#  

the only cathiolic paper published in english in north-western canada.
Vol. Xiv, No. 31.
ST. BONIFACE, MANITOBA, TUESDAY, FEBRUARY 21, 1899.


LOCAL GOVERNMENT IN ireland.

The result of the local government elections in Ireland is some thing of a puzzle to the political philosophers in the press. They write from London on Irish af fairs in an omniscient tone, by which they convey the idea that they are not only familiar with every aspect of the situation, but that they are even better ac quainted with it than the people on the spot. It is a notable commentary on their knowledge and intelligence that of all the wiseacres who made forecasts of the elections in Ireland under the new Local Government Act
scarceiy a single one took the Labor party into account. And yet it is the Labor party who have carried off the honors of war. Some prophesied that the Nationalists would largely in crease their power ; others that the followers of Mr. Redmond would show that they are gain ing ground ; and yet others told us that the business people who concerned themselves with mere
local interests would thrust the local interests would thrust the politicians aside. But of what the Labor candidates would do we heard hardly a word. The figures giving the issue of the contests in the municipalities make it clear that the great Labor question has entered into the sphere of public representation with flying colors, and that in all future Irish political and
social struggles it must be reckoned as an important factor. The Nationalists have on the whole done well, adding considerably to the number of their representatives in many places. The Parnellites have in the main held their ground. But the
Unionists have been practically Unionists have been practically effaced; 'so that whatever the elections prove they do not prove that the country is becoming more reconciled with the antiRule policy
The editorial sages who in their articles prior to the elections left the labor party out of the reckoning differ much in their estinates as to what will follow the victory "they have achieved. The Standard and other Unionist organs profess to read it as a blow ut he politicians and to find in it a source of much satisfaction: The fact that the representation has not come under the domination of the Nationalists these organs regard as an almost unmixed blessing. The Times, on the other hand, is more alarmed than if the most absolute success had fallen to Mr. Dillon or Mr. Redmond. Its article on the subject is in itself a remarkable pro affectation of superior morality and of that rancour which is responsible for the creation of so much ill-feeling in Ireiand it bewails the passing of the Act in Wherever the Conservatives are Wherever the Conservatives are
strong, whether in Great Britain
or in Ireland, there the caucus is
in operation. A gainst its ukases in operation. Against its ukases the individual Conservative dare
not speak-much less vote. If not speak-much less vote.
he does so he is at once ostracised from the party But whilst the caucus is something admirable amongst the Conservatives, it is, according to the Times, terribly demoralising to the Irish Labo party. The importation of the American "machine" has, we
are assured, been fatal to the legitimate working of the elec toral system. The voters are brigaded under party banner by "bosses" who hare no in terest in the good government of
the towns, but who intend to ase the town councils for polin tical purposes. They have largely succeeded in their ob jects. The municipal councils of Dublin, Cork and Limerick have practically excluded under the new system the persons who have hitherto carried on the business of the corporate bodies What is called the "Labor party" has come conspicuously to the front, and as the "Labor candidates are without exception extreme Nationalists, not to say Fenians, the Parnellites hare
more reason than the anti-Par nellites to exult in the returns In point of fact the city councils of Dublin, Cork and Limerick have passed into the hands of revolutionists, avowed or un-
avowed. All this because "the distribution of public funds has been taken out of the hand of the Unionists and placed in those of men who earn their liv ing by manual or mental work Anyone who has a good knowl edge of the old system is well aware that however the public funds may be expended by the newly-elected counciliors the mismanagement can not be greater than that for which th grand juries were responsible The Unionists who composed these bodies as a rule troubled themselves little as to public business untess some post wer
to be filled or the interests of friends to be served. Then they mustered in full force and helped one another with scarcely a thought of what was due to th public or the country.
We imagine that the elector who are to cast their votes at the county council contests' will not relieve "the Times from the gloomy and despondent state intd which it has fallen or ac-
cept the adrice it tendets in its usual kindly spirit. If the smal farmers in Ireland are wise, it says, they will not return the class of members whom the voters of the towns have put
upon the new councils as "professional patriots" or professed representatives of labor. But evidently the Times has only very faint hope that they wil resist the appeals of the sons of toil. "They have," it appears "been accustomed to be led by he nose for a long time priests and politicians, and
habit of mind has been induced
which it is not easy to shake
off:" Despite the fears of the Times we are inclined to think Thas we are inclined to think
that on this occasion adherence to the habit will be of advantage to the people. Of course men ho are not accustomed to the ll of public bodies will no all at once grasp the methods of procedure. Some mistakes will
occur at first. But we are confident that they will not be numerous and that on the whole business will be transacted with skill. The artisan and labo population in Ireland are amongst the most intelligent of
their class in the world their class in the world, and ribute to the new boards knowledge of practical details which will be invaluable. Th training they will receive will
bring out their capacities and bring out their capacities and give them a due sense of the responsibilities imposed upon them, and we are convinced that local government as they will
conduct it will steadily tend to promote the progress of the counry. In this way it will become fitting preparation and an irresistible argument for Home Rule.
GRATUITOUSDISTRIRUTION OF the very best seeds

