**

Few things are more amusing in the journalistic world than the carelessness with which newspapers copy each other's manifest blunders. One of the best Catholic organs in New England lately announced that Father O'Connell, who has been residing for the past six years in the Grey Nuns' General Hospital in Montreal, would commemorate the seventieth anniversary of his ordination on the last day of February in this year. Having heard from Father O'Connell's own lips that he was ordained in 1836, we were naturally not a little surprised at the curious arithmetic that would make 97 minus 36 equal 70; so we hunted up the origin of this queer subtraction and found it in a Montreal paper, which, in the course of a very interesting sketch of the venerable priest's life, makes it quite clear that he was ordained on the 29th of February 1836, and yet does not hesitate to announce the approaching seventieth anniversary of his ordination. It was in reality the sixty-first. This makes Father O'Connell the longest ordained priest in Canada, now that Mgr. Boucher is dead, and sets at naught the surmise we expressed in a recent issue that another priest ordained in 1841 deserved that honor; but these figures do not give Father O'Connell the palm of priestly service for America, since Father Havermans, of Troy, N. Y., was ordained in 1830. However, as regards the total of the years of his life, Father O'Connell is probably the oldest person in the ranks

of the Canadian and American clergy, for he was born at Laragh, in the diocese of Kilmore, Ireland, on Feb. 3rd, 1831 and celebrated the ninety-sixth anniversary of his birth by saying Mass in St. Patrick's Church, Montreal, on Feb. 3rd of the present year. He is hale and hearty yet, and takes a keen interest in Irish and Canadian affairs. We trust he, who began life with the first days of the nineteenth century, may live to see the dawn of the twentieth.

**Catholic  
School  
Fund.**

The fact that a certain Thomas Clark was caught in Montreal disguised as a priest and collecting money for the Manitoba Catholic schools shows how popular in the province of Quebec is the subscription list for our educational fund. These light-fingered beggars do not adopt unremunerative methods. Clark must have known he was playing a trump card. And his forecast quite corresponds to the facts. Subscriptions are coming in so generously as to astonish those who thought our cause unpopular. Ten thousand dollars are already in sight. The people are protesting in the most substantial way against the treachery of their rulers.

**Mgr.  
De Harlez.**

In our issue of January 13 we blamed Mgr. de Harlez, the great Belgian Orientalist, for not adapting to average minds his article on the study of eastern languages in the Catholic World for January, for "setting forth an apparently dangerous difficulty without one word of specific refutation." We addressed this number to the learned author, who immediately wrote us the following letter:

Louvain, Jan. 29th 1897.  
DEAR SIR,  
I have received the number of the NORTHWEST REVIEW you were kind enough to send me and read your article "Imprudent Writers." Allow me to answer to your critic that the object of your blame is a paper read at the Catholic Congress of Malines and that it has met with the universal approbation of everybody, of all the bishops, priests and laymen present. No one has found fault with it. If I had done what you wish I had been laughed at by all the members of the congress and would have annihilated the effect of my exhortations. I remain, Dear Sir, with the best regards,  
Yours very truly,  
C. DE HARLEZ.

Had Mgr. de Harlez read our article more carefully, he would have attempted some other line of defence. Far from blaming him for reading such a paper before a Catholic Congress, we took care to say that his paper was "eminently suggestive and stimulative for trained apologists of Christianity." What we did blame him for was his publishing this essay in a popular magazine without supplying immediate answers to the objections he dilates upon. The average reader of the Catholic World or of any other magazine bears the same relation to a member of the Mechlin Catholic Congress as a schoolboy does to a scientific specialist, and therefore should not be thrust into a labyrinth of difficulties without some Ariadne's thread. It would have been easy to supply this saving thread by a few pregnant sentences inserted here and there. That Mgr. de Harlez does not see this point shows how rare is the combination of great learning with practical knowledge of the average mind.

