



Letter from the Priest at Dawson City.

The New York CATHOLIC NEWS of last week says that the Very Rev. J. B. René, S.J., Prefect Apostolic of Alaska and Superior of the Jesuits there, is now in New York on his way to Rome. After quoting his plan of an agricultural settlement between the Yukon and Kuskokwin Rivers, the NEWS continues as follows:

Since Father René has been in this city he has received a letter from the Rev. William H. Judge, S.J., who is stationed at Dawson. The letter is dated Nov. 15, and therefore was two months on its way. Father René is quartered at Juneau, which is 1,000 miles from Dawson, and is the nearest Jesuit mission to that place. Some extracts from the letter, which are quoted, prove the truth of the newspaper stories as to the difficulty of getting food, and the fabulous prices paid for the necessaries of life. Father Judge is the only priest at Dawson, and his letter gives an idea of the immense amount of work devolving upon him. He has built a chapel, a house and a hospital within the last six months, and all are under his direct superintendence. Father René secured some Sisters for the hospital in Dawson, but, as Fr. Judge's letter shows, they were forced to give up the journey until spring. His letter is an interesting one. He says:

"The first and most important news is, that the Sisters did not get here, they came up on the Alice as far as Fort Yukon, but the water was too low for the boat to pass, and they, with Brother Cunningham, returned to Nulato, as I have heard, or perhaps to Holy Cross. In fact, I received nothing from below except mail matter, not even Mass wine. But, thank God, I have enough of that, although you might doubt of its sweetness, I think it is all right, as we have had the same kind several years, and Mr. McKannon's son tells me it is the same as the Bishop uses in Victoria.

"I was forced to open the hospital on the 20th of August, and have had an average of about twenty sick persons ever since. At first I took temporary help, but when I found the Sisters were not coming I arranged a permanent staff of cooks, nurses etc., and everything is working as well as could be expected. All the sick are most agreeably surprised to find so much comfort, and all are loud in their praise of the good we are doing and the great blessing the hospital is proving to the camp.

"The steamer's not being able to get up on the last trip has left provisions very short here. Many have gone down the river, not having food for the winter, and many are paying as much as \$100 for a sack of flour, and it is hard to get it even for that. Many also intend to go out on the ice, but I fear some of them will perish. I need not tell you how they have been pouring in all the summer and fall, as you see them passing Juneau, and they are still coming every day. We see by the papers and letters that the whole world is excited over the place and that tens of thousands intend coming next spring. There is only one thing spoken of here, and that is 'grub.' For the last two months every one has been trying to secure enough of the essentials for the year, but many luxuries (?) which I ex-

pected, in case the boats came, will be wanting.

"The hospital building is finished except the doors for the rooms, which we had no lumber to make, but we have curtains which do equally well, if not better. The Sisters' house adjoining the hospital building, is also finished and in use. The church is also finished, but the windows are not made yet, nor is it lined, but we are using it, having windows covered with white muslin. We cannot line it till spring, as there is no stuff to be had at the stores. My house adjoining the church is also closed in and being used for carpenter shop, laundry and quarters for those working around the hospital.

"I had a slight attack of chills a few weeks ago, but was not laid up at all. I have not missed Mass a single day nor been prevented from attending to my duties. There are a great many Catholics here; we have from 75 to 100 at Mass every Sunday. We have high Mass and Benediction of the Blessed Sacrament every Sunday, and a fair number of communions day by day during the week. Of course I have to superintend everything about the hospital myself, seeing that the doctors' orders are carried out in regard to medicine, food, etc. This, together with the finances and the duties of the priesthood, doesn't leave much spare time. I hope to keep everything in order until you come in the spring, when, no doubt, the Sisters will be up and some good father will come to help me or replace me, as you may think best.

"Humbly recommending myself and my work to your holy sacrifices and prayers, I remain your humble servant in Christ,

"WILLIAM H. JUDGE, S.J."

Mexico's Progress.

Two Protestant Views of Catholic Mexico.

The New World.

An incident which occurred recently in the Ohio State Penitentiary has given rise to a good deal of discussion regarding the present condition of Mexico in the papers of that state, and more especially in the weekly Catholic papers.

Religious trouble is always rife in the Ohio penitentiary. Freedom of worship is denied the Catholic prisoners, who are forced to attend services conducted by the state paid chaplain. While this man, who is named Winget, confined himself to expounding the Gospel—with what ability or effect on his compulsory audience, we will not stop to question—perhaps he might be tolerated; but when he set himself to calumniate the teachings of the religion professed by some of his hearers, he reached his limit, and the convicts hissed. In the face of certain punishment, they hissed and hissed until, as the Columbus papers state, he was obliged to sit down with his sermon unfinished. The address in question was delivered Dec. 19, and recounted his impressions of Mexico, through which he recently took a flying trip. Knowing that before him were many professing the same faith as the Mexicans, that they were helpless to utter one word in denial of his falsehoods and insults, the Ohio preacher, in disregard of the common instincts of a gentleman, to say nothing of the charity that is supposed to especially characterize a disciple of the Savior, and which should have restrained him, even if his statements had been true, openly declared: "We visited eight states and the degradation and superstition we witnessed appalled us. * * * I tell you I was glad that I was born in free America, and that the civilization I knew was of a refining and Christian (?) character. The difference, brethren, in the two civilizations is that between superstition and the Gospel of Jesus Christ. The Mexicans know nothing about the Gospel of Jesus Christ."

Another Ohioan, General Brinkerhoff, president of the National Prison Congress, and a member of the Ohio Board of State Charities, also took a trip through Mexico at the same time with Chaplain Winget, and as a refutation of the latter's ignorant and bigoted statements, hear what President Brinkerhoff, whose simple word will outweigh the other's oath, has to say on the Mexican, his life, civilization and reform works:

"Mexico was a revelation to me, as indeed it was to the majority of our party. We labored under a wrong impression of the country, as do also the great bulk of the American people. What we found was surprisingly and interestingly unique and instructive. The conditions were entirely different from what we had expected, and the country as a whole at no point what had been generally promised. Americans regard Mexicans solely from the peon standpoint, forgetting entirely that these same peons are the native Indians and that the enterprising, advancing, intelligent public of to-day are the descendants of the early Spaniards, who risked all in claiming this wondrous country as their own.

