

Northwest Review.

Senate Reading Rm Dec 7

"AD MAJOREM DEI GLORIAM."

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ENCYCLICAL LETTER

OF OUR MOST HOLY LORD LEO XIII., BY DIVINE PROVIDENCE, POPE.

To the Patriarchs, Primate, Archbishops and Bishops of the Catholic World in Grace and Communion with the Apostolic See, on the Consecration of Mankind to the Sacred Heart of Jesus. To Our Venerable Brethren, all Patriarchs, Primate, Archbishops and Bishops of the Catholic World in Grace and Communion with the Apostolic See.

POPE LEO XIII.

Venerable Brethren, Health and Apostolic Benediction.

But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommend a striking design from which, if all shall follow it out with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once We have endeavored, after the example of our predecessors, Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus: this We did especially by the Decree given on June 28, 1899, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasant to Jesus Christ, our Redeemer. This is not the first time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also were sent to Pius IX. begging that he would consent to consecrate the whole human race to the most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at: meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfilment.

CHRIST OUR KING.

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over

Catholic nations and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the same substance with Him and being the brightness of His glory and the figure of His substance (Hebrews i., 3) necessarily has everything in common with the Father, and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: "But I am appointed king by Him over Sion, his holy mountain. . . . The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession." (Ps. ii.) By these words He declares that He has power from God over the whole Church, which is signified by Mount Sion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art My Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power: hence the words—"I will give thee the Gentiles for thy inheritance," which are similar to those used by Paul the Apostle, "whom He hath appointed heir of all things." (Heb. i., 2).

But we would now give most special consideration to the declarations made by Jesus Christ, not through the Apostles, or the Prophets, but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a King" (John xviii., 37). And the greatness of this power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to me in heaven and on earth" (Matthew xxviii., 18). If then all power has been given to Christ it follows of necessity that His empire must be supreme, absolute and independent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth it ought to have heaven and earth obedient to it. And verily He has acted on this extraordinary and peculiar right when He commanded His Apostles to preach His doctrine over the earth, to gather all men together into the one body of the Church by the baptism of salvation, and to bind them by laws which no one could reject without risking his eternal salvation.

CHRIST OUR REDEEMER.

But this is not all. Christ reigns not only by natural right as the Son of God but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians i., 13), and "gave Himself for the redemption of all" (1 Timothy ii., 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (1 Peter ii., 9). St. Augustine's words are therefore to the point when he says: "You

ask what price he paid? See what He gave and you will understand how much He paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all" (Tract. 120 in Joan.).

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as far as His power is concerned, although they are not all subject to Him in the exercise of that power" (3a P., Q. 59 A.). This sovereign power of Christ over men is exercised by truth, justice, and, above all, by charity.

VOLUNTARY CONSECRATION.

To this twofold ground of His power and domination He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, Our God and Our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift, but yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: "My Son give me thy heart." We are, therefore, able to be pleasing to Him by the goodwill and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgement and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such is the efficacy of the act of which We speak, such is the meaning underlying our words.

And since there is in the Sacred Heart a symbol and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His most Sacred Heart—an act which is nothing else than an offering and a binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the

shadow of death. As We have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot, with all Our soul We commend them, and as far in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who, knowing Christ, yet neglect His law and His precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise: and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others (St. Thomas, "loco citato"), but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win everlasting happiness in heaven.

THE NEED OF IT.

Such an act of consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men's minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on his enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves out by excess of liberty.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by whose strength alone they can be driven away. Who can he be but Jesus Christ the Only-begotten Son of God? "For there is no other name under heaven given to men whereby we must be saved" (Acts iv., 12). We must have recourse to Him who is the Way, the Truth and the Life. We have gone astray and we must return to the right path: darkness has overshadowed our minds, and the gloom must be dispelled by the light of truth: death has seized upon us, and we must lay hold of life. It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored au-

thority; that the splendors of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ and willingly obey His word, and "Every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father" (Phil. ii., 11).

When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Cæsars, a young Emperor saw in the heavens a cross, which became at once the happy omen and cause of the glorious victory that soon followed. And now, to-day, behold another blessed and heavenly token is offered to our sight—the most Sacred Heart of Jesus, with a cross rising from and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.

Finally, there is one motive which we are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves us to undertake this celebration. God, the author of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honor paid to the Sacred Heart, that the memory of this great mercy should be brought prominently forward, and Our gratitude be publicly acknowledged.

THE DATE OF THE CONSECRATION

For these reasons, we ordain that on the ninth, tenth and eleventh of the coming month of June, in the principal church of every town and village, certain appointed prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Our authority. On the last day the form of consecration shall be recited which, Venerable Brethren, We send to you with these letters.

