

"AD MAJOREM DEI GLORIAM."

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

VOL. XIII, No. 27.

ST. BONIFACE, MANITOBA, TUESDAY, JANUARY, 18 1898.

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

## Papal Encyclical To The Canadian Bishops.

To the Venerable Brethren, the Archbishops, Bishops and other Ordinaries of the Federated Provinces of Canada, having peace and communion with the Apostolic See.

### LEO XIII., POPE.

VENERABLE BRETHREN, Health and the Apostolic Benediction.

We can hardly address you—which we most gladly and lovingly do—without being put spontaneously in mind of the ancient and unbroken intercourse of good will and dutiful communion between the Apostolic See and the Canadian people. The clarity of the Catholic Church fostered the very beginnings of your history, and once you were received in her maternal bosom she never afterward ceased to embrace you, to cherish you, to confer benefits upon you. Undoubtedly whatever deeds that immortal man, Francis de Laval Montmorency, the first Bishop of Quebec, is recorded in the memory of your forefathers to have accomplished most happily and holily for the public welfare, he accomplished them relying on the authority and the favor of the Roman Pontiff. Nor from any other source did the succeeding Bishops, whose merits have been so remarkable, derive the auspicious commencement of their undertakings. And in like manner, if we look back to still earlier times, it was not without the best and commission of the Apostolic See that noble bands of apostolic men were wont to journey to your shores, carrying thither together with the light of Christian wisdom a fuller culture and the seeds of civilization. And when these seeds through their great labors had gradually grown to maturity, the Canadian nation came to emulate the refinement and the glory of cultured nations, a late, yet not unequal rival.

All these things are very pleasant for Us to remember; and the more so that we see no small fruit of them remains, and that very great one especially, the love of the Catholic multitude and their energetic zeal for God's religion which your ancestors, coming providentially first and especially from France, then from Ireland, and ultimately also from elsewhere, practised nobly themselves and handed to their children to be preserved inviolate. However, if a grateful posterity guards this best of all inheritances, we easily understand how great a share in this praise is rightly due to your vigilance and labours, Venerable Brethren, and to the zeal of your clergy; for you all with one accord assiduously strive to safeguard and increase the Catholic cause, and this, to say sooth, without meeting any disfavor or obstacle from the laws of the British Empire. Accordingly, when out of appreciation of your common merits, we some years ago raised to the honour of the Roman purple the Archbishop of Quebec, we intended not only to adorn the virtues of the man but to give an honourable testimony to the piety of all Catholics in the country.

### Education in Canada.

Moreover, the Apostolic See never ceased to labor, uniting its zeal with that of yourselves and your predecessors, for the education of you, on which rest the greatest hopes of Christian and civil society. Hence, under the favor and protection of the Church, everywhere very many institutions were established, and those of the most flourishing character, for the instruction of your children in virtue and for their advancement in knowledge, among which is assuredly eminent the great (Laval) University at Quebec, which, adorned and furnished with all legitimate powers, in accordance with Pontifical legislation, witnesses that there is nothing which the Apostolic See more eagerly wishes and strives for than to form a race of citizens adorned with knowledge and commendable by their virtue. Wherefore with great anxiety, as you will easily conceive, we have observed those unfortunate events which have marked in later years the history of Catholic education in Manitoba. It is Our will, and this will is for Us a duty, to strive to obtain and in effect to obtain by all means and all endeavors in Our power, that no injury be done to religion among so many thousands of souls whose salvation has been specially committed unto Us, above

all in that province which owes to the Church its initiation to Christian doctrine as well as to the first rudiments of civilization. And, as many expected Us to speak on the question and wished to have us trace out a line of conduct and a course to pursue, we were pleased to decide nothing in this matter before our Apostolic Delegate had been on the spot, charged with instructions thoroughly to examine the situation and afterwards to report thereon to Us. He has zealously and faithfully fulfilled the mandate We had committed to him.

### The Question at Issue.

The case is certainly one of very great and weighty moment. We refer to what seven years ago the legislators of the province of Manitoba decreed in their assembly. By a contrary law they made away with that right which the Act of the Canadian Confederation had sanctioned, namely, that Catholic children had a right to be taught and educated in the public schools in accordance with their conscientious convictions. This law has been the cause of no trifling harm. For where the Catholic religion is either ignored and neglected or of set purpose attacked, where its teaching is despised and the principles on which it rests rejected, it cannot be lawful that our children for the sake of education should attend; and if in any place the Church permits such a thing to be, it allows it only grudgingly and under necessity, and applies many precautions, which, however, have too often been found insufficient to ward off the danger. Similarly, that wretched system must by all means be shunned, which indifferently approves and sets on an equal footing whatever a man prefers to believe, as if it mattered not whether he hold right or wrong views about God and Divine things, whether he follow truth or error. You are fully aware, Venerable Brethren, that all such educational views are condemned by the judgment of the Church, because nothing can have a more pernicious influence in destroying the integrity of the Faith and in turning away from the truth the tender minds of children.

And there is this, moreover, to which even those who disagree with Us on other matters without difficulty assent, namely, that not by merely literary education, not by any vague and superficial knowledge of virtue is it possible that such Catholic scholars should be produced as a country wants and expects.

### Need of Religious Education.

Weightier and higher teachings must be imparted to them, in order that they may become good Christians and worthy and honest citizens; in other words, it is necessary that they should be informed by those principles which have struck deep roots in their conscience, and which they must obey and follow because they are the spontaneous upgrowth of faith and religion. There is, indeed, no moral discipline worthy of the name and efficient where religion is neglected. For the essential form and force of all duties is derived especially from those duties which unite man to the God Who commands, forbids, rewards the good and punishes the wicked. Wherefore it is absurd to wish to imbue souls with good morals while allowing them to remain without religion as to invite them to cultivate virtue when the foundation of virtue is removed. Now to a Catholic the Catholic religion is one and the only true one, and therefore he can neither accept nor recognize any moral or religious teaching unless such as is sought for and derived from the deepest Catholic wisdom. Consequently, justice and reason demand that our pupils find in the schools not only secular instruction, but also that knowledge of morals, of which we have just spoken, which is in full harmony with the precepts of our religion, and without which all education is sure to be not only not fruitful but absolutely baneful. Whence these consequences necessarily follow: the teachers must be Catholics; no other text-books and readers should be adopted than such as the Bishops have approved; there must be unfettered liberty so to organize and direct the whole system of instruction that the entire course of teaching and learning may be in full accord with the profession of the Catholic faith and with the duties that spring therefrom.