"The peons of Mexico represent in their different sections the unlettered native Indians, whom the Spanish treated vastly different from the plan adopted by the English. We killed our Indians, utterly wiped them off the face of the earth, until now we have yet among us but a handful in comparison with the English-speaking population of the United States. On the contrary, the Spaniard protected the Indians of his country, intermarried with them and perpetuated their early friendships. The result was a bond of family and fraternal union that will never be broken; a bond that is civilizing a savage race; that has engrafted a Christian religion upon the native superstitions, and which will finally evolve from a chaos of savageness one of the grandest nations on the globe.

"The new federal penitentiary at the City of Mexico, which is to be opened the coming spring, is the finest prison, undoubtedly, upon American soil to-day. In this I found one of the greatest surprises of the trip. In its every appointment, principle and object, the prison is pronounced in advance of anything that we can offer to-day. It is a creation of Diaz. The commission under whose recommendation the prison was built was appointed by the president. I have been all over the United States and western Europe, visiting the principal prisons of each, and, barring the St. Petersburg prison, the new Mexican penitentiary leads them all in point of modern convenience, arrangement and objects to be accomplished. The intent is on the radiate order of advancement of prisoners by grade until they have reached a point where parole is advisable. If carried out in administration and management upon the lines indicated in construction, the prison will be, beyond all question, supremely in advance of anything in America to-day. Another but a more elaborate and complete prison, much upon the same plan, is being built in the city of Pueblo.

"Mexico is one of the most promising countries on the globe for industrial investment, and in every line of industry and commerce there is lively and decided advancement. Cotton and woolen goods are being manufactured there and in every line Mexico is increasing her home output. Manufacturing in clay and iron is increasing and coal has been found in abundance. No country has approached it in railroad building in the last five years. At all points Mexico is advancing and in no wise more than in the matters where the government interest is at stake. Just now work that is to cost an aggregate of \$50,000,000 is being done on the harbor at Vera Cruz, while at all the seaport towns similar improvement, though upon a smaller scale, is being made. Subsidies are paid upon each mile of railroad constructed and development of every sort is substantially encouraged. I am full of Mexico and her wonderful future and I believe honestly that it is the one country for the man who has some modest capital and an unbridled energy."

The State Journal of Columbus, referring to the appearance of Chaplain Winget in the pulpit of the penitentiary last Sunday, says: "Rev. Winget, as usual, was not so warmly received. The chaplain has succeeded most emphatically in

incurring the wrath of a liberal number of the prisoners and they show it only too often." The Catholic Columbian of that city demands his removal from office, as it is an "outrage that Catholics of Ohio should have to help to pay him to preach his Gospel of Hate and of Calumny to the prisoners of the Ohio penitentiary." It remains to be seen whether the demand of the Columbian will have any effect. For a long year, or more, that paper weekly demanded equal rights for the Catholic prisoners in the state penitentiary, but without any good results. No body of Catholic men came forward to strengthen the cause advocated by the Columbian. It is the voice of the voter that carries weight.

Gathering of Indians.

Chiefs and Councillors in Conference with Commissioner Forget.

Free Press, Jan. 20.

It was a peculiar assemblage that might have been seen in the largest room of Indian Commissioner Forget's department in the postoffice building Tuesday, where a large number of Indian chiefs and councillors gathered to discuss a proposition to concentrate various scattered bands on two large reserves. Though from a white man's point of view it is of minor importance yet to those concerned it was the momentous occasion of the year. They had travelled miles and miles by rail and other ways to meet the great representative of the government and to discuss very weighty matters pertaining to their future welfare and that of the tribes they represented. At the head of the room sat Commissioner Forget and Messrs. McColl and Marshall, of the Indian department; Archbishop Langevin, Canon O'Meara and Rural Dean Burman. Seated on both sides of the room were the chiefs and their councillors, with looks of dignity on their countenances that vividly recalled the "councils of war" so ably described by Cooper, Bannatyne and others.

Miss McLean, who speaks the Indian language fluently, acted as interpreter and, through her, Commissioner Forget, explained the object of the calling together of the chiefs and wise men and explained the details of the scheme of amalgamating the nine reserves, recounting the advantages that would be derived therefrom by the Indians themselves. Then a chief was called upon to speak. Making his way to the front, he shook hands with Commissioner Forget, and all those sitting on either side of him. He spoke with the bearing of a man addressing a multitude, while nods and grunts of approbation came from his red brothers. The gist of his speech was that they would like to discuss the matter with the other Indians before giving an opinion on the matter at all. Several others, who followed him and went through the same hand-shaking process, spoke to the same effect, so that it was decided to let them talk the matter over in the afternoon. At the close the commissioner made them each a present of a plug of tobacco, and they adjourned to the outside of the building, going down the elevator, where they were to have their pictures taken. The photographer did not turn up, however.

INDIAN ELOQUENCE.

Chiefs Discuss Moving to a large Reserve.

Many favor the Plan and others oppose it—Conference Ended—Leave for Home

Free Press, Jan. 21.

It has been said that the Indian is a born orator, but to the casual observer to attribute great language power to the stoic being who seems to lose no opportunity of making a grant express a whole sentence and never talks except as a matter of necessity is to use the story writer's license. Such an opinion would have been dispelled had the person been present at the Indian conference held yesterday between Commissioner Forget and the chiefs and councillors of Northern Manitoba Indian reserves. Speeches were made by most of the braves present and although many of them contained the same ideas, they were all couched in different language. That they were

eloquent was plainly visible even to those who had to take them second handed, that is through the interpreter. Miss McLean, who occupied this difficult position, acquitted herself splendidly, as the thoughts were not only conveyed accurately, but with much of their natural eloquence. The speechmaking did not conclude until half past seven and the signing of a document expressing the views of those consenting to the proposals of the department occupied considerable time after that.

