



Senate Reading Room

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIV, No. 10.

ST. BONIFACE, MANITOBA, TUESDAY, SEPTEMBER 20, 1898.

\$2.00 per year.
Single Copies, 5 cents.

THE PROHIBITION PLEBISCITE.

Church Record.

The end of this month will see the great question decided as to whether Prohibition is to be enforced by Law throughout the Dominion.

There is much to be said against Prohibition. 1. It is interfering with a person's liberty: but it may be fairly answered that that liberty has been so abused by many that they deserve to have it interfered with. Those who are in the habit of using it aright will willingly suffer some inconvenience and curtailment of what is to them an innocent indulgence, for the sake of the community.

2. It may be urged that a man is the more moral man and stronger by resisting temptation and getting the better of it, than he is by having the temptation removed altogether; but we reply that we have no right deliberately to place temptation in any man's way, and we hold that this is exactly what is done by multiplying saloons and drinking places; nor do we think that the moralists who advocate as above sufficiently take into account the power of heredity.

3. It is urged that Prohibition has been a failure in most places. It rather depends upon what is meant by failure. Where the law has not been properly administered it has of course failed. Few laws work perfectly and many are evaded to a greater or less degree, and we must be prepared for a certain amount of failure, and probably a considerable amount of deceit and guile and drinking on the sly, and all sorts of clever evasions.

But can anything be worse than the present state? The brokenhearted wives of habitual drunkards, the ruined homes, the misery and degradation, all cry out for an end to the present system. The lads tempted into the saloons, tempted to drink at the bars by their elders, and so led to have a taste and desire for strong drinks. The fiery spirit ever increasing the thirst, the selling of liquor to those already inebriate, the custom of standing "drinks for the crowd," and the multitude of evils which we can easily think of in connection with the present system, make one desire most intensely that this state of things shall end!

Prohibition is not to our mind the ideal state of things. We look upon alcoholic drinks as not evil in themselves, and when properly used conducive of good.

A properly regulated system in the ideal: possibly the system which holds in Sweden, the Gothenburg System, is the best in practice.

But if we cannot have the ideal, the best, let us have what is certainly infinitely better than what exists at present. Prohibition seems the best attainable

just now. We do not think it will prevail for very long, but it will sweep away the present system, and make it possible to introduce afterwards something after the manner of the Gothenburg System. We hope indeed that Prohibition will carry at the polls on Sept. 29th.

PROTESTANT CONTROVERSY.

Sacred Heart Review (Boston.)

Sir Walter Scott is sometimes said to have been, in Great Britain, and even beyond it, the father of the reaction towards Anglo-Catholicism, and indirect-towards Roman Catholicism. No such results, assuredly were in his thoughts. It was not a religious, but a purely antiquarian and romantic instinct, that has made his pages alive, as with kings and knights, so with bishops and abbots. Of the inner soul of religion he knew little, and therefore little of the soul of Catholic Christianity. Lord Tennyson's single short poem of "Sir Galadad" has, in my judgment, more of the inner soul of Catholic Christianity in it than the whole of Sir Walter taken together. Tennyson was not only a greater scholar and a deeper poet, he was also a deeper philosopher and a far more deeply religious man. Scott's temper was that of cheerful, healthy secularism. He has, indeed, created one nobly religious character, Jeanie Deans. Yet this shows rather outward appreciation and vivid national sympathy. So also, in "Old Mortality," by virtue of the same national consciousness, he has thrown out into strong relief the spiritual heroism underlying the grotesqueness and violence of the Covenanters. Yet—which is the surest token of an unspiritual temper—in his own time a divergence from the conventionally accepted forms of religion was apt to be found intolerable to him. He accepted Presbyterianism, as the established religion of Scotland; Episcopalianism, as being the church of the aristocracy; Roman Catholicism, as having the right of prior occupancy, and being intertwined with so much of the earlier history of Scotland, and as being the church of various high nobles and chieftains. On the other hand, when he discovered that a builder whose intelligence and superiority in his art he greatly admired was a Baptist lay-preacher, he never spoke of him again. Had he lived eleven years longer, he would probably have been deeply disgusted and repelled by the spiritual grandeur of that Free Church secession which so profoundly delighted Cardinal Newman, and made him augur that Christ had great things in mind for His cause and people in western Europe, when those whose apprehensions of truth were in his view so deeply defective, could yet be moved to such heroic self-sacrifice for Christ's supremacy and crown.

This same unspirituality Scott shows in his incapacity to apprehend a true monastic vocation. A monk is to him either a jolly voluptuary, like Abbot Boniface and the prior of Jorvaulx, or a mere zealot for the aggrandizement of his order, and of the Church as the amplification of his order. Abbot Eustace seems hardly to rise above this point. It will not do to say that monasticism was antiquated at the date of "The Monastery," for Loyola, Xavier, and Francis Borgia, Philip Neri, Las Casas and Zumarraga, Brebeuf and his brethren, St. Theresa and St. Vincent de Paul were yet to come. He neither understands a Bernard, an Anselm, a Francis and a Catherine of Siena in the past, nor the great names that were yet to come after Melrose and Dryburgh were overthrown.

