

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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NOTES FROM THE "LONDON TABLET."

Maria Agnesi - Redemptorists in Connaught - Swedish Nuns - Will Lord Russell be Allowed to Succeed Lord Herschell?

Milan is engaged in celebrating the centenary of the death of Maria Agnesi, one of the most remarkable women who ever lived, eminent no less for her sanctity than for her learning. Her father, a man of noble birth and considerable wealth, had a passion for science, so that his daughter's talents were cultivated to the utmost. A proficient in Greek, Latin, Hebrew, German, Spanish, and other tongues, she was known as "the oracle in seven languages," and at nineteen had sustained over 200 philosophical theses or discussions on such subjects as the fitness of women for the study of the liberal arts. But it was in mathematics, the study of which she undertook to please her father, that she achieved a permanent reputation, commemorated in the name of a certain curve, still known as "the curve of Agnesi." Her celebrated treatise on the application of algebra to geometry was the result of ten years' work, and was printed in her father's house to which the press was transported. It was honored by the Pope, Benedict XIV., by the present to the authoress of a circlet of precious stones and a gold medal, as well as by her nomination to a professorship in the University of Bologna. A nervous or hysterical malady, for which horse exercise and dancing were prescribed without avail, overshadowed her brilliant career, and at twenty she practically withdrew from the world, although she postponed her entrance into a religious order, in deference to her father's wish, until after his death. In her own home she led the life of a Sister of Charity, devoting herself to the care of infirm and aged women, for whom she was allowed the use of a suite of empty rooms in the large house. On her father's death, she sold all her possessions for the benefit of the poor, entered the Order of the Blue Nuns, and became Superior of their hospital, in which she died at the age of 81. In the convent she shook off the melancholy which had turned all worldly pleasures to dross, and recovered her natural spirits. One of her sayings was the motto written in the album of a Swedish Prince, a Protestant, "It is better to believe too much than too little."

We note with pleasure that the Redemptorists have got a new foundation in Connaught at Carrick-on-Shannon. The influence of the devoted Sons of St. Alphonsus Liguori is sure to bear much fruit in that corner of the Lord's Vineyard. Connaught, though naturally less favored by fortune than the other three Provinces, can boast that "her hills and her valleys" have never lost the faith since Patrick himself first planted it there. We believe this is the first time that a "missionary house" of any Order has been established in Connaught. We congratulate bishops, priests, and people of Connaught, and es-

pecially Dr. Clancy (the worthy successor of Dr. Gilhooly), Bishop of Elphin, on his good fortune in securing for his diocese and the whole western district the services of these devoted Sons of St. Liguori. The Very Rev. Father Somers has been appointed superior of the new foundation. To him and his work we say *ad multos annos*.

The Sisters of St. Elisabeth completed last month the silver jubilee of their charitable work for the sick in Malmö, the well-known seaport of South Sweden. How highly their services are appreciated in this thoroughly Lutheran town is seen from the gratifying circumstance that the local association of medical men sent a deputation of their number, consisting of Dr. Lindan, Dr. Lindberg, and Dr. Björling, to represent them at the jubilee festivities and to present the following address: "On this auspicious day, when you are able to look back upon five-and-twenty years of labor in the care of the sick, the Association of Physicians in Malmö feels impelled to express to you its full appreciation of the self-denying and unwearying zeal with which you have exercised your philanthropic and beneficent activity, for which the Association feels itself obliged to offer you the expression of its most especial gratitude. On behalf of the Association of Physicians of Malmö, L. Nilsson, President, E. Björling, Secretary." Things are indeed changed since the days when in one of the Malmö churches was to be seen a life-size painting of Luther, under which was written the verse: "Pestis eram vivens, moriens tua mors ero, Papa!"

The death of Lord Herschell lends importance and actuality to the "Roman Catholic Disabilities Bill" which will come before the House of Commons for its second reading on April 12. As long as Lord Herschell lived he was the natural nominee of the Liberal party for the position of Lord Chancellor. His death leaves a vacancy which in the ordinary course would be filled by the Lord Chief Justice. But the Lord Chief Justice is a Catholic, and the question arises whether the best man for the post is to be disqualified by his religion. On his merits Lord Russell would be acclaimed Chancellor, if the occasion arose, by the suffrages of a united party. That is admitted; and the only doubt is whether, in the land in which liberty of conscience is talked of so loudly, bigotry and intolerance are strong enough to force the party leaders to do violence to their convictions and to dispense with the services of their ablest man.

The *Daily Chronicle* discusses the question, but, while of course protesting against this remnant of the penal laws, seems ready to despair of the battle before it is even in the presence of the enemy. "Who is to be the Liberal nominee for the Lord Chancellorship? Lord Russell of Killowen has claims beyond that of any judge or living politician. But he is a Catholic, and a ridiculous remnant of disqualifying law remains to bar him out from the position to which the judgment of the country would call him should a Liberal Government again come to power. If that disability

cannot be removed, a real difficulty occurs. Who then is the Liberal nominee for the Chancellorship? Mr. Asquith? Sir Robert Reid? Mr. Haldane? All of these names suggest both legal and political eminence, though they do not recall the special union of powers which gave distinction to the man whose keen face and alert air both Parliament and the Law Courts remember, and who, though no orator and no leader of men, possessed a power of intellectual appeal in which few of his contemporaries could even approach him." But why cannot the disability be removed? Before Lord Russell can be Chancellor his party must have a majority in the House of Commons, and what will then prevent them from sweeping away a disqualification which is as insulting as it is unjust?

