

Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 27.

WINNIPEG, SATURDAY, APRIL 15, 1905

\$4.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

The Toronto "News," edited and owned by Mr. J. S. Willison, for many years editor of the Toronto "Globe," is becoming so frenetic on the school question that one of its subscribers stops it because it is now merely "a dumping ground for the vilest kind of bigotry." As the editor, secure in his bigoted constituency, prints that letter in his issue of April 5, we reproduce it here.

To the Editor of the News—Please stop sending the News to me any longer. I think it is paid up until the 16th of November next. When I subscribed for the News I thought I was getting an independent journal. But now it has got to be the dumping ground for the vilest kind of bigotry. Therefore I do not want it any longer.

M. C. Leatham.

Hillsburg, April 3, 1905.

The same issue of the same paper publishes the following rather suggestive letter. The date seems to imply that the editor held it over for some time before making up his mind to let the public see it.

To the Editor of the News—The abundance of protests coming from the people and from the press just now allows no doubt upon one point, viz., that Canada has become an exclusively Protestant country, and that non-Protestants must not "open their mouth." We hear so much of "Church and State" at the present time that one wonders what is the Protestant Church whose head the King is. If it is not a State Church it is not far from it.

Habitant.

Ottawa March 15, 1905.

Judging from the quiet sarcasm of "Habitant's" letter, he is doubtless aware that these people always project upon others their own pet sins. They want the State to give its exclusive support to their proselytizing schemes.

And yet Mr. Willison, despite his noisy campaign, is far from hopeful of any immediate success. At a meeting of the Citizens' Committee on Provincial Rights held on March 29 in the parlors of the Y.M.C.A., Toronto, he said: "The work of protests and petitions will be useless, for the bills will go through the House of Commons with a majority of from 80 to 90. It will be useless to petition the Governor General or approach the Government. What has to be done is to remember the supporters of the bills at the next election. Many, no doubt, will forget. I will not forget."

He then went on to give his reasons for this announcement, so disheartening to his hearers, and to outline his plan of a future campaign "No agitation," said he, "will prevent the autonomy bill from passing. The Liberals in caucus have decided to support it, and in all my experience I have never known a party to go back on its caucus agreement. The Liberals, with one exception will support the bill. They have a majority of 65. There will be also a number of Conservatives who will vote with the Government. What I would suggest is the issuing to the press of a statement against the school clauses: then organize, as has frequently been done in Britain, a great party to oppose those who vote for the bill. I do not believe in a third party, but we should flood the country with literature on the subject, hold meetings in every place where a by-election may be necessary, and at the general election pledge candidates to vote against the Government which carried the bills. Then, should Mr. Haultain fail to appeal to the Courts for a decision on the constitutional issue, the committee could do so. Any party, or any newspaper could easily raise funds enough to test the constitutional issue in the Courts."

Another speaker, the Rev. Dr. Chown, threw another bucket of ice water on that perfervid meeting by showing indirectly that only a small part of Ontario was convulsed over the school clauses, while the West, which is most

interested, took the matter very coolly. He said "he was in Regina when the news of the details of the autonomy bills arrived. Every detail of these bills was talked about except the school clauses, and the same was the case in other parts of the West."

The "Catholic Record," commenting on other phases of this meeting, which it aptly styles "lugubrious," says:

It is well known that the opposition to the bill is engineered from Toronto chiefly, but it is a matter of surprise that one of the speakers, Mr. H. C. Hocken, virtually admitted this to be the case. He said: "There is a feeling abroad that Toronto is the only place taking an active interest in the opposition to the bills."

Mr. Caldecott evidently understood this to be a declaration that the Orange lodges are pulling the wires which move the puppets, and he interposed the remark that he does not wish to be ruled either by the Church or the Orange Order.

This brought Mr. Hocken to his feet again with the declaration that "the Orange Order stands for civil and religious liberty, while Rome stands for tyranny."

The Rev. Dr. Chambers also here added his testimony that the "Orangemen are staunch, true and loyal."

Of course, the Orangemen were staunch, true and loyal, when they were plotting in 1836 to set aside Queen Victoria from the throne; when under their Grand Master's leadership they publicly insulted Governor General, Lord Elgin, by hoisting a pirate's flag on Brockville wharf when his Excellency intended to land at that town, and when they insulted King Edward VII, then (in 1860) Prince of Wales, at Kingston, Belleville, Peterborough, Omeme, and Toronto. They were the maintainers of civil and religious liberty when they poured into Toronto by thousands, and established a military camp on the streets about forty-nine years ago, with the avowed object of preventing the Catholic school children from marching from their schools to the church.

We may add that a few years later, some forty years ago, on a certain twelfth of July, the Orange herd marched in a body to the foot of the hill on top of which stand the Catholic church and school of Guelph, with the loudly proclaimed purpose of burning them down, but suddenly halted and then turned back in dismay, leaving the town early in the afternoon, instead of painting it red all night, as was their annual custom, solely because the Catholics, forewarned and unable to secure municipal or provincial protection, had fowling pieces, muskets and rifles pointing down from every window of church and school. That was the Orangeman's last effort at oppression in Guelph. Of late years they have had to confine themselves, as the Record puts it, to "secret meetings of Grand Sovereigns and grand other things, decorated with purple and scarlet, who indulge in" vocal "bigotry every July 12th," but "no longer rule the Dominion."

Our London (Ont.) contemporary hits off the sum total of that meeting in the Y.M.C.A. parlors of Toronto, in this telling conclusion.

The intensity of shame felt by the Citizens' Committee on the discovery that they cannot rule the Dominion of Canada is made manifest by the fact that one of the Committee expressed a wish that the newspapers should not publish Mr. Willison's remarks; but this did not prevent their publication.

The "Catholic Record" also replies pithily and with point to Mr. Goldwin Smith's assertion that Sir Wilfrid Laurier is acting under pressure of his sacerdotal supporters.

And pray, who are they who are opposing the educational clauses of the bill? The Orange Lodges, in the first place, well known to be inveterate persecutors: and beyond these nearly all who have taken up the matter are ministers of the various Protestant sects, while the Catholic

priests have been comparatively quiet, relying on the justice of their cause. The ministerial opponents of the measure rely upon the amount of noise they can make. They include the Bishops of the Anglican Province of Rupert's Land, Baptist clerical assemblages and Presbyterian ministers. Here surely are ecclesiastical bills enough, though we admit that Mr. Smith's term "sacerdotal" is not applicable to them—but that is because they could not even by stealth obtain the Christian priesthood, to which the term "sacerdotal" applies almost exclusively in this country at all events.