Commissioner Forget opened the debate by explaining the proposed step—to consolidate the Indians now on scattered reserves, on two large ones to be given at Fairford and Pine river. The advantages to be derived were several, for it was impossible to give a school to each reserve when these were so small, nor could farm instructors be given. They had discussed the matter among themselves, and he asked for their decision.

The first speaker was Mwayway-ah-sung, of Lake Manitoba reserve. He would not say anything beyond what he had come to state on behalf of his people. They had been a long time on their reserve. They appreciated very much the advantages that would be derived by moving and knew that the government wanted to do what was best, but his people had lived there for a long time and they wanted to remain. He was very glad to have a church and school on the reserve and had told them that if they would build a church they might have whatever portion of the reserve they desired for its location.

Antoine Mousseau, of Sandy Bay, said the matter had not been sprung on him. It had been discussed on the reserve. His people had lived there until it had become a home to them. They had no interest outside of their reserve; their home, all was there. They saw around them all that was necessary to secure a livelihood. They were happy, and their only want was for oxen. They did not want to move. When he had made the first treaty the officer of the government had said: "Look around and choose where you will have your reserve." He had looked, and had chosen, and the officer had said that as long as the sun would shine it should be his. He asked only to have that promise kept.

Alexander Levasseur, of the same place, spoke in the same way.

The next speaker favored the scheme. His reserve was not at all a nice place, but quite the reverse. When he had chosen it he had been as one walking in the dark. He would move, on condition that he were given a better place.

Ahangekeesegowenin, of the Crow River reserve, favored the plan. His children were being educated in industrial schools, and he realized that things had changed, and they needed reserves where they could farm. He did not want to be put in a muskeg, nor to take what others had cast off.

A tall and dignified representative from Crane River said: "My father when he was dying told me never to desert the reserve, so that the generations coming after me might have it." It was good land, and he saw plenty to keep them. He wanted the commissioner to say then and there that they would keep their reserves, that he might carry the news to his people.

Many others spoke, most of them in favor of moving, and many signed the document to the effect that they were willing to go. Before any further steps are taken the matter will be discussed on the reserves.

The Indians leave for home at 8 o'clock this morning. Yesterday afternoon they went to Parkin's studio and had their photos taken, as a memento of the occasion. A copy of this will be presented to each of the chiefs.

Home Rule.

It is not for the likes of us Saxons and West Britons to formulate the measure which will give effect to the aspirations of our Irish fellow-subjects. That is their task. We have tried twice and failed, because we put the cart before the horse. The first step towards Home Rule for Ireland is for the Irish representatives to frame and submit the next Home Rule Bill. We shall wait for its appearance.—

W. T. Stead in
January Review of Reviews.

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Northwest Review.

TUESDAY, FEBRUARY 1, 1898.

CURRENT COMMENT.

Some four or five years ago, when the *Civilla Cattolica* published several unanswerable articles against the Faribault plan, the Liberal Catholic papers in the United States could find no epithets sufficiently depreciative of the standing and authority of that Italian magazine. They said it was in no way connected with the Vatican. The opinions it expressed were merely the personal views of a few narrow-minded Jesuits. But now a change has come over these loud-voiced organs, simply because the latest issue of the *Civilla* advocates the establishment of an Italian republic as the solution of the difficulties arising between Church and State in Italy. Our Liberal friends now proclaim that the *Civilla Cattolica* is a fortnightly publication edited in Rome by a picked corps of distinguished Jesuit priests under the direction of Father Brandi, formerly Prefect of Studies in Woodstock College, Maryland. "Its utterances," they now cheerfully declare, "are generally regarded in the Church as quasi-authoritative, its contents being submitted to the scrutiny and approval of the Vatican before publication." This declaration should be borne in mind when next the *Civilla* scarifies the Liberals.

There are two ways of directing attention to a good lecture or sermon. One is to heap upon it laudatory adjectives and then add a feeble, incomplete summary of it. Another is to print either the entire production or the best parts of it so connected as to give a fair idea of what the lecturer or preacher said without the help of fulsome praise. This way is the more satisfactory to intelligent readers; that other way is the easier for the journalist and pleases superficial readers who like their opinions ready-made. It is rather a disappointment to see the *Freeman's Journal* adopt this second, fragmentary method of presentation in the case of Mr. F. Marion Crawford's lecture on Leo XIII. Instead of merely quoting, as it does, the Protestant view of the lecture as given by the *Brooklyn Eagle*, why did not our brilliant New York contemporary put before its readers, avid of anything that concerns so great a writer as Mr. Crawford, a full report of that lecture? We are no doubt grateful for what the *Freeman* has done in presenting so fine a portrait of the author of "A Rose of yesterday," in assuring us that he is really eloquent, has an uninterrupted flow of choice and vivid language and emphasizes his magnificent word-pictures with natural gestures, and in quoting a few passages from the lecture; but, on the whole, the report is, like the school settlement, "defective, unsuitable, not adapted to the purpose," and therefore very disappointing. Time and again have we printed in these columns Canadian speeches, lectures and sermons not easily paralleled anywhere; and, though, being sparingly praised in the headlines, they have escaped the notice of journalists of the shallow sort, they have proved the very reverse of disappointing to our critical readers.

The *Casket* strikes out two well-known names from the list of Catholic authors. It appears that Alfred Austin

"disclaims the honor" of being a Catholic "and says that he is an agnostic sort of an agnostic." As he was brought up a Catholic, this loss of faith may account for the inferiority of much of his verse, while reminiscences of the past explain the Catholic tone of some of his poems. Dr. Conan Doyle "is not a Catholic," says the *Casket*, "and never was one. He is not the son of Richard Doyle, the famous cartoonist of *Punch*, but his nephew. It is safe to say that he does not profess to be even a Christian."

