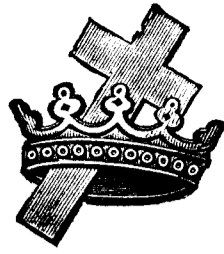


# Northwest



# Review

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIII, No. 9.

ST. BONIFACE, MANITOBA, TUESDAY, SEPTEMBER 14, 1897.

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### Report of Bishop Doutenville's Consecration.

The following report, taken from the Daily Columbian, of New Westminster, B. C., Aug. 23rd, by some unaccountable oversight reached us too late for insertion last week. It will now serve as a memorial of a great event.

The consecration of Bishop Doutenville O.M.I., D.D., as coadjutor to Right Rev. Bishop Durieu, took place at St. Peter's (Roman Catholic) Cathedral, this city, yesterday morning. The ceremony is one of rare occurrence in this part of the continent, and, being carried out with all the solemn grandeur of the Roman ritual, it was not surprising that a large crowd, far beyond the seating capacity of the cathedral, should have been anxious to be present. The general popularity of Bishop Doutenville and the personality and fame of the Archbishop of St. Boniface, the consecrating prelate, contributed not a little to the large degree of public interest manifested in the unusual and impressive function.

To provide against overcrowding, tickets of admission were issued, but, long before the service commenced, every seat was occupied. The time was spent in admiring the floral decorations of the altars, or following the movements of the acolytes, who were busy making certain preparations. It was also observed that the recent improvements to the interior of the church had resulted in considerable gaining in space, both within and outside the communion rail.

About nine o'clock the following ecclesiastics filed into the chancel, and took up their allotted places about the altar: The Most Rev. L. P. A. Langevin, O.M.I., D.D., Archbishop of St. Boniface; Bishops, Right Revs. J. Clut, O.M.I., D.D., coadjutor to the Vicar Apostolic of Athabasca-Mackenzie; O'Dea, of Nesqually, Wash.; Legal; Loutens, Victoria, ex-Bishop of Idaho; Durieu, and Doutenville; Priests, Fathers Guilette (St. Mary's, Winnipeg), Camper (Manitoba), Lacombe (missionary to the Northwest Indians), Lejeune, Chironne, Lejacq, Marchel, Ouellet, Cornellier, Paytovin, Cunningham, Thomas, Whelan, Picotte, Thayer, Michells, Van Navil (representing Bishop Lemmens, of Victoria), Dommeau, Badard, Boening, Morgan (parish priest, New Westminster), and Prefontaine (parish priest of Seattle); also Scholastic Brothers Whalen and Kaepar.

The Archbishop and Bishops in full canonicals, were, indeed, a picturesque group, the sight serving to impress on the memory of those present the details of the unique ceremonial.

The Archbishop was assisted in the consecration service by Mgrs. Durieu and Clut, the aged prelates of New Westminster and the Northwest respectively.

The service which was in Latin, lasted nearly three hours; there was very little music, and the only long variation in the proceedings was the preaching of a sermon by Right Rev. Bishop O'Dea, who spoke at considerable length, on the words, "Thou art Peter, and on this Rock will I build My Church." In concluding his discourse, Bishop O'Dea congratulated the church on the consecration of Bishop Doutenville, as also the people of New Westminster, as well as the venerable prelate (Bishop Durieu), who having so long borne the burden and heat of the day, had found so able an assistant.

In the afternoon a service was held in the large play shed, recently erected in the rear of St. Louis College. Here a temporary altar had been erected, and here hundreds of Indians from Sechelt, Squamish, and other points of the diocese, had assembled to do honor to Bishop Doutenville. Bishop Doutenville, with the Archbishop and other visiting prelates, conducted the service. The responses were taken up by the Indians and the brass bands of the Mission school, and the Sechelt and Squamish tribes united forces for the occasion.

Bishop Doutenville is much revered among the Indians, and, after the service, had an informal reception, when hundreds took the opportunity to offer their fealty to their new bishop.

In the evening St. Peter's Cathedral was again crowded to the doors by people anxious to hear the address of His Grace the Archbishop of St. Boniface.

The service was conducted by Rt. Rev. Bishop O'Dea, of Nesqually, Wash., and Rev. Fr. Morgan, all the other visiting and local prelates being present, also, with the exception of the venerable Bishop Durieu who was unable to attend through being slightly indisposed.

His Grace Archbishop Langevin, of St. Boniface, chose for his text the words, "For this was I born, and for this came I into the world, that I should bear testimony to the truth." These words, the speaker said, had special significance, today, when they had witnessed a great spectacle, the solemn and impressive ceremony of consecrating a bishop. This ceremony, too, was another proof of the stability and vitality of the Roman Catholic Church, being but the latest link in an unbroken chain extending through the ages from St. Peter down to the present day, and which would continue until the end of time. The bishops have three special missions, viz., preaching the truth of God; the spreading of the grace of God in the hearts and souls of men; and the establishment of peace. In speaking further on these words, His Grace said it was not his purpose to remind them of the details, but to confine himself to a few remarks about the broad significance and the underlying principles of these ceremonies.

His Grace's enlargement on the various missions of the bishops was listened to with wrapt attention by the large congregation. He exhorted the faithful to implicitly obey the bishops, and, although there was, of course, the right to appeal to a higher authority, still they must obey first. The Archbishop's remarks were pertinent, concise, yet explicit, and were delivered with a characteristic energy, and in a tone of voice distinctly audible through the whole cathedral.

During the remainder of the service, the choir of the church, assisted by Mrs. Gosnell, of Victoria, soprano, and Mr. Trevellyan, of Vancouver, violinist, rendered special music, which was much appreciated by all. Mrs. Gosnell's rendering of Millard's "Ave Verum" and "Hear Us O Father," was particularly beautiful, Mr. Trevellyan improvising the obligato with rare skill and taste.

