

"AD MAJOREM DEI GLORIAM."

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

VOL. XIII, No. 34.

ST. BONIFACE, MANITOBA, TUESDAY, MARCH 8, 1898.

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

"The Confessional."

Its Benefits to the Individual, The Family, and Society.

The Rev. Father Stephen, C. P., preached the last of a course of sermons at St Joseph's Retreat, Highgate, London (Eng.) on "The Catholic Confessional," to a large congregation, among whom were a number of non-Catholics, who listened to the rev. gentleman's discourse with great attention. In the course of an eloquent sermon the rev. preacher said that in the lectures which he should conclude that evening he had tried to keep before them the two primary and essential effects of the sacrament of Penance—namely, the remission of sin and the infusion of the grace of God into the soul. Added to these there was the presence of the supernatural virtues of faith, hope, and charity, the practice of which, springing from the grace of God, rendered them and their actions worthy of an eternal recompense of glory. These were the invisible effects which ever flowed into the soul from sacramental confession, while they themselves, in their turn, became the sources of innumerable blessings to man which were naked and open to human eyes. These were peace to the individual soul, happiness to the family, and

Preservation of the Fundamental Principles of Society.

These were the external and visible effects which they claimed for the Catholic confessional over and above those primary ones which came direct from God to the soul, so that it went without saying, and he who ran might read, that the confession of the Catholic Church was widespread in its influences and beneficial in its results. First, it brought peace to the individual soul. There were many things which the heart of man covered, there were many things in life that a man desired, but there was one thing which, in the more solemn moments of his life, and when alone with the murmurings of his own soul, he would far prefer to all the riches, honours, or fame of the world, and that was the jewel of peace—the peace of a good conscience, the peace that could make him feel as happy as a man could feel in this life, a peace that whispered in his sadder moments of life that all was well between him and God. This was the peace that the world could not give, because it surpassed the world's understanding; this the peace which could never be the portion of the sinner or the ungodly. For peace was the result of order and harmony; unhappiness the outcome of disorder. All things in this world had been created by Almighty God in "order, weight, and measure;" all things on this earth had a relation and order one to another which had been established by the Creator, and when this order was preserved in the soul, in the family, or in the society, happiness and peace was the result, but when this order was infringed upon or broken, pain, anxiety, and remorse always ensued. Even in sensible and material things they had an example of this, for the pain in the body, or in any member of the body, was simply nothing less than the departure from the harmony which had been established by Almighty God between part and part. A nerve became exposed, and the result was a violent, agonizing, throbbing pain; so was it with the soul. The soul had a higher and closer relation to Almighty God than any mere material or sensible thing, and when the order was

Broken by the Non-observance of God's Commandments,

then remorse, uneasiness, and unhappiness of conscience were the result. This even was borne out by the words of Scripture, "They who are doers of the law become justified," and justification brings with it peace. "Much peace have they who love the law," and "There is no peace for the wicked because they transgress the commandments of God." So that the observance of God's law brought peace to the soul, and the breaking of that law unhappiness and remorse. From this it followed that if a man was to have peace in his soul he must again return to the path of observance in order that the relations between the soul and God might be re-established, and in order to do this there must be some potent factor

ruling the individual, and this was the Catholic confessional. For when a man broke the commandments of God and he went to confession, what did confession do for that man? It told him that he had broken the commandments of God, it told him that this was the source of his uneasiness and trouble, but it took away the sin from his soul which was the cause of the remorse. The priest in the confessional told him to again enter on the path of the observance of God's commandments, the priest raised his hand for absolution and forgiveness, and that raising of the hand became the signal for peace to enter that man's soul, and his soul, once filled with unhappiness and remorse, was filled with happiness, freed with the freedom where-with Christ had made him free. It might seem strange to say that the peace which came to a man from making his confession was intensified by the fact that he told his sins in sorrow. Sorrow that came straight from the heart, sorrow that was the result of realizing what an injury was done to God, added an intensity to peace which no words could tell. To confess one's sins necessarily brought peace because it was the unloading of a heart crushed with a weight it was never meant to bear, but the confession of sins with sorrow was the uplifting of the heart's hopes and the brightening of the soul's prospects to everlasting happiness. And while that peace remained in the soul, while it pervaded the soul and all its faculties, it became, as it were, a barrier to future relapses. As long as peace remained in the soul to the exclusion of sin, passions, and everything which they suggested lay conquered at its feet. After confession a man might be tempted, but the shame of having to confess yet another fall stimulated him to fight against it, and peace held sway in the soul. A concomitant of that peace was the consciousness of having greater power with Heaven. Sin was the only thing which made a man unfavourable in the sight of Heaven—the only obstacle to his receiving the graces and benefits of Almighty God, and when a man came to confession his sins were taken away, the grace of God was infused into his soul, and by that grace he became justified, and they knew that the prayer of the just man availeth much before Heaven. But not only did the confessional bring peace to the individual soul, but it brought happiness to the family. By the sacrament of Matrimony a certain order and relation was established between the several members of a family so that the husband should love the wife, that the wife should be faithful to the husband, and that the children should give due obedience and respect to their parents. And as in the case of the individual soul, when the order established between itself and Almighty God was broken, there was remorse and unhappiness, so also in the family when this order was broken, when the husband loved not the wife, when the wife was unfaithful to the husband, when the spiritual and temporal interests of the children were neglected, when the children themselves gave not the due obedience and respect, then the result was disorder and disunion. When this order was infringed upon then

the Husband and Wife Did Not Live as One,

but as two, and the children's interests were not looked to, and the children, seeing this, did not pay the obedience and honour due, the very idea which Christ had in instituting this sacrament of Matrimony was destroyed, the relations were broken, and the fundamental principles of family happiness and home life were shattered and gone. And how did the confessional remedy this state of affairs? Well, the husband went to confession, and he told the priest that he and his wife did not agree, and immediately the priest seeks the cause in order to suggest the remedy. He confessed that he was addicted to drink, kept bad company, or was the subject of a bad temper. The priest will tell him that that was the cause of his own unhappiness; he tells him that he is breaking the order established by Almighty God, and he insists upon a solemn promise for the immediate removal of that sin which was causing such unhappiness in the home circle. The man goes away, and, if he follows the directions given

by him the priest, then happiness and reunion are the result of that confession. Or it might be the wife who goes to confession, and says that owing to her husband's faults and failings, she has disregarded her own obligations—that, driven to desperation by his habitual intemperance, she has been unfaithful to him, has been harsh, violent, and ill-tempered with him, and thus fanned the flame of disunion and unhappiness. The priest tells that woman that example was better than precept, and that a kind word often went long way with the most obdurate. She left the confessional-box, and if she carried out the instructions that had been given her then happiness followed. Or it might be that the child, because of the severity of the father, or the over-indulgence of the mother, has resolved to stop the one, and follow the bent of those inclinations which had been unconsciously nursed by the mother. But the grace of God inspired him to go to confession and make his peace with God.

He Kneels at the Feet of the Priest.

