

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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

VOL. XII, No. 16.

WINNIPEG, MANITOBA, WEDNESDAY, OCTOBER 21, 1896.

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

THE BULL "APOSTOLICAE CURAE."

From the Tablet.

Leo XIII. has delivered a final and authoritative judgment upon the invalidity of Anglican Orders. He has lent special emphasis and solemnity to his decision by delivering it in the form of an Apostolic Bull. In view of this act of the Sovereign Pontiff we can only re-echo the well-known words in which St. Augustine hailed a similar judgment from the same Apostolic See some fifteen centuries ago: "Thence the Rescripts have come. The cause is ended."

In presence of this utterance of the Holy See our first duty is to record the expression of our filial gratitude to the Vicar of Christ for the paternal zeal with which he has graciously undertaken the settlement of this great and far-reaching issue; for the conscientious care and thoroughness which he has brought to bear upon its investigation; for the charity and equity which he has breathed into every stage of its proceedings; and last, but not least, for the truly Apostolic singleness of purpose and unflinching clearness with which he has given the world his supreme and final judgment. We are confident that the gratitude which we feel to the Holy Father for thus settling at rest a much vexed question, will be shared not only by the Catholics of England and of the English speaking countries, but, in its measure, by the whole Catholic world; and we are convinced that nowhere will it be more loyal and unhesitating than in the hearts of those estimable Catholics who, few in number, but actuated by admirable motives, had labored and hoped for a decision somewhat different to that which the Apostolic See, in the discharge of its august magistracy, has felt itself bound to deliver.

No Catholic, we venture to think, who has any intimate or accurate knowledge of the religious position in England will doubt for a moment that this latest act of the Holy See is destined to be productive of real and permanent good not only for the salvation of many, but, in a very true sense, for that very work of Reunion which lies so near to the heart of Leo XIII. It has cleared away the mists of mischievous misconceptions which were hiding the main issues from the minds of inquirers, and it has dispelled the illusions which were acting as the ignis fatuus of many earnest and truth-seeking souls. It has put the attitude of the Catholic Church in its only true and possible light, and has called at once into the forefront those theological principles and historical facts which could never have been long ignored and which sooner or later must have irresistibly asserted themselves as determinants of the relation between the Church and the religious bodies by which she is surrounded. It is for this reason that we believe that the Holy Father, by the Bull Apostolicae Curae, has done for the cause of Reunion a work much more real and more solid than ever could have been achieved by amiable and well-meant overtures which, proceeding upon a basis theologically and historically unsound, could only in the long run have resulted in disappointment and failure. We have perfect faith in the axiom that every step towards a fuller knowledge of the truth is, in the highest and truest way, a step towards Reunion. Efforts made in any other direction are "magni gressus sed non in via." For the future, both to those who are to come to us, and to those who are to help them come, the path is more than ever plain, straight and unmistakable. To have made it so, and to have cast upon it the clear and kindly light of the Apostolic guidance is the boon for which the Church of England stands indebted today to the wise and far-seeing zeal of the Sovereign Pontiff.

While we thus appreciate the value of the Bull Apostolicae Curae considered in its bearing upon the work of the Church, our thoughts naturally turn to those who are outside her pale, and especially those whose ministry has formed the subject of papal judgment. The British public are too well informed of the circumstances and events which have led up to the final utterance to mistake its meaning, or to see in it even the semblance of any gratuitous attack or aspersion upon our fellow-countrymen who are members of the Anglican communion. To such a thought the well known character and spirit of Leo XIII. would furnish in itself an all-sufficient refutation. We may leave out of consideration that large section of the Anglican body who are still attached to the Reformational standards, and to whom the ministry conferred by the imposition of hands is nothing more than a certification supposed to belong to every Christian, and which, whatever its mode of transmission, includes no sacrificial or absorbing powers. These assuredly

can have no reason to quarrel with the decision of Leo XIII. The Pope has merely declared that they do not possess orders in the Catholic sense which they themselves most vehemently disclaim. But in the front rank of the Anglican communion there are others who have established an insatiable claim upon our sympathy, inasmuch as amid all the difficulties and discouragements of their surroundings, they have shaken themselves free from some of the most soul-depressing traditions of the Reformation, and have risen to at least a partial conception of the beauty and truth of the Church's teaching upon the Eucharist and the Priesthood, and have felt the charm of that divine noblesse which we all love and appreciate in the title of Catholic. Such men, when they have not logically sought these ideals in their natural home in the Catholic Church, have, with pathetic courage, labored to realize them amidst the jarring conditions of the communion in which they have remained. They have accounted the Anglican body a part of the Catholic Church, co-equal and co-integral with the Roman and Eastern Churches. They have held the Anglican ordinal to be a rite sufficient for the valid transmission of the sacrament of orders. They have believed their ministry to be a valid episcopate and priesthood, and their Eucharist to be a valid sacrifice, and their absolution to be a valid remission more or less in the Catholic sense, in which all these terms are accepted. We cannot expect to deny that upon these claims the whole weight of the Papal sentence falls directly. That sentence, by its very import, strikes at the validity of their entire system. But there are certain considerations which we may reasonably trust will not escape the attention of those who would estimate aright this action of the Sovereign Pontiff. In the first place, as a general rule, the Catholic Church does not go out of her way to gratuitously volunteer a judgment upon the validity or invalidity of orders in bodies which are separated from her. But there are two ways in which such a judgment is unavoidably forced upon her. One of these is when a member of the clergy of a separated body is reconciled to the Church, and desires to labor in her ministry. In such a case it imperatively concerns the Church to know whether the convert is truly a priest, or only a layman. If he is a validly ordained priest, he cannot without sacrilege be reordained. If he is a layman, he cannot without worse than sacrilege, be sent to minister at the altar. It becomes a peremptory duty for the Church to examine and to judge, and no one will fail to see that in such a case the question is one, which is purely domestic, and the action of the Church is simply discharge of her solemn trust to ensure the validity of her own ministrations. The second occurs in cases of proposed reunion, namely when some separated Christian body seeks to be reconciled to the Church. In such a case it naturally concerns the Church to know whether the clergy thus drawn within her pale have or have not received a valid ordination. Even here, submission to the authority of the Church, logically precedes the examination of such a point, rather than follows it. But the Church in her love for souls is not likely to stickle at a mere point of procedure, and she enters at once into such an investigation, as often as she feels that by so doing she may smooth the path for those who would return to her.