### Paternal Rights.

It greatly concerns fathers of families that they should each of them have an eye to what sort of persons train and teach their children how to live. Therefore, when Catholics wish—what it is their duty to wish and to strive after—that the teacher's training should be in harmony with the religion of the children, they are acting within their rights. Nor could any greater injustice be inflicted on them than to compel them to choose one of these alternatives, either to let their children grow up uneducated and unlearned or to expose them to the manifest risk of the greatest harm.

These principles of thought and action which stand on truth and justice and are pregnant with the welfare not only of individuals but also of the commonwealth, it is unlawful to call in question or in any way to forsake. And so, when the new law in the province of Manitoba struck at the rightful education of Catholic children it was your duty, Venerable Brethren, freely to lift up your voices against the injustice inflicted on you and the injury arising therefrom; and this duty you have every one so fulfilled that the general vigilance of you all, and your determination worthy of you as Bishops, have shone forth. And although in this matter each one of you is sufficiently approved by the testimony of his conscience, know that your action has Our assent and Our approval; for those things are most holy which you have striven and strive yet to maintain and defend.

### Need of United Action.

On the other hand, the hardships of the Manitoba law, of which we are speaking, indicated of themselves that an opportune alleviation of the wrong must be sought in a mutual agreement. The Catholic cause was worthy of gathering together for its defence, in harmony of views and complete accord of wills, all the firm-minded and honest citizens of all parties. That the contrary happened is no slight misfortune. It is still more to be regretted that the Canadian Catholics themselves were not at all united, as they ought to have been, in the defence of a cause which so closely concerns them all, and the vast interest and importance of which ought to have silenced political partisanship, which is a matter of such inferior consequence.

### An Insufficient Remedy.

We are not unaware that a beginning has been made of amending something in that law. The men who are at the head of the Federal and Provincial Governments have already arrived at certain decisions for the purpose of lessening the grievances against which the Catholics of Manitoba rightfully continue to expostulate and complain. We have no reason to doubt that these measures were inspired by a love of fair-play and by a praiseworthy intention. Yet the fact of the matter cannot be disguised: the law that was framed to repair the wrong is defective, inadequate, unsuitable. Catholics demand, and no one can deny that they have the right to demand, much more. Besides, in the very modifications that have been devised there is this further flaw that they may easily fail of their effect through a change in local circumstances. To sum up the whole matter briefly, enough has not yet been done in Manitoba to satisfy the rights of Catholics and to provide for the education of the young; and the claims of justice demand that complete satisfaction should be given, namely, by the safeguarding and due protection of all those unchangeable and sacred principles which we have touched on above. This must be aimed at, this end must be pursued with zeal and prudence.

### Necessity of Concord.

To the attainment of this end there can be no worse obstacle than discord. Union of minds and harmony of action are most necessary. However, as there is not one fixed and definite path to the goal which is and ought to be sought, but as many ways lead to it, as usually happens in affairs of this kind, it follows that there may be, on the line of conduct to be adopted, various good and acceptable opinions. Let each and all, then, bear in mind the value of moderation, gentleness, and mutual charity; let them not forget the deference due to their neighbor; let them, with brotherly unanimity, and not without taking your advice, arrange and carry out what appears best to be done.

### Partial Satisfaction to be Accepted.

As to what regards particularly the Catholics of Manitoba, we are confident that, with God's help, they will one day obtain all they desire. This hope is founded, above all of course, on the goodness of their cause; next, on the justice and foresight of those who exercise public authority; and lastly, on the good will of all upright Canadians. Meanwhile, however, so long as they cannot secure all their rights, let them not refuse partial satisfaction of their claims. If, then, by law, or custom, or the good disposition of the people, anything be granted by which the hardships are made more tolerable and the dangers more remote, it is altogether expedient and serviceable to make use of the concessions and to derive therefrom the greatest possible profit and advantage. But wherever the hardships can be remedied in no other way, we exhort and conjure them to continue to cope with them by increased liberality and generosity. They can do nothing better for their own salvation and for the welfare of the commonwealth than to contribute what their means will allow towards the maintenance of their schools.

### Efficiency of Schools.

There is another very worthy object to which your united efforts should be directed. Under your authority and with the help of those who direct your schools, a complete course of studies ought to be carefully devised. Special care should be taken that those who are employed as teachers should be abundantly provided with all the qualities, natural and acquired, which are requisite for their profession. For it is only right that Catholic schools should be able to compete with the best in culture and scholarship. From the standpoint of learning and intellectual culture, the general trend of the Canadian provinces in the direction of the development of public instruction and the improvement of methods, with a view to continual progress in refinement and thoroughness, must assuredly be recognized as both honorable and noble. Now there is no kind of knowledge, no refinement of learning, that cannot most happily harmonize with Catholic doctrine and education.

### A Word to the Press.

Towards the explanation and defence of all that we have here written those Catholics can contribute not a little whose work is on the public—and especially on the daily—press. Let them, therefore, be mindful of their duty. Let them religiously and fearlessly defend what is true and right, the interests of Christianity and of the State; in such a way, however, that they observe decorum, be merciful to persons and never overstep the bounds of moderation. Let them respect and religiously defer to the authority of the Bishops and all other legitimate authority. The more difficult the times and the more threatening the danger of dissensions, the more zealously should they strive to advocate harmony of thought and action, without which there is little or no hope of ever obtaining that which is the common object of our desires.