## To the Editor

For the past ten years systematic efforts have been made to increase the average tirn aud to improve the quaity of the cereals and other im portant farm crops grown in anada by an annual distribu tion from the Experimental Farm of Ottawa, of samples of seed of the best and most promising sorts. These varieties have been first tested at the Experimental Farms and only hose which have proven to be he very best have been chosen for this distribution. The samples sent out have contained hree pounds each, and every precaution has been taken to have the seed in every instance thoroughiy clean and true to name, and the packages have been sent free through the mail Those who have received such samples and grown them with care, have usually had at the end of the se cond year enough seed to sow a large area, and in his manner carefal farmers all over the Dominion have been gradually replacing any inferior and less prodactive sorts which they have been growing in the past, with superior carieties pos. sessing greater vigor.
By instruction of the Hon.
Minister of Agriculture, anothe such distribution is being made this season, consisting of samles of oats, barley, spring wheat, field pease, Indian corn and potatoes. These samples will e sent only to those who apply personally. Lists of names from societies or individuals cannot be considered, and only one sam ple in all can be sent to each ap-
plicant. Applications shoald be
addressed to the Director of Ex perimental Farms, and may be seut any time before the 15th o March, after which the lists wil be closed, so that all samples asked for may be sent out in guod time for sowing. Parties writing will kindly mention th ort or variety they would prefer, and should the available stock of the sort asked for be xhausted, some other good rariety will be sent in its place.

Wm. Saunders
Director.
Central lxperimental Farm,
Ottawa, February 9th. 1899
christianity and imperialism.

## ecred Heart Review.

The assertion that the Cathoic Church has been the cause of he decadence of many nations, and that others have been made to flourish through their adherace to Protestantism, has proroked much discussion. Two weeks ago we published a com nunication that appeared in th London spectator, and today we produce from the same source another letter bearing on true Christianity and its reiation to the spread of empire and mere worldly prosperity.
[To the Editor of the "Spectator:"]
Sir: Mr. Hensley Henson's letter to you is interesting and well-reasoned, but it doss not al-
together satisfy me. The Romans of old in many ways resembled the English. They had high moral qualities, genius for j13tice, haw, and administration, military valor, prudence, dogg d perseverance, and the restless, discontented impulse which finds an outlet in imperial ex pansion. They had, in the fiel and in council, their Marlboroughs, Clives, Wellington Walpoles, and Pitts. They bailt an empire at least as remarkable and strong as our own, perhaps more so, and it lasted for centuries. But as this empire became ries. Bat as this empire became
Christianized it declined, and it was a common charge made by writers of that time against Christians that the decline was due to their doctrines, which seemed to sap energy, patriotism interest in mundane affairs, an the military spirit. When Rom finally fell before Alaric, St. Augustine wrote his "City of God" to prove that the hopes and ideas of Christians were attached to a spiritual state far different from the perishing Roman empire: The antiChristian writers of the fourth century generalized, no doubt too rashly; but the argument was at least as plausible as tha by which Doctor Welldon connects the rise of the British em pire with the Protestant Refor mation. Post hoc propter hoc. In both cases. it seems to me, the wild generalization contains a certain trath. A race of
Christians so sincere and ardent as those of the first centuries did maintain principles and follow ideals destructive to worldly success. Nor, in the modern
world, could any nation as rich and dominating as the Romans arise, without an abatement of that warmth and a relaxation of essentially Christian principles. For the essence of Christianity is that those who wish to be perfect should renounce all things, and that the best should be content with iittle, should accept their lot, should not strive to war down or conquer others, should fear rather than seek wealth, greatness, and fame Upon these principles strictly a cepted no great empire can be founded. Does it not then follow that, if the English race were to work out its imperial destiny, it must, for a time at least, relax or depari from strictly Christian principles? At the Reformation perhaps, the everexisting diver gence was greatly and quickly increased, and the English as a race may now be more remote from the "City of God" than are the unaspiring peasantry of Ireland, French Canada, or the Tyrol. It may be that, none th less, the Eaglish, like the Ro mans, are fulfilling a high mission, and preparing by their rough labor the field for a migh ty derelopment of the faith. My object in writing to you was merely to enter a caveat agains Doctor Weildon's doctrine, which may easily turn against his own religion. It does not for instance, seem unlikely that Japau may soon take rank among the highly civilized, progressive, "great" powers, without accepting the Christian religion. Would this not, accord ing to Doctor Welldon, prove that the Japanese religion, or non-religion, was nearer to the ideal thau Roman Catholicism and quite as near as Protestan-tism?-1 am, Sir, etc,

Inquirer.
harold frederic on doctors.
The late Harold Frederic whose Christian-science slayer

NORTHW EST REVIFW, TVESDAY, FPBRUARY 21.

