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The times, my friend, with that winter overcoat. It was all right at "twenty below," but don't you think it's rather a back number these fine spring days. Even the bears are changing their coats. How's that? "Hard times! Can't afford a new one," you say. Well, times a'nt very good, certainly, but if you'll take a look at C. A. Gareau's prices you'll find the times are not so hard but that you can afford to prepare for Beautiful Spring.

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NOTHING.

BY MISS M. TUCKER.

God out of nothing made the world of old,
'Twill come to nothing when its years are old.
Nothing is nothing, infinitely small,
Yet out of nothing God created all.
The emblem of eternity we show
When we stretch nothing—mark the round—
Of where no beginning and no end appears,
Meet prototype of the eternal years.

Oh, nothing comes to him who cannot wait,
Patient and constant at the doors of fate!
And nothing venture, nothing can you win,
And nothing makes a woman e'er give in.
'Come, close your eyes and see it,' children say,
'Alas! the blind man views it every day.'

LOW SUNDAY IN ST. MARY'S.

Miss Barrett Sings an Ave Maria at High Mass—Rev. Fathers O'Dwyer and Blais Preach—Catholic Order of Foresters Receive Holy Communion in a Body.

Low Sunday was religiously observed in St. Mary's church on Sunday. The early morning masses were well attended, and the High Mass at 10.30 o'clock witnessed a large congregation. At the 8.30 mass the members of St. Mary's Court No. 276, Catholic Order of Foresters, in compliance with their annual custom, were present, about thirty in number wearing their badges and received Holy Communion in a body.

The 10.30 mass Rev. Father Langevin, D. D. was celebrant, and Rev. C. O'Dwyer O. M. I. preached an interesting and highly instructive sermon, on the harmony which existed between science and revealed religion. Taking for his text the words, "Praise the Lord, all ye people," he proceeded to show that inasmuch as revealed religion is naught else but the inspiration of an All Wise God, imparted to men, it must ever be in harmony with true science, which is the knowledge of human phenomena, logically deduced, as from effect to cause. He undertook to point out the folly of those so-called scientists who disputed the divine origin of the sacred scriptures, because as they, in their pure and weak intellects see—there is a discrepancy between the conclusions of modern science and the teachings of the Bible. The speaker then pointed out how the term "atheism" was unknown in the early and middle centuries of the Christian era, in fact, instead of being atheists, denying the existence of a Supreme Being, they were given over to such forms of worship, as monotheism, polytheism, etc. He demonstrated conclusively that the objection raised on the question of the world's age, as stated by Scripture, and as indicated by modern scientific analysis, was unfounded. The Hebrew word "Iom," which we have translated into the English expression "day" does not necessarily mean the period of twenty-four hours, but may, and in fact is construed as a length of time, especially when that length marks an era or epoch. Thus there is no discrepancy between the discoveries of modern scientists and the teachings of Genesis, as to the age of the world, for if scientists so will it, the world's age may be made 10,000 years instead of 6,000, all depending of course on the interpretation given to the Hebrew term "Father O'Dwyer's next sermon on this question will prove instructive for he contemplates demonstrating the apparent absurd phenomenon of the existence of light three days before the creation of the sun.

At the offertory, Miss Barrett sang a very sweet Ave Maria. It is indeed a cause of much surprise why this talented singer's productions are "apparently" so poor, when heard on some occasions,—such for instance as the Mandolin Concert given at the Bijou, on last Thursday evening—her Ave Maria on Sunday was all that one could wish for in the line of sacred music, in fact, it is a great treat to hear such a rendition, and many large cathedrals in eastern cities would be proud of such a singer. It does rarely seem that biased ears listen to, and still more prejudiced pens criticize, Miss Barrett's singing, as it is heard in other places, and on other occasions. Either her voice is peculiarly adapted to sacred music, or it suffers a marked deterioration during week days, if the criticisms of musical geniuses are to be credited!

The evening services were rendered unusually solemn by Pontifical Benediction. His Lordship, Mgr. Grandin, of St. Albert, officiated. The sermon was preached by Rev. Father Blais, O. M. I., late of Prince Albert, who, in his closing remarks, touchingly alluded to the great prelate who was then present. "A triple crown of a Pope, Confessor and Martyr rested upon his venerable head," said Father Blais. The singing during benediction was very fine. The choir repeated the "Agnus Dei" of Gounod's Mass, which was heard on Easter Sunday, and as it was then commented upon, it needs no further praise. Music of a superior order may be expected in the future, as the choir is now placed on a firm basis. Only late on Sunday afternoon were Mr. Arnold's services procured, and Mr. Crek sang his last year's Christ Church on Sunday. These two talented singers, together with Miss Barrett, will now embellish St. Mary's choir, and place it where it fittingly belongs, among the first, if not the first, of the city's church choral unions.

SUBIACO.

The Mountain Home Where St. Benedict Founded His Monastic Institution.

Some sixty or seventy miles from the Eternal City, situated away in the heart of the mountains, and nestled in the woody hills, is Subiaco, the infant home of the great Benedictine Order. "Far from the madd'ning crowd's ignoble strife," sheltered in the quiet calm of the cloister, may be seen those holy men, the worthy successors of the great St. Benedict. Century has succeeded century in the ever changing tide of life, yet Subiaco stands to-day as holy, as ancient in the sublime simplicity of its nature, as when the young Benedict selected it for the future abode of his hermit life. To visit one of those monasteries in Europe is akin to taking a step back into the early ages of the Church, for though the outside world has been moving steadily in its onward march, the stony walls of the cloister seem anchored to foundations which the tempest of time can never move. I know of no institution that inspires one more with the spirit of medieval life than do the monasteries of the Benedictine monks at Subiaco. Yet while they have been immovable in the sense of worldly progression, they have ever kept in the van of learning and scholastic knowledge. As in the early ages of the church the monasteries and cloisters were the homes of erudition, so to-day, in Europe, the greatest literary achievements of the Catholic religion emanate from these institutions.

It may be of interest to the reader to narrate in brief the attractions which cause it to stand forth in such prominence among the homes of that glorious order of holy men, who for all times have shone out exultantly in the church's history.

In his boyhood years St. Benedict tore himself away from his happy home in Rome, and sought shelter in the rocks above Subiaco, there to lead a hermit's life. The cave in which he built his solitary cell is still to be seen, and is situated in one of the seven monasteries which at one time adorned the place. Tradition tells us that a certain holy man, who alone knew of the saint's whereabouts, provided him daily with food lowering it from the cliffs above. He announced his approach by striking a large gong-shaped piece of iron. This so much incensed the devil, we are told, that in a fit of rage he shattered the gong—the remnants of it are still preserved in one of the monasteries. Tradition also tells us that two ravens brought food to the good saint daily. In memory of this, there are kept in the cloister, two "stately ravens of the ancient days of yore." Those which I saw were certainly of an antiquated aspect, and looked old enough to have lived in the days of St. Benedict. The monasteries themselves are most impressive. Originally there were seven, but now three only are in use. The first is dedicated to St. Benedict himself and is the greatest, for it contains the rich library of the Order, and also the many relics of the saint, as well as other objects of interest. Among the several curios which are to be seen is the bed of rose bushes which was originally one of thorns, and which, as we are told, St. Benedict prepared for himself, in order to overcome the temptations of the flesh. The leaves of the rose trees are each distinctly marked with the figure of a serpent. The library possesses great interest, for it contains one of the first books printed, and also several well preserved manuscripts, executed by the monks, long before the printing press was invented. A solemn stillness pervades the atmosphere of the place. It is impossible to overcome the strange feeling which takes possession of you. It is as if you were living in another age, so quaint and ancient like are the surroundings.

He's After Him.

