

Northwest Review.

Senate Reading Rm Dec 7

"AD MAJOREM DEI GLORIAM."

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The Irish Situation.

Catholic Times.

THE Parliamentary session has not progressed far without bringing before the people of this country the eternally recurring fact pithily described in Mr. Gladstone's four words, "Ireland blocks the way"—a fact which, were it not for prejudice and partisanship, would be regarded by the people of Great Britain as an invincible argument for Home Rule. At the present moment there are a very great number of questions, both domestic and foreign, which pressingly claim the attention of our legislators, but so long as Irishmen are refused the right of managing their own affairs the attention of the Parliament will be very largely occupied by Irish affairs. It is true that there have been many efforts to remove Irish grievances and the work of providing remedies is continued; but, one after another, the reforms fail because they are never undertaken in a thorough spirit. Of late the isolation of Great Britain has been brought home to people's minds in a very remarkable way. In the days of Lord Beaconsfield, whatever may have been the practical effects of his policy, there could be no doubt that he maintained the prestige of the Empire at a high point. The voice of Great Britain was uttered with no uncertain sound at the counsels of European Statesmen, and its influence in the arrangement of international affairs was universally recognised. So great has been the change since then, even by the admission of supporters of the Government themselves, that it might almost be said there is no nation so poor as to do Great Britain reverence. Russia and Germany slice out for themselves portions of China, apparently without taking thought or account of the British Government. Under these circumstances men who are zealous for the national honour and renown have through the Press been insisting on the necessity of securing powerful allies in the face of possible danger, and the importance of cultivating relations of the closest friendship with the United States has been strongly advocated. But it seems to be forgotten that the electoral power of the Irish is a dominant factor in the politics of the United States, and that so long as they are antagonistic to this country but little confidence will prevail between Great Britain and the great republic of the West.

Whilst the conservatives are keenly alive to the advantages resulting from ties of interest and sympathy with the United States, they are pursuing a course which decidedly tends to prevent those ties from becoming solid and enduring, inasmuch as it can scarcely fail to arouse distrust and hostility amongst the Irish in the United States. The Government had in hand a Bill providing for the Establishment of local administrative authorities; but whilst undertaking what professes to be an ameliorative measure, it gives painful evidence of its indifference or its incapacity in respect to the task of meeting Irish wants. The inhabitants of the poorest districts are allowed to suffer starvation, and when at last action in their behalf is resolved upon it is of an entirely ineffective kind. So much for the Conservatives. The attitude of the Liberals is even more disappointing. They once pro-

claimed Home Rule as the chief cardinal feature of their policy. Again and again the Irish people were assured that they had nailed their colours to the mast, and would never take them down till victory crowned the cause. That was at the time when Mr. Gladstone was the leader of the Liberal party and Mr. Parnell was a power in the land. After the fall of the Irish leader and the retirement of Mr. Gladstone, the arguments in favour of Home Rule put forward from Liberal platforms became fewer, and the speeches of Lord Roseberry led many Home Rulers to suspect that there was really very little difference between the system of self-government which he would set up in Ireland and the local government administration which would be granted by the Conservatives. This feeling helped unmistakably to weaken Lord Roseberry's influence throughout the constituencies, and when he withdrew into private life one of the main grounds on which Sir William Harcourt's fitness for the post which he had vacated was urged was his supposed soundness on the subject of Home Rule. Sir William, though never formally chosen as leader of the party, has to all intents and purposes been such since Lord Roseberry's retirement. Yet, it cannot be denied that the Home Rule policy had been thrust more and more into the background.

Individual Liberal candidates avoided the question until they were compelled to make clear pronouncements, and the indications as to the future aims of the party seemed to show that the displacement of Home Rule from its rightful position was looked upon by certain Liberal statesmen as practically an accomplished fact. Mr. Redmond's motion on Friday night representing that the satisfaction of the demand of the Irish people for national self-government was the most urgent of all subjects of domestic policy was, therefore, by no means uncalled for. Mr. Redmond no doubt failed to obtain a true test of Liberal feeling by demanding the concession of "an independent Parliament." It seems to us that an Irish Parliament, to be of any practical benefit, should be independent in the management of Irish local affairs. But such a Parliament Mr. Gladstone's Bills of 1886 and 1893 did not propose to grant. Sir William Harcourt and his followers accordingly in voting against Mr. Redmond's amendment were able to say that they did so because it went beyond Mr. Gladstone's measure. Yet we think their attitude was not that of very staunch allies. They could have made their profession of adherence to Mr. Gladstone's scheme and voted with Mr. Dillon for the motion. Taking the whole affair into consideration, we think that something like an authoritative explanation of their views and intentions with regard to Home Rule is imperatively needed on the part of the Liberals.

As to the future in Ireland, despite the Local Government Bill, we hold it to be both dark and ominous. When want has already brought many to the point of death, the Government consents to give relief through the Board of Guardians, but it is to be given only on condition that the starving people submit to the "labour test," that is to say, those whose frames have been emaciated and whose phy-

sical strength is gone through hunger must work before they get food. What a mockery of human misery. We trust that the callousness of the Irish Executive will not be imitated by the people of Great Britain, but that they will try to make amends for the insensibility of the authorities by contributing generously to save the helpless poor from distress and death.

Irish Virtue and Honesty.

Sacred Heart Review.

E. J. Lloyd, who was recently appointed constabulary magistrate at Cahirciveen, County Kerry, has found at least one of the so-called "disturbed districts" free from the vices which too many brutal Britons among the governing classes untruthfully lay at the doors of the suffering people of Ireland. He says: "I should like to congratulate the public and the police of this district on the fact that after four months of constant attendance as resident magistrate in this portion of Ireland, comprising an area of 1,000 square miles, I have never yet had before me a single complaint of theft and not one case of criminal assault on women or children." For the above statement this evidently just magistrate is to be earnestly commended, but his candor and firmness is deserving of even more praise, when he goes on to remark that both of the classes of cases to which he refers are terribly common in England. He emphasized, too, the fact that he was an Englishman, who had lived all his life in England up to the time that he relinquished the post of chief constable of York to go to Ireland. In conclusion he remarks: "I think it speaks volumes for the people of southwestern Kerry that they should be so strictly upright and honest, considering their great poverty and the hard times they now are so patiently enduring." There is only one thing that he forgot to allude to in this connection, and that was the people were all Catholics, who, following faithfully the precepts of their Church, could not be otherwise than strict observers of law, and patient endurers of the present hard conditions of their lives.

Change in the times.

Remarkable Work By An Anglican Divine.

Canon Knox-Little's Life of St. Francis—The "Stigmata" or "Stumbling Block"—What Does this Portend?

Providence Visitor.