It might be in some far-off land, and he tells the priest, like the prodigal of old, that he has gone far from his father's house, that he had sinned against Heaven, that he had got into bad company, that he had brought sorrow to the paternal home, that he had brought the grey hairs before their time, and had caused the deep furrows on the brows yet young. He kneels before the priest, who listens to the story with a sad and anxious heart; he tells the child to return and beg his father's forgiveness and live for evermore as an obedient and dutiful son. So that the confessional was the means of restoring happiness to the family because it insisted upon the obligations and relations which God had established being preserved. And as there were relations of the soul to God and between each member of the family, so likewise society was built upon relations. God had established the rights and obligations and relations of each man in society. To constitute a good society they must have some potent factor ruling the individual with a duly-authorized power to insist upon those obligations. All human laws and penalties tended to this end, but never secured it as efficiently and well as the Catholic confessional. There was that one law of God and equity, "Thou shalt not steal," and see how the Catholic confessional was the only true guardian of that law, how it enforced with more power than anything else that one man should not steal what belonged to another. A man went to confession and told that he had stolen what belonged to another. The priest found out the amount or value of the property stolen, and he told that man that he must restore what he had stolen, and unless he did so there was no forgiveness from Almighty God. If the same man were brought before a human tribunal he had to stand and bear the penalty of the law, and the man who had been robbed oftentimes did not receive a pennyworth of restitution. Or, supposing that the law did not catch the thief at all, and the thief was a Catholic and went to confession, and confessed he had stolen, the priest told him that although he escaped the laws of the land, he had not escaped the laws of God, and that he must restore the amount to the man he robbed. They would see therefore that

the Confessional Went Farther Than Any Human Law Could Go,

and it regarded justice as not fulfilled if there were not restitution. And this no doubt accounted in a great measure for the growing practice of non-Catholic masters and mistresses having none but Catholics in their homes as servants, because they knew that if they were but regular in their attendance at their duties they must be honest; so that the labourer did not steal and the servant did not pilfer. There was the case of the man who went to confession and accused himself of having said what was not true of his neighbour. He told this to the man's employer and as a consequence the man was dismissed. What did the confessional do in that case? It made that man go back to the employer, and tell him (the employer) that what he told him before was unjust and untrue, that the man was an honest man, or, in other words, he must swallow his own lie, but, more, he must make up to the man what he lost, and so if that

man was earning 30s. a week and he had been a month out of employment the vilifier of his character would have to restore the sum of £6. It was the confessional that most effectively influenced the Purity and Morality of a Nation.

Purity and morality in the mind of a Catholic did not exist merely in external decorum, but existed in the soul. The Catholic confessional brought the man face to face with the all holy God, and told him that there are relations he cannot tamper with. The Catholic confessional trained the inward heart to purity and morality, and caused to spring as an effect from its cause that external beauty of purity with regard to himself and others so that the Catholic confessional was the bringer of peace to the individual soul, was the bringer of happiness to the family, and the preserver of those principles which were necessary for the well-being of society, because it insisted on the rights, duties, and obligations of each being preserved and fulfilled. In conclusion, he (the rev. preacher) asked them to say a fervent prayer that the grace of God might enlighten those outside the pale of the Catholic Church that they might see the beauty of her teaching, that they might see that a power to forgive sins had been granted by Christ to the Apostles, and the exercise of that power necessarily implied self-accusation. Whilst they prayed for others let them renew their faith in that sacrament of God's infinite mercy and, realizing the greatness of that gift conferred often, avail themselves of the blessings innumerable which the Sacred Heart of Jesus was only too willing to pour out to the souls of men by the Catholic confessional.—Universe.

Collapse of Vilatte.

The "Old Catholic" Archbishop Left Flockless and Churchless—His Cathedral at Green Bay Sold.

From Green Bay comes the news, long expected, that "Archbishop" Vilatte—"Primate of the Old Catholic Church in America," has been left flockless, churchless and landless. The mighty shepherd has been deprived of his sheepfold and his little flock have sought more congenial pastures.

Vilatte has lost his footing completely. His Old Catholic cathedral in Green Bay, the primatial see of Old Catholicism in America, covered with liens and mortgages, has been sold. On last Friday, the Feast of Our Lady of Lourdes, it was bought by the Polish Catholics for \$1,025. The building was blessed by Bishop Messmer, assisted by the Catholic clergy, on Washington's birthday, after which it was turned over to Father Malkowski, who will assume charge of the congregation. Extensive improvements are to be made in the church.

Not only has Vilatte been deprived of his cathedral but his other church at Duval, Kewaunee county, where he first opened up, has been lost to him. The few deluded Polish and Belgian followers, who have been supporting the Old Catholic movement, have deserted him, he couldn't agree with Kozlowski, the alleged Independent Polish Catholic bishop in Chicago, and his whole movement has collapsed.

Vilatte is a French-Canadian, who before coming to this country, underwent several religious transformations in Canada. He was next heard from at St. Viateur's college, near Chicago, as a "brother." He quit the Catholic church there, and falling in with the notorious ex-priest Chiniquy, became a Presbyterian minister, and preached for a while in Green Bay. Then he became a convert to Episcopalianism and was given minor orders, he went to Switzerland and was ordained by Herzog, an Old Catholic bishop.

Returning to this country, Vilatte disagreed with bishop Grafton, Bishop Brown's successor. We next hear of him endeavoring to enter the Catholic church, but his intentions were evidently not sincere. We next hear of him negotiating with a Greek schismatic in San Francisco.

The scene now shifts and Vilatte appears in Europe to join Dollingerism, but he was too late as Dollinger had just been laid in his grave. Pere Hyacinthe and the Gallican Church were next tried without success, and then he went to

Asia where he claims to have been ordained Bishop by the Metropolitan of Malabar, whose religion is a mixture of Nestorianism and Buddhism, and who is shunned by Catholic, Greek and Anglican clergymen. Whilst in Asia he joined an independent Catholic movement, similar to the Cleveland one, and published a catechism bristling with seventy heresies according to the Catholic Archbishop of Colombo. From India to Antioch is but a short step, and there he was again consecrated an Archbishop by the schismatic Metropolitan of Antioch.

Loaded down with these episcopal honours Vilatte returned to America as an "Old Catholic Archbishop." Since he has been in America it has leaked out that the Malabar patriarch did not ordain him because the price offered was not sufficient.

Of late Vilatte has made his headquarters at Duval, and more recently Green Bay, where he built a church.

Wished to Die in the Faith of His Fathers.

One of the foremost surgeons of Paris, and for that matter the world, Dr. Pean, has just died after having lived a Catholic. The Liverpool Catholic Times says: Dr. Pean gives us the example of the most remarkable surgeon of his time, or rather of any time, proclaiming his Catholic convictions on his deathbed. Canon Chormont, the priest who assisted him in his last moments, mentioned this at the great surgeon's open grave the other day. Besides being a Christian and a Catholic, Dr. Pean was a man of large heart and open-hand charity. While receiving fabulous sums from the rich he would operate on poor women for nothing, often bestowing on a patient of this kind the care of the tenderest nurse, and leaving her a bank note besides. He performed an act of charity of this sort on the morning of the first communion of his youngest daughter, saying to the Superior of the Augustinian nuns of the Rue de la Sante, where the operation took place: "It will bring a blessing on my child." Six doctors, who were passing the night with him, were witness of his last profession of his faith. One of them said: "Our master shows himself a great man to the last." Seeing his end draw near, Dr. Pean said: "Fetch me a priest; I wish to die in the faith of my fathers." After having received the last Sacraments and bid farewell to his family, he joined in the prayers for the dying that were being said around his bed. His last words were: "When one has done one's duty through life, one dies with the conviction of meeting one's own in another world."

English Catholics at the Restoration of the Hierarchy.

In a review of Mr. Wilfrid Ward's "Life of Cardinal Wiseman" the "Standard" lays great stress on the fact that at the time of the reestablishment of the Catholic Hierarchy in 1847 in this country there were two parties among English Catholics—those who were in favour of it, called "the Ultramontane party," and those who disapproved of it, designated by the "Standard" as a class "who represented the cause of liberty and objected to having a foreign yoke more firmly rivetted on their shoulders." The writer proceeds to draw a comparison between these two parties and the two parties then existing in the Anglican Church: "The old Roman Catholics had gone on in their own way for nearly two centuries; they had got used to it, and did not want to be disturbed in it, and this was very much the frame of mind of the great body of the Anglican clergy when the Tractarian movement first began." Now the truth is it was not fear of a foreign yoke that made some English Catholics view the re-establishment of the Hierarchy with trepidation; it was fear of their Protestant neighbours, fear of an outbreak of persecution, perhaps of the stake. They had suffered so much in the past that they were naturally timid about doing anything that might rouse the sleeping dog of Protestantism against them. The writer of the article allows "that on practical grounds and with a view to the future the Ultramontanes were right," a sensible admission which every Catholic will, of course, endorse.—Catholic Times.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER,
Editor-in-Chief.