The Canadian Freeman commenting editorially on the "opening fire" on Dalton McCarthy in the House of Commons last week, by that fearless young member for Ottawa County, Mr. C. R. Devlin, M. P. very truthfully says:

"Mr. C. R. Devlin, M. P. for Ottawa County, opened fire on Dalton McCarthy in parliament last week and the have thought a cyclone had struck him. Mr. Devlin's remarks were full of fire, and truth as well, for it is well known that no citizen of this Dominion has done more to keep sectarian strife ripe than Mr. McCarthy, therefore the pointed remarks of the young Irish Catholic member were well taken and will be appreciated by Catholics in general, papers look upon the orator's speech as an "onburst of fiery eloquence." The criticism of Mr. Devlin by Conservative journals will not affect the matter one whit nor lessen the prospects of the brilliant young man for a promising future. He was not sent to Parliament to represent the Protestant population, and he is an admirable success in that line, no matter coming up of interest to his Catholic fellow-citizens that does not receive his first attention. It will take considerable of Mr. McCarthy's spare moments to compile arguments enough to offset the facts produced by Mr. Devlin."

We might here add that if some of the other Catholic members of the Dominion House of Commons, who are endeavoring to ride two horses at the same time, as it were, had the same manly courage as has Mr. Devlin, and were not afraid to call their souls their own, they might be able to offset some of the bigotry set up against a persecuted Catholic minority in Manitoba.

Obituary.

We regret to announce to our readers the sad news of the death of His Lordship, Michael J. O'Farrell, Bishop of Trenton, New Jersey, who passed away on Monday, April 2nd, at the Episcopal residence, Trenton. Bishop O'Farrell is well known throughout Canada and the United States, for being an ardent advocate of parochial schools. His fame as a pulpit orator is widespread, and his standing as a learned theologian is unquestionable. Not only does Trenton suffer a severe loss by the death of Bishop O'Farrell, but also the Catholic church in America and Canada, for he was a devoted missionary in the fullest meaning of the term.

Have You Ever?

Have you ever brought the good points of your Catholic paper to the notice of your friends? Have you mentioned to your merchant that you saw his advertisement in the Catholic paper and that let you to patronize him? It is the most natural thing in the world to say, "I saw your advertisement in this or that secular paper," but it would seem to be a sacrifice to mention the name of a Catholic paper in a public store. There can be no doubt that an advertisement in a religious paper has more force with its readers than one in a secular publication. In the former case the advertisement is known to be reliable, and the fact of its admission into a truth teaching journal is guarantee sufficient of the integrity of the advertising firm. We know all of this and probably have been acting it out; but outsiders do not. One of the easiest and best means of assisting your home paper is to speak of it, to mention it to your friends and to remind your advertisements. The religious journal while laboring in behalf of truth and faith and justice, is withal a business concern and dependent on business methods. The means suggested above will do immense good to your home paper in a business way, without the slightest inconvenience to yourself. It will be a service twice blessed—blessing him that gives and him that receives.

The Dude and the Drayman.

A muscular drayman was belabouring a lay horse at Front and Market streets in Philadelphia the other day, in the endeavor to make the animal drag a heavily loaded truck up the hill. A young man with a two-storey collar, an overcoat that was shorter than the one under it, and a wondrous pair of cheked trousers, stopped on the corner and for a moment gazed with languid air on the man and the horse. Stepping into the street he said with a most abominable drawl, and an affectation of an English accent, "I say, me man, you shouldn't beat that horse in that manner. It's positively cruel, you know. I shall certainly call a bobby." The drayman glanced at the speaker and cut the straining animal more cruelly than before. "I say, me man," continued the dude, "you'll have to stop it, you know, you'll have to stop it." The drayman turned again. "If you don't get away from here," he said, "I'll paste you in the nose. Go on now, or I'll give it to you good!" The languid young man said not a word. He drew off his gloves, put them in his pocket, and buttoned up his coat. "I say," he began, but the drayman, dropping his whip, aimed a swinging blow at the speaker, which cut the words short. Mr. Dude countered, led again with his left, got up there and then followed with a vicious upper-cut with his right, which caught the drayman on the jaw, and knocked him nearly under the horse's feet. The dude simply unbuttoned his coat, put on his gloves and walked off before the astonished drayman came to. "That fellow don't look as if he could fight a mosquito," said a bystander, and a reporter of the Press, who saw the fray, was as much surprised as the teamster.—Philadelphia Press.

"You don't look like ye'd had very good luck at dat house," said Plodding Pete. "I got a cake," replied Meandering Mike, "Den what yer lookin' so sour about?" "Twas er cake o' soap."

Who It Will Hurt.

The citizens of Seattle, W. T., have their first taste of A.P.A.ism in the municipal elections held there recently. There were several Catholic candidates in the field, and they were all defeated by a solid A.P.A. vote. The fair-minded citizens of Seattle should realize the danger their city is in from this religious hatred-provoking organization. The danger does not threaten Catholics so much as it does the best interests of the city of Seattle. The A.P.A. leaders are for the most part office-hunters and bootlers of the most virulent type, and to entrust such men with the civic government is to court disaster in the very near future. Meanwhile, this wholesale slaughter of Catholic candidates will have the effect of making wealthy members of the Church look with an indifferent eye at Seattle as a ground for business investments.

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1890.

W. H. Comstock, Brockville.

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OUR ARCHBISHOP'S LETTER.
ST. BONIFACE, MAY 10th, 1893.
Mr. E. J. Dermody.
DEAR SIR,—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."
I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published in the Northwest. I hope that you will obtain a remunerative success. It is enough that the editors do their work honestly. It cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.
I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

THE NORTHWEST REVIEW.
WEDNESDAY, APRIL 4.
EDITORIAL NOTES.
That is an interesting fact which Cardinal Gibbons illustrates in a recent article in the North American Review, where, in detailing his personal reminiscences of the Vatican Council, he says that of all the bishops who attended, from the United States only thirteen including himself remain. What a quick passing of the faithful is that! How many shepherds in Israel have been called from the watch towers in a quarter of a century!
The ceremony of washing the feet on Holy Thursday was revived in Holy Week in London, England, by Cardinal Vaughan. The Cardinal himself officiated. In the United States the same ceremony was performed by Bishop Curtis, in the Diocese of Wilmington. This ceremony has always been kept up at Rome, but so far as we know, it has not been performed in England since the Reformation. It is, of course, intended to commemorate the great act of self-humiliation of our Saviour at the Last Supper.
General Coxey has started on his quixotic march at the head of the Army of the Commonwealth. The numbers of this army are variously represented as anywhere between one and two hundred. A Canadian half-breed named Jackson or Jaxon is Coxey's second in command. Jackson gained some notoriety in Canada during the last rebellion, when he acted as secretary to Louis Riel. He was captured and adjudged to be insane, and placed in confinement, but made his escape. There is also a strong suspicion that Coxey, the head of the movement, is not altogether sane. At present the army is moving towards Washington at the rate of about ten miles a day.
The Iowa state council of the A.P.A. has closed a two days' session in Keokuk. In his annual address, President Jackman, of Boone, said:
"The average ex-priest is simply a leech, sucking the life-blood of the councils for his own enrichment. We claim on our principles that we attack no man's religion and make no warfare on the religious tenets of the Catholic Church, and yet we hear these ex-priests abuse all of the peculiar observances of this church, and vilify and make fun of its observances. We thereby stuff ourselves, and bring reproach upon the order and its principles."
The council unanimously adopted a resolution favoring the plan of the president, and hereafter no ex-priest will be employed unless properly accredited by the president. Verily, the tribe of Chiniquy is fallen upon evil days!

ARCHBISHOP IRELAND AND MR. DONNELLY.