As a pledge of divine benefits, and in token of Our paternal benevolence, to you, and to the clergy and people committed to your care We lovingly grant in the Lord the Apostolic Benediction.

Given in Rome at St. Peter's on the 25th day of May, 1899, the twenty-second year of Our Pontificate.

LEO XIII.

FORM OF CONSECRATION TO THE SACRED HEART OF JESUS.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before thine altar. We are Thine, and Thine we would ever be; nevertheless, that we may be more surely united with Thee, behold here to-day each one of us freely consecrates himself to Thy Sacred Heart. Many indeed have never known Thee; many, too, despise Thy precepts, and have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee; but also of the prodigal children who have turned their backs upon Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by error or

Continued on Page 3.

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Northwest Review.

TUESDAY, SEPTEMBER 5, 1899

CURRENT COMMENT

As the Holy Father has extended the time for the solemn consecration of each diocese to the Sacred Heart of Jesus, and as the date has been fixed by our Archbishop as Sunday next, the 10th of September, we take this opportunity of printing, for the benefit of all the faithful, the Pope's admirable encyclical on this subject, which reached us too late to be published on or before the date therein mentioned. We trust the preparatory triduum will be well attended.

Elsewhere we reprint, from the Free Press of the 28th ult., another letter from Mr. Tardivel, which our contemporary published with no other comment than the heading, "Mr. Tardivel is frank."

The editor of "Præco Latinus," a monthly Latin magazine published in Philadelphia, began in its issue of July, 1899 (Vol. V., No. 10) a new Latin rendering of the "Imitation of Christ" by Thomas à Kempis. The editor's object is to eliminate from the original text of this matchless work the barbarisms with which he asserts that it fairly bristles. "Scholars know," writes Mr. Ferdinand Philips in an English circular to the friends of Latin learning, "that the 'De Imitatione Christi' is written in a colloquial idiom in vogue in the monasteries during the past centuries," and he thinks that "a literary Latin rendition, which might bring out more clearly the author's mind than any translation, may be most welcome to the scholarly part of the religious world." After a careful perusal of the first specimen of this new Latin rendering, we do not share Mr. Philips' opinion. In many places the translator—a pious lady, we are told—has misunderstood the original. For instance, in the second sentence of the first chapter, "quatenus" is changed to "quemadmodum" (how), while the correct substitute should be simply "ut." We are admonished, not how to imitate Christ, but merely that we should imitate Him. Then again, the ori-

ginal text is often changed for the worse, a word or phrase being substituted which is less classical, and even when the change is not a deterioration, it is often useless. But the most serious defect of this new translation is that it is not harmonious, it ruins all the music of the original. The rhyming cadences of a Kempis may not be classical, but they are delightful. The new version, made by one who has no ear, destroys them. It is a piece of vandalism, quite in keeping with the crude self-conceit that pervades the entire "Præco Latinus." United States Latinity is crude enough at best, but when American bumptiousness and semi-education are lined with German assurance the result is fatal to anything like taste or melody of style.

There is, however, one good feature in the "Præco Latinus." The advertisements are well composed, clear, comprehensive and catchy, and all in good Latin. John P. Stetson advertises his famous soft felt hats, "pilei capillacei coactiles" to all the nations of the world, and the editor assures us that there are at present on this planet of ours about 50 million college bred people who must know some Latin.

Holy Cross College, Worcester, Mass., has long accustomed us to gorgeous editions of its monthly, "The People." The commencement number last summer was particularly magnificent. Very interesting too were the correspondences from former students who had distinguished themselves in the Spanish-American war. But none of the publications of this great Catholic college have so impressed us as the "Catalogue of Graduates, 1849-1899" just published. This 58-page pamphlet begins with the list of Presidents, 16 in all, of whom only three are still living. Then come the names of the graduates, each name followed by the address, the occupation, and, in case of decease, the date of death. In the first year, 1849, there were four graduates; in the last, 1899, there were 44, exactly an elevenfold increase in fifty years. Of the first four graduates only one survives, and he is thus described: "Rt. Rev. James Augustine Healy, Portland, Me. (307 Congress St.) A. M. 1851; D.D. Georgetown Univ, 1874. Consecrated Bishop of Portland, 2 June, 1875." Out of a total of 719 graduates 302 have been enrolled in the ranks of the clergy, 132 took to medicine, 108 to the law, 32 to teaching, 51 to business and 8 to journalism; the rest are still studying. Our Winnipeg friend, Mr. John K. Barrett, figures among the graduates of this famous college.