Father Northgraves agrees with us that the real though unavowed object of the opposition to separate schools is the Protestantizing of Catholics, or rather the undermining of our children's Catholic belief, for our opponents would rather see them infidels, as the public schools tend to make them, than Catholics. "We have no objection," he writes, "that Protestants shall have their separate schools, if they want them. But they have told us over and over again, or at least some sects of them have declared, that they do not want them—that in fact what they want is 'unification of all the population of the Dominion.'"

We have no objection that they should unify themselves, if they can do it: but as the Catholic Church of Canada is in itself perfectly unified, we are satisfied to let the sects work out their own unification as they can. We are not prepared, however, to adopt their plans of unification in regard to Catholics, as we prefer to keep the faith which has been handed down through the ages from the date when the Divine Founder of Christianity built His Church upon a rock against which the gates of hell shall not prevail.

We wish for equal rights for all; but as Protestants are permitted under the law to have schools conducted according to their own religious views—that is to say, without any religious teaching at all, we Catholics wish to have the right to establish schools, to be supported by our own money, and in which religion shall be taught. This is the true reading of equal rights: each religion to have schools which accord with its conscientious convictions, and no discrimination to be made between schools on account of their religious or non-religious character: no penalties to be imposed on the schools in which there is religious teaching, and no premium to be given for godless education. To make such discrimination would be to encourage Atheism at the expense of Christianity."

The Irish editor of the Philadelphia "Catholic Standard and Times" is responsible for the following.

"The latest Orange grievance in Ireland is not only amusing, but instructive as to the change for the better that has taken place in some districts of the country. A few days ago there was held a meeting of Orange bigwigs for the purpose of crying down Sir Antony MacDonnell and denouncing any plan of self-government for Ireland, whether under the name of Devolution or Home Rule. Resolutions to that effect were solemnly passed, and then a Mr. William Archdale proceeded to illustrate the frightful results of "clerical domination" by relating a little anecdote. It was to this effect: 'In Donegal some years ago he went into a cottage to have a boiled egg for his luncheon, and a poor old fellow came out and said he was extremely sorry he could not give him a drop of poteen, because the Bishop of the diocese would not let them make it, and compelled them to throw the still into the lake.' 'Poteen' is, some may have to be informed, the vernacular for whiskey that no gauger's shadow has fallen upon in the process of distillation. Now, what is Ireland coming to when ecclesiastical tyranny interferes with the liberty of the subject in such a manner as this? No wonder the Orange heart throbs madly when it cannot get a drop of poteen. The Boyne water is not good drinking by itself."

Archbishop Farley, of New York, on April 2, administered confirmation in his cathedral to 100 adults, of whom 38 were converts after a three week's mission just closed at the Cathedral by the Jesuit Fathers under the direction of Father Stanton, S.J. This large number of converts, sufficiently well prepared to be confirmed, shows that the time-honored Catholic mission exercises are, after all, one of the best instruments of conversion to the faith. In fact, non-Catholic missions did not begin to make any converts at all till they began to include in their series of sermons discourses on Prayer, Sorrow for Sin, Death, Judgment, Hell and Heaven. Orestes A. Brownson, who had himself passed through so many phases of misbelief, used to say that the most effective way to convert Protestants is to preach to them as one would to careless Catholics.

"Easter duty time is on, and going to confession becomes the paramount issue," says the Catholic Transcript. "The loyal Catholic does not hesitate to fulfil the obligation at his earliest convenience. Only the laggard waits until Trinity Sunday. Where so much is involved it is unbecoming to defer the performance until the eleventh hour. Go to confession as soon as possible and square your accounts with heaven. That's a Lenten penance from which there is no dispensation."

Holy Week suggests pious family readings, such as the "Imitation of Christ," especially the last chapter of the second book, Faber's "Foot of the Cross" or "The Precious Blood," or "All for Jesus," St. Francis de Sales' "Introduction to the Devout Life," the Passion of Our Lord in the four gospels, and a careful perusal of the Office of Holy Week, in particular the explanations therein of the ceremonies of Holy Week.

"The Casket," which we quote at considerable length in our editorial page, says that the Privy Council, in its first decision on the Manitoba School Act of 1890, misconstrued the Act of Parliament that made Manitoba a province. This was our view also, openly expressed in these columns at the time. So unexpected was this judgment even by our enemies that the more honest among them could hardly believe their eyes when they read it in the papers; it seemed to them to be too good to be true. We merely voiced the general persuasion when, writing shortly after that calamitous judgment, we pointed out that the strong case for the minority had been carelessly conducted by the English Attorney General of the day, and that political bias at Ottawa had prevented the handing over of our interests to the Hon. Edward Blake, in whose hands no such disaster could have occurred. The second judgment of the Privy Council was considered by the Catholics of this province as a tardy reparation for the miscarriage of justice in the first case. But the effects of that miscarriage were unfortunately irreparable. The Manitoba School Act should have been declared "ultra vires" or unconstitutional.

It is fortunate for the Catholics of the two future provinces that, whatever happens, they will no longer be under the polished, but relentless heel of Premier Haultain. "The open letter addressed to Sir Wilfrid Laurier by the Premier of the Northwest Territories," says the Casket, "is a remarkable document in one respect at least. To read it, one would never suspect that there was special provision made in the British North America Act for the continuance of those separate schools, which by 'law or practice' exist in a Territory previous to its becoming a Province. Mr. Haultain admits that such schools do exist in the North-West by law, the law of 1875. Yet he coolly,—we are tempted to say impudently,—demands that the Federal Government should now abrogate this law, and let the new provinces start with a clean sheet in educational matters, as though he were totally ignorant of the fact that the B.N.A. Act does not permit the Federal Government to do any such

thing. Ignorance and prejudice sufficiently explain the attitude of so many pulpit agitators in this matter; if equal ignorance and prejudice are to be found in a man holding the responsible position which the Hon. F. W. Haultain now holds, there is an evil prospect before the Catholics of Alberta and Saskatchewan, unless the Dominion Parliament protects them in their constitutional rights."

The most brilliant and effective of all the speeches delivered as yet during this session at Ottawa on the school question is, without doubt, Mr. Bourrassa's. He coined a phrase destined to be immortal when he called Orangeism "the yellow hierarchy." He exposed the hypocrisy of the men who prate loudly about "provincial rights" when such declaration suits their purpose, and who ignore and despise those same provincial rights whenever this contrary attitude is likely to fill their pockets. When Mr. Leighton McCarthy interrupted him, Mr. Bourrassa expressed his pleasure at the interruption, because it showed that the opposition was always carried on under false pretences. It augurs well for the future enlightenment of the deluded Protestant masses that a man who is at once so finished a speaker, so clear a thinker, so transparently sincere, and so imperturbable and ready a debater, should have been eagerly listened to by large Protestant gatherings in Ontario.

