

"AD MAJOREM DEI GLORIAM."

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Monsignor Croke Robinson. ON "The Need of a Church."

On Monday evening the first of a series of lectures by Catholic priests on Catholic doctrines—popularly known as the "Catholic Evidence Lectures"—was given in the Holloway Hall, Holloway Road, the organizer, the Right Rev. Monsignor J. S. Vaughan, occupying the chair. He was supported by the Right Rev. Monsignor Canon Moyes, the Right Rev. Monsignor Robinson, the Rev. Father Breen, O.S.B., the Rev. H.J. Grosch, Father Carey (Elen Grove), and Father Nolan (Islington). The spacious hall was crowded.

In opening the proceedings, Monsignor VAUGHAN said they had not come there for an aggressive purpose, or to insult the belief of any one. They were there to explain why it was that they, as Catholics, held certain doctrines and beliefs, and therefore their non-Catholic friends need have no fear they would hear anything that would distress them. Nothing would be said in an unkind spirit; everything that would be said would be from charitable motives, and with a view to letting non-Catholics know more clearly what Catholics believed (cheers).

Monsignor Robinson said it fell to his lot to open the ball at those lectures, and he had chosen for his subject "The Need of a Church." He was afraid in the course of that lecture he would have to speak of himself, but he could not help it, and would do so as little as possible. He would first ask,

"Where is the Need of a Church to the Protestant Mind?"

There was a need in a certain sense. If they were to build a suburb they would certainly think of building a church. All Protestants would want a church, because they had an idea of praying together in public. He knew a great many of the English people did not go to church, and he also knew that if they all did, and every church was filled there would be three millions left outside. He did not speak of a Church in that sense. Where was the difficulty which Protestants felt? As one who had felt it he would tell them. The idea of a Protestant was personal, individual, relationship with Christ (A. Voice: "Hear, hear"). Well, he quite admitted it, and would not say one word against it, and no priest of the Catholic Church would do so.

On the contrary, it was what they all endeavoured to promote. When he was a Protestant this personal, individual relationship with Christ used to be put in this way: What they had to do was to apprehend Christ or appropriate Him, or believe Christ died for every one's soul, and go to Christ on the strength of that and confess their sins. Anything like a Church was looked upon as an interference. When he (the lecturer) began to examine into all this his mind became clouded and confused, and he was ignorant of which way to go, and he asked himself, "What is exactly the meaning of apprehending Christ?" He went to different ministers of religion, and asked their opinion, and even asked visitors to his father's house what was their way of apprehending Christ. He was told by some that he had to believe that Christ lived and died, and he replied "Well, I do." He also read a number of books, but

He Never Could Understand the Meaning of Apprehending Christ.

He believed in Christ, but could find no peace to his soul. His friends said, "You ought to pray." He did pray "You ought to have studied the Scriptures." He did study them. What he wanted was the practical point of it. He wanted to know how he was to have it applied to his soul. He did not hesitate to tell them that these were the most agonizing years of his life. It then began to strike him that surely God must have made a way by which the salvation of Christ could be applied to his soul. He thought there must be some method somewhere. He did not care what they called it as long as it was the real article by which the salvation of Christ could be applied to him, and he now wondered how it was people did not see this. He would tell them what hindered him. It was the thought the Church would interfere with him. Then he began to look up Scripture. They would remember

that at the crisis of our Divine Lord's life He turned to Peter, and said to him, "Whom do men say I am?" and St. Peter answered, "Thou art Christ, the son of the living God." There was the individual personal relationship of Peter with Christ. And our Lord said, "I say unto thee, thou art Peter, and upon this rock I will build My Church." That was a revelation to him (the lecturer), and he resolved that that was the Church he wanted to find. He went on examining Scripture to see whether other parts would give him hints as to the Church or the organization by which the salvation of Christ was to be appropriated. Then he came to the word "kingdom," which our Lord used no less than sixteen times, and he knew that kingdom must have some connection with authority. It was astonishing to him that when St. Peter expressed his individual relationship with Christ, our Lord spoke about a Church. That was

What Made Him What He Was that Night—a Catholic.

Again, he found our Lord spoke of a net, the object of which was to gather in fish. Then he saw a reference to a city on a hill, and he knew they could be inside or outside a city. All these elements working together gradually sprung before his mind an idea of the machinery for appropriating the revelation of Christ. They read in the Epistles the Church was the bride of Christ, and what closer relationship could there be than that? Then, again, they read the Church was a "body" and the "pillar and ground of truth." All these elements working together convinced him that our Lord had revealed a method of salvation, and also the method by which that salvation was to be apprehended. Thus it was he began to realize there must be a Church—a divinely appointed institution teaching truth and feeding the soul. He looked round the world to see if he could find it, and he looked at the Anglican Church to see whether this did the work. But he came to the conclusion, when he saw the conflict and division amongst its members, that this could not be the divinely appointed system. He went to many of its divines—including Dr. Pusey and Dr. Liddon—but when he came to ask them how they accounted for all the miserable divisions in the English Church.

Not One Could Give Him an Answer.

He went on reasoning thus: "Surely there must be one truth, and one way, and one salvation, and one only. It must be one in the teacher and one in the taught, and if you want to find truth you must go where the teachers are one and the taught are one. What I want is unity; there must be unity." He then looked at the sects, and went to hear Spurgeon, and was struck with his eloquence. But he found Spurgeon preaching the same thing—appropriate Christ. He felt that he should like to have cried out, "But how do you do it, sir." He remembered the first time he saw a Catholic priest. How he (the lecturer) looked at him! His father used to tell him how such funny things about the Catholic Church—that the Pope was the man of sin, and all that kind of thing. He remembered, after having been abroad, telling his father that they had good music in the Catholic Church. "Yes," was the reply, "the devil takes care of that" (laughter). He now came to the time.

When He Was a Curate in a Certain Country Place.

He was going his rounds, visiting certain cottages of the poor, and in one of them a book was lying on the table, and he saw it was a controversy between a clergyman and a priest that took place about ten years previously. He borrowed it, took it home and read it. What a revelation! The clergyman was looked upon as a great man, and here was an unknown ordinary priest who had the best of the argument. That opened his eyes, and he came to the conclusion that the religion of that priest was the religion for him. He resigned his curacy, for if he had not done so he would have been a humbug. The right rev. lecturer then narrated how he went to Cardinal Newman, and was received into the Church, and, in conclusion, said the need of the Church to Protestants was to meet together for prayer; but the need of a Church to him was because it was the only divinely appointed machinery by which man could appropriate Christ.—*The Universe.*

Returning to the Old Ways.

