



"AD MAJOREM DEI GLORIAM."

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EDITOR BRANN ON SUPERNAL VISIONS.

A Freethinker's Interesting Chapter on "Catholic vs. Protestant 'Cranks.'"

From the July number of Brann's Iconoclast we take the following:

An unknown correspondent clips from the press a rather sensational account of the supposed appearance of the Holy Virgin to Louise Paliniere at Tilly-sur-Seulles, together with the pilgrimages to the spot, and sends it to the Iconoclast with the following comment and query: "About once a year the Catholics run off after some such crank, thereby bringing religion into contempt and creating atheists by their ridiculous mummery. Why don't you turn your iconoclastic batteries loose on this *rol-de-rol*? What is your opinion of people who countenance such idiocies?"

The man who writes a letter reflecting upon the sanity or honesty of a numerous and patriotic body of American people should have the moral courage to either sign his screed or burn it. An anonymous "roast" is a cowardly stab in the dark. Publishers do well to consign to the waste basket such communications as being the emanations of irresponsibles—of people who will say more in a minute than they will stand up by in a month. However, as my correspondent has touched upon a subject of interest to many people, I will, in this instance, waive the rule applying to anonymity. Frankly, I think but little of miracles, ancient or modern, and regard supernatural appearances as but the idiosyncrasies of religious neurotics. Mlle. Paliniere's vision of the Virgin was, in my opinion, but a day-dream, the fond imaginings of a maid with whom religion had become a monomania, her fervor and ecstasy bordering on delirium. Still, I realize that there may be more things in this world than I have dreamed of in my philosophy. In dealing with the supernatural, as with all things else, it is well to bear in mind the apothegm of Seneca, to the effect that "many persons would have attained to wisdom if they had not presumed that they already possessed it."

If the age of the miraculous, of angelic visitations ever began, we have no special reason for believing that it has come to an end. It is certainly no more remarkable that the Lord should reveal Himself to St. Theresa and the Virgin to the maid of Tilly-sur-Seulles than that Jacob should wrestle with an angel and Jehovah speak to Moses from the burning bush. If there was ever a time in the world's history when something more than the written law becomes necessary to fix mankind's faltering faith, that time is even now. The man who scoffs at St. Theresa's visions yet accepts unflinchingly the inerrancy of the Bible, strains at a diatom and swallows an entire drove of dromedaries. There are various reasons why the Iconoclast does not align its guns upon these so-called supernal visions. I am not aware that they are doing the world any serious damage, and the Iconoclast assails only those things which it believes to be really detrimental.

Furthermore, to brand all such visionaries as "cranks" and those who countenance them as "idiots" were to vilipend the coryphe of the Reformation and deride the Protestant faith. If all who dream dreams and see visions; if all who profess to have seen the supernatural be written down as purveyors of ridiculous *rol-de-rol* what is to become of our beloved Luther and his co-laborers? It was not the magic mirror which St. Theresa saw; not the Archangel Gabriel in Rue de Paradis, nor the Virgin Mother standing beneath an elm in the canton of Calvados that Luther witnessed; such visitants were entirely too tame for that good man who denounced the Zwinglians as "damned fools and blasphemers," insulted the learned Erasmus, called the doctors of Louvain "beasts, pigs and pagans," incited the people to assassinate the Pope, and otherwise displayed that vigor and virulence which drew after him all the chronic kickers of Christendom.

Luther's supernatural visitor was invariably the devil, and those two worthies usually made it hot for each other. The prince of darkness appears

to have gotten the best of the controversies, however, for Luther himself assures us that Satan by his arguments compelled him to make an important alteration in divine services; also that on another occasion his infamandane visitor worsted him in a debate and so terrified him by his voice that he was in danger of death. Zwinglius, the father of Protestantism in Switzerland, relates that when about to be turned down in a religious disputation a black phantom appeared and helped him out of the hole. Whether this was the same party that amended Luther's creed we are not informed. Nor has this unhappy faculty of seeing the devil yet been lost by Protestant divines. Entering a Protestant church some years ago at Tipton, Iowa, I was surprised to see the pastor engaged in an *ex parte* dispute with an invisible person. He shook his fist and declared that he "would pray despite all the powers of hell." And pray he did. After advising the Lord regarding a number of things of which He was supposed to have no knowledge, and telling Him exactly how to manage the universe, he informed us that the devil had come up to the pulpit and warned him not to call upon the name of the Lord. The name of this wonderful sight-seer was Crismus. At Ashton, Ill., a good old Protestant lady assured me that upon going into her cellar one day she was confronted by Satan; that she fell upon her knees in prayer and he disappeared. As she was noted for the excellence of her SAUER KRAUT I have always suspected that the prince of darkness was on a foraging expedition.

It were easy to cite hundreds of such visions, related by Protestants, since the days of Luther. There is, however, a marked difference between Protestants and Catholics in this respect. While the former usually see the devil, the latter content themselves with visions of the Lord or Virgin. Why this is so, I know not; but, as a good Protestant, the fact gives me ineffable pain. Some of those terrible Jesuits are liable to suggest that angels and demons, like men and women, usually visit those in sympathy with themselves. Another remarkable fact which may well give us pause is that, while the religious ecstasies of the Catholics are usually conducive to peace on earth and good-will to men, those of their Protestant brethren are almost invariably trouble-breeders. It does no particular harm for a maid to get the idea into her head that she has seen the Virgin Mother; but John of Leyden proclaiming himself King of Zion, marrying seventeen wives and authorizing most brutal murder, is quite another matter. David George asserted that he was the Son of God; Hermann urged the massacre of all magistrates; Hackett declared himself to be Christ; Johanna Southcote issued passports to heaven, while scores of others indulged vagaries equally fantastic or dangerous. It must be remembered that these people were not only Protestants, but commanded considerable following; that many of them demanded and received the worship of latria, which the most enthusiastic Catholics have ever withheld from their Popes and saints. True, Luther did not sanction the fierce fanaticism and egregious folly of the Anabaptists; but he was none the less responsible therefor. It was the natural sequence of his revolt against authority, of the doctrine—which is the basal principle of Protestantism—that each individual possesses an inalienable right to put such interpretation upon the Scriptures as he may please.