His example has lately been followed by Mr. Paul Martineau, who spoke as follows to the Canadian Club of Toronto: "Some people ask why the public treasury should be drawn upon to support schools established with the avowed purpose of teaching therein sectarian dogmas. Public moneys are not drawn upon because separate schools teach religious dogmas, but because the secular teaching therein given is imposed by law and is up to the standard required by law, because it is given by teachers qualified by law, because on secular grounds these dissentient schools are exactly like those of the majority and should therefore be absolutely on an equal footing." He also asked them what difference it made to them what religious dogmas his child learned at school, so long as he learned what was necessary to make him a good Canadian citizen, and challenged them to show that those who had been trained in separate schools were any less patriotic and law-abiding than their fellow-countrymen, educated in the public schools.

Clerical News.

Last Saturday, April 8, at 7 a.m., in the chapel of the Grey Nun Mother House, His Grace the Archbishop of St. Boniface conferred Holy Orders on the largest number of candidates ever assembled at any ordination in this western country. The order of priesthood was conferred on Rev. Raoul Giroire, a Frenchman who came hither from France two months ago; Rev. Ovide Pelouquin, O.M.I., Rev. Guillaume Guisolphé Leonard, O.M.I., and Rev. Dom Comte, C.R.I.C. Rev. Dom Simon Nivon, C.R.I.C. received the order of deaconship. Subdeaconship was conferred on Rev. J. M. T. Pare, ex-M.P.P., Rev. Marie Antoine, Trappist (Vicome d'Aubigny d'Assy), and Rev. Dom Dumas, C.R.I.C. Mgr. Langevin was assisted by the Very Rev. P. Magnan, O.M.I., Rev. Dr. Bellevue and Rev. Dr. Trudel. Were present in the sanctuary: Very Rev. F. A. Dugas, V.G., Very Rev. Dom Benoit, Rev. Fathers Comper and Planet, O.M.I., and Rev. Father Gaire.

His Lordship the Bishop of New Westminster arrived here on April 6, after nine months' absence. The following day Mgr. Dontenville went with Mgr. Langevin to 'St. Norbert, where they visited the new Trappist monastery and church. On Sunday morning at High Mass, Mgr. Dontenville preached in English in St. Mary's Church, and at the French service in the afternoon His Lordship preached in French. That same evening he took the train for New Westminster.

Rev. Father Perisset is supplying at Wauchope for Rev. Father Gaire, who left on April 8, for a two or three months' trip to France in the interests of colonization.

Last Saturday Rev. Father Cloutier paid his first flying visit to the Archbishop's palace since he has become pastor of St. Norbert, where the parishioners were greatly pleased with his opening address on the previous Sunday.

In the St. Louis "Western Watchman" of the 6th inst., Father D. S. Phelan says that word reached him on the preceding Sunday that Bishop Spalding had had another stroke of paralysis. This will be sad news to the many friends who read the report of his greatly improved health, borrowed by us last week from the Peoria Transcript.

On the other hand, later news of the General of the Jesuits is more reassuring. The English Assistant, Rev. R. Meyer, S.J., writes on March 20 that Very Rev. Father Martin had undergone two operations for a malignant tumor in the right arm. After the first operation he recovered enough to say Mass and attend to important business. But the tumor reappeared and a second more painful operation was performed. The wound had not yet healed when the tumor came back a third time. As the surgeons refused to operate again, the physicians had recourse to the X-rays. Father Martin went to a celebrated Roentgen Ray hospital at Pisa, and on March 19 the healing ray was directed on the sore. The result is that there are fair hopes of saving the life of the venerated patient. We need hardly say that Masses and prayers are being offered up for Father Louis Martin all over the world wherever the Society of Jesus has houses and friends. Winnipeggers will remember how the late Anglican Archbishop Machray was cured of a cancerous growth on the spine by the application of X-rays in a London (Eng.) hospital. The cure was thorough, but his strength never returned. However he was at the time at least ten years older than Father Martin is now.

This week Rev. S. J. Billiau, C.S.S.R., preached a Flemish mission in the Cathedral of St. Boniface, which was well attended. He also preached in French last Sunday at High Mass.

His Grace the Archbishop of St. Boniface left for Ste. Rose du Lac on Tuesday morning.

Rev. J. Decoene, C.S.S.R., arrived from Brandon on Tuesday morning, dined with the Fathers of St. Boniface College and took the Atlantic express that afternoon for Montreal, whence he will leave for St. Thomas, a Danish possession in the West Indies, where the Redemptorist Fathers have charge of the Catholic population. Father Vermeiren, who was formerly at Brandon, is now Superior there and two of the Redemptorists now at Brandon were once there. St. Thomas forms part of the Diocese of Roseau, which comprises also the islands of Dominica, Antigua, Montserrat, St. Christopher, and St. Croix. The Bishop of Roseau, the Right Rev. Philip Sheffhaut, C.S.S.R., was consecrated March 16, 1902. He has under him 13 Redemptorist Fathers, 8 secular priests and three Peres de Chavagne (F.M.I.). There are 25 churches and chapels, 29 schools, and the Catholics number 50,000 out of a total population of 140,000. Montserrat, where the negroes still speak Irish, is also called "Little Ireland."

Rev. E. Dumont, C.S.S.R., stopped over here on Tuesday on his way to Brandon, where he will take Fr. Decoene's place.

Rev. Father Kugener has been appointed assistant priest at St. Eustache.

Rev. Father Drummond will, next Sunday evening, preach in St. Mary's church, the last of his Lenten sermons on the Final Destination of Man. The special subject for that evening will be "God alone is man's last end." Every evening of the following week, except Saturday, Father Drummond will preach a series of mission sermons on Prayer, Right Intention, Sin, the Blessed Eucharist and the Passion of Our Lord.

FARMERS' SONS WANTED with knowledge of farm stock and fair education, to work in an office, \$60 a month with advancement; steady employment; must be honest and reliable. Branch offices of the Association are being established in each Province. Apply at once giving full particulars. THE VETERINARY SCIENCE ASSOCIATION, London, Can.

Persons and Facts.

The N.Y. Sun announces that Archbishop Schembeek, the Catholic Primate of Russia, is about to be sent to Rome to confer with the Pope on the subject of a plan for the widening of the religious liberty of the Catholics, elaborated by the Bishops at the command of the Czar. Another reform granted by the Government is the restoration of the status of the Polish language. Priests will be allowed to use it in preaching, and it will be taught in the public schools in Russian Poland, as requested recently by the Catholic nobles.