**A  
Unique  
Church.**

Pressure on our small available space has hitherto prevented us from noticing the Catholic World for February. The beautiful views of Notre Dame de Fourviers help us to realize the wondrous originality of that unique church which was dedicated the year before last. "The architecture," we are told, "conforms to no particular order," Gothic or Romanesque or Renaissance, "and is mainly original with the designer, M. Pierre Bossan, who received inspiration

for his plans while praying for divine guidance. It is properly designated the 'Fortress Church,' partly because of the resemblance in its bold and massive outlines to a military fortification, but also because it stands sentinel over the city "from the lofty heights of Fourviers. "This creation of the modern mind not only shows the character and feeling of the generation engaged" in building it—for it has taken twenty-four years to build it—but gives also an impressive proof" of the boundless resources of Catholic Lyons. "Walls disappear beneath gold and precious stones, the pavement glitters with enameled tiles and polished marbles. Everywhere are lightness and richness, all the beauty that the genius of the pious architect could devise." This three million dollar church is the grandest modern monument of nineteenth century gratitude to the glorious intercession of the Immaculate Mother.

**Abbe  
De  
Lamennais.**

In the same number of the Catholic World John J. O'Shea reviews with fervid admiration the character of the celebrated Abbe de Lamennais as set forth in a new work by the Hon. W. Gibson. Though there are many passages in this article which are as true to Catholic principles as they are beautifully worded, we regret that the general impression it produces on the reader is somewhat akin to the general drift of Milton's Paradise Lost. Of this great epic it has been wisely said that its real hero is Satan, whose pride is portrayed as magnificent. Similarly, albeit of course in a lesser degree, Mr. O'Shea's article flings around Lamennais' pride a halo of dignity and mystery of which it is in no way worthy. Such sentences as "Stupor seizes us as we look upon the appalling grandeur of his despair" have about them a ring that is hardly Christian. Since Christ emptied himself upon the cross, no true Christian can feel that there is any "appalling grandeur" in the revolt of wounded pride. We are quite aware that the Protestant world has preserved much of the Pagan's admiration for a proud rebel; but then, as Lacordaire once said, "when I pass from a Catholic to a Protestant country, I feel that I am leaving the home of humility and crossing the frontiers of pride." To the enlightened Catholic, pride is the most contemptible of sins. And there is not the slightest mystery as to how Lamennais became the victim of his overweening self-love. It is well-known that he had, for many years before his fall, neglected the indispensable armor of prayer. On the plea of incessant labor, he had obtained from the Holy Father a dispensation from the daily hour of saving prayer in the breviary and he used this dispensation to the starving of his soul. He also very easily refrained from saying Mass. Finally he weakened the spiritual strength of his life by getting himself relieved from that bodily mortification which consists in the occasional abstinence from flesh meat. His life had long been an ill-regulated, though not a vicious one; and so when the great crisis came he braved it bereft of supernatural habits and went down into the maelstrom of his unbridled passions. Mgr. Fevre, the continuator of Darras, gives, in the 40th volume of the "Histoire Generale de l'Eglise," a sixty-page sketch of Lamennais which, while fully as sympathetic as Mr. O'Shea's, is vastly more true to those basic springs of action with which all Catholic consciences should be familiar.

**Masonry  
Dissected.**

We have received from the author a fourteen-page tract entitled "An Anti-Masonic Catechism of Freemasonry, in the words of English and English-speaking Masonic writers, by the Very Rev. Francis M. Wyndham, M. A.; London: R. Washbourne, 18 Patemoster Row, E. C." It contains seventeen questions and an-

swers, the latter expressed in the very words of Masonic authors writing in English. The works referred to, the pages being accurately indicated, are: Oliver's Signs and Symbols; Woodford's Defence of Freemasonry; Albert Pike's Liturgy of the Ancient and Accepted Scottish Rite; Presron's Illustrations of Masonry; The Cosmopolitan Masonic Calendar, 1896; Ancient Charges from Constitutions, 1881; Whympier's Religion of Freemasonry; Perfect Ceremonies of Craft Masonry; Pearson's Traditions of Freemasonry. Nothing is taken from a non-Masonic source. The conclusions, borne in upon the reader with all the force of first-hand and unimpeachable evidence, are the following: Masonry is clearly not of Divine origin nor a Divine institution. Nevertheless it is, or at least tends to become a religion that certainly is not Christian. It claims to be unsectarian, to have much in common with the ancient Mysteries of Paganism, to be superior to Christianity. A worshipper of the devil may become a Mason, provided he holds that Lucifer or Satan is the Great Architect of the Universe. Father Wyndham ends his admirable Catechism thus: "If Masonry be the perfection of Religion, let all Englishmen become Masons. But if Christianity is of Divine origin, while Masonry is not; if Christianity has been Divinely founded—not for the exclusive benefit of a few 'initiated,' but—for the salvation of the whole of mankind, it is our duty to shun this Secret and Mysterious Society, which tends to put itself in the place of the true Religion. Masonry, in fine, substitutes the 'Religion of nature' for Christianity, and favors a return to Paganism with all its attendant social and moral evils."