Protestantism has, from its inception, been the unwilling wet-nurse of infidelity. Luther did more to propagate it than did the alleged moral laches of the worst of Popes, the sacred relics that have been subjected to so much ridicule, the modern miracles, the doctrine of Papal infallibility and so-called "sale of Indulgences." The Catholic Church is based upon authority, whether real or assumed I shall not here pretend to say. It insists that it is the chosen salvatory and divinely ordained exegete of Christian dogma. We may decline to admit this claim; but we cannot deny that it was the sheet anchor of Europe for a thousand years; the lone rock upon which Vandal and Visigoth beat in vain; the rallying point for a society otherwise helplessly wrecked. In politics, art,

science, letters, there was chaos; but amid it the Roman Catholic Church stood immutable as a granite monument. Suppose that it had faltered; had stopped to argue; had declared that it believed instead of declaring that it knew; had implored instead of commanding. Every student of history knows what would have happened—the Christian religion would have perished utterly and Luther's revolt been against the Innaul of Islam. This authority once overturned throughout a large portion of Europe, the wildest excesses followed. Ignorant and violent men became the founders of sects, whose ridiculous doctrines and unseemly orgies disgusted thinking men with the very name of religion. Atheism and Protestantism developed side by side, the scholar following the gonfalon of the first, the ignoramus trailing blindly in the wake of the last. A few learned men of well balanced minds embraced Protestantism in its infancy; but almost without exception they drifted into the camp of doubt or returned to the Catholic Church.

It is impossible to find during the first century of the Reformation one master mind which it caught and held. Even Melancthon, the beloved disciple of Luther and by all odds the ablest of the early reformers, declared that he felt "like Daniel in the lion's den," and was "tempted to take flight." Nor is this all. While the Catholic Church has ever asserted its position and proclaimed its doctrines as those regarding whose truth there could be no doubt, the great Protestant divines have seldom been willing to accept the inevitable sequence of the dogmas they were employed to preach. Professing one thing they have proclaimed another or dodged the issues altogether. Beecher's lecture on evolution is a case in point, being almost as materialistic as even Ingersoll could ask. But it is not alone in these decadent days that we find doubt among the Protestant divines. Luther himself declared that he did not know whether he taught the truth or not, and freely admitted that he could not prevail upon himself to believe what he taught to others! (The first of the foregoing statements we have on the authority of Luther himself, the latter on the testimony of his eulogist, John Mathel.) How is that for a *SOI-DISANT* reformer and founder of a new faith—for one who separated from the Church of Rome because as he assumes, it had connived at falsehood? It is somewhat remarkable that, while admitting his doubts, first to his intimates, then to the public, Luther should have declared: "It is certain that I received my dogmas from heaven. I will not allow you to judge of my doctrine, neither you nor the angels in heaven." Yet, as before stated, individual liberty of biblical interpretation was the basic principle of Protestantism! Is it any wonder in view of these inconsistencies—not to say absurdities—of the prime mover of the Reformation, that Protestantism should be to-day a mere jumble of contradictions, which repels men of analytical minds and leaves them to choose between Catholicity, deism and infidelity. Doubtless there were atheists in the world before the Reformation, before the inauguration of the Christian era, but there were few in Europe until Luther began to preach toleration while persecuting, to demand abject submission to dogmas which he himself doubted. The Catholic Church had to deal with many schismatics before the Reformation, but it was reserved for Protestantism to wage a war of extermination on avowed atheists—Cronus devouring his own children! The learned Gruet was the first "infidel serpent" to be strangled by the infant Hercules. His offence was greater even than that of Servetus—he not only disagreed with Calvin, that avatar of "toleration," but had the audacity to criticize him! Theodores Beza, contemporary of Luther and Calvin, and apostle of the Reformation in France, makes a declaration which proves that the Protestant leopard has not changed its spots during the past three centuries—that it was the same provocative of infidelity at its birth that it is to-day. "On what point of religion (he plaintively asks) are the churches which have declared war against the Popes agreed? Examine all from beginning to end, and you will hardly find one thing affirmed by the one which the other does not directly cry out against as impiety."—Catholic Record.

THE DEPARTURE

Of the Rev. Father Blais, O. M. I.

Rev. Father Blais' departure for the east in the hope of restoring his shattered health was made the occasion of a great demonstration of esteem and affection on the part of his devoted flock. We borrow from the Rat Portage News the beautiful address which is a truthful statement of the good Father's noble work, together with his own not less beautiful and touching reply.

ADDRESS PRESENTED TO REV. FATHER BLAIS, O. M. I., OF NOTRE DAME DU PORTAGE.

REVEREND AND DEAR FATHER,

We have assembled here this evening to express to you in person, the deep sentiments of reverence and affection which we entertain for you as our devoted Parish Priest. During the far too short period of your incumbency, you have endeared yourself to us as well by your piety and devotion to the church of God as by your many acts of disinterested kindness to us all. When you came to our parish there were many changes and improvements of a material as well as of a spiritual character which claimed your zealous care and attention. You at once addressed yourself to these with an earnestness and assiduity which challenges the admiration of us all. But it needs no words of ours to proclaim your almost herculean labors in our behalf. You leave behind you enduring monuments of your love for us and your greater love for God. The erection of our handsome high altar, the introduction of lighting by electricity, the acquisition of our new chandeliers, the reconstruction and improvement of our choir, which did so much to render our last Xmas services the finest ever witnessed here; the establishment of the League of the Sacred Heart with a membership of about one hundred and fifty, the formation of our altar society, which is simply fulfilling its mission of usefulness, and last but not least the organization and training of your "Crown of earthly Angels" as you most fittingly term your small army of altar boys; these and many other useful and necessary undertakings are evidences of the apostolic zeal and enthusiasm which have actuated you. Ah! Father, many a weary and fatiguing hour have you spent in the accomplishment of so much for us in the space of a few months.