How it would have astonished John Henry Newman on that blessed day of his long-desired entrance into the welcoming bosom of Holy Mother Church, to learn that ere this wonderful, momentous, glorious, shameful century would have gone in the records of the past, the attitude of churchmen in England would have so changed towards things Catholic, that one of her most celebrated dignitaries, a canon of her national church, would blossom forth in the light of an able, persuasive, enthusiastic champion of St. Francis of Assisi, stigmata included! Yet, lying before us, is the substantial proof of this miraculous metamorphosis, in the reality of a bulky tome, bearing the title, "St. Francis of Assisi, His Times, Life and Work," by Canon Knox-Little.

The preface, short but significant, assures us that the volume consists of the enlarged and corrected versions of lectures, delivered by their distinguished author, "in the Ladye chapel, Worcester Cathedral, on some week days in the Lent of 1896." A strange

thrill of wonder possesses our being when we reflect upon the mighty oscillations of human opinion which such a work as this before us exhibits.

Saints, with a possible conciliation towards those living in apostolic times, and Catholic devotion to them, with its logical confidence in their ability and willingness to help and comfort their clients, have always been a seemingly insurmountable stumbling block in the way of Protestant acceptance. No matter how liberal the sentiment or unbiased the prejudice, no orthodox Protestants were inconsistent enough, a few years since, to admit the existence of modern canonized sanctity, much less to enter the arena of hostile public opinion by battling for its recognition as a powerful aid to devotion. And this, mark you, even of saints of less heroic mold, whose virtues were not so "glaringly grotesque," so entirely beyond the point of possible safe imitation. But to select St. Francis of Assisi, with his uncompromising carrying out of Christian Catholic ideals to the last letter, with his miracles, his fastings, his vigils and his prayers, his absolute poverty, and above all, his stigmata, as the fitting example upon which an end-of-the-century Christian should model his religious life, this it is that causes a thoughtful observer of the trend of the times, to marvel and speculate: "What next?" God alone knows the answer to the query. It is safe in His all-wise Providence. It looks, however, to the hopeful Catholic, strong in his faith as to the almighty power of persistent prayer, as if the long-deferred conversion of England were not an utterly hopeless affair of the imagination. "Let us not suffer ourselves to be betrayed with a kiss," was the sage advice of the patriotic Henry during the great revolutionary struggle. It is an excellent one to follow in the perusal of such a book as this masterly effort before our consideration. Let us remember that the demolition process of the Reformation was like all works of its kind, rapid and thorough. To upbuild is the slow and patient labor of ages. We must not look, then, for the impossible, and expect perfect justice and impartial sympathy from the outside champion, no matter how sincere his desire for fair play, or eager his enthusiasm for his sacred cause.

With an interest begotten, perhaps, of respectful curiosity we begin to read, anxious to discover what method of treatment is to be employed by this novel exponent of the spirit of St. Francis. The very first page dispels all illusion as to its novelty. It is the same old bowing-down in cautious circumspection towards the prejudices of the class who fear innovations, as they are pleased to term the strivings toward truth. We are forcibly reminded that the inquiries into the subject are to be undertaken upon historical and philosophical (by which read scientific) grounds.

This we presume, is to disarm all suspicion. O, Science, what shams are hoisted above an unsuspecting public in thy hallowed name! Then follows a hint that there is another method of studying saintly lives, perhaps a nobler way it is even conceded to be, and this is to approach the subject from a devotional standpoint. But it would be too rash for so honorable a man as the canon, to place this way as positively the most important, and for him to remain at the same time loyal to the scientific cult of his possible readers.

A lengthy chapter interse and picturesque English is devoted to the value of such a study as the one chosen, and all the weight of an ingenious array of practical advantages which cannot help resulting from so useful an investigation, is brought to bear upon the individuals who will have the temerity to assume so hazardous a responsibility. After encouraging and spurring assurances that of a certainty it will be no actual waste of time, but rather a gain on eternity, the daring reader is taken gently by the now willing hand, and propped up by a powerful quotation from one of Leo XII's encyclicals, on the occasion of the centenary of St. Francis, is duly installed into the second chapter, which deals in detail with the

appalling darkness regnant in the age in which St. Francis lived and moved and had his saintly being.

To a Catholic accustomed to regard the lives of the saints as second only in vital importance to the sacred Scriptures in the nourishment of his spiritual life, all this coaxing and sugar-coating of the pill of duty cannot fail to appear as pathetic, while at the same time it is absurd. This apologetic attitude which our separated brethren feel it necessary to assume when dealing with the most primary principles of religious belief is painful to the honest, fearless logical truth-seeker. But humanity is tenacious in its hold upon error, particularly when by this tenacity it earns its bread without the sweat of the brow. Men from Pilate's day down, with the truth within easy grasp, will wash their hands of it and sarcastically inquire what it is. We are not unprepared after this profuse introduction to have the Papacy receive the usual scoring for its presumptive claims to infallibility, nor to be obliged to wade through pages of the regular scathing arguments against the celibacy of the clergy which all well-bred Protestants feel bound to present upon every occasion. It would be too much to expect the time-worn tid-bits to be relegated to the larder of oblivion. They are too palatable to the taste of Epicures to escape duty as garnishing elements, even if they serve not for the "piece de resistance."

No doubt we should be grateful and flattered to find the lives of the saints receiving attention so serious and distinguished from the watchtowers of science, philosophy and profound learning, even if it come at the cost of additional doubts as to our pretended superiority and infallible rights.

It is, likewise, matter for regret, if we Catholics do not see in all this groping for the light which alone enlighteneth, a healthy sign which can bode nothing but good for the future welfare of the church in England. When a nation, religious to the core, such as England ever has been, is willing and eager to learn more of a saint whose life so closely imitated the public life of our dear Lord, and whose virtues more nearly resembled those of that divine Heart which loved men so much, than any other saint in the sacred calendar, then indeed, may we presage that the day of its salvation is close at hand. God grant that through the intercession and merits of the Holy one of Assisi, the fruits of the Passion and Death of Christ Jesus may soon hasten the day of England's return to the one true fold, where once she shone in undimmed splendor of faith and devotion to the glory of God and the salvation of men.

May the holy mortified life of St. Francis urge us on to lives of penance and prayer. May the knowledge and remembrance of his heroic sacrifices for God's interests, purge from our souls this debasing love of an utterly worldly life, and lead us to cast aside the dross of selfishness and sin, that we shine as alluring beacons, attracting our separated brethren by the holiness of our lives, on towards the rock, where lies moored the ancient bark of Peter, outside of which there is no lasting rest of conscience, no abiding peace of mind, no eternal salvation. E. L. VIRGIN.