Poor Archbishop Ireland! He has our most sincere sympathy and condolence in the want of judgment of his friends. How his soul must cry out, "Oh! save me from my friends; save me from the misrepresentations of unwise and uninformed men." Here are the words of a man that professes to admire him: "that great fight that is raging in the Catholic Church between Archbishop Ireland and Archbishop Corrigan; what does it mean? Why it is Americanism and patriotism on the one side against bigotry and ignorance upon the other." No one, except a few men who are not Catholics, know anything about this deadly war! No Catholic believes that there is a deadly feud between those two great Archbishops. Mr. Donnelly would have us believe that on the one side is Archbishop Ireland, Americanism and public schools, while on the other is Archbishop Corrigan, bigotry, ignorance and parochial schools. Well, the council of Baltimore, the Holy Father, Leo XIII; and Mgr. Satolli, the Holy Father's representative, are on the side of parochial schools, and if Archbishop Ireland is against them, he is not in touch with the teachings of his church nor with its infallible Head, the Pope. Do Mr. Donnelly and the other idiots who prate about "that great fight that is raging in the Catholic Church" realize the terrible position in which they are placing the Archbishop of St. Paul? Do they understand that he could not be allowed to retain his distinguished position in the church for twenty-four hours if he professed the sentiments or openly avowed the principles which they attribute to him? How ignorant they must be of Catholic Unity and Catholic discipline, to suppose that such a diversity of opinion could exist on so vital a question! What an insult to the great Archbishop of St. Paul!

A WORTHY EXAMPLE OF THE SYSTEM.

Ignatius Donnelly has been delivering a speech and in it he makes many striking remarks. One was: "I believe that the American system of education can equip a man fully to rise to the highest heights of learning, and all I have in the world I owe to the public school system," and the other was a logical result of the above: "Mr. Donnelly said he did not belong to any church and that what he had to say could not be taken as coming from a prejudiced mind." Here is a man of more than ordinary ability boasting of a system of education that he says can fully equip a man with the highest learning and then telling his audience that "he belonged to no church." We always supposed that the highest heights of learning was to know God, the source of all intelligence! The American system of education may equip a man with a knowledge of how to get on in the world; it may help him to get the better of his neighbor and amass great wealth and political power; it may help the unprincipled and unscrupulous business man to rob his neighbor and keep out of the penitentiary, but it never has and it never will teach him to love God and do good for the love of the Source of all good. The little boy who knows his Catechism and understands the simple lessons of morality which it inculcates and the sublime maxims it unfolds, is much better educated "in the highest heights of learning" than all the votaries of the American system of education can ever hope to attain. Mr. Donnelly says that "all he has in the world he owes to the public school system" and, by his own admission, he acknowledges that among "all he has in the world" is not membership in any religious body of Christians. Therefore we are free to draw the conclusion that this great loss he also owes to the public schools.

"What shall it profit a man to gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul." And yet this man has given in exchange for it, a system of education to which he says he owes all he has in the world! And this man is called "a sage" by his friends and admirers! We do not say that he is not a Christian; we merely give our readers his own words. He says: "I do not belong to any church." We do not judge him, neither do we wish to blame him. He is no better nor is he any worse than thousands of others brought up in the same vicious system of instruction; he is the victim of a pernicious and Godless system of education and, therefore, is more to be pitied than blamed for "not belonging to any church." It would be a miracle of grace if he did belong to any church after graduating from such a system, unless he had an intelligent and pious home training, whose religious atmosphere would defy the worst lessons of the system in which he was educated. Truly, indeed, is Mr. Donnelly a deserving disciple of the highest order of the American system of education; "he belongs to no church."

WHAT A MARE'S NEST!

What an amusing gentleman is the editor of the Brandon Sun. His nose must be "Roman," not only in shape but in instinct, because it is always scenting after some little scandal affecting Catholics. Of course, we are human and have our scandals as well as our separated friends. Occasionally we

have, even in Manitoba, some ignorant or malicious individuals who call themselves Catholics and yet betray our cause to the enemy. That is nothing uncommon. The Judas stock is not run out and is not likely to while the thirty pieces of silver are forthcoming. But the Brandon Sun has a very special liking for the Catholic renegades and is ever ready to take them in its tender and loving embraces. If the stock is not large enough at home, it is never averse to going to a distance to find them. We have known our contemporary to go down to Mexico, South America, or even further to get a slap at the unfortunate objects of its hatred.

Well, then, that long nose has led it down to Cincinnati, where it has discovered a veritable Mare's nest. It alleges to quote the following from a Roman Catholic journal in Cincinnati. It would be more satisfactory, however, if our contemporary would give the name of the journal, because we have found that the Sun is not alone stretching its imagination when striking at the hated "Papists" or "Romanists" as it usually politely calls us. Here is the quotation: "We will indeed have now and then a grand Catholic. We will occasionally receive a brilliant and extraordinary convert (converted by reading not by example.) We will have here and there an exceptional community of sober, exemplary Catholics. But that we will ever as a whole, as a class as a people (present conditions remaining) stand on a social and intellectual level with the Protestants of the country! Never! I say never!"

Then our contemporary goes on to inform us that the author is an honored lady of the Roman Catholic church and a niece of the highly respected and learned Archbishop Elder of Cincinnati. It is true that a maiden, who claims to be a niece of the Archbishop of Cincinnati, wrote a paper which was read before the Catholic Congress at Chicago, along the same lines as quoted by the Sun, but it was generally and promptly repudiated by the ablest and best talent present and the statements of the writer were proven to be false in fact and, therefore, erroneous in their conclusions. This old maid blue-stocking, smarting under the deserved castigation which was given to her untruthful remarks about Catholics, is essaying a reply, and our long nosed contemporary approvingly endorses her statements, because it finds or thinks it finds, in them an endorsement of its many and vile mis-statements against us. It dearly loves good company and never fails to shove itself into the company of an Archbishop, whenever it can. It has also a most deliciously cheeky way of making the unfortunate Archbishop, into whose company it has forced itself, agree with it in all things, even though in doing so, it makes the Archbishop say what he never dreamt of saying. It therefore says "We have no doubt that many of the prominent and thoughtful Roman Catholics are quite in harmony with the attitude of Archbishop Ireland and ourselves in this matter."

This is hard on the Archbishop but it is very consoling to the Sun. We thought that our contemporary was endorsing Miss Blue-stocking, "who is an honored lady of the Roman Catholic church and a niece of Archbishop Elder," and yet he says that "many prominent and thoughtful Roman Catholics" are quite in harmony with himself and Archbishop Ireland. We thought that the whole article of the Sun was directed to prove that Catholics instead of being "illiterate and criminal" were "illiterate and thoughtful" We are told that the brilliant editor of the Sun once was entrusted with the duty of crown prosecutor and instead of bringing the charge against the prisoner at the bar, he actually had the sheriff charged with the offence. This is the man who sits in judgment on Catholic intelligence and Catholic "illiteracy!" The standard of intelligence that could not distinguish between a prisoner charged with a crime and the unfortunate officer in whose custody he was placed, is, to say the least, unfit to sit in judgment on any class in the community, much less on a class against whom, he was taught from childhood, to entertain feelings not in keeping with the highest sentiments of a Christian.

We would advise our contemporary to go once more afield and try to get someone of more importance than a disappointed old maid to bear false witness against us. If the real truth was known, probably the greatest fault this blue-stocking has against Catholics lies in the fact that none of them saw anything sufficiently attractive in her to ask her to change her name.

THE PONTIFF.