The Rev. Father Cambell's warning that the non-Catholic colleges of this country, with their craze for physical science to the detriment of the humanities, were apt to turn out delvers but not men, students of rocks and bones but not men of high character and noble ideas of principle, is beginning to find echoes. The *Boston Transcript* says: "The new policy which Williams college is about to inaugurate, the purpose of which is very much to increase entrance requirements and incidentally reduce the number of students by the difficulties of the examinations, is attracting wide attention and calling out considerable comment, generally favorable, especially from the more authoritative sources. The experiment of dispensing with Greek as a condition of a degree has been tried there, and evidently it has not been entirely satisfactory. At any rate the student hereafter is not to be permitted to substitute for it a smattering of modern languages. The professors of French and German have determined to raise their standards of admission, and the professors of Greek and Latin will admit no applicant on certificate unless he has had four years instruction in the latter language and three years in the former. *Harper's Weekly* says that if these decisions are carried out certain admirable results will doubtless be attained. The great universities with their eclecticism have sunk the classics and with them, of course, the humanities to a secondary place. This is not altogether well. The decision of the faculty of Williams to increase the dignity of the classical course is a pleasing sign that sanity has not entirely disappeared from our seats of learning. There is certainly room for any thorough college with courage to head the reaction from the recent revolt against classical study to become a great classical school, and when the new experiment of ignoring or neglecting the humanities has been tried and found wanting, as it is sure to be, such an institution will not find itself lonesome or unappreciated." After all, heart education is the most important—train the intellect to know truth and train the will to love it.—*CATHOLIC REVIEW.*

Influential Women.

By Henry Austin Adams, in *Donahoe's*.

I will wager at this moment to one loud-talking, masculine busy-body, who is really accomplishing anything of real value for the world, there are scores, thousands, of modest, quiet women who are doing better and truer work—and I mean in the literary, scientific, and sociological fields too!

For example, here is an American woman who has done something. She has made \$50,000 by her writings. She has published thirty works, she has founded fifteen educational institutions. She has travelled, and speaks four or five languages, from which she translates for great publishing houses. She has raised and judiciously expended hundreds of thousands of dollars for her many civilizing projects. She is now sixty years old, but still vigorous and untiring and enthusiastic.

Who is she? Surely she must be president or secretary of something? She must be a public leader? A radical? A terror to timid, henpecked men? Not a bit of it. She is a humble Sister of Mercy who with her silent, unknown community has done more to turn the American wilderness into a garden, to elevate and educate, than the whole pack of log-rolling, stump-orating, careering Amazons in creation.

All culture, all effectiveness in life, all altruism and chivalry and usefulness to humanity, one would now be asked to believe, are the exclusive result of the emancipating and elevating labors of a lot of women who have screamed themselves into notoriety in the last twenty years. The women who can address meetings, quell parliamentary riots, elect school boards (school for which they never bear children); strong women, with a horrible but undoubted amount of fact to back up their theories with; women who are up in their political economy, and their sanitary plumbing, and their general information on men and things,—these, we are asked to believe, are alone

responsible for the advance of the world in general and woman in particular.

The rest,—the quiet, retiring, modest women; the women with the oldtime shrinking from publicity; the mothers of children, the house wives, the nurses and care-takers,—these, it would seem, are to be pitied and encouraged and helped as those from whom no very great or effectual work is to be expected. But unfortunately for the whole genus "new woman," an "old" woman is found here and there with amazing qualifications for stupendous doing and attaining, and with it all a supreme contempt for the brazen conceit which would organize the sex into insufferably disagreeable female reformers and unsexed mischief-makers.

One view of the Irish Question.

In the issue of the WESTMINSTER GAZETTE for Monday evening there was a most striking and interesting article from the pen of the special Irish correspondent of that paper. The writer tells us that the Irish never had unbounded admiration for Parliamentaryism, as such. PARNELL, we are told, effected a revolution by working out the idea conceived by GAVAN DUFFY and his companions of an Independent Irish party. Then follows this rather telling contrast:

If one had ventured to speak disrespectfully to an Irish crowd of Irish members in the days of Parnell, he certainly would not have come away with a whole skin. But no one in Ireland dreams of talking disrespectfully of the Irish members now. What people say is, "How on earth did PARNELL keep them all together?"

Mr. Dillon, the writer informs us, sees the absolute necessity for a united Irish party, and recognizes that to make such a party again, all opponents and rivals must be crushed.

But what Mr. DILLON does not realize is that PARNELL was one man in a thousand; that the extraordinary combination of faculties which he possessed, and which made him irresistible, are singularly rare among men.

The writer insists that the English alliance is telling against Mr. DILLON with the clergy, and that were he to fling this alliance as the champion of Catholic education he would checkmate his arch-enemy—viz, TIMOTHY HEALY.

Home Rule, the writer thinks, is now in the background. To it have succeeded the Land Question, the Education Question, and a host of social and industrial questions. Still, the Nationalist spirit is not dead; it will revive, and will again be heard from end to end of the land.

But [says this very intelligent writer] this generation will not see Home Rule. The future is with the young.

And may the young, is the ardent prayer of THE UNIVERSE, see their way to profit by the mistakes and the divisions of the fathers.—*Universe.*

Women Who Should Not Marry.

The woman who proudly declares that she cannot even hem a pocket handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was 15."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks she can get \$5,000 worth of style out of a \$1,000 salary.

The woman who wants to re-furnish her house every spring.

The woman who buys for the mere pleasure of buying.

The woman who does not know how many cents, halves, quarters, dimes and nickles there are in a dollar.

The woman who thinks that men are angels and demigods.

The woman who would die rather than wear a bonnet two seasons old.

The woman who thinks that the cook and the nurse can keep house.

The woman who reads cheap novels and dreams of being a duchess or a countess.

The woman who thinks it is cheaper to buy bread than to make it.

The woman who marries in order to have somebody to pay her bills.

The woman who expects a declaration of love three times a day.

The woman who expects to have a good, easy time.

The woman who cares more for the style of her winter cloak than she cares for the health and comfort of her children.

The woman who stays at home only when she cannot find a place to visit.

The woman who thinks embroidered center pieces and doilies are more necessary than sheets, pillow cases and blankets.

The woman who buys bric-a-brac for the parlor and borrows kitchen utensils from her neighbors.

The woman whose cleanliness and order extend no further than the front hall and the drawing-room.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive euchre prize.

The Holy Father's Hands.

THE Pope suffers much from weakness in the hands, and is obliged when writing to hold the right wrist firmly with his left hand to steady the pen in his fingers. This weakness is said to be the result of an attack of ague more than 25 years ago. An amusing story is told of His Holiness apropos of this weakness. It is related of a certain Cardinal that he looked aghast when receiving from His Holiness some written instructions which he was to repeat to a foreign prelate at a distance.

