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CALENDAR FOR NEXT WEEK.

- APRIL.
14, Easter Sunday--The Resurrection of Our Lord; First-class Feast with octave.
15, Easter Monday--First-class.
16, Easter Tuesday--First-class.
17, Wednesday--Office of the Octave; Commemoration of St. Anicetus.
18, Thursday--Office of the Octave.
19, Friday--Office of the Octave.
20, Saturday--Office of the Octave.

CITY AND ELSEWHERE

The number of patients treated at the St. Boniface Hospital last week was 90, of whom 67 were males and 23 females.

The members of St. Mary's Court No. 276, of the Catholic Order of Foresters, hold a regular meeting in Unity Hall on Friday evening.

Point Douglas is the busiest part of the city just now. All the mills and factories are running, and the locality presents quite a scene of industrial activity.

The Roman Catholic church and the convent, at Fort William, were completely destroyed by fire this morning. This mission is one of the oldest in the north-western part of Ontario and is in charge of the Jesuits. The Rev. Father's residence has been saved.

There were very large congregations at the church of the Immaculate Conception on Sunday last, particularly at vespers, when a number of strangers were present, and the pastor, the Rev. Father Cherrier, preached a most forcible and impressive sermon on the gospel of the day. Between vespers and benediction Mr. Tomney sang "The Palmis."

The members of Branch No. 163 of the C. M. B. A. will attend in a body at the 8.30 mass, at their parish church, the Immaculate Conception, on Easter Sunday, and receive Holy Communion. All members of Branch No. 52 living in the parish are invited to join them. They will assemble at the Branch hall at 8 o'clock. The societies connected with St. Mary's parish will unite in receiving Holy Communion at the 8 o'clock mass at that church on Low Sunday.

The regular quarterly meeting of Branch No. 38, of the C. M. B. A. Relief Association, which was to have been held on Thursday last, was postponed until Tuesday of this week, the officers thinking it well to await the arrival of the new constitution before calling the members together. A convention of the Grand Council has recently been held in the city of Montreal, at which the final steps were taken for the incorporation of this organization, and some important changes were made in its constitution. We intend next week to refer to these latter in detail, so that all the members may have a chance to make themselves acquainted with the present rules and regulations. We would only say now that the association is making steady headway, especially in Eastern Canada, and that financially its success has been wonderful. It certainly deserves, and should receive, the warm support and encouragement of all C. M. B. A. men.

Illness of Mrs. Leon Cherrier.

It is with great sorrow we have heard of the very serious illness of this good lady, the mother of the pastor of the Immaculate Conception church, but we are most happy to say that enquiries made at the latest possible hour before going to press elicit the information that she is somewhat on the improve. We trust that next week we may be able to announce that the earnest prayers which all the members of the Northend congregation have during the past week offered up in her behalf, and which we are sure all our other readers will join in, have been answered in the way they one and all hope for, and that Mrs. Cherrier may be speedily restored to perfect health, and be spared for many years more to carry on the active and self-sacrificing, though at the same time quiet and unobtrusive, work which is her delight, and to which she has devoted herself for years past.

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HOLY WEEK SERVICES.

St. Mary's.
At this church the services on the last three days of the week and on Easter Sunday, will be as follows:

Holy Thursday--High Mass at 10 o'clock; devotions at 7.30 in the evening, at which a sermon on the Blessed Eucharist will be given by one of the Fathers of the parish.

Good Friday--The Mass of the Presanctified at 10 o'clock; Stations of the Cross at 3 o'clock; devotions at 7.30 in the evening, with a sermon on the Passion by one of the Jesuit Fathers, after which there will be the Adoration of the Cross, during which the choir will sing the Stabat Mater.

Saturday--Mass, commencing at 8 o'clock.

Easter Sunday--Masses as on ordinary Sundays. At the 10.30 Mass the choir will sing Rossini's Grand Mass, and as they have been strengthened by the addition of Miss Edith Miller--Winnipeg's favorite alto--it is safe to say that the service will be one of the finest ever heard in the city. Special music will also be given in the evening, when it is also possible that His Grace the Archbishop will assist at the service.

The Immaculate Conception.
The following will be the order of the services at the Northend church:

Holy Thursday--High Mass at 10 o'clock; devotions at 7.30 in the evening, with sermon on the Blessed Eucharist.