THE FREE PRESS WAXES WRATHY.

Our amiable contemporary of "misplaced milestone" fame, having observed that our "Notes by the Way" are occasionally quoted by its morning rival, having, moreover, been firmly but courteously criticized by Mr. Tardivel in a way that is quite unanswerable, and finally not being able to reply to our own recent strictures of its baseless charges, has lost its temper to an

amusing degree. When people get angry, they are apt to forget things. A few days previous to this childish outburst, the same editorial writer took the Hon. Hugh John Macdonald severely to task for what it alleged to be his unreasonable prejudice against the Galicians because they are Catholics. This was very naughty on his part; he ought to be more liberal, more tolerant of religions other than his own. But lo! behold, on Saturday last the Free Press turned round and berated Mr. Macdonald for attempting "to draw political support and comfort from the pen of Ultramontanes."

How fleeting and deceptive is the praise of worldlings! For a full week we had been hugging to our soul the memory of that scholarly paragraph in which our voluminous contemporary lauded our Latin lapidary inscription; but now alas! in the eyes of that great lover of truth, that model of consistency, we are only "a straw," in fact only "an old straw" at which the drowning Hugh John clutches, we are deemed naught but "a small weekly publication" by one who measures brains by the yardstick.

Alas! there is worse yet. Listen. "The controlling spirit of THE REVIEW detests Mr. Greenway and anything in the shape of liberalism, progress and enlightenment." Considering that we seldom print Mr. Greenway's name, this is funny. As to liberalism we have always had a great admiration for it when it spells generosity, impartiality, candor. When it implies humbug and mendacity, we confess that we don't quite coddle it. True progress we have always loved as much as we despise its counterfeits. So for enlightenment. There is more real enlightenment in one issue of THE NORTHWEST REVIEW than in a thousand columns of the Free Press with their visible, palpable darkness.

Another terrible indictment: "It (THE NORTHWEST REVIEW) believes that religion should be the chief thing in the schools and in the legislatures of the country." If, on the yardstick principle of measuring mental operations by the foot or the hour, "the chief thing" means that most of the time in the schools should be given to religion, we never believed or said or wrote anything of the sort. But if by "the chief thing" is meant the most important thing, the life-atmosphere that ought to pervade the school even though it be seldom mentioned, this we undoubtedly are proud of holding, so proud indeed that we have no respect for the intellects of men who think otherwise. As to believing that religion should be the chief thing in the legislatures of the country, we never entertained this belief and still less did we express it. That is probably why the "misplaced milestone" fathers it upon us.

But the most ridiculously false statement is this: "It has not for twelve months at least published an issue without an attempt to discredit Mr. Greenway and his friends." Since every one of our issues for the past year is thus attacked, it would be a sufficient reply to point out one in which we made no such

attempt. It would be enough for instance to refer to our number for July 25th of this year, in which not only we printed nothing that could, however remotely, be construed as "discrediting Mr. Greenway or his friends," but we even went so far as to write, with regard to Father Lacombe's jubilee: "The delay has, fortunately, enabled the Free Press to forestall us by a much fuller and more interesting account which we are happy to reproduce." Does this look like systematic animosity? Did the Free Press ever praise one single action by a Conservative? If, during the last month, we have paid considerable attention to that paper, it is itself to blame. It was the first to attack what we hold most dear, and now it winces and whines because we ply the lash. In the eyes of the Free Press editor it is a crime for Mr. Tardivel to preach "doctrines that are most obnoxious" to the English Protestant minority of Quebec; but, for itself, forsooth, it claims and exercises the right to fill its columns with "doctrines that are most obnoxious" to the Catholic minority of Manitoba. And, if we expose and refute its slanders, it sneers that our "great faith in religion does not deter" us "from malice and uncharitableness." Faith and charity, far from condemning well deserved severity, admire this salutary firmness in Him who was "meek and humble of heart." Though He bore patiently with personal affront He had no mercy on the Pharisees and other frauds of his time. "Whited sepulchres," "blind guides," "sons of hell," "fools," "hypocrites," are some of the plain words with which He greets them.

We have refrained from anything so severe. We never used the word "crime" which the Free Press attributes to us with regard to Mr. Greenway. In fact our language about the Premier of this province has been most moderate. On the extremely rare occasions on which his name has appeared in these columns we have merely repeated what even his quondam official organ, the Tribune, has published about the Dauphin railway deal.

