

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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

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THE PHILIPPINE ISLANDS.

MANILA COLLEGE.

St. Ignatus Church Monthly Calendar (San Francisco).

The Jesuit educational institutions in the Philippines consist of the Manila College or Athenaeum, the Normal School, and the Observatory. The first is subsidized by the city council or supervisors of Manila and is empowered by law to confer the degrees of Bachelor of Arts, Master of Accounts, and graduate in surveying. In order to win the first of these degrees it is required that the student shall have completed successfully a course of study extending through six years. The following is the curriculum:

- 1st year, in addition to Spanish, Latin and Greek, there is geography.
- 2nd year, Spanish, Latin, Greek and universal history.
- 3rd year, Spanish, Latin, Greek and the history of Spain and the Philippines.
- 4th year, Spanish, Latin, Greek, Rhetoric, Arithmetic and Algebra.
- 5th year, Mental Philosophy, Natural History, Geometry and Trigonometry.
- 6th year, Moral Philosophy, Physics, Chemistry and Higher Mathematics.

For the degree of Master of Accounts an examination in ENGLISH is demanded. Besides the above course, there is an optional course of music, drawing, painting, etc. The body of the students is made up of Spaniards, Indians and Mestizos, and numbers 300. Of these, 200 are boarding students. Attached to the college are 14 fathers, 8 scholars and 14 lay brothers.

THE NORMAL SCHOOL.

As the school plays an important part in the spread and the conservation of the faith, the Fathers determined that each village should have its school teachers who should impart to the natives the elements of a substantial education. As they themselves were occupied with spiritual ministrations, the conversion of unbelievers and the care of the newly converted, they resolved to select the brightest among the young converts and send them to Manila in order to train them for school work. It was in this way that the Manila Normal School was brought into being. The needs of the whole Archipelago can thus be satisfied. At present there are 300 students in the school, about 170 being boarding students. As the school is for the natives only, the student body is made up of Indians and Mestizos. Attached to the institution are 5 Fathers, 6 scholars and 8 lay brothers.

Besides these establishments there are two others in Tamontaca where the children whom the Fathers buy from the Moors are educated. When these children have been educated and have reached a marriageable age, each couple receives from the govern-

ment a small tract of land and whatever is necessary to start them in life. It is thus that the Christian villages are built up among the Moors.

THE OBSERVATORY.

Another institution in the islands which calls for more than passing notice, is the observatory of Manila. It was founded by the Jesuit missionaries and has always been conducted by them. The good work which it has accomplished has won for it a distinguished name and place among kindred institutions. As the islands are sufferers from the typhoons, which sweep the China seas, carrying death and destruction in their path, the nature of these, their formation, direction and the laws governing them have been a subject of constant study, and this with such success that Fr. Foura, the director, has been enabled to forecast with certainty their approach and thus warn the authorities at Hongkong and in the seaports of Japan, as well as the principal stations in the Philippines, so that outgoing vessels may be warned of the impending danger. Scattered throughout the islands are fourteen observing stations united with the observatory by telegraph, and daily meteorological reports are sent to headquarters. The missionaries, in what might be called the wilderness, are also supplied with instruments and contribute to the good work by their observations. Each is furnished with an aneroid barometer, specially devised by Fr. Foura for use when travelling on land; while the cyclonescope, an invention of Fr. Dalgue, is used when at sea. Other instruments are for measuring the velocity of the storm, etc. In 1896 three typhoons were foretold and the distance at which they took their rise measured with precision; one took its start at a distance of 488 miles, another at about 500, and the third at 300 miles distance from Manila. To show the purpose served by this department of the university, it will be sufficient to cite a case mentioned in the DAILY PRESS of Hongkong. The directors of the observatory at this port, trusting to their own observations, proposed to set aside the warning sent from Manila, and paid dearly for the experiment, for the storm burst at the time designated and the port was caught unprepared. Fr. Dalgue has spent some years in this country.

AN UNFAIR CHARGE.

