



"AD MAJOREM DEI GLORIAM."

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## Twenty Years As Pope.

### The Health, habits and pleasures of the Holy Father.

Who Never Knows Illness, At the Worst Only Suffering an Occasional Cold—His Mental Habits Laborious and Exhausting—Lessons in Hygiene His Condition Teaches.

The Rome correspondent of the London Telegraph has taken the occasion of the completion of the twentieth year of the Pope's reign to write a kindly article concerning his Holiness's health, habits, and pleasures, from which the following extracts are made.

With his formal discourse to the College of Cardinals at Christmas, Leo XIII., now in his eighty-eighth year performed the last public act of twenty years of reigning. His Holiness continued the ceremonies peculiar to the season by receiving on Saturday deputations from Catholic societies and parochial committees to the number of about 3,000 persons, who were admitted to assist at the Pontifical Mass in the Sala della Loggia, in the Vatican, on the occasion of the sixtieth anniversary of his first Mass. It was evident to all who were permitted to assist on this impressive occasion that the Pope enjoys his usual health. He has had no illness or indisposition for many months. Illness, indeed, he never knows, nor has he known since he was Governor of Benevento half a century gone by. At the worst, he suffers an occasional, though rare, cold. The prescription then is rest in bed, or, at the least, confinement in his heated rooms. The greater part of a year sometimes elapses between one indisposition and another. This wonderful immunity is one of the best and surest proofs that his healthfulness has only to contend with the weakness and heaviness of extreme age. Equable exemption from the infirmities of life is strangely associated with the greatest possible delicacy, and even fragility, of frame and organism. Such a supreme union of strength and of delicacy must have been possessed, after a fashion, by the fabled beauty of Viterbo in the Middle Ages, la bella Galliana, whose form was so like to an alabaster vase—the very term of comparison in use about his Holiness—that the red wine could be seen descending in her throat. But Leo XIII. has preserved by a unique sobriety of life—that sobriety commended and described in his recent poem, "Ad Fadricium Rufum"—the vitality of a strong constitution. Some have written that he comes of a stock of mountaineers, and that he early increased the healthfulness thus received by his outdoor life in his native place.

Once tall, he is now shortened and has a painfully pronounced bend of the entire upper part of his body. The former is the effect of age, the latter must be greatly the result of long years of assiduous study and of a sedentary life. He may be said to have passed the last years of his childhood at college, since he was only eight years of age when he was sent to the Jesuit College at Viterbo. He passed his youth within seminary walls. As a young man he was governor of a province and titular archbishop. Long before his prime he had been Nuncio to Belgium—whence he went to England, and was presented to her gracious Majesty—and had been called to the See of Perugia, which he only left during the last months of the reign of his Papal predecessor. His life then has been an indoor life—the life of a student.

This fact supplies the explanation both of his mental habits and of his material health to-day. His mental habits are laborious and exhausting. He has always on hand the preparation of some Pontifical document of importance. Each of these documents implies a vast labor. But knotty questions are of far greater frequency than the solution of doubts or the exposition of great issues in public documents. All the ramifications of the Papal administration end naturally in him, and it is his daily duty to ratify, after conscientious examination, the findings of each branch of the ecclesiastical Government. These audiences take place on every morning of the week save Sunday and Thursday, and in every week of the year save a few set down by prescriptive right as *Feriae*. This au-

dience-giving, which is obviously burdensome, does not flag during the heats of the Roman midsummer. One other point, however, affords a more direct indication of the mental habits of Leo XIII. This is his determination to be his own counsellor. Everything which is grave in consequences he reserves for his own scrutiny.

Nor has the advance of age brought any diminution of what the Latin races call geniality. His human sympathy is of the highest kind, and at once wide and exquisite, broad and tender. He receives literally "all sorts and conditions of men"—except M. Zola coming in peculiar circumstances. To each one received he appropriates—readily, naturally, and adequately—the proper interest satisfaction, and benevolence, and all in the most royal and courteous way. And with his sympathy of a higher sort has endured his mirthfulness. A refined wit is often attributed to him. It is equally certain that he has the fullest and most human appreciation of humor.

The preservation of Leo XIII. in life, healthfulness, and activity has the general merit of teaching some homely lessons in hygiene. Leo XIII. is an enthusiast for frugality, after the manner of Cornaro. He has not only given an example of personal practice, but he has published precepts. Upon his verses on sobriety, since the period of their publication and of their translation by Mr. Andrew Lang, there have been modelled menus, at least in the United States. In still stricter conformity with them, as a glance at the menus shows, is the Pope's unchanging diet—self-prescribed at Perugia and approved by the Archiatro Pontificio in Rome. Indeed, the Pope's appetite has not varied in any perceptible degree for thirty years, and his present physician could have described it at that distance of time as he does now, saying: "I think that I take more at one meal than the Pope in a week."

The care of his gardens forms his chief diversion. "Is it true," I have asked a prelate of his suite, "that he tends the vines which he has planted?" "Yes, almost true; he does everything else, if not the material cultivation." His care for the gardens is assuredly, then, the most complete relaxation which he allows himself, not less than the most marked variation of work which he could discover.

In every respect, the gardens are his predilection. Around the Borgia Tower, a fortification reared by Pope Alexander VI., he has erected a Casino, that of Pope Pius IV. being too low-lying, and having become unhealthy since the completion of the dome of St. Peter's and of the Library wing of the Vatican. He abandoned this Casino of the Medici Pope very reluctantly, even when he had learned that it must be malarious. Nothing could be stranger than the contrasts in his own Casino, which must be known in the future as that of Leo XIII. Its centre, the tower, is the coolest and the most thickly built of imaginable structures. No summer-house in the world can be like that of the Pope, which stands on an eminence exposed to the fiercest rays of the sun, but the centre of which has walls so thick that its atmosphere is like that of the Blue Grotto. The rooms of the new apartments clustering around it are furnished with the most modern furniture, while the first floor of the Tower itself is a magnificent circular saloon. During the months of summer-heat, his Holiness frequently repairs thither for the greater part of the day. The change of place makes little, if any, change in the severity of his life. In the first years after its erection he used to make a "villegiatura" there in August, besides spending the day hours there at other times. Now he makes his "villegiatura" in the autumn, which is the Roman season for ecclesiastical vacations. He has only returned thence in the third week of November last.