As a pledge of heavenly grace and a token of our paternal affection receive the Apostolic Benediction which we impart most lovingly in the Lord to you, Venerable Brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the 8th day of December, 1897, in the twentieth year of Our pontificate.

LEO XIII., POPE.

### The reformers and their followers

A correspondent who has been reading the remarks of the Anglican Bishop of Bristol to which we referred last week sends us some extracts from Cobbet's "Protestant Reformation," drawing pictures of the lives of the "Reformers" and their followers and establishing contrasts between their conduct and that of the pre-"Reformation" Catholic prelates. When we have the testimony of the most eminent historians that the "Reformers" were "unredeemed villains" we do not think it is worth while to devote any space to a character-sketch of men such as Cranmer. But the

remarks of Cobbet apropos of the death in his day of a Protestant Bishop of Winchester, who left behind him nearly three hundred thousand pounds in money, deserve quotation: "William of Wykeham was not Bishop of Winchester half so long as the late Bishop, but out of his revenues he built and endowed one of the colleges at Oxford, the college at Winchester, and did numerous other munificent things, in some of which however he was not without examples in his predecessors, nor without imitation in his successors as long as the Catholic Church remained; but when a married clergy came, then he led all that was munificent in the Bishops of this once famous city." If Bishop Browne proposes comparisons, he will soon come to see the truth of the proverb that they are odious.—CATHOLIC TIMES.

### The Study of the Scriptures.

A favorite argument against the Church with certain of our Protestant friends is that it forbids or discourages the reading and study of the Scriptures by the people. You can find that argument in one form or another, in almost every Protestant book, paper and sermon, and although it has been refuted time and time again, it bobs up serenely as if its accuracy had never been questioned.

An Australian Prelate, Dr. Delany who is coadjutor to the venerable Archbishop Murphy of Hobartown, gives this Protestant calumny against the Church a very effective denial by pleading for a better edition in English of the Bible than we now possess. Not that he finds any fault with the accuracy of our improved English versions, but for the reason that he vain would see published an edition supplied with notes by the best Biblical scholars, and made accessible to every Catholic home.

Dr. Delany contends that it is one of the chief duties of the Church to present its Divine Founder to the people as He really is and shows Himself in the Revealed Word. Sermons, conferences and doctrinal works may all, he says, contribute to this manifestation of Christ to the people, but over and above all those works, he holds "that the inspired words of the Gospels, the words of our Lord Himself, set in a framework of interpretation such as shall convey to the reader that precise sense which the Church derives from them, is the most effective of all ways."

The same idea was expressed at greater length by the Holy Father in his splendid encyclical on the "Study of the Scriptures." The Church has always favored and encouraged popular reading of Holy Writ, her only concern in the matter being that the faithful shall be on their guard against perverted translations of the Word of God.—CATHOLIC COLUMBIAN.

### The Sobriety of Scotchmen.

Respectfully dedicated to the Rev. H. Pedley

Some interesting evidence relating to Scotland has been given before the Royal Commission on the Licensing Laws. Colonel M'Hardy, chairman of the Prison Commissioners of Scotland, said the commitments to prison in Scotland were immensely greater than in England. The figures for last year were Scotland, 12,64 per 1,000 of the population; Ireland, 7.23; and England, 5.35. He was so struck with the difference that he made some examination of the offences and crimes for which the prisoners were committed, and he found that in Scotland, out of 53,000 commitments, 32,000 were for offences connected with drunkenness. He advocated placing public-houses in the hands of the corporations.—CATHOLIC TIMES.

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY  
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY.

At St. Boniface, Man.

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

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

The NORTHWEST REVIEW is on  
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Main St., opposite Manitoba Hotel.

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**Northwest Review.**

TUESDAY, JANUARY 18 1898.

**CURRENT COMMENT.**

Our translation of the Holy Father's Encyclical was made in this office directly from the Latin original. We have collated it with four other English translations, the *Tablet's*, the *Catholic Times*, an English version sent to the Archbishop of St. Boniface and read last Sunday in St. Mary's Church, and copious extracts given in *Free Press* telegrams. These four versions seem to have been made with constant reference to, if not directly from, the French authorized version, and therefore suffer from the too free-and-easy tendency of French translators. An example will make our meaning clear. The Holy Father writes: "Non sumus nescii, emendari aliquid ex ea lege cooptum." The other translators write: "We are not unaware that something has been done to amend the law." The *Catholic Times* comes nearer to the original by translating "some measures have been undertaken." The Pope does not admit that anything has actually been accomplished; he merely acknowledges that something has been begun, *aliquid cooptum*, and so we translate: "a beginning has been made of amending something in that law."

Our heartiest congratulations are hereby tendered to Mr. Arthur Preuss, the editor of *The Review*, St. Louis, on his having received so encouraging a letter from the private secretary of His Eminence Cardinal Satolli. The Cardinal, who has passed unscathed, but not untaught thereby, through the fire-works of American Liberalism, sends his congratulations for the good work accomplished by Mr. Preuss and his editorial staff, and wishes them every prosperity for the future in the noble cause of supporting the truth and the dignity of the Catholic Church in America. These words will send a chill down the spinal column of some self-satisfied critics who rank Mr. Preuss among the "vitriolic brethren;" but these same words are almost as delightful to us as they must be to the clever and earnest editor of *The Review*, whose weekly improvement in breadth of treatment, accuracy of information, soundness of Catholic instinct, and spiciness of healthy humor is a never failing source of glad surprise.

On the other hand, we regret to learn that Mr. Preuss's health is not at all good. Much as we should miss him, yet, for the sake of continued usefulness, we venture to suggest that he might write less himself—in his issue of Jan. 6th as many as five articles are signed by him—and leave the bulk of the work to his many and able collaborators, subject, of course, to his own corrections and annotations.