French Catholics, like large numbers of Frenchmen who have no sympathy with the Catholic Church, allowed themselves to be misled by the cry that the agitation for the revision of the Dreyfus trial was really a plot against the army, which is, of course, the great safeguard of the country's destinies. For an error of judgment such as this religion is not, of course,

responsible, and as a matter of fact the view taken by the majority of French Catholics had no stronger opponents than Catholics. Our readers will bear witness that we combated it resolutely. The great Catholic daily papers in Germany, notably the "Kölnische Volkszeitung," the Catholic papers in Austria and other parts of the Continent, the entire Catholic press in America, the Catholic journals throughout the British colonies supported as strongly as we did the claim for a new trial. And, most important point of all, according to the "Daily Chronicle," the Holy Father expressed himself as decidedly in favour of revision. Under these circumstances it is absurd to identify the Catholic Church with the anti-Dreyfus movement. But this is just what M. Betham-Edwards, an officer of public instruction in France, does in a letter to the "Times." He writes: "It seems to me, Sir, that we have here a touchstone, a final test of Romanism as a moral force. Let would-be Romanisers of the English Church take heed! The Dreyfus case will live in history, and history, we may be sure, will dwell on the fact that in a supreme moment, a moment when right and wrong were arraigned against each other in France, the Romish Church turned her back upon the noble upholders of legality and Christian duty." Either M. Betham-Edwards is very ill-informed or his reasoning powers are sadly defective.—L'pool Cath. Times.

CORRECT APPRECIATIONS

BY THE MIDLAND REVIEW.

Commenting on "The Literature of Unfaith," which has unexpectedly found favor in the eyes of a number of our English, French and German exchanges, a Protestant lady, well known as a contributor to various leading secular periodicals, wishes to know why we did not refer to the erotic passages in Sienkiewicz' "Quo Vadis" in our attack on indecent literature? Certainly we do not believe the book bettered by the introduction of these passages. One feels in reading them that the author becomes momentarily a reveller in Pagan Rome. There is a difference, however, in showing us the bestiality of paganism in sharp contrast to the purity of the Christian home, and those books which deliberately maintain that sin is not only pleasant but right. Sienkiewicz shows us the evil of divorce, for instance; Will Hubbard-Kernan teaches us that not only is divorce proper, but that marriage itself is wrong. In our own day, apparently, we must soon decide between the path to light and that which leads to death—Christianity and hedonism.

The Post, of this city, insists that Mrs. Humphrey Ward's characterizations in "Helbeck of Bannisdale" are fairly accurate. Quite curiously, several of our

Catholic critics also praise the volume warmly—among them Prof. Maurice Egan, of the Catholic University. On the other hand, a number incline to think Mrs. Ward's intention was to make Catholic beliefs repulsive. Of this class, Walter Lecky, also distinguished as a critic, stands in the forefront. As we see it, while Mrs. Ward may not have had such intention, the book is decidedly unhealthy. Talk of "the blight of Puritanism," the Catholicity in this volume chills one to the marrow. Helbeck himself is a gloomy Puritan, narrow, suspicious, pessimistic, distinctly un-Catholic, and his spirit permeates the entire volume. There is no "sweetness and light" in this, and there is sweetness and light in the Catholic faith. Probably Mrs. Ward meant well, but she saw the Church from the outside. When one merely looks in through a window it is no wonder that gloom and shadow fill the interior.

CATHOLIC CHURCH ON DIVORCE.

Sermon by Rev. Father Guillet, O.M.I.