The Ceylon Catholic announces the first part of a new Sinhalese translation of the New Testament by the Very Rev. C. Chounavel, O. M. I. This learned and zealous missionary has edited a Sinhalese grammar, and written and translated many books in that difficult language. Though long past seventy, Father Chounavel has no thought of placing himself on the retired list.—**Ave Maria.**

## Papal Infallibility.

### Rev. Father Pardow's Answer to Mr. Therrien—An Interesting Document.

To the Editor of the Montreal Witness. Sir,—Religious controversy, however interesting to the principals engaged in the tilt, must, I fancy, soon pall upon the onlookers; hence I must be brief.

I. Your correspondent accuses us Catholics of attempting to prove the infallibility of the Church by the bible and the infallibility of the bible by the Church, and of thus wrecking our logic on that fatal reef known on intellectual charts as the 'Vicious Circle.'

I answer: Every student of the bible knows, or at least should know, that the great book has two different values: it has its value as a book of history, and it has quite another value as a book of revelation, or the word of God. As a book of history, its value does not rest at all on the authority of the Church, but on its own genuineness and authenticity, both of which we prove as we prove the genuineness and authenticity of Caesar's Commentaries on the Gallic War or any other history. In this book or bible, taken as a history, we find the life of Jesus of Nazareth, and we read how he established an institution to which he gave power to teach all things whatsoever he taught, until the consummation or the world. Now this institution or Church, thus proven from the bible as a book of history, takes the collection of books which we now call the Holy Bible, and says to her children: 'This book, or rather this library containing seventy-three books bound in one, is not simple history, it is inspiration, revelation; it is the word of God.'—I venture to say that even with the strongest marine glass, that dangerous 'circle reef' is not yet in sight, and Catholic logic still rides the waves triumphantly. So clear is this reasoning that the great St. Augustin, whom I am happy to find Mr. Therrien quoting with approval, uses this very strong language: 'I for my part would not believe the gospel unless the authority of the Catholic Church moves me.' As this is a very far-reaching remark, and should be seriously pondered over by those who are not of our faith, since it shows what was thought in the early days, of the relation of the Church to the bible, I give St. Augustin's words in the original and I point out where they may be verified. 'Ego vero evangelio non crederem nisi me Catholice ecclesie commoveret auctoritas.' Contra epistolam Manichaei. Cap. 5, N.6. Gaume edition, Vol. 8, p. 270.

2. Mr. Therrien asks 'why the Catholic Church does not spread the bible at prices that will put it in reasonable reach of those who possess little of this world's goods?' The shortest way to answer this is to beg Mr. Therrien to send for the price-lists of all Catholic book-sellers in Canada, the United States and England. This will probably be a revelation to him, and hereafter he will be able to speak with more authority and especially with more truth on the question of cheap Catholic bibles.

3. Your correspondent continues: 'I am glad to say I don't believe baptism to be necessary to salvation.' I therefore made a mistake in attributing the belief to him. The mistake arose because I understood him to say that he always took the 'short way' and went straight to the bible. Now the bible says: 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God.' John iii., 5. But I suppose that the bible which, according to Mr. Therrien, is so clear as to need no interpreter but itself, does not mean what it says.

4. Your correspondent in his previous letter, endeavoring to show how preposterous it is for Catholics to claim for the Pope the infallibility which they do claim, said: 'Not even the greatest scientist claims infallibility in his searchings after truth in nature.' To disprove this universal proposition, all that is necessary, according to the inexorable laws of logic, is to find even one case in which a scientist does claim infallibility. We find it in the astronomer, foretelling an eclipse. It is not therefore against reason for a fallible man who is an astronomer to be sometimes infallible. No one ever claimed that a Pope was always infallible, but only when teach-

ing the universal Church. It is not therefore against reason for a fallible man who is a Pope to be sometimes infallible.

5. Your correspondent, in his efforts to explain away the multitudinous divisions of the Protestant sects, quotes St. Paul, 'I see now in part.' I answer: We do not need to see everything, the mystery of the Trinity, for example, as we hope to, one day; but this much is certain, that the same St. Paul states plainly that there should be one faith, one baptism. Eph. iv., 5. This much also is certain: either Christ taught that baptism is necessary or not; he did not teach both. Either he empowered his apostles to teach all things whatsoever he had taught, until the consummation of the ages, or he did not. To say that we have no way of ascertaining which of these, as of hundreds of other points, he really taught, is to make the gospel a laughing-stock to every thinking mind.

6. The bible declares: 'If he will not hear the Church let him be to thee as the heathen.' Mr. Therrien says that 'Christ is not here speaking of a man out of harmony doctrinally with the universal Church.' But I ask by what right he thus narrows down the words of the bible. The bible, according to Mr. Therrien, needs no interpreter, yet he seems to be interpreting it for me. I prefer to go straight to the bible and take the words as they stand. Now, our Lord says Matt. xviii., 15. 'If thy brother shall offend thee, \*\*\* tell the Church: if he will not hear the Church let him be to thee as the heathen.' Christ has no limitation of the kind of offence: 'if thy brother offend thee.' My brother may offend me by teaching falsehood, by depriving me or mine of the truth of God, as much as he may offend me by insulting me or robbing me of my purse. Nay, the former offence is by far the more grievous. How, then, is it lawful to limit Christ's meaning?