Cordelia, Comtesse de Rotterdam, died on the 8th inst. in Paris, France, where she had taken up her abode since the death of her husband in 1859. She was one of the oldest members of the Canadian colony in the French Capital, being in her seventy-fifth year at the time of her death. Her father was the Hon. P. D. Debartzch, a member of the old Legislative Council of Quebec, who in 1837-8 was one of the staunchest opponents of the Rebellion. The eldest daughter became Mrs. (Judge) Drummond, mother of Father Drummond; the second, Mrs. (Judge) Monk, was the mother of Mr. F. D. Monk, M.P., a cousin of Mr. and Mrs. J. B. Monk of Winnipeg; a third married Mr. A. E. Kierzkowski. Madame de Rotterdam was the last survivor and was much esteemed and loved by her many friends. The Marquise de Bassano (nee Clara Symes of Montreal) and Madame Duflos, mother of Mr. George Duflos of Fannyville, Man., watched by her bedside and surrounded her with every care and comfort. She died fortified with the rites of Holy Church, accepting death with great courage and resignation.—R.I.P.

NORTHWEST REVIEW

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TUESDAY, MARCH 15, 1898.

CURRENT COMMENT.

To judge from the editorial remarks in the latest issues that have reached us of *The Tablet*, the *Liverpool Catholic Times* and the *Preston Catholic News*, our English contemporaries are being industriously stuffed, from apparently the same source, with news on our Catholic school status which is altogether misleading. They write glibly about various arrangements that are supposed to have been made and rejoice greatly thereat. Now we are in a position to state that no such arrangements have been made, although we still cherish the hope that some mutual understanding may be arrived at ultimately.

It will be noticed from our columns how busy the grim reaper has been this last week among Catholics. Some have been gathered in the ripeness of old age, some in the prime of life. Of these latter what the world would call a particularly sad instance is that of Mr. Dupont, of Fort William East, who had scarcely settled down in a happy marriage when his days were cut short by an incurable disease. But to the eyes of faith such truly Christian deaths are really happy. We never know what dangers to the soul the prolongation of life, even in maturity, may bring. Not to insist on such appalling lapses from grace as that of Solomon in his old age, who has not known good men to go wrong in the second half century of their existence? Wealth and honor, with their attendant blandishments and idle quest of pleasure, have time and again wrought upon the once sturdy Christian a blight far worse than death. Where virtue bloomed for years in the garden of labor we now find all the springs of mature manhood dried up by the scorching blast of intemperance and lust.

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

The *Victoria Daily Colonist* devotes much of its space to a very sympathetic sketch of the late Chief Justice Davie. It notes how many of the important events in his life occurred in the month of March, on the seventh day of which he died when just forty-six years old; but it is apparently not aware that the death of his second wife also occurred in March (1896). She was always a Catholic, a Miss Yorke, sister of the famous Father Yorke, who has made the *San Francisco Monitor* a phenomenal success. Her husband's conversion to the Catholic faith, concerning which the *Colonist* and all its non-Catholic contemporaries preserve a significant silence, took place four years after they were married. Misfortunes crowded upon him since her death; he met with great financial losses, but he faced them with his indomitable bravery and saved enough for the education of his six children, and he was ever ready, as the *Colonist* observes, to give assistance to others in their need, "not ostentatiously, but with an off-handed heartiness which seemed to say that the giver was glad to do the service and did not want anything said about it." To this the NORTHWEST REVIEW can bear grateful witness. The *Victoria* paper says

of him: "In all his active political life he still kept one of the largest practices at the bar, and in spite of his many duties, so hard working was he that he never allowed either the business of the country to suffer by his law practice or his clients to suffer by stress of public affairs. Theodore Davie will be remembered as the most energetic practical statesman British Columbia has yet produced—a politician of great mental capacity, exceptional activity and inflexible determination."

And yet, despite all this well deserved praise, last Saturday evening's telegram to the *Winnipeg Free Press Bulletin* ingeniously avoided mentioning that the illustrious deceased was buried as a Catholic from the Victoria cathedral, although the Administrator of the diocese, Very Rev. Father Nicolay, was known to be the late Chief Justice's confidant and confessor.

The late Chief Justice Davie.

Since the tragic death of Sir John Thompson Catholics have sustained no greater loss than that of the Honorable Theodore Davie, Chief Justice of British Columbia. In many respects the characters and lives of these two great men were similar. Both were men of high mental development and of flawless moral integrity. Whether we view them as lawyers, judges or statesmen, they were men of "light and leading" and represented all that was purest, noblest and best in the public life of our Dominion. Both were born and bred in Protestantism; both became converts to the Catholic Church. All that made their lives great and their public careers notable was achieved after their conversion to the true faith. The secret of their transparent sincerity is found in the fact that they always remained men of prayer and therefore practical Catholics.

Chief Justice Davie was once heard to remark: "I have for a long time been of opinion that your Catholic friends are as ready to sell you as they would a suit of old clothes; but what can you expect from a non-practical Catholic? There is but a thin gauze between such a one and an apostate. Give me a decent Protestant any day, before a lukewarm Catholic. Such men are not Catholics at all, they are infidels, they are anything, they are atheists and far more dangerous than open enemies."

Nor was the late Chief Justice content with expecting the practice of religion in others, he carried it out in his own case with a thoroughness that was akin to heroism. When his gifted and beloved wife died about two years ago, he wrote to a bosom friend: "While the loss of my best and tenderest companion and friend is a severe blow to me—I cannot express how much so, for the snapping asunder of the bond which joins together those who have loved one another beyond the possibility of love for any other mortal, is indescribable—yet I am thankful to say that I have been nerved for the conflict against grief and woe with a power I could not have hoped for. I feel that her loss is my call to penance. For our thirteen years of married life have been a continual round of pleasure and delight with but little penance, and God has a perfect right in his love to call for penance and mortification, when he chooses, and I submit to his decree."

To this noble acceptance of the cross he united that humility which is the true Christian's safeguard. While asking prayers for his departed wife, he begged for special intercession for himself that he might withstand the temptations that would very likely beset him in his bereavement. And those prayers were surely heard, for the remainder of his life was one continued act of resignation to the Will of God. Less than six months after the death of her who had received the last sacraments of the Church "with avidity and joy" (to use his own expression) he was himself stricken down with a disease of the heart from which he only partially recovered. For the last sixteen months of his life he knew that it hung by a thread. When he passed through here last summer we found him a physical wreck, but mentally and morally he towered above the ruin of his bodily frame, his mind was bright as ever, his smile as fascinating, his manner as cheerful and incisive.