On the feast of the maternity of the Blessed Virgin, at St. Mary's, at high mass, the parish priest, Rev. Father Guillet, continued his series of instructions on the sacraments of the church, his subject being a continuation of that under consideration two weeks ago—marriage. In the course of his remarks Father Guillet pointed out the firm stand which the church of Rome had always taken in the matter of divorce. The Church, he said, had maintained that marriage was a divine institution, and as such could not be interfered with by man. It was also the foundation stone upon which society rested, and must needs, therefore, be kept indissoluble. Many instances were given in which attempts had been made by the crowned heads of Europe to have the Church recede from her position in the matter of divorce, and the attempts had always failed, the head of the Church remaining steadfast, and refusing to accede to such requests, even in the face of overwhelming forces. Moses, because of the hardness of the hearts of the people had granted a bill of divorce; but Christ restored marriage to its former state of purity, declaring that that which God had joined together no man should put asunder. Our Saviour declared a man could only put away his wife for one certain reason, but He gave no permission for that man to marry again; on the contrary, He said that should a man put away his wife and marry another he was committing a grievous sin. The holy mother Church, in such cases would allow of separation, but under no circumstances could either husband or wife marry again so long as both were alive. The preacher said it was hardly necessary to speak in this way to a Catholic congregation, and his only reason for so doing was the fact that, some members of the Church had brought scandal upon it, and he thought a timely warning was probably not out of place.—Free Press.

THE CATHOLIC PAPER.

Catholic Citizen.

The taking and the reading in the family of a Catholic paper is the best evidence of the existence there of "a Catholic spirit." A Catholic household without a Catholic paper needs the immediate influence of the missionary.

THE CURIOUS MONK.

N. Y. Sun.

Felix the monk for many a circling year
In the scriptorium toiled in Glastonbury,
His daily task to copy once again
The fifty-second page of "Legends of the King."

The time was when the good King Arthur
Reigned
And Might protected Virtue in the land,
For all the lances of the Table Round
Were consecrated to defence of Right
And overthrow of Heathenness and
[Wrong.]

The deeds of Arthur and his noble
[Knights,
And ev'ry jest they made and tale they
[told,

By many a bard of towered Camelot
Were sung each light unto the holy men
Who worked and prayed in hoary Glastonbury

These wrote and multiplied the metred
[words,
And named the whole the "Legends of the
[King."

Felix the monk his fifty-second page
Each day made o'er again in script il-
[luminated,
Beginning when the matins had been said,
And ending always with the vesper bell,
His hand and skill, his heart and soul and
[brain

Were dedicate to learning and his God;
And so full many a year he wrote and
[prayed
With many brethren of his order old
In Glastonbury's famous cloister-house.

But from the year of his novitiate
The scriptor, Brother Felix, never smiled;
He closed his daily matins with a sigh,
And with a moan forever went to lauds,
The prior marvelled, for he knew the monk
Holy to be, and glad to leave the world;
And once he asked him why his sigh and
[moan,
And Felix answered not, but shook his
[head.

That head was white with frost of many
[years,
When one day Felix fell into a deathly
[swoon
Just as the brethren heard the vesper bell,

They carried him into the garden air
And one, Ambrosius, by his side remained,
While to the chapel fled the other monks
To pray for him and sing their vesper
[hymns.

By the cool fragrance of the garden roused,
The sick man sighed, and opened wide his
[eyes,
To young Ambrosius then he spoke his
[woe:

"Oh, brother! I have copied twenty years
O'er single page of 'Legends of the King,'
Which tells how once upon a festive night—
Ah, me, the weakness grows on me again—
That Dragonet the fool to Arthur said,
'Thou art a fool!' and that the King re-
[plied.

The noble Arthur with such wit replied,
That a great shout of laughter rang aloud,
Splitting the rafters of the banquet hall,
So quaint and quick and sharp the King's
[reply.

"If I be fool," the noble Arthur said—
There ends my page."

"Oh, brother, I should be above the wish
To pry into things frivolous and vain,
For twenty years of penance I have done
To strip the body's thralldom from my soul,
Yet this desire to know what Arthur said
Has grown upon me with the rolling years.
'Tis now a madness, and although my sin
May doom me to a purgatorial stay,
I have resolved—'twas this that made me
[saint—

To find the scriptor of page fifty-three
And ask him what the King said to his fool,
For else I shall go mad and madman die!"

Then spoke Ambrosius: "Pax vobiscum! I
Believe our guardian angels set this hour
To comfort thee and to relieve my mind,
For I am scriptor of page fifty-three,
And long and often have I marvelled at
Its first three words and wondered what
[they meant,

But now 'tis clear and now I know it all.
'Thou art another', thus the three words
[run."