Finally, I read my bible sincerely and prayerfully and therefore I have right to count, so your correspondent states, on the personal guidance of the Holy Spirit in understanding it. I understand the text as I have stated. Mr. Therrien reads his bible also sincerely and prayerfully and the Holy Ghost directs him to believe his interpretation, the contradiction of mine, to be the true one. The question, too, is vital. Which Holy Ghost shall we believe? Was the need of an infallible tribunal to declare authoritatively the meaning of the bible ever more clearly shown?

W. O'B. PARLOW, S. J.  
Gonzaga College, Washington, D. C., Jan. 11, 1898.

## Lourdes proves the Catholic Church.

Sacred Heart Review.

How does Lourdes prove the Catholic Church? We do not hesitate to affirm that the apparitions at Lourdes, with the subsequent history of the shrine, demonstrate the existence and reality of the supernatural; and the Catholic Church is the true exponent and representative of the supernatural religion which Our Lord Jesus Christ came to establish on earth. She has inherited and perpetuated the power which Jesus gave to His Church when He delivered to His disciples the great commission to go into all the world and preach the Gospel to every creature. "These things," said He, "shall follow them that believe. In My name they shall cast out devils, they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick and they shall recover." And we are told that "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs that followed." Their successors did the same, and signs and wonders have been performed in the Church in all ages. Miracles have never ceased. The lives of the great saints are a perpetual miracle.

Among the extraordinary supernatural manifestations which have occurred in modern times none is more striking and impressive than that of Lourdes. The facts are well authenticated and incontestable. In truth, that remarkable demonstration seems to have been ordered by Providence as a striking testimony in the midst of an unbelieving and skeptical generation, for confirming the faith

of believers and confounding the presumption of infidels.

Fourteen times the Blessed Virgin appeared to the simple country maid, Bernadette; gradually attracting thousands of spectators who looked on with awe as the maid knelt, wrapped in ecstasy, conversing familiarly with the heavenly vision. What did the vision say?

First, it directed the maid to make a slight excavation in the sand near by, and there burst forth a spring of pure water where no spring existed before. The water had a miraculous power of performing cures, and a succession of most extraordinary miracles has from that day to the present time, from year to year, been performed at this wonderful fountain under circumstances which can not possibly admit of doubt in any candid mind.

The supernatural character of the apparitions was established in the midst of the most determined opposition on the part of the civil authorities, who resolved to quash the whole thing and prove it a humbug and an imposition. They went to the full extent of, and even beyond, the law in their arbitrary efforts to convince the world that the demonstrations were a mere outburst of religious enthusiasm. They tore down the fence surrounding the shrine; they scattered and carted away the *ex votos*, the evidences of miraculous cures; they tried to prevent the people from assembling at the fountain. They persecuted the innocent maid and tried to make her contradict herself. But it was always the same simple, direct, consistent and unvarying testimony. She had seen the Blessed Virgin, and the Blessed Virgin had spoken to her more than once, and sent through her a message to the priest of the parish, and, as if to render certainty doubly sure, the message was received with distrust, and further confirmation required before acting. The bishop was appealed to, but so slow was he in admitting the supernatural character of the manifestations, and apparently so loath to take action in the matter, that the impatient multitude even began to suspect him of complicity with the civil authorities.

But they could not stop the flow of the spring, nor the performance of the most wonderful and astounding miracles. The most learned and scientific physicians, were called in to test the truth of the alleged miracles. As time went on a regularly organized body of physician was formed, called the Board of Cassation. Some of the members were not Catholics, and did not believe in the miracles. A strict record of every alleged case of cure was made. A certificate of the previously attending physician was required, stating the exact nature of the disease, and then they gave their decision. Hundreds, even thousands, of cases have occurred, and they are still occurring, and the Board of Cassation have given their solemn, official testimony that the cures could not be accounted for on any natural principles.

Now Bernadette was a Catholic. She was saying her rosary while in communication with the Blessed Virgin. In answer to her question as to whose was the vision replied, "I am the Immaculate Conception." She directed that a Catholic church should be built in the place. The ecclesiastical authorities, at last convinced beyond possibility of doubt of the supernatural character of the manifestations, gave their decision; the civil authorities were non-plussed, and things were allowed to take their natural course. A splendid basilica has arisen, thousands are yearly flocking to the shrine, especially on certain great festivals, and it is said that the very atmosphere of the place seems to be impregnated with an effluence of divine grace which fills the hearts of the faithful with a heavenly enthusiasm and penetrates even the cold and skeptical hearts of the unbelieving, so that hundreds of conversions have been made on the spot, and those who came to scoff have remained to pray.

The outside world looks on with wonder and perplexity, or with skeptical indifference. The supernatural, miraculous character of the whole history of Lourdes and the consequent confirmation of the Catholic Church, are as clear and indisputable as the shining of the sun at noon-day, but it makes no permanent impression. It is wonderful, they say; they do not understand it, but that is all. They do not believe, they do not try to test the matter, and their whole conduct is a strong confirmation of the declaration of Our Lord in answer to Dives in hell, who wished that a messenger might be sent to warn his friends on earth against his awful doom: "They would not believe though one rose from the dead."

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**Northwest Review.**

TUESDAY, FEBRUARY 8, 1898.

**CURRENT COMMENT.**

The disastrous fire, by which the most valuable block in the city of Winnipeg was destroyed in a couple of hours last week, shows what a mockery the word "fireproof" is. The McIntyre Block was supposed to be fireproof, and yet it all went up in smoke. The Chief of the fire brigade says that, even had the iron fire doors been closed, the results would have been the same. And, indeed, it looks as if no walls, however solid, can resist the fiery furnace fed by wooden partitions and wooden floors. Is there not some means of making each room really fireproof?