Then we can understand how completely in harmony with the spirit and the highest impulses of the Church, and how entirely within his province as her chief pastor, was the action of Leo XIII, when he consented to authoritatively examine and decide upon the question of Anglican Orders. It is a matter of public knowledge in England, and out of it, that the initiative in pressing upon the Supreme Pontiff the need and desirability of such an inquiry, as a stepping stone to a further rapprochement proceeded from the advocates of Corporate unions. That a recognition of Anglican orders should take precedence of all other negotiations was the very point upon which Anglicans themselves had most strongly insisted. Hence it could not with justice be said that Leo XIII. in any way forced the question to a decisive issue. His part was to graciously accede to the requests which those who spoke in the name of Anglicans had made to him, and to do so with the truly paternal motive that nothing might be left undone to conciliate the minds of those who were alienated from Catholic unity.

It was not a matter in which English Catholics could have interests apart from those of the Holy Father. To nine hundred and ninety-nine out of every thousand of them, the question was one which admitted of only

one answer, and they were amply satisfied with the preceding decisions of the Holy See and the Inmemorial practice which was founded upon them. But if the Supreme Pontiff desired to gratify the wishes of others by reopening the question, they certainly could have no wish to impede in any way the Pope's gracious purpose, and could only ask what Leo XIII. was equally anxious to grant, that any inquiry on so grave an issue should be thorough and searching, and that, while everything that Anglican authorities had said or written on their side should be most fully considered, no attempt should be permitted to exclude the volume of evidence which English Catholic theologians and students of history were in a position to adduce upon the other. From the very nature of the interest at stake, it was a consideration of supreme importance that an inquiry, if opened at all, should be one which would command the condence of all concerned. It is, therefore, gratifying to remember that the Holy Father left nothing undone to strengthen the commission and to facilitate its labors. During the six weeks of its sitting, it can be safely asserted that no material point in the controversy on Anglican Orders was left undiscussed. Upon both sides much of the evidence, documentary and otherwise, was the accumulated result of researches which covered many preceding years. The Anglican leaders most identified with the movement, have repeatedly expressed their entire satisfaction with both the way in which the Commission was composed, and with the way in which the eminent Catholics who represented their claims, acquitted themselves of their task. And here we may be permitted to add our recognition to theirs. No issue can be thoroughly threshed out unless there are those who will conscientiously and earnestly take up the pro as well as the contra. We have felt that with good reason might Anglicans congratulate themselves not only upon the distinguished talent which the Holy Father had called to the Commission to advocate their side of the question, but upon the ability with which their arguments were handled and their evidence presented. And for ourselves, we can have nothing but gratitude towards those learned ecclesiastics who so generously took up such an advocacy, and added so much to the efficiency of the Commission by the zeal with which they discharged it. The work of the Commission, arduous and sifting as it was, formed but the preliminary part of the inquiry. From the question with all its evidence passed upwards into the hands of the Cardinals of the Supreme Council, who, after a month's deliberation, assembled in final session under the presidency of the Pope, delivered their respective and unanimous verdict. From this the Council of the Cardinals, it passed still upwards to the third and highest stage—to the Vicar of Christ himself, who pondered it alone with God, and from him in due time has come forth the final and decisive judgment in the Bull which we publish today.

Such is the plain history of the Bull Apostolicae Curae, and we cannot believe that those who weigh these facts and give to them their candid consideration, will question for a moment the exalted motives and conscientiousness which has inspired Leo XIII. throughout in this grave and momentous utterance, or misconstrue it into any act of the spirit of needless aggression which is so far from his Apostolic heart.

In truth, we have little reason to fear that in earnest and reflecting minds the act of the Sovereign Pontiff will run any serious risk of such misconception. Leo XIII. is vicar of Him who "spoke as one having authority." In listening to him millions of the Catholic world feel that Peter's voice is always with us, and that to-day as ever it rings out with unflinching faith, in all clearness and simplicity confirming his brethren. To those who are not yet of his sheep-fold, his words will not have been spoken in vain. Hearts which are honest and true are always quick, it is said, to understand one another. Amongst our Anglican friends there are and must be many truth-seeking and noble hearted men and women who in the very light of their own sincerity, will not fail to read aright the prompting motives in the heart of the Pontiff. To them his judgment, delivered after such scrupulous care and prayerful deliberation will suggest the thought of the Apostolic "non possumus non loqui" of the divine messenger's duty of plain speech simply, fearlessly and lovingly fulfilled. And there will be amongst them those who even amid the difficulties and drawbacks of their position, have learned to love dearly the soul inspiring truths of Christ's continued presence in the Eucharist, Christ's continued sacrifice in the Mass, and Christ's continued ministry in the priesthood. Surely such souls may be trusted to see in the

action of Leo XIII. the faithfulness of the supreme pastorate safeguarding those very principles of Sacramental life, and the validity of those Sacramental ministrations which they themselves have cherished from afar, and which in their reality, are to Catholics at once the pledge and the foretaste of the blessedness to come. The See faithful watchfulness over its trust in of Peter is the chief guardian of the Sacraments. The spectacle of its these days of halting action and faltering speech, is one which cannot but convey a solemn lesson of which Christ-loving souls are not likely to miss the significance.

HON. SENATOR BERNIER'S

SPEECH IN THE SENATE
AUG. 31ST 1896.

Hon. Mr. Bernier.—I come late in this debate; in fact, I had not much intention to take part in it, except, perhaps to refer briefly to that part of the Speech from the Throne where mention is made of the school question. In that paragraph His Excellency is pleased to announce that:

Immediate steps will be taken to effect a settlement of the Manitoba school question, and I have every confidence that, when parliament next assembles, this important controversy will have been adjusted satisfactorily.