Commenting on the remark we made last week about the suppression of Father Jette's name from the list of Judge Jette's three children, the *Free Press* suggests that "a more reasonable, perhaps a more charitable explanation would be that the fact of there being a son is not generally known." This is truly childlike and bland. When a pressman sets out to get a list of a famous man's children, and then states that those children are only two, one a married and the other an unmarried

lady, and all the time everybody in Montreal knows that there is also one son, a singularly able priest, not unknown, by the way, to the examiners of the University of Manitoba, that pressman must either be a fool or a knave. But really we don't see why the *Free Press* should feel hurt. It is not responsible for the omissions that may occur in its telegrams. That one in particular must have been purposely mutilated before it left Montreal by some narrow-minded bigot.

The *Free Press* publishes the following item: "A letter has been received by a Catholic gentleman of this city from a high clerical authority, who attended the late meeting with the ablegate at St. Paul, in which it is positively asserted that the Canadian Bishops have been forbidden to publish any letter or comment of their own in connection with the Pope's Encyclical."

That the "high clerical authority" of this no doubt "prominent" Catholic gentleman should have been misinformed is not so surprising. What is really astounding is that our leading journal should allow such an item to figure in its columns four days after the news had been wired here that the acting Archbishop of Quebec had published, with the Pope's encyclical, a letter of his own which, as the text, received here the evening before the printing of this *Free Press* item, shows, is considerably longer than the Papal document, of which it gives many a comment and an excellent summary. If the *Free Press* "City and General" man did not remember its own telegram of the beginning of last week, he might surely have remembered the *Tribune's* editorial note thereon of last Tuesday: "Mgr. Begin—the Administrator of the Archdiocese of Quebec—one of the fire-eating clericals of the east, is already talking about the 'victory we shall win,' in connection with the revived school question." To call the gentlest of prelates a fire-eating clerical is in the *Tribune's* usual style of inaccuracy, but at least it was aware that Mgr. Begin had published a letter and comment of his own.

The *Missionary Record* for January is quite up to the mark for brightness and interest. It contains several extracts from our columns. The kindly editor very delicately hints that perhaps our contributor, who wrote the obituary notice of the late Father General Soullier, O.M.I., may have been mistaken in stating that Mrs. Eckel had mentioned Father Soullier in her book, "Maria Monk's Daughter." We have consulted that contributor, and he himself is not quite sure of his recollections in this particular, nor can he verify them, as Mrs. Eckel's book is not within his reach. But he is perfectly clear that Very Rev. Father Soullier was well acquainted with Mrs. Eckel at or about the time of her conversion, that he said so there and then to the clergy who accompanied him in his visit to the Blackwell's Island hospital, and that his unintentional witness to her veracity dispelled all idea of imposture. And this is the only point he meant to make.

**The Encyclical "Affari Vos."**

This latest pronouncement of our admirable Pope has been welcomed as a message of peace by the organs of most opposite opinions. The *London Times*, which was the first to publish the summary afterwards cabled across the globe, says: "It is firm without being either arrogant or minatory.... We do not know that the sturdiest of Protestants could reasonably have expected him to do more for the cause of religious and political peace in Canada than he appears to have done. On the question of principle it was hardly possible for him to give way. It has been decided too often and too conclusively by his predecessors and is supported too consistently by the tradition of his communion." The *London Daily News* observes: "The settlement arrived at by the Dominion and Manitoba Governments is declared to be inadequate from the Catholic point of view, and His Holiness exhorts Catholics to demand their rights. But meanwhile they are not to refuse partial concessions. Very sensible advice this seems. Catholics are to continue to cry out for the whole loaf, but meanwhile to accept the half loaf, or such other pieces as they can get."

The *Quebec Chronicle* admires the Holy Father's thorough acquaintance with the true state of the question. "The Protestants of Quebec," it says, are in the full enjoyment of their separate schools, and even if these were not guaranteed to them by a solemn compact, they would have no cause bitterly to regret any attempt at intervention. The *Chronicle* can only repeat what it has already so often said on this subject, that the Protestants of

Quebec are in duty bound, in consideration of British justice and fairplay, to grant to other minorities the privileges which they themselves enjoy."

In striking contrast with these honest opinions from Protestant sources is *La Patrie's* shameful distortion of the Holy Father's words: "The Pope," says Mr. Tarte's organ, "invites the governments to persevere in the path upon which they have entered through love of justice." The Pope does not address the governments at all. He does not even assert that the government have entered upon any path "through love of justice"; he merely says, with diplomatic reserve, that he has no reason to doubt their love of fairplay; which means, to those who can read between the lines, that the dishonesty of their motives is "not proven."

Mr. Tarte, who has so often affirmed that the school question was settled for ever and aye and that Catholic children should sit on the same benches with Protestant children, is now confronted with Leo XIII's distinct declaration that the question is not in any sense settled and that schools must be regulated in full accord with the profession of the Catholic faith.

Sir Wilfrid Laurier will need to tax all the resources of his marvellous ingenuity to explain away that famous saying of his that everybody, "except the extremists," was satisfied with the "settlement." The Pope, and therefore now all true Catholics, including Sir Wilfrid himself who would resent being called anything else, fall into that awkward category of extremists.

The Sovereign Pontiff is not content with one condemnatory epithet, he uses three: "quam legem ad sarcinam damna condidere, ea manca est, non idonea, non apta." When he says, "if anything be granted by law, etc (si quid lege vel usu, etc., tribuatur)," he implies that no substantial offer of concessions has yet been made.

The Bishops are praised without the slightest reservation; their conduct is lauded as a striking proof of their vigilance and true episcopal zeal. On the other hand, the faintest possible praise is doled out to the Governments; they have begun a little something, and it is not proved that they were not actuated by a love of justice. The contrast between the two commendations could not well be greater.

This Encyclical gives Catholics a splendid vantage-ground. They can henceforth yield a point here and there because they are backed by the Pope; and, as the latter has solemnly re-affirmed the plenitude of their school rights, people cannot say that they are too exacting when they ask for more, since the Pope himself has said, "multo majora—much more" is what we have a right to demand. But of course no concessions can be accepted which imply the maintenance of the system of neutral, "godless" schools.