How luminous stands out the Church of to-day, not only in this country but in Europe, tempest-tossed with anarchy, socialism, and infidelity. There is one great central figure in civilization who commands the respect, the attention, the consideration of every lover of order, that is the Grand Old Man of the Vatican—the Supreme Pontiff, Leo XIII. He sees the deluge sweeping onward, its threatening waves mounting skyward, and in their engulfing course about to submerge humanity. If they are to be stayed, he alone has the power to proclaim "Peace be still." He speaks for order, for justice, for unity, for individual

and public existence, for liberty and for hope, for light, though hid in darkness. He shows the foundation stone on which society must rebuild itself, religion enthroned, which is the only true re-assertion of the most essential rights of the parent, of the man, and of the citizen. The world is entering on a new era, the fruit of the many revolutions by which it has been agitated. Democracy has uplifted itself, the Pontiff places the Church there as a mother over its cradle. She protects this infant who has so many enemies; she endeavors to enlighten this young benefactor of the race, who has many flatterers. Timid ones, who fear the world and its cruel ways, may say this is a rough and perilous duty, but the Church has discharged others equally arduous. Will she succeed? God knows. If she does not succeed, one should tremble to contemplate what will befall the world. If she does not succeed, what will these people come who are thirsting for independence, and who are every day becoming more rebellious against all authority. What end of those unbridled desires, of those ambitious follies, of those avicious passions, save the infinite miseries of anarchy without end, of despotism without control, of war without repose?

The fever of independence is but a disordered power, which in masterly hands may be made to produce the most admirable effects. This is the aim of the Pontiff. He wishes to give this torrent a regular channel, and a peaceful course, that its waters may roll onward, pregnant with the seeds of order and of life, instead of destruction and of death. He would have the world blessed with freedom, every man using his liberty as a heavenly gift entrusted to him for the safety and the glory of the eternal principles of justice and of charity. The Pontiff pleads before the tribunal of mankind for everything that is worthy of piety, of respect and of love on earth. He defends the principles of civilization, of all morality, of all order, against the snare of an incredulous philosophy. He is the defender of the rights of the family. He defends the poor against the shackles of monopoly. He defends the integrity and the privileges of true democracy altered by sophistical interpretations, and all these things which he defends form in respect of the present and of the future the grand interests of universal society. Behold the cause of the Church, of liberty, voiced by Leo.

IS MR. DAVIN THREATENING CATHOLICS?

We quote the following from the parliamentary report of the Free Press of the 22nd March:

Mr. Davin replied, showing that there was no practical grievance in the Northwest except that of requiring nuns desiring school certificates of examination to come to Regina and Calgary. This had been remedied. He explained the principle and working of the school ordinance, a matter not generally understood by the house, creating much amusement by hoping that after his explanation Mr. Tarte would now understand the subject, a further agitation of which would have a contrary effect to that desired and would result in the introduction of a Martin bill in the Northwest.

Assuming that the able, popular and talented member from Regina is correctly reported by the Free Press, there are two statements clearly brought out in this report: (1) that no practical grievance existed in educational matters in the Northwest Territories, "except that of requiring nuns desiring school certificates of examination to come to Regina and Calgary. This had been remedied," and, therefore, does not exist, according to Mr. Davin's statement; (2) Any further agitation of the aggrieved minority, instead of affording a relief, "would result in the introduction of a Martin bill in the Northwest"—that is, the abolition of the educational rights of the Catholics. We do not believe and would be sorry to suspect Mr. Davin of expressing a threat against us, but whether his language implies a threat or expresses a fear that the Catholics of the Northwest Territories, by demanding justice would receive injustice is immaterial. In either case the words are suggestive enough and clearly point to the fact that Catholics must be content to see their rights and liberties persistently minimized or practically destroyed lest, forsooth, these rights and liberties be ruthlessly confiscated! It behooves Catholics to seriously ask themselves, where is this thing going to end? On what ground do they stand? Do we enjoy any rights and privileges which will be respected? When a member of Parliament will get up in the House of Commons of Canada and tell the representatives of our two millions of Catholics; when 41 per cent of the entire population of this Dominion can be told that if they insist on fair play and justice for their friends in the Northwest Territories, that that demand for simple justice "would result in the introduction of a Martin bill in the Northwest," that is, the confiscation of all our rights, what are we to think? That must surely open the eyes of our Catholic members to the sad condition to which our rights and liberties are exposed in this Northwestern portion of Her Majesty's Dominion of Canada. If the Catholic members of the House be not blind to every sense of justice or so entangled in the mazes of party politics, they cannot but realize the sad drift of public sentiment in this country

as far as it relates to the rights and privileges of their co-religionists. But experience, that relentless teacher, has taught us the sad lesson that little of honesty or justice is to be expected when the safety of political parties is to be conserved.

But let us examine into the truth of Mr. Davin's statement "that there was no practical grievance in the Northwest except that of requiring nuns desiring school certificates of examination to come to Regina and Calgary." We are more than surprised to hear Mr. Davin making use of such language. To make such a statement he must have read only Mr. Haultain's statement and the Order-in-Council founded thereon; by the Governor-General-in-Council. He is too intelligent a man to make such a statement as the above, had he read the petitions of the minority in which they set forth their grievances. Let us set forth some of the grievances complained of by the minority. The minority asked for the disallowance of the ordinance of 1892 for the following among other reasons: (1) Under the ordinance and the regulations made thereunder, Catholic inspection of Catholic schools was abolished and secular and non-Catholic inspectors introduced. This was in effect the abolition of a right previously enjoyed by the Catholics of appointing their own inspectors. (2) The Catholics are deprived of the right of having their own Normal schools, and are obliged to attend a general normal school—a regulation which is aimed, in an especial manner, against our religious communities. It seeks to force our convents to have their nuns mix promiscuously with men and women in those secular normal schools, or else be driven from a profession which they have ornamented by their virtues, gentleness and the success of their labors as teachers. This is the grievance which Mr. Davin says is remedied! It is not remedied. The regulation remains in full force but as all the teachers who are nuns hold the necessary professional certificates, the effect of the ordinance is applicable at present. (3) The Catholic schools are deprived, by the ordinance of 1892, of their text books and required to use the prescribed text books adapted for the Protestant schools and, therefore, in many ways objectionable to Catholics. Previous to this ordinance the Catholics had the selection of the text books to be used in Catholic schools. (4) The petitions stated that the effect of the ordinance of 1892 was to practically destroy their schools except in name. The character which differentiates them from the Protestant schools is gone and they are no longer Catholic except in name. The minority may, it is true, establish separate schools, but as soon as they are established they at once become handicapped by hostile and impracticable regulations which are Protestant in their aims and objects. Catholics may have their right to establish separate schools, but as soon as they are established they lose their Catholic character by reason of the Protestant sentiment injected into the regulations under which they immediately come.

Here are some of the principles of which the Catholic schools were stripped (1) They had a Catholic section which controlled and administered their schools and made the regulations that governed them. (2) They had the selection of their own text books. (3) They appointed their own teachers. (4) For reason, they had the right to cancel the certificates of their teachers. (5) Religious instruction was not circumscribed for us or limited in Catholic schools. (6) In the examination of teachers, we had the right to select text books in history, science and religion, and to have exclusive jurisdiction in those matters. (7) To appoint examiners. And yet Mr. Davin, in the face of all these facts and many others which our space deprives us of enumerating, got up in the House of Commons and stated the Catholics of the Northwest had no practical grievances. We would strongly advise Mr. Davin to read the letter of His Grace, Archbishop Tache, to the Governor-General-in-Council, just issued from the press and he will never again, we feel convinced, not even for party purposes, give utterances to such misleading and damaging statements.

Business Men and the A.P.A.

The firm of Sibley, Lindsay & Curr is one of the leading business firms in the city of Rochester. The report got about that they were members of or in sympathy with the A.P.A. They issued the following circular:
Having been repeatedly informed that for several weeks reports have been circulated that a member or members of our firm were connected with an organization known as the A.P.A., that we were in sympathy with its principles, and that we had discharged employees because they were Catholics, we hereby declare that all such reports are false in every particular.
SIBLEY, LINDSAY, & CURR.
When politicians and business men who depend on the public for success are thus careful to clear themselves of all connection with such an association it is a sign that its days for mischief are numbered.

Hot Shot for Chiniquy.