If there be any truth in the statement attributed to Governor Hanley, of Indiana, a new and quite unusual qualification for office has come into vogue in that Commonwealth. This is no other than an absolute abstinence from indulgence in intoxicants. Moderation will not do. For even the occasional user of alcoholic beverages cannot hope for appointment to office at the hands of the chief executive.

Madame Rosa d'Erina, the well known Irish singer, seems to be immortal. She has just completed a remarkably successful tour of the Pacific Coast. At her first song recital in San Francisco she sang to an audience of 2,000 persons in the Alhambra Theatre, under the auspices of the Catholic Truth Society. In Sacramento at a sacred concert in the Cathedral her audience was almost as large. In San Diego on March 17 there was not even standing room. She was invited to visit Honolulu, but declined.

Rat Portage, as a name, is no more. The City Council of that municipality has voted to change its name to Kenora. Father Dawson, O.M.I., will feel relieved.

Speaking at a meeting of the Association of Catholic Charities in New York, on the 3rd inst., Mr. Robert W. Hebbard secretary of the N.Y. State Board of Charities, said:

"In the private or religious charities of the State the Catholics stand at the head. Fifty millions of dollars are spent annually in charity in this State, of which two-thirds belongs or comes from private associations. I might add that nearly two-thirds of this comes from the Catholics."

William E. Cramer, the venerable editor of "The Evening Wisconsin" of Milwaukee, was baptized the other day by Father Hayden of the Church of the Gesu, in that city. Mr. Cramer is in his eighty-seventh year, and has been seriously ill of pneumonia. His wife is a Catholic, and well known for her charities. The beautiful marble Pieta in the Gesu Church, sculptured by Dupre, is a gift from her. The granite pillars, which are a striking feature of the church, are also the gift of Mrs. Cramer. She was instrumental in bringing the Sisters of the Good Shepherd to Milwaukee, and her influence induced her husband to give them the grounds on which the institution stands. Recently she has been active in aid of the Italian mission, and is its most generous contributor.

Following the example of Cambridge, Oxford University has conferred on the distinguished English Catholic composer, Sir Edward Elgar, the honorary degree of Doctor of Music.

The will of Miss Anna Maria Moran of Toronto whose estate is valued at \$5,164, leaves the following bequests: House of Providence, \$1,000; St. Michael's Hospital, \$1,000; Sunnyside Orphanage, \$500; offerings for Masses at Convent of Precious Blood, \$100; Rev. Dr. Tracy, parish priest of Dixie, offerings for Masses \$500.

The Red and Assiniboine Rivers began to break up last Saturday, the 8th inst., and the ice ran out during a couple of days with comparatively little rise in the level of the Red River. This is earlier than the average break up, which, taking the record of the last thirty years, is April 17.

Mr. Edward F. Dunne, the new Mayor of Chicago, who was installed last Monday, was formerly a judge in Arizona and has always been a prominent Catholic. Nearly thirty years ago a famous lecture of his advocating separate schools for American Catholics had an immense circulation among our co-religionists across the line.

For many years past Notre Dame University bestows its "Laetare Medal," so named from the first word of the in-

troit of the fourth Sunday in Lent, upon some distinguished member of the Catholic laity in North America. Hitherto the recipients of this great honor have stood for eminence in some specific field of literature, science or art, or for notable philanthropy. This year the celebrated Catholic University chooses for her Mid-Lent tribute a Boston merchant, Mr. Thomas B. Fitzpatrick, New England's leading Catholic business man. The senior member of the firm of Brown, Durrell & Co., of Boston and New York, the largest wholesale dry goods house of its kind east of Chicago. He is a faithfully consistent son of the Church and a zealous promoter of every religious work. He was largely responsible for the establishment of the Boston Working Girl's Home in charge of the Grey Nuns. He is a director and one of the chief supporters of the Working Boys' Home. He gave the site and most of the funds for the Boston Cottage at the Catholic Summer School, Plattsburg, N.Y. As president of the Boston Catholic Union, he was instrumental in providing a stately building for that society, which is the most prominent Catholic social organization of that city. He has contributed generously to the Catholic University, Washington, D.C., and was the originator of the proposal to secure one hundred annual contributors to that institution. At the banquet on the occasion of Archbishop Williams' golden jubilee, attended by Cardinal Gibbons and Archbishop Satolli, Mr. Fitzpatrick was chosen to deliver the address of the Catholic laity. He is in his 61st year.

The reviewer of the New York Sun is not impressed with the essays on the Bible that won Miss Helen Gould's \$1,000. "The chief discovery," he says, "seems to be that the Catholic Scriptures include some books which are regarded as apocryphal by Protestants, a fact which might have been ascertained without awarding \$1,000 prizes. The essays are mainly bibliographical; the one that took first prize is marked by a bigotry which fully explains the refusal of Catholics to serve on the committee of award, and justifies Catholics in their general abstention from the competition." That criticism from a secular journal is severer than has come from any Catholic source. The fact is Catholics have regarded the whole affair as too one-sided to merit serious consideration from them.—Catholic News.

MELBOURNE NOTES
Melbourne! Who knows Melbourne in Manitoba? Some might know its homonym in Australia; but this far-away little spot between Sydney and Carberry seems to be at the bottom of the world. Well, it isn't, my dear reader; for there is here a man, intelligent, active, devoted to his 24 lovely pupils. Just imagine two dozen of them in a well built country school, striving to prepare for examinations.

What a sum of self-sacrifice does it not mean for the man who every day to reach the school, walks the hill up and down through snow, wind, and—sand! . . . much more than wanted to remind him that he is dust and will return unto dust.

Sure there must be some special attraction in the work, to have a teacher shut up 6 hours a day between four walls, with a youth so interesting . . . in its own way! Oh! no doubt there is, but sure not the kind you just fancy. Yes, there is for a noble heart the fascination of two mighty words: "Duty and Devotedness." These two high mobiles that inspired Montalembert and Lacordaire—When asked for their calling they proudly answered: "I am a teacher."

Now this is our chance, that such a broadminded teacher is ours in our hamlet. His name? Mr. George Collins, first class certificate teacher.

But he is not our only treasure here. Who will say what a lot of good an exemplary Catholic family might do in a place, when father, mother and children endeavor to reproduce in their happy home the life of Jesus, Mary and Joseph at Nazareth. When every day in the midst of our fruitful prairies, angelic voices rise at night to sing hymns of love and praise to the Almighty. When Catechism is the first on the programme of studies; and when, from time to time, the Catholic missionary stops, and is consoled to find well prepared hearts to receive Jesus in the Holy Communion.

Well, dear reader, to have a sample of that ideal family just come to Melbourne and spend a day with Mr. J. M . . . 's worthy family. The nicest hospitality will be yours, as it was the good fortune of your unworthy servant. A drive with the gentle owner of a well improved three-quarter section farm will assure you, that Melbourne is not at the bottom of the world—what I intended to prove.
A COUNTRYMAN.