Felix arose with face aglow and went
Into the chapel with Ambrosius;
And there they both gave thanks and gladly
[sang.

And Felix lived and labored many years
Cheerful always thenceforth, and died in
[sanctity.

NEWARK, N. J.

P. J. TANSEY

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Northwest Review.

TUESDAY, OCTOBER 25, 1898.

CURRENT COMMENT

Our Archbishop, when in Ottawa on the 19th, inst., is reported as saying to an interviewer that the Catholic schools in this province, though handicapped through lack of financial assistance from the government, were making fair progress.

"We are making no agitation," continued His Grace, "it being the wish of His Holiness the Sovereign Pontiff that the question be dealt with with as little ado as possible. We have strong hopes that the sober sense of justice of the majority will eventually assert itself and our demands be conceded. We ask for nothing to which we are not entitled by the constitution and our demands are based on equity, justice and common sense.

If the Protestant majority can only understand that we have no desire to rule over or in any way to interfere with their educational affairs, their attitude would be entirely different."

This clear and conciliatory declaration of our chief pastor ought to have the effect, first, of proving to the world at large that we have still very much to demand in school matters, and, secondly, that we are the very opposite of aggressive, i. e., quietly on the defensive.

His Grace added that, "if the Manitoba government continue to refuse any concessions to the minority, then their only hope would be an increase of the Catholic population by the immigration of settlers." This has always been our best grounded hope. At the present moment the Catholic population is increasing more rapidly than the non-Catholic. So long as Ontario methods of decreasing the Protestant population continue to be fashionable, Catholics have nothing to fear in the near future. All they need is better organization at the polls and more union among themselves. Party feeling should disappear when the eternal interests of their children are at stake.

Our Archbishop's remarks leave us free to give an emphatic denial to what appeared in "Le

Monde Canadien" of the 13th inst., to the effect that "the separate schools have been restored de facto, but at the pleasure of the [Manitoba] government." To prove that this can at best be only partly true, we will mention the case of the schools in Winnipeg, where not the slightest change has yet occurred to better the position of Catholics. In Winnipeg not only are the Catholic schools still deprived of the government and municipal grants but there is not even the shadow of an appearance that they will soon be freed from the burden under which they have been groaning since 1890.

The General Intention proposed to the Associates of the Apostleship of Prayer for the month of November is "Charity to the Poor." The American Messenger of the Sacred Heart speaks thus of an intention which is borne in upon all sympathetic souls by the approach of winter and its hardships: "It is one of the marks of the divine origin of the Church that she has the poor always with her. They are a legacy from Christ; they are His poor, and, by His condescension, they take His place. As we love Christ, we must love the poor and do for them what we would do for Him. Blessed are they and blessed are all who take pity on them. All of us are poor in some respects; we lack some gifts of soul or body that depend on others to supply what is lacking. The poor lack the very necessities of life, and God has given the same abundantly to many that they may act as His stewards for the children of his predilection, the poor."

EVANGELIZATION

BY WEDLOCK.

An Englishwoman, a distinguished convert, has had the kindness to contribute to the pages of this REVIEW a most curious and hitherto unpublished episode in the life of the late Francis Newman, brother of the illustrious cardinal. In a letter dated the 16th inst., our kind contributor thus introduces her narrative:—

"The story is related exactly as I have often heard my dear mother tell it; and as, when very young, I was engaged to be married to a brother of the second wife of Lord Congleton (his first wife having been the Armenian princess mentioned below), and as my mother also knew Professor Newman and his wife intimately, I do not think there can be any doubt as to the exactitude of the facts.

"I believe it was Lord Scarsdale who went to Armenia with Professor Newman; but the suppression of the title—if there can be a doubt—does not, of course, affect the readers of your paper."

THE GOSPEL TO THE ARMENIANS.

It appears that, in early life, Professor Newman, the younger brother of the late Cardinal, was decidedly evangelical in his religious views.