"His crime," writes the Free Press, "in establishing national schools in Manitoba can only be expiated, in the eyes of THE REVIEW, by the triumph of Mr. Hugh J. Macdonald." We challenge the Free Press editor, as we have already challenged him in an open letter to himself on another point, to produce a single quotation from our columns in proof of this assertion. We have never advocated Mr. Macdonald's cause in this campaign. Even those passages in our "Notes by the Way" which have been copied by the Morning Telegram, are mere statements of facts, not partisan pleading. We merely chronicled what we take to be the present feeling of the majority. And the Free Press's ire at the reproduction of this opinion affords a very strong presumption that we hit the nail square on the head. But Mr. Macdonald's attitude on the school question inspires us with no confidence at all. Besides, far from being attached or opposed either to the Liberal or the Conservative party, we hold, as we have repeatedly said what the Free

Press calls, of course, without any "malice or uncharitableness," "the insane idea" that all Catholics should vote only for the men who pledge themselves to right the "rank tyranny" under which our most important schools in Winnipeg are groaning.

AMERICANISM AGAIN.

Disinclined though we are to return to a subject which has been so thoroughly threshed out, we think it only right to reply to a correspondent who has called our attention to an article in the "Northwest Chronicle" of St. Paul criticizing the letter of the Wisconsin Bishops to the Holy Father. The only point that requires an answer is this one. We quote from our Pauline contemporary:

"The bishops of the Milwaukee province set down as an established fact that these erroneous opinions have been proclaimed among us orally and in writing, though not always so openly. Will these prelates give proof for the serious accusation which they bring against some of their fellow Catholics? Why not mention the speech or writing in which these errors are proclaimed?"

Whether the Wisconsin Bishops will deem it worth their while to accept this somewhat presumptuous challenge remains to be seen. Speeches and writings will not be lacking. We may mention two or three for our correspondent's benefit. First, if he will kindly refer back to THE NORTHWEST REVIEW of April 18, 1899, in the article "Americanism defined by one of its chief exponents," he will see that Archbishop Keane's article on this subject in the Catholic World for March, 1898, furnishes a striking example of a "writing" in which the errors contained in the "Life of Father Hecker," and at that time not yet condemned by the Pope, are proclaimed as a revelation. In the second place, Rev. Dr. Barry, an able English priest who has been chosen by the Americanists as their mouthpiece and champion, has come out recently with two articles, one in the Nineteenth Century and the other in the Contemporary Review in which most of the errors condemned by the Holy Father are reintroduced under a transparent disguise. The chorus of praise with which these articles have been welcomed by the Americanist Catholic press shows that Dr. Barry for the time being voices their own opinions, and thus these editors are all implicated in the proclamation and spread of these errors. We say "for the time being," because, as the American Messenger remarks, Dr. Barry is merely a temporary catspaw for the leaders of the Americanist movement, and will surely be dropped, as soon as he is condemned by Rome—a consummation which his impertinence will ere long bring about.

Bishop Hanlon, Vicar Apostolic of the Upper Nile, commonly called the Bishop of Uganda, writes from St. Peter's, Mambya, on the 13th of June, that though he has been scarcely four years in Uganda, he beholds seven thousand people, who were heathen when he came, now learning our holy religion. Over two thousand are already baptised, and the others will be baptised as they finish their long course of instruction.

ENCYCLICAL LETTER.

Continued from Page 1.

whose affections have been turned aside, and call them back to the harbor of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who still sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one word: Praise to the Divine Heart that wrought out salvation; to It be glory and honor for ever. Amen.

TRANSVAAL NEWS IN LATIN

This is how "Vox Urbis," of July 15, sums up the situation in the Transvaal. We will present a valuable work to the person who sends us the best English translation of this admirable piece of modern Latinity. The name of the winner, together with the translation, will be published in this paper. We shall also print the names of all who translate fairly well. "Vox Urbis" is a most interesting fortnightly Latin periodical published in Rome at Via Alexandrina, 87.

Transvaalanae etiam res graves in dies fiunt; Krüger enim reipublicae preside rigide obstante, ne anglicis petitionibus quid legislatores concedant, Anglorum irae succensae quasi ad bellum videntur, ita ut quotidie militum tormentorumque expeditiones ab anglicis portibus ad ultimam Africae coloniam proficisci audiantur. Utlandera namque collegia petitionem aliam nuperrime emisissent, qua civis in Transvaal quinto saltem anno commemoranti electionis exercendae ius adscribi expostularetur; insuper religionis ac edendorum scriptorum libertas, atque anglico batavicoque idiomate ad publicas res utendi facultas. Quibus postulatis licet Joubert dux, vicepraeses, inclinare videatur, Krüger tamen omni nisu obstat.