The Moore Printing Co., Ltd.
Printers & Publishers
Manufacturers of Rubber Stamps
All Kinds of Book and Job Printing for Country Merchants * * * * *
Statements, Bill Heads, Letter Heads, etc.
Mail Orders receive prompt attention. *
ADDRESS ALL ORDERS TO—
The Moore Printing Co., Ltd.
219 McDermot Ave. - - Winnipeg, Man.

"Hit the Trail"
TO
CENTENNIAL EXPOSITION
PORTLAND - OREGON
June 1st to October 15th, 1905.
EXCURSION RATES Via YELLOWSTONE PARK
Nature's Wonderland.
Low Rates to All Points. OCEAN TICKETS.
For Full Information apply to
R. CREELMAN, Ticket Agent
Winnipeg.
H. SWINFORD, General Agent
391 Main St.

The Northwest Review
JOB DEPARTMENT
Has special facilities for all kinds of
CHURCH PRINTING
* * *
BOOK, JOB & COMMERCIAL STATIONERY
Printed in Artistic and Catchy Style
P.O. BOX 617
Office of Publication: 219 McDERMOT AVE. WINNIPEG, MAN.

Shopping by Mail
You can buy from us just as safely by mail as if buying in person. Our Mail Order Department is well organized and has every facility for the prompt and intelligent execution of out-of-town orders. We shall be glad to answer any questions about goods.
THE GORDON-MITCHELL DRUG CO.
famous for their taste and style in dress passed upon the merits of our
MADE-TO-ORDER CLOTHING
long ago. They decided, as all must, that it is perfect in every particular. They continue to favor us with their orders because we have reduced tailoring to an art and can give not only correct fit and the best workmanship, but also the best value.
C. L. Meyers & Co. GET YOUR RUBBER STAMPS at the Northwest Review, 219 McDermot Ave.
Men's Tailoring - Ladies' Tailoring. 276 Portage Ave., Opp. Y.M.C.A.

LETTERS TO THE FREE PRESS

The following interesting correspondence published in last Saturday's Free Press deserves embalming in our more enduring columns.

THAT ANGLO-FRENCH ALLIANCE
To the Editor of the Free Press.

Sir,—I notice in the Free Press that our most gracious Majesty is on a diplomatic visit to the president of France. We are told that the meeting is assuming "political significance" in connection with the Morocco incident. A short time ago the papers were filled with glowing accounts of the opening up of a great Protestant church in Berlin—that centre of the Protestantism of the world. Now, sir, can it be possible that King Edward VII. of England could so far forget what is due to the Anglo-Saxon race and the glorious memories of the Reformation as to visit and ally himself with France, the eldest daughter of the Church of Rome, against, mark you well, the prince of European Protestantism. Why, sir, it is simply awful. Surely our noble King has not been reading some of the Canadian newspapers of Toronto and Winnipeg or he would not have dared to expose himself to the censure of Ontario and Manitoba. It is a clear violation of the constitution to have anything to do with those French people. If his Majesty had only consulted Dr. Sproule and the enlightened people of Ontario, or even Bob Rogers and Colin H. Campbell they could have proven to his entire satisfaction the great dangers to his person and crown and the glorious constitution of the empire that lurked in the hearts of everything French, whether in France or Canada. Alas for our "good Teddy!" Is there no loyal Tory in Ontario to stand in the breach and save him from those terrible French? Where is Sam. Hughes and that noble army he is going to send to the Northwest to protect them against themselves? I have waited, Mr. Editor, for the voice of the great Samuel to be heard in the land. Surely when the King, the crown and the constitution are trembling in the balance his voice and that of his compatriots should be heard rolling down the avenues of Toronto, pointing to the great dangers that must of necessity beset our King and the life and liberties of his subjects from association with anything French. Nothing, sir, except my deep sense of the dangers that beset us could have induced me to call public attention to this threatening danger.

CANADIAN.

Winnipeg, April 7.

DISGRACEFUL MISREPRESENTATION

The following letter has been addressed to the Winnipeg Telegram:

BE HONEST WITH THE PUBLIC
Sir,—In an editorial of your paper of to-day, headed "Mgr. Sbarretti's Statement," you say:

"The statement issued by Mgr. Sbarretti is found the most substantial confirmation of what Mr. Rogers declared had occurred at the interview with Mr. Campbell. To show the agreement on one essential feature, we quote extracts in parallel columns:

Mgr. Sbarretti | Mr Rogers.
I urged my request | His excellency on the ground of then presented the fairness and justice, following memo- and referring to his [randum, remarking mission to Ottawa I] that if we would remarked that from place this on the the point of view of statute book of our of the Manitoba gov- | province it would erment some action | greatly facilitate on those lines would | an early settle- be politically expedi- | ment of our miss- and facilitate | tion, the fixing of the accomplishment | our boundaries of his object. | which would be ex- | tended to the shores | of Hudson's Bay.

"This sir, is, either intentionally or otherwise, a dishonest statement of what Mgr. Sbarretti said. Here is what the papal delegate said:

"On the evening before his departure for the west, Feb. 23, Mr. Campbell came. I asked him if something could not be done to improve the condition of the Catholics of this province with respect to education. I pointed out that in the cities of Winnipeg and Brandon, for instance, the Catholics were paying double taxes. I urged my request on the ground of fairness and justice, and, referring to his mission to Ottawa, I remarked that from the point of view of the Manitoba government, some action on these lines would be politically expedient and tend to facilitate the accomplishment of his object, INASMUCH AS THE CATHOLICS IN ANY TERRITORY WHICH MIGHT BE ANNEXED TO MANITOBA WOULD NATURALLY OBJECT TO LOSING THE RIGHTS THEY HAD TO SEPARATE SCHOOLS, AND TO

BE SUBJECTED TO THE EDUCATIONAL CONDITIONS WHICH EXISTED IN MANITOBA."

Why quote one half of a sentence of the delegate and make it a full sentence and omit the remainder of the sentence which fully explains the part quoted by you? It is the most disgraceful attempt I ever saw to misrepresent a gentleman of Mgr. Sbarretti's position and to deceive the public. Surely the Telegram must be hard pushed to make good its charge against the papal delegate when it has to descend to such unworthy tactics.

J. K. BARRETT.

Winnipeg, April 7.