Smiling gently at his subordinate's evident denseness of comprehension, Leo XIII. began to advise him as to the best route to take, time of departure, deportment to be observed, &c. The Cardinal, interrupting him, remarked bluntly: "I can remember all that, your Holiness, but how can I possibly explain to a foreigner instructions that I can't read myself? Your secretary must be about the worst in existence. He writes like a spider in a fit." Now courtesy is one of the Pope's principal characteristics; therefore, instead of humiliating the Cardinal by telling him whose writing he had characterized, he took back the paper, looked at it closely, laughed, admitted that the objection made was a just one, and promised to have the instructions rewritten.—*Universe.*

You will Never be Sorry.

- For living a pure life.
- For doing your level best.
- For being kind to the poor.
- For looking before leaping.
- For hearing before judging.
- For thinking before speaking.
- For harboring clean thoughts.
- For standing by your principles.
- For stopping your ears to gossip.
- For being as courteous as a duke.
- For asking pardon when in error.
- For being generous to an enemy.
- For giving square in business dealings.
- For giving an unfortunate person a lift.
- For promptness in keeping your promises.
- For putting the best construction on the acts of others.

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Northwest Review.

TUESDAY, NOVEMBER 30 1897.

CURRENT COMMENT.

Harold Dixon has a happy knack of pointing a moral forcibly and yet not at all obtrusively. In the American Messenger of the Sacred Heart for December he tells how a New England daughter of a Calvinistic minister was converted not by, but in spite of, the Catholics who employed her as secretary. She says to one of them whom she had questioned about the meaning of the Angelus bell: "It is all very beautiful, but you Catholics do not seem to appreciate it." Speaking to her mistress who, worldly and all as she was, affirmed her belief in the Real Presence, though she often went to a fashionable Anglican church, the honest Protestant seeker after truth exclaims: "If I believed what you believe, I don't think I could go anywhere to church, but to the one where He was, and I'd want to be there all the time." Converts in their first fervor certainly seem to realize the unseen as the saints do, and they put to shame lax Catholics. Sometimes, alas! would-be converts are turned away from the Church by the bad example of the Catholics they meet. Cardinal Manning used to say that every step he made towards the true Church was hampered and retarded by the bad example of some Catholic. The fact is we are spendthrifts of the grace of God. It lies so rich and beautiful and easy of reach around us that those who do not reflect and pray and deny themselves cease to value it. Their awakening the first moment after death will be a horribly despairing cry: "What fools we were!"

The incident which occurred at Mr. Lister Drummond's lecture, as related in another column, was an unexpected confirmation of the lecturer's statements. He had laid considerable emphasis on the divergent teaching which he had received from various ministers of the Established Church on the subject of the Lord's Supper, when uprose an Anglican upholding the High Church view on the authority of the Book of Common Prayer. Before the lecturer could put in a word of reply, another gentleman, also affirming that he belonged to the Church of England, protested, on the contrary, that the Prayer Book taught the Real Absence. Then the two Anglicans, at a lecture in a quasi-Methodist church, went at it hammer and tongs. It is really a matter of surprise that no bigot has, as yet, accused Mr. Drummond of hiring these two Anglicans to prove, by a live dispute, the truth of what he said about the divergent teaching of Anglican parsons. Perhaps the public are so used to this divergence that it ceases to impress them as a religious curiosity.

The General Intention of the Apostleship of Prayer, approved and blessed by His Holiness, Leo XIII., for the month that begins to-morrow is Parish Works. In developing this most practical intention, the American Messenger of the Sacred Heart dwells especially on the spiritual works of the parish: the

Sunday school with its catechism of perseverance, the importance of serial sermons on doctrinal subjects, the organization and earnest maintenance of the League of the Sacred Heart, of sodalities for all ages and both sexes, the Rosary Society, the confraternities of the Scapular and the Holy Family, the Third orders of St. Francis and St. Dominic, the St. Vincent de Paul conferences, sewing societies for the poor and altar societies. The mere enumeration of these good works shows how wide is the scope and how practical is the bearing of the intention for which the members of the League should pray during this month of December.

Dies Hard.

Some people seem to think that, by dint of repeating an assertion over and over again, they will end by making themselves and the rest of the world believe that it is true. The FREE PRESS, for instance, has often said, during the past four years, that the Manitoba School Question was dead and buried and that there was no longer any such question. Quite lately, forgetting how often it has had to retract this silly statement, it sapiently remarked that there seemed still to be a Manitoba School Question in Rome, though there was no such thing here.

With so deplorable an example of journalistic fatuity before it, no wonder the TRIBUNE could say, some ten days since, in one of its editorial paragraphs:

If the Pope can resurrect the Manitoba School question, he will have worked a miracle.

That miracle was worked and proclaimed by the Tribune itself a very few days later. On the 24inst. we read in the local Government organ the following scare headlines and telegram:—

The School Question.

Unfortunately it is still a live issue in the world of Politics.

Toronto, Nov. 21.—The Globe says: It is evident that we cannot congratulate ourselves on having heard the last of the school question. Attorney General Cameron's statement in The Tribune that the earlier disposition to make use of the public schools was being abandoned, shows only too clearly that there are influences that are determined to keep it alive. Unwelcome as such a conclusion may be, there is too much reason to believe that even in the federal arena we are not yet done with the Manitoba school question. There exists all the machinery to bring to it to the front and again make it dangerous. The men who forced it on the Conservative party are still in control there.

Truly, this is a very remarkable avowal on the part of the great Liberal organ, the Toronto Globe. Not only is the Manitoba School Question still a live issue, but it is more keenly alive now than it was a year ago. Not only is it thus energizing in Manitoba, but it bids fair to be reopened in Ottawa.

On one point only is the Globe mistaken. Not that mysterious "machinery" to which it darkly alludes, but the force of Catholic and fair-minded Protestant opinion will bring once more, at least, if not many times more, the whole issue into the federal arena. The thing must be set right sooner or later.

Law-abiding Canada.

Our great Winnipeg daily, the Free Press, has very sound views on many questions, however much we may regret its straddling propensity on others. One of its strong points is the superiority of Canada over the United States in the maintenance of law and order. We quote from a recent issue in which the editor takes the Brooklyn Eagle to task for misunderstanding the real state of affairs in the Klondike.

We are surprised to see in an Eagle article such ignorance of facts. As a reason why the American Government should take a hand in policing that region, it says: "In the history of every mining region there has been at the beginning much lawlessness and ruffianism, and it has been necessary in self-protection for the majority of the miners to war on the criminal element.