There are converts and converts. Some seem to cherish a sneaking regret for the flesh-pots of Egypt. Even when their conversion has been sincere, their imagination remains, in spite of them, half Protestant. Theodore Davie was none of these; he was as thorough and fearless and uncompromising a Catholic as ever breathed. Here again we find him in the same category as Sir John Thompson. In abandoning the Protestant religion they both realized very keenly that they were, to all appear-

ances, sacrificing their best chances of preferment. And in both cases God was satisfied with the intentional sacrifice; because they sought first the kingdom of God all other things were added unto them. They both died in their prime and in the high noon of professional success. Both were called away suddenly but not unpreparedly. God alone knows which of the two was the more fervent servant of his Lord, but they were both ever waiting for Christ's coming.

In brilliancy of mind, completeness of culture and energy of will the late Chief Justice had few, if any, equals in Canada. With such a rare combination of gifts devoted to the sacred cause of Catholicism, we may well imagine what a disaster his death must be to the Church in British Columbia. When his distinguished brother, A.E.B. Davie, also a convert and premier of that province, died, the advent of Theodore to take up the premiership by a fraternal succession probably unparalleled in the history of parliamentary government was hailed with rapture by the Catholics there; and now that he too is gone, they will feel that they have lost a tower of strength girt round with a thousand bucklers.

The Supernatural.

Its Claims as Against Those of Rationalism.

Catholic Columbian. The first of the Lenten series of lectures delivered by Rev. J.M. Mackey, Ph. D., at St. Peter's Cathedral, Cincinnati, is aimed at the assertions of the materialists that the existence of the supernatural is a belief of the past, not consonant with modern enlightenment. The refutation is clear and logical.

The Supernatural vs. Rationalism.

Reason accepts the supernatural, Christianity affirms the supernatural and history confirms the supernatural. Reason accepts the supernatural speculatively, Christianity affirms it as a dogma and history confirms it as a fact. Between God, Creator of man, and man, creature of God, there are the necessary relations arising from the nature of both and resulting from the act of creation. The sum of these relations constitutes this first and essential communion between God and man, natural religion. Now, why could not God, who is infinitely free and infinitely good, add to these fundamental relations other relations superior to them, if He choose to do so? God, the Creator, was before man, His creature, as the artist before his work, admiring in him the most beautiful reflection of His power. What is there to prevent God, the Creator, from placing Himself before man as a father before his child and from elevating man to the honor of the family relation and of deeper and sweeter communion with Himself?

In this hypothesis, God as father assigns to man His creature, become His son, an end superior to that which He assigned him as creator, and guarantees him an inheritance worthy of the paternity which He exercises over him. God gives man, thus elevated, as his ultimate end the vision and the possession of Himself at the close of his life, and guarantees to him the means and helps needed to arrive at this end and possess the inheritance provided for him. God gives man means proportioned to his exalted destiny. New relations now arise, new rights on the one hand and new duties on the other—an order entirely new—added communications wholly superior to all previous relations. Now the sum of these new communications and relations constitutes what we call the supernatural order. In this supernatural order God is known and seen face to face and His everlasting, eternal possession is the supernatural destiny of man. The supernatural world will be known to man better than this world is known to him now, for all his imperfections and his trials will be ended and his intellectual scope enlarged and adapted to the enjoyment of the brightness of the divine glory. To gain this destiny God sends man means adapted to it, proportioned to it, supernatural light, revelations, supernatural obligations, supernatural laws, supernatural duties, supernatural forces and supernatural impulses. Such is, in our hypothesis, the result of this free adoption of man, creature of God, into the estate of Son of God. Clearly the idea of the supernatural is reasonable as a communication of man and of God outside the exigencies of their mutual nature, the fruit of a gratuitous love and of a free adoption on the part of God; an unilateral covenant whose benefits intelligent man accepts with gladness and joy.

The Supernatural is the Divine.

The supernatural is the central and fundamental dogma of Christianity. The supernatural is the essence of Christi-

anity. Jesus Christ is the essential bond of the natural world and of the supernatural world. He is the junction of both. He is the mystery of our divine filiation. By Him and in Him the divine abides in humanity. Jesus Christ is the supernatural and He incorporates His disciples with Himself in the supernatural, and they live by His life as the branches live by the life-blood of the vine. The supernatural, which human reason accepts as possible, Christianity affirms as an actual and a real fact which the lives of myriads of Christians support, illustrate and confirm. The heroism of the martyrs, the heroic virtue of those patiently suffering the ills of life and mortifying the passions in order to conform conduct to higher law and reach the Christian's destiny—the supernatural end, infinite truth and infinite good in the transcendent immortality beyond the present life. The chaste, the humble, the charitable, the meek, the poor in spirit, the peace-makers, all who mourn in hope, the truthful and prayerful, and all this under conditions the most adverse and temptations and hindrances the most powerful, illustrate the supernatural in humanity. It is known by direct observation that the opponents of the supernatural take pride in rejecting it, styling themselves, against all reason, the children of reason. This dangerous group follow what they are pleased to call the systems of philosophy, rationalism, monism, positivism, materialism, pantheism, scepticism, sensualism, agnosticism, theosophy, dualism and Hegelianism, all of which lead to atheism,—the denial of the first cause and the rejection of the self-evident principles of human reason. This whole set glory in their snare, delude human nature and repudiate common sense. Common sense survives their puny attempts and consigns them to their little grave in the labyrinthian mazes of the absurd. They put themselves out of the court of common sense. Miracles of patience, self-denial, self-sacrifice and holiness have everywhere and always characterized the disciples of Christ. What has rationalism produced? Immorality and suicide, according to the records of the daily newspapers.

Teachings of the Schools.

The Ionic Greek school founded by Thales (632 B. C.) taught dualism by Anaxagoras and pantheism by Anaximander, Anaximenes, Pherecides and Heraclitus. The school of Pythagoras in Italy (584 B. C.) denied the reality of the senses and plunged into pantheism. The philosophers of Elea (536 B. C.), Xenophanes, Parmenides, Zeno, Leucippus and Democritus, held that human souls are fiery atoms. This set tended toward the abstract absolute of theosophy, and the ideal pantheism of Schelling and Hegel. Gorgias denied the reality of knowledge, of human cognition,—not as Zeno, by way of the senses, but absolutely. He was a true agnostic. Protagoras taught that a proposition is true if man's mind declares it true, and that the same proposition is false if man's judgment declares it false; that all truth is subjective; that there is no such thing as objective truth. Socrates, the Athenian philosopher, taught the existence of God, omnipotent, omniscient and good, a just executive of his laws, who punishes the wicked and rewards the good. He taught the simplicity, independence and immortality of the human soul, which cannot fully attain its destiny in this life and hence desires a better future state for the sanction of law. Socrates associated virtue with beatitude. Still, Socrates quaffed the fatal hemlock and taught the lesson of suicide. Pyrrho (340 B.C.) found as many reasons against every proposition as for it and was the founder of scepticism, the parent of agnosticism. Socrates, and Plato, his disciple, permitted the people to worship a plurality of gods, notwithstanding their proof of one Supreme God by rational induction from the order of the world, the structure of the human body and the aspirations of the soul. Plato taught the most revolting immorality. Aristotle, the father of logic and prince of logicians and dialectics, taught the eternity of movements and of spherical bodies and was not clear as to the being of God. Cicero, in his treatise on the nature of the gods, favors the opinions of Balbus, one of his characters who defended the doctrine of Zeno and the Stoics, that the world is animated by a universal soul, a kind of spiritual ether which penetrates all nature and produces the phenomena we behold, and that this ether is God. Seneca, Epictetus and Marcus Aurelius fell into the error of Cicero. Ancient philosophy sank to the shameful degradation of pantheism. Ernest Renan, Littré, Straus and Spencer have been led by modern rationalism into the same absurdities as the Stoics of ancient rationalism.