**MISPLACED PRAISE.**

"United Canada" has received its reward for the praise it lately lavished on the Manitoba Free Press. "Scratch me and I'll scratch you" has been verified to the letter. Last Saturday, noting with warm approval the Ottawa sheet's fulsome eulogy of the Hon. Clifford Sifton, the Free Press delivered itself, among other sapient remarks, of the following: "The significance of United Canada's comment upon the Minister of the Interior lies in the emphasis placed upon his services in the settlement of the school question..... The Catholic church authorities of Manitoba are plainly not in agreement with this opinion; but it apparently represents the sentiments of eastern Catholics, including a majority of those in the Province of Quebec, who have been the special friends and champions of the Catholic minority here in their struggle for Separate schools. There are many funny things in this passage. One is the "settlement" of a question which was never so unsettled as it is just now. Another is the idea that Mr. Sifton rendered any service of any kind to any one except his chiefs by granting apparent concessions which really take away more than they grant and which are ludicrously unworkable. But the most preposterously funny delusion is that which supposes "United Canada" to represent the sentiments of eastern Catholics, when, in point of fact, the vast majority of the latter are heartily ashamed of it and openly and constantly disown it. Perhaps the Free Press will understand the absurd light in which its remarks appear to us, if we illustrate our meaning by a parallel instance. Suppose somebody in Ottawa were to quote some peculiar opinion of the Winnipeg Tribune with high praise, and add that the significance of the Tribune's view lies in the fact that that paper represents the sentiments of a majority of Manitobans; would not this statement appear, to the Free Press, supremely ridiculous? And yet the Tribune, with all its faults, is a hundred times more representative of a certain class of Manitobans than "United Canada" is of eastern Catholics. The latter represents no one but the immediate hangers on of the Laurier cabinet, and has long been repudiated by the immense majority of eastern Catholics. It

began as a Catholic paper under able management; but ever since it fell into the hands of its present directors it has been a disgrace to Catholic journalism. As to the Hon. Clifford Sifton himself, while in no way underrating his ability, we cannot help remembering the many bitter things he has said in the Manitoba Legislature of Catholics, nor the high-handed way in which he has just dismissed the only French Catholic inspector of homes cases, Mr. Arsenault, for defending Catholic schools, not against the Liberals but against the Conservative fanatic, Dabon McCarty. Mr. Sifton is a clever man, and therefore he is more dangerous than if he were merely stupid.

**Sundry Items.**

New light will be thrown upon the charge of the Irish Brigade at Fontenoy by the publication of the Memoirs of the Marquis de Tressan. The Marquis was the colonel of the Eighth Dragoons at Fontenoy, and relates how Louis XV. rode up to the last of the Dillon brothers and appointed him chief of the Irish corps raised by Lord Theobald Dillon as the Marquis de Tressan calls him, who was killed in his turn at the battle of Lanfield in 1747. One of the Dillon brothers became a priest instead of a soldier and died Archbishop of Narbonne.

Norwegian skees (or skis) are coming into use in Manitoba. One day last week the Rev. Mr. Marnie, of Stonewall, accompanied by Mr. Allen, skied in to Winnipeg all the way from Selkirk across country some 25 miles. It appears that the speed of skeeing down hill is limited only by the length of the hill. Those who have got accustomed to this long narrow strip of wood—a sort of foot-toboggan—prefer it to the Canadian snowshoe.

No parish or Church mission in Manitoba has increased so rapidly, during the past year, as Father Cherrier's parish of the Immaculate Conception in Winnipeg. It now contains over a thousand souls as compared with seven hundred last year—an increase of over 40 per cent. in twelve months. Most of this increase is due to Catholic immigrants. Is this what the Hon. Chas. Fitzpatrick calls a "dwindling minority"?

The extensive manuscript collections of the Jesuit college of St. Mary at Montreal have recently been placed in a fire proof vault in the basement of the college building. The manuscripts, including many papers written by those Jesuit Fathers who were engaged in the early exploration of the Great Lakes and the territory lying beyond them, have been carefully arranged by the archivist, Father Jones, S. J.