But over all and above all we do esteem you for the kind and self-sacrificing disposition you have ever evinced towards us. No thought of self was ever allowed to restrain you when the spiritual—aye, or the temporal welfare of your flock demanded your attention. Ungrateful then should we be did we allow you to depart without giving you some tangible proof that your labors have met with appreciation. Please then, dear Father, accept this purse in the spirit in which it is given—the spontaneous tribute of a grateful and affectionate people to a truly good and noble priest. Need we say, how sincerely we deplore the illness which calls you from us for a time. We fear, dear Father, you have overtaxed your strength in your labors for us and our sense of obligation to you is thereby heightened and intensified. Rest assured, wherever your lot be cast, you leave behind you by the beautiful shores of the Lake of the Woods many warm friends, whose good wishes will ever follow you through life and whose earnest prayers will be ever offered to the throne of grace in your behalf.

Wishing you a pleasant holiday, speedy restoration to health and strength and a happy return to your faithful people, we remain

Your loving parishioners,
Signed on behalf of
THE CONGREGATION,

CHAS. MCMURDIE,
ANGUS MCKINNON,
J. E. RICE,
P. H. L'HEUREUX,
H. BLODEAU,
JOS. CHARBONNEAU,
ARTHUR DERRY,
R. J. MCGLOUGHLIN.
Rat Portage, July 31st 1896.

FATHER BLAIS' REPLY.

In replying to the address the Rev. gentleman took occasion to say that he was lost for words to reply to so flattering an address. His friends all knew that he was in a condition of bodily weakness, and that, as is usual, his mind participated, at least to some extent, in his physical disability. He, however, assured his people in all sincerity and truth, that there was one part of his being still unimpaired, viz. his heart, which pulsated with feelings of true love and friendship for each and every member of the flock he was about to leave for a time. He would therefore let his heart speak, because when a man of heart spoke to people of heart, he was sure to be understood whatever the diction. In looking at their beautifully illustrated address, he beheld at the top a picture of ladies in black attire. This, he presumed was a representation of the good nuns of the parish as they gathered around the organ and lifted their sweet voices in praise of the common Father of us all. They had

been most fittingly put in the topmost place because that suggested to our minds that these holy women, by their lives of devotion and self denial, were worthy of their exalted position. Nor was this matter of wonderment, for the good nuns had just emerged from their annual retreat which had been preached to them by the able, eloquent and holy pastor of "The Immaculate Conception," Winnipeg, Rev. Father Cherrier, whom he had the pleasure and honor to see present this evening. The Rev. Father then referred to the League of the Sacred Heart and hoped and prayed that its blessings would be poured forth on all the families and the citizens of the good town of Rat Portage. In referring to the praises bestowed on himself for his labors, he feared they had listened more to the voice of their hearts than to their consciences. Where there is love there is no labor, and if there is labor then the labor is love. He gave some good advice to the altar boys, and most earnestly urged his parishioners to be united. He closed a very earnest reply by asking all his people to pray for him and bade them all a fond good-bye.

AN INDIAN SISTERHOOD.

The Progressive Influence of Leo XIII. Has Wrought Good in Unexpected Quarters.

One of the most gratifying of American tributes to Leo XIII. must be contained in the following letter from Elbow Wood, North Dakota, which has appeared in the columns of the Roman Post:

"The reverend prioress-general and all her sisters are of the tribes of Dakotas, Chippewas, Arickarees, Gros Ventres and Mandans. Their existence and history will, no doubt, interest your readers, as theirs is the first religious congregation of American Indians in the history of the Church and its missions. Moreover, the success of their congregation has finally settled the question, so long in dispute, as to whether it were possible for Indians of the first generation to step from barbarism to the highest civilization.

"For four centuries the Indians have been very anxious to have priests and Sisters of their own race. In their own tribal organization they had orders of 'Sacred Virgins.' Their religious and philosophical systems had given them a moral and mental development which enabled them to understand and follow at once, with proper training, the Christian precepts and counsels. Missionaries did not understand this, nor did they believe that the wish of the Indians could be readily, if indeed ever, realized.

"When the Indians were informed of the progressive policy of Leo XIII. an Indian girl, Sacred-White-Buffalo, the chief Sacred Virgin of the Dakota Confederation, born in the Dakota war camp, but educated in a convent school, felt there was at last some hope for her race and wished to found a congregation of Sisters to carry out the policy of the Holy Father. She applied to Rev. Francis M. J. Craft, of Fort Berthold, North Dakota, for assistance. With his aid she was enabled to send her candidates to convent school. After passing through a novitiate she made her religious profession. In religion she took the name of Sister Catherine.

In a war which broke out between the Indians and the troops Father Craft was wounded and, it was believed mortally, at the battle of Wounded Knee Creek. An attempt was then made to send the candidates back to the Indian camp, but fortunately Father Craft was enabled to leave the hospital and reach the convent in time to prevent it. Sister Catherine then came with her candidates to Fort Berthold Indian Agency, founded her congregation and became the first prioress-general. In May 1883, she died before the altar in the chapel of the convent and after receiving the Papal benediction through his Eminence Cardinal Satolli.

"The Congregation of American Sisters is now regarded as the most progressive religious congregation in America. The success of the Sisters is due in part to their heroic perseverance under the severest hardships and tribulations, but chiefly to the enlightened policy of the Holy Father, which has reached even to the wild tribes of Western America and has enabled the Indians to do at once what the Christian missionaries had been unable to do or considered impossible during four centuries."

There is something almost miraculous in this wonderful fact, which reveals to the world that the progressive influence of Leo XIII. has wrought good in such unexpected quarters.—Catholic Record.

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The Northwest Review

WEDNESDAY, AUGUST 19.

CURRENT COMMENT.

Nansen's Achievement.