An English paper that plumes itself on its knowledge of French translates "fou furieux" by "furious fool." The real rendering is "raging madman." Though the French word "fou" may have at one time been the equivalent of "fool" and still is so in some cases, such as "the king's fool or jester," it now implies not mere folly but downright madness, especially when accompanied by the adjective "furieux."

All that the generality of Catholic papers on this continent, and we ourselves in particular, have written about the incongruity of the German Emperor solemnly avenging the death of two Jesuit missionaries when he himself would not allow the Society of Jesus to return to Germany, falls singularly flat now that we know the murdered Fathers Henle and Nies to have been in no way connected with the Society of Jesus. Shortly after we wrote in that mistaken strain we began to have doubts when we found the martyred priests were considerably under thirty years of age, whereas Jesuits are seldom promoted to the dignity of the priesthood till they have turned thirty. Now we are authoritatively informed that Fathers Henle and Nies, who were killed in hatred of the faith by a band of armed Chinamen in Southern Shantung on November 1st, belonged to a German Missionary Society, and that the German Province of the Society of Jesus has no missions in China.

The *Tablet* says that Bishop Falize, Vicar Apostolic of Norway, gives a most consoling account of the progress of the faith in that ancient kingdom. The hospital of the Sisters of St. Joseph at Christiania is the handsomest hospital in Norway. Three new churches have recently been opened. The abolition of the penal laws against the Religious Orders has produced great fruits, and the number of Lutheran theologians who publicly teach Catholic doctrines, like Ritualists in English-speaking countries, is daily increasing. The Bishop concludes with the following passage: "How far 'Catholicism is in the air in Norway,' to quote the recent expression of the bigoted *Luthersk Ugetidende*, a little incident will show. In the large town of Bergen we have nursing sisters, but, owing to want of means, no hospital. Last June I was confirming some converts there. On this occasion a deputation of doctors, all Protestant, came to beg me to erect a hospital. I could only answer that we had a magnificent site, but no money. Then they offered to hire a house at their own ex-

pense, where the Sisters might install a temporary hospital, but only on condition that it should be called 'The Catholic Hospital' adding, we are sure that the name alone will guarantee the success of the establishment."

*Le Manitoba* publishes a very interesting letter from Very Rev. Dom Paul Benoit, Superior of the Canons Regular at Notre Dame de Lourdes, Man. The French Consul in Montreal, speaking recently at a meeting of the Chambre de Commerce, had dissuaded Frenchmen from emigrating to Canada and especially to Manitoba and the Northwest. So Dom Benoit writes to the Consul a quiet but most impressive letter. He begins by charitably attributing the Consul's mistake to his frequent intercourse with disgruntled Frenchmen asking to have their passage paid to France, men who "do not lay the blame of their failure on their sloth and other vices but only on the country, the climate, the mosquitoes, etc." Dom Benoit then lays down this far-reaching principle: "Judging a new country by the reports of those who have not succeeded there supposes much lack of experience." After which, the learned and zealous Pastor of Notre Dame de Lourdes gives some striking statistics. At the time of the French Consul's visit to Manitoba some three years ago Notre Dame de Lourdes contained 231 French people; now there are 308, with 211 French Canadians, 87 Swiss and a few of divers other nationalities. Most of the Frenchmen came without any resources but their muscles, several had even borrowed 1500 francs for their journey. At the present time they own 5160 acres, 1488 of which are under cultivation. They have 169 horses, 83 oxen, 419 other horned cattle 31 mowing machines, 25 reapers 24 hayrakes, 8 seeders. As the courteous Consul General of France, Mr. Kleczkowski, is a sincere and straightforward gentleman, we have every reason to hope that this frank statement by Dom Benoit will lead him publicly to withdraw his previous unfortunate remarks.

*L'Echo de Manitoba*, in its comments on the Encyclical, has carefully avoided all mention of two important statements in that august pronouncement. The new Liberal organ says nothing of those unchangeable Catholic principles of Education which the Holy Father so plainly lays down and by which he so distinctly condemns mixed schools. And it also eschews all mention of the clear and unmistakable terms in which Leo XIII. declares the inadequateness and unsuitableness of the so-called "settlement."

**The University Land Grant.**

At the special meeting of the University Council held last Thursday, the report of the Committee on the form of the Patent was accepted by a large majority. The minority report, signed by Mr. H. Archibald and Rev. Father Drummond, was moved as an amendment by the former, seconded by Rev. Father Cherrier, Father Drummond being ill at St. Boniface Hospital. Besides the mover and seconder, Mr. Aikins, Judge Prendergast, Dr. J. K. Barrett, Canon Matheson and Mr. F. W. Russell, voted for it.

The words in the Patent Form to which the minority objected were those which empower the University to pledge or mortgage the lands for the purpose of raising money on which interest would be payable. The minority rightly think that this would open the door to wasteful squandering of our University property. Experience proves that one such first step is easily followed by another and yet others until the capital all goes by the board.

The majority of the University Council think otherwise. They believe they can trust themselves not to be extravagant. Let us hope their trust will not be misplaced.

Undoubtedly the best presentment of their view was made by the Registrar, Mr. Isaac Pitblado. He pointed out that professors' salaries could not be paid out of capital account, but only out of the income, and therefore that one great source of expense threatening the property was cut off.

**THE NORTHWEST BAPTIST ON THE ENCYCLICAL.**

Since the publication and promulgation of the Encyclical of His Holiness Leo XIII. on the School question of Manitoba, we have remarked with pleasure how respectfully and considerately the leading Protestant newspapers have all spoken of this important document. It was to be the privilege of such erratic little monthly publications as the *Northwest Baptist*, for instance, to speak sneeringly of a pronouncement which Catholics hold in

such veneration and upon which Protestants themselves in general look with great respect.

