



"AD MAJOREM DEI GLORIAM."

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

VOL. XIII, No. 36.

ST. BONIFACE, MANITOBA, TUESDAY, MARCH 22, 1898.

\$2.00 per year.
Single Copies, 5 cents.

Archbishop Langevin at Qu'Appelle.

Eloquent sermon by His Grace. Entertainment at the Industrial School. Farewell to Father Hugonard.

Lebret, Assa. Mar. 13th 1898.

EDITOR NORTHWEST REVIEW:

I enclose a few news items hurriedly written, which I trust will be of general interest to your readers.

yours truly,
J. J. Smith.

LEBRET.

The solemnity of the feast of the Annunciation was celebrated at the Church of the Sacred Heart on Sunday by Pontifical High Mass. Father Hugonard was celebrant of the mass with Father Perault as deacon and Father Garon as sub-deacon. His Grace, Archbishop Langevin, occupied a throne in the sanctuary. The music for the occasion was furnished by the pupils of the Industrial School in their usual excellent style, assisted by Father Magnan and Messrs. Stack and Lonergan. A special feature of the service was a cornet solo very creditably rendered by Mr. Stack. The sermon was preached by His Grace, the Archbishop, with his accustomed eloquence and enthusiasm. His Grace took for his text "Behold the handmaid of the Lord, be it done unto me according to thy word." He said that the Church celebrated the feast of the Annunciation as the anniversary of the announcement of the Archangel Gabriel to the Blessed Virgin that she was to become the mother of the son of God, and it is also the anniversary of the actual Incarnation of Jesus Christ in answer to the humble submission of the lowly virgin to the will of the Eternal Father. The Annunciation was a mystery of joy and a mystery of glory—a mystery of joy for the people, because it was the beginning of the redemption of the world and a mystery of glory for the Blessed Virgin because by she became the Mother of God. It was fitting in the designs of the Almighty that a woman should be the instrument of man's redemption since a woman was at the source of sin and misfortune in the world. The sin of Eve was a triple one, for it involved the three sins of unbelief, pride and disobedience. As with her, so it was with us, we sinned first by unbelief in doubting the truth as presented to us by those invested with authority to do so, we sinned next by pride in our desire to become wise and powerful in the eyes of men—in our desire to become as "gods, knowing good and evil," and lastly in consequence of these two we sinned by disobedience. The Blessed Virgin, in undoing the work of Eve, was distinguished for the possession of the three virtues of faith, humility and obedience. In her stainless purity, her child-like faith, her supernatural humility and her steadfast obedience Mary was the incarnate model for all womankind. His Grace in conclusion warmly exhorted his hearers to imitate the Blessed Virgin in the noble example she had set the world.

In the afternoon at the vesper service His Grace baptized an Indian adult and his wife into the Catholic faith. In the evening an entertainment was given by the pupils of the Industrial School in welcome to His Grace, Archbishop Langevin, and in farewell to Father Hugonard who leaves on Thursday 24th for his native France. Fr. Hugonard has by his remarkable executive ability and his undying self-sacrifice placed the Qu'Appelle School first among the Industrial Schools of the country. All heartily join in wishing the Rev. Father bon voyage and a safe return to the scene of his labor of charity and love at Qu'Appelle.

School Reception.

at
LEBRET, ASSA.

The Public School here was the scene of a very pleasant event on Friday afternoon when His Grace Archbishop Langevin, at the invitation of the teacher and pupils, visited their school.

Upon entering the school His Grace was presented with the following approp-

riately worded address read by Master Harold Seymour:

To His Grace,
Most Reverend L.P.A. Langevin,
Archbishop of St. Boniface,
Most Beloved Pastor:

We, the pupils of the Lebret Catholic Public School, desire to welcome your Grace to our school and to express our deep feeling of joy and gratification at being so honored by your presence.

It would afford us unbounded pleasure to receive a visit from Our Beloved Archbishop at any time, but more especially at the present time when your Grace is fighting so nobly and so valiantly in defence of the cause of true Christian education. For, as Your Grace has so often stated in word and deed, it is not enough to become scholars, we must become men; it is not enough to become learned, we must become pure and noble and good; it is not enough to satisfy our earthly ambitions, we must prepare for our true home beyond the grave.

Permit us to mention our deep appreciation of Your Grace's noble work and to express further the sincere hope that Your Grace's heroic efforts in the struggle of right against wrong may soon be crowned with success.

In conclusion, let us reiterate the great pleasure it affords us to be so highly honored and permit us to beg Your Grace's paternal blessing.

Your Grace's
Devoted Children
of Lebret School.

Recitations were then rendered by Harold Seymour, Mary Goyer, Agnes Barnes, Alex. Goyer, Julia Meehan, and Maggie Barnes. His Grace addressing the pupils expressed himself as highly pleased with the work of both teacher and pupils. He warmly encouraged the latter to pursue their studies with that strength of determination which alone insures success. He said that of all things that conduce to the possession of virtue stands pre-eminent. Our Divine Lord and Model, Jesus Christ, was a person of remarkable determination and of course of unswerving sanctity, and therefore the first hero among men. His Grace impressed upon the pupils the necessity of appreciating the efforts of the teacher in their behalf and of making valuable use of every moment of their time.

Catholics and Socialism.

Catholic Times.

The subject of the attitude which should be adopted by Christians towards Socialism is at present occupying attention not merely in our own columns, but throughout Europe—in France, Germany, Italy and Belgium. It is evident that the question is one which excites a keen interest because it closely affects individuals. All who have any considerable portion of life before them feel that a great social change is, so to speak, in the air, and that it is part of their duty to help in promoting it. Moreover it cannot be denied that the present condition of the world is such as to demand a thorough-going reform. De Lamennais may have seriously erred, but no one can dispute the statement, with which he opens his "Book of the People," that "things are not as they ought to be; that there are too many evils, and the evils are too great; and that this is not the Will of God." That the need of improvement is pressing is proved by the fact that the Socialistic movement has attained such a firm hold on the Continent and is making headway in England, where the instincts of the masses are on the whole so conservative. For such a movement it is not easy to win the sympathies even of the working classes in Great Britain. They usually look askance at projects which propose to modify profoundly the titles to property; they cling tenaciously to traditions; they do not readily cast aside an old system, but patch and repair it, and bear as long as possible with its imperfections. When men whose conservatism is so strong begin to yield to the desire for a social revolution, the conclusion that the existing state of affairs is radically unsatisfactory becomes clear.