Worse yet occurs in "Rob Roy." There Francis Osbaldistone, evidently expressing the author's own mind, asks his cousin Rashleigh, who had been intended for the priesthood, but who had an offer from his uncle of business advancement, how any sane man could hesitate to prefer the latter. In 1715, the assumed date of "Rob Roy," English Roman Catholicism was deeply depressed. An English priest could only look forward to a life of obscurity and straitness, even if he should escape positive persecution. To Scott it seemed incredible that a man of education and talents, unless he were of unsound mind, could think of embracing such a lot, except from pure necessity. The notion of a vocation, although an elementary Christian truth, seems to have been hardly more intelligible to him than to the Rev. Sydney Smith. Rashleigh Osbaldistone, it is true, expresses only ambitious and wordly aims, even for the priesthood; yet it is not this worldliness for which his cousin remonstrates with him. It is only for what he esteems its fantastical direction.

In this contemptuous declaration in "Bob Roy," Scott's inveterate secularism of temper reaches its lowest point. I remember nothing so offensive in any other of the Waverley novels. Of course this does not spring out of any specific prepossession against Catholicism. Scott would have been equally contemptuous, or even more contemptuous, of a man of parts who had chosen to become an Independent or Baptist minister, having a good opening in business, or an invitation to take a good living in the Establishment. His motives of opposition were entirely different from those which animated the expression of various Protestant organs some years ago, when it was known that one of General Sherman's sons was bent on entering the priesthood, and it was rumored that this purpose was distasteful to his father. We were then exhorted to express our abhorrence of such a contempt of pa-

rental right. Had the young man been minded to become a Methodist or Presbyterian minister, we should have been called to admire his heroism of self-consecration under unfriendly circumstances. He would have been viewed as a second Daniel in the lion's den. Had he been opposing the will of two Catholic parents, his determination would have been praised as sublime. Had he had a mother of his own persuasion, encouraging him in his purpose, these editors would have become suddenly alive to the indisputable truth, insisted on by Catholic writers, that in matters of religion the mother has equal rights with the father over the education of her children, and where she is an active Christian and the father indifferent, superior rights. Yet, so soon as it was a Catholic youth, wishing to enter the Christian ministry in his own Church, he suddenly became a rebel against his father, and his sympathetic mother a rebel against her husband.

Which of these two forms of opposition to an intention of entering the priesthood is the more reprehensible? Intrinsically, doubtless, Scott's. Mere secularism is far more ignoble than zeal, even inequitable and distorted. Yet we can not be too sharply and perseveringly held to the obligation of "weighing things with one measure." Ought not a Christian to wish to serve the kingdom of God? Assuredly. Is not the ministry the best accredited form of doing this? Assuredly. Can a Christian man wish to enter the ministry otherwise than in the form which to him is valid? Certainly not. Would not Protestants be highly indignant with Catholics who should deny that the ultimate motive of a Protestant Christian in entering the Protestant ministry is the same as that of a Catholic Christian in entering the Catholic ministry? Of course they would, and would have a right to be. Assume on either side invalidity of orders, and does this restrain the blessing of God on a holy purpose, actuated in the form supposed to be agreeable to His will? Certainly not. Apply this now to the young Sherman and his mother, and does it not imply a condemnation of their Protestant censors? Assuredly. Yet I have asked a Protestant minister these questions, or their equivalents, and when I came to the last, my answer was a positive and peremptory: "No!" Neither equity nor logic held where they would benefit Papists. We shall next be putting up prayers for a repeal of the law of gravitation, where it works for their advantage.

CHARLES C. STARBUCK.

Andover, Mass.

Bump—The year 1900 will be a bad year.

Hump—why?

Bump—Oh, it is so naughty.

AN AGNOSTIC CONVERTED.

Col. Lew A. Clark was received into the Catholic Church a few days ago in San Antonio, Tex. Col. Clarke is well known in the United States, both because of his career as a journalist and on account of having been one of the most violent champions of the Know-Nothings. His conversion at the age of 73 is due in great part, as he says, to the charity and the examples of a holy life that he has seen in the daughters of St. Ursula.—Ex.

HOLDS AN ARTERY FOR THREE HOURS UNDER FIRE.

Medical Record.

During the recent campaign on the Indian frontier, one of the line officers, Lieutenant Ford, was dangerously wounded in the shoulder and was bleeding to death from the bullet having cut the main artery, when Surgeon-Lieutenant Hugo came to his aid. The fire was too hot to permit lights to be used to examine the wound, and there was no cover; nevertheless, the surgeon struck a match and examined the wound. The match went out amid a splutter of bullets, which kicked up the dust all round, but by its uncertain light he saw the nature of the injury, and seized the bleeding artery, and, as no ligature was available, he remained for three hours under fire holding the vessel between his finger and thumb. When at length it seemed that the enemy had broken into camp, he picked up the officer, who was unconscious from loss of blood, and bore him into a place of safety without relaxing his hold of the artery. For this magnificent act of heroism the surgeon received the decoration of the Distinguished Service Order, which the BRITISH MEDICAL JOURNAL says "in these days is showered about after a campaign almost as liberally as a mention in dispatches." After reciting the story, our contemporary is moved to add: "Now, we say it with all deliberation, none of the many deeds of valor done by our soldiers in the Indian campaign equals that of this young medical officer, either in courage or in devotion to duty. Fighting men have the fierce joy of combat, and the excitement engendered by 'the pride, pomp, and circumstance of glorious war,' to stimulate and support them. Non-combatants have none of these adventitious aids to heroism. They must be obscurely brave without the cheers of comrades, and they must be content to fall without glory. Theirs is the very highest and truest courage, and it is deplorable that military etiquette or official pedantry should be allowed to stand in the way of its being properly rewarded. If ever any one deserved the Victoria Cross it is the man who did the splendid deed above recorded."