Dr. Nansen, after delivering the same lecture sixty-nine times, and netting thereby some thirty thousand dollars, has broken off his engagement to finish the round hundred and left for Norway last Saturday. After the first few appearances with \$3000 or \$4000 houses, the Doctor receiving 55 per cent of the gross receipts, the attendance began to fall off and finally he broke his contract and returned to New York on the 22nd ult., delivering one lecture in Jersey City on Monday of last week and appearing for the last time on an American platform last Friday in Carnegie Hall, New York. As his agreement with his managers provided that if he failed to perform his part of the contract he should pay \$20,000 liquidated damages, they are now suing him for that sum. The trouble with Dr. Nansen seems to be, as the *Montreal Star* pointed out, that he is a better hand at doing brave deeds than at making interesting speeches. As a lecturer is a failure.

How true it is that "the best laid schemes o' mice an' men gang aft a-gley." As we considered the matter a very important one, we had taken the trouble to dictate to one of our assistants the exact wording of the notice that appeared last week about the reading of Archbishop Begin's letter in the churches of Winnipeg and St. Boniface. The words we dictated are there all right; but imagine our dismay when we found that the Church of the Immaculate Conception, of which the editor of this paper is Pastor, was omitted! Though the fault was our own, we deem it our duty to apologize for it and to state emphatically that Archbishop Begin's letter on the Encyclical was read on Sunday Jan. 23rd at the Church of the Immaculate Conception by Rev. Father Cherrier "according to the wishes and instructions of the Archbishop of St. Boniface."

The General Intention recommended to the prayers of the associates for February is "The Welfare of Seamen." The Apostleship of Prayer will, therefore, fix its attention during this month on all those who "go down to the sea" or rivers and lakes "in ships" or boats of any kind. This class of men, from whom Our Lord chose his apostles, must be most dear to His Sacred Heart. Though generally preserving their belief in the next world, sailors are too often careless of the commandments. But they are ready and eager to accept spiritual helps whenever they are offered them, as is proved by the success of the Catholic Sailors' Club in Montreal and similar clubs in London (England) and New York. In this great Northwest the practical application of this intention would be prayer for all the brave fellows who will in a few months be shooting rapids and making portages from the Klondike to Hudson Bay.

Of all human testimony the weakest is that of one single man who is interested in exaggerating his exploits. And yet the same world that disbelieves extraordinary facts occurring in the Middle Ages and attested by a cloud of witnesses who had no possible interest in lying, believes implicitly the unsupported affirmation of one single explorer, whose testimony, as in the case of Nansen marking down his "farthest north" in the presence of Johansen who could not take or control an observation, is open to the obvious objection that it is inspired by insatiable ambition and pride and that he declares himself to "have not any Upper Powers" (VOL. II, P. 46) who might keep him within the bounds of fact. And of course there is absolutely no means of verifying if he ever did reach 83°13.6 North.

APHORISMS.

School boards that define the length and breadth of scribblers generally produce nothing but scribblers.

The religious rebel borrows the language of heroic obedience, the freethinker talks as if he were plagiarizing the Holy Ghost.

The sharpest of mankind ought not

to forget that the dullest of womankind can fool him if she tries.

The virtue of the new woman who goes about lecturing on "Purity" and distributing Chiniquy's lecherous lies will bear watching.

A State that monopolizes all education kills all initiative and cramps the public mind.

People admire talent, and talk about their admiration. But they value common sense without talking about it and often without knowing it.—Mrs. Gaskell.

Man is the only animal that blushes; or that needs to.—Mark Twain.

Never repeat a quotation without knowing its context. Many a fair dame would shudder if she knew the insect whose gambols suggested to Burns "O wad some power the giftie gie us To see ourselves as others see us!"

Many good people are so engrossed in their work that, when they catch a glimpse of their good resolutions at the night examination of conscience, they merely wave them a weak recognition and a promise to keep an eye on them.

The man who relates the story of his life is generally at a disadvantage, since he cannot without some confusion of sound his own trumpet.—Athenaeum.

Tact and good-breeding, the best of all natural gifts, far better than bodily health, are the closest imitation of supernatural virtue. When united to holiness, as in the case of St. Francis de Sales, the combination is marvellously perfect.

An Authentic Prophecy Fulfilled.

On the twentieth day of this month Our Holy Father, Leo XIII., will have completed the twentieth year of his great pontificate. A few years ago the newspapers began to refer to a well-known prophecy by a holy monk in Rome to the effect that His Holiness would fill the chair of Peter for twenty years. Last summer, on the arrival here of Monsignor Merry del Val, who is one of four or five prelates in constant attendance upon the Pope, we determined to ascertain what truth there was in the report of this prophecy. Accordingly, the first time the Apostolic Delegate dined at the Archbishop's residence in St. Boniface, we asked His Excellency if the report was true. His reply, listened to with lively interest by His Grace of St. Boniface and some twenty priests, was substantially this.

On the day of the Holy Father's election, February 20th, 1878 a Cardinal hastened to the Franciscan monastery of Ara Coeli in Rome to announce to the good Fathers and Brothers the news of Cardinal Pecci's election to the Sovereign Pontificate. The Franciscan friars received His Eminence in the sacristy of their church, and when they were told that the new Pope was sixty-eight years old, they seemed to deplore his advanced age, saying that there would soon have to be another conclave as the difficulties then surrounding the Church would surely hasten the end of an already aged Pontiff. Just then a young Friar entered the sacristy, and on being informed of the general fear that the new Pope could not live long, he said: "Do not fear; he will be Pope for twenty years." Little attention was paid to this unexpected prophecy till the lengthening years of the present Pontificate revived the memory of those words. But Leo XIII., to whom they were reported at the time, seems to have always borne them in mind.

Last twentieth of February, several Cardinals were congratulating His Holiness on his having just begun the twentieth year of his reign. "Yes," said the Holy Father with a quiet smile, "I am beginning my twentieth year, but, according to the good Franciscan friar's prophecy, it will be my last." To this the Cardinals replied that the friar did not say the Pope would reign only twenty years; he prophesied twenty, but he fixed no limit, and they hoped his reign would be much longer. This point Leo XIII. did not attempt to decide.