In his article in the current issue of the "Month," to which allusion has been made more than once in our columns, Father Joseph Rickaby, S. J., says that "What we seem to want is a thorough

theoretical exploration of the possibilities and probable outcomes of Individualism on the one hand and of Socialism on the other." Some of the difficulties of Socialism he represents as occurring under certain assumed phases of the system; but probably the Socialists would reply that his assumptions are partly or wholly incorrect, and, therefore that the arguments he builds upon them have little real force. Mr. Devas handles the same theme in a long and interesting article which he has contributed to the January issue of the "Dublin Review." One great truth he brings out most effectively, and that is that if the present social system is failing and the preaching of the Socialists is making converts, it is because the economic doctrines of the Church have been neglected by modern States and peoples. Mr. Devas deems all forms of Socialism unacceptable, but he boldly advocates "Christian Democracy." This he puts forward as something positive, intelligible and suited to the times, "Let not others," he observes, "capture the fair title which is our own; let us tell the work-people that the phrase *allex au peuple* is a Papal phrase; let us show that we have listened to it by being foremost in the great and pressing works of social reform, such as the binding of all the working classes into associations; the organization of workmen's insurance and of universal boards of arbitration and conciliation; the removal of married women from factories; the prohibition of boy or girl labour in factories till the age of fifteen; the protection of all work-people in every workshop from excessive toil; international accord, lest the exporters of one country gain the inhuman advantage of a cheapness based on the sweat and blood of driven slaves; multiplication of small and secure owners of property; provision of a decent and secure dwelling for every family; war against the ever-recurring evils of usury, monopoly, and commercial fraud; in some countries, the total reformation of a pernicious drink traffic; in others the stringent enforcement of the Sunday rest; in all fair wages, fair rents, and fair system of taxation." Mr. Devas remarks that this programme is being actively supported by many Catholics in Italy, Belgium, Austria, Germany, France, and America. That is quite true, but many others, it may be said, object to the use of the term Christian Democracy as excluding those who by position and sentiment cannot rightly be described as democrats.

To us it seems that Catholic writers do not make sufficient distinctions in describing the attitude of the Church towards social and economic movements. As a principle the Church condemns as little as possible and allows as much freedom of choice as is compatible with belief in the doctrines which are of Faith. If then Leo XIII. has called Socialism "a pest" it is a definite type of it prevalent mainly on the Continent which passes from the legitimate sphere of economics and politics into the domain of religion and opposes some of the fundamental tenets of Christianity. If there are other kinds of Socialism which do not militate against the doctrines of Christianity and which differ little from schemes put forward under other names, they are, it appears to us, quite as tolerable in the eyes of the Church as aristocracy or democracy. But whilst the Church grants the most perfect liberty where it is just that it should be given, there are certain lines of policy which she recommends—may even be said to dictate. To lift up the lowly, to protect the oppressed and champion their rights, to oppose unjust exactions by the wealthy and the powerful, to secure the necessities of life for all are duties which the Church enjoins and which are embodied in the programmes of Catholic parties. They are duties which have never been over-looked in the course of her history, and it is true to assert that her progress is largely bound up with their championship. Just lately a leading German Protestant, Herr Otto Mittelstadt, published through Hirzel, of Leipzig, a work entitled "Before the Flood," in which he acknowledges with much pain that the two great powers in Germany to-day are the Centre or Catholic party and Social Democracy. Protestantism does not count as an active social force amongst the Germans, but the Catholic Church fearlessly defends the rights of the people, and therefore men recognise that to a large extent the shaping of the future lies in her hands.

The Lord's Prayer by Booth.

How the Actor Entranced a Coterie of Diplomats in a Hotel in New York City.

From the Kansas City Times.

"I think," said James O'Neill, in his talk about the Booths, "the most thrilling experience I ever passed through was in New York city one time when quite by accident a number of foreign diplomats from Washington, a few American statesmen, some prominent New Yorkers and one or two of us professionals were gathered together in a smoking room of the Fifth Avenue Hotel, when somebody asked Booth, who by the merest chance happened to be there, if he would not repeat the Lord's Prayer for the assemblage. I was sitting not far from the tragedian when he fixed his eyes upon the man who made the request. I think that it was Lord Sackville West, at that time British Minister to the United States, and I shall never forget the peculiarly searching expression that Booth shot out of his dark eyes. They seemed to penetrate the very soul of the man at whom they were directed, and then, as if satisfied, resumed their wonted vacuous density.

"We were all breathless with anxiety, at least I was, for seldom would he ever recite off the stage, but at length he arose, walked to a little cleared space at one end of the room and began a recital that even after all these years makes me thrill through and through. He said 'Our Father' and never before had those two words been clothed with the majesty and reverence with which his look and tone enveloped them. And then he carried us into celestial regions, our spirits seeming to leave our bodies and to follow his behest; he lowered us into depths too dark for Dante's genius to conceive or Dore's pen to portray; the power exerted over us was simply unnatural. His musically resonant tones sounded slowly through the room and as he swayed his lithe body we unconsciously followed his motion. It was something horrible, beautiful, terrible, fascinating—I can not find words in the language to express it. There are none.

"I would not go through the scene again for a thousand worlds, and yet if I had the opportunity I would brave any danger to hear it once more. Do you understand? Those few score words as delivered by Edwin Booth were the most powerful argument for Christianity that I ever heard, and could every being on the face of the globe have heard them there would no longer be atheism. Booth strode out of the room when he finished and a simultaneous sigh of relief arose, while without a word we stole away singly and on tiptoe, and I do not believe that any of us think of that thrilling evening without a shudder. He was a great man, a great man."

The scientific Basis of Christianity found in the Metaphysical science.

N. Y. Freeman's Journal.

Father Graham recently delivered a lecture in Canton, Ohio, on the "Scientific Basis of Christianity." A correspondent of the Cleveland Universe takes exception to the title of the lecture and thinks it misleading, if not worse. He says:

"It may be 'catchy' and 'loud,' but it lacks truth, and it grates harshly on the Catholic ear. Christianity or the Church has not for its base, science. Its only true base is Christ, on which eternal adamant base rest the twelve apostolic foundation stones, on which the Holy Spirit of God erected the Church, and over which he rules to the end of time. Such is the true base of Christianity, such are its foundation stones, such its Builder. To talk of the scientific basis of Christianity is both unscientific and un-Catholic."