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY

TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER,
Editor-in-Chief.Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.The NORTHWEST REVIEW is on
sale at R. Vendome, Stationer, 290
Main St., opposite Manitoba Hotel, and
at The Winnipeg Stationery & Book Co.,
Ltd., 364 Main Street.**ADVERTISING RATES.**

Made known on application.

Orders to discontinue advertisements must
be sent to this office in writing.Advertisements unaccompanied by specific
instructions inserted until ordered out.**AGENTS WANTED.**Agents wanted, in town and country
places of Manitoba and the Northwest,
who shall solicit and collect subscrip-
tions for the NORTHWEST REVIEW. Very
liberal terms made known on applica-
tion to the Publisher.Address all Communications to the
NORTHWEST REVIEW, St. Boniface, Man.**Northwest Review.**

TUESDAY, SEPTEMBER 20, 1898.

CURRENT COMMENT.

Little stock though we take in the Prohibition craze, we are anxious to see the question thoroughly threshed out, and so we print this week a temperate and succinct answer to the weightiest objections against the movement.

Mr. Snead Cox, editor of the "Tablet," was in Ottawa last week. We trust he will be able to extend his journey from England as far as Manitoba. He would thus find out many things he does not yet seem to know; that is, if he is really broad-minded enough to look at a question from two different sides.

Our thanks are due to the Department of the Interior for the collection of maps attached to the Report on Irrigation Surveys of 1896. These maps must be extremely valuable to the dwellers in South Alberta and the Foothills Region. There is also an outline plan showing the proposed diversion of water from the South Saskatchewan River to the Regina and Moosijaw districts. Finely executed as all these plans and maps are, the most elaborately beautiful are the topographical map of a portion of the Rocky Mountain foothills and the map of the Swan River Valley, west of Lake Dauphin.

THE PLEBISCITE CAMPAIGN.

The Prohibitionists are pretty safe in predicting that they will poll a majority in this Province when the vote is taken on the 29th of this month; but we doubt very much whether that majority will show the feeling of the country on the question at issue. In fact the circumstances under which the poll is to be conducted in Manitoba are such that no matter how it goes the winning side will not be able to decently claim that they are supported by a majority of the people.

The vote is to be taken on the old and infamous Provincial list of 1895. The whole world knows that that list was a

most unfair one, hundreds of qualified voters in Winnipeg alone having been disfranchised. In the country districts the lists were no better, but on the contrary were, in some constituencies, even worse. It follows, therefore, that those whose names were left off that list—and they probably in the whole Province numbered some thousands—will have no chance to record their votes on the question, and besides these there are the thousands of citizens who have come to Manitoba since 1894 and the large number of young men who have grown up here and come of age since that year who will not be permitted to say whether or not they are in favor of Prohibition. Can anyone claim, therefore, that the vote will be a fair expression of the opinion of the people of the Province? It is so unfair and so partial on the face of it that it is condemned before hand and the whole proceeding of having this Plebiscite is, so far as this Province is concerned, nothing but a delusion and a snare that cannot have practical results.

We venture to predict that of those who are qualified to vote only a very small proportion will take the trouble to go to the poll. There is such a plain air of insincerity in the proceedings that none but the rabid temperance element in the community are now taking any interest whatever, and we are confident that this apathy on the part of the masses of the people both in the town and the rural districts will prevail even on polling day. It may be taken for granted that did the level-headed people of Manitoba think for a moment that this Plebiscite would be followed up by legislation the whole country would be agitated; but, instead of this, what do we see? Simply half a dozen estimable men and women of very little weight in the community addressing temperance meetings and utterly unable to say or do anything to convince the bulk of our citizen that this is really "a crisis in the history of the country."

It is generally admitted, even by the "temperance" people themselves, that a prohibition law would be worse than useless if not backed up by the sentiment of the people, and it certainly seems to us that this lack of interest so far as the masses are concerned is proof positive that there is no demand for such legislation and, therefore, that the needed sentiment is wanting. Such being the case we say that even if a large majority is polled in favor of Prohibition it would be little short of criminal to pass such a law, for no one denies that evils far greater than those that now exist would follow in the train of a Prohibition act which would not prohibit.

We feel that great harm is being done to the real and true temperance cause by this agitation. The best friends of temperance are to be found amongst that large class of moderate drinkers which forms the most influential and numerous section of the community and the extreme speeches which the teetotal element are making cannot but disgust many who would otherwise be only too glad to cooperate with them in securing a wise license law which would really serve the

best interests of the country. It is so plain, first, that Prohibition here would not prohibit, and, secondly, that if it did it would prove absolutely disastrous to the development and progress of the Province and especially of our cities and towns, that clear-headed business men will feel they can no longer support or countenance those who are trying to force this measure through. The consequence will be that the agitation will tend to separate two elements in the community which might otherwise work together to good advantage in promoting legislation which would have a beneficial tendency. This is one of the most regrettable features of the agitation and we fear its effects will be felt many years hence and the true temperance cause thereby receive a lasting set-back.

We think that if the "temperance" people had left unsaid or unwritten some of things which have appeared in the daily press they might have stood higher in the estimation of the general public than they do to-day and they might have polled some votes which now will either not be polled at all or will go into the box against them. For instance, was there ever anything written more calculated to injure the true temperance cause than the letter of a prominent lawyer in which a brutal attack was made on some of the most highly esteemed citizens of Winnipeg on account of the part they took in the Labor Day parade? We notice that attack was, so far as the gentlemen who were attacked was concerned, allowed to pass unnoticed. It received from them the silent contempt it deserved and we only refer to it now as a glaring instance of the extreme lengths to which many teetotal fanatics will go and as an evidence of their absolute inability to fairly consider any question affecting their particular fads.