Such was the recital of Monsignor Merry del Val, who is intimately acquainted with all the sayings and doings of the present Pope. Thus we have, almost at first hand and on the best possible authority, the proof of the authenticity of this most curious prediction. And certainly it looks very much as if our incomparable Pontiff had known, from the beginning of his reign, that he had plenty of time before him. His wonderful series of encyclicals bears all the marks of a carefully preconceived plan, arranged without haste and in perfect order, as if he were all the time

fully aware that his days would be lengthened so that his entire plan could be duly rounded off and filled in. Even if—which God forbid!—he is to have only twenty years, what a complete and perfect work has been his! But we pray and hope that the friar meant "at least twenty years" and that our great and glorious Pope may far outlive that promised period.

Nansen's Limitations.

Nansen's failure to fulfil his contract for a hundred lectures and his sudden departure for Norway provide us with an opportunity of expressing, as to his work and person, certain opinions which his present conduct strongly confirms. Ever since we read "Farthest North" last summer, we have held that Fridtjof Nansen is in some ways both childish and foolish. Of his childish tendency the oft-repeated unbosomings of his inmost soul to the public are a pretty good proof. Another is furnished by the *New York Sun*. "His agents have, in some instances, gone to newspaper offices and complained that Dr. Nansen thought that he did not receive as much 'space' in the news columns as he should receive; that the papers did not publish his lectures as fully as he felt himself justified in believing that they would. A reminder that papers publishing news, telegraph and local, could not be expected to print the same lecture twice"—for it was always the same identical lecture—"was without effect." It would have been easy, one would think, for Nansen to prepare three or four lectures, one, for instance, on the Fram's voyage, another on his sledge journey, another on the remarkable success of the entire undertaking with the unprecedented coincidence of the simultaneous return of himself and his vessel, a fourth on the scientific results of the expedition. But, to go on repeating one and the same lecture all the time and expect newspapers to reproduce it over and over again, is certainly childish. So is his sudden departure in disgust at the dwindling audiences, despite the contract binding him to give thirty-three more lectures. After his sixty-seventh repetition of the same lecture, he suddenly breaks away from his managers, gets another manager, Major J. B. Pond, for two farewell lectures, and then sails for Peppervik.

Of his folly we find many instances in the rhapsodies with which his book is filled on the infinity of the universe and the unknowable God. Addressing the aurora borealis, he says: "Oh, thou mysterious radiance, what art thou and whence comest thou? Yet why ask? Is it not enough to admire thy beauty and pause there? Can we at best get beyond the outward show of things?" A rational mind would reason thus: "The heavens show forth the glory of God." Not to see this is—as truly now as it was in the days of old—to be a fool. The fashionable increase in the number of such fools does not excuse their folly.

After a long screed about the full moon, Nansen concludes: "It is like entering a still, holy temple, where the spirit of nature hovers through the place on glittering silver beams, and the soul must fall down and adore—adore the infinity of the universe." We have italicized the rubbish. Even from the standpoint of ordinary common sense, it is rubbish to say that the full moon makes us adore infinity. Of all heavenly bodies the moon, being the nearest and the best known to us, is the exact opposite of infinity. But, from the vantage-ground of healthy philosophy, what arrant nonsense is this pantheistic admiration for a dead world, devoid of thought and feeling! How much more rational is it to say that all this beauty points mathematically to a First Cause infinitely more beautiful.

A passage which embodies the fashionable claptrap and balderdash of pseudo-scientists, and which also distinctly acknowledges that the author is a child, is the following: "What demon is it that weaves the threads of our lives and ever sends us forth on paths we have not our selves laid out... Was it a mere feeling of duty that impelled me? Oh, no! I was simply a child yearning for a great adventure out in the unknown, who had dreamed of it so long that at last I believed it really awaited me; and it has, indeed, fallen to my lot, the great adventure of the ice, deep and pure as infinity, the silent, starlit polar night, nature itself in its profundity, the mystery of life, the ceaseless circling of the universe, the feast of death, without suffering without regret, eternal in itself." What the feast of death, without suffering, without regret, eternal in itself means we cannot for the life of us imagine. No wonder a man that can coolly write such nonsense cannot see that the existence of a personal God is one of the most immediate applications of the principle of causality. But we must complete the quotation: "Here in the great

night thou standest in all thy naked pettiness, face to face with nature; and thou sittest devoutly at the feet of eternity, intently listening; and thou knowest God the all-ruling, the centre of the universe. All the riddles of life seem to grow clear to thee, and thou laughest at thyself that couldst be consumed by brooding, it is all so little, so unutterably little... Whoso sees Jehovah dies." In spite of the august names God and Jehovah, this is nothing but Buddhist jargon. Standing "in the great night, face to face with nature," "sitting devoutly at the feet of eternity, intently listening," these are mental postures which no reasoning Western hemisphere mind can deem other than foolish, unless they are mere poetical exaggerations. Nature, without nature's God, is as nothing compared to the value of an immortal human soul. And, outside of God, there is no such thing as eternity; a long lapse of time there may be, but eternity is not made up of long lapses of time, however numerous they are supposed to be. If Nansen had meant that all the riddles of life grow clear in the presence of an All-Wise, personal, eternal God, we should applaud with both hands; but it is evident from many other passages of his "Farthest North" that his "God" is a mere abstraction to be spoken of in fine phrases that may delude the masses into thinking him a believer.

And yet, if any man ought to believe in a loving Providence, it is Fridtjof Nansen. Doubtless he helped himself and quit himself like the strong, clever, prudent, long-headed man he is; but God, without Whom all such human preparations are vain, helped him wonderfully. No other Arctic expedition was ever so fortunate or rather so favored with providential happenings. And even in the natural gifts of the leader and his men what Christian can fail to see the beneficent hand of the Author of all good?

The fact is Nansen is too proud to be grateful or reasonable. Other reviewers have chaffed him about his lofty patronizing tone toward the frozen North and his paternal way with his men. We have a theory of our own about something else. We strongly suspect that the chief, though carefully suppressed reason why Nansen broke away from the Fram and ventured northward with one companion was that he felt the Fram was too small for Sverdrup and himself. We gather from Capt. Otto Sverdrup's appendix that that same Otto is a masterful and very able man. His narrative is much more interesting and factful than Nansen's. The latter is intolerably diffuse. In one place where he tells us his journals are "exceedingly meagre," he yet finds means to spin out page after page of more or less silly reflections. Sverdrup, on the contrary, is concise and graphic. But there is one very important fact which, in the Captain's Appendix, as no doubt carefully revised by Nansen, does not receive the prominence it deserves, and has therefore generally escaped the notice of reviewers and readers. The Fram, under Capt. Sverdrup's hand, actually reached, at its most northerly drift, a latitude that is only a little more than nineteen statute miles south of Nansen's farthest north. Strange to say, this fact is nowhere mentioned in the text.