Appeal is made to the Freeman's Journal concerning the correctness and propriety of the title.

By an abuse the word "science" has come of late years to mean in the minds of many physical science exclusively. It is the catch-word of the infidel, the agnostic and the atheist. They have harped on it so vociferously that the word is looked upon by many as the antithesis of faith and Christianity. To the glib and shallow infidel it is the harp of a thousand strings. Its sole value in his eyes is its supposed availability against Christianity and its mysteries, and more especially against the cosmology of Moses. In the infidel sense

of the term, science is a heresy, because it means a denial of everything but matter; it is materialism and denies the existence of spiritual or non-material beings, and believes in nothing but what can be seen, touched, tasted, or smelled. Of course to use the word "science" to imply such a creed is an abuse of the term.

To those who see in the term "science" only this bad sense and who suspect it because of the bad company it has been forced to keep, the title "Scientific Basis of Christianity" has something objectionable in it.

But science is a noble word because it means a noble thing; a thing in no way antagonistic to faith and revealed religion. It is not limited to matter, but extends over the whole domain of being, and includes the intelligible of every order of being. Theology is a science and God is the subject of theology; metaphysics is a science whose subject is being, considered in its essence, and existences in their cause. These are noble sciences, and far above that which treats solely of physical phenomena.

They are not content with phenomena, but go back of them to the cause, to the noumena; they pass the appearances, which strike the senses, and go back to the realities which are apprehended by the intellect alone.

In this view of science we can see nothing improper in the title, "Scientific Basis of Christianity" for a lecture dealing with the ultimate ground on which Christianity rests. This basis is the supreme, infinite, perfect, necessary Being whose existence must be brought home to the mind by reason, taking its data from the domain of metaphysics. This Being is the cause of all things in the ontological order, and the basis of all things in the intellectual order. What cannot be traced to him has no real, positive existence.

It is true to say that Christianity rests on revelations and on miracles, but what do revelation and miracles rest on, for they are not the ultimate ground of faith? They rest on the veracity and supreme power of God. This veracity and power are attributes of the perfect and necessary being only; and here we are back into metaphysics again. Start where we may in the series of causes and effects we must rest ultimately on the absolute and necessary Being or we have no standing. It is this that makes metaphysics and theology the highest and noblest of all the sciences, and most worthy of the intellect's highest powers as a rational being. It is true then and proper to say that Christianity rests on a scientific basis, because its basis is supplied by science of the highest order.

But why need we go back beyond revelation? For the very simple reason that we must believe in the existence of a revealer before we can believe in a revelation, for without the former the latter cannot be. It is the same with miracles; we must believe in an intelligent power superior to nature before we can believe miracles to be possible.

It is this fact that gives miracles their proving power. We do believe, on metaphysical grounds, that this supreme, intelligent power exists and we say, therefore, miracles are possible and exist. It would be to invert the cone of reasoning to say miracles exist, therefore a supreme, intelligent power exists; for until you know that the supreme, intelligent power exists you cannot logically say that a miracle is possible, and cannot, consequently, say that it exists. Until a cause superior to nature is recognized we must attribute all that are called miracles to nature and when so attributed they are no longer miracles; they prove nothing.

We know not the subject matter of the lecture referred to, but we can imagine a lecture dealing with the ultimate grounds of faith, which could be truly and properly entitled, "The Scientific Basis of Christianity." The truth and propriety of the title depend entirely on the subject matter of the lecture and the manner in which it is treated.

The best treatment of this subject, the most scientific, we have ever seen is the treatise of Father Pietro Rossi entitled "Principii di Filosofia Sopranaturale." In this most scientific treatise the author shows the scientific basis of Christianity to rest on God and on the teleological end of the universe.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRI, R.,
Editor-in-Chief.

Subscription, - - - - - \$2.00 a year.
Six months, - - - - - \$1.00.

The Northwest Review is on
sale at R. Vendome, Stationer, 290
Main St., opposite Manitoba Hotel.

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Northwest Review.

TUESDAY, MARCH 22, 1898.

CURRENT COMMENT.

The fact that the *Winnipeg Tribune*,
the local Government organ, reproduced
without comment our last week's
statement that no arrangement had yet
been arrived at in the school question,
and that consequently our English
Catholic contemporaries had been mis-
informed, is a strong confirmation of
our assertion and should make those
English editors examine carefully in-
to the origin of the false news they
are receiving from Canada.

Wereprint with pleasure the *Nor-*
Wester's sketch of Father Drummond's
lecture on "Some Irish Orators," be-
cause it is indeed a masterly report,
one that would do honor to any paper
in the world. It is a rare combination of
verbatim rendering of some of the more
brilliant passages and intelligent sum-
mary of the rest. Before we knew who
had written it we hailed the advent of
a particularly bright new star in the
reportorial firmament of Winnipeg.
Our surprise ceased, though our plea-
sure did not, when we discovered that
the author there of it is none other than
our well known friend and co-religionist,
Mr. Frank W. Russell of the C. P. R.
Land Department. But why did the
title-framer head it "The Patron Saint
—A Magnificent Lecture on St. Pat-
rick?" St. Patrick was not, so far as
we remember, mentioned in the lecture.
The *Free Press* report was juvenile and
jejune; the reporter seems to have gone
out after the first part of the lecture
and "seen" so many "men" that he
was unable to return. The *Tribune's*
report was merely a rehash of the *Free*
Press with omissions.

"A Member of the Newman Literary
Guild" finds our argument puerile, when
we said that annexation to the United
States should not be even discussed in
a Catholic association in Winnipeg.
Well, we are that sort of boy and
positively glory therein. In fact, we
don't think much of the manliness of
the boys that think otherwise. Between
Ottawa University and Winnipeg
there is this startling difference that
the former is a Catholic academe with
Catholic traditions, which are always
ready to make due allowances for boyish
fancies, whereas the latter is a Pro-
testant city always ready to pounce on
any appearance of disloyalty on the
part of Catholics. It is a "shadowy,
plastic, unsubstantial" atmosphere in
which good Catholics should avoid
giving unnecessary scandal to the
mentally weak. Far from wishing to
discourage aspiring youth, we distinctly
pointed to a nobler and better way for
intellectual improvement, and we still
hold that every member of the *Newman*
literary guild ought, in common decen-
cy, to give tangible proof that he or she
had read some one of Newman's im-
mortal works. We regret that our es-
teemed correspondent should have mis-
understood us as if we had hinted that
he had not read some one of them. We
simply asked how many of the members
had. This does not imply that none
had, it merely implies that perhaps the
majority had not. Judging from our
correspondent's trenchant style, we are
inclined to think he has. He finds us
"puffed up." Perhaps we are, but one

of the symptoms of uncharity mentioned
by St. Paul in that same passage is the
being provoked to anger and thinking
evil, in other words, putting on one's
own head the cap that was never meant
for it.