Among the stories told of Cardinal Newman is the following: He was once travelling before his elevation, to the Cardinalate, on one of the English railway lines, seated in a third-class carriage, a poor Irish woman opposite to him. Dr. Newman was not one who gave much thought to his personal appearance, and his black clothes may have had a threadbare and neglected look. His face, worn and thoughtful, evidently suggested poverty and pinching to the warm heart of the daughter of the Emerald Isle; for, as she was leaving the carriage she slipped a small coin into his hand, saying: "Get yourself something to eat, me good man; you looks tired and hungry." The great churchman prized that lowly gift more highly than many honors that were lavished upon him.

A correspondent writes from Notre Dame de Lourdes, Manitoba: "Bee-keeping is an extraordinary success here. We began three years ago with one hive; now we have eighteen. This last season, which was not a good one for the bees, they gave us 370 pounds of honey, half of which we have sold at 20 cents a pound."

An Irish-American Catholic, Judge Joseph McKenna, has been chosen by President McKinley Secretary of the Interior Department. He will be the first Catholic member of any Presidential Cabinet since Roger Brooke Taney was appointed Secretary of the Treasury in 1833 under Andrew Jackson. Judge McKenna is a Philadelphian, born in 1843, who has been living in California since 1855.

Henry Austin Adams, the well known convert and lecturer, has been engaged by the members of the Catholic Winter School to give a course of lectures on the "Tractarian Movement." The sessions of the school are held in New Orleans, La.

"At a Cabinet meeting in President Lincoln's time the advisability of putting

a legend on the backs similar to the 'In God We Trust' legend on the silver coins was discussed, and the President was asked what his view was. He replied: "If you are going to put a legend on the greenbacks I would suggest that of Peter and Paul: 'Silver and gold have we none, but what we have that we give you.'"

During the last 15 months nearly 15,000 persons have become converts to the Catholic church in England, this number 2,000 being in the diocese of Westminster alone.

News has been received of the murder of Father David, a Spanish Dominican, by a band of insurgents on the Philippines. He was surprised while taking the sacros of religion to the sick, and his head was cut off and hung on the top of a tree.

It is rumored that Archduchess Marie, widow of the Archduke Louis, who was a brother of the Emperor of Austria and who died last May, intends entering the convent of the Benedictine Sisterhood at Gratz. One of the distinguished members of this community is the Archduchess Marie Beatrice, mother of Don Carlos.

A curious spectacle was witnessed recently in the chapel of the Jesuit College, Rue de Madrid, Paris, when Abbe Courbe celebrated his first mass. The new priest was assisted at the altar by his two eldest sons, who have entered the priesthood, one being a Capuchin. By the marriage contracted before he took orders, the abbe has several children, and all were present at the ceremony attendant on their father's first mass.

The Golden Rose is this year, according to fairly good authority, destined for the Duchess Maria Theresa, wife of Duke Philip, Crown Prince of Wurtemberg. The "Rose" is an artistic work in gold and precious stones, executed by Signor Taufani, the Vatican jeweler. It is blessed by the pope on mid-Lent Sunday, during his own mass.

The London Daily News has it that if the Irish Catholic bishops can arrive at an agreement with the government on a scheme for the foundation of the Irish Catholic university, the government will be prepared to allocate a capital sum of £1,000,000 sterling for its endowment. It is certainly time, as Mr. Lecky said in the commons, for such a measure of justice to be given.

According to a report in Rome the Holy See was considering the question of establishing an archdiocese for the north of England. La Vera Roma, in its last issue, says the report is rife that England will soon have a second metropolitan see "to relieve the fatigues and responsibility of the cardinal archbishop of Westminster. Cardinal Vaughan has 14 suffragans, some of them several hundred miles distant. One of the dioceses in the north of England is to be raised to the rank of an archbishopric."

CATHOLIC MISSIONARY UNION. A New Society For Carrying on Home Missions in the United States. At the first meeting of the Catholic Missionary union last week, in the archiepiscopal residence in Madison avenue, the following officers were elected: President, Archbishop Corrigan; vice president, the Rev. Patrick John Ryan, Archbishop of Philadelphia; secretary and treasurer, the Rev. Alexander P. Doyle, C. S. P.; executive committee, Archbishop Corrigan, the Rev. Alexander P. Doyle and the Rev. Matthew A. Taylor. The scope of the organization will be national, and, as fast as possible, the work will be extended to every diocese in the land.