In that part of the book which was written by Nansen, an advance of one degree is loudly heralded and marked by festivities whenever a new parallel is reached; but here, in the appendix, otherwise so well proportioned, all such emphasis is suppressed. It is only by careful scrutiny of the tables indicating the position of the ship at different dates that we find, sandwiched in between lower latitudes, these tremendously significant figures "85°55.5." Now, as Nansen's farthest in his sledge journey was exactly 88°13.6, the difference between the two is only 18.1 geographical miles or a little over 19 ordinary miles. Does this not look as if Nansen, finding that Sverdrup had so nearly equalled his own achievement, has endeavored to gloss over the fact by burying it in a mass of tabular detail so that it might pass unnoticed, and yet so that he might say it was there in black and white if accused of suppressing it? For a man of his overweening pride it must have been no small humiliation to discover that all the hardships and dangers of his fifteen months' sledge journey had landed him only nineteen miles further north than the most northerly point reached by the Fram, which he had left because it remained too far south. We venture to think Dr. Nansen's recent breach of contract, throwing, as it does, an unenviable light on his character, tends to give color to our view.

Education for a young Man or Woman, for the active duties of life, is obtained at Winnipeg Business College and Short-hand Institute. Full particulars free.

A PRINCE OF PEACE.

It was eminently fitting that Pope Leo XIII's message of peace and good-will to Manitoba Catholics should be made public, as it was, on Christmas, for it breathes the very spirit of charity and forbearance.

of the Sacraments, has a calm mind, and the priest's ministrations go far to effect a cure. Have reason and common sense, and attend to the religious duties promptly and in seasonable hours as far as possible.—Exchange.

PRESENTATION.

Dr. Barrett, who has held the position of house surgeon in St. Boniface hospital for the past year, left on the 30th ult. for Yukon, where he will journey with a party of gold seekers from Oak Lake.

A Lumberman's Life.

Constantly exposed to inclement weather.

He Falls An Easy Victim to Rheumatism and Kindred Troubles—A twenty Years' Sufferer Tells How He Found Release.

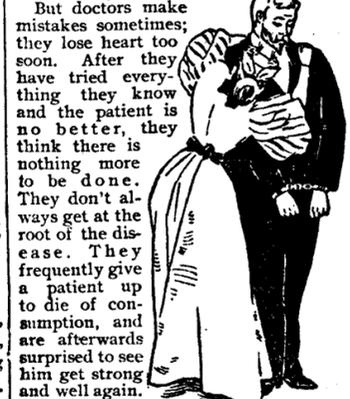
From the Richibucto, N. B., Review.

Mr. Wm. Murray, of Cormieraville, N. B., is an old and respected farmer, and a pioneer settler of the thriving little village he now makes his home.

blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science.

CONDEMNED.

When an innocent man is condemned for any crime he doesn't lose hope. His lawyers appeal from one court to another. They are bound to save him, if he can be saved.



All lung and bronchial diseases are cured by Dr. Pierce's Golden Medical Discovery, because it supplies the system with healthy blood. It puts the vital forces into action and fills the circulation with the life-giving red corpuscles which build up solid, muscular flesh and healthy nerve-force.

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KLONDYKE.

Write for pamphlet descriptive of the routes to the Yukon country and sailing dates, rates, etc.

Sailing for February:

Table with columns for destination and date: City of Nanaimo Feb. 3, Queen Feb. 6, Danube Feb. 7, City of Topeka Feb. 9, Islander Feb. 15, City of Nanaimo Feb. 17, Corona Feb. 19, Danube Feb. 23, City of Topeka Feb. 24.

For full information, apply to the nearest Canadian Pacific Railway Ticket Agent, or address, ROBERT KERR, Traffic Manager, WINNIPEG.

OVERCOATS.

OUR STOCK IS NOW COMPLETE.

SPECIAL LINES

Prices as usual—Right. White & Manahan's 496 Main Street.

AGENTS WANTED.

In every part of the Dominion to handle our Jubilee goods. We offer the newest designs on the market. Large sales and big profits to be realized by the right men.

Keep the Blood Circulating.

To do this satisfactorily during the chilling winds of winter, there is nothing better than a well brewed All Malt Stout. A pint or half pint bottle a day has in many cases worked wonders, strengthening and invigorating the system.

EDWARD L. DREWRY, Mfr. Winnipeg.

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The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

To the East

Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

To the West

Kootenay country (the only all-rail service), Victoria, Vancouver, Seattle, Tacoma, Portland, connecting with trans-Pacific lines for Japan and China. Coast steamers and special excursion steamers to Alaska; also quickest time and finest train service to San Francisco and California points. Special excursion rates the year round.

TO THE OLD COUNTRY

Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to Great Britain and Continental points; also to South Africa and Australia.

Write for Quotations or call upon C. S. FEE, GENERAL PASSENGER & TICKET AGENT, St. Paul, Min.

H. SWINFORD, GENERAL AGENT, Winnipeg, Man.

WINNIPEG OFFICE, Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

Table with columns for North Bound, South Bound, Stations, and Miles from Winnipeg. Includes stations like Winnipeg, Portage Jct., St. Norbert, Carleton Place, St. Agathe, Union Point, Silver Plains, Morris, St. Jean, Emerson, Pembina, Grand Forks, Winnipeg Jct., Duluth, Minneapolis, Chicago.

MORRIS-BRANDON BRANCH.