**Extract from The Tablet's editorial of Jan. 1st.**

The following passage, with which the *Tablet* concludes an instructive editorial on "Pope Leo and Manitoba," confirms Archbishop Begin's explanation that the partial satisfaction we are advised to accept must be such as shall not clash with the principle of separate schools.

That the Pope should deplore the Manitoba legislation of 1890 and decline to sanction the compromise arranged by Sir W. LAURIER was a forgone conclusion. The principle of the separate Catholic school has again been asserted in the face of the world, and the Catholics of Canada are urged to come forward and help the minority in Manitoba to keep up their own schools wherever their numbers make that at all possible. But there is not a word which can be construed into an encouragement to those who would wrest the Manitoba school grievance to the purposes of a party, and so kindle the embers of religious strife all over the Dominion, and bring about an open feud between the Catholic Church and the Liberal Government. Uncompromising in his rejection of the principle of the "mixed school," the HOLY FATHER has treated the Liberal leaders and their efforts to bring about a settlement in a spirit of the largest charity and forbearance, and shown himself singularly mindful of the difficulties which beset their position. He acknowledges that already something has been done to relieve the situation, and is willing to credit all concerned with the best intentions, and still trusts that there sense of fairness will in the end lead them to deal an equal justice equally to all. Meanwhile, Catholics are exhorted to accept "a partial satisfaction" as an instalment of their claims. This cannot, of course, be taken to mean that they should accept the "Laurier-Greenway com-

promise," otherwise there would be no need for the separate schools which they are urged to keep up, but no doubt refers to cases in which the smallness of the Catholic population makes a separate school out of the question. In such cases such concessions as security for proper school books or the presence of a Catholic teacher should be gladly welcomed. When we remember the critical position of parties in Canada, the justice of the Catholic cause and its many disappointments, and how welcome a more aggressive note would have been to many, it must be admitted that Pope Leo in his patient and statesmanlike utterance has shown himself a very Prince of Peace. While his counsels of moderation will no doubt be taken to heart by the Catholics of Canada, we may be permitted to hope also that his desire for a permanent peace will find generous acknowledgment both in Winnipeg and in Ottawa.

**Mr. Laurier and the Encyclical**

For Mr. Laurier, the Canadian Premier, and his friends the Encyclical creates a situation which will test their good will towards the Catholics and the Church. The Privy Council, it will be remembered, decided that according to the Constitution the province of Manitoba could not deprive the Catholics of their denominational schools, and accordingly a remedial order for redress was passed by the Federal Government. Mr. Greenway, the Manitoba Premier, refused to yield, and the Dominion Government, then carried on by the Conservatives, brought in a Bill rendering compulsory the restitution of their rights to the Catholics of Manitoba. Mr. Laurier, at the head of the Liberal opposition, opposed the Bill and succeeded in defeating it. A dissolution of Parliament followed, and the school question was the main issue. Mr. Laurier, whilst denouncing the Conservative policy, acknowledged that the Catholics had a grievance and promised to remedy it if returned to power. He obtained a decisive majority, and the result was the "Laurier-Greenway Settlement," which prohibits religious teaching during the regular school hours, but empowers the school trustees to make a certain provision for it if the parents so desire. Mr. Laurier, accompanied by Mr. Charles Russell, visited Rome after the Queen's Jubilee and had an interview with the Holy Father, in the course of which, it may be taken for granted, the school question was fully discussed. On his return to Canada Mr. Laurier declared that Leo XIII. was by far the most interesting man he had met in his European travels, and he spoke with great warmth of his judicial temperament. Will he now obey his Encyclical as a good Catholic ought to do? If he does not, a period of trial lies before him.—CATHOLIC TIMES.

**The Holy Scripture.**

Rev. Father Drummond at the Immaculate Conception Church.

Speaking at the church of the Immaculate conception on Sunday evening before a crowded congregation, the Rev. Father Drummond, S. J., continued his series of instructions on the holy scriptures. He dealt especially with the canon of the Old Testament, and briefly touched also on the canon of the New. Explaining that the Catholic church held that seven more books were inspired than Protestants accepted, he went exhaustively into the evidence that could be produced to show the canonicity of those books, and in a masterly manner criticized the position regarding these taken by non-Catholics. A great reason why Catholics accepted those books was the testimony of the Lord and the apostles in the New Testament, three hundred out of three hundred and fifty citations of the Old Testament in the new being borrowed from the Septuagint, in which all those books were included. But their real reason for accepting them was the testimony of the Catholic church, the united voice of the church speaking with the living authority of the society instituted by God to be the infallible guide of men in the way of truth. That was their reason for accepting those books, and they had also historical proofs that they must have been accepted formerly by the Jews. As to the New Testament, Protestants held it as Catholics did, but they were not logical in doing so, for the same reasons that led them to reject the seven books of the Old Testament applied with equal force to several books of the new. Christians could not have any other guide as to which were the inspired words of God but the Catholic church, and that was why St. Augustine, who was so learned in matters spiritual and theological, said: "I would not believe the scriptures themselves unless the Catholic church were to tell me they are the scriptures," and that was the way all should look upon the word of God. The rule of Catholic faith was the written and the unwritten word of God, and it was the living voice of the church which told them where that written word was to be found.—FREE PRESS.

**An important opinion**

**On the School Question by the Attorney-General—The Federal Parliament Still has Jurisdiction.**

Nor'Wester.  
Since the issue of the Pope's Encyclical, and in view of the consequent possibility of the School Question again coming before the Dominion Parliament in some form or other, it has been an interesting point of consideration among constitutional authorities as to what extent, if at all, the jurisdiction of the Federal Parliament to deal with the matter has been affected by the Laurier-Greenway compromise.

The Nor'Wester submitted this point to the Hon. J. D. Cameron, the Attorney-General, on his return yesterday in the form of the following question:—

"What is your opinion on the constitutional point raised by the Mail-Enterprise that, owing to His Excellency in his speech from the Throne last session having stated that the School Question was settled, and owing to Parliament having accepted that settlement as a fact in its address in reply, Parliament has divested itself of jurisdiction to enact remedial or other legislation respecting the educational affairs of this Province, unless the matter is re-opened by the Governor-in-Council as the result of a new petition to that authority from the Manitoba Minority?"