The news which so startled Arctic students last week is only gradually making its full import felt on the public mind. As early as June 24th 1827 Parry had reached the then unprecedentedly high latitude of 82° 45' (eighty-two degrees, forty-five minutes north), and since that date all the sacrifice of human lives and vast wealth during almost seventy years in this age of wonderful progress had added but a little more than half a degree to this northernmost record. Until Nansen stopped his northward march on April 7th 1895, the highest latitude recorded was the point reached off the northern coast of Greenland by Lockwood and Brainerd of the Greely expedition on May 18th 1883, when, standing on an island cliff 2,000 above the sea, they found the sextant reading 83 degrees, 24 minutes. This was then considered a great achievement, though it was only four miles farther north than Markham's farthest in 1876 under Sir George Nares, who on his return solemnly announced to the Admiralty that the impracticability of reaching the north pole had been proved. Thus it had taken fifty-six years to add 39 miles to Parry's ancient record. On the other hand, after but twelve years interval (1883-95), Fridjof Nansen has immortalized his name by adding two full degrees and fifty minutes, that is to say, 170 geographical miles to the highest record of Arctic discovery. It seems almost incredible that he should not only have reached 86 degrees, 14 minutes north, but that he and his companions should be perfectly well after subsisting on nothing but the proceeds of the chase for ten months, and should declare they could have reached the pole had they only had more dogs. This, together with what Nansen reports of the cheerfulness and splendid health of the Fram's crew, shows how admirably Scandinavians are adapted to long Arctic voyages, and also goes far to prove that, if the nineteenth century has been very slow in its march to the pole, it has at least learned the secret of thriving under polar cold.

That Balloon. On the first of July last not a few Winnipeggers averred that they saw, towards evening, a balloon pass over the city in a northerly direction. In the face of the double fact that Andree was to start for the pole from a point more than thirty degrees, say 2,200 statute miles, north of Winnipeg and that, from most recent news, he could not possibly be ready to start before the middle of July, some wiseacres fancied that the night-soaring balloon they had seen was the air-ship of the now famous Swede. Again, on the twelfth of this month of August the morning despatches announced from Ottawa that the "government"—that vague entity—

had, the previous day, received from Mr. Vowell, Indian superintendent for British Columbia, a telegram reporting that in latitude 55.15, longitude 127.40, about 100 miles up the Skeena river and nearly 500 miles north of Victoria, the Andree balloon had been sighted, sailing northward, by two separate parties of Indians. Though this time the lateness of the summer season made it probable that Andree had really started, there was still the insurmountable objection that, if it were he, he was twenty-six degrees south of his starting-point, rather a crab-like way of going north. The following day, August 18th, a telegram from Victoria, dated on the eve, contained two letters to Mr. A. W. Vowell from R. E. Loring, Indian agent, giving details of a balloon seen by an Indian boy near the head of the Skeena river and by a trustworthy Indian chief and his party of trappers above the head waters of the Skeena. In both cases the balloon was seen on the same day, and that day was the third of July, a month and eight days before the telegram reported as sent to Ottawa by Mr. Vowell; which effectually disposes of the possibility of this being Andree's balloon. But how comes it that in reporting that telegram as received in Ottawa no mention was made of the date at which the balloon was sighted? Few people would reflect that it might take five weeks to convey a message from the head waters of the Skeena to Victoria, and therefore most people imagined that the balloon had been sighted a few days before August 11th. To make the case still clearer, the Victoria telegram of the 12th inst. was immediately followed by one of the same date from Stockholm, Sweden, enclosing a despatch from Andree himself, dated Aug. 3: "Balloon has been filled for several days and all is ready for the ascent. The wind is still northerly; otherwise all well." And, later still, news has come that, if the wind does not soon veer to the south, Andree will pack up his balloon, come home and wait for next year. Consequently, what the Indians of British Columbia saw and what Mr. Loring believed to be Andree's balloon was nothing of the sort. On the other hand the date of the Skeena river balloon's appearance, July 3rd, might point to that balloon being the same that appeared over Winnipeg two days before, though 1800 miles in 48 hours, the intervening space between our longitude and that of the point where the British Columbia balloon was seen, is an astonishing performance in aeronautics. But who in the world, in these days of all-seeing reporters, could manage to equip such a long-distance airship without letting the secret of his preparations leak out? The whole thing has a Jules Verne look.

Masonic Excuses. A recent cablegram, while announcing that a Catholic anti-Masonic congress is to be held in the historic city of Trent in September next, entered into an elaborate defence of English Masonry on the plea that it was quite distinct and different from continental Masonry, and therefore not obnoxious to the adverse criticisms of an anti-Masonic congress. This is a good sign, for it shows that the Masons who control the transatlantic cable service are afraid of what such a congress may reveal. However the excuse itself is a poor one. If English-speaking Masons outwardly seceded from the continental Orient, when the latter expunged the name of God, this only proves that the English leaders trimmed their sails to suit English public opinion and that they were better skilled in keeping up a semblance of deism. The fact remains that any English-speaking Mason can communicate with and "work" in a continental lodge, provided he secure the necessary permission from his own Grand Lodge. That there is constant though secret communication between English, American, Canadian and Continental Masons is attested by the correct lists of officers in our own country published by Dr. Bataille, Leo Taxil, Dr. Rive and Diana Vaughan in their

recent works. Doubtless there is a larger proportion of honest dupes among English-speaking Masons than among the brethren of France, Italy, Germany and Spain; but the chiefs of the sect everywhere—not the respectable figure-heads, but the real, occult leaders—are the most determined enemies of the Catholic Church. Their influence is felt in all walks of life, and that influence is always secretly anti-Catholic. Our Archbishop was quite right in saying, in his letter to La Croix of Paris, that the worst enemies of Catholic education in Canada are the Freemasons.

An excuse of another kind for the dark-lantern tomfoolery was put forth lately in the Northwest by a Canon of the Church of England. He is reported to have said at a gathering of the knights of the trowel that secret societies were not wrong because the family is the first of all secret societies. We believe this Canon has some pretensions to philosophical acumen, and yet this is his only defence of secret oath-bound associations, at any rate it is his favorite plea, what we might call in his case, since he trots it out periodically, his argumentative chestnut. We venture to think that, if this worthy gentleman were to put his argument in the shape of a syllogism, its inconclusiveness might strike him. Let us see. The essential characteristic of a secret society is that the members thereof bind themselves under the most formidable oaths and the most terrible penalties never to reveal to outsiders the secrets of their order. But secrecy is not an essential characteristic of the family, and if the family happen to have any legitimate secrets, the members thereof are bound to secrecy, not under oath or penalty of any kind, but merely in honor and through filial piety. Therefore the family is not, in any true sense, a secret society. It is a standing marvel how such shallow sophistry will throw dust in the eyes of people who are anxious to have their mental vision blurred.