The union is incorporated under the laws of the State of New York. According to its character the objects of the union are: "To procure the services of clergymen and laymen of the Roman Catholic church to teach and preach as missionaries of their faith in the United States; to provide for the support and maintenance of such persons while engaged in such work; to lease, take, hold and purchase places, buildings and lands for such teaching and preaching; to publish and distribute books, pamphlets and reading matter in connection with such work, and to aid and assist the archbishops, bishops, and other authorities of the Roman Catholic church in the United States in establishing and carrying on home missions in their various jurisdictions."

The union is at present paying the salaries of missionaries who are working under the direction of the bishops of Wheeling and Richmond, and it is expected that other missionaries will be speedily sent to fields in Mississippi, Florida and Kansas.—New York Sun.

VANITY, VANITY, ALL IS VANITY. NOT MUCH COERCION THERE. Mme. Cotescu, wife of a Roumanian court councillor at Bucharest, has brought suit for 100,000 franc damages, against a boarding school mistress of Boulogne sur Seine for the loss of two daughters. Mme. Cotescu had placed four daughters in a convent school where one became a convert from the Greek orthodox faith to Roman Catholicism, and later fled from her home to become a nun. To prevent the conversion of the two younger girls the mother put them in the Boulogne school, on the teacher's engag-

ing to keep them away from the nuns. The girls fled from the school, however, and are now believed to be nuns in some convent. The mother's suit for damages is complicated by the fact that her daughters have come of age and have intervened in the suit, through their lawyer, with the assertion that they acted of their own free will in what they did.

While giving due credit to Mr. Spencer for his many parts, and a fair share of admiration for his philosophic mind and steadfast purpose, we cannot refrain from thinking that his life might have been spent for a better purpose, that his great talents, if differently directed, might have been used more profitably for himself and for humanity.

He started out to tear down some of the old and well established beliefs, and he has had his labors for his pains. He is now an old man, on the verge of the grave, in a few years, perhaps in less time, he will be numbered with the great majority, but the ideas he assailed still exist, and will continue to exist, when he and his works will be remembered only in a schoolboy's theme. How much better is the world because of his existence? A great mind should leave some lasting benefit. Of what avail is all

GIRL LIFE IN MEXICO.

She Has Considerable Freedom, But It Is of the Right Kind.

(From the Boston Herald.)

CITY OF MEXICO, Jan. 2.—Mexican home life is unique; it differs very essentially from the domestic life of the Anglo-Saxon race, for it is founded on respect for parents. The influence of the Catholic church is powerful in maintaining a high grade of family behavior. There is a sweetness and a charm about a well ordered Mexican home which is a revelation to Northern people who have imbibed a false idea of matters here. The women of the best Mexican families are naturally of a gentle disposition, but they command obedience and rarely spoil their sons, whom they idolize. There are exceptions, but they are not enough to break down the general social discipline.

As for the girls, no reputable Mexican father or mother would allow for a moment the thought of permitting a girl of any age to be on the streets after dark unless accompanied by an older person, a trusted servant or elder brother. So, even among girls of the humbler class, there is no street strolling in the evening. They may, in warm weather, go to the alameda, or public park, when there is a band concert, but always under escort. They may go to a tertulia or evening party, but with some competent person. They may dance, mildly flirt, on such occasions, but they are always under the watchful eye of a relative. There is plenty of proper freedom for young girls, and a larger liberty in the cities than formerly, but they are not allowed to run about without escort, and a very careful eye is kept upon them by parents and relatives, even to the distant male cousins. Such a thing as a young girl, or young woman, of any character or family, being upon the street at night, alone and unattended, is unknown. Your daughter goes to visit a friend in the afternoon and stays for tea; then the gentleman and lady of the house, the gentleman alone, or any servant brings her home. So the streets of this big town are never the scene of foolish, flighty girls being followed and "picked up" by strangers.