Table with columns for East Bound, West Bound, Stations, and Miles from Morris. Includes stations like Winnipeg, Morris, Lowe Farm, Myrtle, Roland, Carleton Place, Miami, Deerwood, Altamont, Somerset, Swan Lake, Indian Springs, Mariapolis, Greenway, Baldu, Belmont, Elton, Andown, Wawanesa, Elliot, Routhwaite, Martinville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table with columns for West Bound, East Bound, Stations, and Miles from Portage Junc. Includes stations like Winnipeg, Portage Junction, St. Charles, Headingly, White Plains, Gravel Pit Spr., La Salle Tank, Oakville, Eastview, Curtis, Portage La Prairie Flag Station.

Stations marked *—have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg, CITY TICKET OFFICE, 488 Main Street, Winnipeg.

The English Church before the "Reformation."

Catholic Times.

The excellent little tract just published by Canon Moyes entitled "Twelve Facts proving that the English church before the Reformation was Roman Catholic," will let us hope, be carefully studied by Anglicans. It is a pity the twelve facts as set forth cannot be affixed to the notice-board of every Protestant church in England.

Sick Calls.

Priests may justly complain, and do, at the unnecessary summoning of them in the long hours of the night to a sick call. Cases of emergency arise, of a sudden danger, and the priest readily responds, and would censure the interested who do not call on him, no matter the hour or the inclemency of the season or his state of feeling, so that he is able to go. There are too many among us who never think of the priest but only as an automaton to be moved about at their own sweet wills, especially in the sick call. Well instructed Catholics, and there is no excuse for there being ignorant ones, should call in the priest at a seasonable hour when sickness of a serious nature manifests itself. Don't wait until the doctor gives the patient up. Most oftentimes then it is too late for the priest to do any good the Church desires, expects and demands. The clouded mind does not respond. A sick person reconciled to God through the reception

Dr. Williams' Pink Pills create new

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. Payment with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

Telephone - - - 362. Miss A. KILLEEN, - - - Prop.

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A SHAPELY FOOT AND

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

A. C. MORGAN. 412 Main St.

NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW St. Boniface Manitoba.

CALENDAR FOR NEXT WEEK FEBRUARY.

- 6—Septuagesima Sunday. 7. Monday—St. Romuald, Abbot. Founder of the Camaldoli. 8. Tuesday—The Prayer of Our Lord in the Garden. 9. Wednesday—St. Cyril, Bishop of Alexandria, Doctor. 10. Thursday—St. Scholastica, Virgin. 11. Friday—The Seven Holy Founders of the Order of Servites. 12. Saturday—St. Raymond of Penafort, Confessor.

BRIEFLETS.

Scarlet fever has broken out in the Indian Reserve at St. Peter's.

Rev. Father Vales, O. M. I., from the Touchwood Hills, came to Winnipeg last week.

Mr. L. Voerhoeven occupies to-day his new offices in the Merchants Bank block.

Rev. Father Drummond, S.J., is undergoing medical treatment at St. Boniface Hospital.

Mr. Frank W. Russel, C. P. R. Land Department, went to Morris last Friday, returning on Saturday.

At the last meeting of the St. Boniface Voyageur snowshoe club fourteen new members were admitted.

Rev. Father Beaudin, O. M. I., has returned to the Archbishop's palace, considerably improved in health.

Mrs. F. X. Demers, wife of Dr. Demers, of Ste. Anne des Cenees, is a guest at her uncle's, Mr. Germain of St. Boniface.

Mr. D. Allman has returned from a most successful purchasing tour in the east. He will soon spring several startling surprises on the clothing trade.

Keep a watch on your dogs. A fine Newfoundland-collie belonging to St. Boniface College was stolen, probably by prospective Klondikers, last Saturday night.

Rev. Father La Rue, S. J., sang High Mass last Sunday at the Immaculate Conception. He will preach in the same church next Sunday on the Unity of the Church.

Rev. Father Chartier, S. J., left last Saturday for the Sunday services at Portage La Prairie and thence proceeded to McGregor to visit the Catholics there. He returned yesterday.

We are glad to hear that the health of Archbishop Machray, Chancellor of the University of Manitoba, is much improved. He is at present visiting friends in Wales. We trust he may be long preserved to direct the deliberations of our University.

A fine portrait of the late Miss Prud'homme, daughter of Judge Prud'homme, was exhibited in the window of Mr. Jerry Robinson, in Winnipeg last week. It is the work of Mr. Victor Long who seems to have caught the expression of the lamented young girl very well.

Last Tuesday the Provincial Chapter of the Oblate Fathers met in the Mother-house, 107 Visitation Street, Montreal to elect a delegate who shall accompany the Provincial to the General Chapter in Paris next May. Were present Reverend Fathers McGuckin, Pallier, Lecompte, Therrien, Drouet, Boissonneault, Davic, Mangin, Harnois, Valliquette, Laporte, Pian, Dozois, Lefebvre, Legault and

Lauzon. After Mass and the usual invocation of the Holy Ghost, Very Rev. Father Jodoin, the Provincial, presiding, the election took place by ballot, and Rev. Father Lauzon, Treasurer for the Province, received a majority of the votes.

Last month was the finest January for many years. The temperature was remarkably mild for the season, and, in spite of higher temperature there was abundant sunshine and little humidity. The lowest temperature recorded was 20° below zero last Thursday.

Besides Mr. J. H. Ashdown, the names of Mr. N. Bawlf, ex-President of the Grain Exchange, and Dr. O'Connell are mentioned as possibilities to succeed Senator Sutherland, whose resignation, owing to his enfeebled health, will probably be placed in the Speaker's hands before the end of the coming session.

"Metsudah" writes to the Catholic Record that a recent number of the London News states the issue of murders committed between 1886 and 1896 in Ontario as 104 and in Quebec as 45. "The number of death sentences was in Quebec 6, in Ontario 26. And yet some of the ultra Boyne missionaries of Ontario are crying out for money, money, money to convert (?) Quebec! They should spend their money nearer home."