Let our readers listen with edification to the choice language of the *Northwest Baptist*: "How irreverent we are," says the small sheet, "that we do not meekly bow to the voice of the Holy Vicar! Never mind, Leo, you have done your duty like a brave man, and though you have been bold enough to tell the Judicial Committee of the Privy Council that they did not know their business, yet we respect you none the less. When a man sets himself up as the sole depository of wisdom in the universe, the opinion of the Privy Council is not in it. . . . Be not deceived. The school Act of 1890 was no whim. It is based on the conviction that the Catholics are no better than other people, and that from now until the end of time they must take their rank as simply equals of other citizens. We shall not grow weak-kneed &c. . . ." and so on.

We shall not lower ourselves to answer the *Northwest Baptist* street gabble with regard to the position of the Pope in the Catholic Church, we will only limit ourselves to calling its attention to that very judgment of the Privy Council for which at least it seems to entertain some respect.

Their Lordships of the Judicial Committee of the Privy Council, in a judgment delivered 29th January 1895, after a careful consideration of the rights and privileges of the Catholic minority of Manitoba prior to, and their position since, the Schools Acts of 1890, said: "The sole question to be determined is whether a right or privilege, which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890. Their Lordships are unable to see how this question can receive any but an affirmative answer."

Then follows a contrast of our position prior and subsequent to the Acts of 1890. And their Lordships continue: "In view of this comparison it does not seem possible to say that the rights and privileges of the Roman Catholic minority in relation to education, which existed prior to 1890, have not been affected."

And their Lordships said in conclusion: "Their Lordships will humbly advise Her Majesty that the questions submitted should be answered in the manner indicated by the views which they have expressed."

So in His Encyclical His Holiness Leo XIII. far from showing any disrespect for, rather bases his pronouncement on, the constitutional aspect of the School question of Manitoba, upon the judgment of the Judicial Committee of the Privy Council.

"The school Act of 1890 was no whim." Well and good, but what about the judgment of the Privy Council? If the *Northwest Baptist* preaches, as it claims to fully preach, the gospel of Christ, ought it not to remember the Golden Rule? Should it not, even for mere shame sake, fall down on its editorial narrow-bones, if not to beg pardon of the Pope for whom it professedly entertains such disrespect, at least to apologize to its readers for thus wilfully and so wrongfully misguiding them?

The Catholics of Manitoba have, ever since 1890, demanded, both on principles of conscience and constitutional right, the privilege, in this land of religious liberty, of conducting their schools according to their religious views of education. This was and is still no whim with them. "They are on to it," and they will persevere until their rights and privileges are restored.

We are invited to support private schools at our own expense, if we please. But even here the Schools Acts of 1890, as amended in 1894, interfere. For we are altogether debarred from using the municipal machinery to collect taxes on Catholic property for the support of Catholic schools, even in localities which are exclusively settled by Catholics. Is this generosity, is it justice?

However, we hope that all our separated brethren are not of the same stamp as the followers of the *Northwest Baptist* and therefore we look with confidence in a near future to some material and substantial restoration of our rights and privileges as a Catholic minority. This and nothing else will make us once more believe and feel at the same time that "British fair play" is not for Protestants only but also for Catholics, even where they happen to be the minority.

**Father Pardow Replies to Rev. Dr. Campbell.**

To the Editor of the Montreal Star: Sir.—My attention has just been called to a recent number of the Star, in which are published some remarks made by Rev. Dr. Campbell on my sermons in

Montreal. I wish to state that the remarks are couched in most gentlemanly language, and I am very happy to see that the time has come when we can discuss religious topics with disparting. Presuming that Dr. Campbell is correctly reported, I beg leave to reply briefly.

1st. The rev. doctor declares that "no earthly authority can relieve a man of his own personal responsibility in regard to his salvation." In this I am happy to agree fully with Dr. Campbell. No Catholic ever believed or was ever asked to believe that his belonging to the Church relieved him in the least of his own personal responsibility. The doctor seems to be imputing to us Catholics the old Protestant doctrine. Luther taught that all a man had to do was to believe; faith without good works was enough for salvation. The Catholic Church condemns this doctrine as heretical, and teaches that each one must work out his salvation in fear and trembling.

2nd. Dr. Campbell says: "The fundamental principle of Protestantism is that each individual is bound to exercise his own reason, while the Jesuit Father makes the Church the judge." I answer: St. Paul writes: "Bringing into captivity every thought to the obedience of Christ." (2 Cor. x, 3.) And again, "If an angel from heaven preach any other gospel than that which we have preached, let him be accursed. . . . If any man preach any other gospel, let him be accursed." (Gal. i, 8.) St. Paul's learners were, therefore, obliged to accept St. Paul's teaching just as he gave it to them: they were not allowed to interpret it in any way but his way: to interpret it in a different way from his would be really to have another gospel.

Moreover, I ask, how far do Protestants exercise their own reason on the mystery of the Holy Trinity? Does Christianity depose man from his high estate by obliging him to believe that mystery, which he cannot prove nor grasp? If so, all Christianity is a fable.

We Catholics do not differ from our Protestant brethren in the fact that they exercise their reason, and we do not exercise ours; for all Christians must exercise their reason in finding out what Christ taught. We differ from our Protestant brethren concerning the means of finding out Christ's teaching; they say, or used to say, the Bible, the whole Bible and nothing but the Bible, is the means; we say the Bible and the Church.

Finally, Dr. Campbell is reported as affirming that "there is no mention in the Scriptures of a necessary channel to salvation through the good offices of St. Peter or any other apostle." I answer: St. Matthew writes: "Whosoever shall not receive you nor hear your words . . . it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment." (St. Matt. x, 14.) And St. Luke: "He that heareth you heareth Me, and he that despiseth you despiseth Me, and . . . Him that sent Me." (St. Luke x, 16.)