OUR CATHOLIC SOCIETIES.

In the Catholic Mutual Benefit Association and the Catholic Order of Foresters our people have two fraternal benevolent organizations second to none in existence. This is admitted by all who know anything about them, and as a matter of fact, the C. M. B. A. was in the Dominion government returns this year given the place of honor over all such associations doing business in Canada. Such being the case we find it difficult to understand why the membership does not include every eligible Catholic living in the city. The importance of providing means of support for one's family or dependants after the death of the bread-winner, needs no argument. It is a duty every father owes to his family to provide for those dependent upon him for support, and the first assessment paid by a Catholic father into the C. M. B. A. or the Foresters creates an estate which, if death removes him, is presented in cash for the succor of the beloved ones who mourn his loss. We invite all our readers who have not already done so to look carefully into the claims of these two excellent organizations. They will find that by them hundreds of Catholic families have been rescued from want and comfort preserved to many homes, and they will find, too, that for the amount of business done the cost of management is lower than any other assessment association or life insurance organization on the continent of America, which is accounted for by the fact that there is no extravagant expenditure, no high salaried officers and no speculation in investments with members' money. Now that the summer is drawing to a close we trust that the members of the two associations will bestir themselves to bring the advantages of membership more prominently before the people generally and that they will be able to induce large numbers to join. Readers of the Review will find in another column the names of the officers of the local Branches, any of whom will be only too

glad to give full information to those desiring it.

BEWARE!

A section of the Conservative party, smarting under its recent defeat in the province of Quebec, talks of repudiating its policy on the school question. Those very men, by their extreme and aggressive conduct, were the chief cause of the humiliation which overtook the party in the general elections.

Such men as Clarke Wallace, McLean, McNeil, Sproule, etc., did more to create a distrust in the minds of electors, as to the honesty of the party in its treatment of the Catholic minority of Manitoba, than any other cause. Their repudiation of the constitutional guarantees of Catholic minorities and their almost brutal indifference to our rights and liberties directly contributed, in no small degree, to a distrust in the minds of the Catholic electors of Quebec against the government. The electors of Quebec saw the party torn by internal dissensions over a question which involved the rights and liberties of the Catholic minority of Manitoba. They were conscious that this feeling arose more from bigotry and intolerance than from any principle of justice. In fact they saw in it a repudiation of the laws of justice to gratify a feeling of bigotry and intolerance, and they decided that little trust could be placed in such men.

And now we find this very same faction of the party appearing on the public platform in opposition to the Hon. Mr. Paterson in Grey, and openly repudiating the policy of the late government on the school question. These tactics may succeed in North Grey, but if they be endorsed by the Conservative party, as its policy, they are sure to bring upon it the contempt of all right-thinking men and the determined opposition of all the Catholic electors of the Dominion. Better rid the party of these disturbers once and forever than to bring upon it the ruin which such a policy must inevitably entail.

THE FRENCH LIBERALS OF MANITOBA.

We take the following from our esteemed contemporary the Nor'-Wester:

"The Northwest Review in its latest issue attempts to discredit a rumor recently published in the Nor'-Wester to the effect that the French Catholics would accept a modified measure of redress from Hon. Mr. Greenway in defiance of the will and dictate of His Grace of St. Boniface. In doing so the Review does not touch upon any of the salient arguments brought forth by the Nor'-Wester to substantiate the rumor. Will the Review kindly tell us why a large number of the French and Half-breed Catholics in the constituency of Selkirk voted for Mr. Macdonell, the elected member, who in his electoral address openly expressed himself as opposed to the restoration of separate schools? And furthermore will the Review inform us why the name of Ms. J. E. P. Prendergast, M. P. P., is not connected with the so-called French Liberal convention? Surely Mr. Prendergast is a French Liberal!"

We do not think that much good can be gained by pursuing this matter any further, and we certainly do not intend to enter into any prolonged argument over it with the Nor'-Wester. There are, however, one or two points in the above which we feel it may be well for us to deal with somewhat at length. It will be noticed our contemporary speaks of "the will and dictate of His Grace the Archbishop." This is nonsense, as the Nor'-Wester well knows, and it is offensive, for if it means anything at all it means that the Catholic laity do simply act "the will and dictate of the archbishop" and are not conscientious in their determination to accept no compromise. We think we have a right to complain that those who know better, as the Nor'-Wester writers and directors do, should, for the sake of making a point, seek to leave such a false impression on the minds of their readers. They are perfectly aware that all the Catholic body in this country—priests and laymen, from the highest to the lowest have been practically united in the fight for the full restoration of Catholic rights regarding education in this pro-

vince, and they know that this unity has been the result not of mere dictation on the part of the chief pastors, but the outcome of deeply rooted conscientious conviction, and that should His Grace be called upon to consider any offer Mr. Greenway may make he will consider it as the head of the Church here and will answer for and voice the sentiments of all his flock.