This interesting announcement was sure to provoke the keenest concern all over the country, and I will not conceal that at first it went to the minority as a partial relief, in so far as it foreshadowed the possibility of an early restoration of their former rights, and a return to the peace and harmony which existed in Manitoba previous to the unfortunate and unfair school legislation of 1890. In reading that paragraph, one could not help believing that in its preparation the members of the present government had in view the special responsibility they are under in this matter. It must be remembered that the associates in politics of the hon. gentlemen who now control the affairs of the country are those who caused the whole mischief in Manitoba. And it is no injustice to these hon. gentlemen to say that upon them more than upon any other parties rests the important duty of redressing the wrongs caused by their friends, and to do what is right. From the first, the Catholics of Manitoba have made up their minds that they shall at all times, and to the last, uphold their rights, and lay their claims to an adequate redress of the wrongs inflicted upon them. But at the same time they felt that though the prejudice wrought upon them could in no way be justified, they should not forget what they owe to the peace and to the welfare of the country at large.

They resolved to follow a moderate course, adopting for their motto "firmness without passion." They were considerate in their language and general attitude. They did not urge with undue haste the solution of the question, being aware of the difficulties it involved. Yielding to the suggestions of this parliament of Canada, as expressed in the resolution of the Hon. Mr. Blake in the House of Commons, their case was placed before the tribunals. In the meantime they remained peaceful, paying their taxes for the support of the so-called national schools—a misnomer for such schools—and maintaining at their own expense, besides their own schools, showing thereby the sincerity of their views as well as their loyalty to the institutions of their country and even to the local authorities from which they have been receiving for so many years so bad a treatment and by which they have been so deliberately deceived. That was the course pursued with the late government, and that is the course intended to be pursued with the present government.

This should not be a party question, and its having been used as such in the past, as admitted by the hon. Secretary of State in his remarks on Friday last, is not the fault of the minority. It should be a matter of congratulation to everybody in the country to have heard the statements of the leaders of the Conservative party both in the House of Commons and in this hon. House to the effect that they are now as they were before, ready to concur in the passing of a satisfactory measure of relief. These statements were of such a nature as to help at arriving at a favorable construction of the announcement of the Speech from the Throne at the opening of this new parliament. Then we have no other information than the vague assurance contained in that speech—and I confess that it was a matter of regret for me that the government had not seen fit to at once take the interested parties and the country, through parliament, a little more in their confidence. Since then, however, we have heard the hon. Secretary of State, who with

the candour which characterizes him has deemed it necessary to divulge the inner thoughts of the government and I must say at once that his statements were not only startling, but were productive of great disappointments. Not only that, but these statements are most suggestive as to the methods used in the late electoral campaign and as to the sometimes evasive and some other times obstructive attitude of the party now in power on the school question when they were in opposition.

Without going at any length into the history of the political events which preceded the school agitation, I may be permitted to recall that the Liberal party in our province did make the most solemn and most specific promises to the minority as to the very matter which is now engaging our attention. Those promises were made for party advantages, and the agitation has been started and continued since for party advantages. This I say not upon my own authority, but on the authority of Mr. Fisher, formerly the president of the Liberal Association in Manitoba, an authority which cannot be impugned. And now when we recollect the general attitude of the Liberal party here during the last six years, when we recollect the statements of the gentlemen belonging to that party at different places in the country, and the representations made by their press, and especially the statements of the hon. leader of the government during the late election, and when we put alongside those statements the declarations of the hon. Secretary of State, there are many people, inside and outside of this hon. House, who will be inclined to believe that in Dominion politics, as well as in provincial matters, this important school question has been made use of by the gentlemen opposite for party advantages, from beginning to end. At the Liberal convention held at Ottawa in 1893, their party refused to formulate their policy on the question. In parliament they refused to give a helping hand for the solution of the question. They obstructed the policy of the late government. And while some of them contended in their speeches that their opposition to the Remedial Bill was because they did not consider the bill as complete enough, that they desired a better measure, yet, instead of giving an opportunity to parliament of introducing some amendments, they shut the doors to any such improvement, and tried to defeat the bill by voting a six months' hoist, on the second reading, thus formulating at last, according to the parliamentary usage, a policy, of non-interference. This platform, however, the hon. leader of the government himself disregarded, during the late election, if he has been correctly reported. At a meeting in Quebec he said that if "conciliation did not succeed, he would apply the constitutional remedy authorized by the law, a course which he would adopt in all its entirety." It is true that about the same time in Ontario, he propounded the very opposite doctrine. He said that, "as he himself would not be coerced by anybody, so he could not consent to force coercion upon anybody." This did not prevent his organs in Quebec and many of his candidates in that province to represent to the electors that if called to power, Mr. Laurier would introduce in parliament, and press to its final stage, a Remedial Bill by which better justice would be extended to the minority. On the strength of such representations many supporters of the present government were elected. And now we learn that all these representations were only birdlime, and now we have the declarations of one of the ministers of the Crown, the hon. Secretary of State, speaking from his seat in parliament, and stating that no remedial legislation will be introduced, that this parliament is powerless, that the constitution is a dead letter, and that the only comfort on which the minority can rely is the good-will and the tender mercies of the Manitoba government, whose policy up to the present time has been a policy of deceit, of slander, and of oppression. Under these circumstances, and in the face of the statements made on Friday last by the hon. Secretary of State, statements made so soon after the elections, it will be said, I am afraid, that from beginning to end this school question has been hurled into the political arena, and has been kept up and boiling all the time by the Liberal party for party advantages, and that the people have altogether misled as to the true policy of the men now in power. Having said so much about the disquieting features of the statements of the hon. Secretary of State, and of the extraordinary, as well as contradictory, course of the hon. gentlemen opposite in this question, I must not forget, however, that there is an assurance, a hope at least, given to parliament in the Speech from the Throne, that the question will be settled satisfactorily. At first sight it would seem

(Continued on page 3).

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At 188 James Avenue East.
WINNIPEG.

Subscription, \$2.00 a year.
Six months, \$1.00.

P. KLINKHAMMER,
Publisher,

The NORTHWEST REVIEW is on
sale at the following place: Hart &
McPherson's, Booksellers, 364 Main St.

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.