The case of Dr. McGlynn.

A country correspondent writes to us
enclosing two lectures by the Rev. Dr.
McGlynn on "The Public Schools,"
and adding: "I received the enclosed
by last mail anonymously. I believe
it to come from a Presbyterian minister
who called at my place not long since
and invited me to his place of worship.
I thanked him and explained why a
Catholic could not assist at a Protes-
tant ceremony. The following week
this was better explained in the *Review*
and I sent it to him. I should like you
to answer through the *Review* why Fa-
ther McGlynn was expelled and I will
send it to the minister also."

As Father McGlynn has been recon-
ciled to the Church and is now once
more in charge of a parish, it were bet-
ter to let bygones be bygones. But, as
a mere matter of recent history, it is
well known that Dr. McGlynn was ex-
communicated for disobedience to his
ecclesiastical superior, the Archbishop
of New York. The latter forbade him to
take in part politico-social gathering in
favor of the late Henry George. Rev.
Doctor McGlynn obstinately refused to
obey. For a long time he even declined
to go to Rome and explain his conduct
to the Pontifical courts. But finally
Cardinal, then Monsignor, Satolli won
him over and persuaded him to submit.
Since his reinstatement, he has re-
frained from any utteranceavoring of
disrespect towards his ecclesiastical
superiors and has thus implicitly re-
tracted all the wild speeches delivered
while he was under the ban of excom-
munication.

One of these ill-considered and really
childish attacks is the lecture on "The
Public Schools." We fancy it must
bring the blush of shame to Father
McGlynn's cheek, if he is aware that
his lecture is still published as a Pro-
testant tract with a thoroughly anti-
Catholic appendix by Wheeler and
Strong against parochial schools. The
lecture itself, as he must now admit in
his calmer moments, is a very shallow
piece of special pleading, quite unwor-
thy of the undoubted ability of the
Doctor, who is fully aware of the splendid
results achieved in the United States
by those parochial schools whose stu-
dents have frequently beaten all com-
petitors from the public schools.

Difficultiss of Inspiration.

At the church of the Immaculate Con-
ception last Sunday night Rev. Father
Drummond continued his series of ser-
mons on the holy scriptures. He spoke
especially of the "Difficulties of Inspira-
tion," and on the course of his sermon the
preacher said that objections to the in-
spirations of holy scripture were drawn
from many sources. The first was the
material errors in the text itself. These
are, it is true, considerable in number
but they are all unimportant, and are
due, not to the sacred writers, but to the
inaccuracy of copyists. God, not having
inspired the very words, but only the
truths or thoughts of scripture, was not
obliged to work miracles in order to
preserve the text from unimportant
alterations. The preacher instanced
I Kings; I Samuel, 13: 1.

Another objection was the apparent
contradictions between different writers
in New Testament especially, as when
St. Mark, xiv; 66-72, speaks of the cock
crowing twice while the other evangelists
only mention one cock crow. All such
objections are satisfactorily explained by
the approximate, but not mathematical,
usages of ordinary speech. The evan-
gelists were not collecting statistics. One
gave a fuller and more accurate account,
the others overlooked details, but they
did not err.

Others think they have discovered
scientific errors in the Bible. Thus they
say Leviticus (11; 6) is mistaken when it
ranks the bare among ruminant animals.
But the words "cheweth the cud" are to
be taken not in the scientific, but in the
common sense view, apparent to every
one who notices the lateral motion of the
hare's lower jaw. Moses was not writing
a scientific treatise, he was addressing
the common people, and spoke the
language of outward appearances.

Father Drummond went on to speak
of a recent discussion between two Ger-
man Catholic professors about the rela-
tions of natural science science to Scrip-
tural exegesis. Professor Schopfer main-
tains that a commentator may differ
from the obvious meaning of a passage
or its traditional explanation because of
the results of scientific discoveries. Pro-
fessor Kaulen, on the other hand, places
on science the burden of harmonizing its
results with Biblical exegesis. What

they both hold and what all Catholics
hold is that not scientific certainty can
possibly clash with the true meaning of
the sacred text. But the universally
admitted and absolutely certain—the not
highly probable results of science
may constitute an external
and negative criterion of the in-
terpretation of Scripture, they show what
in some texts cannot be the true mean-
ing of Scripture, and yet they do not
furnish a positive key to its genuine
meaning. That key is furnished only
by the infallible teaching of the Catholic
Church.

NEWMAN LITERARY GUILD.

EDITOR N. W. REVIEW:
Dear Sir.

If you will accord
me the privilege I would wish to make
a few remarks on an editorial in your
last issue commenting upon an account
of the proceedings of a recent meeting of
the Newman Literary Guild. As to the
reason assigned for your protest against
the subject of next debate I hope you will
pardon me for saying so, but I am
unable to regard it in any other light
than as a decidedly puerile one. Catho-
lic loyalty, as I understand it, is not
the shadowy, plastic, unsubstantial
thing that your remarks leave room for
inferring it to be. As a matter of fact the
subject was proposed by a member late-
ly a student of Ottawa University, where
it was debated: and I think it may fair-
ly be said that our Society cannot be far
wrong in adopting for discussion a sub-
ject of debate stamped with the approval
of that great Catholic seat of learning.
Now a few words anent your remarks
on the subject of the paper to be read by
one of the young lady members of the
Guild at next week's meeting. It ought
in common fairness to be borne in mind
that our Society has only just been or-
ganized: and on the principle that it is
well to attain some proficiency in the
art of crawling before attempting to walk,
the Guild has seen fit to start out in com-
pany with one of the minor authors
before essaying the ambitious task of
dealing with the great masters of En-
glish literature.

That the Society has chosen to listen to
a paper on Bret Harte as an initial litera-
ry venture seems very slender evidence
on which to base your assumption that
it is going "to neglect the wide field of
Catholic literature." But, anyway, is it
consistent on your part to debar us from
hearing something about the works of
an author "most of whose works you
have read with no little relish and they
are all very well in their own way?"