I believe that he was not yet thirty years of age, when he joined his two friends, Mr. Parnell, afterwards Lord Congleton, and Mr. Scarsdale in their expedition to Armenia, which was undertaken in the hope of effecting the conversion of that country to sound Protestantism.

The journey was long and tedious, indeed, I have been told, not even without danger to life and property, for we are speaking of the first half of the present century; but at last the small party reached the town where they proposed to commence their labours.

Considerable disappointment was, however, in store for these missionaries. Whatever, may have been the reason, the Armenians, as a rule, remained quite insensible to the advantages which they were told would accrue to them if they accepted the doctrines of the English teachers.

Months, passed away, and no change had apparently taken place in their state of mind since Mr Frank Newman and his companions arrived.

Exhortation having failed, the somewhat discouraged Englishmen began to ask each other whether any thing, more potent could be attempted.

A scheme was then devised probably unique in the history of Christian missions.

It was proposed that one of the little band of self-elected apostles should sue for the hand of a certain Armenian Princess, that by this brilliant alliance additional lustre might be imparted to the tidings of the gospel of Christ, to which the Armenians had hitherto turned a deaf ear.

The advisability of one of their number marrying the lady in question was possibly discussed with cool judicial impartiality, but when the further question began to be formulated as to which of the teachers of Divine Truth should offer up his hand and heart as a sacrifice for the possible conversion of obstinate Armenians, there was a very perceptible hesitation. Here it was not "le premier pas qui coûte" it was the SECOND. The Princess was no longer in the bloom of early youth, she was exceedingly apathetic, and of vast physical proportions.

The gentlemen in question said afterwards that in the perplexing circumstances in which they found themselves they had recourse to prayer. In the end it occurred to them that the most satisfactory and scriptural mode of proceeding would be to cast lots for the bride. They did so, and the lot to woo, and if possible, to wed, the Armenian Princess fell upon Mr. Henry Parnell, whose suit was accepted.

The marriage remained, however, without any effect on the religious convictions of the subjects of the Princess, and therefore not very long after the nuptial ceremony the three friends returned to England, bringing with them, of course, the convert wife, who appears to have been the only substantial trophy that remained to bear witness to this effort of Protestant zeal for the conversion of Armenia.

THE ASEPTIC INFLUENCE OF COLD.

An English journal says that it is highly probable that microbes do not exist in polar regions and at great elevations. Most probably all of them are killed by intense cold. It is for this reason that frozen meat can be preserved fresh for an indefinite time. The fossil mammoths which have been discovered in the banks of Siberian rivers, embedded in ice, are often quite undecomposed,

and their flesh is eaten by dogs. Professor Tyndall experimented on the vitality of microbes by exposing solutions of sugar to the air on the higher summits of the Alps, where he found that fermentation did not take place, whereas at lower levels, where the temperature was higher, the liquids quickly became turbid, owing to the presence of microbes. Dr. Nansen furnishes a confirmation of the truth of the above statements. He informed the writer that as soon as his companions returned to Norway after their sojourn in the extreme north they all caught cold, but had been entirely free from this ailment during their prolonged absence. The inference is that reproduction of the catarrhic microbe had been prevented in the severe cold of the polar region. That cold, while repressing activity, does not always kill pathogenic microorganisms we know, since virulent typhoid bacilli have repeatedly been found in ice—Medical Record.

A LINK IS BROKEN.

The Death of Sister Mary Xavier—A Prominent Figure in Northwest History.

Free Press, Oct. 30th.