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

The NORTHWEST REVIEW is on
sale at R. Vendome, Stationer, 290
Main St., opposite Manitoba Hotel.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must
be sent to this office in writing.
Advertisements unaccompanied by Specific
instructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country
places of Manitoba and the Northwest,
who shall solicit and collect subscrip-
tions for the NORTHWEST REVIEW. Very
liberal terms made known on applica-
tion to the Publisher.

Address all Communications to the
NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, MARCH 8, 1898.

CURRENT COMMENT.

We are now honoring St. Joseph, the
Foster-father of our Blessed Lord,
whose intercession Catholics have al-
ways found so powerful. This month
of March should not be allowed to pass
without special devotions to him whom
St. Matthew (1: 19) calls "a just man."
His self-effacement and subsequent
conquest over Catholic hearts is to us
all a great lesson of humility, sincerity
and the ultimate triumph of truth.

The Ontario elections are a surprise
to most people. The Conservatives are
waiting the result of the recounts. So
far the Liberals have but a small ma-
jority, hardly workable. The Patrons of
Industry have been wiped out; so have
the P. P. A.'s, for which we are duly
thankful. Toronto has risen in the
esteem of those who love fairplay by
electing a Catholic member, the gifted
lawyer, Mr. Foy. It can no longer be
said that no Protestant constituency
ever elected a Catholic, for what can
be more aggressively Protestant than
the Queen City? The tide for the Con-
servatives became a real mill-race in
the French Canadian counties. This
fact should make Sir Wilfrid Laurier
put on his thinking-cap.

Bayan's *Monthly Visitor* is a beauti-
fully illustrated Catholic periodical, the
second number of which has reached us.
The contents for February are: Fron-
tispiece, a magnificent statue of
Faith by A. de Cetner; sketch of Mas-
sillon, with two portraits; St. Hubert's
Day at the Chateau de la Duchesse
d'Uzes, who is the sculptor of the
statue of St. Hubert in the Archbishop's
garden here; the Cathedral of Reims
with seven excellent half-tone pictures
and one wood-cut; the Star of the Magi,
a poem illustrated by four of Tissot's
wonderful paintings; Bouguereau's Ma-
donna with the Infant Jesus and St.
John the Baptist kissing each other a-
cross the Blessed Mother's knee; a page
about St. Guirec of Ploumanach in
Brittany, which we don't half like;
and the Madonna of Sant' Agostino in
Rome. The yearly subscription is only
50 cents. Address: 6 Barclay street,
New York.

This month the *Catholic World* has a
particularly strong number. It opens
with a thoughtful essay by Archbishop
Keane on "America (by which His
Grace means the United States) as seen
from abroad." He defends the part
taken by Catholics in the Parliament
of Religions at Chicago, and says,
equivalently, that the Holy Father
condemned only such Parliaments of
Religions as might be held in Europe;
which is not at all what our memory
tells us. Our womanly Ruskin, Eliza
Allen Star, writes with supreme artistic
discrimination of the medieval ways of
representing the scourging and the
crowning of thorns. She admires the
traditional reserve of Glotto, Sodoma
and Luini, who accentuate the Godhead
at the expense of realism. To our mind
they seem artificial and we prefer some
of the modern realistic representations
of Our Saviour's passion. This may
come from our having no doubts as to
the Divinity of Our Redeemer and
wishing to realize the intensity of his

humiliations and sufferings. Hence it
is that we welcome the terrible "Fla-
gellation" of James Tissot with a copy
of which the article closes. But who
authorized the editor to insert, after
Miss Star's paper, in which she expres-
ses over and over again her horror of
the realistic school, one of the most
striking pictures of that school?

The Late Archbishop Cleary.

On the 24th of last month the Church
of Kingston lost its first Archbishop.
The loss is one which all Catholics in
the Dominion will mourn. His Grace
of Kingston was a mighty power in the
defence of truth. Catholics were proud
of him; fanatical enemies of the Church
feared his trenchant pen.

James Vincent Cleary was born in
Dungarvan, County Waterford, Ire-
land, September 18, 1828, and was thus
in his seventieth year at the time of
his death.

At the age of 15, after a good classi-
cal training at Dungarvan, he was
sent to Rome for his ecclesiastical edu-
cation, where he spent two years, after
which he was recalled by the Bishop of
Waterford and placed in the Royal
College of Maynooth, where he won the
highest prizes in each department and
completed his theological course at 23.
He was ordained that same year, 1851,
and spent three years in the Spanish
University of Salamanca. In 1854 he
was appointed to the chair of Dogmatic
Theology and Exegesis in St. John's
College, Waterford, whence in 1853 he
was chosen by the hierarchy of Ireland
to give what is called "A Public Act,"
i. e., the first public defence of all
philosophy and theology given in Ire-
land since the Reformation lowered the
standard of studies. This ordeal, com-
pared to which the stiffest modern Uni-
versity examination is mere child's
play, Dr. Cleary stood for three whole
days, answering publicly, on the spur
of the moment, in presence of a most
critical audience thoroughly familiar
with the matter in hand, all the objec-
tions made to him by the most learned
theologians from all parts. This was
his introduction to the chair of theology
in the new Catholic University of Ire-
land.

In 1873 Dr. Cleary was appointed
President of Waterford College, and in
1876 became Parish Priest of his native
parish, Dungarvan. Thence in 1880
he was called to the Bishopric of King-
ston. Twice he remonstrated on the
score of ill health, but to no purpose.
He was consecrated in Rome, Nov.
21st of the same year, by Cardinal
Simeoni, Prefect of all the missions of
the Catholic world. Kingston having
been raised to an archiepiscopal see, he
was promoted to the metropolitan dig-
nity July 28, 1889.

This dry sketch can give no idea of
the great work His Grace accomplished
in the second oldest diocese in Canada.
His administrative abilities were of a
very high order. He visited every part
of his diocese and stimulated good
works everywhere. He was especially
earnest in the cause of education, be-
stowing large gifts to help on strug-
gling schools. The crowning glory of
his life was the re-opening of Regiopo-
lis College, for which he has left in his
will the comfortable sum of twenty-
five thousand dollars. We are now at
liberty to mention that Archbishop
Cleary was one of the most earnest
supporters of our own valiant Archbish-
op in the fight made against the so-
called "Settlement." Most Rev. Dr.
Cleary's private letters to His Grace of
St. Boniface were to the latter a source
of great comfort and encouragement.

Had Archbishop Cleary devoted
himself to literature, he would have
made his mark as a man of letters.
Some of his phrases have burnt them-
selves into the memory of his contem-
poraries with the ineffaceable stamp of
genius.

In the work of founding institutes
for the poor and afflicted he was es-
pecially zealous. With all his stern ex-
terior, he had a generous and sym-
pathetic heart and appeals to his char-
ity were never made in vain.

His Grace's illness began three months
before his death. It was sarcois of the
liver, which at first confined him to
his room and afterwards to his bed.
Three days before his death, with char-
acteristic strength of will, he declined
to take any more medicine because this
would only torture him and becloud
his mind, which he wanted clear in
the face of approaching dissolution. So
he went to his Maker in the full strength
of a vigorous conformity to the Divine
Will.

Tortoises and turtles have not teeth.

A ton of coal yields almost 10,000 feet
of gas.

A paper watch has been exhibited by
a Dresden watchmaker.

Brann's Iconoclast.