The Rev. T. W. Holmes, a dissenting minister, and well-known in Sheffield as one of the most active opponents of Voluntary education, preaching at the Tabernacle, vigorously denounced the anti-Catholic lecturer Slattery and "those who believed it to be their duty to stand on the same platform with him. A stranger to the city he thought it becoming to jest at the appearance and infirmities of the aged and venerable Pontiff who is enthroned in the reverence and affection of millions of men and women in Christendom, many of whom are among the most charitable, the most saintly, and the most self-denying disciples of Our Lord Jesus Christ."—CATHOLIC TIMES.

New C.P.R. Time Card.

It Goes into Effect To-day. Pacific Express to Arrive Later and the Atlantic Earlier Than at Present.

The new train service on the Canadian Pacific railway goes into effect this day, Feb. 1st. The train going west leaves the city at 7.10 in the evening, while the local goes out in the morning at 7.50. The train for the east will leave at 8.50 a. m., enabling passengers to reach Montreal the second morning instead of in the evening as at present. The express will also arrive in Toronto much earlier than at present so that passengers can reach any part of western Ontario on the same day as they arrive at Toronto. The service to New York and New England points will also be accelerated. The main line trains will only remain here one hour. The local will arrive from Brandon at 10.35 at night, ten minutes later than at present. It leaves Brandon at 5.20 p. m. instead of 5.10. The express going east leaves Brandon at 3 a. m. and arrives in that city from the east at a few minutes past midnight. The Deloraine train arrives in the city at 5.35 in the afternoon instead of 6.30 p. m. The Glenboro train comes in at 5.10 instead of 6.15. The train for Emerson will leave at 7.30 instead of 7.50 and arrives at 4.25 p. m. instead of 4.15. The Stonewall train will arrive at 5.50 p. m. instead of 6.15. The west Selkirk train leaves at 6 o'clock in the evening instead of 6.10. The Deloraine train leaves Napinka at 8.15 a. m. instead of 9.15; the Glenboro train leaves Melita at 6.45 a. m. instead of 7.45. On the Pipestone branch the train will leave Reston at 6 a. m., instead of 6.40. On the Souris-Brandon branch the train leaves Souris at 9.35 instead of 10.35.

BUYING DRUGS

Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is as much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist. In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH. You can always rely with the utmost confidence on the DRUGS and Medicines which you get at

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Every woman wears a crown who is the mother of a healthy baby. The mother of a puny, sickly, peevish baby bears a cross. It rests with every woman to decide for herself which kind of a mother she will be.

The woman who takes the right care of herself during the months preceding maternity may rest content in the assurance that her baby will be a strong, healthy, happy one. The woman who suffers from disorders of the distinctly feminine organism during this critical period, and fails to resort to the right remedy, is pretty sure to have a puny, peevish, sickly baby, born into the world with the seeds of weakness and disease already implanted in its little body.

Dr. Pierce's Favorite Prescription is the best of all medicines for prospective mothers. It imparts health, strength, vigor, and elasticity to the delicate and important organs that bear the brunt of motherhood. It prepares a woman for the time of trial and danger. It strengthens and invigorates, and insures the perfect well-being and absolute health of both mother and child. It does away with the squeamishness of the interesting period. It makes sure an ample supply of nourishment for the little new-comer. It transforms weak, sickly, nervous and despondent invalids into healthy, happy wives and mothers. Thousands of homes to which babies once came to stay but for a brief day and then die, now bless this wonderful medicine for the gift of happy, healthy babies.

The dealer who tries to persuade you to take some other medicine, than that you ask for insults your intelligence. "The best doctors in Kansas City told me that unless I went to the hospital and had an operation performed I could not live," writes Miss Brookie Galloway, of Wilder, Johnson Co., Kans. "I had ulceration and weakness, and each month I would get down in bed and suffer severely for twenty-four hours. Four bottles of your 'Favorite Prescription' cured me." For constipation—Dr. Pierce's Pellets.

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That competes annually with half a dozen Protestant Colleges & Collegiate Institutes

In proportion to the number of its pupils, St. Boniface College

Has Won...

More Scholarships Than any of its Protestant Competitors.

Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory rounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-two Latin and Algebra, Antonin Dubuc was first out of one hundred, and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$40 in the Previous was won by Fernand Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

TERMS:—Boarders \$13.00 a month. Day pupils 3.00 "

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In order to make room for Spring goods, already arriving freely, we have decided to clear out our winter stock and shall succeed if prices cut any figure.

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White Wine, now 5 years bottled, - - \$5.00 per doz. Red Wine, now 5 years bottled, - - - \$4.50 per doz.

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Native Wine, 1st quality, \$1.25 per gallon. Sweet Catawba, 1st quality, \$1.50 per gallon. Dry Catawba, 1st quality, \$1.50 per gallon.

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We sell them, sell them at such an exceedingly low price that you can't afford to go watchless. Get 'em all sizes and styles. But we'll just mention two: AN ELGIN OF WALTHAM WATCH, best movement made, hunting case, accurate time-keeper, handsomely engraved Duober case, heavily gold-plated—last for all time. Ladies' or gentleman's size. We'll send it to your address with privilege of examination. If it's not entirely as represented, send it back—costs you nothing. If you like it, pay the agent express charges and \$6.50.—That's fair. Or this—

A HUNTING CASE WATCH, beautifully engraved case, first-class movement, any size, heavily plated (14k)—looks just like a \$40.00 gold watch—keeps as good time as any of them. Sent to your express agent with privilege of examination—same conditions as all our watches sent out—and if you like it, pay him \$3.95 and express charges. If you take our word for it and SEND MONEY WITH ORDER, a handsome chain goes with either, and express charges are paid by us for the prices named above.

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Grand Deputy for Manitoba, Rev. A. A. Cherrier, Winnipeg, Man. AGENT OF THE C. M. B. A. For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man. The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Chancellor, Geo. Germain; Pres., M. Conway; 1st Vice-Pres., G. Gladish; 2nd Vice-Pres., J. O'Day; Rec.-Sec., H. A. Russell; Treas., F. Hines; Fin.-Sec., D. F. Allman; Ass't., F. W. Jordan; Marshall, G. O'Connor; Guard, A. McDonald; Trustees, P. Shea, R. Murphy, F. W. Russell, S. Joba and J. O'Connor.

Branch 163, C.M.B.A. Winnipeg

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