The *Anglo-Catholic*, a new Church of England magazine, remarks that, although the Anglican Church is Catholic, "it is astonishing to note the extent of the failure to appreciate the meaning of such a fact." And it goes on to complain that "press and platform alike" call the Roman Church "Catholic," and the English Church "Protestant." Even the *Spectator* (it is painful to note) "identifies Romanism with Catholicism." The *Anglo-Catholic* thinks that the remedy for this disagreeable state of things is "a new conception of Catholicism." We were under the impression that our advanced friends had already discovered or invented this "new conception." The difficulty is to get any one possessing common sense outside the High Church section of Anglicans to understand or adopt the "new conception."

Bishop Potron, O. F. M., sends from Y-Chang (in South Hu-pé), to the authorities in Paris full details of the massacre of Father Victorin last November. He was seized, with a few of his Christians, stripped and thrown into a pit, and the following day hanged on a tree. His Christians were to be executed the next day. One of them escaped during the night and carried the news of the Father's death to Y-Chang. From South Su-Chuen, Bishop Chatagnon sends thrilling accounts of the heroism of some native Christians in his vicariate, where a regular persecution has been raging in five of the prefectures, especially in Loui-Kiang, Foo-Chwen, Lang-Chang, and Loo-Chow. In the two last his lordship does not think that a single Christian is left outside the town. All the vast region between the Blue River, Kwi-Chow, and Yunnan was, at the time of writing, in the hands of the rebels. If the deaths have not been more numerous it is because most of the Christians had time to fly to the cities. Yet the Bishop, who thinks the persecution more serious than that of 1895, is able to relate one or two heroic deaths, one of a young catechumen at Long-Chang, who, refusing to deny his faith, received the rare privilege of the baptism of blood. Another was an old man, a rich Christian of Loo-Chow, whom his captors offered at first to spare in return for a ransom, but put the latter so high that he was unable to obtain the money. They then said:

"Well, as you cannot pay, renounce your religion, and you shall be free."

"Ah, no!" replied the old man, "I value my religion more than my money and more than my life!"

"And why do you value your religion so much?"

"Because after this miserable life it assures me a happiness that will never end."

"Old women's tale!" exclaimed the rebels, and they cut off his head.

As the Bishop remarks, these valiant Chinese Christians are not unworthy of the martyrs of the Early Church.

CIVILIZING THE INDIAN.

Catholic Standard and Times.

At length the moral beauties of white civilization are beginning to dawn upon the mind of the noble savage. Hitherto living in benighted ignorance of the advantages of the American divorce court, his eyes have at last been opened to the inestimable privileges of that tribunal for the discontented speculator in the marriage lottery. The first Indian divorce suit, we learn, has been begun in Colorado. A gentleman named Shoots-at-Him seeks release from his spouse, on what are styled "statutory grounds." The first step is the one which tests. After the divorce court we may expect the poor Indian to be initiated into the higher privileges of the "badger game," the blackmail system, jury "fixing," legislative bribery, stock exchange swindling and all the other glories of the Anglo-Saxon system. The process begun with the introduction of "fire-water" finds a fitting finish in the opening up of the divorce court. Uncas now may well begin to sing his death-song.

MR. W. H. MALLOCK

Writes to Father Fallon and Says He is Not a Catholic.

The Casket.

The Rev. Father Fallon, O. M. L., of Ottawa, whose recent well-grounded objection to the studiously insulting Coronation Oath still prescribed for British sovereigns has been so widely discussed, is not the man to leave any stone unturned in exposing the misstatements of a controversial opponent. Having referred in a recent sermon to the masterly article in a late number of the *Nineteenth Century* wherein Mr. W. H. Mallock proves to a demonstration that the Church of England is a body without a voice, and having spoken of the writer of the article as a non-Catholic, Father Fallon was attacked by a correspondent signing himself "Loyal Anglican," who, being somewhat reckless in his statements of fact, as some loyal Anglicans are when they attempt controversy, declared that Mr. Mallock was a Catholic. Father Fallon took a very effective method of settling the point — by asking the noted essayist himself. This is the reply which he received from the author of "Is Life Worth Living?" and it is precisely the reply which anyone who has perused that remarkable volume understandingly would expect:

"DEAR SIR—In answer to your letter of the 23rd of January, I beg to say that Loyal Anglican is in error when he speaks of me as a member of the

Roman Catholic Church. I have always tried to make it clear in what I have written, that when I have endeavored to show that the reality of supernatural religion being granted, the Roman Church alone of all the churches gives to such a religion a logical and organically coherent form, I have written as one who studies that Church from without. You ask me yourself whether, if not a Roman Catholic, I am an Anglican. I believe that every one in England, who is not a member of any other religious body, is regarded technically as a member of the Church of England. In this technical sense I am certainly a member of it also, and as matters stand, were I in Parliament, I should vote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense. I beg to remain, faithfully yours,

"W. H. MALLOCK."

THE JESUITS AND THE DREYFUS CASE.