Where They Err.

Reasoners perish by reasoning. They have erred and do err as to the being of God, the nature of the human soul and

the conduct of life. The soul lives by truth and is nourished and developed by truth. Rationalism is a sink of monstrous errors and devoid of truth as to God, as to the soul and as to morals. Were rationalism possessed of truth, it were powerless to teach truth and cause it to reign in the souls of men and rule their lives. Disputation, interminable dissension and logical pyrotechnics is all that the influence of rationalism will ever produce among men. Hence the irritation, the fury and rage of the professors of licentiousness, suicide and all manner of immorality, against the men who profess and follow the principles of common sense and reach the truth by the application of those principles and find the sufficient reason of things by direct observation and sensible verification in scientific matters and by rational induction and credible testimony in questions of the supra-sensible metaphysical and spiritual order.

In the presence of myriads of souls illumined by the supernatural from the dawn of authentic history, from Moses to the present day, in the presence of the saints of the old and the new covenant, these rationalists of every hue cease not bawling and shouting that sound might take the place of reason: "There is no supernatural." And so sorely pressed are they by humanity and the manifestations of the supernatural in human life, that in order to rid themselves of God they have denied the existence of substances and all real being and asserted with Mr. Lane, John Stuart Mill, Schelling and Hegel that there is no reality, that nothing exists but phenomena and sensations.

Man's self-deception.

It is a well known fact that men tell stories of their own invention so often that they come to believe them themselves in the long run. These proud free thinkers, by dint of repeating the phrase "there is no supernatural," come to persuade themselves in the course of time that they have duly proven and demonstrated what they have repeated so often, and on this pure assumption they proceed to base further speculations and assumptions. Deceived by their pretensions and reputations for learning, lesser literary lights,—poets, writers of fiction and all the mass of people who take high-sounding phrases for genius,—conclude that the learned world has eliminated the supernatural by the scientific and learned processes of investigation, that this is the ultimate conclusion of the interpreters of modern thought, and henceforth an undisputed axiom of science. Naturalism and Materialism, in the absence of proof and demonstration, repeat in their journals and publications of every kind that no one now believes in what they have shown to be impossible, the existence of the supernatural. They refuse to discuss what they henceforth endeavor to condemn as absurd, chimerical and imaginary. Henceforth they ignore the supernatural. Modern criticism, modern science assumes that there is nothing outside of or above the physical world. But common sense demands reasons; and honest men, for whom the sufficient reason is enough reason, denounce this vulgar fraud of the so-called men of science. Mankind have always believed in the supernatural, reason accepts their belief and Christianity affirms it.

Let the naturalists demonstrate that the supernatural is impossible and purely imaginary, that the supernatural does not exist and that it cannot exist. This they owe to mankind, who in their myriads, have been in possession of the supernatural from the dawn of history. This immense fact is not overthrown by rash and peurile assertion. This possession imposes on them the logical and scientific obligation of demonstrating against it that the supernatural does not exist, or that there is no one, supreme, intelligent, eternal, infinite Being, whose laws control the forces of nature, and Who governs the moral world and holds it responsible to Him.

Where Truth Is.

Twenty centuries of history, tradition and science manifest the divine life of the Church of Christ. Historic certitude is the highest moral evidence. And such is the evidence that reveals to the world that the supernatural is not a fiction of the imagination, but a stern reality, a most important fact. What does the sceptic in the presence of this great fact? He shrugs his shoulders and makes a scientific and reasonable retreat from the line of battle, bawling out: "The supernatural is chimerical and imaginary, impossible. I am a scientist, a rationalist. I reject the supernatural. I am an agnostic. I hate the supernatural."

Indeed, the supernatural is not the object of science, if we understand by this term natural philosophy, chemistry, mathematics, geography and the other physical sciences. No science can logically deny that which is not its object but may be the object of another science.

The supernatural is the object of the queen of sciences, theology. We affirm the truth of Christianity; rationalists deny it. We are a fact. A gigantic fact. What are they? They are a negation, and any number of negatives will fail to rise to the dignity of a positive truth. Truth is fact and irreducible to the chimerical. If the supernatural be denied because it falls not under the perception of the senses, then must all rational philosophy, rational science and induction be denied,—thought, reason and God Himself must fall under the denial of what is neither seen nor touched. The supernatural made the children of Israel the enlightened, progressive, civilized and moral people of antiquity; the supernatural lifted the Greeks, Romans, Teutonic and Celtic races out of the depths of barbarism, ignorance and vice, and its denial could have no other result than a return to the moral degradation of the past.

Death of Hon. T. Davie.

Chief Justice of B. C. Succumbs to Heart Disease.

A Prominent Figure in the History of His Adopted Province—Brief Life Sketch.
FREE PRESS.

Victoria, March 7.—Hon. Theodore Davie, chief justice of British Columbia, who died this morning, has been ill for some time, but this morning was very much better, and when visited by his brother was in the best of spirits and arranged to go driving. About 11 o'clock the chief justice asked his little girl, who was in the room with him, to ring the bell. One of the sisters in attendance went with all possible speed to his room and upon her entrance the chief justice grasped her hands and asked her to assist him to a lounge across the room. He walked with the assistance given, and with but little apparent difficulty, and lay down on the sofa, lapsing immediately into unconsciousness. The sister superior and others were quickly summoned, but all was unavailing, and at a quarter-past 11 death supervened, the deceased gentleman never having spoken since his whispered request to be assisted to the sofa. The cause of death was long existing disease of the heart, combined with kidney trouble, which baffled medical treatment and caused the sufferer severe paroxysms of pain, in one of which he passed away.