INCREDIBLE DISORDER.

Things must have come to a pretty pass when the Worcester Recorder—a journal of such enthusiastic patriotism that it reproduces, without a smile, a Chicago article proclaiming the probability of Archbishop Ireland being elected Pope without first passing by the Cardinalial dignity—delivers its soul in the following fashion. Just think of Germany, for instance, invading the United States in the interests of humanity, in order to rescue American soldiers from cruel torture and death at the hands of heartless American officials.

Says the Worcester Record:—

If the conditions of starvation and suffering, to which the reconcentrados were subjected in Cuba, justified intervention on grounds of humanity on the part of the United States, is there not a good case presented for like interference by some beneficent power in behalf of our soldiers in camps and on transport ships?

The American people should assemble in mass meetings in the various cities and towns of the Union and take definite action to compel their government to adopt adequate measures of relief for our suffering and dying soldiers. There

has been from press and people enough of talk and protest which has thus far been barren of result. This great nation should not be content to "unpack itself in words like a very drab" in view of its heroic defenders tortured and slain by governmental supineness or incompetence.

**INFIDELITY THE SHADOW OF
PROTESTANTISM.**

Catholic Transcript (Hartford).

It is an undeniable fact that infidelity and materialism have made vast inroads upon Christianity during the past one hundred years. From Voltaire and Rousseau these evils derived their greatest impetus, and although the influence of these celebrated Frenchmen has begun to wane, nevertheless the virus of anti-Christian ideas is still to no inconsiderable extent actively at work in the world to-day. It finds its way not alone into the minds of those whom a neglected early education has predisposed to its reception, but even many whose youthful years were spent under strong Protestant influences become inoculated with this prevailing error and grow indifferent, if not hostile to Christianity. Infidelity and rationalism are invading even the Christian ministry, and its doctrines, or rather its negation of creed, are voiced in the so-called Christian pulpit. One has but to follow the utterances weekly emanating from Protestant divines to be convinced of their tendency towards rationalism. To so great an extent is this spirit spreading in the modern pulpit, that Ingersoll, the high priest of scoffing infidelity, no longer finds himself master of the field; his lectures have lost their novelty, and as he admits, the ministers are appropriating his theme and crowding him from the platform.

A casual observance convinces that Protestantism is fast drifting to this entire negation of Christian revelation, and it is noteworthy also that those sects which retain the fewest doctrines in common with the Catholic Church, are speeding the most rapidly to destruction. The farther a sect separated from the standard of Catholicity, the less able it was to withstand the assaults of incredulity and infidelity. The most vigorous church organizations are those which have most clearly allied themselves in creed to her of whom it was foretold: "The gates of hell shall not prevail against thee."

The Catholic Church alone gives evidence of an ability to maintain itself against this modern onslaught, and while creed shifts and varies and large defections are noted in Protestant bodies, she alone remains staunch and uncompromising and numbers more adherents now than ever before in her history. Her own children remain firm in their attachment and conversions are numerous among earnest seekers after truth. Far from having their faith shaken, those who study her dogmas become more ardent in their devotion and perceive more clearly the truth of her creed.

The truth alone can satisfy the reflecting able mind. Errors cannot long retain it in thralldom. Catholic theologians—those who desire to follow to its ultimate

conclusion every dogma of her belief can attain no logical conclusion at variance with her teachings. She is the truth, and no false premises found in her creed can lead the human reason beyond her pale.

Those who have the maintenance of Protestantism at heart cannot note without regret that many of the ablest and most logical minded divines are passing without the confines of Christianity and rejecting the early Protestant principles. No inaccuracy can be detected in the method of reasoning employed by these modern theologians. Their principles of logic are sound. Their deductions are logical sequences from the religious platform whence they started. If the Protestant basis be truth, their conclusions are undeniable. And yet without violating what human reason certifies to be a truthful method of advancing in Christian science, they have found themselves in infidelity—in a position antagonistic to early Protestantism. The active, progressive minds of Protestant thinkers, refuse to remain at rest; they carefully advance along admittedly correct lines, and this advancement leads to a negation of formerly admitted principles. Hence it is that the advance guard of Protestant thinkers are little removed from rationalists and agnostics.

Protestants erroneously assert that Catholicity shuns the light of scrutiny, yet facts prove that scrutiny is the death-blow to Protestantism and that the creed of the Catholic Church has withstood unimpaired the investigation of the centuries. To-day Catholicity alone presents itself a bulwark against the surge of infidelity while Protestantism but increases its flood. If Christianity is to remain a civilizing and soul-saving agency and not give place to incredulity and unbelief, the lesson taught by the experience of the present day is that Christians must assume some more unassailable basis than Protestant belief. The weakness of this creed is apparent from undeniable facts. The ten millions of spiritists and the vastly larger number of non-religionists, found in our land at the present time, show the helpless hold which Protestantism has upon the conviction of the people. The increase among unbelievers is the result of defections from Protestant bodies, and is the logical outcome of the Reformation.