Apostate Chiniquy still keeps up his calumnious assertions concerning the clergy and sisters of the Catholic Church. Though drooping with age, this despicable falsifier manages to have unwelcome articles published in certain papers, much to the disgust of his sympathizers and the public in general. On the 12th of last month Chiniquy had a letter in the Montreal (Protestant) Witness, which has brought forth the following reply from Miss Hare, of that city. This lady lays the whip on the famous old villain, and places him in his proper light before the world. The letter reads: "Sir,—For justice sake I beg that you insert this letter in the Witness. The falsehood contained in Chiniquy's letter in the Witness of the 12th inst. I consider to be a direct insult to Catholic women in Canada and the United States as well as elsewhere. The wicked old man dares to say that there are an Inquisition in America to take the depositions of fallen female penitents, married or unmarried, by their father, confessor, there would not be a sufficient number of lawyers and notaries on the continent of America to take their depositions. Now my dear Chiniquy, I am sure that the only females who could say they were in any way mandated by particular confession would be those who had the great misfortune to confess to Chiniquy himself. I have been regularly to confession every month since the age of sixteen, in my present age, thirty, and having travelled a great deal, have had the opportunity of confessing to English, Irish, French, Spanish, Italian and American priests, and on my word as a Christian and a lady can truthfully say I never found anything approaching indecency in one of some young and naive confessor. It is a good thing for Chiniquy that the days of envious rivalry when in England his wicked mother's daughters and sisters called immorally, but would have given their calumnious or a son-of-a-bitch, for a woman of course, is Chiniquy's object in writing such wicked falsehoods. I think, to judge from his style, that he would hit his purse far better by going to England, where he could get 'penny dreadfuls.' To make them more to the taste of his readers he could bring in a dreadfully wicked Popish priest, and he would not have to draw his imagination to describe this priest, for with a little personal examination the character could be drawn to the life. I am sure that if the Roman Catholic clergy and nuns of the village were so charged and proved by other than Chiniquy, his character would be so blackened, his reputation so completely ruined, that he would be a laughing stock to all who read of him." ANNIE KATE HARE.

The Immaculate Conception.

It may not be generally known that an Irishman is the author of the grandest scholastic treatise which has been ever written on the "Immaculate Conception" of the Blessed Virgin. Don Scotus, a Franciscan Monk who died in the year 1308 wrote extensively on this great question, and it was his writings, upon which was based the unanimous consent of the learned prelates that the Immaculate Conception be declared a dogma of the Catholic religion. Scotus was an Irishman, and being a Franciscan, was a staunch supporter of the doctrine. At that time, the Dominicans were not altogether in favor of it, but thus a friendly rivalry sprung up between the two great orders. It is told, he uttered the prayer "Dignare me laudare te, virgo Sacrata" (make me worthy to praise thee, oh sacred virgin) "Da mihi virtutem contra hostes tuos" (give me strength against thine enemies). It is also said that after Scotus had concluded his writings, a statue of the Blessed Virgin, which was on a "doctor's" bow to him. He is known as "Doctor subtilis"—subtle doctor—among the church theologians.

A SOCIETY'S NOBLE WORK.

How the Ancient Order of Foresters Saved a Brother.

The startling experience of Mr. Isaac Briggs, of London—A sufferer for Four Years—His Lodge Called to the Rescue After Doctors Had Failed—He is Again Able to be Out.

From the London Free Press.
The home of Mr. Isaac Briggs, at 501 Charlotte St., this city, is one of the most prettily situated and well kept of the many homes of the workmen of London. The front is carefully landscaped, and at the side and rear of the cottage home is a lattice work covered with vines, and there is also a garden. Within view are the fields and woods, and in fact there was nothing needed upon the occasion of an autumn afternoon visit to make the lot of a sick man amid such surroundings as pleasant as possible.

And so it was not to be wondered at that Mr. Briggs was found in a cheerful mood. But a conversation with the gentleman revealed the fact that there were very good reasons why any man under the same circumstances, and enjoying the same bright hope, could not but allow his face to beam forth with what he felt. The story as told will be found most interesting, and that it is absolutely correct there are many of the friends of Mr. Briggs will testify, should such testimony be needed. Mr. Briggs has been an invalid for four years, and has been under the treatment of many of the best physicians of his native city. It was in 1885 that he first felt the twinges, the aches and the pains that foretold trouble. He secured medical attendance, and learned that his liver was out of order, his kidneys were bad and that he suffered from dyspepsia. However he worked along for nearly four years, when the terrible malady affected his system in a way painful to relate. It came directly after an attack of "the grip." Mr. Briggs was yet in his "fifties," and to all appearances was a well preserved and strong man.

But almost without warning the joints in every part of his body were as solid and immovable as though they had been padlocked, and the strong man became as helpless as a babe. Many doctors were consulted, and they all promised relief, and occasionally a slight relief did come. But it was only temporary, and the unfortunate man in consequence of these relapses, was gradually losing his hold upon hope. The days were long and weary that he spent upon his bed, with the dismal prospect ahead of being held a close prisoner, to be released only by death.

The family, too, began to lose faith in medical skill. They had given a trial to some of the foremost practitioners of the city, but always with the same unhappy result. Patent medicines of various descriptions were likewise tried, but in vain. Tension about Christmas tide came news that had almost been expected. Mr. Briggs had not long to live, the doctors said. Gradually he grew weaker, until early in the spring so seriously ill did he appear to bet that the end was daily looked for.

Court Forest City, A.O.F., of which Mr. Briggs is a member, proved just at this juncture to be a friend indeed. During all his illness the brethren had looked carefully after his wants, and had been very attentive, and no one regretted more than they the unhappy prospect. One night the court was discussing the case when it was suggested that Pink Pills should be tried. Stories had been told of what they had effected in other cases. Then why not in this? Finally the court agreed to present one dozen boxes of the pills to Mr. Briggs. The attending doctor told his patient that the pills were only good for cases of paralysis, but he consented to their being given a trial as a last hope. According to Mr. Briggs began taking them. Very soon a change was noticed. He grew more cheerful and suffered much less. His whole system seemed to be awakened to new life, just as was the world outside, for it was the glad spring-time of the year.

With renewed strength came renewed hope, and the invalid began to look upon Pink Pills as his deliverer. In a month he was able to leave his bed, and he did so with a thankful heart. Only those who have been forced to undergo long confinement between bedclothes can realize the pleasure and joy there were in that first day spent in the neat little parlor, seated in a big armchair beside the window, where the sun sent in its warm bright rays. Since then Mr. Briggs has been about daily. He uses crutches yet, but he grows stronger every day. Now he can use his hands, eating with a knife and fork, and his joints continue to grow looser and pliable, giving only a faint idea of the terrible knots into which those of the hands and feet were tied. There was a cessation of the pains, too, a most pleasing fact to the invalid—and the blood vessels that had become lost to view and dried up are now quite healthy-looking.

Mr. Briggs has only used twenty boxes of the pills, at a cost of \$10. Certainly his bill for medical attendance shows a marked decrease.
Mr. E. W. Boyle, druggist, 652 Dundas street, who is also secretary of Court Forest City, was also interviewed with respect to the case, and his statements were all confirmatory of what Mr. Briggs had said. He said he had a tremendous sale of the pills. No other similar medicine ever approached the same demand. Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Children

must have proper nourishment during growth, or they will not develop uniformly. They find the food they need in

Scott's Emulsion

There is Cod-liver Oil for healthy flesh and hypophosphites of lime and soda for bone material. Physicians, the world over, endorse it.

Thin Children

are not known among those who take SCOTT'S EMULSION. Babies grow fat and chubby on it, and are good natured because they are well.

Prepared by Scott & Bowne, Belleville. All Druggists, 50 cents and \$1.

Rat Portage Notes.