As to the closing sentences of your
note and the implication they necessari-
ly bear little need be said. From the
elevated literary plane on which you
admittedly stand, though obviously
"scorning the base degrees by which
you did ascend," one might be tempted
to expect that you would look down with
feelings of sympathy and words of en-
couragement upon a society of your less
fortunate co-religionists struggling under
difficulties, for their intellectual bet-
terment. As a sample of fine editorial
scorn they may leave nothing to be
desired; but it is humbly submitted that
they are singularly lacking in the spirit
of that virtue which St. Paul assured the
Corinthians "is patient, is kind"; and
above all "is not puffed up."

I enclose my card and
would request the favor of your giving
this letter the same publicity as the
editorial note that has evoked it.

A MEMBER OF THE N. L. GUILD.

Winnipeg, March 11.

St. Patrick's Night

in St. Mary's Church.

A great lecture by Father Drummond on
Six Irish Orators.

Nor'Wester, Winnipeg, March 18.

St. Mary's church was crowd-
ed last night by an audience rep-
resenting all creeds and nation-
alities attracted by the announce-
ment that Rev. Father Drum-
mond, S. J., would lecture on
"Some Irish Orators." The enter-
tainment opened with a stirring
chorus by the full choir and a
solo, "Vale of Avoca," by Miss
Perkins. In the course of his
lecture Father Drummond said
the Irish race was distinguished
for brightness of mind and
warmth of heart, qualities
which were the two most
essential requisites for an orator;
hence it was only natural that
such a people should produce
great orators, and that these
orators should be made the
greater for the current of sym-
pathy set up between the bright
minds and warm hearts of their

hearers and their own. And
what might have been expected
had come to pass so fully that
when a man undertook to speak
of Irish orators he was at once
awed by the very vastness of the
subject. The question presented
itself should he speak of the
orators of the immediate or the
remote past, should he speak of
political or pulpit orators; should
he merely enumerate and de-
scribe all the great speakers that
Ireland had produced.

Natives of America would per-
haps like to hear of Thomas
Burke who lectured in the
United States and especially in
New York twenty-five years
ago with a success absolutely
unequaled before or since;
Canadians, like himself, might
wish to bring before them the
matchless charm of D'Arcy
McGee, poet, historian and
orator. All such recent instances
might indeed be interesting and
and instructive, but it seemed to
him that the time-honored
orators of Ireland such as Grat-
tan and O'Connell, furnished
more universally impressive and
persuasive examples. Hence he
would not that evening dwell
upon any orator who had not
been dead at least forty years.

The lapse of one or more genera-
tions had given time for the
publication of intimate memoirs
which revealed the true impres-
sion produced by those orators.
How seldom was the public ap-
preciation of the day faithful to
the reality? How often did they
find newspapers dubbing a man
eloquent when he was only a
good speaker. "A great speaker,"
said one who was himself a
scholarly lecturer, "was one out
of a thousand good speakers, but
to be eloquent is to be one out
of a thousand great speakers." Just
as the test of eloquence was the
after-taste of it, the way it
went thundering on in the lis-
tenser's mind when that listener
was left with his own thoughts,
so the reputation of a great orator
must go on mellowing and rip-
ening in the sunshine of many
critical yet appreciative minds
before it could carry with it the
full force of an impressive and
persuasive example. His pur-
pose then was to lay before them
the salient characteristics of six
Irish orators dividing them off
into two natural divisions—mind
and heart—not that they were
not all men of bright minds and
warm hearts but that the first
three of whom he would speak,
namely, Grattan, Sheridan and
Edmund Burke, were more re-
markable for strength of mind,
and the second three—Curran,
Shields and O'Connell—for
strength of will. Father Drum-
mond then went on to deal with
the first named—Henry Grattan,
who, going to London to study
law, came under the spell of
Chatham's eloquence to such an
extent that he gave up everything
in order to train himself to be a
good speaker, and who, notwith-
standing his natural defects, be-
came one of the greatest orators
of Ireland and England. Refer-
ence was made to the untiring
devotion and preparation which
this necessitated, and Grattan's
career was followed through its
various stages up to his great
triumph in the Irish Parliament
in connection with the resolu-
tion he carried, after converting
a hostile assemblage, declaring
the right of the Irish people to
legislate for themselves.

Greater as a thinker than
Grattan, but inferior as an orator
was Edmund Burke, who ranked
not merely among the great-
orators of the world but the great-
est minds of all ages. In striking
phrases Father Drummond pic-
tured the wonderful grasp Burke
had on so many and such diverse
subjects, and he pointed out that
the very luxuriantness of Burke's
genius made his speeches more
agreeable to the reader than the
hearer. Yet in spite of this and
of many disadvantages of style
and manner, Burke occasionally
produced such effects as none but
a real orator could produce. Not-
able examples of this were given

especially from his speech at the
trial of Warren Hastings, of which
the latter bore testimony in after
years that the language of Burke
made him feel himself for the
time one of the most wicked of
men.

Burke's assistant, Richard Brin-
sley Sheridan, was equally suc-
cessful at the same trial. Of
his speech, however, no adequate
record had been preserved, but
men of all parties vied with each
other in praising him. To shew
Sheridan's power as an orator re-
ference was made to the resolu-
tion of the House of Lords
"to adjourn to give the members
time to collect their reason." Sher-
idan had naturally many
more of the elements of a first-
rate speaker than either Grattan
or Burke, but he suffered from
the opinion which many held
that he was theatrical and shall-
ow. Inferior to Pitt in dignity
of manner, to Fox in argument
and vehemence, to Burke in ima-
gination, depth and comprehen-
siveness of thought, Sheridan was
listened to with more delight
than any of them. Burke was of-
ten coughed down, Pitt annoyed
his hearers by his mannerisms,
Fox wearied them by his repeti-
tions, but Sheridan won his way
by a sort of fascination. In Grat-
tan they had the penetrating
mind, in Burke the wide-reach-
ing, profound intellect, in Sher-
idan the dramatic fancy
and power of the Irish mind,
and now he came to consider
orators who illustrated another
magnetic charm of the Irish na-
tion—pathos.

