

Northwest Review.



"AD MAJOREM DEI GLORIAM."

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THE POPE'S LATEST LETTER.

Full Translation of the Sovereign Pontiff's Pronouncement on "Americanism."

[Philadelphia Catholic Standard and Times.]

The *Sun*, Baltimore's leading daily newspaper, and one of the most reliable secular journals in the country in matters pertaining to the Catholic Church, published in its issue of the 23d ult. "an approved translation of the original Latin" text of Pope Leo's letter to Cardinal Gibbons on "Americanism." The *Sun* enjoys the confidence of His Eminence the Cardinal, and though the translation is described as "approved," not "official," the reliability of the enterprising journal is such that the *Catholic Standard and Times* feels no hesitation in reproducing its matter, having no fear that the forthcoming official translation will differ in any essential point from the one here given.

The letter from the Pope was forwarded by Cardinal Rampolla, the Papal Secretary of State, his letter being as follows:

"Most Eminent and Reverend Lord Cardinal: In a former letter of last October I had the honor to make known to Your Eminence that the Holy Father intended to address in due course of time a Pontifical letter concerning "Americanism," so called. It now devolves upon me to remit to you a copy of the promised letter, advising you at the same time that other copies will be forwarded to you through Monsignor the Apostolic Delegate.

"I profit by the present opportunity to renew the expression of my profound veneration. Kissing your hands, I am your humble servant,

M. CARDINAL RAMPOLLA.

"Rome, January 31, 1899."

THE POPE'S LETTER.

Pope Leo's letter is as follows:

To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Sancta Maria, Beyond the Tiber, Archbishop of Baltimore.

LEO XIII., POPE—BELOVED SON, HEALTH AND APOSTOLIC BLESSING:

We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation, which enable the American people to be alive to every good which promotes the good of humanity and the splendor of civilization. Although this letter be not intended, as preceding ones, to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected; still because it is conceived in that same spirit of apostolic charity which has inspired our other letters, we shall expect that you will take it as another proof of our love; the more so because it is intended to suppress certain contentions which have arisen lately among you to the detriment of the peace of many souls.

It is known to you, beloved son, that the life of Isaac Thomas Hecker, especially as interpreted and translated in a foreign language, has excited not a little controversy because therein have

been voiced certain opinions concerning the way of leading Christian life.

We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning the whole matter.

"THE UNDERLYING PRINCIPLE."

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teachings which are of lesser importance and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point: "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared, nor is that mean-

ing ever to be departed from under the pretense or pretext of a deeper comprehension of them."—*Constitutio de Fide Catholica*, chapter iv.

"ALL THINGS TO ALL MEN."

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, "the Only Begotten Son, Who is in the bosom of the Father." John i. 18. They are adapted to all times and all nations, as is clearly seen from the words of our Lord to His Apostles: "Going, therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days, even to the end of the world." Matt. xxviii., 19. Concerning this point the Vatican Council says: "All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed."—*Const. de fide*, chapter iii.

Let it be far from any one's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The Church has, guided by her Divine Master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself: "I became all things to all men that I might save all."

"TEACHING AND GOVERNING."

History proves clearly that the Apostolic See, to which has been intrusted the mission not only of teaching, but of governing the whole Church, has continued "in one and the same doctrine, one and the same sense and one and the same judgment."—*Const. de fide*, chapter iv.

But in regard to ways of living she has been accustomed to so yield that, the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius VI., must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in proposition lxxviii. of the Synod of Pistoia, "that the discipline made and approved by the Church should be submitted to examination, as if the Church could frame a code of laws useless or heavier than human liberty can bear."

DIFFERENCES POINTED OUT.

But, beloved son, in this present matter of which we are

speaking there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowances be granted the faithful each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly-given civil freedom which is now the right and the foundation of almost every secular State.

In the apostolic letters concerning the constitution of States addressed by us to the Bishops of the whole Church we discussed this point at length, and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on the free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this greater liberty sought for and recommended to Catholics.

LIBERTY NOT LICENSE.

It is alleged that, now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed, nothing further on that score can give any solicitude, and accordingly, since that has been safeguarded and put beyond question a wider and freer field, both for thought and action lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from the infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and moreover that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning seem to depart seriously from the overruling wisdom of the Most High—which wisdom, since it was pleased to set forth by most solemn decision the authority and supreme teaching rights of this Apostolic See—willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of these present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

"NO THOUGHT OF WRONG OR GUILE."