Address all Communications to the
NORTHWEST REVIEW, Post office Box
508, Winnipeg, Man.

Northwest Review.

WEDNESDAY, OCTOBER 21.

CURRENT COMMENT.

**Monsignor
Ritchot.**

It was a gracious deed and a signal proof of the far-seeing thoughtfulness of our kindly Archbishop to obtain from the Holy Father, on the occasion of His Grace's first visit 'ad limina,' the title of Monsignor for the venerable Father Ritchot, the senior priest of the secular clergy and one who has endeared himself to all Northwestern Catholics by his prudence, firmness and patient charity. Some account of the circumstances under which the dignity of prothonotary apostolic was conferred upon the revered pastor of St. Norbert will be found in another column; but no words can adequately express either the pleasure which this nomination has given to all Monsignor Ritchot's friends or the edifying humility with which he accepted an honor of which he alone deemed himself unworthy.

**Development,
Not
Evolution.**

The Rev. Doctor Alexander McDonald, of St. Francis Xavier's College, Antigonish, contributes to the October Catholic World an article entitled "Development, not Evolution," in which he takes Dr. St. George Mivart to task for his recent leader in the Tablet—noticed at the time in the REVIEW. It will be remembered that the great English biologist thought there was something needed to bring home to the popular mind the idea of the development of the Church so beautifully portrayed in the twelfth and thirteenth chapters of St. Paul's First Epistle to the Corinthians, and so masterfully expounded by Cardinal Newman in his work on 'The Development of Christian Doctrine'; that something, Dr. Mivart was persuaded, is the theory of evolution. "The assumption," says Dr. McDonald, "which underlies the words of the distinguished scientist is, that before the doctrine of evolution became known and widely diffused, it was hard to bring home to the minds of men that the religious society which was cradled in Jerusalem and nurtured in the concealment of the catacombs, is really and essentially the same with that which to-day spreads itself all over the earth, challenging the admiration of the world by reason of the perfectness of its organization, the majesty of its ritual, and the loftiness and consistency of its teachings. But surely this assumption is without warrant. Our Lord himself likens the Church which he established to a grain of mustard-seed, but which, when sown in the ground, grows up and becomes a tree, so that the birds of the air come and dwell in the branches thereof. There is nothing which is borne in with greater force on the minds of even the rudest men than that process of growth and development which is ever going

on within themselves and in all the world around them. And the identity of the living organism throughout all these changes, is it not a thing plain to the senses, and in the case of man attested by his own consciousness? What more apposite illustration, then, of the identity of the Church in all the stages of its development can be found than that which our Lord himself pointed out to us in the ever-present phenomena of the organic world?"

**Evolution
Not a
Matter
Of
Observation.**

"Shall we be told that an apter means of impressing this great historic fact upon the popular mind is now at hand in the evolutionary hypothesis, that brilliant conjecture of modern science? But the evolutionary process, if such a process there was, went on in the silence of geological epochs, remote from all possibility of man's observation; whereas the process of organic development, along definite lines and within certain fixed limits, is going on daily around us, before the eyes alike of the man of science in his laboratory and the peasant in the field or forest that surrounds his humble home. Who would delve among fossils, or grope in the dim and shadowy domain of the prehistoric past, when there lies open here and now unto all a broad highway to the desired goal, so that even the fool shall not err therein?" Dr. McDonald is quite right and might even have emphasized this point much more vigorously. Not one of the fashionable modern theories is less certain than that 'brilliant conjecture' about evolution. Not only can it never be matter for human observation, but it cannot even be proved by any kind of demonstration. Its only basis is the difficulty of explaining certain rudimentary organs; but a difficulty, occurring as a mere isolated phenomenon amid thousands of explainable phenomena, is no rational foundation for even the flimsiest of systems. Were it not that the common run of contemporary scientists are utterly lacking in philosophical training, such a theory could never have had the vogue this one has secured. One thing only has it proved, that some classes of animals or plants which were formerly considered distinct species are probably mere varieties of one species. But it has not furnished a tittle of satisfactory evidence that many kinds of plants, birds, reptiles, fishes and quadrupeds were not created at the beginning.

**Growth,
Not
Transformation.**

"The Church of God," Dr. McDonald observes, "is a living organism; hence the only form of evolution in which a parallel for its development might be sought, with at least a show of reason, is that which is known as organic evolution. This implies, as Dr. Mivart himself explains in his work On Truth, 'that new species—new kinds of animals and plants—have from time to time arisen from antecedent kinds, which were different, by a process of natural generation.' It will be apparent at a glance how ill-suited such a conception would be to bring home to the minds of men the fact that the Church—to quote once more the words of Mr. Mivart—"in spite of apparent external differences, is essentially unchanged since the day of Pentecost." Essential unchangeableness is the note of the Church; the very opposite is the characteristic of the species in the evolutionary hypothesis. The Church grows and expands without losing its identity, 'like a tree planted by the rivers of water'; the species, according to the evolutionist, merges its identity in that which comes after it, and is annihilated by its offspring. The identity of the Church throughout the manifold phases of its growth has its parallel, not in a hypothetical evolution of species, but in the development of every living organism within the limits of its

kind. And this is, after all, if not the only form of organic development, at least the only form of it that we can know aught of with certainty; the only form of it that ever has come within the reach of human observation since men began to people the earth." This paper of Dr. McDonald's is the most remarkable in an unusually good number of the Catholic World, and as it is, we understand from the Casket, his first effort in magazine writing, it augurs well for the future.