On Monday last there died at Calgary Sister Mary Xavier of the Grey Sisters, a woman whose life was intimately connected with the early history of the Canadian Northwest. Forty-five years ago Sister Mary Xavier left her home in eastern Canada to enter upon an existence of self-sacrifice as a missionary to the then almost unknown wilds of Rupert's Land. She was one of the little band of noble women who came west to instruct the Indians and half-breeds of Red River in the rudiments of Christianity and civilization, to nurse them in distress. The journey in those days was quite as difficult and attended with as many dangers as a trip to Yukon is at present. Arrived at St. Boniface the Sisters were established in a small log house which had to serve them as a residence, work room, school and hospital. There, in that poor hut, Sister Mary Xavier entered upon a life of unremitting toil which only ended with her death. The old Red River families, Catholic and Protestant alike, knew and esteemed her as a dear friend, a kind teacher, and a ministering angel when sickness or sorrow entered their homes. She was chiefly instrumental in establishing the St. Boniface hospital, and it was largely due to her exertions that that establishment was brought to its present state of excellence and reputation as an asylum for the sick and suffering. The hospital for many years was her sole care, and her pride, her only pleasure, outside of her multitudinous duties, was when she conducted some visitor through the building watching with anxious shyness for every mark of approbation. At such moments the tired eyes would sparkle with unwonted light, and the pale face would illumine with a contented smile that betrayed the laudable ambition of her loving heart.

A few years ago the superiors of her order decreed that she should go to Edmonton, where her experience was required in

the establishment of an hospital. When the fact of her departure was learned in Winnipeg a deputation of doctors and prominent Roman Catholics waited upon Mgr. Langevin to request that she might be retained at St. Boniface or, at least, that she should return to the scene of her life's work when her task in the far west was completed. In answer to this request His Grace assured the deputation that Sister Mary would return at an early date, but her services were found so valuable and her capacity for work so enormous that when the Edmonton hospital was fairly in working order she was sent to Touchwood Hills to organize an Indian school. Here her health broke down and she was sent to Calgary to recuperate. But her time of rest came too late—weakened by advancing years, the unaccustomed changes from place to place and her extra exertions in the mastering of details in new and strange fields—she broke down and after lingering for several weeks calmly breathed her last, a martyr to duty.

The life of Sister Mary Xavier, were it worthily recorded, would prove as interesting as any romance. It would be the story of a gentlewoman, whose peer it would be difficult to find, who gave up all that the world esteems to devote her life to the service of the poor, the ignorant and the suffering without hope of reward or fame, content that she was doing the Lord's work.

One of her oft expressed wishes was that she might be privileged to spend her last days in St. Boniface, the theatre of the drama of her life, and that she might find a resting place in the shade of the trees she helped to plant, within sound of the bells of St. Boniface. There are many in Winnipeg who hope that her last wish will be so far fulfilled that her saintly remains may find repose in the cemetery, where the companions of her early years lie at rest.

SISTER MARY XAVIER.

The article which we reprint from the "Free Press," entitled "A Link is broken," is so well done and gives so faithfully the tone and color of the noble life but lately ended here below that we feel we hardly need add much to this graceful and loving tribute.

Margaret Dunn, whose father was Michael Dunn and mother Elizabeth Kennedy, was born at St. John's Newfoundland, on June 10th, 1837. She came to the Red River country Sept. 11th, 1853, and entered the Grey Nun Order here, taking her vows as a professed nun January 21st, 1856. From her arrival in this country she so thoroughly devoted herself to the Northwest that she never returned to the east until two years ago, when she visited Montreal for the first time.

Her death occurred from congestion of the brain after a few hours' illness on the 17th of this month at the Calgary hospital, of which she was Superior.

These are the chief dates in a life which must ever remain a sweet memory and a shining example to those who knew Sister Mary. For fully a quarter of a century, to the English-speaking people of the Canadian North-

west, the two most admired and best beloved names were Monseigneur Taché and Sister Mary. With the latter the St. Boniface Hospital was so completely identified that they wondered how that hospital could continue to exist without her. She was so quick at seeing, so wise at guiding, so experienced in the ways of the world and withal so tender and strong and true. She was born with only the stump of a left arm, and yet she was as handy with her knitting and sewing needles as the best of seamstresses. She had the broad grasp of the masculine mind without any the slightest tinge of unwomanliness. Her piety was of the solid, undemonstrative sort. The sight of a soul drifting unshriven into the jaws of death would rack her face with a visible pang. Now that she has "crossed the bar," all ye who love her, pray that she may soon see the King in His beauty.

