



## SCHOOL QUESTION.

Another Great Speech

By

HON. SENATOR BERNIER.

From the Senate Debates, Feb. 15, 1898.

HON. MR. BERNIER—This debate is very likely drawing to a close. Before it closes I ask the indulgence of the House while I may make a few remarks in connection with a subject which I expected would be mentioned in the speech from the throne and which is conspicuous by its absence. Fortunately the hon. gentleman from Marquette has to some extent supplemented the omission by some of his remarks—I mean the school question. My honorable friend in his brief reference to the subject accounted for the absence of any mention of it in the speech from the throne by the reason that, according to his views, that subject was practically out of range of our deliberations now. Has the hon. gentleman correctly interpreted on that matter the sentiments of the government? Does the government really believe that this subject can be dropped in that way? If that were the case, I must say that no greater delusion could pervade the minds of the hon. members on the treasury benches. And I am bound at this stage of our deliberations to give them a warning. We stand to-day where we have always stood. From the first we have made up our minds that we would appeal to the constitution of our country to remedy the grievances we have, and from that moment we have been decided to leave no stone unturned in order to get justice. We are just as decided now as we were in 1890 to pursue that course. No delay will deter us from pursuing that course, and no obstacles will induce the minority to surrender their rights. These rights have been determined by the pronouncement of the Privy Council. They have been determined more especially by the remedial order passed by the late government. And while mentioning that remedial order it is but fair that I should point to the statesman to whom we are indebted for the passing of that judgment, which has finally decided the whole case. There he is sitting in this House as an honored leader of an important group in the Senate. He, a Protestant, he who is personally opposed to denominational schools, saw the justice of our contentions, he saw the necessity of upholding the constitution, and with the uprightness which characterizes him, he had the remedial order passed. To him also and to his friends around him we owe the only serious attempt that has been made to relieve the minority from the distress under which it is labouring.

That remedial order cannot be altered, or modified or withdrawn. The Governor General in Council cannot pass any Order in Council that would modify or destroy that first remedial order; and unless the Imperial parliament interferes that order will stand for ever.

HON. MR. BOULTON—Did not the legislation of the province of Manitoba close the question?

HON. MR. BERNIER—No, not at all; it left the question as open as ever, because no local legislation can do away with the remedial order unless it completely complies with such remedial order.

HON. MR. BOULTON—That legislation of the Province of Manitoba was at the desire, or on the instructions of the Governor General in Council and was a settlement between the Governor General in Council and the Province of Manitoba on the remedial order.

HON. MR. BERNIER—It was at the desire of the government, I do not contradict that; but I say the desire of the government in that respect did not comply with the judgment which the Governor General in Council had before passed and consequently their action, as well as the action of the local legislature, is absolutely inadequate. As a matter of fact, this action far from being adequate to the requirements of the remedial order is the very reverse and would be substantially the destruction of the remedial order of 1895, which this government or any other government have no right and no power to do.

HON. SIR MACKENZIE BOWELL—Where did the hon. gentleman obtain the infor-

mation that there was an Order in Council agreeing to any such arrangement? If my recollection is correct the Secretary of State informed me at the time that there were no records at all, and that everything that was done was simply by conversation.

HON. MR. BOULTON—The hon. leader of the opposition knows that a commission was sent to the Province of Manitoba to negotiate with the provincial government.

HON. SIR MACKENZIE BOWELL—By whom?

HON. MR. BOULTON—By the government of which the hon. gentleman was a member.

HON. SIR MACKENZIE BOWELL—I thought the hon. gentleman was referring to the action of the present government.

HON. MR. BOULTON—I am referring now to the fact that the government, of which the hon. gentleman was a member, if not the leader, sent a commission for the purpose of settling this question with the province of Manitoba. That failed to effect that arrangement; then the new government came in and almost in the same terms effected an arrangement with the province as a full discharge of the obligations of the province of Manitoba under the terms of the Order in Council.

HON. SIR MACKENZIE BOWELL—Oh no.

HON. MR. BERNIER—The hon. gentleman is omitting this fact, that in the instructions given by the late government to the commission he refers to, there was this: that commission was instructed not to make an arrangement except with the consent of the minority. That consent we did not give, and as a matter of fact we were never called to give our consent, because the commissioners saw clearly themselves that the government of Manitoba was not willing to come to a satisfactory arrangement, and they returned without accomplishing anything. Let me state again that no arrangement which may fall short of the requirements of the remedial order, can have any effect upon the remedial order without our consent.

Having so stated our position, I must refer to certain facts and to a certain document which are now of public notoriety. Last year some of the gentlemen supporting the government of the day and some of the cabinet ministers, amongst whom the right hon. premier himself, appealed as against us to a high authority on the other side of the ocean, an authority which always commands the highest respect from the adherents of the church to which I belong. It is of no small importance to remark here that the minority was not a party to that appeal. The minority has always been of opinion they were correctly interpreting the doctrine of their church in matters of education, and they were satisfied that our constitution afforded sufficient means to remedy their grievances. But the appeal having been taken to the authority to which I have alluded, and the answer having come, we must take notice of it. It is well to state that in the document to which I allude our claims are fully sustained and the views of the appellants are not sustained. This document cannot bind in any constitutional or legal way the citizens of Canada, and the Pope does not profess that it can, but although such is the case, that document has been received in Canada with such a marked favour that it would be on our part a dereliction of duty not to acknowledge it. Those amongst our countrymen who do not belong to our faith have no doubt felt that, independent of all religious views, the voice of such an exalted and experienced statesman, the voice of the head of a large portion of the Canadian people in spiritual matters, the voice which has the privilege of drawing the attention of the whole universe when it makes itself heard, should be received with deference, and it has been so received by all classes in our community. This is a source of great gratification to us. It shows that there is in the heart of the Canadian people a sense of justice which one day will come to the top and make itself felt in the solution of the present difficulties.

Now, will the non-gentlemen who have sought this utterance, do what is advised therein? The so-called settlement is condemned in no uncertain sound, their action consequently is censured. Will they comply with the terms

of the answer that they have received?

As I have already said, that document cannot be ignored, but it leaves us as free as ever to fight for the maintenance of the constitution of our country, and we will ever be free to do so.

HON. MR. BOULTON—It must be on some different lines.

HON. MR. BERNIER—What do you mean? The maintenance of the constitution is a clear line, a clear platform, and a sound and patriotic one too.

HON. MR. BOULTON—You cannot make a further appeal to the Governor General in Council.