Here, then, is clear mention in the Bible, of a necessary channel of salvation through the good offices of the apostles. If the people wished to avoid the fate of the inhabitants of Sodom, at the day of judgment they were obliged to hearken to the teaching of these men, because these men taught by the authority of Christ, and to reject their teaching would be to reject Him. The Catholic Church teaches that the Bible has not been abrogated, and that the teachings of the Bible concerning the apostolic channel still hold good.

W. O. B. Pardow S.J.  
Gonzaga College, Washington, D. C.  
January 17th, 1898.

**APHORISMS.**

The ballot-box is no longer the Heaven-sent panacea which it appeared in the eyes of the multitude only twenty years ago. There is everywhere a perceptible reaction in favor of government by the Capable as opposed to government by the counting of noses.—W. T. Stead.

Universal suffrage is universal falsehood ("Le suffrage universel, c'est le mensonge universel").—Prus IX.

It is only in a gathering of experts that the voice of the majority has any weight. The masses are too often what the printer made them by bad spacing, when he set up "them asses."

Style is a thinking out into language.—CARDINAL NEWMAN.

Few things try one's patience as much as being praised by a fellow who is quite incapable of appreciating the real merit of what one has done.

The staunch Protestant, man or woman, is not a reasoning animal. He or she has no sense of perspective, never knows, because unable to recognize, defeat. The vapors of such a one are not arguments, they are mere ebullition.

Catholic Faith ensures sanity and consecutiveness.

The evolutionist who is ready to believe any cock-and-bull story a skilful liar can concoct about some bones he has invented or some transformation he has imagined, deplores the insufficiency of the united testimony of unnumbered geniuses who would have died rather than tell a lie.

**THE BOOTHS.**

Western Watchman.

The Booths—father, son, daughter and son-in-law—are the four best advertised people in either hemisphere. Their tambourine thrum rolls around the world. The elder Booth has a genius for raising the wind; and the dust he raises with it is of the auriferous variety. He has amassed millions on millions in the name of every misery that humanity is heir to, and he has managed to divert public attention from the fact that it is all held in the name of the Booth family. When the British Isles had been thoroughly canvassed William Booth went to India and the colonies and for years was busy gleaming a harvest of shekels in those parts. But his eye was long fixed on this country where money is plentiful and where every man and woman is ready to pay generously for religious work done by others. To keep power and pelf in the family he deputed his son Ballington Booth to administer this American suzerainty in his name. It was another instance of betrayed paternal confidence, and David Booth had soon to declare war on Absalom Booth, and for several years the Salvation Army and the American Volunteers have been fighting over souls and shekels from one end of this country to the other. We confess our sympathy is with the young man. He has fore-sworn his British allegiance and become an American citizen. He fights Stars under the Stars and Stripes. His soldiers are uniformed in the sky-blue of the American army and have their garb fashioned after the cut of soldiery. What is best of all, he has dropped his H.'s and castiered 'Appy 'Arry and all the cockney crowd, entrusting the cause of Salvation to the verdant and unemployed boys and girls of our prairies. Then we want all trophies won from the Devil to be kept on this side of the water, and if the kingdom of Lucifer is to be overthrown we want it done by the arms of the United States. We would like to see tens of thousands of little demons stacking their arms while the band plays Yankee Doodle. We don't want England and William Booth to get the credit which belongs to Uncle Sam and his adopted boy, Ballington.

Booth, pere, is now in this country, and his object in coming here is to bribe the Volunteers to renounce allegiance to Booth, fils, and enlist under the Union Jack. The practice now is to shoot such people. Without advocating any such extreme measure we hope our people will show this English emissary the cold shoulder. It is a plot against a son and for a son-in-law. Booth-Tucker is a fakir. He goes about the country with his head swathed in fifty yards of muslin; after the fashion of Orientals, and to show his connection with the family of Salvation, he on his marriage to Miss Booth took her name instead of her taking his. We won't have this impostor rule over us. This elder Booth is going to be in this city the fore part of next month and some of our clergy have been invited to sit on the stage in Music Hall at the reception planned for him by his managers. For every one priest we see on the stage to honor William Booth we hope to see six to honor Ballington Booth.

But we don't see how any priest can be present on either occasion. If a priest can act as vice-president at a grand dress parade of the officers of the Salvation Army why may not the laity join the ranks in daily skirmishes of the rank and file? Then the religion of the Salvation Army is half blasphemy and half gelded Protestantism. The preaching of the army is simply the declaration of the stout-lunged soldiers that they were once rapscallions and are now saved. The prayers are good only in showing the unchurched multitude that a man can get down on his knees without falling to the ground, and that anyone of ordinary agility can get down and get up again. The smiling and the ogling of the girls serves to satisfy the godless on-lookers that a girl can put on a good face of piety without for a moment taking her eye off the main chance. Then when it comes to making a holy show of religion we are without peers in the show business. For all these reasons we are on the side of the Stars and Stripes, the American Volunteers and Ballington Booth; and against the last name's father, his daughter and his son-in-law.

Education for a young Man or Woman for the active duties of life, is obtained at Winnipeg Business College and Short-hand Institute. Full particulars free.



Western Watchmania.

Umberto has had to pay for those excursions along the primrose path of dalliance in more ways than one.

China has given Germany fresh offense to be followed by a fresh demand for territorial indemnity.

Massachusetts will begin the legislative year with a law against Christian Science.

Hanna will have six long years in which to torture his A.P.A. enemies.

Talmage was married to his third wife last week.

Bishop Tuttle differs from St. Paul in his estimate of the advantages of the married state.

The press censorship was by order of Captain General Blanco abolished in Havana on Monday last.

Nearly all the laws against the Church and clergy in France were championed by the Jews.

The controversy that for a long time has occupied the spare hours of our Catholic story writers as to the possibility, or even the desirability of a Catholic novel is being revived by the presence of Marion Crawford in this country.