The *Iconoclast*, a monthly review
edited by Mr. W. C. Brann at Waco,
Texas, has been so often quoted by
Catholic newspapers, not excepting
this one, that some of the faithful,
reading only Brann's vigorous defence
of many Catholic institutions and not
seeing the review itself from which
choice extracts were made, have come
to look upon Mr. Brann as almost a
Catholic, and to think that his *iconoclast*
must be a sort of edifying family pa-
per. It is too bad to have to dispel
such fond delusions; but we who have
read the original *Iconoclast* have little
hopes of Mr. Brann's conversion and
are still less inclined to view his work,
on the whole, as edifying. The very
name he has chosen—a breaker of
images—shows that the bent of his
mind is rather destructive than con-
structive. To edify one must build up.
He delights in pulling down. The lat-
ter is a comparatively easy process
for one who has no doctrinal scruples
and little respect for the proprieties.
To build up or edify requires a much
higher cast of intellect.

Mr. Brann is a product of the wild
Southwest. Glimmerings of the finest
culture are in him obscured by clouds
of coarseness and vulgar exaggeration.
Of himself he is capable of loftier and
more sustained flights, but his envi-
ronment and the effect of early in-
fluences often drag him down to the
level of the "Arizona Kicker." Wit-
ness this sentence, in which there is
as much bathos in the thought as in
the final drop thereof: "Carlyle, great-
est of critics, the supreme lord of liter-
ature,—that Scottish Arcturus before
whom even Shakespeare's glorious
star pales its ineffectual fires—awards
the palm of correlated cussedness to
Cagliostro." The man who can prefer
the ranting, turgid, overwrought, pre-
posterous Carlyle to the delicately
balanced genius of a Shakespeare quite
naturally drops into such a phrase as
"correlated cussedness."

In his issue of January last Mr. Brann
indulges in a perfect torrent of abuse
against the late Archbishop Cleary for
his famous letter on marriage, and then
adds: "Of course due allowance must
be made for the fact that he is a
Canuck." Considering that His Grace
of Kingston was fifty two years old the
first time he set foot on the American
continent, Mr. Brann's assertion that
he was a Canadian is, like many of
his other pseudo-historical remarks,
based altogether on a perfervid imagi-
nation. But listen to what the *Iconoclast*
has to say of us as a nation:—

"Canada is but half-civilized. It is
still 'loil' to old England, the strumpet
of nations, the governmental harlot of
history. It continues to take its man-
ners and customs from the old country.
It is tied to the Queen's apron-strings
like an idiot's scalp to the belt of an
Apache squaw. Whenever John Bull
whistles it comes running like a half-
grown spaniel at the call of a stable-
boy. It has never mustered up suffi-
cient sense and sand to set up for itself.
It is the red bandana upon which
Britannia blows her protrusive bugle.
It is the cuspidore into which she voids
her royal rheum. We could not expect
much even of a Catholic Archbishop
in such a country. In fact the Cana-
dian Catholics, like the Canadian Pro-
testants, are so narrow between the
eyes that they can look through a
keyhole with both eyes at once. Their
heads are small and ill-furnished. The
winters are so long that the sap can-
not rise to the top—it stops at the belly-
band and there coagulates."

As a merely humorous skit this is
not half bad. As an attempt at serious
criticism through the medium of slang
and billingsgate it is a ghastly failure.
The fellow who can deliberately write
thus of a whole nation is, to quote
himself, "one ass." Though Texas and
Arizona are the happy hunting-grounds
of blatant sciolists of the Brann type,
we refuse to believe that the great
Southwest does not harbor men of real-
ly well balanced and fully informed
minds, who while laughing good-nat-
uredly at Brann's madcap humor, know
just what a very light weight he is.
These people will understand us when
we say that a diatribe like the forego-
ing increases our taste for connection
with Europe and Britain in particular,
where such literature would be impos-
sible. Not even Carlyle or Victor Hugo
in their wildest paroxysms could
write such balderdash.

Why, then, do we quote *Brann's Ico-
noclast* in favor of Catholicism? If he
is so lacking in judgment, what can be
the worth of his opinion? Because he
no sooner addresses himself to the de-
fence of Catholic principles than his
clownish ways drop from him like a
borrowed garment and he becomes
suddenly sane and wise, his humor
takes on a finer polish, his reasoning
powers come into play, he no longer
draws on his imagination for his facts,
his local and national prejudices disap-
pear. Despite the heresies, illogical
reasonings and sentimental gush with
which his secular articles teem, his

Catholic instincts rise to the surface
whenever he elects to take up the cud-
gels in favor of Holy Church. And so
it affords us real pleasure to quote him
when he is at his best, although we
cannot recommend the *Iconoclast* as an
edifying family paper.

THE TABLET

The *VERITE* of Quebec has a long
article criticizing the *COURIER DU
CANADA* for its too severe hand-
ling of the London *TABLET*. The
COURIER complains bitterly that
the great English Catholic organ,
under the indirect patronage of
His Eminence the Cardinal Arch-
bishop of Westminster, should
allow itself to be influenced, on our
school question, by astute and un-
principled politicians on this side
of the water, and should be want-
ing in respect to our Canadian
hierarchy whose conduct on this
very question has been so un-
reservedly praised in the Holy
Father's Encyclical *AFFARI VOS*.
To this *LA VERITE* replies that it
has not noticed in the *TABLET* any
lack of respect toward our Bishops,
and that Cardinal Vaughan, being
nearer to Rome than we are and
placed far above our petty party
squabbles, may know the mind of
the Vicar of Christ better than we
do. The *NORTHWEST REVIEW*
ventures to think that there is a
much more obvious explanation of
the *TABLET*'s regrettable versatility
on this question. We believe that
the editor of that confessedly able
paper is alone responsible for its
shifting views, for its blowing hot
one day and cold the next, for its
handling the matter with masterly
accuracy in one issue and then
making a mess of it in another.
Tripping on almost all non-defined
subjects, Toryism for the British
Isles always expected, has been a
tradition of its editorial depart-
ment for the last twenty-five years.
The best proof that the Archbishop
of Westminster does not direct its
policy is that even under the
masterful rule of Cardinal Manning,
who was an enthusiastic lover of
Ireland's liberties, the *TABLET*'s
attitude toward the Sister Isle was
just as exasperatingly contemptuous
as it is to-day. No doubt it is un-
fortunate that a paper so full of
Catholic news from all parts of the
world and of so unquestionable a
literary quality should take a one-
sided, political view of our school
status; but, on the other hand, it
is well to bear in mind that com-
paratively few Catholics in England
and hardly any elsewhere attach
any importance to its opinions
whenever those opinions are liable
to be influenced by motives of ex-
pediency.

REGULATIONS FOR PRIESTS OF ORIENTAL RITES IN THIS COUNTRY.

There has been, during the
past year, a large influx of Galici-
ans into this province and the
Northwest Territories. Many of
these immigrants are Roman
Catholics who, while claiming
full allegiance to the Sovereign
Pontiff, Leo XIII., belong to one
of the Oriental rites. In order
that there may be no misunder-
standing as to the ecclesiastical
status of priests belonging to the
same rite who may happen to
visit them with a view to ad-
ministering the sacraments, the
Sacred Congregation of the Pro-
paganda has recently laid down
the following rules to be observed
by all priests of any Oriental rite
on this continent.

First. Before starting, they
must be authorized to come by
the Bishops of the various dioc-
eses in which they intend to la-
bor.

Secondly. They must bear a
written authorization from the
Propaganda.

Thirdly. As soon as they
reach the diocese where their
follow-Orientalists reside, they
must present themselves before
the Bishop of that diocese.

Fourthly. If they wish to re-
ceive contributions from their
flocks they must have a special
authorization therefor.