At the close of the service, though somewhat unusual, permission was granted to present addresses of welcome to the Archbishop and other visiting prelates and of congratulation to Bishop Doutenville. Ald. Keary, who with Messrs A. Shepherd and W.L.Fagan, made the presentations, explained to His Grace that it had been intended to present this address and an accompanying testimonial on Monday, but, owing to His Grace returning east sooner than was expected, they would be duly forwarded to him.

Ald. Keary then introduced to His Grace His Worship Mayor Shiles, who said: "Your Grace, My Lords, Monseigneurs, and Reverend Clergy: On behalf of the citizens of New Westminster, permit me to extend to you all the freedom of the city. I trust your visit here may be both pleasant to yourselves and profitable to your people, and that you may carry away pleasant recollections of your sojourn here."

The following address, neatly printed on pale pink satin, was then presented to Bishop Doutenville:

TO THE RIGHT REVEREND A. DONTENVILLE, O. M. I., BISHOP OF GERMANICOPOLIS, COADJUTOR TO THE RIGHT REVEREND PAUL DURIEU, O. M. I., BISHOP OF NEW WESTMINSTER.

MAY IT PLEASE YOUR LORDSHIP:

Deputed by the Catholic people of New Westminster, we, in their name, tender our filial homage on the occasion of your elevation to the Episcopal Dignity, Coadjutor Bishop of this Diocese. Sent by the Supreme Head of God's Church, His Holiness Pope Leo XIII., who speaks with the authority vested in the first of the Apostles, Peter, we recognize in your mission the Infalible Will of the Holy Ghost speaking through the Vicar of Christ.

Our Venerable and Beloved Bishop, Monseigneur Durieu, having reached a supreme old age, after a life spent in self denial and heroic missionary labors, now repeats the words of his holy patron—"I have fought the good fight."

With the sanction of the Holy Father, the charge, which he so well has kept, is now being partially, and in no slight degree, entrusted to your vigorous hands. You are the latest accession to the greatest lineage this world has, or ever will see—the Episcopate—a lineage which began with St. Peter and his brethren, and shall continue unbroken until the end.

You are not unknown to us, having been the instructor to many of the child-

ren of this parish. To you now appeals more forcefully the Divine command, "Feed My Lambs." Your love for children is great. In you we see the image of the Christ who "took a little child and set him in the midst." It is a matter of congratulation that you are a zealous supporter of Catholic education.

For the elder children, the men and women, of your flock, we know you will ever have a willing ear, a helping hand, a word of ready counsel and sympathetic prayers.

When, in the proper time, you will be called personally to tell the Holy Father of the condition of this far distant diocese, when in the City of the Seven Hills, consecrated by the blood of innumerable martyrs, hallowed by the lives of countless saints, ennobled by that continuity of Pontiffs which from Peter to Leo have exercised supreme authority, and adorned by every which religion has called to her aid, when in the palace prison of God's Vicar you will give account, it is our hope that you may be able to say, that here, Catholic faith and Catholic tradition find in the hearts of your people a ready home.

It is, therefore, with veneration of your saintly office, with appreciation for your virtues, and with love for your person, that we ask you to accept this tribute of affection from the parishioners of St. Peter's Cathedral.

On behalf of the congregation,  
ARTHUR SHEPHERD, } Committee.  
W. H. KEARY, }

New Westminster, B.C., August 22nd, 1897.

A congratulatory resolution from the Grand Lodge of the Young Men's Institute was also presented.

Bishop Doutenville, in reply, said he had few words to say, but such as they were came from his heart. He thanked the people for their kind expressions of their good wishes for him. He had spent many beautiful days in his life, but none had been more beautiful to him than to-day, when he was ordained, as His Grace had said, one of the apostles of Christ. This honor had been conferred upon him, not for his own worthiness, but it was God's will. Not having seen the address before, he could not make an adequate reply. Continuing, he spoke modestly of his own attainments and of his great love for children, who were the hope of the Church. He was glad to see the Mayor present, and he congratulated the City Council, through him, on the splendid progress made by the city in recent years. He trusted this prosperity would continue, and that they would see to it that the progress was also a progress in public morals. The city was well equipped with all that belonged to a modern city, but the morals must be safe guarded. He again thanked his well-wishers for the addresses which had been presented and for the handsome testimonial.

His Grace Archbishop Langevin also replied, acknowledging the good fellowship expressed by the First Magistrate of the city. Westminster was a prosperous city, and, as a fellow British subject, he was pleased to be able to say so. He had not realized that Canada was so large till he came to this western limit. He was pleased to find that the people of this Province were living in unity, free from the divisions experienced in other Provinces. We needed mutual charity. They had, doubtless, heard a good deal about him of late, but he thought they would not find him so bad, after all, and he was always pleased to meet the leading men of the country, whether of his view or not, and his present trip had increased his circle of acquaintances.

Referring again to New Westminster, His Grace said the city had a magnificent site, and was bound to go ahead, no matter how other cities of the Province fared, as it contained the elements of success. Especially so, if they remained faithful. It was the glory of the British Empire to remain faithful to the traditions of Christianity, a glory culminating in the Queen's Jubilee.

He had been pleased to see that Her Majesty had recently visited a Jesuit college, where she had received a right royal welcome. On leaving, the Queen said that her mind had been disabused of a good deal concerning the Jesuits by her visit, and she had acknowledged that it was possible to be at once first-class Catholics and first-class British subjects.

Speaking of the order of the Oblates of Mary Immaculate, of which he and the new Bishop of New Westminster were members, His Grace said that order was honored in the selection of Bishop Doutenville, and the order had always con-

tained worthy and honored prelates, including one venerable priest, Father Joyal, who would shortly celebrate the golden jubilee of his ordination.

His Grace then asked Bishop O'Dea to speak a few words.

Mgr. O'Dea said he was not a subject of the Queen, but, like them all, owed allegiance to a higher Power. He had witnessed with untold pleasure the fealty of Her Majesty's subjects, so well deserved, during the Jubilee, and also the fealty of the faithful as expressed by their attendance to-day, and in the addresses presented. He thanked them all cordially for the other visiting prelates, and closed by referring again to the broad platform of charity on which they all stood.