And as for men who insult young girls and women, the remedy is usually a sudden and fatal one. In milder cases the newspapers give minute descriptions of the "satyr" who has insulted a lady, and the public is asked to take warning. One fellow, who in an interior city, made an insulting remark about a lady standing at a window, was conducted to the alameda, and, in view of the chief part of the town's best society, was held down to a stone bench and caned until he yelled for mercy, and was then ordered out of town on the next train. He went. In another city, a male teacher, who was "too fresh" in his conduct toward young girls, was deputed on by a deputation of gentlemen and asked to favor the city by his permanent absence. He, too, went.

The etiquette regarding the protection of women from molestation and insult is such as prevails in the Southern States of the American Union. There is no fooling on the streets, in the theaters and public places with respectable women. There is something left here of the old Spanish idea of the sacredness of womanhood, and the line is sharply drawn between honest women and the other kind.

NOT MUCH COERCION THERE. Mme. Cotescu, wife of a Roumanian court councillor at Bucharest, has brought suit for 100,000 franc damages, against a boarding school mistress of Boulogne sur Seine for the loss of two daughters. Mme. Cotescu had placed four daughters in a convent school where one became a convert from the Greek orthodox faith to Roman Catholicism, and later fled from her home to become a nun. To prevent the conversion of the two younger girls the mother put them in the Boulogne school, on the teacher's engag-

ing to keep them away from the nuns. The girls fled from the school, however, and are now believed to be nuns in some convent. The mother's suit for damages is complicated by the fact that her daughters have come of age and have intervened in the suit, through their lawyer, with the assertion that they acted of their own free will in what they did.

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TERMS: TUITION, BOARD AND WASHING. 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.

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Table with columns: North Bound, Read up, Stations, South Bound, Read down. Includes stations like Winnipeg, Portage Jct., St. Norbert, Cartier, St. Agathe, Union Point, Silver Plains, Morris, St. Jean, Letellier, Emerson, Pembina, Grand Forks, Winnipeg Jct., Duluth, Minneapolis, Chicago.

Table with columns: East Bound, Read up, Stations, W. Bound, Read down. Includes stations like Winnipeg, Morris, Lowe Farm, Rosebank, Miami, Deerwood, Allamont, Somerset, Swan Lake, Indian Springs, Mariapolis, Greenway, Baldur, Belmont, Hilton, Ashdown, Wawanesa, Elliotts, Rounthwaite, Martinville, Brandon.

Table with columns: West Bound, Read d'n, Stations, East Bound, Read Up. Includes stations like Winnipeg, Portage Junction, St. Charles, Headingly, White Plains, Gravel Pit Spur, La Salle Tank, Oakville, Curtis, Portage la Prairie, Flag Station.

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- CALENDAR FOR NEXT WEEK. MARCH. 7 First Sunday in Lent. Commemoration of Saints Perpetua and Felicitas. 8 Monday—St. John of God, Confessor. 9 Tuesday—St. Frances of Rome, virgin. 10 Wednesday—Ember day. The Forty Martyrs of Sebaste. 11 Thursday—St. Thomas Aquinas, Confessor, Doctor. (Transferred from the 7th Inst.) 12 Friday—Ember day. The Lance and the Nails. 13 Saturday—Ember day. St. Gregory the Great, Pope and Doctor. (Transferred from yesterday.)

CITY AND ELSEWHERE. Ash Wednesday. This is the nineteenth anniversary of the coronation of our Holy Father, Leo XIII.

Rev. Father Cherrier returned last Saturday.

Rev. Father Chandonnet left for California last week.

Mr. Alberic Dupas left for St. Joachim de La Broquerie last week.

His Grace the Archbishop of St. Boniface is expected back from Notre Dame de Lourdes to-day.

Rev. Father Lacasse, O. M. I., gave a very interesting talk to the students of St. Boniface College last night.

Three young men, Messrs. Ronald-McDonald, John Conolly and Arthur Healy, of Pictou, New Glasgow, and Antigonish, N. S., respectively on their way to the Kootenay, spent a few days in the city last week with Mr. P. O'Brien.

A meeting of the University council will be held tomorrow (Thursday) afternoon.

Hon. J. E. P. Prendergast has been appointed judge of the new county court district.

Branch No. 52 of the Catholic Mutual Benefit Association hold a regular meeting in Unity hall, this (Wednesday) evening.

Mr. A. Smith, of the C. P. R. depot ticket office, with his bride, nee Miss A. O'Day, arrived from the East on Sunday. They have taken up their residence on Euclid street.

The amendments to the public school act are being discussed at the legislative assembly this week. When they are passed the school board will have to wrestle with the difficulty which will present itself of putting them into force.