Any priest not conforming to
the foregoing rules has no juris-
diction to exercise the sacred
ministry and consequently the
faithful are warned not to con-

fess to any such priest, since his
absolutions would be null and
void.

Newman Literary Guild.

The Newman Literary Guild held its us-
ual weekly meeting last Friday evening.
There was a considerable increase in the
attendance compared with former meet-
ings. The prospectus of the first number
of the Newman Monthly was produced
and read by the Editor-in-chief, who
had been ably assisted in its preparation
by one or more sub-editors. It proved
to contain some well selected and concisely
written articles on historical as well
as other important subjects. After the
reading of the paper, its object as well
as the articles which it contained were
discussed at considerable length by a
number of members, all of whom praised
the paper very highly. It was carried
unanimously that this paper be one of
the special features of the entertain-
ments.

The meeting then decided that one of
the young ladies of the Guild should
prepare a paper on the characteristics,
style and works of Bret Harte, for the
regular meeting of the 18th inst.

Next Friday evening there will be a
very interesting debate, the subject
chosen for this occasion being: "Resolved
that the annexation of Canada to the
United States would be beneficial to
Canada."

EDITORIAL NOTE: We beg to enter a
decided protest against the subject an-
nounced for the next debate. With
Catholics loyalty is not mere sentiment,
it is a duty, and therefore such a ques-
tion as annexation to the United States
ought not even to be discussed. More-
over, we cannot help regretting that a
Catholic literary association should deem
it advisable to neglect the wide field of
Catholic literature for the sake of Bret
Harte. His works, most of which we
have read with no little relish, are all
very well in their way; but surely, in
this community especially, where so
many of our own people are so ignorant
of Catholic literary gems, there is ample
opportunity for making them known.
Not to speak of current Catholic litera-
ture, on which Walter Lecky in the *Catholic
News* keeps his readers well informed
from week to week, why should not the
Newman Literary Guild take up some of
Newman's works? Charming papers
could easily be written on "Loss and
Gain," "Callista," "Historical Sketches,"
the "Grammar of Assent," the "Idea of
a University" and the immortal
"Apologia." Or is the title of the Guild
merely the shadow of an unknown name?
How many of the members of the Guild
have read one of the thirty matchless
volumes of the King of English prose?

The Catholic Chaplain of the "Maine."

Father Chidwick of the ill-fated *Maine*,
is one of the few priest chaplains in our
navy. When his guest on board the
battle-ship the bright young clergyman
told us that one hundred and forty of the
one hundred and ninety Catholics on
the ship belonged to the League of the
Sacred Heart and went to Holy Commu-
nion on every first Friday of the month.
From the officers we learned that the
young priest lectured twice a week on
some scientific subject in the great mess
room, and that it was rarer for an officer
to be absent than a marine. Father
Chidwick was the idol of the ship, and
no wonder the papers are full of his
praise.—WESTERN WATCHMAN.

Father Burke's Reply.

Father Tom Burke was riding one day
in Dublin on top of an omnibus, and
reading his breviary. A theological oppo-
nent got on, and thought to read Father
Tom a lecture.

"The Lord tells us, sir," he said, "that
when we pray we should not be as hypo-
crites are, who love to pray in public,
and at the corners of the streets, that
they might be seen of men. No, when I
pray, I enter into my closet, and closing
the door, pray in secret."

"Yes!" replied Father Tom, without
taking his eyes off the book, "and then
you come out on the top of an omnibus
and tell everyone all about it."

RUN IN.—In is little wonder that
foreigners are in despair in learning to
speak the English language. One of the
greatest difficulties is the way in which
the same syllabic sounds have often very
different meanings. "You'll get run in,"
said the pedestrian to the wheelman
without a light. "You'll get run into,"
savagely responded the cyclist, as he
knocked the pedestrian down and ran
up his spine. "You'll get run in, too,"
said the policeman, as he stepped from
behind a tree and grabbed the wheel.
And just then another scorching came
along without a light, so the policeman
ran in two.

Praise for Our Catholic Schools.

In the North American Review Mr. Anaso Thornton unequivocally praises the Catholic system of education, and unreservedly declares that it is the only one making for good citizenship and true morality. This portion of his paper is well worthy of being reproduced in its author's own words. "The principle of religious instruction in the public school," says Mr. Thornton, "is one that meets with intense opposition on the part of the public, and is disapproved of by most teachers (?). I am firmly convinced that one of the greatest blunders that have been made in our country in the last half-century has been the failure to educate the American youth in Bible truths and teachings; and the result of such failure may bring disaster. The Catholic Church has insisted that it is its duty to educate the children of parents of the Catholic faith in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population, and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future for the best civilization are the Catholics, and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact and to lay aside religious prejudices and patriotically meet this question." Not the least gratifying feature of this notable declaration is the indication it furnishes that thoughtful American Protestants are awaking more and more every day now to a realization of the sadly deficient and dangerous character of what is called "non-sectarian" education. Mr. Thornton, while he may be more outspoken in his views, simply repeats in the above words sentiments which many another non-Catholic writer on the educational question has recently expressed; and the reiterated appearance of such views, especially in publications like the NORTH AMERICAN, makes us hopeful that the day will soon come when that religious instruction which is absolutely necessary for youth shall be given in every school in the country. — SACRED HEART REVIEW.

St. Paul and Celibacy.

The Casket.
THE PRESBYTERIAN WITNESS quotes with evident approval the following extract from one of its exchanges:

"We saw recently, in an illustrated paper, two pictures side by side. One was called 'The Mother Superior,' and represented a nun in a convent, clad in the conventional garb of her business. The other picture was 'The Superior Mother,' and showed a mother sitting in her home with a little child in her arms and another near her. Of the two conceptions of life the one that leaves divinely ordained wifehood and motherhood out, deliberately, for any reason, is greatly inferior to that of the Christian mother who rears her children in the service of God."

We have here, not two conceptions of life, but two states of life, each of which is excellent in its own order. The nun in her convent and the mother in the midst of her children are, each in her way, doing a great and noble work in the service of God. Around both the Catholic Church throws her sanctions; both are followed by her benedictions—not the wife and mother less than the nun, for where shall we find the sanctity of the marriage relation maintained inviolate if not in the Catholic Church? Comparisons, in the words of the immortal Mr. Dogberry, "are odorous." But since a comparison between these two states of life is challenged, we shall not shrink from making it. We say, and say it on the highest authority, that the calling of the woman who binds herself by

vow for life to the service of God is distinctly superior to that of the woman who binds herself for life even in Christian wedlock. "The unmarried woman and the virgin," so the Apostle tells us, "thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. . . . Therefore both he that giveth his virgin in marriage doth well, AND HE THAT GIVETH HER NOT DOTH BETTER." — 1 Cor. 7. Our Evangelical friends, who decry celibacy, make it their boast that they follow the Bible, the whole Bible, and nothing but the Bible, and are much given to quoting "Paul" — when Paul happens to agree with them. When he doesn't, they treat him, as in this question of celibacy, with silent contempt. Not that they would acknowledge this, even to themselves. But the fact is there, and speaks for itself. For the last three hundred years and more Evangelical Protestantism, with the open Bible in its hand and "Paul" ever on its lips, has been crying down and belittling in every conceivable way the noble virtue which the Apostle practised in his own case and commended so highly to others.

"Delinquent Subscribers."

An editor, who died of starvation after making Dr. Tanner ashamed of himself, was being escorted to heaven by an angel who had been sent out for that purpose.

"May I look at the other place before we ascend to eternal happiness?"

"Easily," said the angel.

So they went below and skirmished around, taking in the sights. The angel lost sight of the editor and went around the place to hunt for him. He found him sitting by the furnace fanning himself and gazing with rapture at a lot of people in the fire. There was a sign over the furnace which said, "Delinquent Subscribers!"

"Come," said the angel, we must be going."