With regard to the Nor'-Wester's complaint that we did not touch upon any of the "salient arguments" it brought forth to substantiate the rumour we have only to say, we thought we had done so most effectually, but if not we will try to do so now. We said nothing last week regarding our contemporary's statement as to the French and Half-breed vote in Selkirk because we did not look upon it as an argument at all, inasmuch as we could not see that even if true it proved anything. So far as our limited intelligence enables us to judge if all the French and Half-breed Catholics in Selkirk had voted for Macdonell it would be no evidence that therefore the members of the French Liberal association of Manitoba are going for the sake of mere party considerations to forget they are Catholics and to sacrifice the rights for which they have fought so long and so well. As a matter of fact we do not believe that a large number of French and Half-breed Catholics voted for Macdonell. We understand that a few of them did, and we hold they made a great mistake in doing so, but they so acted, we hear, because of representations made to them by agents of Mr. Macdonell that he was a supporter of Mr. Laurier, and that if the Liberal party was returned to power the first act of the Liberal leader would be, with Mr. Macdonell's support, to restore to Catholics in Manitoba those rights regarding education of which they had been robbed. We are also informed that a brother of the late Louis Riel went through the Half-breed settlements soliciting votes for Mr. Macdonell on the ground that he was a supporter of Mr. Laurier, who once declared that if he had been on the banks of the Saskatchewan during the recent rebellion he would have shouldered a musket to help the Half-breed cause, whilst on the other hand Mr. Macdonell opposed the Tories who suppressed the rebellion and hanged the leader. This was, we hear, the kind of campaign carried on among the Half-breeds in the constituency of Selkirk, and is it any wonder that some of them were deceived and voted for the Liberal candidate? We know that in his address he openly expressed himself as opposed to the restoration of separate schools, but that was not the line he and his agents took when visiting the French districts. There he posed as the follower and admirer of the great Catholic statesman, Laurier, who was to be the friend and saviour of his people, and Mr. Macdonell was very careful that no copies of his address should circulate in those parts of the constituency. It was only a few days before the election that parties in Winnipeg had Mr. Macdonell's address printed in French so that the Half-breed voters might see what his views really were, but the time was then too short to circulate them thoroughly and to point out to all the voters the gross deception which had been practised upon them. There are other reasons, too, why Mr. Macdonell got a portion of the Half-breed vote, but as there is a protest against his election and the matter will be gone into in the courts we need not dwell upon them here, and would only repeat that, to our mind, it is stretching things rather far to say that because "a number of French and Half-breed Catholics in Selkirk voted for Mr. Macdonell" therefore the French Liberals of Manitoba "would accept a modified measure of redress from Mr. Greenway in defiance of the will and dictate of His Grace of St. Boniface."

As to the further question put by the Nor'-Wester we would frankly admit that we do not know why the name of Mr. J. E. P. Prendergast, M. P. P., is not connected with the new association. We would suggest that our contemporary clear up the mystery by sending a re-

porter to ask him. The scribe will, we are sure, be well received by the genial and brilliant representative of St. Boniface, and we have little doubt he will find that the inferences drawn have absolutely no foundation in fact.

We trust we shall not have to refer to this matter again, but in taking leave of it we would say that we are not in the confidence of the gentlemen who formed the recent French Liberal association, and for good and substantial reasons are not more likely to be taken into their confidence than is the Nor-Wester. It must be remembered therefore that in dealing with this matter we have no right to speak with authority as to the aims and objects of the members of this new association, but we simply say that if they should take the step rumour declares they intend to take we shall be much surprised inasmuch as it will be a complete reversal of their course so far on this question.

CATHOLIC PRESS.

However good and devout a layman and his wife may be, yet they lack the "religious habit." Boys from their earliest years are most susceptible to impressions and are very inquisitive creatures, ever noticing all that goes on around them.

In the report of the thirty-eighth General Assembly of the United Presbyterian church, recently held, is the following: "The United Presbyterian Church believes in education. She believes in patronizing her own schools, and intends that they shall be in the front rank in the advantages they offer, and above all that they shall not neglect the cultivation of the highest part of man, his spiritual nature."

During the infancy of Catholicity at Rome the pagan sects worshipped large and varied assortments of little gods, and it excited their wrath that the early Catholic Christians worshipped the one and only Almighty God. That condition in religion finds its counterpart in the world of our day. Three hundred discordant and disunited little sects, with their various fantastic notions of religion, are still amazed at the unity and solidity of the religion of Christ, and feebly combat the onward march of Rome and "Romanism."

The Anglicans have long been clamoring for Christian unity upon the basis of a recognition by Rome of the validity of their orders. The Pope has spoken emphatically and decisively upon the subject in his recent Encyclical. The divergent views taken of this historic pronouncement by leading divines and journals of the Anglican communion show that they are not prepared for unity upon any basis because they are not in agreement among themselves.

A lady convert in England asks: "Why could not we women get up a course of lectures on Catholic belief exclusively for women—for our separated sisters? Meetings for ladies only, presided over by ladies, are not uncommon among Protestants, as witness for example the various temperance and religious societies composed entirely of women. I will venture to predict a large measure of success for such meetings. In every sphere of intellectual activity, religious or otherwise, the influence of the weaker sex is thoroughly recognized nowadays, and I, for one, fail to see the impracticability of such a proposal. We should not lecture our sisters in the sense of talking at them or "patronize" them in the smallest degree; our only desire being to lay before them in the simplest way possible, the elements of our holy religion."

Some "awful disclosures" made by a young woman who had "escaped" from the convent of the Good Shepherd, in Louisville, Ky., a week or two ago, led an A. P. A. lawyer, J. J. Brile, of that city, to get out a writ of HABEAS CORPUS on behalf of another victim of "Romish tyranny" in the same institution. There was a crowd of female sympathizers on hand when the case was brought into court, and they flocked around the victim, Rose Buckler, when the Judge told her that she was free to go where she pleased. They offered her a comfortable home and no end of notoriety; but she said that she preferred to go back with the Mother Superior to the convent where she had been happy, until the officious A. P. A. woman dragged her from it. Thus was spoiled a beautiful story of convent "horrors," and perhaps also the lecturing career of their inventor. We say perhaps, because there is always room for one more in the field of imposture.—Boston Pilot.

The case of a priest who preserved the secrecy of the confessional at great sacrifice two years ago is attracting much attention in Germany. A Catholic banker sent for the Abbe Rurtz, and under the seal of confession handed him a large sum of money to be paid by way of restitution to an injured man. A few days later the banker died; and his heirs brought suit against the priest for the recovery of the sum, charging him with theft. The case was tried; and the priest who could make no defence without violating his sacred duty, was sentenced to prison for ten years. A few weeks ago the facts of the case were disclosed through another channel, and the unjust punishment was remitted; but not until this German confessor of the faith had suffered much through his fidelity to the confessional. It is not so long since a similar case, of which we have first-hand knowledge, occurred in California. A jealous husband burst into the parish priests room, and, at the point of a pistol demanded the confession of his wife. The priest who was an Italian explained the nature of the confessional, and then told his visitor to shoot away. But the man was a coward as well as a bully, and he slunk away crestfallen.—Ave Maria.