**A
Conclusive
Dilemma.**

On this very question of evolution, The Owl for September brings us, from the learned halls of Ottawa University, an uncommonly good article by Mr. J. A. M. Gillis, a graduate of '94. Beginning with a fair and honest statement of the Darwinian theory, the writer concludes by rejecting it as unphilosophical. His final argument takes the form of an unanswerable dilemma. "The inductive sciences, being founded on the assumption that nature is constant, must be invalidated by the theory of Darwin; otherwise nature would have to be constant and variable at the same time, which is an absurdity. It is here that evolution receives its death-blow. The theory is based on the [supposed] fact that everything in the universe is incessantly changing and tending to a higher state of perfection, and this is shown only by observation and experiment, which is nothing else than an induction, or reasoning from the known proclivities of certain individuals of a class to conclusions relative to the class in general. But, as we have said, induction is based upon permanency; for no one can form a general conclusion from the characteristics of perpetually changing entities. If such be the case, upon what authority does the Darwinian lay down his theory? Either nature is constant and then there is no evolution; or it is a change from the homogeneous to the heterogeneous by spontaneous variations which are necessarily accidental, and then we cannot come to any conclusion." Evolutionists will find themselves inevitably impaled on one of the horns of this dilemma; and yet the majority of them, being sadly deficient in logic, will go on drawing a gigantic conclusion from the most slender and uncertain premises.

**Cardinal
Taschereau.**

Mr. Wm. Ellison writes an interesting sketch of our Canadian Cardinal in Donahoe's Magazine for this month. He says His Eminence, whose end is near, will be mourned most keenly by the Irish Catholic race in the Dominion, whose love and gratitude he earned by devoting himself, in the freshness of his priestly springtime, to the spiritual and temporal care of the plague-stricken Irish emigrants of '47-'48. It appears that Archbishop Taschereau, though the first Canadian-born Cardinal, is not the first holder of an ecclesiastical appointment in Canada to receive the red hat. Mgr. Weld, at the time of his elevation to the cardinalate in 1830, had already been named Coadjutor to the Right Reverend Dr. Macdonnell, first Bishop of Upper Canada, though the English prelate never exercised his functions in Canada. Mr. Ellison shows us, in Elzear Alexandre Taschereau, the pious and painstaking student, the zealous priest, the learned Rector of Laval University, the perfect model of exactness and punctuality, the reserved, laborious, gentle, just and firm archbishop, the dignified and gracious Prince of the Church.

**October
Devotions.**

An excellent feature of Donahoe's is the "Catholic Question Box." Not only are the questions transparently genuine, but the answers are sometimes startlingly terse (as when to a subscriber asking "if there was ever a Hebrew Pope," the re-

ply is "St. Peter was,") and generally full of point and fitness. An "anxious believer" writes that he is weary of October Devotions every year and "thinks they might well be dropped, since the Holy Father must know that God is not pleased to grant what they implore, the restoration of the temporal power." To this the editor of this department answers: "Our Divine Lord did not grow weary of repeating the same prayer on His last night" before his death, "though the chosen apostles grew so weary as to fall asleep while their Master prayed. And in striking contrast to the friends of Jesus, the false one, Judas, was awake and leading the enemies of the Christ to the Garden of Olives. Our correspondent forgets that a few years more or less are quite insignificant in the hands of God to whom eternity belongs." Consequently the Church "cannot lose heart because her prayers are not answered at once nor in the way of her petition. Then, too, she gives her children the example of perseverance, the most necessary quality in prayer, and so highly commended by Christ in his teachings. And after all her prayer is not only for the restoration of the temporal power, but also for the conversion of sinners, and for the free action of the Church among all her worldwide children." These are deeply suggestive thoughts quite in keeping with the October intention of the Apostleship of Prayer, viz., a renewal of fervor in the daily recitation of the Rosary. "The persevering prayer of Mother Church to the Mother of God should inspire us with hope, with constancy, and with fidelity. We should never grow weary in the doing of good."

**Senator
Bernier.**

In the excitement of a short and stirring session too little attention has been paid to the manly and vigorous speech delivered in the Senate on the last day of August by our distinguished and singularly able senator, the Hon. T. A. Bernier. This week we can afford space only for the beginning of it, but we hope to complete the reproduction of it next week. Every word of it is worth reading and remembering. It is a brave protest against any possible attempt at juggling with our rights. The Honorable Senator's noble scorn of half-measures represents the general feeling of the Catholic minority, a feeling which will find vent in a storm of indignation, should the rumored settlement of the school question prove to be a mockery.

"A FOREMOST EDUCATIONIST."

Max O'Rell, the French humorist, tells us that "the population of America (United States) is sixty millions—mostly colons." If anything was wanting to prove to the small balance of mankind the vast superiority of "America," it has surely been supplied by that clever Frenchman. That, no doubt, accounts for the visit of Mrs. "Col." Parker to our city, on the invitation of Public school teachers of Winnipeg. Were it not for the enterprise of our evening contemporary, the Winnipeg Tribune, our citizens would never have had the intellectual treat of an introduction to this interesting lady and her views on the mighty problem of "teaching the young idea how to shoot." In a two-column interview, the Tribune not only tells us who this distinguished lady is and what constitutes her claim to distinction; but gives us her views on things educational. We are told that "Mrs. Parker is the wife of Col. Parker, head of the Cook County Normal School." If that does not establish her right to be designated "a foremost educationist," then Max O'Rell cannot be held in very high esteem by Winnipegers. But to appreciate this lady's undoubted claim to be considered "a foremost educationist," all that is necessary is to read carefully her gracious interview with the Tribune.

After expatiating on the thought-provoking tendencies of the "American" public school system and its national up-building, she gracefully glided on to other equally interesting information,

such as the qualifications and fitness of the lady teachers of the Chicago schools. "As an instance of this," she said, "a large portion of a class of lady teachers in training had never seen an apple tree in blossom. Other classes again, on being taken into a garden, asked the most astonishing questions, as for instance, if the tassels on the corn were the seeds, and what kind of seed was sown for potatoes." We are quite sure that the Tribune scribe must have thought himself an intellectual giant in the science of botany after hearing this statement regarding these Chicago teachers. If the pleasing sight of an apple tree in blossom be a requisite to a normal school training, then "what in thunder," to use the classic language of the Tribune's editor, is the use of Normal Schools in this country? Better send our young pedagogic aspirants to the "Cook County Normal School," where they will have all the advantages of Mrs. Col. Parker's apple tree. But the apple tree is not the only difficulty the teachers of Chicago have to contend against. "There is also the matter of the great foreign element, ignorant of the duties and responsibilities of free citizenship." What with the ignorant foreign element on the one side and the ignorant lady teachers, who never saw an apple tree in blossom and who know nothing about corn or potato seed, on the other, the great republic to the south of us would be in imminent peril, were it not for Mrs. Parker, the Colonel and the "Cook County Normal School."