HON. MR. BERNIER—It is not necessary to make a further appeal, because our appeal is still standing; or rather, it has been adjudicated upon. Let the judgment be executed now! Until it is, we will hold to it. No further appeal is necessary to revive our case; it is fully alive still. As I have said, we want simply the maintenance of the constitution. The constitution is the ground on which we have based our hopes for the protection of parental rights; and parental rights and the constitution will remain the ground on which we will continue to advocate the redress of our grievances. Let the parliamentary compact entered into at the time of the union be carried out, or else let every province in confederation take its own course as before. What is the use of confederating ourselves if each province can at any time disregard the conditions of its entry into that confederation and break the pledges that it has taken? The government of no country can be carried on unless on the principle that good faith must be kept with everybody, with every corporation, with every section of the country, and above all with the constitution itself.

HON. MR. BOULTON—Will the hon. gentleman tell me where the province of Manitoba made any pledge?

HON. MR. BERNIER—Yes, I could speak for an hour relating all the pledges they have made. I did so in 1894 when speaking here. I then mentioned the pledges they made.

HON. MR. BOULTON—You mean the Acts they passed subsequent to confederation?

HON. MR. BERNIER—I mean the pledges taken when the province came into the union; I mean the pledges taken by the legislature of the province when the legislative council was abolished; I mean the pledges which the liberal party took in that now celebrated election of St. Francis Xavier; I mean the pledges Mr. Greenway took when he formed his government; I mean the school legislation passed by the local legislature subsequent to its entry into confederation, which is more than a pledge; I mean the pledges that were taken both by the local authorities and by the federal authorities when they invited the people of the eastern provinces to go and settle in Manitoba in order that the immense resources of that province could be worked up. That invitation was coupled with the assurance that the educational laws in particular afforded protection to the views of everybody, and that they could and would not be disturbed. If such representations had not been made, I for one would not have gone there and worked for the colonization of that province. To-day, all these pledges are violated. It is to the shame of Canada that for eight long years the constitution has been so violated.

Under the circumstances I say that we must maintain our claims. We will not recede one iota from the position we have taken from the first. At the same time I must say this, that while holding such a position, we do not want to put any obstacles in the way of an equitable settlement. We have justice on our side; we have the constitution on our side; we want also to put generosity on our side.

In the document to which I have alluded, there is an invitation to every one of us to be moderate, there is an invitation to peace and harmony. We love peace, and we desire peace. We are cheerfully willing to follow the advice that is contained in that document. At present it might be contended that sufficient time has not yet elapsed since that utterance has been made known, to enable the competent authorities to come to a decision. I take it for granted that those who have appealed to Rome have done so with a view to abiding by the decision they should receive. Now,

granting that they have not had time to effect anything up to the present, we are willing to be patient, but patience does not mean surrender. If the competent authorities are willing to do what is right, let them do so of their own motion within a reasonable time. If full justice is given, well and good; if not, if no justice at all is rendered to us, or if only partial justice is given us, it will be our duty to maintain our position and to continue the fight we began in 1890; it is our duty to make the government and the country acquainted with our determination to take the constitution into our hands, and without any break in our efforts, ask parliament to redeem the honour of this Canada of ours, which stands to-day, I regret to say, in an unenviable position. The other day the right honourable premier closed a speech in another place by a eulogy of liberty. Liberty is just what we want. But there is no liberty where the constitution is violated. There is no liberty where a crushing injustice is done to so large a portion of the people; and to use the words of Sir A. T. Galt, there is no greater injustice than to force a people to educate their children contrary to their conscientious convictions. As British subjects, as citizens of Canada, we are entitled to the protection of the constitution and of those who are called to carry on the government of Her Majesty. And this protection we will continue to claim and surely sooner or later we shall get it.

HON. MR. BOULTON—Will the hon. gentleman tell us what he expects this parliament to do in the matter?

HON. MR. BERNIER—I will tell the hon. gentleman what I wish should take place. I wish that the local government of the province should remedy the grievances of the minority of their own motion. That is our due, first because the local government were the offenders, and second because they are the competent and proper authority to deal first with the question. As an adherent to constitutional principles, I say that since education rests with the local government, I am quite willing to leave it in their hands, but when the constitution is being violated and the local government refuses to redress the grievances that they themselves created, as in this case, and more particularly since the remedial order was passed, parliament is vested with jurisdiction in the matter, and it is the duty of the government to introduce remedial legislation and of this parliament to adopt it.

## Rev. Father Drummond.

A Sermon on "Inspiration of the Holy Scriptures."

Speaking at the Church of the Immaculate Conception Sunday before last on the subject, "Inspiration of the Holy Scriptures," Rev. Father Drummond said the word inspiration was taken from the Latin of the Vulgate, 2nd epistle of Peter, 1st chap., 21st verse and 2nd of Timothy, 3rd Chap., 16th verse. In the Greek text from St. Peter the figure of "breathing into" was not so clear as in the Latin version, but in the text from Timothy the original Greek shows forcibly that the human writer is breathed upon by God. What does this does inspiration mean? Not merely a pious inclination, nor a special assistance of the Holy Ghost, nor a revelation. The pious inclination gave no assurance of infallibility, and yet inspiration must be infallibly true. The assistance of the Holy Ghost preserved indeed from error, as in the case of the Pope defining ex cathedra, but it was rather negative than positive, and did not suppose that the determination to write came from God. Revelation being a supernatural manifestation of a truth hitherto unknown to the one who now receives it, was often contained in the inspired writers, but was not wide enough to embrace them all, since many part of the Bible bore internal evidence that the authors knew by natural means several things which they described or related. Inspiration properly so-called was, then, a supernatural help which acting on the will of the human writer, determined him to write by enlightening his mind so as to suggest to him the substance at least of what he was to write. From Leo XIII's ency-

clical "Providentissimus Dens," of November 18th, 1893, they learned that God, by his supernatural influence, so stirred and moved the human writers and so assisted them, that they rightly conceived in their minds that, and that only which he bade them write, and that they would to write it faithfully, and that with unfeigned truth they expressed themselves apply, for otherwise God would not be the author of the whole of the sacred Scripture. This implied: (1) a supernatural determination of the will to write as in Exodus 17th Chap., 14th verse, and Isaiah 8th Chap., 1st verse. The design must come from the author, God. It was not enough that a man should write a work and that God should approve it afterwards, and, as it were, make it his own. The inspired writer might not know that he was inspired; it was enough that he should be inspired; (2) the illumination of the mind by which the Holy Ghost either reveals to the human writer what he does not know or suggests to him what part of his already acquired knowledge he should make use of or at least assists him in such a way that the writer avoids all error in what he writes, and says only what God wills and as He wills it; (3) a certain influence on the choice of words and the order of the thoughts, whether by dictation or supervision, so that nothing false might enter into the work. This last condition did not, however, imply verbal inspiration in the sense that every word of scripture was dictated by the Holy Spirit to the prophets and apostles, so that they acted as mere machines. No! the preacher did not hold verbal inspiration in that sense; it was unnecessary, and therefore unproved, and it was open to the grave objection that it failed to account for the varieties of style amongst the sacred writers. For instance, the difference between the style of Isaiah and that of Amos was immense. One false view of inspiration had already been touched upon—that which supposed that a book might be adopted by the Holy Ghost after it was written. Another false view considered that it was enough for the inspiration of the book that it contained revelation without admixture of error. That was not enough. A professor might watch over a student's work in such a way as to keep him from error, and yet the student and not the professor would be the author of that work.