Theo. Davie was born in England in March, 1852, and came to Victoria with his father fifteen years later. He studied law with the late Mr. Bishop, but when the Cassiar excitement broke out in 1874 he forsook the practice of law, to which he had just been admitted, and tried his luck in the gold fields. He returned to Victoria in 1878, and four years later entered provincial politics as a successful candidate for the legislature in Victoria, which he represented until 1884, when he sought election in Cowicham. When his brother, Premier A.E.B. Davie died in 1889, Theo. Davie entered the Robson cabinet as attorney-general, and became premier himself on the death of Mr. Robson in 1892. In 1895 he resigned, to take the position of chief justice vacated by the death of Sir Matthew Begby. He was twice married, but his second wife died about two years ago and he leaves a family of small children.

Theo. Davie was the boldest and most enterprising of the public men of British Columbia. Much of the railway development in Kootenay, particularly, was due to the assistance which, with great temerity, he induced a timid legislature to grant to enterprises, the wisdom of which has since been abundantly proved, and it was he who, in the face of a rapidly rising maintained movement, anchored the capital at his island city, Victoria, by putting through an act authorizing the construction of the just completed million dollar parliament buildings.

Confession in the Church of England.

The Church of England has been in evidence over three hundred years, and yet it is still in doubt whether its ministers possess the power of absolution, whether the practice of private confession to a "priest" is or is not permitted by the Book of Common Prayer, and whether the general confession at Matins and Evensong is sufficient. A vast number of opinions on this subject of confession exist among Anglicans, the majority of whom look upon the practice with horror, and as the source of all evil. Others there are who think because confession is compulsory in the Catholic Church, therefore it is wrong; others again think the Church of England authorizes confession when people are dying. Lastly, there are some, mostly unmarried women, who approve and practice it, because in their own private judgment it is right to do so. As we have had occasion to remark before, there is

now an infallible guide for Anglicans in the person of the editor of the "Church Times," and he has just given all whom it may concern the benefit of his opinion on this burning question. He takes what he would himself describe as a "Catholic" view of the matter. First he sets forth all the objections usually raised by the Protestant party against what even he does not venture to call one of the seven Sacraments—knowing as he does that the Church of England has always protested against five of the Sacraments of the Catholic Church—and he then proceeds to remove all these objections entirely to his own satisfaction, concluding with some excellent remarks on the salutary benefits to be derived from confession. But although the "Church Times" has spoken, the cause is not finished. So long as the Anglican Church exists, differences of opinion on vital matters of faith and practice will continue to exist among her members.—CATHOLIC TIMES.

OBITUARY.

Mr. Nazaire Germain.

After a long and painful illness borne with truly christian fortitude, Mr. Nazaire Germain, who had been living with his daughter and son-in-law, Mr. and Mrs. Fournier, breathed his last on Thursday afternoon, the 10th inst. Rev. Fr. Messier, Parish Priest of St. Boniface, and Rev. Father Lebel, S. J., consoled him in his last moments and shared the sorrow of his bereaved family.

Mr. N. Germain had built up a fine hardware business in Ottawa, when twenty years ago he determined to come to Winnipeg, where he continued the same line of trade for two or three years and then crossed the river to St. Boniface, managing a grocery store, which he gave up only when declining health forced him to retire.

It will be remembered that nearly three years ago he celebrated his golden wedding. He was then hale and hearty and welcomed with right royal hospitality the host of friends who came to congratulate him on his 50 years of wedlock. Though a man of quiet and unassuming manner, he showed unbounded liberality to the unfortunate and great generosity to charitable institutions.

Some two years ago he began to feel the inroads of age. With characteristic cheerfulness he used the joke about his now stiffened limbs, and when, about six months ago, he was confined to his bed, suffering acute pain, he still jested good-humoredly about his ailments.

Had his constitution not been of the strongest, he would long ago have succumbed to the fatal malady that he fought so bravely. His friends feared that the end would have come several months before; but his quiet courage and joyous resignation lengthened out the period of his meritorious sufferings. His demeanor during all this long-drawn agony has been a most precious example to all who witnessed it. Over and over again he has received the sacraments of the Church, and his prayer was almost continual.

At the time of his death he was seventy-five years and two months old. He leaves behind him Mrs. Germain, the lifelong companion of his successes and trials; four sons and three daughters: Mr. George Germain, of the Provincial Secretary's office, Mr. Cleophas Germain, of St. Boniface, Mr. Napoleon Germain, of Montreal, Mr. Alphonse Germain, of Boston; Mrs. Paradis and Mrs. Fournier of St. Boniface and Mrs. Richer of St. Anne de Chenes, Man.

What makes the loss of this venerable patriarch more painful to his family is the recent demise of his son Edmond, who lately died in St. Paul after receiving the last sacraments from the hands of Rev. Father Coutlee. The recent death o

Mrs. George Germain's father, Mr. Poulin, of Montreal, also adds to the atmosphere of mourning in this bereaved family. The funeral of Mr. Nazaire Germain took place at St. Boniface yesterday morning. The Requiem Mass in the Cathedral was celebrated by Rev. Father Messier, assisted by Rev. Fathers Gravel and Bellevue as deacon and subdeacon in presence of a very large concourse of friends from Winnipeg and St. Boniface. In the sanctuary we noticed Rev. Fathers Dandrand, O.M.I., Beandin, O.M.I., Guillet, O.M.I., Cherrier, P.P., and Lebel, S.J. The choir was large and effective. Especially good were the *Dies Irae* of Mr. Pambrun, the *Miserere* of Mr. Leclerc and the *Pie Jesu* of Mr. Ernest Leveque. The pall-bearers were Judges Dubuc, Prud'homme and Prendergast, Mr. Chenier, Mr. Genest and Mr. Fr. Jean.

Don'ts for Mothers.

- Don't nag.
- Don't be too severe.
- Don't break your promises.
- Don't neglect your husband for the baby.
- Don't spoil the children by overindulgence.
- Don't talk about the children in their hearing.
- Don't forget that you were once a child yourself.
- Don't forget that your friends can hardly be expected to share your own absorbing interest in your infants.
- Don't claim that the children inherited all their bad qualities from their father and all their good qualities from you.
- Don't repeat your orders to the children over and over again with increasing impatience, instead of giving them out once firmly and then seeing to it that they are fulfilled.
- Don't claim that every child should be entitled to a happy childhood, and that in later life you may not have the power or privilege of making it happy or guiding it from unhappiness.

The very Rev. Father Leduc, O. M. I., V. G., writes from Edmonton that he hopes to be here at the end of this week with Rev. Father Husson of the Mackenzie vicariate. Father Leduc says that every day Klondikers are starting in crowds for the Yukon. More than a thousand horses and 500 dog teams are strung out over a distance of 150 miles north of Edmonton. Most of these miners have no idea of their route nor of the numberless hardships that will befall them. They are stark mad with the *auri sacra fames*. But, in the designs of Providence, says the veteran missionary, they are opening the way for the heralds of the Gospel.