There is an article in the current issue of the *Month* which imparts a rather sinister complexion to the attacks now made upon the Jesuits and the school in the Rue des Postes. That school and the College Stanislas prepare students for the Polytechnique and the Military School of St. Cyr. They are far more successful at the examinations than the Lycées, and a great partiality is shown for them by parents. The successful candidates whom they have trained have entered the army and introduced into it a new spirit. Religion is now openly professed and practised. The anti-clericals are much disturbed at this, and have opened a campaign for repealing the Falloux Laws of 1850, which grant freedom of teaching. This campaign is, many French Catholics suppose, the secret of the present persistent attempt to hold the Church and especially the Society of Jesus, responsible for the anti-Semitic movement. If the anti-clericals can arouse a strong popular feeling against the Jesuits, it may, they think, enable them to force through the Chambers a measure for closing their schools. The editor of the *Month*, after having been at pains to inform himself on the matter, gives a positive assurance that the Jesuits have not sought to exercise any influence whatever on the course of the Dreyfus trial. And he asserts this particularly of Père du Lac, the gentlest and kindest of men, whose time is mostly absorbed in charitable works.—*Liverpool Catholic Times*.

Alterations are being made in the office of Dr. Barrett, inspector of inland revenue, in the Post Office building. Communication is being established from it to the Dead Letter department, and a partition run across to form a hallway.

Some thoughtless fellow having said that the mean temperature of Winnipeg for the five months ending 28th February was 10 degrees below zero, Mr. Cowley, weather observer of St. John's College, being appealed to, made a careful computation and found the average for those five months to be 9.9 degrees above zero. The average for December, January and February was 2½ degrees below.

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TUESDAY, MARCH 21 1899

CURRENT COMMENT

The anniversary of our Archbishop's consecration occurring the day before yesterday, Passion Sunday, is being celebrated today. We feel sure that all our readers will join with us in wishing His Grace of St. Boniface many long years of a pontificate yearly growing in spiritual fruitfulness. Those who heard our beloved Pastor last night at St. Boniface College feel justly proud of their eloquent and sympathetic Archbishop.

Yesterday the *Free Press* published a vigorous editorial claiming the \$300,000 from the Dominion Government for the Manitoba Schools. It is passing strange that men who can be so keenly alive to their own interests have not the slightest appreciation of the interests of others. The *Free Press* editor's arguments apply with tenfold force to the Catholic claim for restoration of school funds unjustly withheld.

Mr. Nicholas Flood Davin, who is so well read in Irish and English political literature, must be amused when he sees the papers crediting him with the "misplaced milestone," as if, when he likened the then *Free Press* Ottawa correspondent thereto, he had been the first to discover this metaphor. Of course it was Daniel O'Connell who said of the London thunderer: "The *Times* lies like a misplaced milestone, which can never, never by any possibility tell the truth."

A curious misunderstanding occurred with regard to Rev. Father Drummond's recent lecture on the Book of Ecclesiasticus. He had mentioned that Calvin had a great aversion to this book, as Luther had to the Epistle of St. James, which often seems an echo of Ecclesiasticus, but that Calvin gave no reasons for this dislike. A reporter of a Winnipeg paper misunderstood the name and this sentence was the result: "This book is the one which Rev. Dr. Caven, of Toronto, has objected to so strongly." The Principal of the Toronto Presbyterian College will be astonished, if ever he sees

that paper, to find himself mistaken for the originator of the system of doctrines he holds. Merely an anachronism of three centuries and a half!

We congratulate the *Free Press* on the fairness with which it published, with attractive headlines, Rev. Father Husson's interesting and crushing reply to "W. C. S." Father Husson's unexpected arrival from the North is altogether providential, as he is the only man that could re-establish the facts which that flippant correspondent distorted. Mgr. Clut need no longer be appealed to, because "W. C. S." is now proved to be either an ass or a liar.

AN HISTORICAL BLUNDER.

A correspondent of the *London Tablet*, of the 4th inst., in the course of a long communication on Mgr. Gillow, the Archbishop of Oaxaca, Mexico, writes:

"It is noteworthy that during his residence at the Accademia, when barely twenty-eight years of age, he was called upon to deliver the customary oration before the Sovereign Pontiff in the Church of St. Peter on the Feast of St. Peter's Chair, January 18, 1869. In this memorable oration, entitled 'De Cathedra Romana B. Petri Apostolorum principis,' etc., he referred to the doctrine of Papal Infallibility, the definition of which up to that time had never been suggested, as the culminating point of the Oecumenical Council. It was received with very general approval, and His Holiness personally expressed his warm thanks to the orator. Archbishop Manning's attention having been brought to it, he requested Mgr. Gillow to supply him with a copy of his discourse, with the notes and his treatise on the traditions of the Oriental Church, which on account of length could not be incorporated in the printed oration. The Archbishop of Westminster at once formulated a number of reasons why it would be advantageous to define the doctrine of Papal Infallibility. From that time the matter began to be discussed and talked about, and finally the definition of Papal Infallibility became the central feature of the Vatican Council. Thus, as was shown in a correspondence on this subject some few years ago, it will be found that prior to the discourse of Mgr. Gillow there is no document containing any allusion to the intention or expediency of defining the doctrine of Papal Infallibility."