R. I. P.

MR. E. J. O'REILLY.

Edward J. O'Reilly, born 25 years ago at Wolfe Island, completed his education in the Ottawa University, where he was a great favorite with professors and students. For over three years he has been a most faithful and accurate bookkeeper for his cousin Mr. E. O'Reilly of the Grain Exchange, Winnipeg. Stricken with typhoid fever, he entered St. Boniface Hospital on Oct. 7th and, despite the best medical care, expired on Oct. 20th. His death, fortified by the last sacraments, was as edifying as his life had been. Many devoted friends mourn his loss. His father, Mr. James O'Reilly, of Railton, Ont., arrived after his dear son had breathed his last and took the remains back with him last Saturday. In the funeral from St. Boniface Hospital to the C. P. R. station Messrs. W. N. Bawlf, F. F. Smith, Dr. Raleigh and D. McBean were pall bearers. Quite a number of beautiful floral offerings adorned the bier. The Requiem High Mass was sung on arrival at Railton.

R. I. P.

A FAIR MINDED CLERGYMAN.

We have heard a deal lately from speakers of the stamp of the Rev. H. P. Hughes and Dr. R. F. Horton of the decay of Spain being due to the Catholic religion. The contention has been sufficiently disproved not to need further refutation, and it is pleasant to find a clergyman of the Established Church of England not only sufficiently fair-minded to recognise its utter absurdity, but courageous enough to express his opinion in public. At Seaford, in Sussex, a few days ago the annual meeting of the local branch of the British and Foreign Bible Society gave a Mr. J. P. Perkins the opportunity of trotting out the old bogey. The vicar, the Rev. H. G. Bonnewell, who was in the church, took exception to Mr. Perkins' remarks, and said it was not safe to impute the infirmities of the Spaniards to their religion, for he could point to a nation mainly composed of Roman Catholics who were distinguished for the purity of their lives and for their love of truth—he referred to the Irish nation. The vicar's manly protest

was, we are glad to note, received with applause, and Mr. Perkins must have felt rather small. All Catholics will feel grateful to Mr. Bonnewell for his outspoken reproof of an exhibition of vulgar prejudice.—L'pool Catholic Times.

An Engineer's Story.

SUFFERED THE PANGS OF RHEUMATISM FOR YEARS

Was Reduced in Weight From 180 to 130 Pounds—His Friends Fearing That Recovery Was Impossible—Now Actively Attending to His Duties.

From the Midland Free Press.

Alexander McKenzie is one of the well known residents of Brookholm, Ont., where he has lived for many years. A few years ago it was thought that an early grave would be his; on the contrary, however, he is now stout and strong, and the story of his recovery is on the lips of almost all the citizens of that burgh. The writer, while visiting in the village, could not fail to hear of his recovery, and with the reporter's proverbial nose for news decided to put to the proof the gossip of the village. The reporter visited Mr. McKenzie's home and was introduced to Mrs. McKenzie. Enquiry elicited the information that Mr. McKenzie was not at home, but when informed as to his mission the lady freely consented to tell the reporter of her husband's case. Her story runs like this: "Mr. McKenzie is 40 years of age, an engineer by profession, and is now on a boat on the lakes. About five years ago he began to feel twinges of rheumatism in different parts of his body and limbs. For a time he did not think much of it, but it gradually got worse until the pain was such that he was unable to work, and could not get rest at nights. I would have to get up two or three times of a night," said Mrs. McKenzie to try and relieve this intense suffering. Of course he consulted a physician who pronounced his trouble sciatic rheumatism. The doctor did what he could for him, but without giving any permanent relief. This went on for several years, sometimes he would be some better and try to work, then the trouble would come on again and be as bad a sever.