A LOCAL DON QUIXOTE

The Ottawa "Journal" calls attention to the following reply made by Rev. Father Whelan, the gifted pastor of St. Patrick's Church, Ottawa, to the silly sneer of the Rev. G. F. Salton, who, when preaching in the Dominion Methodist Church on Sunday, March 5, spoke of the Ottawa "million dollar Basilica and the ten dollar hovels beside it." Father Whelan, while asserting from thorough knowledge that all the seven Catholic parish churches of Ottawa, the Basilica included, cost less than a million dollars, and that the ten dollar hovel is a figment of a disordered mind, lays down some fundamental principles of great value in controversy.

This reply first appeared in the "Calendar," the monthly organ of Father Whelan's parish, under the heading,

SMALL MEN IN BIG PULPITS

"In one of his latest and best books, Dr. Watson, (Ian Maclaren), describes small men in big pulpits as preachers without wit or genius, or force or earnestness, who outrage every canon of good manners in order to tickle the groundlings and secure a crowd.

"The late Josiah Gilbert Holland, who observed such nuisances at close range, says, 'They have daily to do with the devil, and pretend to be frightened at a mouse.'

"As sectarians they are given to slander. They speak disparagingly of those who differ with them in belief. They judge uncharitably those who engage in practices which only their particular dictionary makes diabolical. They blacken a multitude of good deeds by dipping them into bad motives of their own steeping. Now, if I were called upon to decide which, in my opinion, is the least sinful in itself, and the least demoralizing in its tendency—the traducing of one of Christ's disciples by another, or engaging in or witnessing a horse race—I should turn my back on the traducer and shake hands with the jockey. Who gave you authority to measure other people's corn by your particular bushel? Who gave you liberty to thrust forward your fallible judgment, your warped and weak reason, your little notions, your uncharitable heart, your lathy creed, and your rule of life taken at second hand, and badly damaged at that—as the standard of the great world's life. Why will you be always sallying out to break lances with other people's windmills when your own is not capable of grinding corn for the horse you ride?"

"To our local Don Quixote who, horribly stuffed with the epithets of war, is riding full-tilt against a million dollar basilica to emancipate a ten dollar hovel, we say in all sincerity, if the consate was taken out of yez, ye'd be no bigger than a green gooseberry; and ye're as sour as one already.

"According to the census of 1901, the whole population of the city of Ottawa is 57,640, and the Catholic population 30,525. The latter worship in seven parish churches. For the minority, or 27,115, there are no less than thirty-five churches with regular ministers in service, besides three synagogues where Hebrews do congregate, and a few minor meeting-houses chiefly for lapsed Methodists.

"That million dollar basilica is a figment of a disordered mind, likewise the ten dollar hovel which it is supposed to overshadow and degrade. All seven churches, basilica included, cost less than a million dollars, and the average hovel is an industrious workingman's comfortable home. Here in Ottawa as elsewhere, the Catholic religion is the religion of the workingman, and Catholic churches do not lack worshippers, nor Catholic homes children.

"In Watson's Cure of Souls (which we earnestly recommend to small men in big pulpits) ministers are reminded that the church ought to be the home of the congregation, and are advised that 'it should excel the houses of the worshippers in fineness and honesty of workmanship. Whether it is intended to hold one hundred or two thousand, whether it be built of stone or brick or wood—those are matters of circumstance—the material must be the best of its kind, and every inch of work must

be done in the sight of God, Who desireth truth and hateth iniquity.'

"However poor and sad our dwellings (says a recent Catholic writer,) however noisy and troubled our surroundings, we have one peaceful, holy home, where we may go unquestioned, and its doors stand ever open; we have one place where peace is perfect, and where one Friend waits for us always to hear our prayers.

"Our shopgirls, our accountants, our school children, our old people, may not be able to tell you just how many books there are in the Old Testament, or how many Epistles in the New Testament; but they do know that their Church opens her motherly arms wide to them, and how she tells them that the Lord they love, and of Whom the Scriptures are full, is in His place.

"The discretion of the Catholic Church is a marvellous factor in her marvellous make up. She does not insist upon her people knowing the Bible from cover to cover. She perfectly agrees with St. Peter, in his second Epistle, iii, 16, that there are in the inspired writings, as any one might easily surmise there would be, "certain things hard to be understood, which the unlearned and the unstable wrest to their own destruction." With the awed reverence the Catholics treat the house of God they also treat the Word of God, for there is in either of them an indwelling Spirit before whom the wise, strong angels veil their faces with their wings. But the Jesus, the Redeemer, of Whom the Scriptures plainly tell, Him, the Catholic Church keeps ever before her children's eyes and in their thoughts, and that is one reason why her houses of worship are thronged on Sunday, and are not left alone and unvisited on weekdays, because the Lord of the Scriptures is always in His Holy Place."

A TIMELY REBUKE

The Moulders' Union of Columbus, Ohio, held a banquet on St. Patrick's eve at Trades Assembly Hall, in that city, at which the Rev. F. W. Howard, of the Columbus Cathedral was invited to speak on "Why do the Irish Honor the Memory of St. Patrick?" We learn from the Catholic Columbian that preceding Father Howard on the program was an address by Dr. Gladden, followed by a recitation by a well-known lady elocutionist, who chose as her subject one of those caricaturing pieces depicting the Irish people as being addicted to drink and other vices, especially on holidays like St. Patrick's Day. Father Howard in a courteous, dignified manner administered a scathing rebuke, and in eloquent language demonstrated that no race or people are more free from the demoralizing influences of intemperance. He pointed his arguments with facts and figures, and declared that it was time such vilifying and unjust attacks should cease. The Irish people, he said, would stand favorable comparison in the matter of sobriety with any nation in the world, even admitting that at times they were their own worst enemies. They have too long and too patiently borne the lash of their enemies and persecutors, and he asked his audience to be charitable and avoid inflicting pain on a race that had done so much for humanity and civilization. His remarks were listened to with rapt attention and he received a flattering ovation. The lady apologized, and will not for some time display her talents in any way to wound the feelings of those who take pride in being counted among the children of St. Patrick.

Father Howard in thus speaking out did a good service for the too oft-traduced Irish race. It is just such recitations as those at the dinner in Columbus that have spread widely among those who have no personal knowledge of the Irish the impression that the sons of Erin are a worthless lot.—Catholic News

WHAT IS DYSPEPSIA?

Qualms, nausea, longing for food yet, dreading to eat. You may have the real thing, but Ferrozone will cure you like it did S. D. Huntingdon, of Hamilton, who says: "I frequently was attacked with such acute dyspepsia that I thought it must be heart disease. I used Ferrozone and got relief. I kept on using Ferrozone and was cured. My digestion is in perfect order and I can eat anything to-day." Nothing is as good as Ferrozone for dyspepsia and those bothered with weak stomachs. Price 50c. at druggists.

Guest—I ordered stewed rabbit, stewed chicken and veal stew, and now I can't tell which is which.