It cannot be advanced in rebuttal that Catholicity is equally responsible for this rejection of Christian belief among the people. Infidelity is no outgrowth of Catholic creed. Protestant writers and Protestant preachers can behold in this defection from Christianity the results of their untruthful tirades against the true Church. They vilified and maligned Catholicity, they pictured her as the mother of abomination and for centuries have exerted themselves to blacken and defile her in the eyes of the world. They have hidden the truth of her creed from the eyes of those who sought instruction from their lips, and they have instructed their followers to turn with

loathing from her so-called deception and falsehood. They have poisoned the minds of their readers and auditors against the Catholic Church and by falsehood closed the pathway of return to her fold. These falsifiers of doctrine and history have sown the wind and are now reaping the whirlwind. No Protestant who has been taught to regard Catholicity as the scarlet woman of the Apocalypse, will turn to her when Protestantism fails to satisfy his seekings after truth. He will sink in infidelity rather than study that which he has been led to believe is grossest in error. The calumnies propagated against the Catholic Church, and which alas! are still disseminated, are responsible for the inroads of unbelief; and it is not surprising when the fullness of Christian truth is hidden from men and a distortion of it offered in its stead, that the mind rejects the false substitute and turns to infidelity.

THE FEAST OF THE EXALTATION.

In conformity with the usage of the Grey Nun Order, which has always had a great devotion to the Holy Cross, the feast of the Exaltation last Wednesday was celebrated with becoming solemnity.

At eight o'clock in the morning High Mass was celebrated by Rev. Father Paquin, S. J., Rector of St. Boniface College, whose sister, Sœur St. Julien, is Directress of Provencher Academy. Rev. Father Gravel was deacon and Rev. Father Bêliveau was subdeacon. The singing by the nuns and the Misses Tregilgas was as usual very good and edifying.

At 4 p.m. Rev. Father Gravel officiated at solemn Vespers, which were largely attended by outsiders, after which His Grace Archbishop Langevin confirmed three girls, one of whom was a recent convert, and a boy also a convert and then preached an eloquent sermon on devotion to the Holy Cross as a means to acquire patience in our sufferings. He also said a few words in English.

At the Benediction of the Blessed Sacrament Mgr. Langevin officiated, with Rev. Father Gravel as deacon and Rev. Fr. Lacasse, O. M. I., as subdeacon. The ceremony closed with the veneration of the relic of the Cross.

NOTES FROM STE. ROSE DU LAC.

13th Sept.

"With heigh ho! the winds and the rain, And the rain it raineth every day."

We are having the sort of weather that long ago in Shakespeare's time they had in "Merrie England." But the crops must be got in, weather or not. Alas! the fair promise of our harvest lies drowned in tears and our hay-makers are gone home in despair from the the prairie camping-grounds, where we were so happy awhile ago. Could you have seen us! ladies too of the party, young ones of course. We had an Indian at hand to shoot a stray duck or two (we could not, you know, not being of the right

color). I shall not easily forget the good POT-AU-FEU we enjoyed day after day we know how to cook when there is anything handy. And every evening the mosquitoes sang us to sleep, or kept us awake, as it might be: like false friends they sting in caressing, like false friends, they go with our bright days, BON VOYAGE; don't trouble to return, mosquitoes, when the bright days come again, as they surely will.

No, the Ste. Rose correspondent is not dead and you have not been invited to his funeral, (you may pray for his soul all the same). he does not now re-visit the glimpses of the moon and haunt you like a spirit, although in such guise he knows he would be welcome to some, not tea-totallers; he is not dead, not quite, though nearly drowned just now. Don't be afraid to read these notes, there will be nothing dry about them.

They say, and I hope it is true, that we are going to have a bi-weekly mail service, methinks the mail carrier will be the last to sign the petition, for hardly a man could be found of sufficient strength of purpose to be willing to put his horse-flesh on such a road more than once a week.

It makes one more sorry and ashamed, as it were, to see our ways still so open to reproof as we are expecting a very distinguished visitor to this place on Friday the 30th inst., His Grace Archbishop Langevin, who in company with other kind friends of ours has promised to come for the opening of our new church. The ceremony of blessing the edifice will take place on the first Sunday in October. Confirmation will be given also. I cannot at this time send you a description of this new church of ours, as it is incomplete as yet, and I hope some of you will come and see it for yourselves, later on, I will only add, in order to encourage you to come, that it resembles Heaven in one respect: there is room and to spare for anyone likely to go there: it resembles Heaven in some other respects: the road to it is not always an easy one, it embraces all nationalities, and St. Peter keeps the door-key.

We trust all the bad weather will exhaust itself now, as we should wish to receive our beloved Archbishop and dear friends who accompany him, with smiles on the face of Nature, in unison with the smiles on our own faces, expressing the joy of our hearts at their happy arrival amongst us, making them so welcome to our distant and humble village that they may be encouraged to prolong their stay, and to come amongst us again at no distant date.

CHURCH GOING.

Church Record.

"To morrow afternoon," said a minister to his congregation, "the funeral of—will be held in this Church. I shall preach a funeral sermon on the occasion, and the man himself be here the first time in twenty years." How shocking the bald truth of such an announcement and what a deadly principle it unveils—the neglect of church-going, and the ease with which the habit is formed. Men so

frequently say: "I was made to go to church so much when I was young that I have given up the habit, and only go on special occasions." One might also say: "I was made to eat and sleep and wear clothes, and to read and study and think and tell the truth, and a hundred other things which wise parents made me do, and trained in good habits when I was young and there is all the more reason why I should not now depart from any of them." Is the regular worship of God, in which you were also trained, so bad a habit or so unimportant a matter that it must be dropped out? Are you wiser than your parents, whose memory you revere, and whom, if departed, you believe to be in the paradise of God? Will your children say the same of you, or does your example agree with your parental advice and authority? Which is the better training, that which says to a child, "You must go to church," or that which says, "Come with me to church?"

A MILITARY TRICK.

One of our German-American citizens related the following incident of the German revolution of 1848:

"We were short of men and had a larger number of prisoners to look after. That did not worry us as long as we were not moving, but one day we had to make a forced march. The country through which we were to pass was hostile, and extreme watchfulness was necessary. We had few enough men as it was, and we knew that those prisoners were ready to make a dead run at the first opening.