The Rev. Father Fox, O.M.L., late pastor of St. Mary's, Winnipeg, took up his abode in his new quarters on the 10th of last month. On the following day, Passion Sunday, he commenced an eight days' mission for the congregation at Rat Portage, which was largely attended throughout. He was also present at an extraordinary meeting of the C.M.B.A., when their General Communion was fixed for Easter Sunday. On St. Patrick's Day he sung the High Mass and preached the punyric of the Apostle of Ireland. The deacon or that occasion was the Rev. Father Poitras, and the sub-deacon, Father Dorais.

On Palm Sunday the Rev. Father Baudin arrived home after some months absence in Texas and Mexico for the benefit of his health, which we are happy to say is greatly improved. During the first three days of Holy Week Father Fox gave a mission to the children of the parish, and on Maunday Thursday, when he again officiated, upwards of sixty of them made their Paschal Communion. Father Baudin officiated on Good Friday and Holy Saturday, Father Dorais being at Keewatin for the benefit of the large number of French Canadians who reside there and at Norman. During the last three days of Holy Week Father Fox conducted a Triduum of Retreat for the good Nuns of the Order of the Faithful Companions of Jesus, who are now eight in number, and have a most flourishing school, which is attended by many Protestant children.

On Easter Sunday, when Father Fox again sang the High Mass, the choir, which was an orchestral one for the solemnity, sang in a highly creditable manner Turner's "Mass of St. Cecilia." The members of the C.M.B.A., wearing their badges, approached the sacred Table, accompanied by a great many of the congregation. After Vespers a banquet was given to the members of the choir in the large hall in the school.

The congregation at Rat Portage is increasing rapidly, and we anticipate that the church, which is already a spacious one, will soon be found too small for all who wish to attend the services. Many converts have been received into the Church. Father Baudin baptised two of these on Easter Sunday.

Whitewood Notes.

On Easter Sunday High Mass was celebrated at the Church of St. Hubert in the French colony ten miles south of Whitewood. The Rev. Father Roy, of Qu'Appelle Station, officiated. There was a large congregation present, including almost the entire population of the colony, besides several Catholics from a distance of ten to fourteen miles. Dumont's "Royal Mass in F" was rendered in a very creditable manner by the choir, who, considering the little time for practice they have had, deserve great praise. The "Kyrie" was especially well rendered, and an "Ave Maria," sung by three voices, was much appreciated. There is no doubt we have material for an excellent choir in this district if we could have Mass a little more frequently than we do at present.

On Monday morning the Rev. Father Roy heard confessions from six to nine o'clock, after which he said Mass, when a large number partook of the Blessed Sacrament. In the afternoon the Rev. Father set out for Montgomery, to attend to the spiritual needs of the Catholics of that settlement. On his return he will again say Mass in the French colony, when those who had not the opportunity of coming to communion on Monday will avail themselves of this opportunity.

Mrs. Languish: "Tired! Oh, so tired all the time!" Mrs. Smart: "Well, I used to be until I began to take Ayer's Sarsaparilla as a spring medicine, and now I don't know what it is to have that tired feeling. Try it, my dear; only be sure you get Ayer's."

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 St. Peter and St. Paul.
 - c. The Solemnity of the Assumption of St. Mary.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

1. All Fridays in the year.
2. Wednesdays in Advent and in Lent.
3. Thursdays in Holy week
4. The Ember Days.
5. The Vigils above mentioned.

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.
Sundays—Masses at 8 and 10.30, a. m. Vespers at 3 p. m.
Week Days—Masses at 8.30 and 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 and 10.30 a. m.
Week Days—Masses at 8.30 and 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. HUBERT'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

NOTRE DAME DE LA SALETTE.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. JOSEPH'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. MARTIN'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. PATRICK'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. ANDREW'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. AUGUSTINE'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. JOHN'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. MICHAEL'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. ANNE'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. CHARLES' CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. GEORGE'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. DENIS' CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. EUGENE'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. SYLVESTER'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. PIERRE'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. CHRISTOPHER'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. MARTIN DE NARBONNE CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. MARC'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

ST. BASIL'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

CANADIAN PACIFIC RY
OCEAN STEAMSHIPS
ROYAL MAIL LINE.

Cheapest and Quickest Route to the Old Country.
FROM HALIFAX
Numidian—Allan Line..... March 3
Mongolian—Allan Line..... March 17
Labrador—Dominion Line..... March 10
Vancouver—Dominion Line..... March 24
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Lake Winnipeg—Beaver Line..... Mar. 44
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Cabin, \$40, \$45, \$50, \$60, \$70, \$80.
Intermediate, \$30 and \$35; Steerage, \$24.
Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passage arranged from all points. Apply to the nearest steamship or railway ticket agent or to
ROBT. KERR,
General Passenger Agent, Winnipeg

NORTHERN PACIFIC R.R.
Time Card taking effect Monday, Nov. 20, 1893.
MAIN LINE.

North Bound Read up	STATIONS	South Bound Read down
1.20p	Winnipeg	11.00a
1.35p	St. James	10.45a
1.50p	St. Paul	10.30a
2.05p	St. Louis	10.15a
2.20p	St. Albert	10.00a
2.35p	St. Edmond	9.45a
2.50p	St. Agathe	9.30a
3.05p	St. Rose	9.15a
3.20p	St. Joseph	9.00a
3.35p	St. Norbert	8.45a
3.50p	St. Charles	8.30a
4.05p	St. Valentin	8.15a
4.20p	St. Gabriel	8.00a
4.35p	St. Pierre	7.45a
4.50p	St. Jean	7.30a
5.05p	St. Isidore	7.15a
5.20p	St. Germain	7.00a
5.35p	St. Michel	6.45a
5.50p	St. Martin	6.30a
6.05p	St. Maurice	6.15a
6.20p	St. Eusebe	6.00a
6.35p	St. Basile	5.45a
6.50p	St. Jean Baptiste	5.30a
7.05p	St. Agathe	5.15a
7.20p	St. Rose	5.00a
7.35p	St. Joseph	4.45a
7.50p	St. Norbert	4.30a
8.05p	St. Charles	4.15a
8.20p	St. Valentin	4.00a
8.35p	St. Gabriel	3.45a
8.50p	St. Pierre	3.30a
9.05p	St. Jean	3.15a
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9.35p	St. Germain	2.45a
9.50p	St. Michel	2.30a
10.05p	St. Martin	2.15a
10.20p	St. Maurice	2.00a
10.35p	St. Eusebe	1.45a
10.50p	St. Basile	1.30a
11.05p	St. Jean Baptiste	1.15a
11.20p	St. Agathe	1.00a
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9.35a	St. Charles	7.45a
9.50a	St. Valentin	7.30a
10.05a	St. Gabriel	7.15a

AN ADVERTISING Medium the REVIEW is unsurpassed in reaching the Catholic population of Manitoba and the Northwest Territories.

Slippers! Slippers! Slippers!

Handsome Novelties in Slippers for Evening and Holiday Wear.

Moccasins! Moccasins!

Very Cheap. Men's Moccasins Laced from 75c. Boys Moccasins, Laced from 45c.

A. G. MORGAN,

Dealer in Trunks and Valises.

412 MAIN ST. McINTYRE BLOCK

CITY AND ELSEWHERE.

BRANCH 52 C. M. B. A. meets to-night.

KEEP your heart full of sun shine, and God will give you a face to match it.

The regular meeting of Branch 163 C. M. B. A. was held last evening.

OUR merciful Lord hath said: "I desire not the death of the wicked, but that the wicked turn from his way of life." - St. Benedict.

FOR the month ending March 31st there were twenty-five cases of scarlet fever and nine of diphtheria reported at the health department.

She hurried off to service. And walked well up the aisle. For her conscience felt no burden. As her hat was all the staid.

A SUBSCRIBER writing from Marquette, Man., says: The article on St. Patrick recently published in your columns attracted general attention, and was, I believe, appreciated by all your readers regardless of nationality.