This concluded the evening's proceedings, many of the congregation lingering to congratulate or render homage to His Grace the Archbishop or to Bishop Doutenville.

### ORANGE LOYALTY VALUED IN SHILLINGS.

Irish World.

It seems that notwithstanding all their noisy professions of loyalty in "Protestant Ulster," they are not willing to put up the comparatively paltry sum of \$25,000 to build a jubilee statue of Queen Victoria in Belfast. This project, to be accomplished by shilling subscriptions, was started nearly a year ago by one of the Orange papers, but it is announced that it has now to be abandoned, as not half the amount named has been contributed. In other words, the loyalty of all "Protestant Ulster," valued at a shilling (twenty-five cents) a head, is not worth \$12,500. Compare this with the Parnell testimonial—\$200,000 presented by Irish Nationalists, mostly people of small means, to their political leader; and compare it with the hundreds of thousands of dollars contributed to the Land League and other funds by the readers of the Irish World. Verily, Orange loyalty is a poor, spiritless, contemptible thing when set in contrast to the magnificent generosity of Irish patriots.

But the Ulster loyalists took a practical, business view of the statue proposal. "Belfast," says one of their papers, "showed at the outset that it did not want a statue. The people are, for the most part, hard-headed Scots-Irishmen who asked themselves the questions: What is the practical advantage of a statue? What good will it do? It was seen that it could confer no benefits upon the people." Truly a convenient conclusion for those "Scots-Irishmen" (all Scotch and no Irish) who wanted to keep their shillings in their pockets. And a characteristic one, too. "Irish!" Orange loyalty has always been of the same practical kind; with an eye to the "main point," pounds, shillings and pence to wit. When loyalty to the Queen has not meant this for the Protestant Ascendancy man in Ireland, there has been no loyalty. Irish Protestant Ascendancy loyalty is in fact strictly conditional, ascendancy and all the profit it brings being the price insisted on in return for the loyalty. Stop the pay and the loyalty stops. At a Protestant meeting in Ulster they threatened "to kick the Queen's crown into the Borne" if she would sign Mr. Gladstone's "Irish" Church Disestablishment bill, which put an end to the scandal and robbery of compelling the Catholic majority to pay for the maintenance of the church of the minority. Though the Queen signed the bill, as, of course, she dare not refuse, they did not attempt the kicking business, for, besides their fear of the police, they had and still have enough of pay in many other forms for their loyalty, and they wisely concluded that it was better to be content with some than to risk and forfeit all. Being "hard-headed Scots-Irishmen," they asked themselves, "what good would it do?" What money it would be in their pockets? and concluding that it could put none in, and perhaps might take a good deal out, they decided to forego the kicking of the crown.

Mgr. Frin, who was so ill at St. Boniface Hospital that he had to be anointed, is now rapidly recovering.

### A Belfast Anglican Clergyman CONFIRMS THE Accuracy of the Pope's nullification ANGLICAN ORDERS.

It is not a little remarkable how Anglican authorities continue to volunteer fresh testimony to confirm the accuracy of Leo XIII's condemnation of Anglican Orders.

An eloquent ordination sermon was delivered last week at Belfast in the presence of the Anglican Bishop of the see. We assume that the very object of the sermon preached at an ordination service is to impress upon the candidates the true idea of their ministry. This was done in the following words taken from the report given by the Belfast News Letter:

You will observe here the fundamental difference between the priest of the Old Testament dispensation and the steward or minister of the New. The Priest made an atonement for the people; he presented to God their sins and sacrifices, and thus made intercession for the transgressors. This was the chief, the essential, function of the Levitical priesthood. That priesthood was typical of, and preparatory for, the great sacrifice of Jesus Christ, whereby, as our great High Priest, He offered Himself to God as a propitiation for the sins of the world. That was an offering made by man to God, and every priest accordingly was ordained to offer to God gifts and sacrifices. He offered from earth to heaven, from man to His Maker, from the sinners to the Holy One. In the New Testament dispensation this is changed, the process is exactly reversed, and the steward of God's mysteries offers from God to men. He gives the things of heaven to the children of earth. This, we are told, was one of the results of Christ's work and return to glory. He ascended upon high; he led captivity captive, and gave gifts unto men; and these gifts were the stewards of His mysteries. "He gave some apostles, and some prophets and some evangelists, and some pastors and teachers for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ." It is thus clear wherein the Christian ministry consists; it is a high and honorable calling—even more so, I think, than the priesthood of the Old Testament, by means of which the things of God are given and shown to men; it is a function in which the Holy Spirit co-operates with us and by which his work is in a great measure carried on. In passing I may observe that it is here that our great difference with the Church of Rome mainly rests. That Church fails, it seems to me, to recognize the essential distinction which I have pointed out between the Old Testament priest who offers from man to God, and the New Testament steward who offers from God to man; and accordingly, as has recently been declared in an authoritative Papal document, the Roman priest is ordained to offer a sacrifice to God for the living and the dead, whereby an atonement is made for man.

Our clergy, on the contrary, are ordained for an entirely different object—their duty is to tell of a great atonement already made, and to supply to men God's means of grace, or in the actual words of the ordinal: "To preach the Word of God, and to minister the Holy Sacrament in the congregation." Some minor priestly functions we, no doubt discharge, such as presenting the gifts of the Church to God, praying to God on behalf of the Church, and blessing the members of the Church; but mainly and essentially the Christian priesthood is a stewardship in which the gifts of God are dispensed to the sons of men.

The non-Sacrificial character of the Anglican Ministry could hardly be more clearly and trenchantly stated. Thus at the very outset of their ministerial career, and at a moment which is usually described as being the most solemn in their lives, these young Anglican clergymen are impres-

Continued on page 3.

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**Northwest Review.**

TUESDAY, SEPTEMBER 14 1897.