He was pulled down from being a stout man of 180 pounds to about 130, and was so thin and miserable that all who knew him thought it would be only a matter of a short time until he would be in his grave. For four years did he thus drag along a miserable existence, until in the beginning of 1897 some one recommended Dr. Williams' Pink Pills. Tired of medicine, with some reluctance he procured a box and gave them a trial. Almost at once a change was perceptible and as he kept on taking them, the improvement continued, and he was soon able to be about. By the time he had taken about a dozen boxes he was free from the slightest twinge of rheumatism, and as stout and strong as he had been before his affliction. So great is his faith in Dr. Williams' Pink Pills that when he left home recently to go up the lake for the summer, he took three boxes with him as a preventative against a possible recurrence of the trouble. Mrs. McKenzie was quite willing that this story should be made public, and believes that she owes her husband's life to Dr. Williams' Pink Pills for Pale People.

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula, chronic

erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions. Sold by all dealers and post paid at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

IT DEPENDED.

The Argonaut tells the following of a former president of Oberlin College. A student asked him if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak He takes a hundred years, but when He wants to make a squash He takes six months."

SEA AND LAND.

The triviality of the sea compared with the land is the theme of a recent article by

John Holt Schooling. A bucket 743 miles deep and 743 miles from side to side would hold every drop of the ocean. This bucket could rest quite firmly on the British Isles. To fill the bucket one would need to work 10,000 steam pumps, each sucking up 1,000 tons of sea per second, for 422 years. So if anyone wants to be rid of the sea, the way is plain. But to get rid of the earth would be 4,555 times more difficult, requiring 2,000 great guns each firing 1,000 projectiles a second, each projectile consisting of 100,000 tons of earth. At the end of 1,000 years this mundane sphere would be all shot away.

LOGIC CLASS IN THE SEMINARY.

Professor—Miss C., give me an example of a true conclusion drawn from two false premisses. Miss C.—Logic is an easy study. That's false. I don't like easy studies. That's false. I don't like logic. That's true. Class dismissed.—N. Y. Tribune.

First EXCURSION

To Ste. Anne des Chenes, Over the SOUTHEASTERN Railway,

On the occasion of the Blessing of the new Roman Catholic Church, ON NOVEMBER 1st 1898. TRAIN LEAVES WINNIPEG, C. P. R. STATION, AT 8 O'CLOCK A. M. Fare for Round Trip as follows: Winnipeg and St. Boniface, Adults, \$1.00; Children, 60 cts. Loretta, Adults, 50 cts; Children, 30 cts. Dufresne, Adults, 30 cts; Children, 20 cts. Returning Train leaves Ste. Anne at 6 P. M. Band in Attendance.

I have used Ripans Tabules 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 Tabules 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 Tabules 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 Tabules induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tabules advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tabules. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tabules for him. He feels some better but it will take some time, he has been sick so long. You may use my letter and name as you like. Mrs. MARY GORMAN CLARKE.

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 Tabules from an aunt of mine who was taking them for catarrh 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. BROOKMYER.

My seven-year-old boy suffered with pains in his head, constipation and complained of his stomach. He could not eat like children of his age do and what he did eat did not agree with him. He was thin and of a saffron color. Reading some of the testimonials in favor of Ripans Tabules, I tried them. Ripans Tabules 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 Tabules. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. E. W. FRANK.

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

A new style packet containing TEN RIPANS TABULES packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (120 tabules) can be had by mail by sending forty-eight cents to the FRANKS CHEMICAL COMPANY, No. 10 Spruce Street, New York—or a single carton (TEN TABULES) will be sent for five cents. RIPANS TABULES 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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Ready-Made Suits, from \$2.50, \$2.75, \$3.00, \$3.50, \$4.00 and over. Fine Spring Suits Made to Order, from \$13.00 and over.

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ONLY \$1.00.

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"About 1730," says Dr. Ashe "Porter has first manufactured in the City of London" This name was given to the beverage, because the principal consumers, were the Stalwart Porters of the day, who found its invigorating properties most beneficial, under their strain of work.

The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the Invalid, because of its peculiar, aromatic flavour.

It is grateful to the Jaded Palate because of its TONIC QUALITIES.

It creates a healthy appetite, and builds up the system.

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WINNIPEG

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