Since God is the author of all inspired scripture, whatever the scripture conveyed to them was true. This principle held without distinction of the nature of the matter, or of its greater or less importance. This freedom from error could not, of course, be asserted of every word which was attributed in scripture to the persons mentioned, as when they read the question of the Jews, Mark 2nd, 7th verse: "Who can forgive sins save God only?" they did not accept this doctrine as true. All that the inspired writer was pledged to was the use of the words on that occasion. It was often difficult to seize the meaning intended by the sacred writer; there might be apparent contradictions which, however, admitted of a rational explanation, but they must always hold to the rule laid down by St. Augustine: "In dealing with these books you must not say that the author was mistaken, but either the text is corrupt or the translation faulty, or you fail to catch the meaning."

## 'Tis Ever So.

I laughed aloud:  
All the crowd and there  
Swore faulty men  
I laughed in mirth:  
The gay old earth  
Laughed with me and seemed fair.

Lo! sorrow came:  
At its name,  
The light throng moved away.  
I sighed a moan,  
But all alone,  
Men still laughed all the day.

I sought relief  
In my grief,  
The world had none to give.  
I turned to God,  
I kissed His rod,  
He, loving, bid me live.

'Tis ever so:  
Bent down in woe,  
Our God is with us then,  
But in our glee,  
From sorrow free,  
We turn to sinful men.

N. A. GIBBOO.

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**Northwest Review.**

TUESDAY, MARCH 1, 1898.

**CURRENT COMMENT.**

We hear and read so much these days  
of projects and proposals for a working  
arrangement on the school question  
that we begin to think there may after  
all be something in the wind. Although  
we have no reason to believe that any  
official arrangement has been or will be  
arrived at, we venture to hope that the  
governmental authorities will propose a  
*modus vivendi* which will be in  
harmony with the Holy Father's ency-  
clical and will also be a tangible proof  
of that generosity with which they are  
credited. We are willing to accept  
substantial concessions and to look for  
more in the future, until ultimately  
our just claims be satisfied.

Rumor has it that Sir Wilfrid Laurier  
will exact, as a *quid pro quo* for the  
settlement of Manitoba's claim for  
financial arrears, the fullest possible  
measure of redress for the school  
grievances of the minority. If this be  
true, we congratulate the Premier of  
Canada on the enlightened use he is  
making of such an opportunity as  
seldom offers. To be sure, it is only  
right that the Manitoba Government  
should tender the olive-branch in return  
for so snug a sum as \$800,000 on the  
credit side of its hitherto embarrassed  
budget; but the fact that Sir Wilfrid  
would seize the golden opportunity and  
turn it to our advantage speaks  
volumes for the sincerity of his dispo-  
sitions toward the long-suffering minority.

Le Manitoba puts the following "Three  
Questions to the Canadians of Quebec":  
"1. What would a Protestant Prime  
Minister do if the Protestant minority of  
Quebec were in the same situation as  
the Catholic minority of Manitoba?  
2. In that case, what would they  
obtain? 3. What would the Protestants  
of the other provinces do for their  
brethren in Quebec?"

Hon. Senator Barnier's recent speech  
in the Senate, as it appears elsewhere  
in this issue, is a manly and temperate  
declaration of our rights. His remarks  
on the Encyclical are particularly de-  
serving of careful perusal. What a  
contrast between the courage, constancy  
and straightforwardness of our  
able Senator and the timid equivoca-  
tions of some of those who profess to  
wish to help us. Such frank affirma-  
tions as Senator Barnier's will, in the  
long run, conduce to the triumph of  
our righteous cause.

**The Condemnation of Zola.**

Joseph de Maistre said long ago that  
non-Catholic history, in so far as it  
touched upon the Church, was generally  
a conspiracy against the truth. This  
saying applies to much of contemporary  
history as found in the best secular  
newspapers. How successfully public  
opinion may be deceived even on  
matters that are apparently handled  
with the most transparent publicity  
appears from the current editorial  
comments on the Dreyfus-Zola case.  
Almost all non-Catholic editors follow  
each other like a herd of sheep in praising  
Zola and blackguarding those who  
condemned him. One local paper, which

occasionally reveals a capacity for in-  
dependence of thought, this time echoes  
the non-Catholic shibboleth in this  
wise: "For Zola there is nothing but  
admiration among people who esteem  
liberty and courage." Pure, unmitigated  
fudge!

Zola talks so much about sincerity  
and realities and circumstantial evi-  
dence that, when he announced his  
intention of writing up Lourdes, many  
Catholics were deceived by his profes-  
sions of good faith and almost began to  
hope that he might be converted. But  
the base ingratitude with which he  
repaid the kindness of the Lourdes  
missionaries and the deliberate mis-  
representations of which he was con-  
victed in his book, "Lourdes," opened  
the eyes of all well informed Catholics  
as to his real character. They are now  
convinced that his pseudo-philosophical  
theorizing about realism is merely a  
dodge wherewith to float his obscenities,  
and that, far from even attempting  
to represent men and women as they  
are in reality, he simply panders to the  
worst passions with a view to filthy  
lucre. Reversing our local contempo-  
rary's dictum, we unhesitatingly  
declare that people who esteem liberty  
have nothing but contempt for a man  
who rivets on his readers the chains of  
lust, and that people who esteem real  
courage fail to see any proof of it in the  
championship of a Jew by a man who is  
backed by immense Jewish influence  
and untold Jewish shakels and who  
knows that the Paris police will protect  
him from all bodily harm in the prose-  
cution of a gigantic self-advertising  
scheme. The only courage Zola shows  
is that of a P. T. Barnum blowing his  
own horn.