## NORTHWEST REVIEW

tuson

At St. Boniface, Man. bev A. a. cherrier,

## Subscription, SHx months,

$\$ 200$ a year
The Norniwest REyiew is on

advertining rates.
Made known on application.
Orders to discontinue advert
se sent to this offce in writing.
Advertisements anaccompanied by speci
sitruetions inserted until ordered out.
:AGENTS WANTED.
Akents wauted, in town and conutry
pataces of Manitoba and the Northwest,
 sions for the Northwesr Review. Very
hberal terms made known on applica
tion to the Publister.

## florthutest atevicu.

uesdat, february 211899
CURRENT COMMENT
The death of President Faur is one of those unexpected events that upset all human calculations. Coming, as it does, in the midst of a great national it may open up the most sinister complications.

A hybrid contribntion, which is a cross between a bona fide correspondence and an editorial, appeared in last Friday's Free Press, signed "Science Student." It was meant to be a strong protest against the troublesome minority's supposed treatment of University students. The gaerulous, henpecked tone of the production suggests the inspiration of a well-known professor.

## Does it never strike our edu-

 cationists, who are always upsetting and innovating under the pretext of reform, that putting the only holiday of the week on Naturday is a most lopsided, unhealthy arrangement? Both body and mind would receive more benefit from two half holidays a week than from one whole holiday at the end of the week. Several Catholic colleges in the United States keep the whole holiday, but they put it on Thursday, which affords rest in the middle of the week. Most of the Catholic colleges in Canada have two half holidays, Tuesday and Thursday afternoons. This, together with the Sunday, gives three periods of rest each week.Rev. Father Michael Fallon O. M. I., who begins next Sunday a mission in St. Mary's Church, Winnipeg, is one of the most distinguished priests in the Canadian clergy. Born in Kingston, Ont., of Irish parentage, he was educated first at the Catholic University and Seminary of Ottawa, and afterwards in Rome where he made his noviceship as an Oblate and completed his theology. As editor of the Owl, the organ of the Ottawa University, he made his mark among the literary lights of Canada; but his oratorical talents are still more remarkable. Those who
will be privileged to hear him
next week will be sure of an
intellectual treat as well solid comfort for their sonls.
It took the Telephone Com pany between nine and ten days to restore communication between its central office and some of its st. Boniface subscribers although the gap sade in the
wires by the Hotel Manitoba fire was only about 150 feet long Is this Western enterprise?

## THE DOUKHOBORS.

Three weeks ago we remarked that 'if the Doukhobors were Catholics they would never hav received so warm a welcome and
their virtues would have been their virtues would have been
carefully ignored." Therenpon a distant correspondent comment as follows:-
"What have Catholics done that a parallel should be drawn between them and the Douk hobors, people who don't even believe in the Trinity? Shall we. the "heirs of all the ages" in faith and grace, be jealous of them? Let them flourish on
Sifton's pap; it is well that, Sifton s pap; it is well that,
having starved the souls of our children during so many years, he should feed the bodies of unbelievers.'
That last touch is not half bad. But as for the rest of our valued correspondeut's remarks consider they fall gaite wide the mark. We did not hint at any feeling of jealousy with regard to the Doukhobors;
simply pointed out a very obvious contrast. The backbone of Canada, its historic founders, its steadiest and most persever ing colonists are Catholics, and yet those who promote their increase in this country find it
well nigh impossible to get for hem the same privileges which are freely showered on a race of settlers whose past history affords no guarantee of permanent settlement
Then, from the Hou. Clifford Sifton's point of view, these "Spirit-Wrestlers" are not un-
believers. With that vague perception of religious truth which is the common heritage of Protestants, he no doubt thinks the Doukhobors a rather superior kind of Christians, because they pray ostentatiously and profess to be guided by the Holy Spirit Christians in any fanse being Christians in any sense, they are
not even as near the truth as the Jews are since they neither bap tizenor believe in the inspiration of the Bible. In point of fact they are much nearer to downright unbelief and heathendom than to
any other form of religion. But, we repeat. to the incoherent confused Protestant mind, people that speaks su glibly the argon of lip-Christianity must appear to be a rery beautiful outgrowth of "the Blessed Re-
formation." Why, the Donkhobors hold vertain Dink which are distinctly Catholic: for instance, they esteem celibacy chosen for the love of God as a higher state of virtue than matrimony. No wonder Protestants, who cannot rise to the understanding of this undeniable truth, should look up to them as superior beings. To the heretic, one atom of truth in a mass of error leavens the whole mass. To the Catholic, one atom of er ror in a mass of truth corrupts
and nallifies the truth.