"Finally a young officer made a brilliant suggestion, and it was promptly carried out. We ripped the suspender buttons from the prisoners' trousers, took away their belts and knew we had them. Their hands were busy after that, and fast running was

out of the question. We made the march safely, and I do not believe that even Yankee ingenuity could have invented a simpler solution."—New York Tribune.

DANGEROUS VISITS.

The trial of a doctor's suit was published in a Connecticut newspaper some years ago, in which a witness was called for the purpose of approving the correctness of the doctor's bill. The witness was asked by the lawyer whether the doctor did not make several visits after the patient was out of danger? "No," replied the witness, "I considered the patient in danger so long as the doctor continued his visits."—THE SANITARIAN.

Northern Pacific Ry.

Can Ticket You To the South

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

To the East

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

To the West

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

TO THE OLD COUNTRY

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

Write for Quotations or call upon

C. S. FEE, GENERAL PASSENGER & TICKET AGENT, St. Paul, Min.

H. SWINFORD, GENERAL AGENT, Winnipeg, Man.

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

ESTABLISHED 8. STATE UNIVERSITY 1886

CREATED A CATHOLIC UNIVERSITY BY POPE LEO XIII 1889.

TERMS: \$160.00 PER YEAR.

...CATHOLIC UNIVERSITY OF OTTAWA CANADA...

Degrees in Arts, Philosophy and Theology.

Under the direction of the Oblate Fathers of Mary Immaculate.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS.

COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students.

Fully Equipped Laboratories.

Practical Business Department.

SEND FOR CALENDAR . . .

REV. H. A. CONSTANTINEAU, O. M. I., Rector.

CHEAP SALE

AT...

C. A. GAREAU'S

Merchant Tailor

NO. 324, MAIN STREET, WINNIPEG,

SIGN OF THE GOLDEN SCISSORS

Ready-Made Suits, from \$2.50, \$2.75, \$3.00, \$3.50, \$4.00 and over. Fine Spring Suits Made to Order, from \$13.00 and over.

GIVE ME A CALL

If you want a New Spring Suit at a very low price.

C. A. GAREAU, 324, Main Str. WINNIPEG.

LEGAL.

GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.



TO THE

East

VIA

THE LAKE ROUTES.

Steamers Leave Fort William

MANITOBA, every - Tuesday
ALBERTA, " - Friday
ATHABASKA " - Sunday

Connecting trains from Winnipeg every Monday, Thursday and Saturday at 16.30.

One way and round trip tickets at greatly reduced rates.

TO THE

KLONDYKE.

VIA

WRANGEL OR SKAGWAY

at Cheapest rates.

SAILINGS FROM

VANCOUVER AND VICTORIA.

Rosalie . . . Sept. 1
Cottage City . . . " 2
Tees . . . " 2
Alki . . . " 7
City of Seattle . . . " 8
Topeka . . . " 12
Amur . . . " 14
Rosalie . . . " 15
Garonne . . . " 15

C. P. R. connection through from Vancouver to

Dawson City

IN 10 DAYS.

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.

Spring . . .

Our Suit Stock is Now Complete

We have some Beauties!

\$8.00, \$10, \$12.00, \$15.00

See our Special Line Kid Gloves Any Pair Guaranteed.

ONLY \$1.00.

WHITE & MANAHAN 496, MAIN STR.

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. Sets of samples sent by mail upon receipt of \$1.00. Send for circular. T. TANSEY, 14 Drummond St., Montreal P.Q.

"About 1730," says Dr. Ashe "Porter has first manufactured in the City of London" This name was given to the beverage, because the principal consumers, were the Stalwart Porters of the day, who found its invigorating properties most beneficial, under their strain of work.

The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the Invalid, because of its peculiar, aromatic flavour.

It is grateful to the Jaded Palate because of its TONIC QUALITIES.

It creates a healthy appetite, and builds up the system.

All sized bottles from half pints.

EDWARD L. DREWRY, Mfr. 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. C. MORGAN.

412 Main St.

CALENDAR FOR NEXT WEEK
SEPTEMBER.

- 25—Seventeenth Sunday after Pentecost.
- 26, Monday—Votive office of the Holy Angels.
- 27, Tuesday—Saints Cosmas and Damian, Martyrs.
- 28, Wednesday—St. Wenceslaus, Duke, Martyr.
- 29, Thursday—Michaelmas.
- 30, Friday—St. Jerome, Priest, Confessor.

OCTOBER.

- 1, Sunday—St. Remigius, Bishop.

BRIEFLETS.

Sister O'Brien is directing St. Boniface Hospital in Sister Dugas' absence.

Rev. Fr. Legault succeeds Fr. Lefebvre as Superior of the Oblate residence in Montreal.

Rev. Father Drummond will resume his series of lectures on the Bible at the Immaculate Conception Church next Sunday.

Miss Sybil Thorold, youngest daughter of the late Anglican Bishop of Winchester, has recently being received into the Catholic Church.

The Mother Provincial of the Jesus and Mary nuns went to St. Jean Baptiste last Saturday and took with her little Miss Marie Jeanne Dubuc on a visit to her brother, Dr. Dubuc.

Photographer Kohnen has executed with signal success a large order for photographs of the St. Boniface Indian Industrial School buildings with groups of boys and girls and the school's celebrated brass band.