This is more interesting than true. It would not indeed be a remarkable, though undoubtedly an instructive fact if the definition of the Papal Infallibility which was to be the most notable issue of the Vatican Council should have been so little thought of before its inception as not to have been, by any means, the motive of its convocation. Just as in the case of the Immaculate Conception the faithful used to pray to Mary Immaculate long before the definition of the dogma, so the Infallibility was believed in by the faithful and acted up to in all preceding ages without the need being apparent for its dogmatic definition. Now, however, in the light of subsequent events, as authoritatively infallible utterances might be needed when it might not be easy for the Holy Father to call a Universal Council, we clearly see the Providence of God in the action of the Vatican Council in

regard to the ex cathedra pronouncements of the Pope.

However, that this action can be traced to a suggestion of Mgr. Gillow, then a divinity student, in a discourse delivered before the Holy Father, in January, 1869, seems more than a trifle absurd. In the first place, had the question not been somewhat in the air, it would have been strangely out of place for so young a divine to have made in the presence of the Sovereign Pontiff such a momentous proposition.

Moreover, we know that in February, 1869, the definition of Infallibility was formally discussed by the Commission on Dogmatic Theology in view of shaping a decree for the approbation of the future Council. Now, such formal discussion was never undertaken without preliminary studies being made by specialists which might easily have taken months of preparation.

Then going further back we have the letters of bishops written to by the Pope in April, 1865, where the defining of the Infallibility seems to be suggested as against the pretensions of the Munich School. Moreover, of the twenty-one reports sent in by the Cardinals consulted by the Holy Father on the 6th December, 1864, two deal with the Infallibility as a matter for the deliberations of the Council, if Council there was to be, to which, however, one of these two was adverse.

In view of these dates, taken from the French translation of Ceconi's History of the Vatican Council, vol. i, pp. 1, 15, 29, 280, some hesitation may be allowed before crediting the discourse of the brilliant young divine, the future Archbishop of Oaxaca, with being the storm-centre whence arose the discussion and final dogmatic definition of the Papal Infallibility. I. J. K.

CONCERT AND LECTURE.

Reverend Father Drummond's Lecture on Phases of Irish Character.

Morning Telegram.

The close of the day of Ireland's patron saint was celebrated in a fitting manner in St. Mary's Church by a concert under the auspices of St. Vincent de Paul Society. The Church was decorated in a tasty and appropriate manner. In the chancel were arranged from the centre of the ceiling to the side walls festoons of red, white, blue and the Irish emblematic color. On the sides of the central part of the Church were hung festoons of evergreens, while numerous bannerettes with appropriate designs and mottos thereon hung on the walls. The large church was comfortably filled with an appreciative audience. After the opening organ selection by Mr. Albert Evans, Miss Barrett sang in her usual sweet style a song entitled "Killarney," which was followed by a song by Mr. Arthur Crick. The Rev. Father Drummond then delivered the first part of his lecture on "Phases of Irish Character." The reverend lecturer dealt with the mental and moral aspects of Irish character and first illustrated the versatility of the Irish. This characteristic was illustrated in the life of Cardinal Wiseman, the great linguist, who was able to speak in twelve languages and was learned in a vast range of subjects. Another example of versatility was the noted Dr. Doyle, who on three digerent occasions appeared be-

fore committees of the House of Lords and Commons for examinations without any previous preparation, and whose answers would fill three huge volumes. In the field of religion, the Irish were the leaders of thought and possessed clear and logical minds. Natural cleverness was visible in the pulpit, at the bar or on the hustings. T. D'Arcy McGee, the noted Irish-Canadian parliamentary orator, was referred to, to illustrate the Irish cleverness of speech. Numerous illustrations were given to show the ready wit of the Irish. It is needless to say that these provoked fits of laughter.

The first part of the lecture was followed by songs by Miss Barrett, and Mr. J. J. Moncrieff and Capt. C. N. Mitchell. Miss Barrett received a well deserved and hearty encore.

Irish music was wonderfully melodious and at the same time melancholy. Father Drummond remarked, in resuming his lecture. Bishop England was cited as an exception, an Irishman not possessing a musical ear. Of him his French music teacher said, after a six months' hopeless task in teaching the bishop music: "Sir, you preach like an angel, but your singing is devilish bad." The Irishman's love of company was characteristic of the moral side of his being. It was on account of the Irishman's love for company that he was accused of drinking so much. When the Irishman drank he did it boldly and openly, and when under the influence wished to shake hands with everyone; the Scotchman went to some quiet and secret spot, and the Englishman shut himself up or rolled under the table. The Irish exhibit love of family and were very hospitable, they were generous and inclined to a display of blarney. If a kindness was done to an Irishman he would forget all grudge he ever had against that person. One of the Irish faults was the tendency to yield to Saxon blandishments. The secret of Parnell's success was that he kept aloof from the Saxon. He never permitted himself to be wined or dined by them. The lecturer made reference to the ill-treatment that Ireland had received at the hands of England. With all his sense of fun the Irishman was deeply religious. Very few Irishmen had ever been infidels. Kindness was a most beautiful characteristic of the Irish nature as was also forgiveness. The Anglo-Saxon characteristics call forth admiration and respect, but not love. If the Irish had the strength of will of the Anglo-Saxon they could rule the world.

The Winnipeg Tribune.