Zola represents the preponderating  
influence of Semitic finance supported  
by international Freemasonry and  
infidel journalism all over Europe, as  
opposed to what the *Tablet* calls all  
the best elements of the French nation  
—the aristocracy, the army with its  
Catholic traditions and the bulk of the  
Catholic population. On the one side  
are sincerity and love of country, on  
the other the Lodges with their control  
of the money-market and the press.  
"The same occult and all-pervading  
influences," says the *Tablet*, "bind the  
organs of opinion in other countries to  
the sacred cause of Dreyfusism. The  
English," and we may add the Cana-  
dian and American secular, "press ad-  
vocate it almost without exception,  
and *The Times*, whose Parisian cor-  
respondent is a race-fellow of its hero,  
heads the hue and cry to the beating of  
the big drum of *pro Justitia* rhetoric."

These servile followers of a journal-  
istic watchword would do well to  
explain, if they can, two suspicious  
circumstances that completely nullify  
all pleas for the innocence of Captain  
Dreyfus. The first is the fact that three  
years have been allowed to elapse,  
three years of suffering by the prisoner  
on the Ile du Diable, before an agitation  
was raised for a revision of the sen-  
tence; and yet all the evidence pro-  
duced at the trial could have been  
brought forward three years ago, as  
no fresh facts were elicited at the trial.  
The second suspicious circumstance is  
that the movement for revision of the  
trial is subsidized by the financial  
masters of France. This looks very  
much like a selfish job put up by Zola  
in order to fill his own pockets and to  
acquire still more of that notoriety  
which is the very breath of his nostrils.

**Father Rene, S. J. Leaves For Paris.**

The Rev. J. B. Rene, Apostolic Prefect  
of Alaska, sailed on Saturday on the  
French liner *La Gascoigne*. He is going  
to Paris and Rome to obtain from the  
heads of the Society of Jesus, to which  
he belongs, at least ten more assistants  
for work in the Klondike. Speaking  
recently of the present conditions in the  
gold regions, he said:—

"It is not known here that we now have  
a finished building in Dawson City, a  
hospital, a schoolhouse, and a church.  
They are not very pretentious buildings,  
being built of logs, as all the houses  
there are. The hospital is two stories  
high, and is under charge of Father  
William Judge of Baltimore. It has  
twenty-six patients, who are nursed by  
the miners. Think of it! Those robust,  
hardy miners, after digging for gold, go  
to the hospital and care for their fellow-  
miners.

"Six Sisters of St. Anne started from  
Montreal to act as nurses and teachers  
but they became stranded in the lower  
Yukon and had to return to Kosirefsky.  
They will reach Dawson City as soon as  
the weather permits.

"My predecessor, Father Piscalosi,  
died recently at Juneau, from apoplexy,  
brought on, I believe, by overwork among  
the miners. He was sixty years old, and  
a man of great energy.

"I have greatly at heart the establish-

ment in the centre of Alaska of an agri-  
cultural institute to teach methods of  
raising all kinds of vegetables and also  
cattle and reindeer, and to cut and dress  
lumber. It will be a great benefit to the  
natives and the entire territory.

"The miners in Dawson City are elated  
over the prospect of soon having an  
orchestra."

**The Policy of Cardinal Wiseman.**

To THE IRISH ECCLESIASTICAL  
RECORD for February the Rev.  
W. Barry, D.D., contributes an  
article in which, working upon  
the lines of Mr. Wilfrid Ward's  
*LIFE OF CARDINAL WISEMAN*, he  
shows how thoroughly the Car-  
dinal knew his age, and how  
well adapted to its wants was  
the policy he pursued. From this  
thoughtful article we permit our-  
selves the following extracts:

To me it appears that Mr. Ward has  
raised a vital issue, not only in his  
last far-reaching and speculative chap-  
ter on "The Exclusive Church and the  
Zeitgeist," but from his very setting out.  
In exhibiting Cardinal Wiseman as a  
preacher, a controversialist, a ruler, and  
a restorer, he has traced the lines upon  
which the first Archbishop of a new  
Catholic England desired that the move-  
ment of recovery should go forward; he  
has drawn out a policy, and directed our  
attention to principles of such high im-  
portance, if we once accept them as our  
own, that no ecclesiastical statesman or  
student, no public writer in the orthodox  
camp, no theologian or metaphysician,  
who dreams of being heard outside his  
college walls, can afford to pass them  
over in silence. If the Cardinal knew  
his age, the methods which he pursued  
in the hope of winning it deserve  
our closest examination. Nor will they  
lose in power or persuasiveness should  
it be demonstrable that in following  
them, as he did, through a most varied  
and enthusiastic career, this great  
cosmopolitan and father of the Church in  
our day was one of a number whose  
thoughts and designs have at length  
had the seal of authority set upon them  
by Pope Leo XIII.

In a season of change, when  
old things were passing away  
and the new were putting forth  
buds of promise, he had become "an  
absolute Roman," with Rome's  
large tolerance for the new  
and her steady gaze on the old,  
choosing rather than creating,  
indifferent to all varieties as long  
as the unity of the spirit in the  
bond of peace was preserved.

We shall never grasp Wiseman's rul-  
ing idea if we fail to understand this  
politic but sincere acquiescence in men's  
human qualities, so long as they did not  
run counter to any truth of Revelation.  
He was perfectly tolerant because he  
had learned to be orthodox in the  
Roman sense: large with the exquisite  
good-nature and the fine balance that  
belong to a system in whichever phase  
of history has its assignable position.  
His first impulse could never be to  
anathematize a novel growth in the  
world around him, but to see whether  
it would not bear grafting on the Roman  
olive, and give its fruit and its richness  
to the sanctuary. The genuine Roman  
spirit is neither sectarian nor syncretist;  
for it relies upon a tradition that knows  
its own; and by long practice it has  
learned the wisdom of waiting, until  
light descends from all sides to illu-  
minate the question at issue. In matters  
so delicate, and as momentous as they  
are full of perplexing subtlety, haste  
is more to be dreaded than the longest  
delays. For submission to the Church's  
*magisterium* secures the faith; and it  
lies in the nature of development that  
contributions of knowledge will be fre-  
quently made by those without. All  
judgment, even that of the murring  
master, has its needful preliminaries,  
which, while they are indispensable,  
cannot be forced, and will not be anti-  
cipated.

Catholics in England lagged  
behind the age and seemed to  
stand aloof from Rome as much  
as from England whilst a move-  
ment appealing to antiquity was  
arising in the Established  
Church. In his lectures at  
Moorfields Wiseman met this  
movement.