Coming now to speak of the

conclusions which have been deduced from the above opinions, and for them we readily believe there was no thought of wrong or guile, yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls who are striving after Christian perfection as being superfluous or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and He is a most generous dispenser of His own gifts. "The Spirit breatheth wherso He listeth." John iii., 8.

"And to each one of us grace is given according to the measure of the giving of Christ." Eph. iv., 7

LAW OF GOD'S PROVIDENCE.

And shall any one who recalls the history of the Apostles, the faith of the nascent Church, the trials and deaths of the martyrs, and, above all, those olden times so fruitful in saints, dare to measure our age with these or affirm that they received less of the divine outpouring from the Spirit of Holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since unless this were the case all outward defense and authority would be unavailing. "For if any persuades himself that he can give assent to saving, that is to Gospel truth when proclaimed without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit."—From the Second Council of Orange, Canon 7.

Moreover, as experience shows, these motions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine, "He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since he externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase."—"De Gratia Christi," chapter xix. This, indeed, belongs to the ordinary law of God's loving providence that as He has decreed that men for the most part shall be saved by the ministry also of men, so has He wished that those whom He calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declares we are taught of God through the instrumentality of men.—Homily I. in Inscib. Altar. Of this a striking example is given us in the very first days of the Church.

For though Saul, intent upon blood and slaughter, had heard the voice of our Lord Himself and had asked: "What dost Thou wish me to do?" yet he was bidden to enter Damascus and search for Ananias. Acts ix. "Enter the city and it shall

(Continued on Second Page.)

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TUESDAY, MARCH 7 1899

CURRENT COMMENT

Leo XIII. puts the counter
claims of truth and kindness in
a nutshell when he says: "There
is nothing closer to our heart
than to have those who are sep-
arated from the fold of Christ re-
turn to it, but in no other way
than the way pointed out by
Christ."

Another very striking remark
of the Sovereign Pontiff's in this
his latest pronouncement is the
interrogative argument he uses
against the supposed excellence
of merely natural virtues: "Can
it be that nature conjoined with
grace is weaker than when left
to herself?"

The Holy Father's letter to
Cardinal Gibbons sets at rest for
ever a question which had of
late seriously exercised many
thoughtful Catholics in and out
of the United States. The Sov-
ereign Pontiff, though gentle in
the form of his reproof, is very
definite in his solution of the
difficulty. There is to be no
more trimming away of unpalat-
able doctrines on the plea of con-
verting non-Catholics, no more
nonsense about "the passive
virtues" or the guidance of the
Holy Ghost, no more contempt
of religious vows, no more set-
ting up "Americanism" as a
superior brand of Catholicism.

It is much to be regretted that
the *American Messenger of the
Sacred Heart* does not make more
of the General Monthly Inten-
tion, which is the very soul of
the Apostleship of Prayer. This
month even the title of the Inten-
tion is not accurately given.
In the *American Messenger* it
figures as "For Souls in Afflic-
tion." On the other hand, in the
Canadian Messenger for March
we read, "Christian Forbear-
ance in suffering," which con-
veys a far more definite idea to
the mind. The development of
the subject, too, is much more
satisfactory in Father Jones's
hands than in those of the anon-
ymous American writer, though,
of course, this is only a matter
of relative perfection, either
article being excellent. The
Canadian Messenger contains an

admirable paper on "Catholics
in the Public Schools." Dr.
Thos. O'Hagan writes, for the
American Messenger, a charm-
ing description of the Old Mis-
sion Church in Tadoussac.

Chief McCrae deserves great
credit for keeping himself so well
posted up on criminal cases as to
be able instantly to detect that
Russian whom he arrested the
other day in the Manor Hotel
for a crime committed in Russia
two years ago. There was an-
other crime committed right here
in Winnipeg last summer on
which we trust he is still keep-
ing his Argus eyes focussed.
The Molson bank robbers under
his very nose have been more
fortunate than the handsome
Russian.

In the death of Rev. Dr. King
Manitoba College loses a highly
respected and singularly able
Principal, to whom it will be no
slight task to find a worthy suc-
cessor. As Professor of Philos-
ophy he wielded great influence
with his pupils and, owing to
his conservative training in
Scottish schools of thought, that
influence was healthier than it
generally is in contemporary
Protestant colleges. His loss will
also be keenly felt in the Coun-
cil of the University, where his
experience of Old World culture
often acted as a useful make-
weight against a crude and noisy
element which mistakes aimless
unrest and cramming for educa-
tion and the worship of Toronto
for largeness of mind.