Neque satis; belli enim minae finitimam iam Orange reipublicam ita pervadunt, ut Praetoria in urbe Steijn praeses, coetum oratorum Volksraad dimittens, belli fautores facilem controversiarum compositionem stulte equidem impedire affirmaverit: quodsi eam impossibilem reddissent, futurum ut reipublicae fata Deo committerentur.

ANOTHER LETTER FROM MR. TARDIVEL.

To the Editor Manitoba Free Press:

Dear Sir—While thanking you for inserting my letter in your issue of Aug. 19, may I be allowed a word in answer to your editorial comment? You quote Morgan, who says: "Mr. Tardivel is strongly pro-Catholic and favors the secession of the province of Quebec from Confederation, looking to the eventual independence of New France." "This programme," you add sounds rather anti-English." Why, may I ask? Is it because I am strongly pro-Catholic? Surely not. Cardinal Vaughan, Archbishop of Westminster, is certainly quite as pro-Catholic as I am, yet no one imagines, I fancy, that there is anything anti-English about him. Is it because I favor—under certain conditions, one of which is loyalty to the British Crown—the secession of the province of Quebec from Confederation? Many Nova Scotians are, or were until

quite recently, favorable to the secession of that province from the Dominion. No one, that I am aware of, ever accused them of being anti-English on that account. Is it because I hope for the eventual independence of New France? Where is the treason in that, provided I counsel the use of legitimate and constitutional means only to attain that end? Is the establishment of a new France in America intrinsically bad? Is it even intrinsically anti-English? Is not the New World wide enough to hold several nationalities living peacefully side by side? Or must the English have it all, in order that peace may reign? I protest, as an Englishman, against such nonsensical jingoism. It is un-English if not anti-English. Such were not the great Gladstone's ideas. Fair-play is supposed to be the motto of Englishmen. Therefore, if the French Canadians, who have been in this country nearly 300 years, can, by fair and lawful means, establish a new France here, why, in the name of all that is reasonable, not allow them to do so?

You say, again: "It is notorious that Mr. Tardivel has for years preached doctrines that are most obnoxious to the English Protestants of that province. He belongs to that school in the province of Quebec to which Mr. Trudel, Mr. Desjardins, and others belong, which declares the doctrine of the separation of Church and State to be 'absurd and impious.'" I simply deny that I preach doctrines obnoxious to English Protestants; and my denial is sufficient till some proof of the accusation brought against me is forthcoming. What is notorious to all who really read my paper is that not a writer in the province of Quebec leaves Protestants and their business more severely alone than I do. I never, in any way, meddle with their concerns; so, I cannot possibly see why my writings should be considered obnoxious to them.

As regards the separation of Church and State, I hold, on that question, exactly the same doctrine that is taught by the head of the Catholic Church, and that all Catholics must hold to be true Catholics. On that score I belong to no "school," and I do not differ in the least from enlightened Catholics the world over. I could go into the subject at length, but refrain from doing so, not wishing to trespass unduly on your space. Any Catholic theologian will tell you what is the teaching of the Church on that matter. You will find that it is neither unreasonable nor anti-English.

Hoping that you will kindly publish this reply, I remain your obedient servant.

J. P. TARDIVEL.
Quebec, Aug. 24, 1899.

MRS. H. KAVANAGH.

It is our sad duty this week to record the death of one of Montreal's most esteemed and honored residents in the person of the late Mrs. Henry Kavanagh. The deceased lady was the widow of the late Mr. Henry Kavanagh, one of the gifted and respected members of the older generation, whose name has remained a household word amongst the Irish Catholic population of the city. The maiden name of Mrs. Kavanagh was Mary Ann Helen Horan. At the time of her death she was in her 78th year, and, although she had passed the allotted three-score and ten, she was, until quite recently, active and hearty. Gifted with a happy disposition, a sincere devotion, and an absorbing love of all those near and dear to her, she had moved through life "doing good," and performing with Christian zeal and Catholic fervor all the duties of her state—both domestic and public. At home she was the model of a

pious and true woman, as wife, as mother, and as friend; abroad in society, she was the living example of the beauty and grandeur of Catholic virtue. When the end drew near and the way to eternal happiness was opening out before her she had the supreme consolation of being surrounded by all her surviving children, and above all, she had the happiness of receiving the last sacred rites of Holy Church from the hands of her own son, Rev. Father Kavanagh, S.J. Mr. H. S. Kavanagh, Q. C., Mr. Walter Kavanagh, Miss Kavanagh and Mrs. Craven, her sons and daughters, had the glorious consolation of witnessing the saintly death of their beloved mother, and of feeling that peacefulness of resignation which alone comes to all who have faith in the Communion of Saints and in the assurance of a reunion hereafter.