In St. Mary's Church on Friday evening, before a large assemblage, one of Canada's foremost Irish speakers, Rev. Father Drummond, delivered a lecture on "Phases of Irish Character," in which a breezy and at the same time a true, serious and thought-provoking picture was drawn of the characters of men from the Emerald Isle. So excellent were many of the points that the applause was irresistible. The audience were astonished at the immense fund of story and anecdote at the command of the lecturer.

Around the Festive Board. Free Press.

After the lecture at St. Mary's Church one hundred ladies and gentlemen of Irish birth or extraction gathered around the festive board in Unity Hall, where a couple of hours were pleasantly spent. Mrs. Hample had provided a delectable repast and after the good things provided had received due justice, a few loyal and patriotic toasts were proposed, interspersed with national songs. After the toast to "The Queen" had been honored, Mr. Healey proposed "The Day We Celebrate," which was

wittily responded to by the lecturer of the evening. "Ireland a Nation" was proposed by Mr. E. Cass and fittingly responded to by Dr. J. K. Barrett and Mr. Jos. Fahey; "Our Guests" was proposed by Mr. D. Smith and responded to by Father Guillet and Mr. J. J. Moncrieff; "The Ladies" were championed by Mr. J. J. Doran, of Toronto, and the health of the chairman, Mr. Thos. Deegan, who had so skillfully and rapidly organized this banquet, was proposed by Dr. Barrett and was heartily received. The gathering then dispersed after singing "Auld Lang Syne" and the national anthem. Although gotten up in a few hours the dinner passed off most successfully, and it was agreed that in future years such gatherings should mark the celebration of St. Patrick's Day. During the evening songs were rendered by Miss Perkins and Messrs. Mitchell, Moncrieff and Crick.

A message was sent to Father Fallon, of Ottawa, who recently closed a mission here, as follows: "The day we celebrate. Toast old Ireland." To which the following answer was received: "Erin go bragh. Hurrah! I am with you heart and soul."

IN HONOR OF ST. PATRICK.

High Mass Celebrated at St. Mary's—The Church Prettily Decorated.

St. Mary's Church was very prettily decorated on Friday with bunting and the national colors of the Emerald Isle when the annual High Mass in honor of St. Patrick was celebrated at 10 o'clock. Rev. Father Husson, O. M. I., was the celebrant, the Archbishop of St. Boniface being present on the throne, and Rev. Fathers O'Dwyer, O. M. I., and Blain, S. J., assisting. The service was full choral, with Mr. Evans presiding at the organ. In the course of the service His Grace the Archbishop preached a sermon in which he extolled the faith of the Irish and explained the nature of true liberty.

Despite the fact that the day was not observed as a holiday the seating capacity of the church was severely taxed.

ORDINATION OF PRIESTS.

Fathers Caron and Duffy Ordained at St. Mary's Church Last Sunday.

On Sunday morning an ordination was held in St. Mary's Church, when Revs. James Duffy and Charles Caron were ordained to the priesthood. His Grace Archbishop Langevin officiated, assisted by Dom Benoit, Superior of the Canons Regular of the Immaculate Conception (N. D. de Lourdes, Man.) and Rev. Fathers Béliveau, Gravel and Guillet. Previous to the ordination, Father Guillet, in a short address, explained the nature of the service, and read from the "Imitation of Christ," a chapter on the dignity of the priesthood. After Mass the congregation repaired to the sacristy, where the newly ordained priests bestowed their blessing on all those who wished to receive it.

Father Duffy, who is a native of Sligo, Ireland, received his theological education at the monastery of the Canons Regular, at Notre Dame de Lourdes, Manitoba. Although not a member of the Order, for the present Father Duffy will remain with the Canons Regular. Father Caron is a French-Canadian, of long experience as a teacher, and will be attached to the Archbishop's household at the palace.

ARCHBISHOP IRELAND AND THE POPE.

From The Tablet.

Two days after the appearance of the Pope's Letter on "Americanism" in the *Osservatore Romano*, the following letter from His Grace the Archbishop of St. Paul was published in French in the same paper: "MOST HOLY FATHER—Immediately on finishing reading the

letter which Your Holiness has just addressed to His Eminence Cardinal Gibbons and the other members of the Episcopate of America, I hasten to thank Your Holiness for this act of esteem and love for the Catholics of the United States and for the whole American people.

"To-day the light has been shed abroad and misunderstandings cease. Now we can scotch the error which some have wished to cloak under the name of Americanism, and we can define the truth which alone Americans call Americanism. Moreover, so clearly and precisely are distinctions drawn and explanations made in the Letter Apostolic that the peril which was not understood by everybody in the United States—a peril which I must confess I thought was to be feared—can no longer present itself.

"In view of the extraordinary confusion of ideas and the bitter controversies which have arisen in France over the book *The Life of Father Hecker*—the extent of which the Apostolic Letter permits me to measure—it was, I cannot but now see, necessary for the Supreme Pastor to make his voice heard to enlighten and tranquillize people's minds.

"Verily, with all the energy of my soul, I repudiate and I condemn all the opinions which the Apostolic Letter repudiates and condemns—all those false and dangerous opinions to which, as the Letter points out, certain persons have given the name of 'Americanism.' I repudiate and condemn these opinions without exception as literally as Your Holiness repudiates and condemns them, and I repudiate and condemn them with all the more alacrity and heartfelt joy because never for a moment have my Catholic faith and my knowledge of the teaching and practices of Holy Church permitted me to entertain such extravagances. The whole Episcopate of the United States in their own name and in the name of their flocks are ready to repudiate and condemn these errors. We cannot but be indignant that such a wrong should have been done us—our Bishops, our faithful people, and our whole nation—as to designate, as some have come to do, by the word 'Americanism' errors and extravagances of this sort.