Rev. Father Fallon, O. M. I.,
must be gratified with the suc-
cess of his mission in St. Mary's
Church. The attendance kept
up wonderfully well and was
largest at the closing exercise.
The fruits of the retreat are al-
ready visible in the return of
many a negligent Catholic. Nor
will the parishioners readily for-
get those instructive and elo-
quent sermons, equally full of
light and warmth, with which
Father Fallon held their undi-
vided attention for eight mem-
orable days. While thanking
the learned and fascinating
Oblate for his devotion to their
best interests, the Catholics of
Winnipeg trust that his career,
already so brilliant though he
has barely turned thirty, may be
one of long and ever increasing
usefulness for the glory of God.

When, some time ago, we in-
directly approved a man calling
himself Rev. Father Giraud, an
Armenian priest, we based our
favorable mention on the testi-
monials he presented and on the
Melchite Greek missal he car-
ried, with which we had long
been familiar. Nor was his be-
havior here other than edifying.
But the day after our last issue
His Grace of St. Boniface showed
us a letter in which the Arch-
bishop of Philadelphia wrote
that, having noticed Father Gi-
raud's name in the NORTHWEST
REVIEW, he hastened to inform
Mgr. Langevin of this man's
misconduct in Philadelphia, con-
firming this information by cir-
cumstantial details and a life-
like portrait of the individual
forwarded by Archbishop Ryan's
secretary, from whom the nature
of these details may be learned.
We therefore distinctly with-
draw any approval we may have
given to the man calling him-
self Rev. Philip Giraud.

**HOW THEY READ THE
POPE'S LETTER.**

The first of our Canadian Cath-
olic exchanges to comment on
the Holy Father's latest ency-
clical is *The Canadian Freeman*.
Its article is so flippant as to sug-
gest the authorship of some ill-
informed, but pretentious, lay-
man. He says the storm about
"Americanism" is but a "tem-
pest in a tea-cup," an "artificial
rumpus now disposed of finally."

We had got thus far when we
thought of consulting the Phila-
delphia *Catholic Standard and
Times*, the first Catholic paper on
this continent to publish the full
text of the Papal pronounce-
ment, in order to see what the
editor had to say on so opportune
an utterance. Our astonishment
may be imagined when we dis-
covered that the editorial which
we had just read in the *Canadian
Freeman* was filched bodily from
the *Catholic Standard and Times*.
The former had merely changed
the latter's heading, substituting
for "A Welcome Word from
Rome," "His Holiness Speaks."
The opening sentence of the
Philadelphia paper's editorial
was printed in inverted commas
with the added words, "says the
Philadelphia *Catholic Standard
and Times*." Then follows the
rest of the latter's article with-
out a word or a sign that the
fifty lines that follow are copied,
slavishly copied even to the mis-
print "intremural" for "in-
tramural," from it. Had a re-
spectable editor in France or Eng-
land committed such a barefaced
literary theft, his career would
forthwith end in disgrace.

The fact of the theft, however,
does not change our view of the
corpus delicti. It was certainly
not worth stealing. It adopts a
well known ruse, dating from
the days of Jansenism, which
consists in aiming a Papal ency-
clical at those whose denuncia-
tions of error provoked the con-
demnation of that error. Accord-
ing to the *Catholic Standard
and Times* the Holy Father's let-
ter is a warning, not to the Hec-
kerites, but to Abbé Maignen,
not to Liberal Catholics, but to
over-zealous Ultramontanes,
whom the Philadelphia editor
describes as having "a mistaken
zeal for the interests of the
Church," as a "whole pack of
quibblers and hair-splitters and
fault-finders from within." Verily,
this is a nice compliment to
Leo XIII. The good old man,
deafened by "the clamor of
supersensitive alarmists and
busybodies," has magnified
"into a spurious importance"
"an episode in American affairs
intrinsically puerile and trump-
ery."