To this the Attorney-General, having considered the matter, replies as follows:—

"I do not consider it likely that the Courts would hold that Parliament could divest itself of its jurisdiction to pass remedial legislation simply by the adoption of a resolution. It seems to me that at least there would have to be some positive statutory enactment and it would have to be borne in mind, even then, that such an enactment might be repealed. The question is further complicated by the fact that the Act of 1890, which was originally petitioned against, has been modified by successive material amendments."

The Attorney-General's opinion is an important and interesting one. If it is correct, the School Question is still unsettled so far as Parliament is concerned, and will remain so until the Province complies with the Remedial Order, or until the Dominion Parliament enacts some legislation on the subject or until the Remedial Order, which gives Parliament jurisdiction, is repealed. This position of affairs is a very anomalous one. It is clear that the Province cannot boast of restored autonomy in the matter of education until this difficulty is straightened out by the jurisdiction of the Federal Parliament in the matter being positively closed. It is also evident that, the so-called settlement not having affected the position of Parliament in the matter at all, there is bound to be trouble for Sir Wilfrid Laurier when Parliament meets. Either some of the Catholic members will move Parliament to implement the Remedial Order by legislation, or some of the Equal Rights members will press to have Parliament divested of jurisdiction by the repeal of the Remedial Order. The Government will find itself in a nice dilemma, whichever contingency happens.

**The Pope and the Manitoba School Question.**

The Encyclical on the Manitoba School Question which has been issued by the Holy Father is of those masterly and at the same time uncompromising documents which reveal both his firmness and his diplomatic ability. As was to be expected, he rigidly insists on the rights of the Catholics to denominational education, but he does this with such tact and skill that even those who disagree with the claims he puts forward are loud in praise of his moderation and reasonableness. The "Daily News" agrees with the "Times" in stating that the Encyclical displays practical wisdom of a high order. His Holiness commends the action of the Canadian Bishops, and exhorts the faithful to continue the agitation for their rights, but in the meantime not to reject partial concessions. The "Laurier-Greenway Settlement" was, he admits, a well-meant attempt to solve the problem; still the concessions it makes to the Catholics are altogether inadequate, and his Holiness directs that if it be not sufficiently improved, the Catholics must found schools of their own under the authority of the Bishops. The Pope's decision is based on the report of Mgr. Merry del Val as Apostolic Delegate, and its decisive terms and conciliatory spirit constitute a notable tribute to the success with which that Prelate discharged his mission.

Rev. Father Beaudin, O.M.I., has been obliged to return to St. Boniface Hospital on account of liver trouble.

UNBELIEVING PREACHERS.

Ave Maria. The Rev. Silliman Blagden, a zealous Protestant clergyman who still believes in the Bible, said recently: "With the exception of the Catholic clergy, whom I have invariably found to be sound and faithful in their belief in and adherence to the Word of God, and a few of our own Protestant clergy, the world is being overrun with unbelieving, spiritually ignorant, and heretical teachers and preachers of all kinds of creeds and denominations, who are sowing the devil's tares broadcast; so that in the time of harvest we shall see an answer to Christ's own question, namely, 'When the Son of man cometh, shall He find faith on the earth?'"

The Question of a Nuncio for Canada.

The report that the Federal Government had suggested to the Holy See the appointment of a permanent Nuncio Apostolic for Canada was recently denied from Ottawa, but a Vatican correspondent, who is usually well informed, despite the contradiction, states that overtures to that effect were made by the Canadian Premier, whose action in the matter met with the approval and support of some men of distinction in England. Mr. Laurier was, it appears, led to take this step by the advantages arising from the mission of Mgr. Merry del Val. But Protestant prejudices were aroused, especially in Ontario and Manitoba, and as Mr. Laurier is very anxious to conciliate the non-Catholic electors, he forthwith renounced his project which the Holy Father, according to the correspondent referred to, does not desire to see carried out until there is, at least, a definite prospect of the satisfactory solution of the school problem. If Mr. Laurier decides to meet the Catholic claims he will probably renew the proposal for a Nuncio, and if he refuses to hearken to the voice of the Holy Father he will not in any way approach the Vatican.—CATHOLIC TIMES.

The Reduction of the Finest.

We have referred already to the methods by which the Anthropological Bureau, recently established by the Police Department, hopes to prevent the members of our justly respected and highly appreciated police force from accumulating too much fat. The subject is of immense and continuing interest to all philosophical citizens.

Without undervaluing the athletic exercise by which the police force is to be reduced, it is permissible to doubt if any diminution of the policemen will be approved by the community. In the heroic age the New York policeman was ample, even vast. GOG and MAGOG, fed on the Lord Mayor's richest calipash and calipee, melted into blue, and waivering their own clubs, would not have been more comfortable and imposing figures. You felt in those days that only a big and rich city could afford to keep policemen so voluminous and high-colored. Even the pilots of the Broadway stages, a fearless, original, and expressive

race of men, looked almost with humility upon these magnificent masters of traffic and obeyed their uplifted hands without imprecation.

It was beautiful to watch the conflicts for the right of way between these enlarged policemen and the truck drivers. The truck driver, in the times before reform, was a person who habitually defended a doubtless amiable personality behind a palisade of language imported from Flanders. He seemed to be vexed as if by the thought that he was born too late to be a pirate of the Spanish Main, and had to content himself with breasting the waves of West street. It was his heart's delight to mock the world and cut down all folks on foot. Was he a man to be restrained by a little, thin policeman? A policeman might have had the heart of HECTOR and the dynamic arm of FITZSIMMONS, and yet have failed to touch the imagination of the warrior truck drivers. To these the dignity of mass appealed. They feared the man whom they couldn't run over; and one of those old-fashioned bulging, monumental patrolmen was no more capable of being run over than St. Peter's is. The truck driver might run over somebody else and escape for a moment, but he knew that punishment awaited him at the end of a very short lane. That policeman he might elude, but before long he was sure to come upon two policemen talking together. Passage was impossible. He had to surrender. The fat men were slow but sure.