Stations of the Cross took the place of the regular Vespers service at the Immaculate Conception church on Sunday evening last. There was a large and devote congregation. The choir acquitted themselves excellently at the Benediction of the Blessed Sacrament and gave a striking proof that when well rendered there is no church music to be compared to the solemn and devotional plain chant.

REV. FATHER HENRY HUDON, S. J.

News has been received of the death last Friday, 26th ult., of Rev. Father Henry Hudon, S. J., who was for three years (1891-1894) rector of St. Boniface College, for ten years (1870-1880), rector of St. Francis Xavier's College, New York City, and for seven years (1880-1887) superior general of the Jesuits in Canada. He was the second Canadian who entered the Society of Jesus after the return of the Jesuits to Canada in 1842. Father Hudon was in his 74th year at the time of his death. A more extended notice of this dearly loved and venerable priest is crowded out and will be published next week. Meanwhile all the prayers of all our readers are asked for the repose of his soul.

how it was really a civil institution, and whilst much that was charged against it could not be proved and was absolutely untrue, the blame for what it did do could not properly be charged against the church. He pointed out how the Popes had done all they could to restrain it when it adopted its more severe measures, and to show the truth of this referred to the Roman inquisition under which Rome suffered death. In this connection Mr. Coyle quoted several well-known authorities, all Protestant historians, and in conclusion he dealt with the horrible prosecutions of Catholics inaugurated by Protestant leaders at the inception of the Reformation and continued over hundreds of years, wherever they were in power, and which completely put in the shade even the worst that was charged against the Spanish inquisition. Following the paper there was a short discussion, in which Professor O'Brien and Messrs. A. H. Kennedy, J. J. Golden and F. W. Russell took part, and a hearty vote of thanks was tendered Mr. Coyle. Next Monday evening a paper will be read by Prof. O'Brien.

WOMEN IN PUBLIC LIFE.

The advocates of woman's suffrage will be surprised to see the grounds on which in the Nineteenth Century Mr. Charles Selby Oakley opposed the admission of women to parliamentary assemblies. Of course, if women are to vote for members of the house of Commons, they cannot be long excluded out of these bodies; but Mr. Oakley insists that to let them in would be dangerous to the men and to the community at large.

What is the source of this danger? The source is the influence exercised by woman over man; influence so incessant, so egregious and so unescapable, that man, in self-defence and in order to secure freedom of discussion is compelled to shut her out from those council chambers wherein laws are made and administrative measures determined. According to Mr. Oakley there is and can be no such thing as bold and searching freedom of discussion in assemblies where men as well as women are disputants. He recalls with a word of approval Dr. Johnson's saying, that the influence of woman over man was so preeminent that the law had wisely deprived her of all the legal rights which could possibly be withheld from her. But how would this sexual influence be mischievously exercised where woman took part in debates? Mr. Oakley undertakes to show the harmful effects of it in the mixed-discussion clubs, the Parish Councils, the Municipal Councils, and the Board of Guardians of the Poor, to which women are already admissible in England. He contends that in mixed-discussion clubs the arguments of the women are not really met and answered; the men are conscious that they do not dissect and answer them as thoroughly as they can, or as they would answer their fellow men. What one sees is simply another phase of the usual social game; the mixed debating clubs are like mixed lawn tennis; the real, unapproachable "serve" does not get delivered by the man to the woman, not even to the professed lawn tennis woman. If the masculine server has had a nice father and mother, his instincts prevent him from delivering it. In the matter of physical rivalry, women are more ready to recognize this, but although in mixed debating clubs precisely the same thing happens, it is not so readily acknowledged by the sex. Now, why are not the feminine arguments fairly met and stoutly answered? Because the man fears loss of favor. The retaliation of fair arguments he does not fear, but something else, something disturbing of social pleasantnesses to come. The consequence is that the women are apt to go prying on with measureless belief in themselves, innocent of the sturdy interruption which would be administered to males. Aside from the principal objection that truth is never thrashed out in this way, there is mischief even in this self-delusion cultivated in the females. It leaves in them the sense that the thing which is not is, and this is a sense to which, as a sex, they already prone. It leaves in them, moreover, a sense of having vanquished males and left them behind, from which comfortable platform the females step forth to other and more practical conquests.