He had set in the forefront of the  
battle not detached squadrons of argu-  
ments on a hundred points of doctrine,  
but the one argument which was, and  
is, decisive—namely, that there must be,  
in matters of religion, a supreme, visible,  
historical authority as the safeguard

and the witness of revealed dogma, from  
which authority there can be no appeal.

Abroad, the logic of the matter was  
more clearly seen on both sides; authori-  
ty made its claim against the omnipo-  
tence of individual reason or Private  
Judgment, and Private Judgment resist-  
ed. But there was no confusing issue  
of antiquarianism which could masque-  
rade, though a disembodied ghost, in the  
outward shows of an Establishment.  
Religious minds at Oxford, haunting  
libraries, lived in a realm of shadows;  
they opposed Antiquity to Authority,  
never observing that it is only by the  
power and prerogative of Authority  
now present that Antiquity does not  
fade away from the millions of struggling  
mortals who cannot be scholars and  
whose life is moulded by action, not by  
erudition or the fathers. To bring this  
controversy, otherwise interminable, to  
an issue, Antiquity itself must be made  
to pronounce, by one regal sentence, in  
favour of Authority as its living voice.  
The sentence was extant in St. Augustine.  
There had been Anglicans of the four-  
teenth century, as there were Donatists of  
the nineteenth—Bishops and churches and  
local usages, and appeals to times past,  
exactly the same in both provinces,  
Carthage and England. But St. Augustine  
was Antiquity; and he, the greatest of  
the fathers, had cut through all these  
questions with a statement of simple  
fact. Schism, he said, was apostasy; and  
to be divided from the visible Church  
was to be a schismatic: "Quapropter  
securus judicat orbis terrarum bonos non  
esse qui se didicant ab orbis terrarum,  
in quacunque parte orbis terrarum."

Then came the sermon at St.  
Mary's, Derby, in 1839, "which  
might have been printed in  
October, 1845, as a summary or  
preface of DEVELOPMENT," in  
which Wiseman brought home  
the theory of development of  
doctrine and practice "to the  
Christian consciousness with  
startling vivacity." "If the Old  
Testament proceeded by way of  
growth and expansion, the New  
has not lost this quality of life."

Religious belief does not alter in its  
essence, but it grows and expands, and  
has its full effect according as circum-  
stances allow. "The germ only existed  
in the beginning"; still, as that germ  
was a living thing, it contained within  
itself developments of the grandest  
compass. "Through the medium of the  
affections, as much as through dogmatical  
investigations," the mysteries of the faith  
reached their perfect stature; nay, here-  
by itself brought out their meaning.  
Here is a view, we may confidently  
pronounce, which for the stationary or  
crystallized Church, whether of Angli-  
cans or Russians, substitutes a doctrine  
of progress which it makes not so much  
a part as the whole of our creed, and  
declares to be the secret whereby, as  
Catholics, we maintain ourselves under  
the stress of opposition, as well as advance  
in the spiritual life.

This was startling to many  
who had lost hold of living ques-  
tions. Wiseman therefore establis-  
hed THE DUBLIN REVIEW for the  
treatment of such questions, en-  
deavoured to raise the standard  
of ecclesiastical education, and  
restore the splendour of the  
liturgy. He encouraged and  
protected the converts from  
Anglicanism.

Wiseman did not commit himself  
willingly to any violent extreme. He  
was not the man to overlook the im-  
portance to Catholicism in fact of ac-  
quaintance with modern criticism, with  
literature and languages, with physical  
and mental science, as it is cultivated  
in the great schools of France or Ger-  
many, with Oriental studies, explorations,  
and documents. But it was his mis-  
fortune that opportunity never came to  
him of training disciples or raising up  
a succession of learned men.

He was full of plans for this  
object, but his failing health  
hindered their active prosecu-  
tion:

Between Wiseman and Manning there  
was no difference of tactics. They both  
knew and felt that the day of isolation  
must come to an end. Nevertheless, in  
range of outlook and accuracy of vision,  
it will be difficult to deny that Wiseman  
was superior. He did not regard life or  
literature, the arts or the sciences, with  
a coldness such as the born Puritan finds  
instinctive in himself; constitutionally,  
he was more sanguine than severely, but  
he would have justified his views on the  
Roman principle, which has in it a wealth  
of sunshine, and is tolerant because it  
has learned what Mark Pattison truly  
calls, "the highest art—the art to live."  
That is an art which, since the Reforma-  
tion had its way, is not much cultivated  
among Englishmen. They are full of  
movements and counter movements;

but their religion has too often aimed  
at suppression instead of regulation, nor  
has taken into account the joy of life.  
It would be incumbent on one who was  
reviewing Wiseman's policy at length to  
show what I shall here briefly  
indicate—how it was of the same  
texture as that which will make Leo  
XIII. a great historical name among  
Popes and reformers.

**Are Our Public Schools Safe?**

The encyclical of the Pope on  
the Manitoba school controversy  
furnishes occasion for the follow-  
ing warning in THE WESTERN  
CHRISTIAN ADVOCATE (Meth.  
Episc., Cincinnati):

"While we have little sympathy with  
denominational as against public schools,  
we confess to an admiration of the fidelity  
of the Roman Catholics to childhood.  
Protestants are slow to realize the tre-  
mendous perils and possibilities of the  
child life. Let the church hold its youth  
until the sixteenth year, and its influ-  
ence over them ends only with death.

"There is danger, in our consent to  
undenominational education, that the  
reaction shall reach the yet more dan-  
gerous extreme of atheistical education;  
that the Bible ruled out of the schools  
shall be equivalent to the Bible con-  
demned by the schools; that prayer ig-  
nored shall be profanity tolerated.

"In certain sections of our cities the  
danger of the infection of immorality is  
imminent and dreadful. Children from  
the slums and tenement-houses, with no  
conception of modesty, profane and vul-  
gar and sometimes indecent, and yet  
not knowing that they are such, native to  
sin and vice, are seated side by side  
with delicate and modest little girls from  
the best Christian homes, protected on-  
ly by the watchfulness of overworked  
teachers. There are ward-schools in  
every city where child-exposure is fear-  
ful; both sexes herded together, with  
ever-present opportunity of exchanging  
notes and pictures, impure and deadly.

"Parents who can afford it, and many  
who must sacrifice in order thereto, will  
send their children to private schools,  
where such exposure and danger are re-  
duced to a minimum. But only the few  
can do this; the great majority in such  
wards must choose between education  
under these perilous conditions and no  
education worthy the name.