**That Papal Interview.**

Sir Wilfrid Laurier, the Canadian Prime Minister, left Lough Foyle on Friday for Canada on board of the Dominion liner Labrador. His declaration at the National Liberal Club that the Colonies "were loyal because they were free," was pregnant with true significance, and will, probably be treasured as the most valuable utterance of the Jubilee year. It is considered that his interview with the Pope in the Vatican may lead to a satisfactory arrangement with the hierarchy of Canada on Educational matters. Monsignor Merry del Val had already prepared the way for the negotiations.

The editor of the London "Universe," from which we clip the foregoing paragraph, is evidently not aware that Sir Wilfrid Laurier, who is a past-master in the art of phrase-making, has not uttered one single word about the subject-matter of his interview with the Holy Father. He has strictly confined himself to praise of the Pope's intellectual ability. Had Leo XIII. breathed one syllable of approval of the Premier's policy, that syllable would have been set in stately phrase and wired across the globe.

**New Polar Expedition.**  
 To Start Next Summer.

A new Polar expedition is being planned by Mr. Wellman, an American journalist, who has just been to Christiania to confer with Dr. Nansen. The latter thinks the idea a good one. The following are some of the details: Mr. Wellman, with eleven Norwegian companions, will next summer start for Jackson Station, Cape Flora, in Franz Josef Land. Here three of the crew will remain. The others, with sledges and boats, will proceed further north to Cape Fligely, where they will erect a depot, three men remaining in charge. The idea is to start for the North Pole, in February, 1899, with sledges, kajaks, and dogs, and get back to Fligely, 1100 miles, doing eleven miles as the daily journey. Mr. Wellman hopes, with a greater number of dogs, and the special construction of sledges, as suggested by the experiences of Dr. Nansen, to travel more speedily than Nansen and Johansen, and he expects to be back at Cape Flora in the autumn of 1899, when he would be taken off by an ice vessel. He has been at St. Petersburg arranging for fifty dogs.—UNIVERSE.

It will be remembered that Mr. Wellman attempted the pole in the summer of 1894. His expedition was especially remarkable for the brilliant way in which he advertised it in preparatory articles and for its slender achievements. This time he seems to be going about the un-

dertaking in the right way, abiding by the advice of the greatest of Arctic explorers. But is he physically equipped for so arduous a work? Nansen's experience shows that men must be trained from youth to Arctic conditions.

**"Too Previous."**

In printing the following extract from the Catholic News, of Preston, England, and commenting thereon, we distinctly disclaim any intention of going counter to Mgr. Merry del Val's parting instructions to the Catholics of Canada. We are simply setting our contemporary right on a question of facts, and this we consider it, under the present circumstances, our bounden duty to do.

Had this article appeared in The Tablet, we should have felt less inclined to lift up our voice in protest, because the editor of that great paper does not seem capable of viewing two sides of an issue. But the editor of the Catholic News is a man of a very different stamp; he is broad-minded and open to conviction, nor does he think he knows all about everything under the sun. Moreover, we feel sure he will actually read our comments on his editorial, because he was one of the first to discover—what many of our Canadian and American exchanges have not yet discovered—that our publishing office was removed from Winnipeg to St. Boniface six months ago.

Here, then, is what the Catholic News says under the heading "Canada's Education":—

It looks as if the Canadian Liberals, led by Sir Wilfrid Laurier, the Catholic Premier, have really settled the Education question in Manitoba. If so, it is a great victory. The Canadian Hierarchy evidently believed that the Tories were their only friends on this matter, and in endeavouring to secure the Catholic vote for the Tories, were clearly doing what their conscientious convictions urged them to do. But it would appear that they erred in their judgment, for the Catholic body went solid for the Liberals, and placed them in power.

And after all it would now seem that the Liberals were best able to solve the difficulty, and if we may credit the rumours we hear, the matter has been satisfactorily adjusted. This of course, is the main thing, and Catholics all over the world will be glad that Catholic Schools in Manitoba are to have fair play, and that what looked like an ugly business seems to be fairly on the way to a settlement.

The Holy Father has again shown his wisdom, his prudence, and his patience. He is indeed the father of his flock, gentle, tactful, large-minded, and tolerant. He is, in fact, a statesman as well as a saintly Vicar of Christ. Long may he continue to rule the Church of God, and stand out as a model to Bishops, priests, and people.

Evidently, some friend of Sir Wilfrid Laurier's in England has been getting the ear of the Catholic News. Meanwhile, we, faithful Catholics on this side of the water, have been patiently waiting for the Holy Father's decision and abstaining from all unnecessary reference to the school question in compliance with the wishes of the Apostolic Delegate. Had there been any trustworthy rumors, we should have heard them before the friends of our Preston contemporary; and even if such rumors had not reached us, they would surely have reached the Hon. Thomas Greenway and his cabinet. Yet, as late as last week, that is to say, ten days after the article of the Catholic News saw the light, the Free Press of Winnipeg, the best informed paper in Manitoba, gave currency to the rumor that Messrs. Greenway and Cameron would soon repair to Ottawa to arrange for better terms for Catholic schools, as the Catholics were not satisfied with the settlement.

Again, in our issue of August 31st, we quoted a paragraph from the Free Press Evening Bulletin of about the same date (Aug. 28th) as the Catholic News

article, in which our Winnipeg contemporary ridiculed the idea of sending here an inspector of Catholic Greenway schools, and said the inspector had better wire the government, "Send on your schools." This, coming from the Free Press, which has no ascertainable convictions but simply reflects public opinion, proves that the common persuasion here is that the Laurier-Greenway settlement has not succeeded in winning over any appreciable number of Catholic schools. In other words, the first sentence of the Catholic News is flatly contradicted by facts. Sir Wilfrid Laurier has not in any way settled the Education question in Manitoba.

To this conclusion the better judgment of our clever Preston friend seems ultimately to have made him incline; for it will be noticed that, whereas he began by saying that the question was "really settled", he ends by saying that "what looked like an ugly business seems to be fairly on the way to a settlement"—which is quite another story. But even this is not true, except in the sense that we are on the eve of a Papal solution, which, as plainly foreshadowed by the Holy Father's recent encyclical, quoted in our pages a fortnight since, will be diametrically opposed to the mixed system agreed upon by Sir Wilfrid Laurier.