"You go on," said the editor, "I'm not going. This is heaven enough for me."

Catholic University for Ireland.

London "Universe."

It is understood that a debate will be raised on the question of the Catholic University for Ireland during the consideration of the Queen's Speech. Agitation on the matter is serious in the sister island, and the tone of the people is not of a character to be trifled with. Public opinion is roused, and serious business is meant if attention is not paid to demands, now general throughout the country, that the Catholics are entitled to greater advantages on this subject than they have hitherto obtained. It is felt that they have just claims to better treatment in future before they can regard themselves on a par with any other subjects of Her Majesty of a different religious denomination. The Orange lodges in South Tyrone and elsewhere are opposed to the concession of any equality to their Catholic fellow-citizens, and would fain keep all the privileges due to superior training in their own hands. T. W. Russell, M. P., and other members of the movement do not allow this impertinent bluster to divert them from their attitude of manliness and fairplay. They hold the position of equity toward

their fellow-men, who kneel not at the same altar with themselves, with the same adherence to principle that has already characterized their conduct. Hopes are entertained that some measures will be extended by their aid during the consideration of Her Majesty's speech. Certes, it is ripe for discussion and if the thing is ever to be taken up now is the time or never. At least, that is the opinion of the hierarchy on the subject, for the Standing Committee of the Archbishops and Bishops of Ireland have by a resolution requested Messrs. John Dillon, Timothy Harrington, and J. J. Clancy to take charge of the question during the coming Parliamentary session. It is hoped that the Irish members will act vigorously and press forward the views of their constituents, and that their colleagues of the party friendly to them will carry out the sentiment expressed out of the House, and lend them every assistance in their power in bringing the Ministry to the point.

Queen Margherita.

One of the most enthusiastic cyclists in Italy is Queen Margherita. The glades of the Villa Reale at Monza are well-known to her, and, although no longer in the buoyant spring tide of youth, she is a swift and energetic pedaler. Elderly Generals and Admirals are often seen puffing and panting through the evolutions they must make to keep pace with Her Majesty. Her favorite companions are the Marchesina Villamarina, Marchese Guiccioli, and Conte Oldofredi. The neighbourhood of Lago Maggiore is one of her favorite sporting grounds. Not long ago she accomplished what she considered a feat, by riding along the paved road between Stresa and Baveno a distance of ten kilometres, in less than half-an-hour. Queen Margherita is a woman endowed with many good qualities. She has the reputation of being devout, and, of course, the deplorable disagreement between Church and State in this country is not attributable to her. She is said, on the contrary, to deeply deplore that state of affairs. — UNIVERSE.

A Young Manager.

La Presse, the great French daily of Montreal, has a larger circulation and a younger advertising manager than any other daily newspaper in Canada. Mr. Arthur Lamallice, who is only twenty-six years old, has had a career, says Printer's Ink, that resembles Barnum's in its diversity of occupation. Among other things, he has been a book-keeper, a traveling agent for day goods, a land agent, an advertising writer, a solicitor of ads., and is now advertising manager Mr. Nathaniel C. Fowler has declared that there are not half a dozen men in Canada to-day who can write as good ads. as Mr. Lamallice.—The Printer and Publisher.—And yet it is a well ascertained fact that Mr. Lamallice is a native of the Province of Quebec.—Ed. N. W. K.

TROY LAUNDRY.
465 Alexander Ave. West.

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

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

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

Telephone - - - 362.

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

CHEAP SALE

AT...
C. A. GAREAU'S
Merchant Tailor

No. 324, MAIN STREET,
SIGN OF THE GOLDEN SCISSORS,

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

GIVE ME A CALL

If you want a New Suit for St. Patrick's Day.

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

Calder! Northern Pacific Ry.

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

Tel. 666, 525 Main St.



KLONDYKE.

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

Sailings for March:

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

Cottage City sails for Wrangle, Juneau and Stickin only.

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

ROBERT KERR,
Traffic Manager,
WINNIPEG.

OVERCOATS.

OUR STOCK IS NOW COMPLETE.

SPECIAL LINES

Prices as usual—Right.

White & Manahan's
496 Main Street.

AGENTS WANTED.

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

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

Keep the Blood Circulating.

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

EDWARD L. DREWRY,
Mfrg. Winnipeg.

Can Ticket You To the South

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

To the East

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

To the West

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

TO THE OLD COUNTRY

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

Write for Quotations or call upon

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

H. SWINFORD,
GENERAL AGENT,
Winnipeg, Man.

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

Northern Pacific Ry.

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

MAIN LINE.

North Bound Read up		STATIONS		South Bound Read down	
Freight No. Ex. Daily	St. Paul Ex. Daily	Miles from Winnipeg	St. Paul Ex. Daily	Freight No. Ex. Daily	St. Paul Ex. Daily
8.30a	2.55p	0	Winnipeg	1.00p	6.45p
8.15a	2.44p	3.0	Portage Jct.	1.11p	7.00p
7.50a	2.28p	9.3	St. Norbert	1.25p	7.20p
7.30a	2.14p	15.3	Cartier	1.37p	7.39p
6.50a	1.55p	23.5	St. Agathe	1.55p	8.05p
6.45a	1.49p	27.4	Union Point	2.06p	8.17p
6.20a	1.39p	32.5	Silver Plains	2.14p	8.34p
5.53a	1.29p	40.4	Morris	2.30p	9.00p
5.20a	1.09p	46.8	St. Jean	2.44p	9.22p
4.52a	12.49p	56.0	Letellier	3.04p	9.56p
3.30a	12.20p	65.0	Emerson	3.25p	11.00p
2.30a	12.10p	68.1	Femina	3.40p	11.45p
8.35p	8.43a	168.1	Grand Forks	7.05p	7.55a
11.00a	8.55a	223	Winnipeg Jct.	8.00p	8.50a
	7.30a	453	Duluth	8.00a	
	8.30p	470	Minneapolis	6.40a	
	8.00p	481	St. Paul	7.15a	
	10.30a	883	Chicago	8.35a	

MORRIS-BRANDON BRANCH

East Bound Read up		STATIONS		W. Bound Read down	
Ex. No. 268 Mon, Wed, and Friday	Ex. No. 264 Tues, Thursday, Saturday	Miles from Morris	Ex. No. 263 Mon, Wed, and Friday	Ex. No. 265 Tues, Thursday, and Sat.	
8.30a	2.55p	0	Winnipeg	1.00p	6.45p
8.30p	1.05p	0	Morris	2.35p	7.50a
7.35p	12.43p	10	Low Farm	3.25p	8.45a
6.34p	12.18p	21.2	Myrtle	3.35p	9.10a
6.04p	12.08p	25.9	Roland	3.45p	9.20a
5.27p	11.51a	33.5	Rosebank	3.53p	9.47a
4.53p	11.37a	39.6	Miami	4.09p	10.17a
4.02p	11.7a	49.0	Dearwood	4.26p	11.7a
3.28p	11.04a	54.1	Altamont	4.40p	11.45a
2.45p	10.47a	62.1	Somerset	4.58p	12.08p
2.08p	10.32a	68.4	Swan Lake	5.12p	12.32p
1.35p	10.18a	74.6	Indian Springs	5.26p	1.30p
1.08p	10.07a	79.4	Maripolis	5.37p	2.07p
12.32p	9.52a	86.1	Greenway	5.52p	2.45p
11.54a	9.38a	92.3	Baldur	6.20p	3.22p
11.02a	9.17a	102	Belmont	6.43p	4.18p
10.20a	8.59a	107.7	Hilton	7.00p	5.02p
9.45a	8.42a	117.8	Ashdown	7.11p	5.32p
8.22a	8.25a	130	Wawanesa	7.28p	6.02p
8.54a	8.28a	123.9	Elliotts	7.32p	6.19p
8.29a	8.15a	129.5	Bonithwaite	7.45p	6.52p
7.52a	7.57a	137.2	Martinville	8.02p	7.48p
7.00a	7.40a	145.1	Brandon	8.20p	8.30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n		STATIONS		East Bound Read Up	
Mixed No. 308 Every Day Except Sunday	Miles from Portage Junc.	Mixed No. 301 Every Day Except Sunday			
4.45 p.m.	0	Winnipeg	12.35 p.m.		
4.38 p.m.	0	Portage Junction	12.37 p.m.		
5.14 p.m.	8.5	St. Charles	11.50 a.m.		
5.19 p.m.	10.5	Headingley	11.42 a.m.		
5.42 p.m.	18.0	White Plains	11.17 a.m.		
6.08 p.m.	25.8	Gravel Pit Spur	10.51 a.m.		
6.13 p.m.	28.2	La Salle Tank	10.43 a.m.		
6.25 p.m.	32.2	Eustace	10.29 a.m.		
6.47 p.m.	38.1	Oakville	10.05 p.m.		
7.00 p.m.	43.2	Curtis	9.56 a.m.		
7.30 p.m.	52.5	Portage la Prairie Flag Station	9.30 a.m.		