"What should be done for these is to  
separate the sexes, in every grade in-  
cluding the high school, certainly in all  
grades below the high school. This re-  
duces the danger at least one half. If  
parents would faithfully visit the schools  
which their little ones are compelled to  
attend, a sentiment would be created  
speedily powerful enough to demand  
and secure the needed changes."

EDITORIAL NOTE: There is little in the  
foregoing declaration of a Methodist reli-  
gious paper which we do not heartily  
endorse. We are particularly pleased to  
see that our Protestant brethren are be-  
ginning to realize the necessity of sepa-  
rating girls from boys. But *The Western  
Christian Advocate* must be very unso-  
phisticated indeed if it really believes  
that children from the slums are the  
most dangerous classmates. The perfum-  
ed and beribboned daughter of the  
wealthy is often far more insidiously  
vicious, and on the other hand multitudes  
of Catholic children from the slums are  
as pure as their guardian angels. One  
great truth, however, the Advocate  
brings out forcibly when it says: "Pro-  
testants are slow to realize the tremen-  
dous perils and possibilities of the  
child's life;" so slow indeed that one  
would think they had forgotten all about  
their own childhood or had never  
known what it is to examine one's  
conscience. The fact is no man can  
know either himself or his fellow men  
unless he makes a practice of examining  
his conscience with a view to confessing  
his sins. The childlike ignorance—affected  
or real—of the non-confessing world is  
a daily marvel to the practical Catholic.

**Lenten Services.**

At the St. Boniface Cathedral there will  
be, every week during Lent, sermon on  
Tuesday evening at 7.15 and Stations of  
the Cross on Friday evening at the same  
hour.

In St. Mary's Church, Winnipeg, the  
evening services are at 7.30. On Wed-  
nesdays there will be a short sermon, the  
rosary and Benediction; on Fridays Sta-  
tions of the Cross and Benediction. These  
services will take place in the Church  
On the other week days there will be at  
the same hour night prayers and bless-  
ing with the ciborium in the sacristy.

In the Church of the Immaculate Con-  
ception, Winnipeg, there will be night  
prayers every evening at 7.30 with Sta-  
tions of Cross on Friday.

An editorial on the late Archbishop  
Cleary is unavoidably crowded out of  
this issue.

# A SUCCESSFUL EVANGELIST.

Rev. W. A. Dunnett, a Man Whose Good Work is Widely Known.

He Relates Events in His Career of general Interest—For Years He Suffered from Heart Trouble, and Frequently from Collapse—On One Occasion Five Doctors Were in Attendance—He is Now Freed from His Old Enemy, and Enjoys the Blessing of Good Health.



REV. W. A. DUNNETT.

From the Smith's Falls Record.

Throughout Canada, from the western boundary of Ontario to the Atlantic Ocean, there is no name more widely known in temperance and evangelistic work than that of the Rev. W. A. Dunnett. Mr. Dunnett has been the Grand Vice-Councillor of Ontario and Quebec in the Royal Templars, and so popular is he among the members of the order that in Montreal there is a Royal Templars council named "Dunnett Council" in his honor. For more than ten years Mr. Dunnett has been going from place to place pursuing his good work, sometimes conducting a series of gospel temperance meetings independently, but always laboring for the good of his fellows. While in Smith's Falls a few months ago in connection with his work he dropped into the Record office for a little visit with the editor. During the conversation the Record ventured to remark that his duties entailed an enormous amount of hard work. To this Mr. Dunnett assented, but added that in his present physical condition he was equal to any amount of hard work. But it was not always so, he said, and then he gave the writer the following little personal history, with permission to make it public. He said that for the past thirteen years he had been greatly troubled with a pain in the region of his heart, from which he was unable to get any relief. At times it was a dull, heavy pain, at others sharp and severe. Oftentimes it rendered him unfit for his engagements, and at all times it made it difficult to move. His trouble was always visible to the public and frequently when conducting service he would give out and doctors had to be called in to attend him.

This occurred to him in the Yonge street church, Toronto; the Baptist church, Woodstock, N.B.; the Methodist church, Carleton Place, Ont. On another occasion while preaching to an audience of 2,500 people in the Franklin Street Congregational

church, at Manchester, N.H., five doctors had arrived and were in attendance before he regained consciousness. In all these cities and towns the newspapers freely mentioned his affliction at the time. Mr. Dunnett said he had consulted many physicians, though he said, to be entirely fair, he had never been any great length of time under treatment by any one doctor because of his itinerant mode of life. In the early part of the summer of 1896, while in Brockville assisting the pastor of the Wall street Methodist church in evangelistic services, he was speaking of his trouble to a friend who urged him to try Dr. Williams' Pink Pills, and next day presented him with a dozen boxes. "I took the pills" said Mr. Dunnett, "and I declare to you I am a well man to-day. I used to worry a great deal over the pain about my heart, but that is all done now, and I feel like a new man." All this the reverend gentleman told in a simple conversational way, and when it was suggested that he let it be known, he rather demurred, because, as he put it, "I am almost afraid to say I am cured, and yet there is no man enjoying better health to-day than I do."

At that time, at Mr. Dunnett's request, his statement was only published locally, but now writing under the date of Jan. 21st, from Fitchburg, Mass., where he has been conducting a very successful series of evangelistic meetings, he says:—"I had held back from writing in regard to my health, not because I had forgotten, but because it seemed too good to be true that the old time pain had gone. I cannot say whether it will ever return, but I can certainly say it has not troubled me for months, and I am in better health than I had been for years. I have gained in flesh, hence in weight. I would prefer not to say anything about my appetite; like the poor, it is ever with me. Yes; I attribute my good health to Dr. Williams' Pink Pills, and you have my consent to use the fact."

## Burning of the Oblate Residence

At St. Laurent, Manitoba.

During the snow-storm of Wednesday last, 23rd ult, the residence of the Oblate Fathers at St. Laurent, near Lake Manitoba, caught fire at about five o'clock and in two hours the presbytery, the private chapel, and the nuns' temporary abode were burned to the ground, in spite of the efforts of the Oblates and their kindly neighbors. Most of the furniture was saved, though much of it was damaged. Many valuable books were destroyed. The bell was ruined, and it was only by dint of great exertions that the roof of the new church was saved from the flames that frequently licked it. The wind was so strong that pieces of burning wood were carried two hundred yards.

This is a great calamity, as the St. Laurent residence is, after St. Mary's Presbytery, the most important house of the Oblate Fathers in Manitoba. The sufferers have taken refuge in the school-house near by. The burned buildings cost \$5,000 and are insured for \$2,500 in the Liverpool, London and Globe. The good Fathers are already preparing to rebuild, hauling in timber for the purpose.