The C. S. and T. goes on to say
that Father Elliott's biography
of Father Hecker had "been
seven or eight years before the
public in its English dress with-
out a word of demur . . . but
when a garbled translation ap-
pears in French . . . the cry
is raised 'The Church in dan-
ger.'" Now, the fact is that, as
soon as the Life of Father Hecker
appeared ten years ago in the
Catholic World, the errors which
the Pope condemns in his recent
letter were so manifest, in the
original, not in a translation,
that many learned priests in
Canada and the United States
then discussed whether these
opinions could be called heretical
or only theologically untenable;

but, as the admirers of Father
Hecker were acknowledged to
be very weak in theology and
utterly deficient in erudition,
every allowance was made for
these well-meaning men and
few public protests were uttered.
This shows that the French
translation, even if it were
garbled, which is not in any
sense true, did not originate the
errors. These errors, now pointed
out by the Holy Father, can all
be read in the *Catholic World* is-
sues containing "The Life of
Father Hecker."

The reception given to the
Pope's letter is an excellent test
of the soundness of a Catholic
paper. The *Hartford Catholic
Transcript* does not stand this
test. Its first page for Feb 25th
is flanked on the right by the
scarehead, "The Holy Father's
Views on Americanism," as if
one were speaking of the
"views" of a Depew, a Lyman
Abbot or a Tolstoi, and on the
left by another scarehead, "Mgr.
Ireland is the most interesting
personage in Rome," not except-
ing the Pope himself. The
Transcript will, we trust, soon
tell its readers that Archbishop
Ireland published, on Feb. 27th,
in the *Osservatore Romano*, a full
and cordial adhesion to the Pon-
tiff's letter to Cardinal Gibbons.
"With all the energy of my
soul," says the noble Pauline
prelate, "I repudiate all the
opinions the apostolic letter re-
pudiates and condemns."

Considering that the *Western
Watchman* plumes itself on hav-
ing been "the first to raise its
voice against the teachings con-
demned in the letter of Leo
XIII." we can afford to draw a
veil over its amusingly inac-
curate sketch of the history of
"Americanism." The editor af-
firms that Archbishop Ireland
recently said to him: "Father
Hecker was crazy." This fact,
though of common report in
New York twenty years ago, is
only now beginning to be ad-
mitted by the quondam admirers
of the founder of the Paulists.
They are giving up Father He-
cker and they will presently give
up his views now that Rome has
condemned them.

**THE POPE'S
LATEST LETTER.**

(Continued from First Page.)

be there told to thee what thou
must do."

THOSE LIABLE TO STRAY.

Nor can we leave out of con-
sideration the truth that those
who are striving after perfection,
since by that fact they walk in
no beaten or well-known path,
are the most liable to stray, and
hence have greater need than
others of a teacher and guide.
Such guidance has ever obtained
in the Church; it has been the
universal teaching of those who
throughout the ages have been
eminent for wisdom and sanctity
—and hence to reject it would
be to commit one's self to a be-
lief at once rash and dangerous.

A thorough consideration of
this point, in the supposition
that no exterior guide is granted
such souls, will make us see the
difficulty of locating or determi-
ning the direction and application
of that more abundant influx of
the holy spirit so greatly extolled
by innovators. To practice
virtue there is absolute need
of the assistance of the Holy
Spirit, yet we find those who
are fond of novelty giving an
unwarranted importance to the
natural virtues, as though they

better responded to the customs
and necessities of the times, and
that having these as his outfit
man becomes both more ready
to act and more strenuous in ac-
tion. It is not easy to under-
stand how persons possessed of
Christian wisdom can either pre-
fer natural to supernatural vir-
tues or attribute to them a greater
efficacy and fruitfulness. Can it
be that nature conjoined with
grace is weaker than when left
to herself?

VIRTUE, NATURE AND GRACE.

Can it be that those men illus-
trious for sanctity, whom the
Church distinguishes and openly
pays homage to, were deficient,
came short in the order of nature
and its endowments, because
they excelled in Christian
strength? And although it be
allowed at times to wonder at
acts worthy of admiration which
are the outcome of natural vir-
tue—is there any one at all en-
dowed simply with an outfit of
natural virtue? Is there any
one not tried by mental anxiety,
and this in no light degree?
Yet ever to master such, as also
to preserve in its entirety the
law of the natural order, requires
an assistance from on high.
These single notable acts to
which we have alluded will fre-
quently upon a closer investiga-
tion be found to exhibit the ap-
pearance rather than the reality
of virtue. Grant that it is vir-
tue, unless we would "run in
vain" and be unmindful of that
eternal bliss which a good God
in His mercy has destined for us,
of what avail are natural virtues
unless seconded by the gift of
divine grace? Hence St. Aug-
ustine well says: "Wonderful
is the strength and swift the
course, but outside the true
path." For as the nature of
man, owing to the primal fault,
is inclined to evil and dishonor,
yet by the help of grace is raised
up, is borne along with a new
greatness and strength, so, too,
virtue, which is not the product
of nature alone, but of grace
also, is made fruitful unto ever-
lasting life and takes on a more
strong and abiding character.