"Most Holy Father, those men are enemies of the Church of America and false interpreters of the faith, who 'imagine' that there is, or who wish to establish in the United States, a Church different in the smallest particular from the Holy Universal Church which other nations acknowledge, which Rome herself recognizes, and cannot but recognize, as the infallible guardian of the revelation of Jesus Christ.

"Begging Your Holiness benevolently to accept my assurances of love and devotion, and to grant me the favor of the Apostolic Benediction, I have the honor to be, Your Holiness's devoted son.

"† JOHN IRELAND,
Archbishop of St. Paul.
February 22, 1899."

CASTELAR ON CHAMBERLAIN.

Sacred Heart Review.

In the midst of all the troubles which have of late days enveloped his land Emilio Castelar has found time to write for one of the Spanish magazines, *La Espana Moderna*, a review of the present phases of international politics. To his view, the political horizon is filled with tempestuous clouds that threaten war between various powers before long. The Kaiser's visit to the East, where he hobnobbed with the Sultan, Austria's internal troubles, Russia's steady advance southeastward, the Anglo-French entanglement in Africa, Salisbury's declaration that unarméd nations are decadent ones,

and our own proceedings since we went to war with Spain, all appear to Castelar elements that bode no good for the preservation of the peace of the world. One of the best portions of this paper is the merciless way in which Castelar dissects and exposes Mr. Joseph Chamberlain, who proposes that this country sell England, or give her, some of the islands taken from Spain. "History," says the Spanish statesman, "does not present an example of cynicism similar to Chamberlain's. After a lifetime spent in the Radical school, he became a Tory, imperialist and reactionist without the smallest qualms of conscience; and he undoubtedly never had an equal in his vicious tendencies to enormous colonial conquests in absolute derogation of laws, human and divine. He is nothing better than a marauder of the age when liberty was unknown and piracy prevailed upon the seas. He has been following the exterminating Yankees (one can pardon these words to a Spaniard now) in their practical conquests in both hemispheres, inviting them, in public speech, to divide the spoils with him. Language fails to furnish an epithet to characterize fitly this ignoble action against Spain. And Chamberlain chooses for his shameless exploit the very moment when the subject is under discussion at Paris between the United States and Spain." Senor Castelar consoles himself with the thought that sin always brings its own penance, and he sees in the sorry reception Salisbury's speech about decadent nations met in Europe an evidence that the European conscience and public opinion are arrayed against great Britain, which land, he says, is at present menaced by the most powerful elements that are capable of generating hopelessly insoluble conflicts.

NOTES FROM ST. VITAL.

To the Editor of the NORTHWEST REVIEW:

SIR,—Perhaps the following short notes from St. Vital may interest your readers. On Thursday morning last the people of St. Vital had the pleasure of attending the feast of our respected parish priest, Father Messier, who celebrated High Mass in the chapel here. Our modest little sanctuary was most tastefully decorated by the good Sisters teaching here, and altogether presented a most beautiful appearance, bright with flowers and lights. There was a very large attendance, and evidently the people fully appreciated the privilege and pleasure of a High Mass, with music and singing, in this small village. At the conclusion our good parish priest gave a short address to the people, in which he congratulated the mon having the good Sisters teaching here, and also on having a Mass celebrated every Thursday, and said we ought to be grateful to the untiring efforts of His Grace the Archbishop in establishing a school and chapel in this place, and also to the Sisters for staying here and for the great improvement they have made in the children since they came. He trusted there would be a more commodious place for them in the course of a year. He concluded with an eloquent panegyric on the great St. Joseph. An address was then read to him by Miss Céline St. Mars, and one of the little children sang an acoustic forming the word "Holiday," requesting that favor from Father Messier, which he granted.

The thanks of the inhabitants of St. Vital are also due to the Rev. Father Messier for having endured many cold drives from St. Boniface to here and back during this severe winter, that no one might be disappointed in hearing mass; in which thanks we all most heartily concur.

Respectfully yours,

CORRESPONDENT.

FROM PEACE RIVER.

A Missionary from the Far North Visiting at St. Boniface.

Free Press.

Rev. Father Husson, of Peace River, is a guest at St. Mary's presbytery. The reverend father has been in the far north for a quarter of a century. There are few white men in that part of the country in comparison with the Indians and halfbreeds, but their number was considerably increased last year by the Klondike rush. As a rule the halfbreeds and Indians have log shanties to live in, and make their living by trapping and fishing. The climate of the country is much the same as that of this district, but not quite so severe in winter. Horses feed out all winter, but cattle have to be sheltered. There is abundance of wood and water, and the land is adapted to wheat growing. Regarding the move to make a treaty with the Indians of the Athabasca and Peace River districts, the reverend gentleman thinks the commissioners might meet with difficulty in treating with some tribes, as they are rather adverse to the white man's intrusions.

A DYSPETIC'S RELEASE.

Suffered from this Distressing Malady for Many Months—Found Only One Medicine to Help Him.