Good Friday--The services will be at the same hours as on Thursday, viz., Mass of the Presanctified at 10, and Stations of the Cross, with probably a sermon on the Passion at 7.30.

Saturday--Mass at 9 o'clock.
Easter Sunday--Masses at the same hours as on ordinary Sundays. The Rev. Father LaRue, S. J., will celebrate High Mass, at which the choir will give Weber's Mass. In the evening there will be other special music at both vespers and benediction, and Rev. Father LaRue will preach on the Feast of the day.

BLESSING OF A BELL

At Tarsus, North Dakota--Instructive Sermon by Rev. Father Accorsini.

On March 19th, Feast of St. Joseph, there was the solemn blessing of a bell; at 10.30 solemn High Mass by Very Rev. Father Malo, Dean, assisted by deacon and sub-deacon, Rev. Father Bachand (the pastor) master of ceremonies.

The large and commodious church of St. Paul of Tarsus, was filled to its utmost capacity with English and French-speaking people. The ceremonies lasted till 1.30 p. m. A magnificent collection was taken up for the bell, and the pastor is more than satisfied. Something worth noticing is the fact that on that day, St. Joseph's Feast, was also the feast of four of the reverend fathers, viz.: Revs. Jos. Malo, Jos. Accorsini, Jos. Dupont and Jos. Bachand. The bell weighs 800 pounds, and is one of the largest in Bottineau county, with a beautiful, silvery tone.

After the gospel Rev. Father Dupont, of Belcourt, N. D., preached an eloquent sermon in French. Immediately after High Mass, at the consecration of the bell, the J. A. Accorsini, of Laureat, N. D., ascended the pulpit, and preached a brilliant and forcible sermon in his usual manner, taking for his text the words of Psalm 28, v. 4: The voice of the Lord is powerful; the voice of the Lord is full of majesty. He said:

Rev. Father and Beloved Brethren,

God has many voices by which he makes himself heard; the voice of thunder from the clouds; the voice of the priest in the temple; the deep resistless voice of conscience. There are voices, myriads of them, in heaven and in earth, in nature and in grace, in time and in eternity, ever sounding in our ears if we but list. The church also has a voice by which it speaks to us of God; that voice is the Catholic Bell. As they consecrate the priest, who speaks to us of God in the temple, so do they consecrate the Bell which speaks to us of Him out of the temple. Everything used for the service of the Almighty must be consecrated to Him, in building the church the foundation is blessed, the corner stone is also blessed, when finished in like manner receive the benediction of the most High through the ministry of the officiating priest. The altars, linens, ornaments, sacred vessels; each and all receive a blessing. Nothing profane can be used in these sacred rites and ceremonies. In like manner, this sounding metal, destined to assemble the faithful, will perform the first part of the public worship, awakening their hearts and minds to the most important of all duties; hence it must receive the church's benediction. If the Divine majesty is so great, and all that is destined for His praise and glory should be thus sanctified, with far greater reason may we say how holy should the christian himself be; his words and his works, nay his very thoughts, be so many acts of continued homage to the Most High. Among God's ancient people sacred trumpets were used instead of the bell, being objects of special care. Confided to the vigilance of the priests they called the people to their solemn assemblies. We all know that at the sound of the trumpet the mighty walls of Jericho fell; those of Jerusalem were also levelled. We are also told in the Holy Scriptures, that the sacred trumpets held by the angels themselves, on the last day of judgment, shall echo and re-echo through the four quarters of the earth; their penetrating voices shall be heard and obeyed even in the very depths of the tomb.

In the present age the sacred trumpet is the church bell, it is the voice of gladness and of mourning by which our Holy Mother the church announces to her children, her joys, her sorrows and her triumphs. Has a new born soul, by the regenerating sacrament of Baptism, been added to the great christian family, the bell publishes far and wide the tidings of joy. This infant increasing in grace and wisdom, becomes a youth, then dawns upon him the most beautiful day of his life that of his first Holy Communion, the church bell again carries the good news abroad publishing this joy of the family and of Jesus Christ Himself. Quickly and pleasantly glide on the too short and happy years of