While tendering the bereaved family the sincere expression of our deep sympathy, we join in the prayer that the Church—which she loved and served so well—pronounced over her grave, "may she rest in peace." — True Witness, Sept. 2.

THE BAZAAR IN AID OF NOTRE DAME CHURCH.

In spite of the counter attractions with which the present week has been crowded the attendance at the Catholic bazaar has continued to be good throughout and the receipts correspondingly flattering. The special features of the week at this entertainment have been the banquets, one given by the Catholic Mutual Benefit Association on Tuesday and another by the Catholic order of Foresters on Thursday night. At both of these the ladies provided feasts which would have done credit to the menu of the best hotels, and the attendance was amply sufficient to justify the generous preparations. Owing probably to the fact that the Catholic Order of Foresters is but recently organized here and the membership much larger than that of the older order, the guests at the banquet given by them assembled in much larger numbers. But the Foresters were especially favored also by having Archbishop Langevin of St. Boniface to preside at their supper, as well as Rev. Father O'Dwyer and other distinguished guests. Rev. Fathers Poitras and Thibodeau, and the congregation of Notre Dame have reason to feel pleased with the result of their bazaar.—Rat Portage News, Aug. 26.

HE SHEDS HIS SKIN.

ONCE A YEAR FOR 43 YEARS, HE HAS DONE AS THE SNAKES DO.

Denver Evening Post.
Butte, Mont., Aug. 7.—A man who sheds his skin in its entirety once a year, and who has done so regularly for the last 43 years, is one of the curiosities that Butte boasts of. The man—J. M. Price, a fairly well educated miner—is at the present time engaged in the curious pastime of skinning himself. The method that he adopts is to first skin his hands and face and then strip it in an immense sheet from his body.

The process of skinning his hands and face was completed yesterday and it came from the face like a mask. The skin from the hands resembles a pair of gloves and was exhibited on the street yesterday. The toughness is something remarkable and two men tried with might and main to tear it. They were not successful, although the skin is not thicker than the leather of a man's street glove. Price talks freely about the matter, although he is rather tender about

any publication in the newspapers. Many physicians have examined him during the period of the skinning, but not one has been able to solve the problem. In speaking of the matter yesterday Mr. Price said:

"My mother told me that she first noticed the trouble when I was six months old, and regularly every year since then I have shed my skin. It is a phenomenon that no physician has yet satisfactorily explained, although hundreds have made examinations and investigations. The fact is, that I shed my skin, and that is all there is to it. Regularly on the 24th day of July of each year I feel the premonitory symptoms, and on very few occasions has it missed the 24th of that month. The first thing I feel is nausea, and then I know that I am in for it. The skin becomes perfectly dead, and the perspiration that should come through forms in blisters under it, and the whole thing becomes loose. I generally cut a circle around my wrists, and with the aid of a lead pencil strip it off whole for the purpose of preserving it in the shape of a glove. I take it off from my face in the same manner, but am compelled to remove it from my hair like dandruff. I took a long walk this morning for the purpose of getting up a perspiration, and, as you see, my whole body is blistered. I will strip it off today or tomorrow. It comes off in great strips, as you can see by this photograph, which was taken last year. There is no particular pain accompanying the operation, although the new skin is very soft and tender during the first week or ten days. I have to lay off for about two weeks each year to attend to it. My children do not inherit the disease from me. There is one of them, and she is nine years of age, and there has been nothing of the kind ever noticed with her. Several years ago I was in San Francisco when I shed my skin, and the doctors there preserved it in its entirety and then stuffed it. I am a miner, but my work in the mine does not affect my condition in any way that I can see. My general health is good, even if I do have skin to throw at the birds."

20 Miles to Procure Medicine. Winfield, Ont.
W. H. COMSTOCK, Brockville.

DEAR SIR—Am selling your "Dr. Morse's India Rubber Pills" locally. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of "sick headache" by their use. We could not do without them. Yours, etc., A. KRAMPEN.

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowser, Ph. G., 588 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WINDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes Ripans Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eating hearty meals, an impossibility before she took Ripans Tablets. ARTHUR H. BLAUENK.