The farming community at Port Robinson, and many miles around, are intimately acquainted with Mr. Harvey Horton. He is a young man, only 23 years of age, who farms in summer and follows a steam thresher in autumn and winter. While yet so young he has had his share of pain and sickness. Our reporter hearing of Mr. Horton's affliction sought an interview with him. When he learned the reporter's errand he readily consented to impart full details, which are given practically in his own words; "I do not court newspaper notoriety," said he, "yet I am not afraid to say a kind word for Dr. Williams' Pink Pills for Pale People. In the summer of 1897 I was sadly afflicted with stomach trouble, a deranged liver and general debility. My entire system was in a morbid condition. I felt as though I had an oppressive weight on my stomach and eating was sometimes followed by nausea. My nights were made hideous by unpleasant dreams. I tried a good physician. He doctored me for liver trouble and dyspepsia, but without avail, and for a year I could find no remedy that could cure me. I felt perfectly worn out, had no strength, appetite or energy. I was prevailed upon by a friend from a distance to try Dr. Williams' Pink Pills. I purchased two boxes in June, 1898. Although I thought myself beyond cure, yet the first box had such a surprising effect that I took courage as my strength began to gradually return. I continued taking the pills and now after using nine boxes I feel as good a man as ever and am in splendid flesh. I can eat, digest and sleep well, while before all food soured on my stomach and caused awful distress. I can now enjoy life and am satisfied that Dr. Williams' Pink Pills have saved me from untold suffering."

CHOOSE THE BETTER PART.

Reception and Religious Professors of Grey Nuns and Auxiliary Sisters.

Yesterday morning His Grace gave the religious habit and received the vows of the following Sisters connected with the Grey Nuns. In the community room of the Auxiliary Sisters, Sister Alphonse (Marie Louise Guertin, of St. Malo) took the habit, while Sister Flora (Anne Florence Hudson, of St. Boniface) and Sister Eleonora (Josephine Gagnon, of St. Anne) pronounced their vows for one year. Several

priests were present.

In the chapel of the Mother House His Grace, assisted by Very Rev. Dom Benoit and Rev. Fathers Gravel and Drummond, conferred the religious habit on Sister Provencher (Félicité Parent, of Lorette); Sister Ste. Eugénie (Elizabeth Girard, of Ste. Anne); Sister Salois (Elizabeth Richard, of N. D. de Lourdes); Sister Brulé (Marie Rose Brulé, of St. Joseph); Sister Ferland (Marie Philomène Ferland, of Lorette). Sister Diamond and Sister St. Eleazar (Bernadette Beaupré, of St. Boniface) pronounced their perpetual vows. Very Rev. Dom Benoit preached an edifying sermon during the Mass celebrated by the Most Reverend Archbishop.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

- 1. All Sundays in the year.
- 2. Jan. 1st. The Circumcision.
- 3. Jan. 6th. The Epiphany.
- 4. The Ascension.
- 5. Nov. 1st. All Saints.
- 6. Dec. 8th. The Immaculate Conception.
- 7. Dec. 25th. Christmas.

II. DAYS OF FAST.

- 1. The forty days of Lent.
- 2. The Wednesdays and Fridays in Advent.
- 3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
 - a. The first week in Lent.
 - b. Whitsun Week.
 - c. The third week in September.
 - d. The third week in Advent.
- 4. The Vigils of
 - a. Whitsunday.
 - b. The Solemnity of SS. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays { in Advent and Lent.
- Fridays

Thursday { in Holy week
Saturday
The Ember Days.
The Vigils above mentioned.

Calder!

TO-DAY'S LIST:

- Fine British Columbia Salmon, per can, — 10c —
- Mustard Sardines, large cans, — 2 for 25c —
- Fresh Mackerel, per can, — 15c —
- Fine Cranberries, 6 lbs. for — 25c —
- Fine Bitter Oranges, per doz., — 40c —
- Fine Sweet Oranges, per doz., — 25c and up. —
- Finest Bulk Cocoa, per lb., — 80c —
- Finest Coffee, per lb., — 40c —
- Good Coffee, per lb., — 30c —
- Fine old Cheese, 2 lbs. for — 25c —
- Try a pound of our 35c TEAS.

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I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was 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 small 6-cent boxes 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 have been doing me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now.

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 as you like.

Mrs. MARY GORMAN CLARK.

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 great results.

ONE GIVES RELIEF.

R-I-P-A-N-S
The modern standard Family Medicine: Cures the common every-day ill of humanity.



Another was troubled with heartburn and sleeplessness, caused 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, 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. BLAUKE.

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 do and what he did eat did not agree with him. He was thin and of a sallow 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 one (from the cradle to old age) if taken according to directions.

A. W. PACE.

A new style packet containing TEN R-I-P-A-N-S 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 five-cent cartons (60 tablets) can be had by mail by sending forty-eight cents to the R-I-P-A-N-S CHEMICAL COMPANY, No. 16 Spruce Street, New York—or a single carton (TEN TABLETS) will be sent for five cents. R-I-P-A-N-S TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

CALENDAR FOR NEXT WEEK.

MARCH.
 26—Palm Sunday.
 27—Monday in Holy Week.
 28—Tuesday in Holy Week. St. John Capistran, C.
 29—Wednesday in Holy Week.
 30—Maundy Thursday.
 31—Good Friday.
 APRIL.
 1—Holy Saturday.