Our bright English contemporary should mistrust all the information that comes to it about Manitoba Catholic schools from its friends in the English Liberal party.

**NOTES BY THE WAY.**

The celebration of "Labor Day" last week and the columns of matter incidental thereto that appeared in both the public and the labor press regarding the social condition of the working man are matters that should not be passed over unnoticed. We have a warm corner in our heart for the laboring man and a deep appreciation of the dignity of labor and it is our earnest desire to do all we can to promote the best interests both of the men themselves and their cause—meaning by this expression their efforts to get fair play and justice—and it is with these sentiments uppermost in our minds that we here offer a few brief reflections on the Social question from a point of view which is not often considered either by the men most interested or by those who pose as their champions and would-be leaders.

One does not need to be much of a prophet to venture the prediction that not many years can pass by under the present social conditions without an uprising of the people in which the whole fabric of society will be shaken to its very foundations.

Here in Western Canada where we are comparatively free from the evils which are so pronounced and vicious in more congested districts we have little idea of the forces which are at work there, and which are surely and with ever-increasing rapidity making it absolutely impossible for a large percentage of the people to even get a bare living. A brief visit to some of the centres of population in the Republic to the South of us reveals a state of affairs that beggars description and which, unless a stupendous miracle is worked, can assuredly have but one result viz:—revolution. Hardly anyone can be found living on the spot who really believes there is any hope of peaceful solution of the present difficulties, and the only question debated is as to how long the people can be kept quiet. This does not mean, however, that there are no solutions of the problem suggested, for on the contrary almost everyone from the millionaire capitalist down to the curb-stone agitator has his own special remedy which he feels certain would effect a cure. And really one of the most pitiable features of the whole trouble is the earnest but misguided efforts which honest and well-meaning men are wasting their lives in making, and the pity of this lies in the fact that if only their energies could be turned in the right direction there is just a possibility that the impending catastrophe might even yet be averted, whereas so long as they continue in their present course all their well-meant attempts to serve their time and generation must inevitably result in nought.

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When a man is taken sick and lies nigh unto death there is always a primary reason for his condition and a good physician will first discover the cause and by getting at the seat of the trouble put himself in a position to intelligently effect a permanent cure. And can any one give us a good reason why the body politic when sick and in distress should not be treated in the same way by its would-be healers? Why will they persist in simply taking a superficial view of the case and prescribing a motley collection of quack remedies when by carefully tracing back the history of the case they could easily place their hands on the first cause of the disorders? Not until they do this can they achieve any lasting success. It is possible that if some of the suggested remedies were tried there might be for a time a slight alleviation of the trouble, but just so surely as day follows night the social problems of the present time can only be solved in the light of history, and not until men learn the true lessons of the past can there be any really satisfactory result.

And what is the first lesson the world has to learn in this respect? Summed up in a few words it may be stated that the primary cause of the whole of the present troubles was the so-called "Reformation." We can easily imagine the smile of derision with which an up-to-date Labor leader or writer on economic subjects would read this assertion, for they would scorn to admit that religion has anything to do with the case, but without fear of successful contradiction we stand by the statement for we think it is easy of proof and the only reason it is not more widely acknowledged is that men willfully and obstinately close their eyes to that aspect of the case which it opens up.

We base our assertion on the history of Christendom from the days of the apostles down to the "Reformation" and, by way of contrast, on the history of the world since that deplorable event. We know what the church of God did in the early ages, how it found a pagan civilization in which all those who worked were slaves pure and simple, how it labored for the emancipation of those slaves, how by means of its monastic institutions it ennobled labor and slowly but surely, meeting stupendous difficulties but overcoming them all, worked out the complete freedom of those who labored with their hands, and eventually put the craftsmen of the middle ages on an undisputed plane of dignity and security and independence, uniting all classes of society from the King on his throne to the humblest toiler in his cabin in those wonderful guilds which made poverty and want an impossibility, which provided for ill-health and old age, which regulated the hours of labor, which prevented oppression, and which, in a word, made the ages of faith a period of general and real contentment and happiness. And knowing all this it is surely allowable to draw the inference that the Church, the religion, which accomplished so much, could have gone on to the present day wisely guiding humanity, suggesting such rules and regulations as would fit the varying needs of the times and ensuring a continuance of that state of society under which every man was governed by the injunction to "do unto others as he would be done by."

But unfortunately there came that blighting curse called the "Reformation" and wicked men set to work to do all that the Church had done. From that day to this where there had before been peace and happiness there has been nothing but strife and confusion and the condition of the laboring classes has been constantly getting worse until at last corruption, oppression and misgovernment have secured such a hold on the body politic that there seems to be no remedy for the disease. And humanly speaking there

is no remedy? Unless men frankly and fully recognize the cause of the troubles and submit to the lessons history teach them, a cure is impossible. The same religion, the same Church, which was so successful before is, however, still in existence and as well prepared now as ever to carry out its divine mission. It is still capable of bringing "peace to men of Good will; it cannot do much where and while the good will is lacking on the part of those whom it would serve, but it is doing the best it can, and there are some countries to-day where the encyclical of the Pope has been studied with profit and is being put in excellent practice with most satisfactory results, and amongst those countries we would mention one which might well stand as an object lesson to the rest of the world—Belgium. There the people under the guidance of the true religion and the true Church are rapidly solving the "Social question," they are solving it in the only way in which it can be solved because it is God's plan for the government of the world, and earnest Christians will fervently pray that the blindness caused by centuries of prejudice calumny and ignorance may be removed, that the example of Belgium may be widely imitated and that the time will soon come when the real cause of the evils will be universally recognized and the proper remedies adopted.

**Of two Jubilee Gold Prize Winners In Rat Portage Schools ONE IS A CATHOLIC.**

She Had Highest Marks In Mathematics.

Rat Portage Miner.