St. Ann's Academy. (KAMLOOPS, B. C.) Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuities lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the heartiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy. For terms apply to the SISTER SUPERIOR. HORRORS OF THE CONFESSORIAL BY REV. J. A. POMPENEY, D. D., is a complete Refutation of A. P. A. falsehoods, and is Without doubt just the book you want. Send ten cents in silver for it to THOS. J. CASEY, Publisher, 1427 Oak Street, Kansas City, Mo.

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A GOOD SAMARITAN. HAVING FOUND HEALTH HE POINTS THE WAY TO OTHERS. His Advice Was Acted Upon by Mr. Miles Pettit, of Wellington, Who as a Result, Now Rejoices in Renewed Health and Strength. From the Picton Times. Mr. Miles Pettit, of Wellington, was a recent caller at the Times office. He is an old subscriber to the paper and has for years been one of the most respected business men of Wellington. He is also possessed of considerable inventive genius, and is the holder of several patents for his own inventions. The Times was aware of Mr. Pettit's serious and long continued illness, and was delighted to see that he had been restored to health. In answer to enquiries as to how this had been brought about, Mr. Pettit promptly and emphatically replied "Dr. Williams' Pink Pills did it." Being further interrogated as to whether he was willing that the facts should be made public, he cheerfully consented to give a statement for that purpose, which in substance is as follows:—He was first attacked in the fall of 1892, after digging a cellar. The first symptom was lameness in the right hip, which continued for nearly two years. It then gradually extended to the other leg and to both feet. The sensations were a numbness and pricking, which continued to get worse and worse, until he practically lost control of his feet. He could walk but a short distance before his limbs would give out, and would be obliged to rest. He felt that if he could walk forty rods without resting he was accomplishing a great deal. He had the best of medical attendance and tried many medicines without any beneficial results. He remained in this condition for about two years, when he unexpectedly got relief. One day he was in Picton and was returning to Wellington by train. Mr. John Soby, of Picton, was also a passenger on the train. Mr. Soby, it will be remembered, was one of the many who had found benefit from Pink Pills, and had given a testimony that was published extensively. Having been benefited by Dr. Williams' Pink Pills he has ever since been a staunch friend of the medicine, and noticing Mr. Pettit's condition made enquiry as to who he was. Having been informed, Mr. Soby tapped him on the shoulder and said, "Friend, you look a sick man." Mr. Pettit described his case, and Mr. Soby replied, "Take Dr. Williams' Pink Pills, I know from experience what virtue there is in them and I am satisfied they will cure you." Mr. Pettit had tried so many things and failed to get relief that he was somewhat skeptical, but the advice was so disinterested, and given so earnestly that he concluded to give Pink Pills a trial. The rest is shortly summed up. He bought the Pink Pills, used them according to the directions which accompany each box and was cured. His cure he believes to be permanent, for it is now fully a year since he discontinued the use of the pills. Mr. Pettit says he believes he would have become utterly helpless had it not been for this wonderful health restoring medicine.

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, which, for the sake of extra profit to himself, he may say is "just as good." Dr. Williams' Pink Pills make rich, red blood, and cure when other medicines fail.



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Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man. District Deputies for Manitoba. F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface. The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

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, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gagnish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Catholic Truth Society of Winnipeg. Meets every Monday at 8 p. m., at 183 Water Street. 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. Russell; Asst. Sec., G. Tiesler; Fin. Sec., J. A. McInnis; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Marklusk, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, F. Klinkhammer; Alternate, Jos. Shaw.

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in unity Hall, McIntyre Block. Chaplain, Rev. Father Gullett, 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; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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Table with columns: East Bound, Read up, STATIONS, West Bound, Read down. Lists stations like Winnipeg, Morris, Lowe Farm, Myrtle, Rosebank, Miami, Deerwood, Altamont, Belmont, Silver Lake, Indian Springs, Marleopolis, Greenway, Baldir, Belmont, Hilton, Ashdown, Wawanesa, Elliotts, Routhwaite, Martinville, Brandon.

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CALENDAR FOR NEXT WEEK.

AUGUST.

- 23 Thirteenth Sunday after Pentecost. Feast of the Most Pure Heart of Mary. Commemoration of St. Philip Benizi.
- 24 Monday—St. Bartholomew, Apostle.
- 25 Tuesday—St. Louis, King of France.
- 26 Wednesday—Votive office of St. Joseph.
- 27 Thursday—St. Joseph Calasactius, Confessor.
- 28 Friday—St. Augustine, Bishop of Hippo, Doctor.
- 29 Saturday—Decollation of St. John the Baptist.

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 SS. 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.

Branch No. 52 of the C. M. B. A. held a regular meeting in Unity Hall, McIntyre Block, this evening.

Mr. T. H. Fahy and bride returned from their honeymoon trip on Sunday and are now staying at the Clarendon hotel.

At the meeting of Branch No. 163 of the C. M. B. A. held last evening, a vote of condolence was tendered to Bro. S. W. McKinnon on the death of his sister.

Hon. Hugh John Macdonald, M. P., left for Ottawa on Wednesday to attend the conference of the Conservative party to be held there to-day. It is said that he may take a hand in the North Grey fight.

From several parts of the province come reports of damage to ripening crops by frost. The western districts seem to be the most affected, and from what we can learn there is no doubt large areas of wheat fields have been touched.

The feast of the Assumption is, of course, one of the great festivities of the year at the Church of the Immaculate Conception, and although on Sunday last the members of the choir were not, for several reasons, able to carry out as elaborate a musical service as in the past, still they did not let the occasion go by without rendering some choice and appropriate musical hymns. There was a large number of communicants at early Mass, and in the evening most of the seats were filled by devout worshippers who were privileged to hear a most eloquent and touching sermon by Rev. Father LaRue, S. J.

At St. Mary's Church on Monday morning Miss J. Russell, daughter of Mrs. M. Russell, was united in the bonds of matrimony with Mr. Gordon Brennan, chief clerk in the dining car department of the C. P. R. The bride was attended by Miss O'Connell and the groom by Mr. Walter Pratt, superintendent of the dining and sleeping car department. The new married couple are now enjoying an extended honeymoon trip in the east during which they will visit Montreal, New York and other cities. On their return they will take up their residence on Lilly street. The Review joins with their host of friends in congratulations and in wishing for a long, prosperous and happy life.