BRIEFLETS.

Rev. Father Kulawy, O. M. I., left for Edmonton last week.

Rev. Father Heynen, of Deloraine, was in town last week.

Thirty-one below zero on the twentieth of March! B-r-r-r!

Rev. Father Lacombe, O. M. I., stopped over from Friday to Sunday last on his way east. He is accompanied by Rev. Father Terrien, O. M. I.

Rev. Charles Caron, who was ordained priest last Sunday, had received deacon's orders on St. Patrick's Day from the Archbishop in his private chapel.

Rev. Father Guillet, O. M. I., pastor of St. Mary's, Winnipeg, is preaching a mission to the French-speaking people of his parish in their language. The sermons are every evening this week.

Rev. Father Husson, O. M. I., Procurator (or Bursar) of the Vicariate Apostolic of Arthabaska-Mackenzie (not Arthabaska and Mackenzie as the *Free Press* in its superior ignorance prints it) is in Winnipeg on business connected with his district.

Rev. Father Terrien, O. M. I., who left Winnipeg last Sunday afternoon with Rev. Father Lacombe, O. M. I., is the pastor of the new half-breed settlement of Egg Lake, north of Edmonton, founded by Father Lacombe, who reports fair success so far.

Rev. Father Gauvreau, pastor of Beardsley, Minn., in the diocese of St. Paul, came here last Saturday to meet Very Rev. Dom Benoit, to whom he is confiding two lads for training in the Order of Canons Regular. Father Gauvreau returns south to-morrow.

ENTERTAINMENTS IN HONOR OF HIS GRACE'S CONSECRATION.

We regret very much that our appearing in the very midst of the annual anniversary entertainments prevents our reporting them as extensively as we should like. They began on Friday afternoon by the Immaculate Conception School, where the singing of little Miss Boes was much admired. On Sunday evening the new Convent of the Sisters of Jesus and Mary gave its first entertainment in St. Boniface and His Grace complimented the Sisters on their success. Yesterday at 2 p. m. the boys of the Provencher Academy delighted the Archbishop with their clever songs and speeches. Yesterday evening the students of St. Boniface College presented a literary and musical soiree of remarkable merit. We hope to reproduce next week the *Morning Telegram's* excellent report of it. This morning at 9.30 Mgr. Langevin celebrated pontifically in his cathedral, and Very Rev. Dom Benoit preached on the functions and dignity of a bishop. This evening, at 7.30, St. Mary's Academy, Winnipeg, will entertain His Grace, and to-morrow evening Hospice Taché will fitly close the round of festivities.

IRISH PRIESTS AND PEOPLE.

Catholic Standard and Times.
 Lord Salisbury and Mr. Balfour thought they were very clever when they barred out the

Irish priesthood from taking part in the new system of local government. They did not foresee, however, that the people would be able to nullify the precaution by the simple expedient of asking their bishops and priests to preside at all public meetings for the selection of candidates. This they are doing everywhere except in the Orange portions of the "black North." Never was there a greater spirit of unanimity shown. Bishops and priests everywhere are found impressing on the people the necessity of choosing only men who are sound on the National programme and who will place patriotism and duty above all other considerations. Their nominations are pretty certain to win in the vast majority of cases. As well try to mop out the Atlantic with a broom, like the good Mrs. Partington, as keep priests and people in Ireland asunder when the elevation of the country is the business in hand.



Expert bicyclists have already succeeded in riding a single wheel, or unicycle, for short distances. In years to come the unicycle may become as common a mode of locomotion as the bicycle. Only a few years ago people would have laughed at the idea that all the world would shortly be awheel. It is not in mechanics alone that the world is making rapid progress. Not many years ago all physicians pronounced consumption an incurable disease. To-day a large proportion of people recognize that it is a distinctly curable disease. Doctor Pierce's Golden Medical Discovery cures 98 per cent. of all cases of consumption. It has stood the test for thirty years. Thousands of people who were given up by their doctors, and had lost all hope owe their lives to this marvelous remedy. It acts directly on the lungs, driving out all impurities and disease germs. It restores the appetite, corrects all disorders of the digestion, strengthens the weak stomach, makes the assimilation of the life-giving elements of the food perfect, invigorates the liver, purifies the blood and tones the nerves. It is the great blood-maker and flesh-builder. It does not make flabby flesh like cod liver oil, but the firm, muscular tissue of absolute health. An honest dealer will not offer you an inferior substitute for the sake of a little added profit.

Miss Mary Whitman, of East Dickinson, Franklin Co., N. Y., writes: "For nearly ten months I have had a bad cough, and instead of getting better, it grew worse. I was said to have consumption. I tried Dr. Pierce's Golden Medical Discovery, and when the second bottle was empty I had no cough and was cured."

Dr. Pierce's Pellets. Good temper is largely a matter of good health, and good health is largely a matter of healthy activity of the bowels. Dr. Pierce's Pleasant Pellets cure constipation. They are safe, sure and speedy, and once taken do not have to be taken always. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never gripe. Druggists sell them.

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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 as 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.

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For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten). The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

Applications should be made to THE SISTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.

20 Miles to Procure Medicine. Winfield, Ont.

W. H. COMSTOCK, Brookville.
 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.
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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.

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Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., R. Murphy; Vice Chief Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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