Mr. J. A. Partington is a thoroughly loyal Briton and in this Jubilee year, as a tangible evidence of his loyalty, offered a ten dollar gold piece as a prize to the pupil in the Rat Portage schools who would obtain the highest total number of marks on the examination for entrance into the high school.

Mr. G. A. Kobold is another of our sturdy, loyal Canadians, and offered a history of the Queen and her reign, by J. Castell Hopkins, bound in Morocco, together with a \$5 gold piece, as a prize for the pupil who would obtain the highest number of marks in mathematics.

Miss Tena Hanson, from the public schools, won Mr. Partington's prize, and Miss McLoughlin, from the Separate school, won Mr. Kobold's prize. The papers were examined by the district examining board.

On Wednesday afternoon at a gathering of the teachers and members of the Public School Trustee Board at the central school Mr. M. Nicholson, secretary-treasurer of the Board, presented Mr. Partington's prize in a fine purse to Miss Hanson.

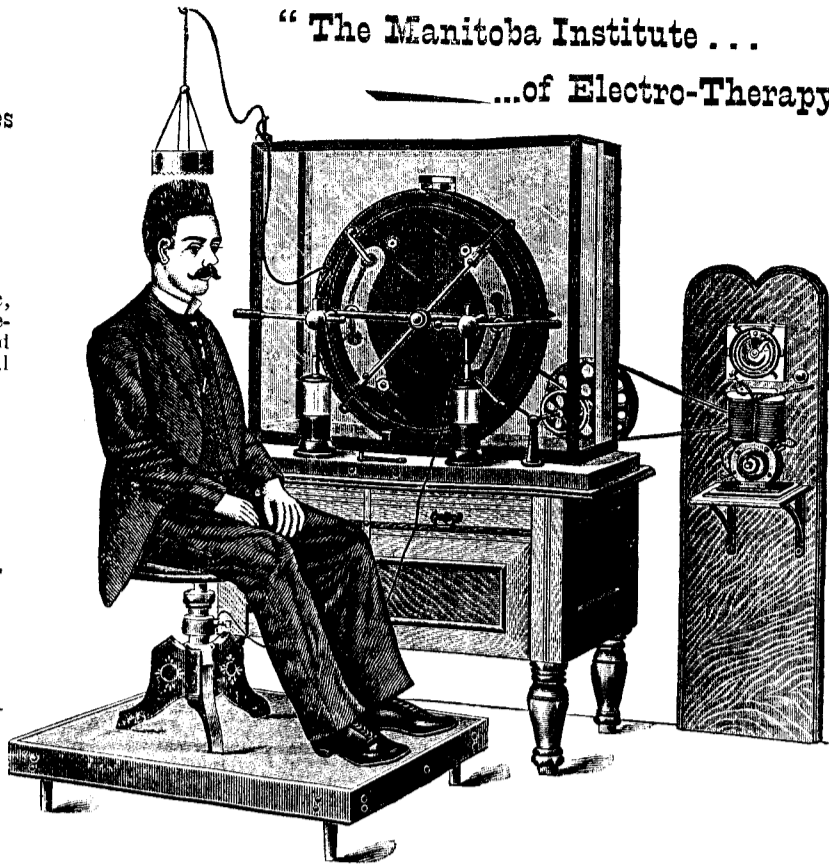
On Wednesday, also, at 1130 o'clock, the Mother Superior presented Mr. Kobold's prize to Miss McLoughlin. The presentation was made in appropriate form at St. Joseph's Academy before the assembled pupils.

The high aggregate of marks made by the candidates for promotion in Rat Portage schools reflects great credit on the educational institutions of the town.

**Letellier & St. Pie.**

Sept. 7th  
 Harvesting is well under way. Thrashing is busily progressing in the neighborhood, but the farms on the river will not be thrashed for an other 10 days or a fortnight.  
 The last sown wheat is turning out the best, weighing heavier than the other. No damage is reported from frost.  
 The Catholic schools of Letellier and St. Pie opened on August the 16th; both enjoy a large attendance much above the average Public school.  
 Miss Tucker, of Ste. Rose du Lac, is visiting her sister, Mrs. J. Saurette. The weather is beautiful for harvesting, but too warm for comfort, there are continual warm winds from the South.

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Northern Pacific Ry. Time Card taking effect on Monday, August 24, 1896.

Table with columns: North Bound, Read up, South Bound, Read down, STATIONS, Freight No., Freight Rate, Miles from Winnipeg.

Table with columns: East Bound, Read up, W. Bound, Read down, STATIONS, Freight No., Freight Rate, Miles from Winnipeg.

Table with columns: West Bound, Read up, East Bound, Read down, STATIONS, Mixed No., Miles from Winnipeg.

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.

CITY HALL SQUARE FOULD'S BLOCK, WINNIPEG.

A Belfast Anglican Clergyman. Continued from page 1.

sively warned that it is a fallacy—and what is worse a Roman fallacy—to imagine that the ministry which they receive is a Sacrificial priesthood. That is precisely what the Pope said in the Bull Apostolicæ Curæ. The preacher's idea that the priesthood of the Old Law was Sacrificial (from man to God), and that of the New Law was Sacramental (from God to man) is but a new rendering of the English Reformers' palmary principle that the Eucharist was not a Sacrifice but a Sacrament, not a Mass but a Communion. The Catholic conception of the Christian priesthood is that its functions are both God-ward and man-ward, and include both the offering of Sacrifice and the dispensation of Sacraments. It would not be the priesthood of Christ if it did not include both, and PACE the preacher, it is he, and not the Church of Rome that takes a narrow and inadequate view of the Christian ministry. But the sermon, so far, rings true to the English Reformation and the Anglican Ordinal, and for once in a time Belfast Anglicanism confirms in its way the accuracy of a Papal pronouncement.—THE TABLET.

BRIEFLETS.