A new style packet containing THE RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—50¢ FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (120 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York—or a single carton (RIPANS TABLETS) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

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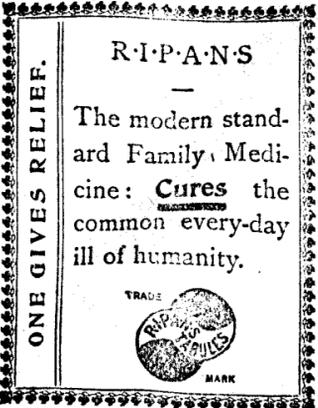
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I have been a sufferer from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for a cure of the stomach. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKHURST.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for a cure of the stomach. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKHURST.

My seven-year-old boy suffered with pains in his head, constipation and complained of his stomach. He could not eat the children of his age do and what he did eat did not agree with him. He was thin and of a saffron color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. E. W. FAIRC.



ONE GIVES RELIEF.

CALENDAR FOR NEXT WEEK.

- SEPTEMBER.
- 20—Sixteenth Sunday after Pentecost. The Holy Name of Mary. Solemnity of the Nativity of the B. V.
 - 11, Monday—Of the Octave of the Nativity.
 - 12, Tuesday—Of the octave.
 - 13, Wednesday—Of the Octave.
 - 14, Thursday—Exaltation of the Holy Cross.
 - 15, Friday—Octave of the Nativity.
 - 16, Saints Cornelius and Cyprian, Martyrs.

BRIEFLETS.

The Most Reverend the Archbishop of Montreal is expected here next Thursday.

His Grace of St. Boniface will bless the new church at Morden Sunday afternoon, the 17th inst.

We are happy to state that the venerable Monsignor Ritchot, who was recently at the point of death, is now quite recovered.

Winnipeg is going ahead so rapidly that there is grave danger of her being arrested for scorching.—Morning Telegram.

The new presbytery at Rat Portage will be completed in five weeks. It is already roofed in and presents a fine appearance.

The late Bishop Becker, of Savannah, spoke Irish with amazing accuracy, although he was an American of German descent and had never seen Ireland.

His Lordship Bishop Pascal, O.M.I., lately returned from the episcopal visitation of his Indian missions, the journey having occupied several months.

The annual retreat of the Oblate Fathers and Brothers, which usually takes place about this time, is postponed this year till the completion of the new presbytery in Winnipeg, which will be ready for occupancy in November.

Rev. Father Garon left last Friday for Willow Bunch, 80 miles due south of Moosejaw. He has there a mission composed principally of halfbreeds. In summer it is two days' and in winter three or four days' journey to the nearest railway.

The Reverend Brothers Anthony (Director), Simon and Jean took charge of and opened the Provencher Academy this morning. They belong to the same order—the Brothers of Mary—as the teachers of the Winnipeg Catholic schools.

The probable reception into the Church of Mr. W. K. Vanderbilt, the husband of Miss Fair, is the subject of a good deal of journalistic writing, but in the eyes of the Church Mr. Vanderbilt's soul is just of the same value as that of the poorest person in the United States.—Catholic Times (Eng.).

Already six thousand people have come from Ontario to Manitoba in the past few days to help harvest our magnificent crops. The total is expected to go beyond ten thousand Ontario harvesters. The probable wheat yield is set down by experts as 40 million bushels for this province alone.

Last Wednesday morning at 8 o'clock, Rev. Father Cloutier sang the requiem mass for the late Sister Delorme in the large chapel of the Grey Nuns' Mother House. Rev. Father Trudel was deacon, Rev. A. Rousseau subdeacon, and Mr. Chassé, master of ceremonies. His Grace the Archbishop was present and officiated at the Libera. Besides a large attendance of friends and relatives of the deceased, there

were present in the chancel Very Rev. A. Dugas, V. G., Rev. Fathers Lacasse, O.M.I., Comeau, O.M.I., Gravel, Drummond, S.J., Garon and Mr. Birmingham.

Fred—And what do you think of my argument, Will? Will—Sound—most certainly sound. Fred—And what else? Will—Nothing else—merely sound—Tit-Bits.

Rev. Father Gravel supplied for the Rev. Pather Giroux at La Broquerie last Sunday, and Rev. G. S. Lebel, S.J., for Rev. Father Dufresne, of Loreite, who is seriously ill.

The Rev. Alain Boismenu, who has been recently appointed Coadjutor with right of succession to the Archbishop of New Guinea, is not yet 29, having been born in December, 1870.

Since the beginning of this year about 24,000 new arrivals have settled in Manitoba. Besides these, it is estimated that about 5,000 of the harvesters will remain and farm in this province.

Father Cherrier has received a letter from Mr. Causard, the bell-maker of Tellin, Belgium, informing him that the bells for the Immaculate Conception Church will be shipped on Aug. 28. This hardly leaves time for their arrival here before the 26th, the fiftieth anniversary of Father Cherrier's birth.