She says of the Parochial Schools: "They have been made to-day as near the standard of the public schools as possible, but the genius of the American people is such that parochial schools are not and will never be a circumstance or factor in considering the education problem." This delightfully whimsical lady tells us in one sentence that the parochial schools are as near the standard of the public schools as possible, and in the next that they are no factor in considering the education problem. She does not tell us why, but we suppose that two reasons may account for it, (1) the fact that its teachers are not trained in the "Cook County Normal School" and have not the advantage of seeing that apple tree in blossom, (2) the further fact that the genius of the American people can see nothing wrong in robbing the supporters of these parochial schools of taxes which should go to their support. This kind of American genius is a development of its public school system. Mrs. Parker naively admits this when she says: "Personally in keeping with the spirit of American institutions, I do not believe in class education of any kind and therefore oppose any attempt to re-introduce religious exercises in the public school. To do so would be to let in the thin edge of the wedge which would cleave the institution asunder." * * * "She has not the slightest doubt that ethics can be taught without bringing in the Bible as a text book, which at its very first entrance signifies class education." Again: "There is a common basis of truth, but looking at Christianity itself, that basis is found in conduct, not in any creed or body of teaching, even the simple reading of the Bible, the use of prayers, etc.

Ethical science without God is only to be found in such institutions as the American public school. Mrs. Parker should exercise her American genius to coin some other word to express her Godness ideas of right conduct. It would be interesting to know to what creed, if any, this lady belongs. Her idea of Christianity has, to say the least, not a very elevating tendency. God help the country that has, for its "foremost educationists," men and women of the Parker stamp.

Ripans Tabules: gentle cathartic.

Ripans Tabules cure dizziness.

(Continued from page 1).

that this assurance should be accepted for all it implies. But my own mind has been so much discomfited by the statements of the hon. Secretary of State; on the other hand, there are many rumors afloat about this prospective settlement, the news coming from Winnipeg are such that it appears to me to be my duty to indicate at this stage what, in the eyes of the minority, the solution of the question should be satisfactory.

The claims of said minority have been the object of many trials. At last it has been adjudged by the highest tribunal of the empire that we had grievances, and the grievances themselves have been determined by the same tribunal. Finally, His Excellency, the Governor-General in Council, sitting at a court of appeal, and as specially provided by the constitution to hear such cases, adopted the views of the Lords of the Privy Council, sitting as a court of appeal, on the petitions filed by the minority. In that final judgment the rights of the minority are once more determined. And in this connection I desire to remark that His Excellency, the Governor-General in Council, without ceasing to act under their ministerial responsibility, nevertheless sat in a judicial capacity, and the decision arrived at by them is, of its nature, a judgment to all intents and purposes, a final judgment to which there is no appeal. It cannot now be altered, modified, or withdrawn by any authority, government or parliament in Canada. Parliament may refuse to act upon it and reduce it to a dead letter, but it cannot alter it. Because, by that judgment, the minority which was a party to the case, has been vested with certain rights of which it cannot be deprived without its consent, like in any other judgment rendered between contesting parties. Imperial Parliament alone could, by legislation, affect that Remedial Order. That doctrine may seem bold at first sight, but my conviction is that it is sound doctrine. The grievances of the minority having been so determined, any settlement of the question, to be satisfactory, must be on the line of the judgments to which I have referred; nothing short of the indications and principles they contain could be accepted by the minority as a satisfactory settlement. In the second place, that settlement must be of a permanent character. These are features which must be borne in mind by the government in any effort they may make to arrive at the desired solution. Prompt and complete justice is required. It must strike everybody that those grievances have subsisted long enough. Law is in accord with good sense and justice to require that all grievances, and not only some of them, be removed, and that the remedy be not only a partial remedy, but an adequate remedy. The permanency of the settlement is due not only to the minority but to the country as well, so that the nation may have a rest at last and be no more agitated by such controversies, which necessarily hinder its progress.

(To be continued)

FATHER RITCHOT BECOMES A ROMAN PRELATE.

On Tuesday, the 13th inst., word was sent round to about fifty members of the clergy and laity that His Grace intended to surprise Father Ritchot, the venerable parish priest of St. Norbert, with the announcement that the Holy Father had named him Prothonotary Apostolic "ad instar," with the style and title of Monsignor. Friends were invited to foregather at St. Norbert, nine miles from Winnipeg, but not to breathe a word of the ultimate object of the collective visit. Meanwhile, two devoted ladies of St. Boniface, Mrs. Dubuc and Mrs. Lecompte, had gone thither and undertaken the catering for so large a company. Between four and five o'clock no less than ten carriages might have been seen winding, like a procession, through Fort Rouge. A little before six all the visitors had reached Father Ritchot's hospitable house, giving as an excuse for their numbers the Archbishop's first visit since his return from Rome. Fifty-two guests sat down to an admirably served dinner, after which they adjourned to the Convent Hall, where good singing and music by the pupils formed a fit setting for a most able lecture on "The Basilica of St. Peter in Rome" by the Rev. Dr. Beliveau. When all the programme had been gone through with, His Grace of St. Boniface rose to speak. Beginning by well-deserved and discriminating praise of Father Beliveau's lecture, he went on to congratulate the Grey Nuns on their success in the training of children, and then, thanking Rev. Father Ritchot for the great work he had done in this parish during the last thirty years, he gradually prepared, with consummate skill, the final announcement, which was received with prolonged applause by the large audience in the crowded hall. The venerable recipient of this great honor rose, and, without uttering a word, knelt down and bent low as if in atonement for what he deemed an undeserved dignity. Then, holding the papal commission in his hand and reverently kiss-

ing it, he said that, though he accepted the honor because His Grace had bestowed it on him as on a representative of the clergy, he would certainly have refused it had he been consulted beforehand. The confusion and self-abasement of the worthy priest were almost painfully apparent; and yet all the audience felt that His Grace had done well to overcome Father Ritchot's scruples by a well-managed surprise. Rev. Father Leduc read a touching address congratulating Monsignor Ritchot. Hon. Senator Berge spoke eloquently of the share Mr. Ritchot had in the framing of our constitution. Hon. Judge Dubuc also dilated feelingly on the paternal kindness of Father Ritchot who was ever the "guide, philosopher and friend" to struggling laymen. This most agreeable meeting closed by a few appropriate remarks from the Hon. J. E. P. Prendergast, Mayor of St. Boniface.