Rev. Father Perron, O.M.I., went to Selkirk last Saturday to take the place of Very Rev. Father Allard, O.M.I., V.G., who is at the Archbishop's palace. Rev. Mother Dionne, the newly elected Mother Vicar, who is to reside at St. Boniface, is expected here next Friday. She will be accompanied by Sister Ste. Placide. His Grace the Archbishop of St. Boniface, who is very ill at St. Boniface hospital, was recommended to the prayers of the faithful in the churches of Winnipeg and St. Boniface last Sunday. His condition is serious, though not yet dangerous.

The Hon. J.R. Thibaudeau's son, Captain de Blois Thibaudeau, who is well known in Winnipeg, will start next spring, with Mr. Raoul Rinfret, an experienced civil engineer, for the Klondyke by way of Edmonton and the Mackenzie river.

A letter from Mr. Dillon appears in the "New York World" declaring that the session of Parliament just closed was a most successful one for the Irish Party—a fact due to the suspension of the dissolution prevalent in earlier sessions. The Party had compelled the Government to abandon its scheme for creating a new nominated board in Ireland, and generally had demonstrated how effective it could be if united action could always be counted on. Mr. Harrington's attitude is commended, and Mr. Dillon concludes with the hope that before the next General Election such a condition

of things will be reached as shall secure the return of a party of 85 perfectly united National members.

Dun and Wiman, as well as Bradstreet's, report that the revival of business all over Canada and the United States is unprecedented, the increase being more than 50 per cent. This improvement is far more visible in Canada than in the States, and most striking of all in Manitoba. Clearly, we shall have plenty of material for Thanksgiving Day.

To-day, the 14th, the Exaltation of the Holy Cross, is one of the greatest feasts of the Grey Nun order. This morning at 8 o'clock High Mass was celebrated in the chapel of the Mother House by Rev. Father Chierri on the new altar blessed at an earlier mass. All day long there is exposition of the Holy Cross, which will be venerated after the benediction of the Blessed Sacrament in the afternoon. There will be vespers at 4.15 followed by a sermon in French by Rev. Father Drummond and Benediction.

We have the authority of one of the leading men on the Grain Exchange for saying that the C.P.R. reports of wheat moved out of Manitoba between September 1896 and August 1897 show almost twice as many bushels as the Grain Exchange reports all over the country had estimated. This was mentioned as indicating that all estimates are likely to be below the reality this year, and that we may safely count upon 25 million bushels. With the price now ruling and the sale of other cereals and of live stock, we think it is quite within the mark to affirm that the farms of Manitoba will this year average a cash gain of \$115 for each man woman and child in the province.

An esteemed correspondent, whose name we withhold, makes this pertinent comment in reference to our recent discussion with the Rev. Dr. Pollok:

I see you are having another round with Dr. Pollok. I am surprised at his persisting in the use of the words "Romish" and "Romanist." His continuing to hold the same erroneous views is not surprising, but when you tell a man that he is not calling you by your right name, he is not a gentleman if he persists in his mistake. The Methodists do not seem to sin so much in this respect. At least the AVE MARIA in a recent number quotes high Methodist authority against the practice of calling us out of our proper names. John Wesley himself is quoted as saying: "Romish is a word which they (the Catholics) do not take to themselves, but one fixed upon them by way of reproach, without their approbation or consent." And Dr. Nightingale, pointedly remarks: "These odious names, Papist and Romanist, are no longer applied to the Roman Catholic Church by any scholar or gentleman."—THE CASSET.

Victoria's Irish Ancestors.

Is "the emerald gem of the Western world set in the crown of a stranger?" I think not. The throne of Great Britain and Ireland is occupied by a sovereign descended from an Irish race. The most ancient blood flowing in the veins of the Queen is Irish blood. Queen Victoria is in direct descent from King James I. of England and VI. of Scotland. James' pedigree can be traced back to King Kenneth II. of Scotland (A.D. 854) and to King Feargus More, of Argyllshire (A.D. 487). The latter came from Ireland and his ancestors, through a long line of Irish Kings, date back to B.C. 580, by a more or less ascertained chain of descent, till we arrive at Hereon, a King of Ireland. Without doubt our Queen's pedigree carries us back to a long line of Irish Kings, who, one thousand four hundred years ago, inaugurated the Scottish and English chain of descent, and it is plain that the reigning dynasty of to-day was Irish at one epoch of its existence.—THE SPECTATOR.

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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

SEPTEMBER.

- 19 Fifteenth Sunday after Pentecost. The Seven Dolours of the Blessed Virgin.
20 Monday.—St. Eustachius and companions, Martyrs. Vigil of St. Matthew.
21 Tuesday.—St. Matthew, Apostle and Evangelist.
22 Wednesday.—St. Thomas of Villanova, Bishop.
23 Thursday.—St. Linus, Pope Martyr.
24 Friday.—Our Lady of Mercy.
25 Saturday.—Our Virgin of the Immaculate Conception.

BRIEFLETS.

Rev. Father de Corby, O.M.I., left for Rat Portage on Saturday.

The maximum temperature for two successive days, Sept. 7th and 8th, was 92° in the shade.

Charley Rouleau, James Clarke and Frank McHugh arrived from Calgary last week to attend St. Boniface College.

Rev. Father Genin, pastor of Bathgate, was here last Thursday and visited His Grace and Mgr. Frin at St. Boniface hospital.

Rev. Father Gravel was laid up at St. Boniface hospital for a few days last week and afterwards took a trip to St. Norbert and La Salle, returning on Friday.

The choir of St. Mary's Church will resume its weekly rehearsals next Friday. Applications for membership must be made to the choirmaster, Mr. Bouche or to Rev. Father Guillet, O.M.I., P. P.

A young Winnipeg lady, who put in practice Professor Warman's physical training lecture delivered last autumn, found her health very much improved thereby and her weight increased 18 pounds in three months.

Rev. Father Husson, O. M. I., who has spent 23 years in the Peace River country, is quoted by the Edmonton Bulletin as saying that the Northwestern route offers no obstacle to travel with horses at least as far as Battle river.