In lack of courts Judge Lynch presided at all trials and passed sentence." And again: "Up to this time the Klondike has been comparatively quiet, one or two braves have been hanged...." There has been no mob lawlessness in the Klondike; neither one nor more braves have been hanged. The general statement is true of mining settlements in the United States, but it is not true of Canada. In the old Cariboo days law and order followed fast on the heels of the miners, and one constable sufficed for a territory large enough for an empire. In the whole history of those times there was not a single case of mob violence.

Here let us interject a more detailed statement of the facts. Cariboo is in British Columbia. When the first rush took place to the Cariboo district in 1858, Judge Begbie promptly hanged a white man for murdering a Chinaman. This astounding reversal of American mining traditions put a stop to all contempt of human life, even of the life of the 'heathen Chinese.'

What happened then in British Columbia has happened, more or less, in every other British colony. Lynch law has never been recognized in Australia or Africa, however 'wild and woolly' might be the miners and frontiersmen. The reason of the difference probably is that Americans have not preserved, in all its integrity, the British love of law and order. Some years ago the N.Y. Sun remarked that the criminal legislation of the United States tended to favor the criminal rather than the law-abiding element. The Free Press continues:—

Under the administration of government in Canada mob law has never been recognized as a necessity, and Judge Lynch is unknown. While the gold excitement was still confined to the American regions of Circle City and Forty Mile Creek, the Canadian Government dispatched a troop of Mounted Police to guard the border and preserve Canadian territory from the taint of lawlessness. When the rush was made to the Klondike, order had already been established: Canadian law was ahead of the miners, and stood on the threshold to welcome them to a country whose atmosphere Judge Lynch could not breathe and live. The Klondike is only a few months old, yet the entire paraphernalia of civil and criminal administration is being pushed through to Dawson, and will arrive and be ready for service long before the rush of next spring. In the meantime our Mounted Police are protecting life and property.

The Americans can assist in the good government of that country by helping to keep out criminals and effectively policing their own territory. The Eagle recognizes this and urges its Government to take action. A patrol of the Yukon River will be a necessity, for however the miners go in, that is the route by which the gold will come out, at least for a year or two, until steam communication is established through Canadian territory. Convoys may also be necessary from St. Michael's down. Detectives stationed at the sailing ports of San Francisco, Seattle, and Portland, and the landing ports of Taiya, Skagway, and St. Michael's could do much to prevent the importation of known criminals. The Eagle is again in error, however, in asking that a "liberal extradition treaty be negotiated as soon as possible," for the greater convenience of criminal administration. As Yukon is Canadian territory and Alaska American, and as between Canada and the United States there is already a liberal extradition treaty, another cannot be required.

Reply to the Nor'Wester.

The Nor'Wester backs up its theory of accomplished facts with a formidable array of historical instances. Though they are undoubtedly well worked up, they fail in this that they do not run parallel to our school question. The first point where they diverge is the dividing line between immutable religious principle and mutable political expediency. The Church may and does sometimes accept accomplished facts in the domain of pure politics; but, when religious interests are at stake, as in the present unjust occupation of Rome, she never recognizes such usurpation, and, while submitting to brute force she protests against it and bides her time.

The second point of divergence between the Nor'Wester's precedents and the school case is this. We have in our favor a recent judgment of the highest tribunal of the Empire; nothing of the kind can be put forth as a plea by the French legitimists, the Polish pa-

triot, the Carlists, the New Brunswick and United States Catholic parochial schools, and least of all, the partisans of the Stuart dynasty.

Perhaps, however, the most conclusive answer we can give is borrowed from the Nor'Wester's own columns in its issue of June 10th, 1897, not quite six months ago. Though the following purports to be a despatch from Montreal, the heading which was added to it in the Nor'Wester editorial rooms shows that the editor of that paper heartily endorsed, if he did not inspire, a message urging resistance to the Greenway school law. This endorsement will be all the more evident to those who remember that this despatch appeared while Mgr. Merry del Val was in Winnipeg; it must have been intended for his perusal and we happen to know he did peruse it.

All Canada would have Cause to hereafter Discredit the Hierarchy.

Montreal, June 9.—There is but little credence given here to the rumor in circulation that Monsignor Merry Del Val, the papal delegate, will report to the Vatican in favor of the Laurier-Greenway school settlement. One in close touch with the ecclesiastical authorities informed your correspondent that Rome will never give its approval to that settlement, for by so doing it would deal a heavy blow to the church in Canada. After all the fight made by the hierarchy, and after all the preaching on the matter of conscience, Protestants would be inclined to laugh at the actions of the bishops, should the Vatican disapprove of their course, by bowing to the Greenway school law. Nothing can be gleaned so far from the utterances of the papal delegate, and till he speaks or makes his report, all rumors about an amicable arrangement must be taken only for what they are worth.

Welcome Words.

Our valued friend of "THE CASKET" thus appreciates our tribute to its masterly article on the late Charles A. Dana.

Commendation from a source whose judgment one values is always gratifying. Now it may seem odd to those who know no other measure of journalism than the yardstick,—but there are few, if any, critics whose favorable opinion we prize higher than that of *The Northwest Review*. The reason for this will be evident to anyone acquainted with the editorial page of that paper. We cannot, then, but feel flattered by its estimate of a recent article which it pays us the compliment of reprinting.

That remark about the yardstick is unfortunately very necessary. Superficial people measure the value of a newspaper by its size. Our experience tells quite the other way. Three of our best and most thought-provoking exchanges are among the smallest; we mean *The Casket*, *La Verité* and *The Review* (of St. Louis). We might almost say the converse holds true, viz. that the most elaborately printed and voluminous Catholic papers are the most devoid of interest. No amount of capital can make up for the absence of originality, and by originality we mean in this case the power of throwing light on unobserved aspects of Catholic truth.

Our Antigonish contemporary, after quoting our comment (see *Northwest Review*, Nov. 9th), explains what we meant by "judicial temper" in words we would fain make our own.

We prize this all the more highly inasmuch as the quality it gives us credit for—judicial temper—is one which we consider an indispensable necessity in anyone who attempts to direct public opinion, and one which, unfortunately, is most conspicuously lacking in the press of this continent. It is not that our journals take sides—that is most reasonable and proper. We have no use for the opinionless, milk-and-water individual or newspaper whose constant aim on all burning questions is, as Cardinal Newman would say, to "steer safely between the Scylla and Charybdis of Aye and No." But it is the surrendering of the judgment: the blind prejudice; the preliminary inquiry as to the ownership of the ox before expressing an opinion upon the going—it is these that disgust us with so many of the would-be guides of public opinion. We do not speak of the party press; the public has long since

ceased to expect anything but blind servitude from it. We refer to something higher in the scale of journalism. What we want is the calm judicial mind that can see the good qualities of an opponent or the mistakes of its own side; that can judge of actions without reference to whose interests they were intended to subserve; that—to take an instance to which we referred in this connection some months ago—will not denounce Dr. Jameson as a robber and an unspeakable wretch, while exalting William Walker as a hero and a patriot, or vice versa.