As a matter of fact no violator of the law who had any sense of etiquette ever tried to run away from a fat policeman. As a rule criminals are thin. They worry too much. They fear a fat policeman. They see in him their deadly opposite.

It is scarcely necessary to speak again of the sense of genial security diffused by fat policemen. It is an ancient jest that policemen are hard to find. The fat policeman was impossible to lose. He was a landmark, a beacon. In a town swarming with strangers he was a convenience, if not a necessity. He basked and waddled, an ornament and a joy.

Some of the civil service machine policemen of to-day flit about not much wider or more palpable than ghosts. A good guesser would put the combined age of two of them at 24 and the combined weight of two of them at 125 pounds. Probably they have all the virtues, but they seem better fitted to be "tigers" behind a pony cart than to be the law on legs. They don't look like deterrents of crime. And yet they are very severe to boy flower peddlers, and their frown at the sight of a push cart is tremendous. They mean well, but they have not the confidence of the public, and little, wanton boys of the street put thumb to nose at their approach.

Still, the fat policemen are doomed to lean years. Space in this town is so valuable that policemen cannot be allowed to occupy more than a fair share of it.

Boarding House Geometry. Definitions and Axioms.

- 1. All Boarding Houses are the same Boarding Houses.
2. Boarders in the same Boarding House and on the same flat are equal to one another.
3. A single room is that which has no parts and no magnitude.
4. The landlady of a Boarding House is a parallelogram.....that is an oblong and angular figure, which cannot be described but is equal to anything.
5. A wrangle is the disinclination of boarders to each other that meet together, but are not in the same flat.
6. All the rooms being taken, a single room is said to be a double room.

Postulates and Propositions.

- 1. A pie may be produced any number of times.

- 2. The landlady can be reduced to her lowest term by a series of propositions.
3. A bee line can be made from any Boarding House to any other Boarding House.
4. The clothes of a Boarding House bed though produce ever so far both ways will not meet.
5. Any two meals of a Boarding House are together less than two square meals.
6. If from the opposite ends of a Boarding House a line be drawn passing through all the rooms in turn, the stove pipe which warms the boarders will be within that line.
7. On the same bill and on the same side of it there should not be two charges for the same thing.
8. If there be two boarders on the same flat and the amount of side of one be equal to the amount of side of the other each to each, and the wrangle between one boarder and the landlady be equal to the wrangle between the landlady and the other, then shall the weekly bills of the two boarders be equal also each to each; for if not, let one be the greater: then the other bill is less than it might have been.....which is absurd.

Alma Redemptoris Mater.

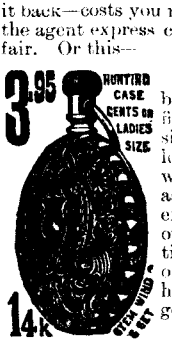
By Edmund of the Heart of Mary, C. P., in the Ave Maria

We hail thee "Fosterling Mother." For thine, O blessed among women, to become The line of thy's own Lord, while lay His home Within thy maiden womb's involute shrine: And when, those sweet months o'er, thou didst resign Thy Treasure to the world of heathen Rome, The Choirs whose carolling fill'd the starry dome Saw feeding at thy breast the Babe Divine But art thou not our "Alma Mater" too? "Our life," as holy Church hath bid us say? "By Him, still, draw we not that life from thee? Ah, nourish it within us—keep us true To him who is alone "the life, the Way!"

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW St. Boniface Manitoba.

CALENDAR FOR NEXT WEEK JANUARY.

- 23—Third Sunday after Epiphany. The Flight into Egypt. 24, Monday—St. Timothy, Bishop, Martyr. 25, Tuesday—Conversion of St. Paul. 26, Wednesday—St. Polycarp, Bishop, Martyr. 27, Thursday—St. John Chrysostom, Bishop, Doctor. 28, Friday—Espousals of the Blessed Virgin and St. Joseph (transferred from the 23rd inst.) 29, Saturday—St. Francis de Sales, Bishop, Doctor.

BRIEFLETS.

Rev. Father Turcotte, of Tarsus, Turtle Mountain, N. Dak., is undergoing treatment at St. Boniface Hospital.

Rev. Father Joseph Audic, O.M.I., of New Westminster, B. C., stopped over Sunday at St. Mary's Presbytery and is awaiting His Grace.

Mr. Benjamin F. Power, Storekeeper and Steward of Stony Mountain Penitentiary, is spending a few days with friends in Winnipeg.

Rev. Father Messier read the Papal Encyclical at the Cathedral during High Mass last Sunday; Rev. Father Guillet read it at St. Mary's Church.

Mr. William Dillon, the judicious and critical editor of the New World, affirms that Mr. Henry Austin Adams, who lectured recently in Chicago, "stands easily first among the public lecturers of America."

We regret to learn that Mr. Thos. Deegan's brother John, so favorably known when he visited Winnipeg, died lately in Quebec. We extend our sympathy to the worthy President of the Retainers' Association.

Read the Manitoba Attorney-General's opinion on the present possibilities of the School Question. The Hon. J. D. Cameron is—it were idle to say the cleverest man, but—the only brainy man in the local Cabinet.

At the Low Mass of the Immaculate Conception Church last Sunday, Rev. Fr. Cherrier read the Papal Encyclical in French and at the High Mass he read the English translation presented in this number of the Review. Rev. Father Label, S.J., sang the Mass.

His Grace the Archbishop of St. Boniface left last Friday, accompanied by Rev. Fr. George, O.M.I., for St. Leon where a new bell was solemnly blessed last Sunday. On Monday the Archbishop and his Secretary proceeded to Manitow, whence they are expected home to-day.