## "ies cierges.

The following item appeared last Tuesday evening in the Winnipeg Tribune:-
The electric lights about $100^{\circ}$ clock last evening assumed a rery peculiar appearance. From
each lamp a long line of each lamp a long line of light oxt the hearens. The appearance in some parts of the city was in some parts of the city was
that of a ghostly forest of tall white trees. The only explanation that has been advanced to account for this beautiful pheno-
menon is that there was a fine powdery snow in the air, and that the light shinngg on these particles was reflected in int into the air.
What seems to impress our Winnipeg contemporary as an unusual phenomenon, probably because Winnipeggers are too
near it, is so of en witnessed
from this side of the river from this side of the river that our French-speaking population hare given it a name. They call it "Les Cierges" - The Church tapers. Here we seem to be just
at the proper distance to take in the phenomenon
In our issue of November 29th last, a contributor, after describing the varying hues with which in the still winter air the sunset paints the city's columns of smoke, added: "Wait a little longer and each arc-light in the streets of the Prairie Capital will send up, almost to the zenith, straight slender shaft of steely brightness like the spears of the sentinels of a mighty host keep ing watch and ward with the parkling, silent stars.
This, we renture to think, is rather more apt simile than the Tribune's "ghostly furest of tall white trees," no trees known to science being sufficiently slen-
der. True to the reality, too, is der. True to the reality, too, is
the popular name, "LesCierges," and this is one of the many ins tances where Catholic habits en arge, enrich and specialize the rocabulary of artistic metaphor Nothing could be more appropriate than this comparison of a shaft of light to the slenderest of pure white wax tapers used as a symbol ef celestial light.
The Tribune's explanation of he phenomenon does not go quite far euough. No doubt all uch meteorological phenomea, halos, mocksuns, visible beams of light, etc., are due to the presence in the atmosphere of fine particles of dust, water, ce or snow. But why in this ase is the light reflected upward in a straight line, while in the case of a halo the reflection or refraction appears to us as a circle? The reason probably is hat the source of light, in this case the electric light, is below the fine particles of ice or snow and that, as these particles are mostly hexagonal prisms falling in a vertical position as offering least resistance to the air their horizontal faces reflect the hght to the spectator's eye in a series of points which at a distance merge into a straight line. In connection with this beautifal phenomenon we may recall the fact that those who went to early Mass on Sunday the 12th inst. had a glimpse of an unasually splendid aurora borealis. It is not often that the northen lights are so brilliant just at dawn, the sun's aurora. Thistime there was but one band of light, but its colors were almost as vivid as those of
the rainbow, and it kept folding and rippling upon itself so
rapidly that the eye was ever the head of Adam to be his in witnessing some new marvel of telligence, nor from his feet to be shimmering iridescence. Eren his slare, but from his side, that parents parents saying how charming was the sight
the essence of wediock.
A clerical friend writes anent an article we reproduced last week:-
"Let me tell you that I was amazed to see you reprint without comment what the True Witness says of the marriage customs of the Doukhobors. It is surprising that the editor of the Montreal Catholle paper should have allowed such a manifest theological error to pass uncorrected; but it is still more surprising that you, who have such a keen scent for false doctrine,
should not have either eliminatcd this passage or corrected it teaching. The True Witness writer says that the Doukhobors have no real marriage because with them matrimony "is ac-
complished merely by the mutual cousent of the young couple;' without any marriage rites or ceremonies. Well, and wha nore does he want? Is not "the mere consent of the two and the promise to live together" the all sufficient essence of wedlock ac ording to Catholic theology?" Our venerable correspondent is quite right. We plead guilty to haring overlooked thispass ge. Had we noticed's it in time we would hare cut it out. Eren in Catholic marriages, solemnized according to the strictest prorisions of the Council of Trent, the mutual consent of the contracting parties is the essential part of the sacrament. So true is this that the bridegroom and bride are the ministers of the sacrament; it is they, and not the priest, who confer the sacrament of matrimony on each
other. The priest is other. The priest is there as a
witness and in order to bless the union, but he does not bring it about. None of the rites or ceremonies habitually used are essen tial; the only thing absolutely necessary is a sign from the contracting parties of their mutual consent; that sign need not even take the form of a spoken word: a nod, a pressure of the hand any sign will do. Now, if this is the case when matrimony is sacrament, which obtains only among baptized persons, how much more must it be the case among unbaptized people like
the Doukhobors. With them matrimony, though not a sacrament, is a real, binding contract entered into essentially by the contracting parties alone. Therefore matual consent, expressed in any intelligible way, is quite sufficient to make them truly married. They thus undoudtedly secure the essence of wedlock No doubt. in a society constituted like ours, the provisions of th civil law must be observed; but these provisions merely witness the existence of the marriage ie, they do not constitute the essence of that tie.
rose leaves gathered at str. rose.