In connection with the foregoing we venture to print the following extract from a letter written on the 11th inst. by Rev. Father Dawson, O.M.I., the bright and warm-hearted editor of the *MISSIONARY RECORD*. Referring to our issue of October 26th, he writes:

I am greatly pleased to read such very kind words about the little *Record*. Many thanks for your too complimentary remarks.

I always read the *Northwest Review* eagerly, and (as you must have noticed) carefully. Indeed it is one of my best sources of information, for my own special purpose.

But I am always in admiration of the paper as a whole. Such a small journal, and in such a poor state financially (I suppose), yet with so much evident intelligence and education at the back of it as to compel the attention of some of the ablest men in America!

Encouraging words like these from such competent judges are, we need hardly say, a very full compensation for the indifference of some Catholics nearer home, who have not enough intelligence to appreciate our humble efforts.

Dr. MORSE'S Indian Root Pills purify and give to the skin that beautiful clear and healthy look so truly admired in a beautiful woman. At certain periods these Pills are an indispensable companion. From one to four should be taken each day, until relief is restored. A few doses occasionally will keep the system so healthy, and the blood so pure, that diseases cannot enter the body. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

OVERCOATS.

OUR STOCK IS NOW COMPLETE.

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"All Canada Malt" Lager.

A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, the foreman of the "Lager Department" being a successful Milwaukee brewer of long experience, we carry as large a stock, in proportion to the business done, as any of the extensive breweries of the U.S., and use only the very best material obtainable. On draught at most of the hotels, delivered to them fresh and cool, direct from our

ICE VAULTS EVERY MORNING.

EDWARD L. DREWRY,

WINNIPEG, Manufacturers of the celebrated Golden Key Brand Filtered Waters, Extracts, etc.

BRIEFLETS.

On Tuesday last Mrs. George Clavet, of Port Arthur, Ont., left Winnipeg for home, accompanied by her interesting little daughter, Leda. During her stay in the city Mrs. Clavet was the guest of her friend and former classmate, Miss E. Byrne, Fort Street. Mrs. Clavet's amiable dispositions have won her many friends here; and all who had the pleasure of enjoying the company of mother and daughter cherish the hope that their visit to Winnipeg may be renewed in the near future.

Rev. Father Michel, O.M.I., late Vicar General of the diocese of Prince Albert, arrived from the West last Saturday and has since stopped over at St. Mary's Presbytery. After spending four years in the Northwest, he is advised by physicians to seek a warmer climate. His superiors are accordingly sending him South, probably to Texas, where Father Michel labored successfully for many years. He will first visit the houses of his Order in Ottawa and the province of Quebec, starting by the Atlantic express to-day.

Just as we are going to press we are in receipt of a letter from the Faithful Companions of the Holy Virgin, requesting prayers for the repose of the soul of Monseigneur Bécél, Bishop of Vannes, lately deceased, who had been, for thirty years past, the special protector of the Society of the Faithful Companions of Jesus. He it was who persuaded their Mother General to remove the central novitiate from Paris to St. Anne d'Auray, so that the St. Anne d'Auray, so that the nursery of the Order might be near the shrine of the Mother of the Blessed Virgin, and Mgr. Bécél generally made it a point to preside at the solemn Professions of the Order. The good Mothers take this opportunity of expressing their joy at His Grace's restoration to health.

Catholic Lecture to a Nonconformist Congregation.

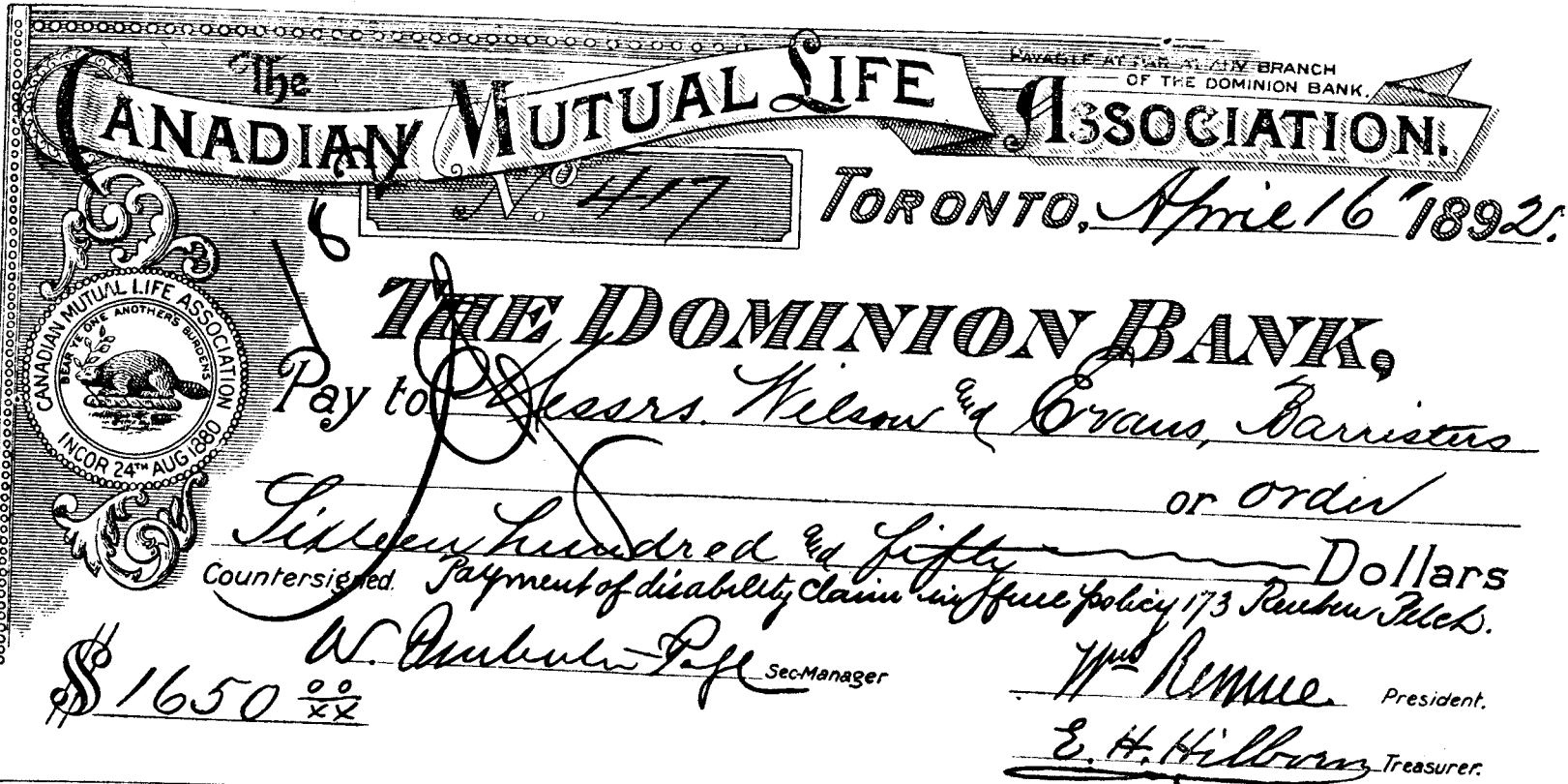
The Tablet.
Mr. Lister Drummond had an extremely interesting and almost unique experience last Sunday afternoon, when, at the invitation of the Rev. W. Charter Piggott he addressed the congregation of the "Church of the Brotherhood" at Queen's Park Hall, Harrow-road, on "Why I joined the Church of Rome." The "Church of the Brotherhood" is an offshoot from Methodism, and while retaining the dogmas of Orthodox Protestant Christianity, the members allow themselves considerable latitude of opinion, one being the extremely sensible view of the advisability of hearing all sides of a question. By the time the strident band struck up Cardinal Newman's "Lead Kindly Light," the Queen's Hall, which is the temporary habitation of the "Church" was quite full, the regular congregation being augmented by a large number of Protestants of various denominations, attracted no doubt by the novelty of the proceedings. In the absence of the pastor through illness, Mr. Beales, the Secretary, introduced the lecturer, saying that the Brotherhood Church respected the convictions of all honest men, and he thought they might learn much from hearing the reasons why Mr. Drummond left Protestantism for the Church of Rome. Mr. Drummond then delivered his lecture, which was listened to with the deepest attention, and at the close loudly applauded. Much laughter was occasioned by the lecturer's stories of the curious prejudices Catholics had even now occasionally to contend with, and the amusement culminated at the recital of the wonder excited by a camel and dromedary in a travelling menagerie in a Yorkshire village, the inhabitants after a consultation coming to the conclusion that the strange-looking beasts were two "Roman Catholics." After the address the Secretary invited questions, an amusing incident being the result. The lecturer had laid considerable emphasis on the divergent teaching which he had received from various ministers of the Established Church on the subject of the Lord's Supper.