"NO MERELY PASSIVE VIRTUE."

This overesteem of natural vir-
tue finds a method of expression
in assuming to divide all virtues
into *active* and *passive*, and it is al-
leged that whereas passive vir-
tues found better place in past
times our age is to be character-
ized by the active. That such a
division and distinction cannot
be maintained is patent—for
there is not, nor can there be,
merely passive virtue. "Vir-
tue," says St. Thomas Aquinas,
"designates the perfection of
some faculty, but the end of such
faculty is an act, and an act of
virtue is naught else than the
good use of free will," acting,
that is to say, under the grace of
God if the act be one of super-
natural virtue.

He alone could wish that some
Christian virtues be adapted to
certain times and different ones
for other times who is unmin-
dful of the apostle's words:
"That those whom he foreknew
He predestined to be made con-
formable to the image of His
Son"—Romans, viii., 29. Christ
is the teacher and the example of
all sanctity, and to His standard
must all those conform who wish
for eternal life. Nor does Christ
know any change as the ages
pass, "for He is yesterday and
to-day and the same forever."
Hebrews, xiii., 8. To the men
of all ages was the precept given:
"Learn of Me, because I am
meek and humble of heart."
Matt. xi., 29.

To every age has He been
made manifest to us as obedient,
even unto death; in every age
the Apostle's dictum has its
force: "Those who are Christ's
have crucified their flesh with
its vices and concupiscences."
Would to God that more now-
adays practiced these virtues in
the degree of the saints of past
times, who in humility, obe-
dience and self-restraint were
powerful "in word and in

deed"—to the great advantage not only of religion, but of the state and the public welfare.

"CONTEMPT OF RELIGIOUS LIFE."

From this disregard of the evangelical virtues, erroneously styled "passive," the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both; but that this is as false as possible from the practice and the doctrine of the Church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds or shall we say it is useless or hurtful to a more perfect state of life?

"A FULLER AND FREER LIBERTY."

Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders, cannot be the opinion of any one who has read the annals of the Church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families? to one of whom but very lately—a thing greatly to your praise—you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers. Out of their number not less, indeed, than from the rest of the clergy the Christian world finds the preachers of God's word, the directors of consciences, the teachers of youth and the Church itself the examples of all sanctity.

"NO DIFFERENCE OF PRAISE."

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the Church nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed Christ."

"LET THEM BE SET APART."

Finally, not to delay too long, it is stated that the way and

method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority. The Scriptures teach us that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity and by earnest and continuous prayer to God. On the other hand, those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies especially, by setting forth that sound form of doctrine which St. Paul inculcated upon Titus and Timothy. But if, among the different ways of preaching the word of God, that one some times seems to be preferable, which is directed to non-Catholics, not in churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the bishops and let them be men whose science and virtue has been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way.

"THE QUESTION OF AMERICANISM."

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

But the true Church is one, as by unity of doctrine, so by unity of government, and she is Catholic also. Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for "where Peter is, there is the Church." Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus: "I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the Church was built upon Him as its rock, and that whosoever gathereth not with you, scattereth."

COPIES TO THE BISHOPS.

We have thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying

again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will, by the divine assistance, continue to do still greater things. To you and to all the faithful of America we grant most lovingly, as a pledge of divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's, the 22d day of January, 1899, and the twenty-first of our pontificate. LEO XIII.

DISEASE OF THE SPINE.

A Malady That Makes Life Almost Unbearable—A Nova Scotia Lady Tells How to Cure It.

Mrs. Frank Minard, of Milton, N. S., is a lady who possesses the confidence of a large circle of friends. Mrs. Minard has been a sufferer from spinal disease and attendant complications, and to a reporter she recently gave the particulars of her cure. She said: "As a result of the trouble I suffered terribly. At times the pain would be confined to my back, and at other times it seemed to affect every nerve in my body, from the top of my head to my toes. As a result I was reduced greatly in strength, and was unable to stand upon my feet long enough to attend to my household work. When doing any kind of work which required a standing position I had to provide myself with a high chair as a means of support. The medicine which the doctor prescribed for me did not seem to afford me more than temporary relief from the pain and I was gradually growing weaker and weaker. Finally the doctors suggested that I should use Dr. Williams' Pink Pills, and acting on this advice I began to take them. I had only used a few boxes when the agony I had suffered for months began to abate, and I began to regain my strength. I continued using the pills for a short time longer, and was again in full possession of my health and strength, and able to do my household work. I have never enjoyed better health than I am doing at present."