An Important Case.

A Pedlar Sent to Prison for Representing an Imitation Pill to be the same as Dr. Williams' Pink Pills—A far reaching Decision.

MONTREAL, Jan. 24, 1898—A case of more than ordinary interest to the public came before Judge Lafontaine here to-day, the facts being as follows:

to bring him back here. He was brought before Judge Lafontaine this morning on two charges, and pleaded guilty to both.

This decision is likely to have a far-reaching effect, as it seems to establish the principle that substitutes and those who sell imitations representing them to be "the same as" Dr. Williams' Pink Pills.

The No-Popery Recrudescence.

Letter from the Duke of Norfolk.

The Duke of Norfolk has addressed a letter to the Very Rev. Canon Gordon, of Sheffield, in response to a request that he would take part in a meeting to answer the charges brought against Catholics by lecturers styling themselves experts and so on.

Norfolk House, St. James' Square, London, S. W., 11th December, 1897.

My Dear Canon Gordon,—I have to acknowledge receipt of your letter telling me that the Catholics in Sheffield propose to hold a meeting to protest against the calumnies against our priests and nuns which have been put forth in lectures delivered lately in Sheffield.

Indignation and Disgust which exhibitions of this kind must arouse in us. But I must protest against our suggesting to our fellow-citizens of Sheffield that we think they can believe such things of us, and on such authority.

Accusations Which No Decent Man Would Listen To.

no generous man believe. Thank God, two of my sisters are nuns. Thank God, one of my wife's last acts in this life was to found a convent.

What is meant by a "Personal God." Christianity Reasonable.

Can a man of average intelligence, who believes not in the personality of God or the truth of the religion of

Christ be held accountable because he cannot revolutionize his mind, and cause it to accept what is naturally repulsive to it? Is the mind not master of the man?

1. If we met a man who says he does not believe in the personality of God we would assume on the start that he did not understand what is meant by personality, and that his idea of God was hazy and indefinite.

2. The truth of the Christian religion is established by evidence of such a character as to demand the assent of a healthy mind that knows the evidence. The trouble is that some men are apt to reject Christianity off hand and in ignorance.

3. To say that a man cannot revolutionize his mind is the same as to say that if he be in error he can never get out of it. A man in such a state of imbecility would certainly not be a man of average intelligence.

4. No truth is repulsive to the intellect; only the false, unreal, the abnormal is repulsive to it.

The truth may, however, be very repulsive to our feelings or sentiments. The truth that he must die to-morrow must be repulsive to the criminal.

The mind is master of the man only in the sense that the intellect should direct the will in the way it apprehends to be right.

SHORTHAND

Do you want to learn it? Write to Winnipeg Business College and Shorthand Institute for particulars if you want a THOROUGH course.

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Work turned out within 4 hours notice will be charged 50c on the \$ extra.

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.

Sailing for February:

Table with columns: Ship Name, Sailing Date. Includes Islander (Feb. 15), Queen (Feb. 16), Thistle (Feb. 17), Victorian (Feb. 17), Danube (Feb. 22), Cottage City (Feb. 24), Victorian (Feb. 27), Queen (Feb. 28).

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

ROBERT KERR, Traffic Manager, WINNIPEG.

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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.

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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.

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MAIN LINE.

Table with columns: North Bound, Read up, Stations, South Bound, Read down. Includes stations like Winnipeg, Portage Jct., Morris, etc.

MORRIS-BRANDON BRANCH

Table with columns: East Bound, Read up, Stations, West Bound, Read down. Includes stations like Winnipeg, Morris, Rosebank, etc.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read d'n, Stations, East Bound, Read Up. Includes stations like Winnipeg, Portage Junction, St. Charles, etc.

Stations marked—\*—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis.

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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. G. MORGAN.**  
412 Main St.

**CALENDAR FOR NEXT WEEK FEBRUARY.**

- 13—Sexagesima Sunday.
- 14, Monday—St. Valentine, Martyr.
- 15, Tuesday—Commemoration of the Passion of Our Lord.
- 16, Wednesday—Votive office of St. Joseph.
- 17, Thursday—Solemn Commemoration of the Immaculate Conception in honor of the 72nd anniversary of the approbation of the Rules of the Oblates of Mary Immaculate.
- 18, Friday—Votive office of the Sacred Heart.
- 19, Saturday—Votive office of the Immaculate Conception.

**BRIEFLETS.**

Mr. Abel de Beauviere, the mining expert, left for San Francisco last Thursday.

According to the general return for 1897 there are 36,229 Catholics serving in the British army.

Rev. Father Chartier, S. J. was called away suddenly last Saturday for a sick person at Portage La Prairie. He returned yesterday.

Rev. Father Lebel, S. J., sang High Mass at the Immaculate Conception Church last Sunday.

It is rumored that Mr. J. F. Prud'homme, of St. Boniface, will leave in the early spring for the Klondike.

Brother Thomas, of St. Mary's School is laid up at St. Boniface Hospital with a sore throat. He is already improving.

The luckiest man in the sad McIntyre Block fire is Mr. Verhoeven, the real estate agent. He had moved out from the Block just two days before the fire.

Dr. Liddell, Dean of Christ Church, Oxford, died suddenly on January 19th last. He was joint author of the famous "Liddell and Scott's Greek Lexicon."

Rev. Father Blais, O. M. I., who had been a week in St. Boniface Hospital, returned to St. Mary's Presbytery last Wednesday; but on Friday he was obliged to go back to the hospital once more.

Some twenty Canadian families have returned from the States and taken up land on the eastern bank of the Red River, opposite St. Jean. They intend to form a parish and build a church.—ECHO DE MANITOBA.