THE CURE WAS PERMANENT.

The Story of a Man who Suffered the Agonies of a Living Death.

MEDICAL EXPERTS PRONOUNCED HIM INCURABLE AND HE WAS PAID A LARGE DISABILITY CLAIM.

The Case Probably the Most Wonderful in the History of Medical Science--Brought from Hopeless, Helpless Inactivity to Health and Strength--A Reproduction of the Check by which the disability was Paid



No other medicine in the world has ever offered such undoubted proof of merit. WHAT DR. WILLIAMS' PINK PILLS have done for others they will do for you, if given a fair trial.

From the Meaford, Ont., Monitor.
About two years ago the Monitor procured an interview with Mr. Renben Petch, of Griersville, in order to ascertain from his own lips if the reports were well founded that he attributed his most astonishing return to health to the use of Dr. Williams' Pink Pills for Pale People. The result of the interview was published in the Monitor under the date of Jan. 17th 1896. Mr. Petch's case was certainly one of the most extraordinary in the annals of medicine in Canada—if not in the world. He had been ill for five years and in that time he consulted no less than six of the best physicians he could find, but none could give him the least relief. His limbs and body were puffed and bloated to such an extent that he could not get his clothes on, and for two years he had not dressed. He had lost the use of his limbs entirely. His flesh seemed to be dead, and pins could be stuck into various parts of his body without being felt or creating the slightest sensation. He could not move about and if he attempted to get up would fall and would have to be lifted up. He was unable to open his mouth sufficiently to take solid food, and had to be fed with a spoon like a child. The doctors said his trouble was spinal sclerosis, and that he could not possibly get better. He was in fact nothing more or less than an animated corpse, so helpless was he. He was a member of the Canadian Mutual Life Association, and was under their rules entitled to disability insurance and made a claim for it. Two doctors, on behalf of the association, were sent to examine him, and they pronounced him incurable and permanently disabled, and in accordance with their report he

was paid a disability insurance of \$1,650.00. This was about two years after his sickness began. For three years more he lingered in the condition above noted, utterly helpless, and a burden to himself and friends. He was then advised to try Dr. Williams' Pink Pills. He did not hope that they would help him, but in his sad condition he was prepared to grasp at anything that afforded the prospect of even a slight relief. The first change noted in his condition after he began the use of the pills was a disposition to sweat freely. Then life began to return to his hitherto dead body, and from that time on his progress towards recovery and activity was steady and certain.
The publication of the interview, containing the facts above noted, created unusual interest, not only in this section, but throughout Canada. That a man, whose limbs and body were all but dead, who had been examined by medical experts, and pronounced incurable and on the strength of their report was paid a large disability claim, should afterwards be cured by Dr. Williams' Pink Pills, was looked upon as a marvel. Many were skeptical; not as to the cure—for the fact that he was actively going about proved this—but they did not believe it would prove permanent. In view of the doubts then expressed, the Monitor determined to watch the case closely, and now, nearly two years after the cure was first published, has again interviewed Mr. Petch, with the result that we are in a position to say most emphatically that this remarkable cure has proved permanent.
On being again questioned, Mr. Petch said:—"You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands

is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed I am in even better health than when I gave you the first interview."
"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the Monitor.
"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from a living death. I have since recommended Dr. Williams' Pink Pills to many of my friends, and the verdict is in their favor. I shall always bless the day I was induced to take them."
The above are the chief statements made by Mr. Petch in this latest interview, and the Monitor may remark, from a long acquaintance with him, that we consider his statements absolutely true and reliable. He has no interest to serve other than a desire to recommend the medicine that has done so much for him, and we feel sure that if any sufferer will write Mr. Petch, enclosing a stamp for reply, he will endorse all the statements made above. We may further add that Mr. Petch's remarkable recovery leaves no doubt of the wonderful curative powers of Dr. Williams' Pink Pills, and it seems reasonable to infer that they will do for others what they have done for him—restore health and vitality.
The check at the head of this article is a fac simile of the one by which Mr. Petch's disability claim was paid and is given in further corroboration of his statements.