Dr. Williams' Pink Pills cure because they supply the blood with its life-giving properties and strengthen the nerves. All diseases due to either of these causes are speedily cured by the use of this medicine. Sold by all dealers or sent by mail, post paid at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what is called bilious attacks coming on regularly once a week, and told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the smallest of the tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 588 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WINDMAN.

Mother was troubled with heartburn and sleeplessness by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, and was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ANTON H. BLAUERS.

A new style packet containing THE RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the new-style (50 tablets) can be had by mail by sending forty-eight cents to the Ripans Chemical Company, No. 18 Spruce Street, New York—or a single carton (10 tablets) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. Their health, pain, induce sleep and prolong life. One gives relief.

SAVED THE CRUISER "BUFFALO"

By Rev. D. D. Babcock

[This story wins the prize of \$50 offered by The New Voice for the best article of 1000 words submitted by a preacher during the month of January.]

A motherless boy of 18 obtained the reluctant consent of his father — an advocate of the peace principles of the Religious Society of Friends — to enlist for the war to liberate Cuba. Being a fine shot and something of a "rough rider," he joined a company of cavalry. Not long afterward he made application, and was transferred to the navy and given the appointment of assistant electrician on the cruiser Buffalo, named after his home city. He had worked himself thru the various departments of an electrical manufactory, and had served some time in the adjusting room for the finished products of the factory. So, as assistant electrician, he had charge in his watch of the electric light of the six decks and of the great flash-light.

His boyish imagination had pictured a patriotic company of young men, the ship's crew with whom he should find noble fellowship. When he found them all given to the use of intoxicating drinks, tobacco, profanity, and obscenity, he suffered keen disappointment, and was much inclined to let down his standard a little to find sympathy and fellowship. He had smoked cigars for a week when one day he stood alone with a cigar in his mouth, thinking of his brothers and sisters, and the sainted mother whom he could scarcely remember. He took the cigar from his lips, and, as he wrote his father, "I threw it away and made up my mind to go thru alone."

On Nov. 6, 1898, the Buffalo left New York with a crew of 350 men and 400 extra sailors for Dewey's fleet at Manila. When about 600 miles out, the great November gale struck them, and about midnight "all hands" were called out, and the assembled men were informed that the ship had received such damage that she was filling with the prospect of foundering, unless

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but it will take some time, he has been sick so long. You may use my letter, and name from the testimonial. Mrs. MARY GORMAN CLARK.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for catarrh of the stomach. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. EBOCKENBAUM.

My seven-year-old boy suffered with pains in his head, constipation and complained of his stomach. He could not eat like children of his age and what he did eat did not agree with him. He was thin and of a saffron color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any child from the cradle to old age! If taken according to directions. R. W. FAIRC.

some means could be devised to stop the leakage.

Most of the men fell into a panic and with cries of childish terror many ran to provide themselves with life-preservers and to secure control of the ship's boats. A few heroic men resolutely set about the work of plugging the leak and repairing the damage. The young electrician looked for a moment at the strange conduct of the unthinking mass, and turned away to find something to do in the dynamo-room. As he reached the hatch the chief electrician rushed past him crying frantically, "The ship is sinking! The ship is sinking!" and disappeared among the life-preservers.

In the dynamo-room he found the machinery deserted, and devoted himself to the task of keeping up the ship's lights. For 12 anxious hours he worked on without seeing a human being, or hearing from the workers who were trying to save the ship. Some time after 12 o'clock the executive officer made a visit to the dynamo-room to thank the electrician for the splendid service of the lights which had made it possible to save the ship with its human freight. Then he learned that a hungry and sleepy boy who had determined "to go thru alone" would like to be relieved.

The electrician was found hiding in one of the ship's cutters, surrounded by a pile of life-preservers, not yet free from the terror of the night. He was court-martialed and dismissed from the service in disgrace. The Buffalo returned to New York, and after repairs in the dry-dock started again for Manila.



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CALENDAR FOR NEXT WEEK.