The name of John Philpot
Curran suggested wit and drol-
lery. Father Drummond gave
many amusing instances of Cur-
ran's wit and then went on to
shew his splendid courage; no
speaker ever had more courage
and no speaker ever needed it more
than he did. A glowing tribute
was paid to the way he champi-
oned the cause of the oppressed
against the powerful of the land
in the law courts, and many
illustrations were given of the
power of his eloquence, by which
he could move even his enemies
to tears.

Another Irish orator remark-
able for strength of will and
energy of purpose was Richard
Lalor Shiel. The success of
his first public appearance was
alluded to and Father Drummond
then went on to deal with the
charge which has been made
against Shiel, that he was a
mere rhetorician and artificial
speaker. Against this headvanced
several reasons, and then he
spoke of the successes achieved
by Shiel in the House of Com-
mons.

And now they came to the no-
blest Roman of them all—Daniel
O'Connell. Unlike all the others
O'Connell seemed to be gifted
with every advantage: mentally,
physically, and morally he was a
complete man. Special refer-
ence was made to his wonderful
voice, to his expressive counte-
nance and natural gestures, and
Father Drummond concluded his
interesting lecture, which had
been listened to throughout with
the greatest attention, with a
most eloquent eulogy of the no-
ble qualities, the pure aims, and
the self-sacrificing energy of the
great Liberator.

A chorus by the choir brought
the entertainment to a close, and
the audience dispersed with the
feeling that they had at once
spent a most enjoyable evening,
and at the same time rendered
substantial aid to the St. Vincent
de Paul Society, into whose cof-
fers the proceeds of th entertain-
ment will go.

Rev. Fathers Husson and Donald,
O.M.I., arrived last week. The latter will
soon proceed to France as delegate to
the General Chapter of the order.

His Lordship Bishop Pascal, O.M. I.
who came here from Prince Albert last
week on his way to Paris, preached an
instructive and touching sermon last
Sunday at the Cathedral of St. Boniface.
He dwelt feelingly on the life and exam-
ple of St. Joseph.

High Festival at St. Norbert.

On Sunday Reverend Fathers Stephen and Joseph, of the Trappist Monastery were ordained priests in the Church of St. Norbert by His Grace the Archbishop of St. Boniface. As both these Fathers were well known in Winnipeg and St. Boniface before they entered the order, many of their friends drove out to witness their ordination. Reverend Father Stephen, formerly Mr. Ed. Belanger, was at one time editor of "Le Manitoba" and distinguished for the raciness of his articles.

His Grace was assisted by Rev. Father Filon, of St. Jean Baptiste and Rev. Father Perquis, of St. Alphonse, the mass being Low. The Most Rev. Archbishop preached a wonderfully impressive sermon on the grace of vocation to the priesthood with divers practical applications to the surrounding circumstances.

The afternoon being the first vespers of the feast of St. Benedict, on which occurs this year the eighth centenary of the foundation of the Order of Citeaux to which the Trappists belong, the monks of the Monastery sang the Vespers with all the solemnity of their majestic ritual. The many visitors from here and Winnipeg were deeply impressed by this great function.

After the Vespers His Lordship the Bishop of St. Albert spoke with greatunction and edification of his long connection with the parish of St. Norbert. He, Mgr. Grandin, O.M.I., was the first parish priest thereof. It was he who had been instrumental in bringing the Trappists there, and he felt that he could die happy if only he could secure those holy monks for his own diocese.

On Monday morning the High Mass was sung by the Trappist monks. The sermon, preached by Rev. Father Joly, was a masterly panegyric of the Benedictine Order and especially of the Citeaux branch. It entranced the high esteem in which the monks are held in this country. Just before bestowing his blessing at the end of the Mass His Grace the Archbishop gave some very salutary advice to certain parishioners of St. Norbert.

Walking with Children.

Sacred Heart Review.

Would you enjoy being grasped by the hand of a giant and obliged to make your shorter limbs and more feeble lung-power keep pace with his, as he walked on, you knew not where, or how long? You would not enjoy it; you would really suffer. Little children are daily placed in a similar position, and by those who really love them.

A grown person, kind, but thoughtless, grasps the hand of a little child, and then walks at his, or her, usual rate of speed, while the weak little legs, only half as long, must run with all their little might to keep up. The writer has a very vivid recollection of such experience repeated many times.

The childish mind comprehended the cause of the distress, but thought if only the grasp upon the little hand could be relaxed all would be well, for then the little legs could follow according to their ability, sometimes running, sometimes resting, in a walk. But the hand would not relax, and no attention was paid to the little voice asking to be freed. Childish prattle, of course, is very sweet accompaniment to the giant's thought, so also those warm, restless little fingers.

For humanity's sake, my good giant, turn over a new leaf, either accommodate your pace to the little feet, or leave them free to toddle after, or else leave the child at home, or carry it. Surely you can do one of these four things. The child can usually be trusted not to stay too far behind, though, of course, in the streets of a large city, or on the street crossings of any town, the child must be kept within reach. Carry it over crossings and under buildings, where workmen might drop something upon it, but usually that will be all that is necessary. Then, too, good giant, do not keep stopping and calling to the baby to "run" or you'll "whip" or the "bogey man" is coming. If you can not exercise patience and allow time for the little one's movements, arrange some other way. Baby carriages are not all expensive, and the child once placed in one can be conducted at a fair pace without much discomfort. But do not, whatever else you do, subject the little one to such discomfort as above described. It may seem a small matter, but it is not; a child's life is made of small things, and they have an everlasting effect upon its character. Every memory of discomfort and pain is so much taken from him, so much against him in the future.

Children often become fretful and thoroughly unmanageable, simply because they are in pain and discomfort, but can not explain or understand sufficiently to express themselves, except in tears and fretful whimperings, kicks or prostrations of themselves upon the ground. Their small, weak muscles are

racked and aching in the effort to keep up with some older person. They are cold, or too warm, or suffering from a dozen of discomforts not dreamed of by the good-nature but thoughtless giant.

Germany and Catholic Missions.