TROY LAUNDRY.
465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

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Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

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Miss A. KILLEEN, - - - Prop.
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Merchant Tailor
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Ready-Made Suits, from \$2.50, \$2.75, \$3.00, \$3.50, \$4.00 and over.
Suits Made to Order for St. Patrick's day, from \$13.00 and over.

GIVE ME A CALL
If you want a New Suit for St. Patrick's Day.
C. A. GAREAU, 324, Main St.
WINNIPEG.

Calder! Northern Pacific Ry.

- TO-DAY'S LIST:**
Fine British Columbia Salmon, per can. — 10c —
Mustard Sardines, large cans. — 2 for 25c —
Fresh Mackerel, per can. — 15c —
Fine Cranberries, 6 lbs. for — 25c —
Fine Bitter Oranges, per doz. — 40c —
Fine Sweet Oranges, per doz. — 25c and up. —
Finest Bulk Cocoa, per lb. — 30c —
Finest Coffee, per lb. — 40c —
Good Coffee, per lb. — 30c —
Fine old Cheese, 2 lbs. for — 25c —
Try a pound of our 35c TEAS.

Tel. 666, 525 Main St.



KLONDYKE.

Write for pamphlet descriptive of the routes to the Yukon country and sailing dates, rates, etc.

SAILINGS FOR MARCH AND APRIL

Danube	Mar. 22
Alki	" 23
Pakshan	" 24
Ning Chow	" 24
Victorian	" 24
Cottage City	" 26
Islander	" 29
Thistle	" 31
Australian	April 1
Danube	" 3

Cottage City sails for Wrangle, Juneau and Sitka only.

All agents can ticket through at rates which will include meals and berth on steamer. Apply to nearest C. P. R. agent or to **ROBERT KERR,** Traffic Manager, WINNIPEG.

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Prices as usual—Right.

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In every part of the Dominion to handle our Jubilee goods. We offer the newest designs on the market. Large sales and big profits to be realized by the right men. Set of samples sent by mail upon the receipt of \$1.00. Send for circular.

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Keep the Blood Circulating.

To do this satisfactorily during the chilling winds of winter, there is nothing better than a well brewed All Malt Stout. A pint or half pint bottle a day has in many cases worked wonders, strengthening and invigorating the system. Drewry's Extra Family Stout, in small casks, and quart, pint and a half pint bottles, for sale by wine and spirit merchants, or direct from Brewery.

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

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

MAIN LINE.

North Bound. Read up	Stations	South Bound. Read down
8:30a	Winnipeg	1:00p
8:15a	Portage Junction	1:15p
7:50a	St. Norbert	1:25p
7:30a	Carleton Place	1:37p
6:50a	St. Agathe	1:50p
6:45a	Union Point	2:05p
6:20a	Silver Plains	2:14p
5:50a	Morris	2:30p
5:20a	St. Jean	2:44p
4:50a	Lethbridge	3:04p
3:30a	Emerson	3:25p
2:30a	Pembina	3:40p
8:35p	Grand Forks	7:05p
11:40a	Winnipeg Jct.	10:45p
	Duluth	8:00a
	Minneapolis	6:40a
	Chicago	7:15a
	Chicago	8:30p

MORRIS-BRANDON BRANCH*

East Bound. Read up	Stations	W. Bound. Read down
8:30a	Winnipeg	1:00p
8:00p	Morris	2:35p
7:50p	Low Farm	2:50p
8:40p	Myrtle	3:25p
5:27p	Roland	3:45p
4:53p	Rosebank	3:55p
4:02p	Miami	4:10p
3:28p	Deerwood	4:25p
2:45p	Aitmont	4:40p
2:05p	Somerest	4:55p
1:05p	Swan Lake	5:12p
1:05p	Indian Springs	5:25p
1:05p	Maripolis	5:37p
12:32p	Greenway	5:52p
11:55a	Baldur	6:20p
11:02a	Belmont	6:43p
10:20a	Hinton	7:00p
9:45a	Ashton	7:11p
8:22a	Wawanesa	7:23p
8:54a	Elliot	7:32p
8:29a	Routhwaite	7:45p
7:45a	Martinville	8:02p
7:00a	Brandon	8:20p

PORTAGE LA PRAIRIE BRANCH.

West Bound. Read d'n	Stations	East Bound. Read Up
4:45 p.m.	Winnipeg	12:35 p.m.
4:58 p.m.	Portage Junction	12:47 p.m.
5:14 p.m.	St. Charles	11:50 a.m.
5:19 p.m.	Headingley	11:42 a.m.
5:42 p.m.	White Plains	11:17 a.m.
6:06 p.m.	Gravel Pit Spur	10:51 a.m.
6:18 p.m.	La Salle Park	10:43 a.m.
6:25 p.m.	Eustace	10:39 a.m.
6:47 p.m.	Oakville	10:06 p.m.
7:00 p.m.	Curtis	8:50 a.m.
7:30 p.m.	Portage la Prairie Flag Station	8:30 a.m.

Stations marked *—have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or **CHAS. S. FEE,** Gen. Agt., **H. SWINFORD,** G.P. & T.A., St. Paul. **G. S. FEE,** H. Swinford, City Ticket Office, 408 Main Street, Winnipeg.

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

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CALENDAR FOR NEXT WEEK

MARCH.

- 20—Fourth Sunday in Lent. Solemnity of St. Joseph's Feast.
21, Monday—St. Benedict, Abbot.
22, Tuesday—St. Gabriel, Archangel (transferred from the 18th).
23, Wednesday—St. Cyril, Bishop of Jerusalem, Doctor.
24, Thursday—Vote office of the Blessed Sacrament.
25, Friday—Annunciation of the Blessed Virgin or Lady-Day.
26, Saturday—The Most Precious Blood (transferred from yesterday).

BRIEFLETS.

Rev. Father Cherrier will preach the St. Patrick's Day sermon at Manitou.

Rev. Father Gillies returned to the croofer settlement at St. Andrew's yesterday.

His Grace the Archbishop of St. Boniface is expected back from Qu'Appelle to-morrow.

An answer to McD., of McD. H., is crowded out this week and will appear in our next issue.

The Most Reverend Archbishop will officiate at High Mass on St. Patrick's Day in St. Mary's Church.

Rev. Father Cloutier officiated at the funeral of the late Deputy Warden Fitzsimmons in Kingston, Ont.

Rev. Father Drummond, S.J., will continue next Sunday his lectures on Holy Scripture at the Church of the Immaculate Conception.

Rev. Father LaRue, S.J., will preach the St. Patrick's Day sermon next Thursday at High Mass in St. Mary's Church, Winnipeg.