We had a delightful sermon last Sunday treating of Matrimony - a great sacrament in Our Lord. Our pastor (bone' pastor) beautifully explained to s that when God created woman, He did not take her from

God has invented true love for the happiness of his children; lore and happiness are the sme word in many hearts. True love was born immortal in he groves of Eden and has been cherished and preserved through all the ages, in its frail, fond is all that remains to heart. It earthly Paradise; ur first pa ents brought it with them when they left; the Augel with the flaming sword took pity on hem and let it pass.
What does Lacordaire, the great Dominican say? "Je roas aime-dix mille mots précèdent e mot la, mais aucun ne vient après dans aucune langue, et quand une fois on l'a dit à un homme, on n'a que le répéter à amais." I love you - ten thou sand words precede these words but none come atter, in any language and when once you have said them to a man, you hare only to repeat them lorever. Milton in "Paradise Lost" makes "Hail weddension.
and peace in the household afterwards!
One of my school friends, long ago, wanted to get married; her father, like most Englishmen, hated to see his daughters marry they like to keep what makes the brightness of their homes and are jealous of lovers; (father here are more self-sacrificing: "But, you know my dear," he said, "it is a very serious thing getting married." "I don't know Papa, dear, she said because I have never tried, but I do know it is a very serious thing not getting married."
It is ouly fair to relate a little episode from the other side of the house. There was once a man who told a friend of his that when he was first married, he loved his wife so much, he thought he could have eaten her; "now," said he, "I only wish I had." His friend consoled him by saying; "Even then, my dear fellow, the chances are she would still have disagreed with you."

## what united italy has

 CComplishedThe golden jubilee of the Italian Revolution was celebrated amid a population maddened by hunger and crushed to the earth by the burdens of taxation. Fifty years is a very short period to demonstrate to a government that "they build in vain who build without the Lord." or to prove to a people that the government that lays its hands on the Lord's anointed will not prosper. Father McDermot in the February catholic world ma-
gazine, in a masterly article on the question of Italian unity, reviews the filty years of this robber government:
"Every year smce Italian uni y became almost an accom plished fuet with its capital a Tarin, and entirely that with its capital at Rome, it has presented to the unseeing world limited spoliation has not en riched it. Ingratitude to the unhappy nation which opened a Way for its success has only strength. England and the friends frevolution over Europe point to it as the triumph of liberty and reason over tyranny and superstition. It is one of the triplealliance of military despots against civilization and the
rights of labor. The offspring fiscordant ideas, the child of false enthnsiasm wedded to harrow selfish ness, it is a porcentary.

What do we see? The Revolution celebrates its golden jubilee amid a starring population Maddened by hunger, the workmen rise through the length and breadth of Italy. Towns and villages are sacked; government
officials fly for their lives; mills are destroyed; the military ar called out. How can barricades be elended against cannon when behind them there are no better treets? The sight is horrible revolting. Wild-eyed, thin-faced men sink under the fusilades ith curses on their lips; di hevelled women with babes in their arms oppose foul obsceni-
ies to the fire of the soldiers. ties to the fire of the soldiers.
The barricades are down, the pavements run with blood. Once
more liberty and reason triumph more liberty and
in Italian unity