Mr. Daniel O'Donoghue, who figured so prominently in the Labor Congress at Winnipeg, is a staunch Catholic who has immortalized himself by embodying in a Government Report the whole of Leo XIII's encyclical on Labor.

Archbishop Langevin administered confirmation at Rat Portage and Keewatin last Sunday, and left the same day by steamer on a pastoral visit to Rainy River and Fort Frances. He is accompanied by Fathers Lacombe and Thibeau.

Rev. Father Ducot, O. M. I., from Fort Norman, Mackenzie River district, arrived here the day before yesterday on his way to France. He had been elected delegate to the General Chapter, but the news of his election did not reach him till last April.

What was formerly the boarding convent or Taché Academy has been completely re-arranged inside, new partitions put up, two rooms thrown into one, and new doors set up cutting off different departments. A nice new portico has been built around the northern entrance door. The old women's department and the Kindergarten have been trans-

ferred to what is henceforth to be called "L'Hospice Taché."

The Very Rev. Father Lefebvre, late Provincial of the Oblates of Mary Immaculate in Canada, has been appointed Provincial of his Order in the United States.

The students of St. Boniface College began their annual retreat last Sunday evening, to end on Thursday morning. Rev. Father Drummond is the preacher.

Rev. Fr. Gravel left yesterday for the east to enjoy a much needed rest; he was accompanied by the Abbé Maillard who is to complete his theology at the Ottawa seminary.

The first Cuban newspaper in the English language is the Enterprise, of Santiago, published by Andrew A. Ratigan, a young Irish Canadian Catholic, who used to serve Mass at Watford, Ont.

Padre Palliola, C. S. S. R., is to be the first Redemptorist rector of St. Joachim's church, Rome. He speaks and writes English perfectly after long years of missionary services in Ireland, Scotland and England. He is a sympathetic Italian, somewhat Teutonic in appearance and manner.

At the Hospice Taché, last Thursday, the Very Rev. Father Allard, O. M. I., V. G., baptised an Indian widow named Pikwakwatons of a Plain Band tribe, who is supposed to be about a hundred years old. In the same house is a venerable maiden, Miss Ridsdale, who is 104 years of age.

The Right Rev. Bishop Jolivet, O. M. I., is returning to South Africa by the steamer Inanda, which left the Thames on August 31st for Port Natal. His lordship is accompanied by Father Murray, O. M. I., and by some young ladies who are about to enter the Order of Augustinian nuns now working in the Natal vicariate.

The failure of Protestant missionary efforts in Catholic countries is nowhere more conspicuous than in Belgium, where, after 60 years of labor, Protestantism claims to-day only 9000 adherents, and to make up that number it has to include all the German tradesmen and capitalists and all the English tourists.

His Grace the Archbishop of St. Boniface left for Rat Portage last Saturday, accompanied by Rev. Fr. Lacasse, O. M. I. Very Rev. Father Allard, O. M. I., took the same train in order to be present at the enthronement of Mgr. Lorrain as Bishop of Pontiac, as Archbishop Langevin's representative. Rev. Fr. Lacombe, O. M. I., also went to Pembroke as Mgr. Grandin's representative.

The Father-General of the Dominican Order, in consequence of representations made at the General Chapter held at Vienna last June and at the Provincial Chapter held in London last July, has relaxed the law of perpetual abstinence for the Dominicans in England. In future meat is to be allowed on four days each week to all members of the Order. The General, writing from Rome, says that, con-

sidering the work done by the Fathers, the needs of the students, the custom of the country and the rudeness of the climate, perpetual abstinence from flesh-meat was an impossibility and incompatible both with the regular observances of the Order and the apostolic labors of the Fathers.

It is gratifying to know that the churches of Manila did not suffer from Admiral Dewey's bombardment of that place. Orders were given the gunners to spare the churches, as it was known that they would be used as places of refuge by the people. The Manila Cathedral is a very handsome church, and as it lies within the walled city it has probably escaped all injury during the siege of the town.—EX.

The number of Americans killed in the war with Spain was 282; the number wounded 1,496. The number who died and are dying from disease will far exceed that of the killed and wounded.

The number of deaths among the Union troops in the late civil war was 359,528. Of these 67,058 were killed in action, and 43,012 died of wounds received in action, making a total of 110,070, a fraction over 30 per cent. of the whole number of deaths, leaving 249,516 deaths from causes other than battle.—IRISH WORLD.

The dangerous illness of Alderman Sir J. Stuart Knill, reported in "The Tablet" recalls the staunch practical Catholicism of this brave man who, when Lord-Mayor of London, refused to attend an Anglican service which all his predecessors were wont to attend. Sir J. Stuart Knill is the soul of the Confraternity of the Blessed Sacrament and used, when well, to take his turn for all-night adoration in his parish church of St. Mary, Star of the Sea, at Greenwich. He was so well and favorably known in that quarter of the great metropolis that on one occasion, when John Stuart Mill, the philosopher, was running against him for municipal honors, the people of Greenwich used to say: "We know J. Stuart Knill, but who in the world is this other man who seems to have made a bad imitation of his name?"



Men who work on, in, or by the water, or are exposed to the cold or damp are prone to suffer from that most painful disease, rheumatism. This is a disease of the blood and can only be permanently cured by going back to first principles and driving out all impurities, and filling the arteries with a new, rich, red, healthy life-stream.