We are glad to hear that Rev. Father O'Dwyer, O.M.I., has fully recovered from La grippe which confined him to his bed for ten days.

All loves of Irish oratory will not fail to attend Father Drummond's great lecture next Thursday evening in St. Mary's Church on "Some Irish Orators."

Rev. Father Cherrier will, in the evening of St. Patrick's Day, in the fine Catholic Church of Manitou, bless a fine painting of St. Patrick due to the artistic brush of Abbe Maillard.

The drawing of a first-class bicycle for the benefit of St. Boniface Hospital, which was to have taken place Feb. 15, will take place next Saturday evening at Erzinger's tobacco store, Winnipeg.

Rev. Father Lacombe, O. M. I., is now recruiting at Banff, Alta. The many friends of this great missionary will wish him a speedy and lasting recovery from the illness which has afflicted him for several weeks past.

His Lordship Mgr. Dontenville, O.M.I., arrived from the east on Friday evening, preached at high Mass and sang Vespers in the Cathedral last Sunday, and continued his journey the same evening to New Westminster, of which he is the Coadjutor Bishop.

New Yorkers have no prejudices against Canada when the latter can be of use to them. Thus, the electro-pneumatic motor operating the great chimes of St. Patrick's Cathedral in New York City, which will be rung for the first time the day after to-morrow, St. Patrick's Day, was invented by a Canadian.

Mr. See—not Lee as it was printed by mistake—of Wawanesa, writes a manly, straightforward letter to the Free Press, calling attention to the excellent care he received from the good Sisters of St. Boniface Hospital and the remarkable success of the amputation of his leg, five inches from the body, at the age of 54. Mr. See is a staunch Presbyterian.

The obsequies of the late Archbishop Cleary were a magnificent demonstration in memory of one whom the Globe and other non-Catholic organs extol now that he is dead. Bishop McQuaid, of Rochester, N. Y., preached a funeral oration that startled all the hearers by the vividness and earnestness of his language. Though the venerable prelate is 75 years old he has lost none of the fire and force of his prime. One felt, on

hearing him fearlessly defend the late Archbishop of Kingston, that he was eulogizing a kindred spirit who had realized his own ideals.

The headquarters of Mr. Martineau, Indian agent of the Manitowapah reserves around Lake Manitoba, have been transferred from "The Narrows" to Portage La Prairie.

Mr. E. J. Dermody, formerly Manager of the Northwest Review, and lately of the Saltcoats Assiniboian, has entered into partnership with Editor Peaker, of the Yorkton Enterprise.

For the first time in the history of Montreal the Archbishop of that great see will himself preach the St. Patrick's Day sermon in St. Patrick's Church. Mgr. Bruchesi is quite fluent in English, and in his native French is one of the best speakers in Canada. He is now preaching the Lenten series in his own Cathedral.

If you want to hear a classic French play in verse, appropriately staged and rendered with true French enunciation, go to St. Boniface College next Monday evening at 8 o'clock. Bouvines by Fr. Longhaye will be given by the students in honor of His Grace's consecration anniversary. Reserved seats, 50 cents. Plan at Collin's store, St. Boniface.

Mr. J. Dupont, of Fort William East, died last Saturday afternoon in the annex of St. Boniface Hospital. For two months past he had been suffering with exemplary patience and conformity to the Will of God. Rev. Father Gravel, who had anointed him was with him when came the long-wished for call "to be dissolved and be with Christ."—R.I.P.

A recent convert to the Church in England is Miss Annie Breach of Shanklin, Isle of Wight, who last year was in Manitoba visiting her sisters, Mrs. W. J. Manbey and Mrs. R. H. Hockin, both of Oak Lake. Miss Breach, who was formerly for a time in the Anglican Convent at Cowley near Oxford, is a descendant of Elizabeth More, the sister of the Blessed Thomas More. It is expected that she will embrace the religious life.

Quoting last week from the Printer and Publisher, which was borrowing the item from Printer's Ink, we stated that Mr. Arthur Lamalice, being only 26 years old, was the youngest Advertising Manager in Canada, though he held that office for the Presse, the most widely circulated newspaper in the Dominion. We have since discovered that Mr. Lamalice's age is four years less than stated above. He is really only two and twenty. He is a practical Catholic.

Mr. J.G. Phillon and Mr. Alex. Phillon, his son, were here last week. They report that Mrs. J.G. Phillon, whose death we chronicled last week, had been ill only a short time from La Grippe. Some idea may be formed of the esteem and affection in which she was held at Prince Albert from the fact that His Lordship Bishop Pascal said her demise made him feel as if he had lost his own mother, and he was so overcome that he could not officiate at the funeral.

On March 3rd Leo XIII. entered upon the twenty-first year of his Pontificate, a length of reign which has only been exceeded by eleven Popes since the Pontificate of St. Peter, namely, St. Peter himself, Anno Domini, 34 to 67; Sylvester I. 314 to 337; Leo the Great, 440 to 461; Adrian I., 771 to 795; Leo III., 795 to 816; Alexander III., 1159 to 1181; Urban VIII., 1623 to 1644; Clement XI., 1700 to 1721; Pius VI., 1775 to 1799; Pius VII., 1800 to 1823; and the present Pope's immediate predecessor Pius IX., 1846 to 1878.

BUYING DRUGS

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

W.J. MITCHELL DRUGGIST. 394 Main St. Portage Ave. WINNIPEG.

A LITTLE LIGHT.

Every young woman needs a little light upon the subject of health. There is far too much new-fashioned prudery among mothers. Every young woman should have explained to her the supreme necessity of keeping herself pure and wholesome and free from weakness and disease in a womanly way. Her general health, her future happiness, her good looks, her physical strength, her capability as a wife and mother, and the health and strength of generations to come are dependent upon this.



Nothing in the world will destroy the good looks, wholesomeness, the amiability, and the usefulness of a woman quicker than disorders of the delicate and important organs that bear the burdens of maternity. Dr. Pierce's Favorite Prescription is the best of all medicines for women who are ailing in this way. It makes a woman strong and healthy where a woman most needs health and strength. It relieves pain, soothes inflammation, heals ulceration and gives rest and tone to the tortured nerves. It cures all the ills and pains too commonly considered an uncomfortable inheritance of womankind. It has been used for over thirty years with an unbroken record of success. More of it has been sold than of all the other medicines for women combined. It is the discovery of Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. He will cheerfully answer, without charge, all letters from ailing women.

"Three years ago," writes Mrs. J. N. Messler, of 1704 Vanderbilt Avenue, New York, N. Y., "the best physician in this city said there was no cure for me—unless I would go to a hospital and have an operation performed. I could not walk across the room. I took Dr. Pierce's Favorite Prescription and after three bottles I could walk and ride."

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