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

A SHAPELY FOOT AND

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25.

A. C. MORGAN. 412 Main St.

CALENDAR FOR NEXT WEEK MARCH.

- 13.—Third Sunday in Lent. Solemnity of the Annunciation.
14. Monday—Votive office of the Holy Angels.
15. Tuesday—Votive office of the Apostles.
16. Wednesday—Votive office of St. Joseph.
17. Thursday—St. Patrick's Day.
18. Friday—The Five Wounds.
19. Saturday—Feast of St. Joseph, Spouse of Our Blessed Lady and Protector of the Church. Third Anniversary of the Consecration of His Grace the Archbishop of St. Boniface; the celebration is transferred to Tuesday, the 22nd inst.

BRIEFLETS.

Rev. Fathers Corbell and Gillies are in town.

As many as one hundred and twenty Cardinals have died during the Pontificate of Leo XIII.

The largest room in the world under one roof and unbroken by pillars is at St. Petersburg. It is 620 feet long by 120 feet in breadth.

In the absence of Rev. Father Cloutier, the Rev. G. S. Lebel, S. J., took charge of the Catholic services at Stony Mountain Penitentiary last Sunday.

On the evening of St. Patrick's Day, Thursday of next week, Rev. Father Drummond will lecture in St. Mary's Church on "Some Irish Orators."

Rev. Father George, O.M.I., left for the mission of Fort Francis last Saturday morning. His many friends wish him success in his new missionary field.

The Hon. Sydney A. Fisher, Minister of Agriculture at Ottawa, has just published a very useful five-page pamphlet on the "Possibilities of Agriculture in the Yukon District."

Last Sunday morning, in his private chapel, the Most Rev. Dr. Langevin, O.M.I., conferred the order of deaconship on Fathers Joseph and Stephen of the Trappist monastery.

Reserved seats, price 50 cents, for the St. Boniface College play on the 21st of this month, may now be secured at Mr. Collin's store, St. Boniface, where the plan of the hall is on view.

The Very Rev. Father George Meyer, Provincial of the Brothers of Mary, arrived at the Brothers' residence in Winnipeg last Saturday on an official visit and preached in St. Mary's Church last Sunday evening.

Mr. William O'Brien is soon about to publish a novel dealing with the spacious times of Queen Elizabeth. We should not be surprised if Granu Ualle, the Irish sea-Queen, were the heroine. Fisher Unwin will be the publisher.—Universe.

Hon. Chief Justice Theodore Davie, of British Columbia, ex-Prime Minister of that Province, and one of the most distinguished converts in Canada, died yesterday morning at his home in Victoria, B. C. Next week we shall print a special obituary.

In his sermon at the Immaculate Conception last Sunday evening, Rev. Father LaRue, S.J., continuing to treat of the "Unity of the Church," dwelt at some length on the disastrous effects of disunion, and showed how misbelief led to unbelief.

Rev. Brothers Mulvihill and De Byle, O.M.I., were at St. Mary's Presbytery last week, returning to St. Laurent on Saturday. They have already bought the lumber for rebuilding the burned residence and will begin operations as soon as possible.

United Canada has a very eulogistic article on the Rev. Father M. F. Fallon, O.M.I., Vice-Rector of Ottawa University. His removal from Ottawa, says the editor, would, by the English speaking Catholics of the Capital, be regarded as an irreparable loss. When the unexpected announcement of his departure for Manitoba was made, "the College was at once invaded by a small army of correspondents, city reporters and visitors, but Father Fallon would not be in-

terviewed further than to say that after a few months he would leave the College."

Last Sunday at High Mass in the Cathedral Rev. Dr. Beliveau continued his course of sermons on the sacraments, dealing this time with the "character" imprinted on the soul by Baptism, Confirmation and Holy Orders.

Mrs. George Germain, who returned last week from the east, had a narrow escape from what might have been a serious accident, the sleeping-car in which she was having derailed in the middle of the night owing to a defective rail.

The "Sydney Freeman" says: Sir John Madden, Chief Justice, has been elected Chancellor of Molbourne University in the place vacated by the death of Sir Anthony Brownless. Sir John is a Catholic, but unlike his predecessor he is not a pillar of the Church.

Bovines is the title of the play which the students of St. Boniface College will present to His Grace on the evening of the 21st inst. Bovines is a village in what is now the Departement du Nord, where Philip Augustus, King of France, defeated the German Emperor Otho IV. in 1214.

The "Church Times" for February 11 says: "A casket which has once held a priceless essence will always retain some perfume of the thing which it enshrined. The stones of Oxford, in the same way, will never cease to breathe memories of the Holy Catholic Church." So Oxford once held, but now has only memories of the Catholic Church! The editor seems to have forgotten the "continuity" theory.—Catholic Times.

The death is announced of Mrs. J. G. Phillion, formerly of Winnipeg, Virden and St. Laurent, mother of Mr. Alex. Phillion of Portage La Prairie. We have as yet no details except that this estimable lady died at Prince Albert last Thursday and will be buried at St. Laurent to-morrow. Those who had the privilege of knowing her will bear us out in saying that she was a faultless woman, a devoted wife and mother and an exemplary Catholic.—R. I. P.

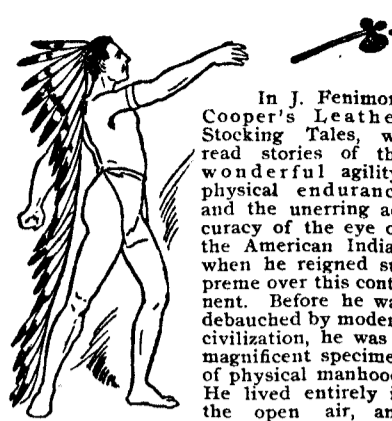
There is a good story in the "Pages from a Private Diary" in the "Cornhill." Temperance meetings sometimes took place in the writer's village:—"At the last meeting I attended, a lady speaker, the wife of a clergyman, told how her husband used always before his evening sermon to take an egg beaten up with brandy, which made him bilious; but since he had left off this drunken habit, he had also left off his bilious attacks. This was more than old B. (one of the villagers) could stand, for he roared out, "Twere the egg, marm, what made he bilious. You tell your mister to take 't brandy wi'out un."

The Countess of Aberdeen, full of philanthropic tenderness for the Yukon miners, writes that four trained nurses of the Victorian Order will be despatched to that Eldorado, provided four thousand dollars be subscribed for their passage besides a further large sum for their salaries. While these professional High Mightinesses with their expensive habits and high salaries will be wending their majestic way escorted by the Mounted Police (if ever they start), half a dozen humble Sisters, who are already in Alaska, will have reached Dawson City without costing Canada a cent, and will labor there for nothing with a winsomeness that no mere salaried official can ever rival.