This is the reason why Dr. Pierce's Golden Medical Discovery is an unfailing cure for that disease. It is the greatest of all blood medicines. It creates a keen and hearty appetite. It cures all disorders of the digestion and makes the assimilation of the life-giving elements of the food perfect. It invigorates the liver and tones the nerves. It is the greatest of all known blood-makers and blood-purifiers. It builds firm, healthy flesh, but does not make corpulent people more corpulent. Unlike cod liver oil, it does not make flabby flesh, but tears down the unhealthy tissues that constitute corpulency, carries off and excretes them, and replaces them with the solid, muscular tissues of health. It drives all impurities, disease germs and acids from the blood. In Dr. Pierce's Common Sense Medical Adviser many sufferers from rheumatism, whose cases were considered hopeless, tell the story of their recovery under this wonderful medicine. Their names, addresses and photographs are given by their own request, and anyone who wishes to do so may write them. Good druggists sell the "Golden Medical Discovery."

When a dealer urges some substitute he's thinking of the larger profit he'll make—not of your welfare.

"I suffered from rheumatism in my left shoulder and elbow," writes Rev. Wilson Williams, of Trinity Station, Morgan Co., Ala. "Dr. Pierce's Golden Medical Discovery completely cured me at a cost of only four dollars."

For a free, paper-covered copy of Doctor Pierce's Common Sense Medical Adviser send at one-cent stamps, to cover customs and mailing only. Cloth-bound 50 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y. A medical library in one 1008-page volume.

W. JORDAN.

DOES NOT KEEP

CARRIAGES

ON THE STAND.

◆◆ NO COLLECTOR ◆◆

CARRIAGES KEPT AT STABLE.

By the Hour from 7 to 22.....	\$1.00
" " " 22 to 7.....	2.00
No Order Less Than.....	1.00
Weddings.....	\$3.00 to 5.00
Christenings.....	2.00
Funerals.....	3.00
Church and Return.....	2.00
Opera and Return.....	2.00
Ball and Return.....	\$2.00 to 3.00
To or From Depot.....	1.00

Cor. Portage Ave. & Fort St.
Telephone 750.

20 Miles to Procure Medicine.

Winfield, Ont.
W. H. COMSTOCK, Brockville.
DEAR SIR.—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of "sick headache" by their use. We could not do without them.
Yours, etc.,
A. KRAMPEN.

Catholic Book Store
ST. BONIFACE.

Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited.
M. A. KEROACK.

THE Very Best

place to learn Shorthand and Typewriting, or to get a Business Education, is at Winnipeg Business College. Circulars free.
C. A. FLEMING, Pres. G. W. DONALD, Sec.

G. R. Vendome

French, German and English Papers.
STATIONERY,
PRAYER BOOKS AND BEADS.
FANCY GOODS, ETC.
WATCHES AND CLOCKS.
290 Main St. Opp. Manitoba Hotel.

A Blood Builder.

No medicine builds up the system more quickly than that fine old Port Wine, The Builder Vintage D, when taken as prescribed. The label directs how to use it as a tonic. Try it to-day.

RICHARD & CO.,

WINE MERCHANTS.

365, Main Street, Winnipeg.

Our 25 cts. box
Of Note Paper
And Envelopes

Is best value in the city.

Ruled or Plain,
Same Price.

Winnipeg Stationery & Book Co.

(Limited).

Successors to HART CO., LTD.

364 Main Street, Winnipeg, Man
FRED. ANSLEY, Manager.

HOME WORK FOR FAMILIES.

We want a number of families to do work for us at home, whole or spare time. The work we send our workers is quickly and easily done, and returned by parcel post as finished. Good money made at home. For particulars ready to commence send name and address, THE STANDARD SUPPLY CO., Dept. B., LONDON ONT.

C. M. B. A.

Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.

AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man.
The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at St. Mary's School House every 1st and 3rd Wednesday, at 8 o'clock P. M.
Spiritual Advisor, Rev. Father Guillet; Chancellor, Geo. Germain; Pres., M. Conway; 1st Vice-Pres., W. Jordan; Rec.-Sec., H. A. Russell; 2nd Vice-Pres., J. O'Day; Treas., R. F. Hinds; Fin.-Sec., D. F. Allman; Marshall, J. O'Connor; Guard, A. D. McDonald; Trustees, J. O'Connor, R. Murphy, P. Shea, G. Gladnish, S. Starr; Representative, D. Smith; Alternate, P. Shea.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.
Spiritual Advisor, Rev. A. A. Cherrier; Pres., Rev. A. A. Cherrier; 1st Vice-Pres., P. O'Brien; 2nd Vice-Pres., A. Picard; Rec.-Sec., J. Markinski; 180 Austin St.; Asst.-Rec.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning, 251 Fort St.; Treas., J. Shaw; Marshall, F. Klinkie; Guard, L. Huot; Trustees, P. O'Brien, A. Picard.

Catholic Truth Society
of Winnipeg.

Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladnish; Marshall, P. Klukhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

St. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.
Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., R. Murphy; Vice Chief Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

Call and See . . .

The Nordheimer Piano

ALBERT EVANS

318 Main Street.

J. KERR,

Graduate of New-York School Embalmers.

SUCCESSOR OF

M. HUGHES & SON,

Undertakers and Embalmers,

212 Banatyne Street.

Telephone 418.

Telegraph Orders will receive Prompt Attention.

TROY LAUNDRY.

465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders 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 3 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.

Save
Paying
Doctors'
Bills

BY USING

Dr. Morse's Indian Root Pills

*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

SAFE & SURE CURE FOR BILIOUSNESS, HEADACHE, INDIGESTION, LIVER COMPLAINT, DYSPEPSIA, Etc. Etc.

FOR SALE BY ALL DEALERS
W. H. COMSTOCK,
ROCKVILLE, ONT. MARRISTOWN, N.Y.