er Faber's "Pilgrims of the Night." At the close of the proceedings the Secretary warmly thanked Mr. Drummond in the name of the congregation for his lecture, and expressed the hope that he would give them another on some future occasion. Mr. Drummond, in reply, expressed his gratitude for the courteous hearing he had been given, and said it would be a great pleasure to be permitted some day to meet the congregation again.
Education That Doesn't Educate.
By Louisa May Dalton in the Ave Maria.
A lady whose especial duty for two years has been to examine papers prepared by the freshmen of women's colleges and to interview the writers, has presented the results of her labor in a concise and searching article in an Eastern journal. Her conclusions coincide with those of every thoughtful person who has given the subject attention.
The girl freshman is almost invariably the product of the public schools, and is usually as ill-balanced a specimen of

femininity as it is possible to imagine. As a repository of technical knowledge, she is fairly satisfactory; as a young woman of liberal culture, she is a failure. Owing to the demands of the grinding preparatory process through which she has been pushed in the high school, she has been unable to cultivate the graces or to encourage any artistic impulse; and no acquaintance has been made with the small affairs of home, which are so necessary to the moulding of a woman's character if she is to be anything but a monstrosity.
The result of this is that she enters college jaded and inert, with a singularly immature mind and small knowledge of literature. She can not write a good letter, she can not enjoy a symphony; and, worse than all, she can not speak her own language correctly. Mathematics, the dead languages, the sciences—of these she knows enough to pass her examinations; but memory and the reasoning faculties have been cultivated at the expense of those accomplishments which lend a sweet and soothing charm to our intercourse with our fellow-beings.

And the reasons for this? They are many: the wide scope of useless studies, the cast-iron system of gradation, the trampling down of the first symptoms of originality, the inefficiency of many of the teachers, and the imbecility of some of them.
Unfortunately, deny it as we will, the mind of women inclines to be superficial. What has been said of the mental training of the girl of eighteen or thereabouts applies only in a degree to boys of the same age. Reliable authorities, who have made the subject a lifelong study, declare that boys who have gone through the same curriculum have managed to absorb much that they will need through the college course. But as a woman's life is, or should be, on different lines, she needs a special training, which the over-praised public schools do not furnish.
The extravagant affection of the average American for a system of education which does not educate is one of the serious signs of the times. Women need an education which is not founded upon an excessive faith in machinery. Expe-

rience proves that the girl of the last century, whose education was comprised in the ability to be ladylike, to sketch from nature, to write a letter, and to play on the "musical glasses," was better fitted to mould the minds of men than the girl who is a victim of nervous prostration from the effects of a rigid routine of technical information which does not inform.
The derided convent system of education will be valued at its true worth if it will wait. And it can afford to wait.
Paste this in your Prayer-Book.
The Sacred Congregation of Indulgences grants a hundred days' indulgence once a day, applicable to the souls in Purgatory, to every one of the faithful who shall recite this prayer either in Latin or in the translation. This favor will continue till the end of the year 1901.
"Most merciful God, grant through the intercession of the Blessed and Immaculate Virgin that by the tears of our penitence we may expiate the guilt of this expiring century and so prepare for the opening of the coming century, that it may be entirely consecrated to the glory of Thy name and the reign of Jesus Christ, Thy Son, Whom may all nations obey in one faith and in perfect charity. Amen."

A SHAPELY FOOT AND A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25. A. C. MORGAN. 412 Main St.

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 December. 5, Second Sunday in Advent. 6, Monday.—St. Nicolas, Bishop. 7, Tuesday.—Vigil. St. Ambrose. Bishop, Doctor. FASTING DAY, the fast being anticipated on account of to-morrow's feast. 8, Wednesday.—Feast of the Immaculate Conception. Holyday of Obligation. First Class with octave. 9, Thursday.—Of the octave. 10, Friday.—Translation of the holy House of Loreto. Fasting day. 11, Saturday.—St. Damasus, Pope.

BRIEFLETS. Monseigneur Emard, Bishop of Valleyfield, arrived at the Canadian College in Rome on the 23rd inst. The bazaar recently held at St. Joseph, Man., for the benefit of the local Catholic schools, netted six hundred dollars. His Honor Lieutenant-Governor Patterson left last Saturday for Ottawa, where he will be the guest of Sir Wilfrid Laurier. Mrs. John Gilmory Shea, the convert widow of the peerless Catholic historian, is dead at her home in Elizabeth, N.J., at the age of 65. Rev. Father LaRue will preach next Sunday evening in the church of the Immaculate Conception, continuing his series on "The Church."

On Sunday last, at 6 A.M., His Grace Archbishop Langevin conferred Tonsure and Minor Orders on Abbe Garon in the chapel of St. Boniface Hospital. The Hon. Clifford Sifton says that Major Walsh has already reached the Yukon but will not make Dawson City his headquarters. He is looking for a more central location. The first time you receive a new issue Dominion five-dollar bill, look carefully at it, lest it might be a one fraudulently raised by pasting the five of another government issue on top of the one. This has been done lately with too much success. At the church of the Immaculate Conception on Sunday evening last, the First Sunday of Advent, the beginning of a penitential season, the beautiful and solemn services of the Stations of the Cross took the place of the usual vespers and sermon. The usual fast on the Wednesdays of Advent will, next week, be anticipated on Tuesday, eve of the Immaculate Conception. Tuesday will, therefore, be a fast day and Wednesday will not. This is in accordance with an indult dated May 12th, 1892. Very Rev. Father Allard, O.M.I., V.G., reports that the mortality on St. Peter's Reserve, from consumption, is greater than in many years past, and this dread disease is unfortunately spreading. Fr. Allard recently opened a new church on the Roseau Indian reserve. We regret to have to record the death of Mr. J. E. Gellay, so well known some twelve years ago as the contractor who built the Winnipeg Post office. He died at Notre Dame de Lourdes, Manitoba, fortified with all the rites of Holy Church. Though he had been ailing for some time, the end came rather suddenly. His daughters, Mrs. Driscoll and Mrs. C. H. Royal and his son Mr. George Gellay, of the Manitoba Hotel, will please accept