Mr. James Jeffrey Roche, of the Pilot, is one of the editors of a new humorous publication, L'Enfant Terrible. There is to be genius even in the business management as one of the editorial announcements shows: "Contributions will be accepted from writers of distinction, on payment of the usual advertising rates."—AVE MARIA.

Our old friend the editor of the "Rock" is, as usual, erratic in his last issue. His two leading articles seem to have been written for the purpose of contradicting one another. In the first he declares that Protestantism has left in England "millions upon millions as utterly un-saved as the wildest savage roaming the forests of Africa;" and in the second he tells us that the morality of Chili is in a bad way according to the Pope, whose words he does not quote, and that the

only hope for it lies in Protestantism.—CATHOLIC TIMES.

We are glad to hear the health of the venerable Bishop of St. A. Mgr. Grandin, O.M.I., has taken a decided turn for the better.

In a recent lecture at the central Congregational Church, Mr. J.C. Saul, B. A., speaking of "The Bible as Literature," said he had not been able to find any humor in the Bible. Considering the way Elijah (Elias) mocked the false prophets in 1 Kings (3 Kings), XVIII. 27, it is evident that this Saul was not "among the Prophets."

Rev. Fr. Adrien Maisonneuve, O.M.I., who is rapidly recovering from a muscular affection of the thorax which was at first mistaken for lung disease, is a grand-nephew of the venerable Father Maisonneuve, O.M.I., who was for so many years Treasurer and Accountant at the Archbishop's palace for the Oblate Missions of the Northwest, and who was accidentally killed some years ago while walking on the transfer track in Winnipeg. The grand-nephew bids fair to rival the great missionary exploits of his indefatigable and saintly great-uncle.

François Coppée, member of the French Academy and one of the most famous writers in France, has just written in "Le Journal" of Paris, which we have received, a leading article in which he says that 1897 was the happiest year of his life because, in the midst of great bodily suffering, it brought him, through the ministrations of a priest, the grace to know the value of suffering and the beauty of disinterested brotherly love. François Coppée, though not a scoffer, had hitherto been a careless Catholic, and "Le Journal," which boasts of him as its "illustrious collaborator," is, to judge from what we have seen of it, an extremely worldly newspaper, but like the giddiest of Frenchmen, it readily recognizes and admires the loftiest expressions of Catholic heroism.

St. Mary's Academy.

Distribution of Ribbons of Honor to the Successful Pupils.

The distribution of ribbons of honor took place at St. Mary's academy yesterday in the presence of His Grace Archbishop Langevin, who was accompanied by Rev. Father Guillet. The ribbons were awarded as follows:

Senior department—First ribbon awarded to Miss B. Dubuc; 2nd, M. L. Lanctot; 3rd, Miss May Sanders. Honorable mention, the Misses A. Lavigne, C. Langper, T. Gregoire, D. Lamoureux, E. Guertin. Day pupils, 1st ribbon awarded to Miss W. A. Coyle; 2nd, G. Cass; 3rd, C. Lynch and A. Healy; 4th, L. Becher and M. Allmar; 5th, I. Cordingly; 6th, G. Killam.

Intermediate department—1st, Miss M. Bernier; 2nd, Miss M. Dubuc; 3rd, Miss G. Turcotte and Miss H. Stanford, Honorable mention, 1st, C. McKe; 2nd, Miss E. Gingras. Day pupils, 1st Miss B. Champion; 2nd, Miss E. Cass; 3rd, Miss S. McKay and Miss E. Kelley; 4th, Miss E. Coyle; 5th, Miss J. Thompson; 6th, Miss J. Flanagan; 7th, Miss G. Gelly and Miss S. O'Connor; 8th, Miss T. Moits and N. Cronn; 9th, Miss A. W. Paunt; 10th, Miss Y. Cauchon and Miss A. Blurton.

Junior department—Miss Amelia Robot. Day pupils, 1st, the Misses A. Courtney; 2nd, T. McHenry and Katie Flanagan; 3rd, E. Boxer; 4th, V. Poitras and H. Kerkins; 5th, C. Cauchon and C. Courtney; 6th, S. O'Donoghoe and H. Stokes.

Resolution of Condolence.

At the last meeting of Branch 52 C.M. B.A., held Wednesday evening Jan. 6th, the following resolution of condolence was passed:—

That, whereas it has pleased Almighty God in His infinite Wisdom to take unto Himself the beloved wife of our esteemed Bro. R. T. Hinds, be it resolved that this Branch, whilst bowing to the Will of an all-wise Providence, cannot refrain from tendering to Bro. Hinds our heartfelt sympathy in this his great loss. Trusting that Almighty God will comfort and sustain him and his family in this great affliction, be it further resolved that a copy of this resolution be sent to Bro. Hinds and inserted in the official organ.

H.A. Russell, Secretary, Br. 52 C.M.B.A.

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Every wife may be the mother of happy, robust children who will. Thousands of children who had lived years of cheerless, childless wedded life, or whose babies have been born to them weak and sickly, soon to die, are now happy mothers of healthy children, and bless Dr. Pierce's Favorite Prescription for the wonders it has accomplished for them. This great medicine acts directly and only on the delicate and important organs that bear the burden of maternity. It makes them strong, healthy, vigorous and elastic. It allays inflammation, heals ulceration, and tones and strengthens the nerves. It banishes the discomforts of the expectant months and makes baby's advent easy and almost painless. It insures a healthy child and an ample supply of nourishment. Honest dealers will not offer worthless substitutes for the sake of a little added profit.

"I cannot say enough in praise of Dr. Pierce's Favorite Prescription, as it has undoubtedly saved my life." writes Mrs. Florence Hunter of Corley, Logan Co., Ark. "I miscarried four times, could get no medicine to do me any good. After taking several bottles of Dr. Pierce's Favorite Prescription I made my husband a present of a fine girl."

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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 28 competitors from his own and other colleges, and J. an 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, and J. an Arpin 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 H's tory scholarship of \$60 in the Previous was won by Fortunat Luchance. In the Latin course of Mental and Moral science, Marlin Ginq-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 \$20 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 past subjects, 1/4 of more 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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