## A FISHERMAN'S TRIALS.

## theck of sclaticen which causer

Mr. Geo. W. Shaw, of Sand ford, N. S., follows the occupa tion of a hisherman, and like al who pursue this arduous callin
is exposed frequently to incle ment weather. Some years ago as a result of exposure, Mr. Shav was attacked by sciatica, and fo months suffered intensely. He says the pain he endured was something agonizing, and he
was not able to do any work for was not able to do any work for
some months. His hip was drawn out of shape by the trou ble, and the doctor who attended him said that it had also affecte the spine. After being unde the care of a doctor for severa months without getting relie Mr. Shaw discontinued medica treatment, and resorted to the
use of plasters and liniments, but with no better results. He was advised to try Dr. William Pink Pills and finally decided do so. After using them for a
couple of weeks, he found a de cided relief, and in about two months' time every trace of th trouble had disappeared, and $h$ has not since been troubled with any illness. Mr. Shaw says he
occasionally takes a box of pills occasionally takes a box of pills
to ward off any possible recurrence of the trouble
Those attacked with sciatica bles, will avoid much suffering Williams, miney by taking D set of the trouble. Sold by all dealers or sent postpaid at 50 $\$ 2.50$, by addressing the Dr Williams' Medicine Co., Brock ville, Ont.

## a strange phenomenon.

We had occasion recently protest against the defence by the Baptist messenaer and visi ror of a vile slanderer of Catholic priests and nuns. In the last number of that paper that has reached us we find an editorial expressing intense satisfaction over the fact that the Italian Government has confiscated the fund composed of the annual ap. propriation which it was supposed to set apart for the Holy See. This appropriation was made entirely of the Gorrnment' own motion, as part of the socalled Law of the Guarantees, ther the seizure of Rome in 1870 Its professed object was to compensate the Pope for the seizure of his patrimony and revenues, and to enable him to carry on the government of the Church. Of ourse the Holy Father refused accept this money, large as th um was-over $\$ 600,000$ a year, - and thus to appear to
acquiesce in the robbing of the Church. Notwithstanding that refusal the sum was suoposed ather doubtful supposition in ecent years) to be annually set part under the Government's own law for his use whenever amount thus accumulated, how ver, proved too great a tempta ion to the politicians who had reduced the Kingdom of Italy to bankruptcy by their reckless expenditure and shameless corruption. So, invoking the con. enient law which corresponds o our Statate of Limitations, hey declared that the Pope's claim to anything more than five years accumulation had lapsed. his is the action which so delights our religious contempo ary of St. John and causes it to chuckle in the following fashion: Sometimes a child which in a
fit of bad temper hasrefused what
has been set before it, finds its feelings still more deeply wounded when the despised food is
promptly removed. It appears to have been a good deal that way with the Vatican in its dis position to ward the money offered it by the Government. The Pope did not expect his reaken quite seriously. The Vatican understood that though the Pope did not draw his civil list money, it remained to his credit at compound interest and payable on demand whenerer he might see fit to make use of it
This com fortable assurance has proved delusive.
Now the editor of Th Messenger and Visitor is doubtless personaily a very honest man. He would not hum elf deprive any one, bv either rand or force. of his rightful property. Neither would ha, as a general rule, approve of such action on the part of any other person or body. Oa the contrary he would, in almost every case, reprobate it most strongly Bat here is ever and always one notable exception to the general rule of his disapproval of injus-ice,- to wit, that injustice of which the Catholic Church and its rulers are the victims. They lander simate objects as with their material goods, so with that which eren human ju ists regard as more sacred stillheir repatation and good name. haracter of any to at tack the the community-if he were fals ly to charge, let us say, all the Jews of the Maritime Prorinces, men and women, with b-ing infamously immoral-we doubt not the editor would promptly admiuister th ftagellation th he wretch so richly deserved. Bnt let the object of his abomina ble slanders be the Catholic priesthood and Sisterhoods, and the same editor, so far foom atter ing the faintest word of protest, will rush to the tradacer's assistance with his personal ce tificate of the rile creature's purity and kindness of heart!" And his case is no individual and exceptional one: it it were we conld explain it on the grouad of some personal mental obli quity. But this is s, far from
being the case, that it is simpl an instance of the general-al-
most universal- rule among P testant clerical editors-to say nothing of their brethren outside the sanctum. The vilest slanderer of the Church and h $\stackrel{\text { r mi }}{ }$. nisters and Religious-creatures like Maryaret Shepherà. convic ted over and orer of drunkemess, dishonesty, and debauchery-are received with wide-open arms by Protestant papers, Protestant mi nisters, and many Protestant people in spite of repeated exposure, because they come with hideous lying charges against priests and nuns. which those same people would resent with horror, or of which they would at least demand strict proof. if made against any other class of people in the wurld. Once in a long while, it is true, we meet with an honest minister, like the Rer. Mr. Macdonald, of Onta rio, whose indignation is aroused by this shocking outrage and by the spectacle of such unspeakable creatures appearing as champion of religion. But such cases are so strikingly rare as only to em-
phasize the almost universal rule
to the coatrary. In the matter of pecuniary justice, it was only the other day that we had an association of Protestant minis. ters actually asking the Uinited States Government to confiscate Catholic church property in Cuba!
Now why-a thousand times why-are these things so? Why do professedly religious men ex clude the Catholic Church and those engaged in her service from the benefit of the universa rule of justice? Is it that they which they hare so long falsely Which they hare so long falsely
attributed to a body of Catholic Religions, that the end justifies the means? Is it that they are convinced in their heart of hearts that only by falsehood and injastice can the Catholic Church be combatted? This is the ouly explanation of tae strange phe nomenon that we can divine; but if those who would repadi ate it can ofter any other auequa to explanation, we shall bs giad
to adopt it for, unlike them we are loath to believe evil of any body of men what soever.