Green Waiter—There isn't any difference sir. They're all made out of the same kind of meat.—Detroit Free Press.

She—Do you ever play whist?
He—No, but I work at it sometimes.—Yonkers Statesman.

PATENTS
IN ALL COUNTRIES
HAVE YOU AN IDEA?
If so, write for a copy of our book 'The Inventor's Help' (122 pages) which will tell you all about patents, how to procure them, our charges and terms, etc.
We have ten years experience in transacting patent business by correspondence. Communications strictly confidential.
To any one sending a rough sketch, photo or model of an invention, we will give our opinion free of charge as to whether it is probably patentable. Patents secured through Marion & Marion receive special notice without charge in over 100 newspapers distributed throughout the Dominion.
Representative Clients as References:
The Frost and Wood Co. Ltd., Smith's Falls, Ont.
Fillow & Hersey Mfg. Co. Ltd., Montreal.
The Canada Hardware Co., Montreal.
The Duplessis Shoe Machinery Co., St. Hyacinthe, (Over \$14,000.00 worth of work since 1900.)
We have a fully equipped Branch Office in Washington.
MARION & MARION
Registered Patent Attorneys
Engineers and Patent Experts.
New York Life Building, - MONTREAL.
(Long Distance Telephone.)

Keep Posted About
U.S. Steel Corporation

The White & Kemble Atlas Map and Volume 10 Statistics should be in the hands of every stockholder. Nowhere else is the same amount of information accessible to the public. This volume shows by a five-color-map the location of plants, ore lands, railroad and steamship lines, and gives official statements of earnings, distribution of capital, division of securities, incorporation certificate, full text of by-laws, complete legal digest of mortgages, etc., etc. corrected to October, 1903.
Price \$5 net, to accompany each order.

FOR SALE ONLY BY
DOW, JONES & CO.,
44 Broad St., New York.

The oldest News Agency of Wall Street and Publishers of The Wall Street Journal.

Investors Read The
Wall Street Journal

The Best

Preparation, such as any young man or woman can have for the duties of a business life is a practical education. The Winnipeg Business College affords every facility for acquiring such education as will fit students for office work. No midsummer holidays are taken. Full information can be had by telephone, personal interview or writing to the office.
G. W. DONALD, Secretary

Why be Tied to a
Hot Kitchen?

USE A
GAS RANGE
and you have heat only where, when and as long as you want it.
Call and see these stoves before buying.
AUER LIGHT CO.
Telephone 236. 215 Portage Avenue

WANTED.
SPECIAL REPRESENTATIVE in this and adjoining territories, to represent and advertise an old established business house of solid financial standing. Salary \$21 weekly, with expenses, advanced each Monday by check direct from headquarters. Expenses advanced; position permanent. We furnish everything. Address The Columbia, 630 Monon Bldg., Chicago, Ill.

KIDNEY DISEASE.

Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease.

The following are some of the symptoms of kidney disease:—Backache, sideache, swelling of the feet and ankles, frequent thirst, puffiness under the eyes, floating specks before the eyes, and all disorders of the urinary system, such as frequent, thick, cloudy, scanty, or highly colored urine.

DOAN'S KIDNEY PILLS are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only. Price 50 cents per box, or 8 for \$1.25. All dealers, or
THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

HUDSON'S BAY COMPANY
The Great Store of the Great West
Women's Cloth Suits
Prices as high as \$20.00
FRIDAY SPECIAL
\$7.50
17 only Ladies' Suits, and they form the left-overs of a most encouraging spring's business, made from high quality cloths, not more than two alike, and not all sizes, but if your size is here, a positive bargain awaits you. Worth \$15.00, \$18.00 and \$20.00. **PRICE for FRIDAY, \$7.50**

First Communion Suits For Boys
In Black, Blue, Worsted, and Serge, all sizes, 24 to 30.
Prices range from \$3.50 to \$4.00

Our Men's Shirt Sale
Is in full blast. 50 dozen Fine Cambric Shirts, Sale Price, 75c
T. D. DEEGAN
556 Main St.

J. THOMSON & CO.,
THE LEADING UNDERTAKERS AND EMBALMERS.
OPEN DAY AND NIGHT.
501 MAIN STREET, WINNIPEG.
TELEPHONE 1.

"Mr. Bliggins thinks he has the brightest, most promising boy in the world."
"Yes," answered Miss Cayenne. "But that's no sign. Mr. Bliggins' parents no doubt thought the same of him once."
—Washington Star.

sion' by a state council of Congregational ministers in California and as 'robbery' by an eminent college president in our own state—all of whom are non-Catholic authorities—if such a system cannot be called even 'unfair' by its chief victims, the Catholics, without being themselves 'most emphatically declared' by the Chicago Baptist Ministers' Association to be both 'undemocratic' and 'un-American,' then indeed will it have become apparent that the use of two weights and two measures has not yet become a lost art in Chicago.

Worthiness is Discussed

"As regards the charge that the system is un-American—that is unworthy of America, unworthy of a nation that is constitutionally and traditionally a peer of the highest in its respect for human rights—a glance at the situation to-day will suffice.

"What is this situation? 'In no country in the world,' says the Jesuit Father Higgins in the Catholic Telegraph; 'in no country in the world except in the United States are Catholics forced to support by taxation a system of godless schools which they cannot use and then maintain their own schools if they wish to give their children the religious education to which these children are entitled. In no country in the world does a Catholic majority compel a non-Catholic minority to pay taxes for the support of Catholic schools and then throw on them the burden of building and keeping up their own schools. Not satisfied with inflicting this injustice on Catholics, the secularists add insult to injury by the shallow sophistry with which they seek to defend the wrong on the plea of giving Catholics the same sort of schools as suits agnostics and infidels.'

"Now being neither agnostics nor infidels, the rights of conscience we claim are the rights, not of the infidel or agnostic conscience, but the rights of Catholic conscience, which are certainly of as much value in the eyes of the law as those of agnostics and secularists, unbelievers and atheists. Now, if the systematic withholding of these rights be not un-American, might it not well be asked what would be un-American.

Comparison with Canada

"But," it is sometimes said, 'in a mixed country such as ours, like other legal inequalities, the thing is simply unavoidable.' Indeed! Let us look at a similar land over our northern border. The fair-minded protestant, Sir John Rose, during many years one of the most prominent and most respected of Canadian statesmen, will tell us from his place in parliament how the difficulty is surmounted in the Catholic province of Quebec. 'Now, we, the Protestant minority of Lower Canada,' says Sir John, 'cannot forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union of the provinces of Upper and Lower Canada in 1841, when we were in a minority and entirely in the hands of the French Catholic population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best, and I would be untrue to what is just if I forget to state that the distribution of state funds for educational purposes was made in such a way as to cause no complaint on the part of the minority. I believe we have always had our fair share of the public grants in so far as the French Catholic element could control them, and not only the liberty but every facility for the establishment of separate dissentient schools wherever they were deemed advisable.'