AN ANGLICAN DIVINE

On Separate Schools.

At the first session of the Anglican synod of Ottawa held last week the opening sermon preached by Archdeacon Lauder of that city was a remarkable one. He dealt with the educational problem, taking strong ground in favor of religious education and separate schools. It has been pretty generally supposed that Catholics alone are in favor of distinct religious teaching in the schools, but for many years past the Church of England has also put itself on record as being in favor of their establishment for Anglican children. The Archdeacon said:

"The present public school system is

no doubt popular and has taken a deep hold on our people, but as a Church we are not satisfied with it and never can be until the knowledge of God and the keeping of His commandments are recognized as an important part of every child's education. While it may not be possible for us at present to have separate schools of our own—a right which we have never ceased to assert—let us try in the meantime to make these public schools more acceptable. Let a ceaseless cry go forth from every pulpit in the land for religious instruction to form a part of the regular work in every public school. Religious teaching in some measure will help to fill the aching void which, if left empty during the child's school-days, cannot fail to produce evil effects in manhood. A child governed by unrestrained passions and without a godly influence is very likely to fall into vice and go step by step down to a dishonored grave."

Our readers will remember that only a few weeks ago one of our judges had occasion to pass sentence on a considerable number of youthful criminals in Hamilton, and His Lordship then stated that the number of youthful criminals throughout the country has greatly increased, and he unhesitatingly ascribed the fact to the want of religious teaching in the schools. As a consequence of this the children grow up without religious principles, and the inevitable result is an increase in the number of young criminals. Archdeacon Lauder is of the same opinion, and there is no doubt he is correct. This has always been held by Catholics, and it is gratifying to observe that the truth of the Catholic position is now being admitted by Protestants, and especially by members of the Church of England.

The Ottawa synod is not the only synod of the Church of England which has pronounced upon this subject. For many years the Toronto synod has annually made the pronouncement, though recently in a more modified form. It appears that that synod has not confidence that it will be able to obtain from the Ontario Legislature the concession of separate schools, and therefore it has asked only for the introduction of religious teaching twice a week in the public schools. This method has been tried in parts of England, but its results were not appeared to be satisfactory. There is, besides, a serious difficulty owing to the mixed character of the religion of the children. We fully believe that the most satisfactory settlement would be the granting of permission to any religious body desirous of establishing separate schools to do so, just as Catholics have that right under the school system of Ontario. We have no doubt that if the Anglican body would show themselves really in earnest for the obtaining of a law which would enable them to do this, they would easily obtain it from the Legislature, but down to the present date it can scarcely be said they have shown themselves in earnest in the matter, as they have merely confined their action to the annual passing of a set of synodal resolutions on the subject, and this has been done only by the synods in some dioceses, while those of other dioceses are known to be of the contrary opinion, and are opposed to the establishment of parish or voluntary church schools. The general synod of the church throughout the Dominion has declared for separate schools, and we may therefore regard this as the official decision of the church.

Archdeacon Lauder, in continuation, gave praise to the Catholic Church for the stand she has constantly taken on the school question. He called upon the synod to express itself "clearly and distinctly on this subject." He continued: "If there is one thing more than another in which the Church of Rome has shown wisdom it is in the ceaseless care with which she watches over the education of her children. She scouted the idea that the church should surrender to other hands that which she should hold. 'Unsatisfactory as things are,' continued the preacher, 'we should encourage private schools where the truths of God are taught. The future of the church depends upon the proper rearing of its children. The provision for boys in this direction is fairly good, but that for girls is discreditable. They have been left to the mercy of the public schools, and many Protestant parents rather than send them there are sending them to convents under the control of the Roman Catholic Church. I raise my voice against the exposure of our children to the craftiness of an alien church when their minds are young and take impressions that may remain with them in after years. It is denied, I know, that the children are influenced away from the faith of their parents, but while this may not be done openly it is done by insinuations of the most beguiling kind.'"

In reply to the Archdeacon's final assertion we have to say that he does not

state the facts correctly. We have known many convent schools in which one-third, and even fully one-half, the pupils were Protestants, and we know it as a fact that their religious belief is never interfered with, though we have no doubt that many of the young ladies must be greatly edified by the unassuming piety of their religious teachers, and their zeal in the performance of their arduous duties. These young ladies will naturally learn that the abuse and misrepresentations so lavishly heaped upon convents and nuns by itinerant Popery lecturers are falsehoods, and so far a knowledge of the truth may have an influence upon these ladies in after life which will keep them out of the ranks of fanaticism, but we have not known of a single instance wherein the nuns made any effort to tamper with the religion of their Protestant pupils. There are convent educated ladies to be found in all parts of the country, and we venture to assert that if Archdeacon Lauder will question any of them on the subject, they will give testimony which will bear out our statement to the fullest extent.

Rev. Father Drummond, S. J.

Contributes a Scholarly Article On the **Evans Gold Cure** FOR DRUNKENNESS AND ITS EMINENT SUCCESS.

St. Boniface College
St. Boniface, August 6, 1896.

The Evans Gold Cure Institute, Winnipeg, Manitoba.

GENTLEMEN,—The principle of the Gold Cure, if rightly understood, is one that commends itself to all who are familiar with the workings of conscience. That principle is that an essential condition for the free play of the will is that the body be not allowed to clog and shackle the soul. In the supernatural order, when a man has been once converted to the absolute service of His Maker, the first thing he is inspired to do is to force himself to acquire a taste for things spiritual by checking his tendency to things sensual. In the natural order your method supplies a parallel newness of taste and produces a corresponding distaste for liquor by physical means. Although I cannot admit that drunkenness is always and in all cases merely a disease, yet I fully realize that it may frequently become so, when the habit is developed into a second nature. Whenever this happens, so long as the brain has not been irremediably injured, the Gold Cure really works wonders, provided there be still a residue of will power left. So much for the theory. In practice I have known several instances where your methods have been eminently successful, where men steeped in the alcohol habit for many years have, thanks to your treatment, come back as it were from the dead to a new life, and to a joyous manhood. Wishing you, therefore, success in your noble undertaking, I am, sincerely yours,

LEWIS DRUMMOND, S. J.

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