## Mad:

While Lafayette is respected y Americans in general for his her greatest crises yet during the greater part of his long life he was a man without any pracver, to whom he was tenderly deroted, was one of the most beautiful characters the close of the eighteenth century in France probably knew. A charming sketch of her personality is given to us by L. W. Reilly in the
Catholic World Magazine for February. The following little in cident casts a very bright light on her remarkable character
"As religion became unpoputo show publicly her attachmens oit. Just before the Feast of Pikes, in 1790, she led Anastasie to church for First Communion, and when her pastor refused in his pulpit to take the abhorrent Constitutional oath,' she was present to display her sympathy with him. As the persecution progressed her house became refuge for persecuted priests. She provided a number of them with the means to leave the country. She went so persist ently and to such lengths in the mamilestation or her devolednes. to her taith that she attracted ac cusing eyes and jeoparded her husband's popularity

Notwithstanding her own ervent piety, Adrienne gave all rictions or to Lafayette's con nhtions, or, rather, lack of con victions, concerning the Christ an revelation. She did not ob she entertentions on him with quenty anl his guest called 'Constitution, even so lesiastics as well ers of all as well as ree-think only one exception Whade Archbishop of Paris took the th Christian oth, and took the un officially as pastor late called yette fanily she whe Lafa come him but left the hol that doy and dined out at hat day, and dined out at

Her heroism is illustrated b he following anecdote : "At last, on November 13 1793, after repeated domiciliary Lafayette was arrested, Madame Lafayette was arrested in accord of the then thicions Deore apprehension of all relered the appreh Sh on relatives of to the prison of Brioude. H fortitude rose to meet the. He tude of hermisfortur magni her strong will, disposition and her activenal perament mader active tem wuardian angel of the crowded uen. She coufort the sow liul, gave hope to the downcas and rallied the faint-hearted jail in fetia co ments were disreparded a feve soon broke out. Then the highborn marquise became nurse of

| CALENDAR FOR NEXT |
| :---: |
| WEEK. |
| FEBRUARY. |
| 26 - Second Sunday in Lent. |
| 27, Monday-Votive office of the |
| Holy Angels. |
| 28, Tuesday-Votive office of the |
| Holy A postles. |
| MARCH. |
| 1, Wednesday-Votive office of |
| St. Joseph. |
| 2, Thursday—Votive office of the |
| Blessed Sacrament. |
| 3. Friday-The Holy Winding- |
| sheet. |
| 4, Saturday-St. Casimir, King |
| of Poland. |

Louis Odilon Lemieux, brother of Mr. (. A. Lemieux and of Mrs. P. Gosselin of this town. Demonths, and leares a widow and three childrea. He was an engineer in the C. P. R. employ and much esteemed by all that kuew him. He died fortified with the rites of Holy Church The funeral, which took place last Thursday at the cathedral was very largely attended.

## thi splele of father lamien

It is said that, owing to some peculiar hidden inttuence in our modern life, the terrible disease of cancer is on the increase, while as yet no infallible remedy has been discovered to cure it. Moreover it is a disease of a very loathsome nature and very few have the courage to nurse a cancer patient. A strange custom, too, prevails in cancer hospitals
of dismissing the patient after of dismissing the patient after
six months. The result is that six months. The result is that
persons often in the last stages persons often in the last stages
of the disease are cared for, if of the disease are cared for, if
cared for at all, in the bosom of cared for at all, in the bosom of
the family, where surroundings are little conducive to eithe cure or relief. Rose Hawthorne Lathrop, with a moble devotion characteristic of her spirit of faith and deep piety, has con secrated her life to the relief of
this class of sick poor. She this class of sick poor. She
hopes to build a commodions hopes to build a commodion
cancer home, where she and the deroted women associated with her will provide not simply the necessities, but some of the com forts of life for these forlorn ob-
jects of sympathy. In a cheery pirit she writes of her work in the February issue of the Calh-
olic World Magazine in the folslic World Magazine in the fo owing strain
"I was informed about French charity which takes care in a number of hospitals, both in France and England, of incurable cancer cases. I was told cases, when destitute, are terricases, when destitute, are terri-
bly neglected; and, if attended bly neglected; and, if attended
to at all, are dismissed from hos to at all, are dismissed from hos-
pitals after six months, whether death steps in as a relief or year that, as I had time to give to that, as 1 had time to give to
charity, this was the charity 1 charity, this was the charity 1
would take up, in the hope of assisting to repeat here the suc ess of the charity in France need of the work, as a large num need of the work, as a large num-
ber of cases existed among the poor and were increasing conpoor and were increasing con-
stantly. Most of my frieuds