The KOLNISCHE ZEITUNG recognizes the unselfish labors of Catholic missionaries in an article, which it says was written by a Protestant who was perfectly conversant with the subject of African missions. The LITERARY DIGEST has made a translation of the paper, from which we quote as follows:—

"Near a trading-station on the coast is a Protestant mission established ten years ago. It has a nice home and a handsome chapel. A Catholic mission was established in the neighborhood two years ago, and the work of these Fathers is so remarkable that it strikes not only the natives, but every stranger who visits the place. The priests not only lead in prayer, but they show the negroes how to work. Handsome buildings have been raised and furnished by the natives under their direction, all with material found in the neighborhood. Our Protestant brothers try to belittle these efforts. Yet how simple, how modest, is the life of these Catholic missionaries! They never give offense by joining in gossip. They do not drink whisky-and-soda in public places. And if a colonist is ill, he be Protestant or Catholic, he will always find the priests ready to attend and comfort him. We can only hope that the Protestant missionaries, who, no doubt, do their duty nobly in some places, will vie with the Catholics."

In another part of the article the writer of it indicates that Germans can not help acknowledging the unostentatious and thorough work performed in their African colonies by the Catholic missions, and he compliments highly the fervor and rare faith of the missionaries. He doubts, however, the assertion that the Catholics show better results than Protestants in the mission field because they have more money, and he attributes their success to their maxim, ORA ET LABORA, which is followed at all their stations. The Protestant missionaries sent out from the United States to various lands seem to have all the money they need, but they apparently meet with no more success generally than their German co-religionists, that is, if we may judge results by the amount expended and the time consumed.—SACRED HEART REVIEW (BOSTON)

The Bible in the Schools again

There has been quite a little breeze stirred up in Milton, Vt., by the action of a Methodist minister named Story, who is the superintendent of the so-called unsectarian schools at that place. It appears that the reverend official has insisted that all the teachers should read the Protes-

tant version of the Bible out loud to their pupils. Several of the Catholic teachers refused directly to comply with this order, and received their dismissal at once, while others read from the Douai version; but this did not satisfy this bigoted parson, who commanded them to use the version of which he approved. His attitude has caused much unfavorable comment, and this apparent tyrant in office, dressed in a little brief authority, has been censured for his illiberality by many impartial people. This they do, knowing that the King James version has been rejected as erroneous by the directors of the public schools, and the Revised Version has taken its place. But this translation, too, is regarded as incorrect by many Biblical scholars, and judging the matter even by this light, there is no reason why Catholics should not be permitted the use of their own version, which they regard as the true one. Simple justice, too, should secure for Catholic taxpayers the same rights accorded Protestants in the conduct of the public schools, and if the latter can not agree as to the authenticity of their own Bible, why should they expect Catholics to read it or listen to its reading? The inconsistency of the whole matter ought to strike any person who can view a question from the standpoints of right and justice.—SACRED HEART REVIEW (BOSTON.)

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8.30a	Winnipeg	1.00p
8.15a	Portage Jct.	1.11p
7.50a	St. Norbert	1.25p
7.30a	St. Charles	1.37p
6.58a	St. Agathe	1.55p
6.45a	Union Point	2.03p
6.23a	Silver Plains	2.14p
5.53a	Morris	2.30p
5.29a	St. Jean	2.44p
4.52a	Leellier	3.04p
3.30a	Emerston	3.25p
2.30a	Pembina	3.40p
8.55p	Grand Forks	7.05p
11.40a	Winnipeg Jct.	10.45p
	Duluth	8.00a
	Minneapolis	6.40a
	St. Paul	7.15a
	Chicago	9.35p

MORRIS-BRANDON BRANCH

East Bound Read up	STATIONS	W. Bound Read down
8.30a	Winnipeg	1.00p
8.30p	Morris	2.35p
7.35p	Low Farm	2.58p
6.34p	Myrtle	3.25p
5.27p	Rolland	3.45p
4.53p	Miami	4.10p
4.02p	Deerwood	4.28p
3.28p	Altamont	4.40p
2.45p	Somerset	4.58p
2.05p	Swan Lake	5.12p
1.35p	Indian Springs	5.28p
1.08p	Maripolis	5.37p
12.32p	Greenway	5.52p
11.56a	Baldur	6.20p
11.02a	Belmont	6.48p
10.23a	Elilton	7.00p
9.45a	Ashdown	7.11p
9.22a	Wawanesa	7.23p
8.54a	Elliotto	7.32p
8.29a	Rounthwaite	7.45p
7.45a	Marlinville	8.02p
7.00a	Brandon	8.20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
4.45 p.m.	Winnipeg	12.35 p.m.
4.58 p.m.	Portage Junction	12.17 p.m.
5.14 p.m.	St. Charles	11.50 a.m.
5.19 p.m.	Headingley	11.42 a.m.
5.42 p.m.	White Plains	11.17 a.m.
6.06 p.m.	Gravel Pit Spur	10.51 a.m.
6.13 p.m.	La Salle Tank	10.43 a.m.
6.25 p.m.	Eustace	10.29 a.m.
6.47 p.m.	Oakville	10.08 p.m.
7.00 p.m.	Curia	9.50 a.m.
7.30 p.m.	Portage la Prairie Flag Station	9.30 a.m.

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CALENDAR FOR NEXT WEEK MARCH.

- 27-Passion Sunday. 28, Monday-St. John Capistran, Confessor. 29, Tuesday-St. John Damascene, Confessor, Doctor. 30, Wednesday-Perial office. 31, Thursday-Perial office.

APRIL

- 1, Friday-Compassion of Our Blessed Lady. 2, Saturday-St. Francis of Paula, Founder of the Order of Minims.

BRIEFLETS.

Rev. Father Cloutier returned from Kingston and Montreal last week. The winter lingers in the lap of spring; yea, it even waxes fat and kicketh. We have had more snow lately than during all the rest of the winter. The Provencher Academy welcomed His Grace yesterday afternoon and the Industrial School will present a clever play to morrow at 7 p. m. Rev. Father Lacombe, O.M.I., did not go to Banff after all, the season not being favorable. The venerable missionary, though still suffering, is able to attend to his priestly duties. We are very sorry to hear that Very Rev. Father Leduc, O.M.I., V.G., was taken so ill at Calgary that he could not accompany His Lordship Bishop Grandin, O.M.I., to St. Boniface. The latter arrived last Thursday.

Rev. Father Morin has started from Montreal with sixty French Canadian families leaving New England to settle near Edmonton. He says there are no Klondikers among them, they are all level-headed agriculturists. Father Morin hopes to found a new parish this spring, north of Morinville.

On Sunday evening the Grey Nuns of St. Norbert gave a nice dramatic and musical entertainment in honor of His Grace and Monsignor Ritchot, their worthy pastor. There was a large attendance, not only of the villagers, but also of friends from St. Boniface.