Names are often misfits. We may meet with a dark Mr. White or a fair Mr. Black, or an ugly Mr. Fair. But there died at Grand Rapids lately a well-known and able priest whose name was Pulcher, and whose portrait in the Michigan Catholic really bears out the Latin meaning of his name—beautiful.

How shall we know the good books from the bad? Just as you distinguish between persons—by reputation and acquaintance. You are cautious in regard to your company; you make no acquaintance except on the strength of a proper introduction or general reputation. Use the same rule with books.—Munger.

The representatives of St. Boniface College on the Council of the University of Manitoba for the academic year 1899-1900 are: Rev. Joseph Blain, S. J., Rev. A. A. Cherrier, Rev. Lewis Drummond, S. J., Hon. Judge Dubuc, Hon. Judge Prendergast, Dr. J. K. Barrett and Mr. F. W.

Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink.



The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sal-low cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or other intoxicant. "Your kindness to me I can never forget," writes Mrs. Josie E. Clark, of Enterprise, Shelby Co., Mo. "I had despaired of ever getting well. I had been in bad health for twelve years. Had aches all through me, numb hands, cold feet, and everything I ate distressed me, bowels constipated, was very nervous, depressed and despondent. When I first wrote to you I thought I could never be cured. I have taken six bottles of Dr. Pierce's Golden Medical Discovery, and my health is now good. You have my honest recommendation to all sufferers." If the bowels are irregular they can be regulated perfectly by Dr. Pierce's Pleasant Pellets.

Russell; and the representatives to the Board of Studies are Rev. A. A. Cherrier and Rev. L. Drummond, S. J.

Rev. Fathers Lecoq, O.M.I., of Ste. Rose du Lac, and Magnan, O.M.I., of Piguis, are in town.

The pilgrimage to St. Anne's yesterday was a great success. About 220 persons took part in it, 100 started from St. Boniface alone. Very Rev. Father Dugas, V. G., presided and was accompanied by Rev. Father Cloutier and Rev. Father Forbes, of the diocese of Montreal, and two ecclesiastics, Messrs. Lalonde and Chassé. Rev. Father Giroux, pastor of St. Anne's, sang the High Mass and preached. The Vicar General conducted the veneration of the relic of Ste. Anne. Dinner was served in the old church by the ladies of the parish. The weather was splendid. The return trip began at 5.30 and the train arrived here about 7.30. The roadbed was in excellent condition.

A PAINFUL CASE OF BIGOTRY.

Towards the end of last week Dr. O'Sullivan, of Gardiner street, Dublin, was called to attend a patient in the Female Penitentiary, North Circular road. Having ascertained that she was a Catholic, and seeing that she was dangerously ill, he suggested that a priest should be sent for forthwith. Judge of his surprise when he was informed that no Catholic clergyman was allowed inside the door under any circumstances whatever. He had the poor patient immediately conveyed to the Mater Misericordiae Hospital. Fancy such extraordinary bigotry in the metropolis of Catholic Ireland.—Catholic Times.

APPEARANCES DECEPTIVE.

The Philadelphia Evening Post tells an amusing anecdote of a prominent New York suffragist:

Mrs. Carrie Chapman Catt, general organizer of the Women's Suffrage Association in this country, is a young and strikingly handsome woman. She is a brilliant talker, amiable in manners, and is always stylishly dressed. A year or two ago she was on her way to address a State Convention in Topeka, Kansas, when she got into conversation with two gentlemen on the cars. One of them was a county judge and the other an editor of the same town. A few seats in front of them sat a spectacled, angular woman, sallow as to complexion and drab as to dress. Her clothes were cut in a fashion severely plain. The talk had turned upon the rights of women.

"See that woman over there," said the judge. "I'll bet she's a delegate to that Woman's Rights Convention up at Topeka." "Sure," chimed in the editor. "Funny, ain't it? There's a woman that has no husband—never could get one, has all the rights she needs, and she gallivants around the country asking for more. I'll bet she's Mrs. Catt. Well named, ain't she?" Mrs. Catt smiled and changed the subject. When they reached Topeka she said to the judge: "I am very glad to have met you I am Mrs. Catt. The lady in front is the wife of a banker in Chicago. She is going out to visit her married daughter. I know her very well. She is opposed to women's suffrage. Good by."

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A special staff of lady physicians assist Dr. Marschand in his treatment of female cases. Always inclose three-cent stamp when you write and address The Dr. Marschand Chemical Co., Detroit, Mich. U. S. A. Mention the Northwest Review when you write the Doctor.

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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.

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St. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.

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