MARCH.

- 12—Fourth Sunday in Lent. Solemnity of St. Joseph's feast.
- 13, Monday—St. Gregory, Pope, Doctor. (Transferred from yesterday.)
- 14, Tuesday—Votive office of the Apostles.
- 15, Wednesday—Votive office of Saint Joseph.
- 16, Thursday—Votive office of the Blessed Sacrament.
- 17, Friday—St. Patrick's Day.
- 18, Saturday—St. Gabriel, Archangel.

BRIEFLETS.

Rev. Father Kruse, O. M. I., returned to Ottawa last week.

Brother Boisramée, O. M. I., returned from St. Charles last Saturday, where Brother Rioux, O. M. I., is now stationed.

Rev. Father Drummond, S. J., will resume next Sunday his course of Scripture lectures in the Church of the Immaculate Conception.

Rev. Lord Archibald Douglas came in from his New South-Work farm in the Dauphin country last Saturday, and went on to England yesterday.

We are glad to hear that His Honor the Lieutenant-Governor of the Northwest Territories is quite convalescent from his recent sharp attack of illness.

Father Brindle, the bravest of brave army chaplains in the British service, has been chosen auxiliary bishop to Cardinal Vaughan. He is 62 years old.

His Grace Archbishop Langevin, O. M. I., left Winnipeg for Calgary last Wednesday. He was accompanied by Rev. Father Gravel, who formerly labored in the diocese of St. Albert.

On the evening of St. Patrick's Day there will be a grand concert and lecture in St. Mary's Church. Father Drummond will talk on "Some Phases of Irish Character." Miss Madge Barrett will sing. Tickets, 25 and 50 cents.

A correspondent wants to know why we insist on celibacy for the ministers of Christ. We insist on celibacy for priests, not for preachers. These we would have married as early as possible and as often as necessary.—*Western Watchman.*

On Thursday morning next there will be a requiem mass sung at St. Mary's Church at 9.30 for the repose of the soul of the late President of France, M. Faure. The mass has been asked for by the French colony of Winnipeg and St. Boniface.

Rev. Father Kulawy, O. M. I., went to Dauphin last week. In his last missionary excursion to Pleasant Home, north of Stonewall, he found two hundred Galician families who are even more fervent Catholics than any of their fellow-countrymen he has yet seen.

His Lordship Bishop Pascal, O. M. I., of Prince Albert, returned from his long sojourn in Europe last Thursday and continued on to Prince Albert the following day. He was accompanied by Rev. Father Boissein, O. M. I., lately ordained, and by Br. Welsh, O. M. I., a young Lorrainer.

Mgr. Pascal says Count Badeni, the Austrian Minister of Foreign Affairs, was extremely kind in arranging for the Bishop's visit to Galicia, where His Lordship found every prospect of substantial assistance. In Rome Mgr. Pascal had a long private audience with the Holy Father, who astonished him by the multiplicity and minuteness of his inquiries into the condition of the Saskatchewan vicariate. The Prince Albert prelate hopes to secure, through the

good offices of the Propaganda, the services of several Galician priests of the Order of St. Basil.

A telegram from Rome announces that Bishop Christie, of Vancouver's Island, has been promoted to the Archdiocese of Oregon.

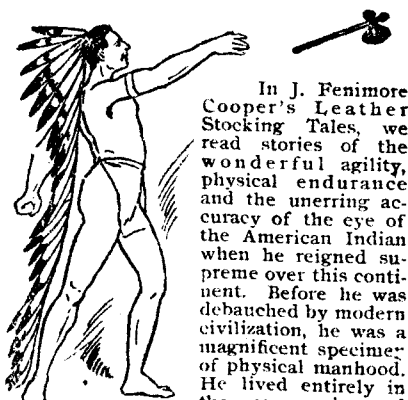
The Fathers of St. Boniface College are laying down new hardwood floors in the principal corridors. These floors are made of narrow black birch planks, only two inches wide, dovetailed in various geometrical patterns. The work is being done by Brother Lefebvre, assisted by J. B. Tremblay, a student from North Dakota.

Mgr. Pascal, O. M. I., would have very much liked to attend the meeting of the Bishops of his ecclesiastical province at Calgary, but some of his own missionaries were waiting for him at Prince Albert on most important business, and if he delayed any longer, their journey home would be made doubly hard by the breaking up of the ice on rivers and lakes.