An orchestra has been organized at St. Boniface. Fourteen instrumentalists have already been secured. The following gentlemen have been elected officers: President, L. N. Bounney; leader, Prof. P. Sale; secretary-treasurer, J. M. Cyr; caretaker, D. Seney.

A NEW slang phrase has made its appearance. It expresses contrition or anger at one's self, and is to this effect: "I'm going down the street to give myself to a policeman." It is supposed that this threat will replace the promise to kick one's self.

MR. TACHE is making a strenuous fight for Catholic educational rights in Manitoba. If justice always wins in the long run his effort will succeed, for the legislation which deprived the Catholics of their rights was notoriously unjust.—Catholic Columbian, Ohio.

A Catholic Sailors' Club has been opened in Montreal. It is an attempt to provide an attractive resort for sailors ashore, and to supply them, when going to sea with good papers and books, to direct them to church on Sundays, to keep them out of the clutches of land-sharks; to fish, as it were, for their souls in every way apt to bring about their salvation.

When Michael Angelo painted his great picture of the Last Judgment, he put the exact likeness of a Cardinal he had a spite against among the damned. The Cardinal complained to the Pope, who replied with a smile, "My dear son, you know how far my power extends. If it had been Purgatory, you see, there might have been hope; but 'out of hell there is no redemption.'"

REV. FATHER VAUGHAN, O.M.I., writes us from Lethbridge, saying that he recently buried in the Catholic graveyard there a man the whereabouts of whose relatives are unknown. Deceased was named A. McVarish, and was a Scotchman. He was forty-five years of age. It appears he had a wife and family somewhere in the United States, and a son of his, about seventeen years old, it is said is employed some where in St. Paul, Minn., and two daughters residing in Chicago. Chicago and St. Paul papers please copy.

It is the custom in France to shave poor priests for nothing, for the "love of God," as it is said. One day a humble country cure went to town, and going into a barber's shop sat down to be shaved. The barber, who did not like working for nothing, chose an old razor, which scratched and backed the good cure, who bore it patiently, however. Presently a fearful yell was heard outside, and all rushed to the windows: "What is it? What is it?" they cry. "I think," quietly remarked the cure, "it is someone they are shaving for the love of God."

At the German-Canadian Liberal banquet held at Hamilton recently, Mr. Thomas Brick replied to the toast, "Canada, our home." He said the Germans were honest and good citizens, but he couldn't say that about some gentlemen who had been imported into the country lately—the P.P.A. That society was trying to pull down what had been accomplished in many years, and in twelve months no one would acknowledge membership in it. Members of the organization were eating one another up, because there were not enough offices for them.

The Inland Sentinel Kamloops, B. C. says: "The strength of the French-Canadians in the New England States is shown by the success of their candidates in the recent municipal elections. In Woonsocket, R. I., a French-Canadian has been elected mayor, and four others have secured seats in the council. In Holyoke, Mass., out of 12 French-Canadian candidates, seven have been elected. In Chicopee, Haverhill, Northampton, Marlboro, Springfield and other towns several French-Canadians have also been elected." Is the Sentinel afraid that the French Canadians will get the upper hand in the New England States? If so, they had better hasten and dispatch a band of cow-boys out there, better known as the P. P. A.

Mr. M. CONWAY, auctioneer, left to-day for St. Charles to conduct a stock sale for Dr. Dame, at Oak Farm.

Mr. D. SMITH, inspector of Dominion Public Works, left on Sunday for an official visit in the west.

A Rome cablegram of Feb. 22 says: The Rt. Rev. Otto Zardetti, D. D., Bishop of St. Cloud, Minn., has been appointed Archbishop of Bucarist.

"Will you walk into my parlor," said the spider to the fly: "I think not," said the insect, as he winked the other eye.

An engine and boiler for the steamer of the Catholic mission of Nativity to ply on the lakes at Fort-Chippewyan and Lake Athabaska has reached Edmonton.

The Sacred Heart Review of Boston, has made some charges in its make-up, that gives it a more newsy and attractive appearance.

The New World, of Chicago, under the editorial management of William Dillon, brother of the Irish patriot, John Dillon, gives ample evidence of the gifted Dillon family.

R. STACEY, proprietor of the Clarendon bar, has leased the Grand Union hotel for five years. He takes possession to-day. Mr. James O'Donohoe, the former proprietor, is retiring from business.

The Antigonish Casket of Nova Scotia, has printed the Holy Father's Encyclical on the Sacred Scripture in a neat and compact form for distribution among its subscribers and patrons.

The daily average number of patients treated in the general hospital for last week was ninety-three, of whom seventy were males and seventy-three females. Thirty-six out-patients were also treated during the week.

His Honor the Lieutenant-Governor will read a paper on "The Old Crow Wing Trail" at a meeting of the Historical society to be held in the council chamber of the city hall to-morrow evening. The meeting will be open to the public.

Catholic parents who desire to keep corrupt literature out of the hands of their children should see to it that their households are supplied with good Catholic papers. Those in Winnipeg have an effective antidote to such literature in the NORTHWEST REVIEW.

To-night the first of the two entertainments given by the pupils of St. Mary's Academy, at the Convent, Notre Dame street, will take place. The programme is a first-class one, and the entertainment is in every way worthy of patronage. To-morrow night, (Thursday) the second entertainment will be given.

The St. Joseph's and Catholic Truth Society are indebted to Mr. E. Cass for the very generous and valuable gift of one hundred copies of The Catholic World as a contribution to the Society's library. Mr. Cass has the sincere thanks of the members for this much appreciated donation. Other such kind and thoughtful friends are looked for.

The growing observance by non-Catholics of Easter Sunday was more marked this year than probably ever before. This fact alone is a very gratifying indication of the broadening and deepening religious spirit of the land, and an evidence also of the force and influence which the great mystery that the joyful feast commemorates exerts upon the world.

It is reported that a well known firm carrying on business in this city, have recently discharged an estimable young lady in their employ on account of her religion. Of course she was a Catholic. As soon as we can obtain more definite proof concerning this matter we will be heard from again, and to greater length. The P. P. A. is said to have worked upon the mind of the head of this firm, and made itself felt in that quarter.

His Lordship, Mons. Grandin, Bishop of St. Albert has arrived in the city, on his return journey to his diocese, after an absence of fifteen months. His Lordship has been in Europe for a triple purpose—that of paying his "ad limina" visit to Rome, for his health's sake, and to attend the chapter general of the Oblates in Paris. He will leave Winnipeg some time this week, accompanied by Father Lacombe; the latter reaches the city on Thursday morning. It is pleasing to know that Bishop Grandin has recuperated very much, while abroad.

A new device for disposing of snow in the streets of cities has been invented. The machine is a huge show consumer. It moves along the streets, and when it comes to a pile of snow stops. The snow is dumped into an iron trough and runs out in a steady stream of more or less iron water. A naphtha tank heats the iron trough which the snow is placed a cart load of snow. The snow turns into water and runs off in less than no time. This is an improvement on hundreds of carts wrestling hopelessly with a mountain of snow in the attempt to haul it away somewhere.

DURING the past month 1,107 immigrants arrived in Manitoba, 989 via Fort William and twenty-nine via Gretna. These settlers brought twenty-nine cartloads of effects. The above influx of settlers to this "once fair young province" for the month of March is not bad showing after taking into consideration the religious strife and the importation of that obnoxious anti-Christian association spoken of as the P. P. A., which holds out anything but favorable inducements to "all creeds" and tends in no way to build up a happy, prosperous, community. Oh, for the good old boom times when bigotry was unknown!