Mr. W. W. Ogilvie, of Montre al, has forwarded through the Mayor a cheque for one hundred dollars as his contribution to wards St. Joseph's Hospital Port Arthur.This is the only hos pitalbetween Rat Portage and Sudbury, 850 miles, and is a mos deserving institution. The citizens are much pleased at Mr Ogilvie's generosity. - Telegram to the Montreal Star. - St. Jo seph's Hospital, Port Arthur, under the management of the Sisters of St. Joseph

Last Friday the Congregation of the Oblates of Mary Immacu late celebrated the 78 rd anniver sary of the approbation of thei rales by Leo XII. Some twenty five Reverend Fathers an Brothers from all parts of the archdiocese assembled last Wet nesday and Thursday at $S$ Mary's Presbytery. Winnipec whereon Thursday His Grace the Archbishop of St. Boniface ad dressed to them a touching allo. cation. On Friday morning the 17th February, the anniversary of that memorable seventeent of February, 1826, when the then reigning Sovereign Pontiff, Leo the Twelth.solemnly approred the rules of this new religion community, the Oblate Fathers and Brothens of this vicariate renewed their Oblation of them selves to the service of God.

We regretfully chronicle the death last Tuesday erening, at St. Boniface Hospital, of Mr.

$\qquad$

W. JORDAN.

## CARRIAGES <br> on the stand. <br> $\bullet \bullet$ NO COLLECTOR $\bullet *$

Carriages kept at stable.
y the Hour from. 7 to 22 $\begin{array}{cc}\text { No Order Less Than........... } & 1.0 \\ \text { Weddings.............. } \\ 83.00 & \text { to }\end{array}$ Weddings. Funerals. .
Church and Return Opera and Return Ball and Return...

## Cor. Portaye Ave. \& Fort St

 Telephone 750."Abort liz30", says Dr. Ashe "Porter
has first manuaractured in the City of Lon
don "This name was given to the bever don "This name was given to the bever
age, hecause the principal consumers
were the Stalwart Porters of the day, who were the Stalwart Porters of the day, wh
found its invigorating properties mos
beneticial, under their strain of work.

## The namss of Horter or Stout (as user

 by the pubhc) ate ynonymous Wewish to mention our STOUT. Male
from pure Mait and from pure Mait and Hopes it is
nourishing to the Invalid, beaca
It is grateful to the Jaded Pa
because of its TONIC QUALITI
It creates a healthy appetite, an
ids up the system.
All sized bottles from taif pints.
EDWIRD I. DREWRT,


York, in one of the poorest sec tions of the city.


Catholic Book Store
ST. BONIFACE.

M. A. KEROACK.

THEFPlos)
intend spending the winter in a
Milder
Climate.
Write or call for particulars of.... rates, routes, \&c

## California

Hawaiian lslands, Japañ,
Bermuda and West India Islands Or the

Old Oountry: Reduced Rate Excursion Tickets.


ROBERT KERR,


C. M. B. A.
 agent of the c.m.b.a. For the Province or Manitobaw. with power o
Attorney, Dr.J. K. Barrets,


Branch 52, Winnipeg,

 Branch I63, C.M.B.A. Winnipeg



Catholic Truth Societ of Winnipeg.


St. MARY'S COURT No. 276 . Catholic Order of Foresters.
$\qquad$

Call and See
The ordheimer Piano

## albert evans

318 Main street.
J. KERR,
M. HUGHES \& SON,
 ${ }_{212}$ Banatyne Street
Telegrymh orumes will


## G. R. Vendome


STATIONERY.
PRAYER BOOKS AND BEADS. EANCY GOODS, ETC WATCHES AND CLOCKS.

## SHORTHAND

## 



## Dr. Morso's Indian Root Pilks

* $T^{\text {HeY are the Remody that the }}$


W. प. COMSTOCK,