The Literary Society of St. Boniface College is preparing, for Monday, the 20th inst., in honor of the fourth anniversary of His Grace's consecration, a literary and musical soiree to which all the public are invited free. The literary features will be speeches and essays, mostly in French, on the history of the great struggle for religious liberty between Bismark and the Catholics of Germany, from 1871 to 1878.

ST. MARY'S MISSION CLOSED.

The closing exercises of St. Mary's mission were held last Sunday evening, when Rev. Father Fallon delivered a very entertaining discourse on "The Blessed Virgin Mary as Seen in the Bible," quoting from the Sacred Scriptures to prove that the Mother of Jesus Christ was worthy the veneration accorded her by the Catholic Church. The most interesting feature of the evening service was perhaps the renewal by the congregation of their baptismal vows. Each member held in his hand a lighted taper, and answered himself the self-same questions which his sponsors had answered for him, when he, by the Sacrament of Baptism, had been first admitted a member of the Church. The blessing of objects of piety followed, after which came the Benediction of the Blessed Sacra-



In J. Fenimore Cooper's *Leather Stocking Tales*, we read stories of the wonderful agility, physical endurance and the unerring accuracy of the eye of the American Indian when he reigned supreme over this continent. Before he was debauched by modern civilization, he was a magnificent specimen of physical manhood. He lived entirely in the open air, and knew no medicine, save the simple herbs gathered by his squaws.

Civilized man leads an unnatural and an unhealthy life. Unlike the Indian if he would maintain his physical and mental health, he must take reasonable precautions to combat disease. Nearly all diseases have their inception in disorders of the digestion, torpidity of the liver and impurity of the blood. Dr. Pierce's Golden Medical Discovery is made of simple herbs. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, purifies the blood and promotes the natural processes of excretion and secretion. It sends the rich, red, life-giving blood bounding through the arteries and corrects all circulatory disturbances. It dispels headaches, nervousness, drowsiness, lassitude, and drives out all impurities and disease germs. It cures 98 per cent. of all cases of consumption, bronchitis, asthma and diseases of the air-passages. It gives sound and refreshing sleep, drives away all bodily and mental fatigue and imparts vigor and health to every organ of the body. Medicine dealers sell it, and have nothing else, "just as good."

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

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

A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge.

Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity.

Why suffer in silence when you can secure the advice of this eminent physician free of charge.

All correspondence is strictly confidential and names are held sacred. Answers to correspondents are mailed in plain envelopes.

You are not asked to pay any exorbitant price for medicines, in fact it rarely happens that a patient has expended over 50 cents to one dollar before he or she becomes a firm friend and admirer of the doctor.

A special staff of lady physicians assist Dr. Marschand in his treatment of female cases. Always inclose three-cent stamp when you write and address The Dr. Marschand Chemical Co., Detroit, Mich. U. S. A. Mention the Northwest Review when you write the Doctor.

ment, and the mission ended with the Papal Benediction pronounced by Father Fallon, in his capacity of director of the mission.—*Free Press.*

THE DOGMA OF THE "IMMACULATE CONCEPTION" ON AN OLD TOMBSTONE.

A reader of the *Liverpool Catholic Times* writes to that journal as follows:

"The following epitaph will interest your readers and at the same time convey a lesson to those of our 'separated brethren' who think the above 'dogma' a modern idea. That the epitaph of Christopher Urswyk in St. George's Royal Chapel, of Windsor, 1510, should be in so prominent a place gives additional interest to the words in which it is couched: 'Pray for the souls of King Henry VII. and of Christopher Urswyk, formerly his Chief Almoner and Dean of this College. † Hail Mary, etc. And Blessed be thy Most Holy Mother Anne, from whom proceeded without stain (sine macula) thy most pure Virginal Flesh. Amen. † O, God, who by Thy Only Son, incarnate from the womb of a Virgin, and the pain of death, had redeemed the human race, deliver from eternal death the souls of Henry VII. and of Christopher, as also those whom the said Christopher, when alive, has offended, and lead them to live eternal through Christ our Lord. Amen.' The original is in Latin."

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The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the invalid, because of its peculiar, aromatic flavour.

It is grateful to the Jaded Palate because of its TONIC QUALITIES. It creates a healthy appetite, and builds up the system. All sized bottles from half pints.

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Mfrgr. Winnipeg.

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Winfield, Ont.

DEAR SIR,—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of "sick headache" by their use. We could not do without them. Yours, etc., A. KRAMPEN.

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