THE STEAMSHIP'S EARS.

New Device for Detecting the Proximity of Vessels.

The aurophone is the latest device with which the newest ocean liners are equipped. It consists of a brass box which fits over the masts and which has projecting from each end a broad-mouthed funnel. From this box, close to the funnels, two tubes like ordinary speaking tubes lead down the mast and through the main deck to the deck below. Inside of the box there is a complex arrangement of diaphragms and sound-boards, so placed that a sound will enter only one of the tubes when it is passing through the funnel on the opposite side of the box.

On the lower deck is an arrangement like an engine-room indicator, by which the box above may be turned round the mast, and directly under the indicator is a tell-tale compass. The man below places the tubes to his ears, where they are held in place by a cap. Unless the funnels above are pointing directly towards the sound which he wished to locate he will hear it only faintly, and in one ear, because one of the funnels being turned away from the sound the tube opposite does not operate. He then turns the indicator in the direction from which the sound appears to come, and when the funnel is pointing directly at the sound, it passes through the funnel and out of the other, putting both tubes in operation, and the operator hears the sound distinctly, and in both ears at once. He then glances at the indicator, and the point on the tell-tale at which it rests gives the exact bearing of the sound.

MYSTERIOUS PORTRAIT ON GLASS.

A curious phenomenon has been observed in a little country church in East Essex, at a place called Westley. In the neighborhood it is already referred to as the "Essex Miracle." It appears that a window at the side of the altar was glazed some thirty years ago with transparent glass. Twenty years later this glass was painted on the outside with ordinary paint, in order to prevent the glare of light from annoying the eyes of the rector. Within the last four months a face has slowly developed itself upon the surface of the glass. It is a bearded face, with straight features in profile and abundant hair, and recalls in the minds of traveled observers the well-known head of Christ by Leonardo da Vinci, which forms one of the popular attractions in the cathedral at Antwerp. It is impossible that any human agency can have been concerned in the production of this face, and the country people round about have come to the conclusion that it is a nineteenth century miracle. The fact of the matter probably is that it is an accident, and a very curious one, caused by the action of weather and time on the coating of paint which covers the exterior of the glass. Already, however, quite a pilgrimage of Roman Catholics has set in from neighboring parts, and it is probable that the fame of this simple little country church will soon extend beyond the borders of the sleepy county of Essex.

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Ripans Tabules: pleasant laxative.

Ripans Tabules: one gives relief.

Ripans Tabules cure dyspepsia.

Ripans Tabules.

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The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS:

TUITION, BOARD AND..... WASHING.....Per month, \$15.50 TUITION ALONE.....\$ 3.00 For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to THE REVEREND THE Rector OF St. Boniface College.

St. Boniface, Manitoba.

SUMMER has come

at last.

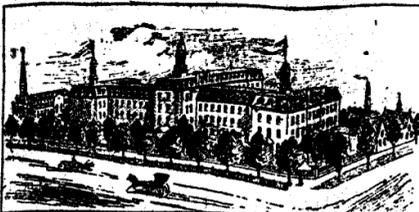
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Our \$5.00 suit cannot be beat. Irish serge suits in navy blue \$10.50.

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Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Guillet; Pres., L. O. Genest; first Vice, R. Driscoll; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Fugère; Fin. Sec., D. F. Allman; Marshal, R. Lepage; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and R. Murphy.

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., A. Picard; first Vice, M. Buck; second Vice, J. Picard; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., J. A. McInnis; Marshal, R. Weidnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry.

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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., L. O. Genest; Vice Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trust. Sec., J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.



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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

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CALENDAR FOR NEXT WEEK.

OCTOBER.

- 25 Twenty-second Sunday after Pentecost. Feast of the Holy Relics.
- 26 Monday—Votive office of the Holy Angels.
- 27 Tuesday—Vigil.
- 28 Wednesday—Saints Simon and Jude, Apostles.
- 29 Thursday—Votive office of the Blessed Sacrament.
- 30 Friday—Votive office of the Passion.
- 31 Saturday—Hallow E'en. Day of fast and abstinence.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

- 1. All Sundays in the year.
- 2. Jan. 1st. The Circumcision.
- 3. Jan. 6th. The Epiphany.
- 4. The Ascension.
- 5. Nov. 1st. All Saints.
- 6. Dec. 8th. The Immaculate Conception.
- 7. Dec. 25th. Christmas.

II. DAYS OF FAST.

- 1. The forty days of Lent.
- 2. The Wednesdays and Fridays in Advent.
- 3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
 - a. The first week in Lent.
 - b. Whitsun Week.
 - c. The third week in September.
 - d. The third week in Advent.
- 4. The Vigils of
 - a. Whitsunday.
 - b. The Solemnity of St. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays } in Advent and Lent.
- Fridays }
- Thursday } in Holy week
- Saturday }
- The Ember Days.
- The Vigils above mentioned.

CITY AND ELSEWHERE.

His Grace the Archbishop of St. Boniface spent Monday last at St. Eustache.

BRANCH No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall this evening.

There is a good crop of candidates for Mayoralty honors for 1897 and an interesting fight is promised.

St. MARY'S Court No. 276 of the Catholic Order of Foresters will hold a regular meeting in Unity Hall on Friday evening.

We understand that our friend, Mr. J. E. Gellay, of Notre Dame de Lourdes, has sold his interest in a Lake of the Woods mine for several thousand dollars cash. All his friends are congratulating him.

His Honor Judge Rouleau of Calgary passed through the city last week on his way home from the East, where he has been interviewing the government and the C. P. R. regarding his gold mining claim on the Saskatchewan.

There has been during the past week a material advance in the price of wheat which the farmers of the Province have taken full advantage of by rushing in their deliveries. The C. P. R. is kept very busy, but with the splendid elevator system of the Province and a good supply of cars there has been so far nothing like a blockade.