We regret to learn that Very Rev. Father Soullier, Superior-General of the Oblates of Mary Immaculate, who was seriously ill last spring, is now again suffering from the return of a dangerous malady, causing serious alarm.—CATHOLIC TIMES.

On the last Sunday in August a pilgrimage of Irishmen and their descendants went from Quebec to Grosse Isle, where so many of their fellow-countrymen died of typhus fever in 1847, fifty years ago. A Requiem Mass was celebrated and a sermon preached by a Redemptorist Father.

The Free Press announced last Tuesday, in a telegram from Ottawa, that Messrs. Greenway, Cameron and McMillan are going to the capital as soon as Sir Wilfrid Laurier returns, "to have a further conference on the school question, which, it is now said, has not been settled to the satisfaction of the people who require that some further concessions shall be made by the Manitoba government." This was denied on Thursday; but the fact

that such a rumor was thought plausible enough to float itself is significant.

Rev. Father Cahill, O.M.I., stated over after the retreat, to receive medical attendance at St. Boniface hospital, where Rev. Father Michel, O. M. I., is also recruiting from his recent arduous labors.

It is reported that Cardinal Ledochowski will shortly give up the management of the Papal Propaganda, and that the duties will be assumed by Cardinal Satolli, the former representative of the Holy See in the United States.

The Mark Lane Express says all the figures point to a deficiency in the world's wheat supply of 14,000,000 quarters. As a quarter is equivalent to eight bushels, this means a deficiency of 132 million bushels. Hence the high price of wheat.

The Very Rev. Father Beaudry O.M.I., Prefect-Apostolic of Basutoland sailed for Natal from London on the 31st August with a party of priests and nuns for the South African missions. He has lately been visiting the houses of the Oblate Fathers in Ireland.

About thirty priests and ten lay-brothers took part in the retreat of theoblates of Mary Immaculate, which ended last Wednesday. The ordinary sermons were preached by Rev. Father Michel, O.M.I. and the spiritual conferences by His Grace the Archbishop.

Scotland's champion rowers are four Catholic lads, F. Kane, D. McCormick G. Banks and R. D. Brady. This crew, called "The Unity," on the first Saturday of August beat the famous Dumbarton crew, which had held the championship of Scotland for seven years.

Mr. Justin McCarthy has recovered from his recent severe illness and is about to publish a life of Mr. Gladstone, which, to any one who is aware of the author's rare opportunities for knowing his subject and still rarer charm of style, is sure to be one of the most interesting volumes of the year.

This morning at eight o'clock, Rev. Father Guillet, O.M.I., sang the Mass of the Holy Ghost in the presence of all the school children of St. Mary's parish. The music and singing were conducted by the Sisters of St. Mary's Academy. It was a beautiful sight to see all those Catholic children invoking God's blessing on the opening school year

A solemn Requiem and Libera were celebrated last Tuesday for the soul of Rev. Father Messier's lately departed mother. The bereaved son sang the Mass himself, with Rev. Father George, O.M.I., as deacon and Rev. Father Bellevue as subdeacon. There was quite a number of priests in the sanctuary and a large attendance of sympathizing parishioners.

Kaiser Wilhelm had ordered a large picture of Rome for his meeting with King Umberto at the end of last month. The Austrian artist placed the sun just behind the great cross on the dome of St. Peter's and made the light from the Vatican Basilica send its streaming rays over Rome. Wilhelm, his kneeling Umberto's abject fear of the restoration of the temporal power, ordered the artist to expunge the sun, lest the Emperor's guest should be pained and take offence.

Bismarck, who has become as garrulous as any old female gossip, tells an interviewer that, when the wife of William I., became Empress Augusta, she could not quite conceal her grudge against him for having thwarted her in her wish to become Princess Regent in 1857., and he adds these characteristic words in the mouth of a persecutor of the Church: "Her logic for everything French and Catholic intensified this feeling."

How deplorably the best English papers get mixed up in Canadian affairs. The Catholic Times, despite its immense circulation and large corps of reporters and correspondents, says, in its "Jottings of the Times," that visitors to the Toronto meeting of the Premier Sir Donald Smith-Hardy. Suppose we called the Harting Minister of England "Viscount Harrington-Salisbury," how the Catholic Times would pity our ignorance. We beg to inform our usually well-informed contemporary that Mr. Hardy, the Premier of Ontario, does not hyphenate his name, which is hardy enough to stand alone, and Sir Donald Smith, who now lives in Great Britain, has lately become Baron Strathcona and Mount Royal.



When Lady Marie Wortley Montague visited the household of the Sultan, she wrote home to England that the ladies of the harem were smothered with laughter to discover that her ladyship wore an inner vest of steel and whalebone, tight, impene-trable and stif-fing, in other words, a corset.

The ladies of the harem would no doubt be equally astonished, though perhaps not dispo-sed to laughter, had they known that the women of western nations, through false ideas of delicacy, suffer in silence under agony, and sometimes death, through neglect of their health in a womanly way. Women, who suffer in this way shrink from the embarrassing examinations and local treatment insisted upon by the majority of physicians. If they only knew it, there is no necessity for these ordeals. An eminent and skillful physician long since discovered a remedy that women may use in the privacy of their own homes. It is Dr. Pierce's Favorite Prescription. It acts directly on the feminine organism, giving it strength, vigor and elasticity. It stops all debilitating drains. It is the greatest of all nerve tonics and invigorators for women. Thousands of women who were weak, sickly, petulant and despondent invalids, are to-day happy and healthy as the result of the use of this wonderful medicine. Good druggists do not advise substitutes for this incomparable remedy.

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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 re-ounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$50 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel 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 main-tained their long established reputation for thoroughness in the pass 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 any-thing.

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DEAR SIR,—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.

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Who Can Dispute It?

W. H. COMSTOCK, N. S., Feb. 15th, 1894. W. H. COMSTOCK, Brockville, Ont.

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If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them. Yours gratefully, H. M. G. BARRY.

Save Paying Doctors' Bills

BY USING Dr. Morse's Indian Root Pills

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