Rev. Father Cherrier, after blessing the new altar painting of St. Patrick at Maniton last Thursday, preached an impressive sermon on the trials and glories of St. Patrick. During the Mass the singing of Mrs. Macnamara and Miss Moore was much admired. Father Cherrier returned the same day.

His Grace the Archbishop of St. Boniface presided at the solemn High Mass which was sung in St. Mary's Church on St. Patrick's Day. Rev. Father LaRae, S. J., preached an eloquent sermon on the life and work of St. Patrick and on the virtues of his children, concluding with a most touching prayer to the Sacred Heart.

In the "Preliminary Statements of the business of Life Insurance Companies in Canada" just published by the Ottawa Government, we notice that the Grand Council of the C.M.B.A. of Canada received from the members during the past year \$211,420.63 and paid out for death losses \$189,000. The net amount in force on 31 Dec. 1897 was \$17,899,500.

The beautiful French play, "Bonvines," presented yesterday evening by the students of St. Boniface College to His Grace, was a most impressive performance. Not a few were moved to tears. The Archbishop of St. Boniface, in answer to a well turned address, spoke in the highest terms of the elevating tendency of such a truly Christian drama, congratulated the Rev. Fathers of the Society of Jesus on their successful training of youth and the students on the happy way in which they had rendered the lofty sentiments of the play. A more extended notice will appear in our next issue. Just now we will merely say that the audience was a very distinguished one, comprising, besides His Grace, His Lordship Bishop Pascal, and a large gathering of the clergy, many of the best people in Winnipeg and St. Boniface, that Mr. Albert Betournay ably presided at the piano, that the college choruses were very good, and that the acting of Messrs. Aime Cinq-Mars, Joseph Poitras,

Hormidas Hogue, Fortunat Lachance, Louis Laliberte and Joseph Lajoie was really remarkable, while Messrs. Aime Samson, Philippe Beaubien, Francois Coupal, Adonias Sabowrin and Josephat Magnan did fairly well.

Miss Marie Badali, daughter of Mr. and Mrs. Badali, of Graham street, Winnipeg, died on Wednesday last at the early age of 18. The funeral took place from St. Mary's Church to Fort Rouge cemetery on Thursday afternoon, Rev. Father Guillet, O.M.I., conducting the services.—R.I.P.

This evening at 7.30 there will be a very charming entertainment at the St. Boniface Orphanage (Tache Academy) in honor of His Grace's Anniversary. The Programme contains "German Cousin," a French three-act play, an English play, "Virtue Rewarded," a comic scene, a dialogue and an address Grace to His besides several pieces of music.

A tribute of esteem and affection.

On Sunday last about 2.30 P.M., the members of the choir of the Immaculate Conception went in a body to call upon their ex-organist, Mrs. Geo. Germain. The object in view was to convey to both the good lady and her husband, who have lost within a short time, the former her beloved father and the latter not only his father but also a dear brother, heartfelt sympathy in their sad affliction. An address of condolence was read with the announcement that it would soon be handed over when properly illuminated. Both Mrs. and Mr. Germain seemed to be deeply moved by this mark of sincere esteem and tender affection, and with tears in their eyes they both thanked in touching language their kind visitors and friendly sympathizers.

His Grace's feast at the Immaculate Conception.

The celebration of our beloved Archbishop's feast was begun on the 18th at the ev of St. Joseph's Day, at the Academy of the Immaculate Conception. It was given to the pupils of that flourishing school to open the round of rejoicings which is always called forth by a loving father's feast. And well did they acquit themselves of the sweet task, for the welcome which they extended to His Grace was a gem of exquisite taste and delicate sentiments. Both dialogues, one by the boys and the other by the girls, were rendered almost to perfection, and the pupils fully have sustained their well learned reputation for good music, there being among their some very remarkable voices. The Address at the finish was delivered by Miss Dora Hinds and conveyed to His Grace hear felt congratulations upon His complete recovery, and most sincere gratitude for the favor of his visit.

His Grace said in answer that if the rest of his feast were to correspond to the beginning it would certainly be a most magnificent affair. He complimented the good Sisters of Jesus & Mary on their great success in teaching, and encouraged the pupils to continue to pray for their Catholic Schools of Manitoba. He wound up by granting a "Grand Conge," the announcement of which was received with the usual outburst of thanks and applause.

Father Tom Burke.

The last instalment of "My Life in Two Hemispheres," by Sir Charles Gavan Duffy, refers to the great Dominican orator—Father Tom Burke. Not all the contemporary preachers of the Catholic Church, he says, nor all the most brilliant speakers in the House of Commons, had ever impressed him as Father Tom Burke had when he heard him at the churches in the Piazza del Popolo at Rome. His persuasiveness, the intellectual light which illumined his discourse, striking home the truths which he expounded, and forcing you, as it were, to adopt his views as the only ones compatible with reason and religion, could not fail to accomplish their mission. In accent alone was there any resemblance to any Irish utterance he had ever heard, and like all original men Father Tom resembled no one but himself. Sir Charles ends by stating that it would be utterly impossible for him to give an adequate idea of the impression made on him, but while life lasts he shall never forget the hours he sat entranced in the Piazza del Popolo.—UNIVERSE.



Expert bicyclists have already succeeded in riding a single wheel or unicycle, for short distances. In years to come the unicycle may become as common as a mode of locomotion as the bicycle. Only a few years ago people would have laughed at the idea that all the world would shortly be on wheels. It is not in mechanics alone that the world is making rapid progress. Not many years ago all physicians pronounced consumption an incurable disease. To-day a large proportion of people recognize that it is a distinctly curable disease. Doctor Pierce's Golden Medical Discovery cures 98 per cent. of all cases of consumption. It has stood the test for thirty years. Thousands of people who were given up by their doctors, and had lost all hope owe their lives to this marvelous remedy. It acts directly on the lungs, driving out all impurities and disease germs. It restores the appetite, corrects all disorders of the digestion, strengthens the weak stomach, makes the assimilation of the life-giving elements of the food perfect, invigorates the liver, purifies the blood and tones the nerves. It is the great blood-maker and flesh-builder. It does not make flabby flesh like cod liver oil, but the firm, muscular tissue of absolute health. An honest dealer will not offer you an inferior substitute for the sake of a little added profit.

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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 redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra. Antonio 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 \$30 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 maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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