## THE CANADIAN PACIFIC RAILWAY

Is Loyal to Canadian Interests.

(From the Montreal 'Witness,' Feb. 5.) The people of British Columbia are not easy to satisfy in the matter of the efforts which government, railways, press and people of Canada generally should make in order to secure to the British Columbia ports the Yukon business, but the Canadian Pacific Railway's course seems to be highly approved at least by the Victoria (B.C.) 'Times.' It says: "The Canadian Pacific Railway Company has shown wonderful, yet characteristic, energy in dealing with the Klondike question; they have fairly flooded the United Kingdom with literature in the highest degree beneficial to the interests of Canada, yet indulging in no abuse or misrepresentation of the Americans. The case for Canada has been put in such a manner that thousands who would have gone to Seattle, Tacoma, Portland and other American points west come to Victoria, Vancouver and other British Columbia cities. The C.P.R. can take passengers to Seattle quite as cheaply as they can land them in Victoria or Vancouver, but it is to the Company's credit that all their efforts have been to divert the travel to Canada. We don't expect railway companies to be influenced entirely by patriotism, but the C.P.R. have certainly in this matter done all within their power to give Canada the benefit of their influence without going out of the way to hurt rival lines by false statements. The Alaska Commercial Company, with all their experience in the Yukon and thorough knowledge of the rules and regulations governing the import of goods to the Klondike, purchasing their stores in Victoria is significant testimony to the fact that the Canadian campaign has been conducted on the proper lines and that it will be completely successful."

### St. Pie-Letellier.

The Rev. Father Campeau, O. M. I., gave a humorous and interesting lecture on Indian Superstitions, in the municipal hall on Sunday, February 20th. Those who had the pleasure of attending were greatly entertained.

The week before, the Ladies of Letellier gave two entertainments, in the form of an impromptu bazaar, realizing by their efforts the handsome sum of \$91, all expenses paid. Mrs. Jacques Parent and Mrs. Poliquin are to be congratulated on the success of their good idea. Two little girls were candidates for a large doll. Angelina Poliquin won the prize with \$19, but Alice Jutras was only 15 cents behind her.

The bell at the Indian Chapel, 3 miles from Letellier, was blessed on Sunday afternoon The Reverend Father Campeau, O. M. I., preached to the Indians. On Shrove Tuesday the children of the St. Pie school enjoyed a "toffy party," kindly provided by M. le Cure Jutras; there were present 48, five of whom, however, are not regular attendants this winter.

## 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.

All work sent C. O. D. If not received on delivery, must be called for at Office.

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.

Telephone - - - 362.

Miss A. KILLEEN, - - - Prop.  
W I N N I P E G.

# 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., — 80c —
- 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:

Danube	Mar. 8
Victorian	" 9
Ning Chow	" 10
Cottage City	" 11
Queen	" 12
Islander	" 15
Thistle	" 17
Victorian	" 19
Danube	" 22
Queen	" 24

Cottage City sails for Wrangle, Juneau and Stickin only.

For full information, apply to the nearest Canadian Pacific Railway Ticket Agent, or address,

ROBERT KERR,  
Traffic Manager,  
WINNIPEG.

## OVERCOATS.

OUR STOCK IS NOW COMPLETE.

## SPECIAL LINES

Prices as usual—Right.

White & Manahan's  
496 Main Street.

## AGENTS WANTED.

In every part of the Dominion to handle our Jubilee goods. We offer the neatest 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.

T. TANSEY,  
14 Drummond St., Montreal P.Q.

## 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.

EDWARD L. DREWRY,  
Mfr. Winnipeg.

## Can Ticket You To the South

The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

## To the East

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

## To the West

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

## TO THE OLD COUNTRY

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

Write for Quotations or call upon C. S. FEE,

GENERAL PASSENGER & TICKET AGENT,  
St. Paul, Min.

H. SWINFORD,  
GENERAL AGENT,  
Winnipeg, Man.

WINNIPEG OFFICE,

Corner Main and Water Streets, in Hotel Manitoba Building.

## Northern Pacific Ry.

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

### MAIN LINE.

North Bound Read up	St. Paul, Minn.	Stations	South Bound Read down
8:30a	2:55p	Winnipeg	1:00p
8:15a	2:40p	Portage Jct.	1:15p
7:50a	2:25p	St. Norbert	1:30p
7:30a	2:10p	Cartier	1:45p
6:50a	1:55p	St. Agathe	2:00p
6:45a	1:50p	Union Point	2:08p
6:25a	1:35p	Silver Plains	2:14p
5:50a	1:20p	Morris	2:30p
5:25a	1:05p	St. Jean	2:45p
4:52a	12:46p	Letellier	3:04p
3:30a	12:20p	Emerson	3:25p
2:30a	12:10p	Pembina	3:40p
8:35p	8:45a	Grand Forks	7:05p
11:40a	5:58a	Winnipeg Jct.	10:45p
	7:30a	Duluth	8:40a
	8:30p	Minneapolis	7:15a
	8:00p	St. Paul	7:50a
	10:30a	Chicago	8:25p

### MORRIS-BRANDON BRANCH

East Bound Read up	Stations	West Bound Read down
8:30a	Winnipeg	1:00p
8:30p	Portage Jct.	2:35p
7:30p	St. Norbert	2:50p
6:30p	Myrtle	3:05p
6:04p	Roland	3:20p
5:27p	Rosebank	3:35p
4:53p	Miami	3:50p
4:02p	Deerwood	4:05p
3:25p	A. Hamont	4:20p
2:45p	Bomerset	4:35p
2:05p	Swan Lake	4:50p
1:35p	Indian Springs	5:05p
1:08p	Mariapolis	5:20p
12:32p	Greenway	5:35p
11:56a	Balmont	5:50p
11:02a	Hilton	6:05p
10:20a	Ashdown	6:20p
9:45a	Wawanesa	6:35p
9:22a	Elliotts	6:50p
8:51a	Rounthwaite	7:05p
8:29a	Martinville	7:20p
7:45a	Brandon	7:35p

### 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.
5:42 p.m.	Headingley	11:42 a.m.
6:08 p.m.	White Plains	11:17 a.m.
6:08 p.m.	Gravel Pit Spur	10:51 a.m.
6:12 p.m.	La Salle Tank	10:43 a.m.
6:25 p.m.	Eustace	10:29 a.m.
6:47 p.m.	Oakville	10:06 a.m.
7:00 p.m.	Curtils	9:50 a.m.
7:30 p.m.	Portage La Prairie Flag Station	9:30 a.m.