BUYING DRUGS

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

W.J. MITCHELL DRUGGIST. 304 Main St. Portage Ave. WINNIPEG.



In J. Fenimore Cooper's Leather Stocking Tales, we read stories of the wonderful agility, physical endurance and the unerring accuracy of the eye of the American Indian when he reigned supreme over this continent. Before he was debauched by modern civilization, he was a magnificent specimen of physical manhood. He lived entirely in the open air, and knew no medicine, save the simple herbs gathered by his squaws. Civilized man leads an unnatural and unhealthy life. Unlike the Indian if he would maintain his physical and mental health, he must take reasonable precautions to combat disease. Nearly all diseases have their inception in disorders of the digestion, torpidity of the liver and impurity of the blood. Dr. Pierce's Golden Medical Discovery is made of simple herbs. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, purifies the blood and promotes the natural processes of excretion and secretion. It sends the rich, red, life-giving blood bounding through the arteries and corrects all circulatory disturbances. It dispels headaches, nervousness, drowsiness, lassitude, and drives out all impurities and disease germs. It cures 98 per cent of all cases of consumption, bronchitis, asthma and diseases of the air-passages. It gives sound and refreshing sleep, drives away all bodily and mental fatigue and imparts vigor and health to every organ of the body. Medicine dealers sell it, and have nothing else, "just as good."

"A few of my symptoms," writes Charles Book of Chitux, Kalamazoo Co., Mich., "were heart-burn, fullness after eating, pain in my bowels, bad taste in my mouth, and occasional fever and hot flushes. Dr. Pierce's Golden Medical Discovery cured all these and I am perfectly well."

Dr. Pierce's Pleasant Pellets are sure, speedy and permanent cure for constipation. One little "Pellet" is a gentle laxative and two a mild cathartic. They never gripe. Found at all medicine stores.

St. Boniface College.

THE ONLY Catholic College In America...

That competes annually with half a dozen Protestant Colleges & Collegiate Institutes.

In proportion to the number of its pupils, St. Boniface College...

Has Won... More Scholarships Than any of its Protestant Competitors.

Read the following extract from the NORTHWEST REVIEW, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 28 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$30 in the Previous was won by Fortunat Lechance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

TERMS:—Boarders - \$13.00 a month. Day pupils - 3.00 "

Apply to THE REV. THE RECTOR, The College, St. Boniface, Man.

Spring Footwear.

The Most Complete Stock, The Best Goods, The Lowest Prices

A FEW IDEAS OF OUR VALUES

180 Pairs Ladies' Fine Kid Oxford Shoes, patent tip, would sell anywhere at \$1.00. FAHEY'S PRICE, 75 c.

120 Pairs Ladies Kid Buttoned Boots, Usual Price, \$1.25. FAHEY'S PRICE, \$1.00.

300 Pairs Men's Fine Laced and Congress Boots, equal in style, appearance and wear to any \$2.50 shoe sold elsewhere. FAHEY'S PRICE, while they last \$1.50

60 Pairs Misses' Fine Grain Buttoned Boots, sizes 11 to 2. You always paid at least \$1.25 for this Boot. FAHEY'S PRICE, \$1.00.

An endless range of Children's Boots and Slippers from 25 cts to \$1.00 per pair. When buying your Boots and Shoes, come to us. We can save you money.

FAHEY'S, 558 Main St., Corner Rupert St.

W. JORDAN. DOES NOT KEEP CARRIAGES ON THE STAND.

NO COLLECTOR CARRIAGES KEPT AT STABLE. By the Hour from, 7 to 22. 22 to 7. No Order Less Than. Weddings. Christenings. Funerals. Church and Return. Opera and Return. Ball and Return. To or From Depot.

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

Dr. MORSE'S Indian Root Pills remove all obstruction, purify and give to the skin that beautiful clear and healthful look so truly admired in a beautiful woman. At certain periods these Pills are an indispensable companion.

Catholic Book Store ST. BONIFACE.

Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH LINKS a specialty. Wholesale and Retail. Correspondence solicited.

M. A. KEROACK.

Very Best

thing a young man or woman can do is to attend Business College and Shorthand Institute for a term. Do you want to know what you can learn? Then write for Annual Announcement.

C. A. FLEMING, Pres.; G. W. DONALD, Sec.

G. B. Vendome

French, German and English Papers. STATIONERY, PRAYER BOOKS AND BEADS, FANCY GOODS, ETC. WATCHES AND CLOCKS.

California Wines

White Wine, now 5 years bottled, - - \$5.00 per doz. Red Wine, now 5 years bottled, - - - \$4 50 per doz.

Ontario Wines...

Native Wine, 1st quality, \$1.25 per gallon. Sweet Catawba, 1st quality, \$1.50 per gallon. Dry Catawba, 1st quality, \$1.50 per gallon.

RICHARD & CO. 365 Main St., Winnipeg.

DO YOU NEED A WATCH?



We sell them, sell them at such an exceedingly low price that you can't afford to go watchless. Got'em all sizes and styles. But we'll just mention two: AN ELGIN OR WALTHAM WATCH, best movement made, hunting case, accurate time-keeper, handsomely engraved Duerber case, heavily gold-plated—last for all time. Ladies' or gentleman's size. We'll send it to your address with privilege of examination. If it's not entirely as represented, send it back—costs you nothing. If you like it, pay the agent express charges and \$6.50.—That's fair. Or this— A HUNTING CASE WATCH, beautifully engraved, case, first-class movement, any size, heavily plated (14k)—looks just like a \$40.00 gold watch—keeps as good time as any of them. Sent to your express agent with privilege of examination—same conditions as all our watches sent out—and if you like it, pay him \$3.95 and express charges. If you take our word for it and SEND MONEY WITH ORDER, a handsome chain goes with either, and express charges are paid by us for the prices named above. ROYAL MANUFACTURING CO. 34 DEARBORN ST., CHICAGO

C. M. B. A.

Grand Deputy for Manitoba, Rev. A. A. Cherrier, Winnipeg, Man. AGENT OF THE C. M. B. A. For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man. The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Chancellor, Geo. Germain; Pres., M. Conway; 1st Vice-Pres., G. Gladnish; 2nd Vice-Pres., J. O'Day; Rec.-Sec., H. A. Russell; Asst., R. F. Hinds; Fin.-Sec., D. F. Manning; Treas., W. Jordan; Marshall, C. O'Connor; Trustees, A. D. McDonald; Trustees, P. Shea, R. Murphy, F. W. Russell, S. Jobin and J. O'Connor.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., Rev. A. A. Cherrier; 1st Vice-Pres., P. O'Brien; 2nd Vice-Pres., A. Picard; Rec.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning; Treas., J. A. Russell; Trustees, P. O'Connor, G. Ward, L. Huot; Trustees, P. O'Brien, A. Picard.

Catholic Truth Society of Winnipeg.

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

St. MARY'S COURT No. 276.

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

GILMOUR & HASTINGS, BARRISTERS

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

Call and see... The Nordheimer Piano.

ALBERT EVANS 318 Main Street.

J. KERR, SUCCESSOR OF

M. HUGHES & SON, Undertakers and Embalmers, 212 Banatyne Street. Telephone 413. Telegraph Orders will receive Prompt Attention.

We have just opened up a FINE LINE OF

Catholic Prayer Books HART & CO. BOOKSELLERS AND STATIONERS 364 Main Street. Winnipeg, Man.

Save Paying Doctors' Bills BY USING

Dr. Morse's Indian Root Pills *THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

Morse's Pills FOR SALE W. H. COMSTOCK, ROCKVILLE, Ont. MORRISTOWN, N.Y.