To sum up this paradoxical position Mr. Oakley maintains that the radical relations of man to woman were settled by nature long ago; that these are his fine reasoning in the impossibility of God existing as the great mass of humanity believe that he exists. He has played with words and the life of a word is his reward.

His career aptly illustrates how incomparably small is the human mind when dealing with the infinite. After years of study, research and reasoning what has he discovered? "That a God who repents of what He has done must be lacking either in power or foresight; that His anger presupposes an occurrence which has been contrary to intention, and so on and so forth. What good is all this? A schoolboy would tell him that words are finite and do not measure the infinite.

If he had forced his own conviction upon the human family, would it be better for it? Would men live in more harmonious relations? Would this world be a happier place if there was no promise of an eternal reward. Mr. Spencer's ideas on God are not

new. Years before he came they were propounded and answered. They have not and will not attract any serious attention and yet he puts down his pen satisfied with his work. Such is life and such is the vanity of man.—The Catholic Witness.

Diseases of the Chest and Lungs.

These diseases are too well known to require any description. How many thousands are carried every year to the silent grave, by that dreadful scourge consumption, which always commences with a slight cough. Keep the blood pure and healthy by taking a few doses of Dr. Morse's Indian Root Pills each week, and disease of any kind is impossible. All medicine dealers sell Dr. Morse's Indian Root Pills.

TWO MONTHS TO LIVE.

THAT WAS WHAT A DOCTOR TOLD MR. DAVID MOORE.

The Remarkable Experience of One Who Was an Invalid for Years—Six Doctors declared him Without Benefit—He owes His Renewed Health to Following a Friend's Advice.

From the Ottawa Journal:

Mr. David Moore is a well-known and much esteemed farmer living in the county of Carleton some six miles from the village of Richmond. Mr. Moore has been an invalid for some years, and physicians failed to agree as to his ailment. Not only this but their treatment failed to restore him to health. Mr. Moore gives the following account of his illness and eventual restoration to health. He says: "My first sickness came on me when I was 60 years of age. Prior to that I had always been a strong, hearty man. I had a bad cough and was growing weak and in bad health generally. I went to North Gower to consult a doctor, who after examining me, said, 'Mr. Moore, I am very sorry to tell you that your case is very serious, so much so that I doubt if you can live two months. He said my trouble was a combination of asthma and bronchitis, and he gave me some medicine and some leaves to smoke, which he said might relieve me. I took neither because I felt sure I had neither trouble he said, and that he did not understand my case. Two days later I went to Ottawa and consulted one of the most prominent physicians there. He gave a thorough examination and pronounced my ailment heart trouble, and said I was liable in my present condition to drop dead at any moment. I decided to remain in the city for some time and undergo his treatment. He wrote a few lines on a piece of paper, giving my name and place of residence and trouble, to carry in my pocket in case I should die suddenly. I did not seem to be getting any better under the treatment, and finally left the city determined to consult a doctor nearer home. I was again examined and the idea that I had heart disease was scouted, the doctor saying there was many a man following a plow whose heart was in worse shape than mine. I remained under the treatment of this doctor for a long time, but got no better. Then my case was made worse by an attack of la grippe, which left behind it a terrible pain in my neck and shoulders. This became so severe that I could not raise my head from my pillow without putting my hand to it and lifting it up. I doctored on until I was trying my sixth doctor, and instead of getting better was getting worse. The last doctor I had advised me to wait until the heat of summer was over when he would blister me for the pains in my neck and shoulders which he felt sure would relieve it. I was on my way to Richmond to undergo this blistering, when I met Mr. Geo. Argue, of North Gower, who told me of the wonderful cure Dr. Williams' Pink Pills had wrought in him, and advised me strongly to try them. I went on to Richmond but instead of going to the doctor's, I bought some Pink Pills and returned home and began using them. Before I had finished my second box there was no room to doubt that they were helping me. I kept on taking the Pink Pills, and my malady, which the doctors had failed to successfully diagnose, was rapidly leaving me. The pain also left my neck and shoulders, and after a couple of months treatment I became strong and healthy. I am now in my 77th year, and thank God that I am able to go about with a feeling of good health. I still continue taking the pills occasionally, feeling sure that for a person of my age they are an excellent tonic. After the failure of so much medical treatment, I feel sure that nothing else than Pink Pills could have restored me to my present condition."

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