Out in Indiana the colored people voters are organizing secret political lodges with the expressed object of "holding the balance of power." We now have the Orange, P.P.A. and A.P.A., Patron and Temperance organizations in the field. The colored voters follow suit. When the black-haired, red-haired, bow-legged one-legged one-armed, tobacco-using and non-tobacco-using voters have all arranged their separate parties, sworn to secrecy and to rally promptly whenever the lodge Malise exhibits the talismanic "symbol of sepulchral yew" duly dipped in the blood of the milk-white bull

and blessed by the Grand Master, what a picnic politics will be.—Hamilton Times.

The German Catholics of the United States will hold their annual Congress next September at St. Louis.

Twenty-three schismatic Syrian Bishops have returned to the unity of the Church as a result of the Eucharistic Congress held in Jerusalem.

The St. Joseph and Catholic Truth Society will hold a grand concert and social on Thursday April 12th, in Friendship Hall, McIntyre Block, for the purpose of raising funds to purchase books for the library. It is to be hoped that the affair will receive a generous patronage, as the object is certainly a worthy one. The officials of the society will be glad to receive any gifts of books for the same end.

A GENERAL convention of the Catholic Order of Foresters will be held in St. Paul on Tuesday, June 5, and the session will last five or six days. There will be about 450 delegates in attendance representing as many courts in the United States and Canada. Though the order is but ten years old it has already a membership of 30,000 comprising Catholics of every nationality. During its existence it has paid out more than \$1,000,000 in insurance and sick benefits.

The committee of ladies in charge of the ball and conversation, in aid of the General and St. Boniface hospitals, to be held in the new law courts on the 26th inst., held a meeting yesterday morning. The arrangements are progressing most favorably, and everything indicates that the affair will be a grand success. A committee was appointed to look after the ball, and another to see about the selling of tickets. Two thousand have been issued, and a great effort will be made to dispose of all of them. Some of the business was transacted, after which the meeting adjourned till next week.

We are told that there should be but one school where all the children may be educated together. Those who are so loud in proclaiming this doctrine are imbued with the same motives as those who, of old, in the mother country, enacted laws compelling all the people to go to one church, though it may be said that the moves of the political chess board play a prominent part in the matter, a desire to advance the educational interests of the country being introduced solely for the reason that it is a popular string to the pick. It would be well if the bigots of the McCarthy and Mail school make up their minds once for all that no power on earth can prevent Catholics giving their children a religious training. They may be compelled to pay a double tax, as we in Manitoba do, but their schools will go on just the same.

MR. H. A. COSTIGAN, of the inland revenue department, returned Sunday from Neepawa, where he has been engaged for some time on the illicit still case. The trial against Irwin is not yet concluded. The prosecution was finished on Saturday afternoon, and the defence was not concluded the same evening, when the court adjourned until Tuesday noon. Mr. Costigan returned to Neepawa yesterday to proceed with the case. When Irwin's trial is over the charge against Cunningham and another man will be proceeded with. Mr. Costigan wishes to deny a statement published in a morning paper, concerning admissions made by him in his cross-examination on Saturday afternoon. His case, he says, against the prisoners is very strong. Several witnesses subpoenaed by him, disappeared before the trial commenced and could not be located. It will be Friday before the matter is finally disposed of.

St. Boniface College Plays.

Owing to a mistake made by most of the city papers in the announcement of the entertainment at St. Boniface College, the attendance was rather small, many people being under the impression that the performance would take place Wednesday, instead of Tuesday. Those who failed to come missed a real treat. The first part of the programme was a five act play, entitled "St. Louis in Chains." The scene is laid in Egypt, during the imprisonment of Louis IX., King of France. The royal crusader's virtues produce so deep an impression on Octai, the commander of the Mamelukes, that after slaying the Sultan, he offers Louis the crown of Egypt. What keeps up the interest of the play is the Sultan's cruel intention—thwarted by Octai—of putting Louis to death. Following is the cast.—Louis (King of France) Joseph Trudel; Philip (his son) Herbert Cottingham, Almodam (Sultan of Egypt) Samuel J. Sleno, Octai (Commander of the Mamelukes) Marquette Ryan, Osman (Prince of the late Royal family of Egypt) Thomas J. Dillon, Adhomar (an apostate Christian) Bertram Ryan, Almanzor (his brother) Alexander Munro, Commander of the Guards, Charles Conrad, Trudel, undoubtedly the star of this very well written play, has a voice strong and tender and singularly true; he looked every inch the saint and the king, and was repeatedly interrupted by applause. Bertram Ryan and Cottingham had more facial action than one expects to meet with in boys; their faces showed they felt what they said. Munro, though rather too doleful, speaks with a good accent and considerable feeling. Marquette Ryan's too rapid utterance was redeemed by his commanding presence and manly voice and delivery. Sleno showed dignity, and Dillon capabilities of development. A most pleasing feature of the inter-ludes were the Indian club, dumb-bell, and bar-bell exercises by the students. One could not help wondering how these boys could remember so many different movements and time them so happily to the music. It was a pretty and graceful sight, which, of itself, would constitute a very fair entertainment. The students' choruses were remarkably good. A select orchestra, under the able direction of Mr. Evans, kept the intervals lively and interesting, and was greatly appreciated. The one-act French comedy is supremely clever, one of Labiche's best, "La Lettre Chargée." Horace, Joseph Poitras, Eugénie (Americain) A. Grenier, Hector de Conrvain (Avocat) A. Rousseau; Francis (domestique) N.

Bernier. The scene is laid in Paris. It would be difficult to surpass Grenier's (nautilus and unconscious droolery. In fact, the four actors of this delightful jeu d'esprit kept those of the audience that knew French in paroxysms of laughter; though, of course, few even of the French spectators could take in all the "infinite jest" of the author. Poitras, Rousseau and Bernier were letter perfect and otherwise almost faultless. Shortly after eleven o'clock, when the loyal "God save the Queen," everybody went home more than pleased.

Where the Bad Eggs Go.

Considerably over 1,000,000 dozen decayed and pungent eggs reach New York city every year. What becomes of them? If you ask an egg man, he will smile and say that he does not know, but that nothing is wasted. That is true. All the bad eggs are sold. Some go to the tanneries to help put an extra polish on leather. A larger number of them are sold to the great coffee roasting establishments. There the odoriferous contents are used to put an oily gloss on the roasted coffee bean. Thus eventually the egg that is cast out by the exchange jobber finds its way to the stomach of the consumer. Probably the unsuspecting consumer, judging by its looks, congratulates himself on getting a pound of coffee of extra strength and richness of aroma and flavor. Probably he has.

CHILD—"What is an angel, mamma?" "Oh, my dear, a beautiful being that has wings, you know, and can fly." "Then what did papa mean by calling our new governess an angel?" "Oh! Ah! Well, she is going to fly."

ALL MEN.

Young, old or middle aged, who find themselves nervous, weak and exhausted, who are broken down from excess or overwork, resulting in many of the following symptoms: Mental depression, premature old age, loss of vitality, loss of memory, bad dreams, dizziness of sight, palpitation of the heart, loss of energy, pain in the kidneys, headaches, pimples on the face and body, itching or peculiar sensation about the head, loss of the organs, dizziness, vertigo, wasting of the system, twitching of the muscles, eyelids and elsewhere, bashfulness, deposits in the urine, loss of will power, tenderness of the testicles and spine, weak and flabby muscles, desire to sleep, failure to be rested by sleep, constipation, dullness of hearing, loss of voice, desire for solitude, excitability of temper, sunken eyes, surrounded with LEADEN CIRCLES, oily looking skin, etc., are all symptoms of nervous debility that lead to insanity unless cured. The spring or vital force having lost its tension every function wanes in consequence. Those who through abuse committed in ignorance, may be permanently cured. Send your address and five cents in stamps for book on diseases peculiar to man, sent sealed. Address M. V. LUBON, 24 Macdonnell Ave., Toronto, Ont., Canada.

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SHORT PANTS for Boys from "50" cents upwards.

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Pleasant exercise of walking has become painful owing to corns on your toe and a bunion on the

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