childhood. Again strikes another solemn and momentous hour; when one soul links its destiny to that of another for life; hour of joy and of fear; anew the voice of the church, the bell is heard, even in heaven, invoking the divine blessings on the newly wedded pair. The years still flow on sweetly and rapidly. From the nuptial banquet to the evening of life, the interval is often very short in our sad pilgrimage here below. Death comes to strike its dreaded blow. The mournful tolling of the bell reminds us of the unceasing of the church regarding the fate of the departed soul, thus urging the faithful each moment to pray for his eternal repose. Thus we see the voice of the bell is like a guardian angel placed near man from the cradle to the grave; striking its warning notes through all the chances of life; it brings help in the time of need, and adds to his joys in the time of gladness. When the fiery element sweeps over the dwelling of man, the city and the village bells sound the alarm. When devastating floods spread ruin and desolation, the church bell again peals forth the sad tidings, calling for assistance in this dire necessity. Yes, the bell insensible though it be, becomes the echo of our sentiments, our desires, our necessities and our petitions to God. On awakening in the morning the angelus renders our first homage to the Creator; in the evening is heard again its powerful voice ascending heaven to heaven, faithful monitor, reminding man what he should do at the dawn and the close of the day. At noon the solemn tones of the bell invites you to raise a moment, raise your head, your heart and mind so long occupied with worldly cares, above the things of earth, up to heaven, your true country, your future and better home. The voice of the bell is indeed the voice of the church triumphant, calling from the height of heaven. It is also that of the church suffering, reminding us of our brethren, of friends nearest and dearest to us, whom the expiatory flames are now purifying from their last stains, in the fires of purgatory. Finally it is the voice of the church militant, mingling with all our earthly trials. The end of all these combats will be our heavenly home. The church bell is then like an arrow shot up to heaven, like a friendly hand showing us the way to heaven. How sweet to the christian's ear is this sacred melody, ah! my friends, how it rejoices the soul, making the heart throb anew. In his sad retreat the great captive of St. Helena (Napoleon Bonaparte), found consolation even in the sound of the church bell. On this day especially, should we be most joyous and docile to the inspirations this occasion suggests. On Sunday, as we know, the church bell calls to the foot of the altar all the children of our great family, for this reason it then redoubles its summons, its entreaties, saying: "Come hither, adore the Lord your God, all you children of men; taste and see how sweet the Lord is." It is the voice of entreaty, both sweet and maternal, by which our Holy Mother the church gathers around her all those whom she loves, and let it not be, dear friends, that she cries in vain. On the contrary when each Sunday you hear the call of this tender mother, as docile children, you will quickly respond, increasing the christian family assembled in the temple of the Lord. I do not hesitate to declare that this is the chief of all to which the bell summons you. To think otherwise would be to imitate the Prodigal son, who left his father's house; more guilty than he would you be, to leave each Sunday the house of your Heavenly Father. This bell which is now to be blessed, dear friends, will never give forth an uncertain sound for you. Like soldiers, at the sound of the warrior's trumpet, fly to the combat. Like the Israelites, at the sound of the sacred trumpet, fly to the temple. Be thus ever prompt to go wherever this bell shall call, whether to the assistance of man or to the temple of God.

ANSWERS TO CORRESPONDENTS.

W. H. J.--What does the expression "hoi polloi," used in the last number of the Northwest Review, mean?

Ans.--It is Greek for "the many." In University slang, it means the great unwashed, the mob, the rabble, the riff-raff, the tag-rag and bobtail.

E. A. M. Y.--What's the use of Latin to a boy who is not intended for the priesthood?

Ans.--It has many uses, one of which is to make him a cultured gentleman. There is "a great gulf fixed" between the man that knows Latin and him that does not, and again between the man that has only a smattering of Latin and one that knows it thoroughly. That is one of the reasons why the average Catholic priest is a more cultured man than the average University Professor. Read Mr. Starbuck's letter in this issue, and you will see how a knowledge of Latin sets a layman on the path of scholarship. Besides, it teaches him to use his own language forcibly. Those who don't know Latin are continually multiplying synonyms in a way that weakens their style. We lately read a letter from an otherwise able man, who wrote "slandereers and calculimators," "fostered and nourished." Now, a Latin scholar would never be guilty of such useless repetition; for he knows that to calumniate is to slander, and to nourish is to foster.

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