our heartfelt sympathy in their sad bereavement. R. I. P. Miss Rosaie Parent, daughter of the postmaster at Letellier was married last week to Mr. Paul Boiteau. The happy couple spent the first days of their honeymoon in Winnipeg. That was a gracious act of our kindly Lieutenant-Governor when, on Thanksgiving Day, he provided all the inmates of the provincial jail with plenty of turkey, plum pudding and apples. Very Rev. Father Allard, O.M.I., V.G., Rev. Father Camper, O.M.I., Rev. Father Magnan, O.M.I., and Reverend Father Poitras, O.M.I., were in town last week consulting with His Grace the Archbishop, who, we are glad to say, is now almost completely restored to health and strength. We are requested to contradict the item that appeared last week in the Free Press to the effect that Chief Prince was still an inmate of St. Boniface hospital; he left the hospital long before the date when that item appeared and he was never dangerously ill during his stay in the hospital. We have been informed on the best authority that the report of the Grand Jury on the condition of the Selkirk Lunatic asylum was very deeply tinged with political bias and therefore wrongs the worthy and devoted gentlemen who conduct this establishment to the best of their ability. As a memento of the concert at which Madame Albani sang last month at Balmoral, the Queen has presented the Canadian diva with a beautiful gold inkstand richly encrusted with jewels. Her Majesty always calls on Madame Albani when the latter spends her autumn holiday at Braemar near Balmoral. Rev. Father Duhauc, O.M.I., who has been transferred from Hull, Que., to the diocese of Prince Albert, arrived in Winnipeg last Saturday and is the guest of Rev. Father Guillet, O.M.I., at St. Mary's Presbytery. He will leave on Friday for Prince Albert, where he is to take the place of Rev. Father Michel, as Vicar General. Adventurous Miss—"I want you to tell me about the Klondike. I've been reading so many descriptions of it and I'm just crazy to go there." Returned Klondiker—"You mean you would be." Miss—"I would be what?" Klondiker—"Crazy to go there."—DETROIT FREE PRESS. Mr. Hannis Taylor, a narrow minded enemy of all things Catholic, late ambassador to the court of the Catholic King, has revealed in the North American Review some of the most confidential conversations he has had with Spanish statesmen. Both the governments of the United States and of Spain are incensed at his thus selling the secrets of office. News comes from the Straits Settlements that an earthquake was felt on Sept. the 21st at Kudat in North Borneo, during which a new island was thrown up from the sea, fifty yards from the mainland, opposite Labuan. The island, which seems to be increasing in size and emits inflammable gas with a strong smell of petroleum, is 200 yards long by 150 yards wide and 60 feet high.

What a man attains to seems for a little time to be the highest rung in the ladder, and during that brief period he may be content, but when he discovers that there are other rungs, still higher up, ambition gives birth to discontent, and he begins once more to climb. To climb is really man's chief end. It isn't in attainment, but in work, that man finds his real happiness, consequently it is not strange that we find men working until they break down when there is no real necessity for it. If men only knew it, they could work to almost any extent on through middle life and into old age, if they would only take a little common sense care of their health. The trouble is that they do not take the little stitches here and there that are necessary to preserve health. They pay no attention to the signs of on-coming ill-health. A little biliousness, a little indigestion, a little loss of sleep and appetite, a little nervousness, a little headache, a little shakiness in the morning, and a little dullness all day, a little this and a little that—all these little things they neglect. Dr. Pierce's Golden Medical Discovery makes the appetite keen, digestion and assimilation perfect, the liver active, the blood pure and the nerves steady. It is the great blood-maker and flesh-builder. It is the great liver invigorator and nerve tonic. It fits a man to work and work and work. Medicine dealers sell it and have nothing else "just as good."

"I was a sufferer five or six years from indigestion," writes B. F. Holmes of Gaffney, Spartanburg Co., S. C., "I then used Dr. Pierce's Golden Medical Discovery and Pleasant Pellets," which in a few days gave me permanent relief. A man or woman who neglects constipation suffers from slow poisoning. Doctor Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them.

St. Boniface College. THE ONLY Catholic College In America... That competes annually with half a dozen Protestant Colleges & Collegiate Institutes. In proportion to the number of its pupils, St. Boniface College... Has Won... More Scholarships Than any of its Protestant Competitors. Read the following extract from the Northwest Review, July 8th, 1897:—The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra. Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$50 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bergeron and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gus-ave Roan, 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, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

Terms:—Boarders - \$13.00 a month. Day pupils - 3.00 Apply to THE REV. THE RECTOR, The College, St. Boniface, Man.

DO YOU NEED A WATCH? We sell them, sell them at such an exceedingly low price that you can't afford to go watchless. Gottem all sizes and styles. But we'll just mention two:— AN ELGIN OR WALTHAM WATCH, best movement made, hunting case, accurate time-keeper, handsomely engraved Duober case, heavily gold-plated—last for all time. Ladies' or gentleman's size. We'll send it to your address with privilege of examination. If it's not entirely as represented, send it back—costs you nothing. If you like it, pay the agent express charges and \$6.50.—That's fair. Or this:— A HUNTING CASE WATCH, beautifully engraved case, first-class movement, any size, heavily plated (14k)—looks just like a \$40.00 gold watch—keeps as good time as any of them. Sent to your express agent with privilege of examination—same conditions as all our watches sent out—and if you like it, pay him \$3.95 and express charges. If you take our word for it and send money with order, a handsome chain goes with either, and express charges are paid by us for the prices named above. ROYAL MANUFACTURING CO. 334 DEARBORN ST., CHICAGO

Warm Winter... Footwear. The Largest Stock of New Goods in the City. Dolge Felt Boots and many other makes in great variety. Our 25 cents Felt Slippers, leather sole, for Ladies is the best value in Winnipeg. Pile of Cardigans, Rubbers, Overshoes, Moccasins and a magnificent stock of Mitts and Gloves to choose from. Prices - always - Right. THOS. H. FAHEY, 558 Main St., Corner Rupert St.



WE WILL Sell men's & boys' OVERCOATS AT COST FOR THE BALANCE OF THIS MONTH. Deegan's 556 Main street. Catholic Book Store ST. BONIFACE. Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited. M. A. KEROACK. Educate Business. At Day and Evening Classes at Winnipeg Business College and Shorthand Institute, Shorthand, Typewriting, Book-keeping, Writing, Civil Service Preparation. Call for particulars, terms, etc., or write for Annual Announcement. C. A. FLEMING, Pres.; G. W. DONALD, Sec. The Family Medicine. Trout Lake, Ont., Jan. 2, 1890. W. H. COMSTOCK, Brockville. Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them. Yours truly, R. LAWSON.

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Diseases of the Chest and Lungs. These diseases are too well known to require any description. How many thousands are carried every year to the silent grave, by that dreadful scourge consumption, which always commences with a slight cough. Keep the blood pure and healthy by taking a few doses of Dr. Morse's Indian Root Pills each week, and disease of any kind is impossible. All medicine dealers sell Dr. Morse Indian Root Pills. Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. *THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS FOR SALE IN ALL COUNTRIES. W. H. COMSTOCK, ROCKVILLE, ONT. MARRISTOWN, N.S.

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