The new Liberal French organ, "ECHO de Manitoba," the first number of which, dated January 27th, did not reach us till February 4th, announces that Mr. J. A. Richard will soon open a men's clothing store in Winnipeg.

At Morrystown, N. J., the Very Rev. Dean Flynn lately delivered at the Church of the Assumption a sermon which was carried by wire and reproduced by phonograph in All Souls' Hospital, so that all the patients distinctly heard the preacher's words.

We are informed on the best possible authority that there is not the slightest foundation for the rumor that the Hudson's Bay Company will take over the McIntyre block site and erect a great retail store there. The trustees of the McIntyre estate intend to rebuild.

Rev. Father Milkaszewski, of Stephen, Minnesota, has written to Rev. Father Cherrier, offering to come and visit the Catholic Poles, Bohemians and other Slavs in this country. His spiritual ministrations will be most welcome. He speaks Polish, Bohemian and German, and understands all the Slav languages.

Rev. Father Lecoq, O. M. I., pastor of Ste. Rose du Lac, when he was lately in Winnipeg, thanked the Hon. Robert Watson, Minister of Public Works, for the fine bridge he got built at Ste. Rose du Lac, on the Turtle River, between sections 5 and 8. In three other places in the same parish piles have also been hidden into the river bed, on which the

local municipality may cheaply build other bridges.—ECHO de Manitoba.

Mrs. George Germain, who is now in Boston, will return to Winnipeg next week.

Sir Polydore de Keyser, the first Catholic Lord Mayor of London since the Reformation, who was, as the Preston Catholic news says, "so invertebrate that he was generally regarded as a Freemason," seems to have been reconciled to the Church before dying, since Rev. Father Stevens, C.S.S.R., officiated at his grave.

The University of Manitoba, which was burnt out in the McIntyre Block, has secured rooms in the Davis Block, opposite the Market, for the accommodation of the University classes. The rooms have been rented for five months and are being fitted up as expeditiously as it is possible to have it done. It is expected they will be ready for the classes on Monday 17th inst.

We learn with regret the recent death of Mr. Elmoud Germain, who spent fifteen years in Winnipeg. His father, Mr. N. Germain, of St. Boniface, has long been confined to his bed and it was no easy matter to break the sad news to him. After Mr. Elmoud Germain left Winnipeg he resided for some years at Duluth, whence he lately moved to St. Paul, where he breathed his last, tenderly cared for by his devoted wife, his daughter Flora and his son Alonzo. We tender our sincerest sympathy to the bereaved family. R. I. P.

As L' ECHO DE MANITOBA requests its readers to overlook the imperfections of the first number got out in haste, we magnanimously refrain from general criticism of its French. There is one word, however, against the use of which—for it must necessarily often recur—we enter a decided protest. We are told that "M. Noé Chevrier a LAISSÉ Winnipeg." This is a horrible Anglicism. In French it can only mean that he has forsaken Winnipeg, or left it alone. What the writer meant to say was: "M. Noé Chevrier a quitté Winnipeg."

**The Value of an Inch.**

Some builders who are putting up an apartment house in New York got their building to encroach one inch on the vacant lot next to it. The owner of the lot had his attention called to this fact by the honest superintendent of the building who added, "I suppose you don't mind. What's an inch, anyhow?"

"What's an inch," repeated the owner of the lot. An inch in New York City is worth more than many a farm in the country. Unless you pay me for that inch, you'll have to tear down your walls and move them off my ground." He got over \$780. for that one inch that ran back 100 feet.

**An Easy Cure for the Drink Habit.**

According to a German doctor, women who have contracted a fondness for liquids stronger than afternoon tea can easily cure themselves of the taste. His remedy is eating apples at every meal and between times. He says that apples, if eaten in large quantities, possess properties which entirely eliminate the craving that all confirmed drunkards have for drink. This treatment should appeal to women, for, appear, if persistently taken the year round, will make the complexion beautiful, while any concoction with the slightest suspicion of alcohol in it has the opposite effect.

**BUYING DRUGS**

It 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 a 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.

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A man who neglects his health is sailing his craft of life in dangerous seas. He cannot too soon awaken to the fact that he is imperiling his most precious endowment. All the wealth in the world, all the power in the world, all the pleasure in the world, all the love and poetry and music and nobility and beauty are but dust in the mouth of the man who has lost his health.

Keeping healthy means looking after the disorders that ninety-nine men in a hundred neglect. You cannot get the average, every-day man to believe that indigestion or biliousness, or costiveness or headache or loss of sleep or appetite, or shakiness in the morning and dullness through the day amount to much anyway. He will "pooh, pooh" at you, until some morning he wakes up and finds himself sick abed. Then he will send for a doctor and find out to his surprise that all these disorders have been but the danger signals of a big malady that has robbed him of his health, possibly forever. It may be consumption or nervous prostration or malaria or rheumatism or some blood or skin disease. It matters not, they all have their inception in the same neglected disorders. Dr. Pierce's Golden Medical Discovery makes the appetite keen, the digestion perfect, the liver active, the blood pure, the nerves steady and gives sound and refreshing sleep. It is the great blood-maker and flesh-builder. It cures 98 per cent of all cases of consumption. In fact bronchial, throat and lung affections generally yield to it. Medicine stores sell it.

One or two at bedtime cure constipation.—Dr. Pierce's Pleasant Pellets. They regulate and invigorate the stomach, liver and bowels. By all medicine dealers.

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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 26 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 His story scholarship of \$40 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Clug-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 \$10 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, Clug-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.

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

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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. Gladish; 2nd Vice-Pres., J. O'Day; Rec.-Sec., H. A. Russell; Assl., R. F. Himis; Fin.-Sec., D. E. Allman; Treas., W. Jordan; Marshall, P. O'Connor; Guard, A. D. McDonald; Trustees, P. Shea, R. Murphy, F. W. Russell, S. John and J. O'Connor.

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

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