Stations marked \*—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman Vestibuled 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, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg. CITY TICKET OFFICE, 426 Main Street, Winnipeg.

**A SHAPELY FOOT**

AND

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

**\$1.25.**  
**A. G. MORCAN.**  
412 Main St.

**CALENDAR FOR NEXT WEEK**

**MARCH.**

- 6.—Second Sunday in Lent.
- 7. Monday—St. Thomas Aquinas, Doctor.
- 8. Tuesday—St. John of God, Confessor.
- 9. Wednesday—St. Frances of Rome, Widow.
- 10. Thursday—The Forty Martyrs of Sebaste.
- 11. Friday—The Holy Winding-sheet.
- 12. Saturday—St. Gregory the Great, Pope, Doctor.

**BRIEFLETS.**

Rev. Father Woodcuter, of Gretna, is in town.

Rev. Father P. Magnan, Superior at Qu' Appelle, was here last Friday.

Rev. Father Guillet, O. M. I., preached an instructive sermon on Ash Wednesday at the 9 o'clock Mass in St. Mary's Church.

Rev. Father Belle, O. M. I., has been nominated to the post of Vicar of the Oblate Missions in the arch-diocese of Colombo.

Rev. Father Camper, O. M. I., was in town last Friday, to consult with His Grace about the rebuilding of the St. Laurent Presbytery.

Rev. Father George, O. M. I., who is now convalescent at St. Boniface Hospital, will shortly leave for the missions of Fort Francis, to which he has been recently appointed.

Mr. F. W. Henbad is a rustler. He has already sent us his gorgeous pictorial announcement of the "Western Canada's Great Industrial Fair," Winnipeg, July 11 to 16, 1898.

His Grace the Archbishop of St. Boniface preached in his Cathedral at High Mass last Sunday, giving excellent practical directions as to the proper observance of the Lenten penitential spirit.

Rev. Father Blais, O. M. I., left the St. Boniface Hospital yesterday, and will go to the Province of Quebec to-morrow for the benefit of his health. He will be accompanied by Rev. Fr. Cloutier.

Our Holy Father, Leo XIII., has now entered on his twenty-first year since his election to the Sovereign Pontificate. The twentieth anniversary of his coronation occurs the day after to-morrow, March 3rd.

Eastern enterprise doesn't seem to be "in it" with the West. With all its sprightliness the Montreal Star does not hesitate to begin now, as a special treat, a South African serial which the Winnipeg Free Press finished several months ago.

M. l'Abbe Maillard has just finished a most lifelike portrait of Mgr. Ritchot. The venerable pastor of St. Norbert declares that he cannot see any difference between the artist's "counterfeit presentment" and what his looking-glass reflects.

When we hear of great cold waves and huge falls of snow all over the continent, we bless our stars for being in Manitoba where this winter has hitherto been mild and delightful, with little snow and less dark days, and with plenty of our incomparable sunshine.

St. HYACINTHE, February 19.—Mr. R. E. Fontaine, lawyer of this city, has been elected Mayor of St. Hyacinthe le Confesseur for the 33rd time. One may judge of the popularity of Mr. Fontaine by the fact that he has also been prefect of the country for the last twenty-five years.—MONTREAL STAR.

The students of St. Boniface College are preparing a great three-act tragedy, "Bonivines," by Rev. Father Longhaye, S. J., for the celebration on March 21st of His Grace's Consecration Anniversary. The play will be given on the eve and the celebration will take place on Tuesday, the 22nd. The real anniversary is the 19th; but, as this date falls on a Saturday, an inconvenient day for

the country clergy, the anniversary will be celebrated three days later.

Cholera has broken out at Jaffina (Ceylon), and cases are also reported from districts in the neighborhood. Measures have been taken to prevent the epidemic from spreading. His Lordship, Bishop Jolain, O. M. I., and the Oblate missionaries have our sympathy in this time of anxiety for their flocks.

**The Newman Literary Guild.**

Last Friday evening the Newman Literary Guild held, in St. Mary's School, a meeting which, both in point of attendance and in the debate that took place, was very interesting.

The subject of the debate was: "Resolved that the printing press is more useful to man than steam as a motive power," Mr. E. Golden for the affirmative and Mr. Marrin for the negative. Both sides defended their views with first class arguments, and it was only after the judge had taken some time to weigh the arguments of both sides that he decided in favor of the affirmative.

Quite a number of young ladies accepted the invitation, which was extended to them by the guild the Friday before, to join in this literary work, and we hope to see a still larger number at the next meeting.

The meeting next Friday will be especially interesting, as the Rev. Fr. Guillet will conclude his paper on "The use and abuse of novels."—Com.

**Mr. James Fitzsimmons**

Many friends all over the Dominion will unite with us in mourning the loss of Mr. James Fitzsimmons, Deputy Warden of Stony Mountain penitentiary, who quietly breathed his last in St. Boniface Hospital at seven o'clock in the evening of Saturday, the 26th ult. Being about sixty years of age, he was preparing to retire from his long and faithful service as a penitentiary officer, and looked forward to years of well earned repose, when he was stricken down with cirrhosis of the liver. As he had long been afflicted with poor health, this last fatal malady resisted all the efforts of the best medical attendance and the devoted nursing of the good Sisters. With truly Christian fortitude Mr. Fitzsimmons accepted the Divine Will and received the last Sacraments with edifying resignation and fervor. He had always been an exemplary and pious Catholic; in fact, the persecutions he endured in the exact fulfilment of his duties were due, in a great measure, to his outspoken attachment to the true faith.

He lost his wife some seven years ago and wished to be buried by her side in Kingston, whither his remains will be taken to-morrow. His only immediate relatives still living are two sisters, one in Ireland and another in Brooklyn, N. Y. He himself was a native of County Wexford. The Catholic sisterhoods of British Columbia, toward whom he was ever most generous in his benefactions, will, we feel sure, remember their dear and devoted friend in their fervent prayers.  
R. I. P.

**Mr. Patrick Barrett.**

We regret to announce the sudden death last Saturday night, after an illness of only one hour and a half, of Mr. Patrick Barrett, of 708 Dufferin Avenue, a highly respected ex-employee of the C. P. R., who had been for some time past spending his declining years in the bosom of his family. He was so practical a Catholic that his death, though sudden, was not "unprovided." He was about 66 years of age. The Requiem Mass was offered for him this morning at 9 o'clock in the Church of the Immaculate Conception, from which the funeral took place.  
R. I. P.

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The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Bozon, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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