Mr. Geo. Germain who has been unwell for some time past has been in St. Boniface Hospital for treatment during the past week. The Review is glad to be able to report that he is now feeling much better, and when he leaves the hospital, which he will do now in a day or two, he will be completely restored to the old time health and strength.

One of the scab operators, a man named Condie, whose services had been retained by the company as assistant to the agent at Oak Lake, made off one night last week with express packages containing upwards of \$2,000. He has not yet been captured, but it is probable he is in hiding somewhere in the vicinity of his crime and will sooner or later be caught.

After Many Days.

Holmfeld, Man., Feb. 14, 1890.

W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,

For 12 years my wife was a martyr to that dread disease, dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail. One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer. A neighbor came to see her one day and advised her to read your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills. She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.

Yours gratefully,
Geo. DUNN.

A LIFE OF MARTYRDOM.

ENDURED BY THOSE WHO SUFFER FROM CONSTANT HEADACHE.

One Who Suffered Thus for Over Twenty Years Relates Her Experience, Which Will Prove Valuable to Others.

From the Tribune, Mattawa, Ont.

Among the residents in the vicinity of Mattawa there is none better known or more highly esteemed than Mr. and Mrs. R. Ranson, who have been residents of this section for the past 15 years. Mrs. Ranson has been a great sufferer for years, her affliction taking the form of dizziness and violent headaches, and the attacks would come upon her so suddenly that she could scarcely reach her bed unaided, and would be forced to remain for three or four days, unable to take any nourishment and suffering more than tongue can express. She was but seventeen years of age when these attacks first came upon her, and the doctor who then attended her said that in his opinion her life would not extend over a few years at most. But more than a score of years have since past during the greater part of which, it is true, Mrs. Ranson, was a great sufferer. But that is happily now past and she is enjoying better health than ever she did. To a reporter of the Tribune Mrs. Ranson told her story, adding earnestly that she hoped her experience might prove of benefit to some other sufferer. She said: "The spells of dizziness and intense headaches would attack me every three or four weeks and would last from two to four days at each attack, and with each attack my suffering appeared to grow more intense. I had good medical advice, and tried many remedies, but with no beneficial results. In the spring of 1895 my appetite began to fail, my hands and feet would swell, and my heart palpitate violently. I was utterly discouraged and felt that I would not live much longer. One day my daughter urged me to give Dr. Williams' Pink Pills a trial, but I had taken so much medicine with no benefit that I refused. However, she went to town and got four boxes, and to please her more than for any hope of benefits, I agreed to take them. I did not find the first box do me any good, but by the time I had taken the second my appetite began to improve and I could sleep better. I then began to have faith in them and as I continued their use found myself constantly getting better. When I had finished the fourth box both myself and friends were surprised to find that I had not had a headache for more than 6 weeks, the action of my heart had become regular, and I could sleep soundly all night. I was still weak, however, and decided to continue the use of the pills, which I did until three more boxes were used. Since then I have been stronger than at any time for years before and have not had an ache or pain. I can do my work, have a new interest in life and feel ten years younger. I feel that Dr. Williams' Pink Pills will do for others what they have done for me, and believing this I am glad to make my story public in the hope that it will be of value to some sufferer."

Mrs. Ranson's husband and mother were both present and they look upon her recovery as miraculous. They further said that many and many a night they had sat up keeping hot cloths on her head, that being the only treatment that had helped her, before she began the use of Dr. Williams' Pink Pills.

This great remedy enriches and purifies the blood, strengthens the nerves, and in this way goes to the root of disease, driving it from the system, and curing when other remedies fail.

Every box of the genuine Dr. Williams' Pink Pills has the trade mark on the wrapper around the box, and the purchaser can protect himself from imposition by refusing all others. Sold by all dealers at 50 cents a box or six boxes for \$2.50.

TRUE CIVILIZATION.

In his address to the lawyers the other day Lord Chief Justice Russell declared: "Civilization is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race or color or nation or religion; the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice. Civilization in that, its true, its highest sense, must make for peace." Judged by that just standard certain Catholic countries that are not noted for riches or manufactures, are ahead in civilization of other prosperous lands, "where wealth accumulates and men decay."—Catholic Review.

Ripans Tabules cure nausea.

HOME AND FOREIGN NOTES.

Maddu, in the diocese of Jaffna, is quite a place of pilgrimage. This year, says the Jaffna Catholic Guardian, of July 11, 1896, the gathering and grandeur have been greater than in any previous year. There were 407 double-bullock carts and 67 hackeries. The number of pilgrims assembled was about 25,000. The ground occupied during the banquet by the people sitting in double rows, back to back, with a space of 3 ft. between each row, was about four acres. The health was eminently satisfactory during the pilgrimage. The sanitary arrangements were carried out with thoroughness and efficiency by the Medical Department. The water supply was far more abundant than in past years. The wells stood the strain upon them day and night so well that they were not exhausted as in previous years. There was besides a large supply of water in the tank. The weather too was pleasanter than on previous occasions. The late rains had made the place cool and green and there was a breeze to moderate the heat. It threatened to rain once or twice during the pilgrimage; but happily for the pilgrims, most of whom had their quarters in the open air, with no other roof overhead than the branches of the trees round the church compound, no rain fell.

The assemblage of Buddhists and Hindus was unusually large.

The confessionals were so crowded that many had to go away without making their confession. The Bishop pontificated at Vespers and at High Mass. The banquet closed earlier than usual and the Bishop, standing on the platform, was overcome with emotion, as he imparted his blessing to the kneeling crowds thronging him round as the members of one and the same family, though representing many classes, creeds and places.

We beg prayers for the repose of the soul of Mrs. Laura de Lisle, who died on the feast of the Assumption. That holy lady, the widow of Ambrose Lisle March Phillipps de Lisle, of Garendon Park and Gracedieu Manor, kept to the end of her life the kindest remembrance of Father Cooke and the other Oblates who once served Gracedieu and some village Missions round about. And she many times showed a special interest in this little Missionary Record.

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