Difficulty not Insurmountable

"The difficulty, then, is not insurmountable. True, our government, unlike our northern neighbor, knows no denominations—knows nothing but citizens—and cannot consequently portion out public funds pro rata, as it were, among the different religious bodies. No one has better knowledge of this or less need of being ineptly reminded of it than Catholics. This does not mean that our government or any other can without injustice withhold from even the humblest citizen, whether Jew, Catholic, Protestant or agnostic, his due share of all public benefits. And this precisely is what Catholics have in view when they complain, not as Catholics, but as citizens, of not being allowed to share equally with their fellow citizens in the educational benefits for which all are equally taxed. They notice what is going on in other lands. The new educational bill which recently came into force in non-Catholic England, seems to them to be in many respects worthy of imitation. As the Rev. Father Higgins points out in the Catholic Penny Booklet, this bill starts out well. It frankly adopts the principle of fair play and equal justice to all the schools of the country; a principle which should be the foundation of every school law

in countries of mixed religion. The English government at last acknowledges that it should be the aim as it is the strict duty of a government to respect the rights of conscience of all its citizens, and therefore to provide impartially for all a system of schools in which all should enjoy equal religious rights. This is what this new educational law proposes to do for all the people of England. It is based on the principle that 'equal work is entitled to an equal wage.'

Entitled to State Support

"Every school that does the work of education in a way to satisfy the requirements of the state in all the secular branches of instruction is entitled to state support, no matter to what religious denomination the school managers may belong. The state schools which teach no religion and are therefore fatally defective, are nevertheless supported out of the public taxes solely for their work of secular instruction. In all justice, then, the religious schools if they give the same amount of secular instruction as the others are entitled to the same support for the secular instruction they give. Why not? Can any man except an unreasoning bigot see why they should not be treated alike?

"If, in addition to the secular instruction required by the state, the religious schools also teach religion because the parents want it, the state can have no objection. It will not pay for the religious instruction, but it will not hinder it, because it has no right to do so. The parents want it and they are willing to pay for it. What can be more just and sensible than this plan 'an equal wage for equal work'?

Equal Wage is Point

"Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the state school, and why should it not receive the same pay from the state for work which fully complies with the requirements of the state? Let us take our stand on this platform. 'The same pay for the same work.' That seems to offer to the people of the United States the fairest solution of the school question.

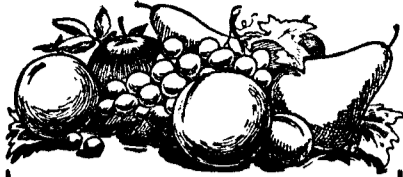
"In reply to the gentlemen who blame Catholics for applying the term 'godless' to the present public school system, I will be pardoned as a very old pedagogue for reminding educated men of the all but universal usage of so applying the term. Needless to say to scholars that this usage is well grounded. Its adequate origin is to be found in the fact that not only is no knowledge of God imparted under the system, but that it is not even allowed to be so imparted. A much venerated friend of mine, the late Bishop Hennessy of Dubuque, Iowa, once remarked in public discourse: 'The public schools of to-day remind me always of the inns of Bethlehem, no room for Our Lord in them.' May there not be a lesson for all of us in the words of the holy bishop?"

RESULT OF A MISTAKE

The following excellent story was told by the late Rev. L. C. P. Fox, O.M.I., in a series of articles entitled "People I have Met," which he contributed to "Donahoe's Magazine." At Torquay where he was received into the Church by the Rev. Mr. MacDonnell, Catholic services were held by members of the exiled clergy from France. One of these holy confessors of the Faith, the Abbe Signol, lived in lodgings in the town, about a mile from Torr Abbey, where Mass was said. In going to his home every morning after Mass he had to pass a shop in the windows of which he saw cheese for sale. Thinking of purchasing some, he looked up in the dictionary the English word for 'fromage.' He found it was cheese. Next morning he entered the shop, lifted his hat, and bowing politely, said to the lady behind the counter: "My dear Meese, will you give me a keese?" The lady rushed to her father and told him a gentleman wanted her to give him a kiss, and he came and belaboured the good priest with a walking stick. Afterwards, when Father Signol's Catholic friends had explained matters to the shopkeeper, he apologized humbly and ere long he and his whole family became converts.

CATARRH OF THE HEAD

Is very common but awfully dangerous because it causes deafness and leads to consumption. Cure is as certain to follow the use of Catarrhazone as day is to follow night. You simply breathe the fragrant, healing Catarrhazone which spreads through the nasal passages, throat and lungs, driving out every vestige of catarrh. "I was cured of chronic catarrh of the nose and throat," writes Ernest M. Wilkinson, of Laurenceton, "after many years of misery, by Catarrhazone which is a splendid remedy to free the air passages from mucus. Catarrhazone relieved quickly and my cure has been permanent." Price \$1.00 for two months' treatment; trial size 25c.



One "Fruit-a-tives" Tablet

contains all the medicinal virtues of several apples, oranges, figs and prunes. In eating fruit, the part that does you good is almost counterbalanced by the indigestible pulp.



Fruit-a-tives or Fruit Liver Tablets are the curative qualities without the woody fibre. The juices are so combined by the secret process that their action is much more powerful and efficacious. Try "FRUIT-A-TIVES." See how gently they act, and how quickly they cure you of Constipation, Biliousness, Sick Stomach, Headaches and Kidney Troubles. At your druggist's. 50c. box. FRUITATIVES, Limited, OTTAWA.

CARDINAL CULLEN'S VALET

By Rev. L. C. P. Fox, O.M.I., in Donahoes' for April.

It was not alone his zeal that was remarkable, for without infringing upon the dignity of his position, he was noted for his humility. His faithful servant, Jghn, who was with him for many years, told me the following proof of this. The Cardinal was an early riser. He used to put his shoes outside his bedroom door overnight that he might have them clean and ready when he was dressing in the morning. If John overslept himself the archbishop would try to shine them himself, but if the former arrived during this operation he would stand and look at him with his arms akimbo, and say, "There you are again; you don't know how to make those shoes shine properly; here, give them to me." His Eminence was a very temperate man, but his physician ordered him to take at least one glass of wine at dinner time. John had hard work to fill the glass, and then he would exclaim in a voice which was audible to all that were at table; "Oh! shame, you expect we shall all obey you, and you will not obey your doctor!"

\$100 Reward \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation

IF NOT, WHY NOT?

"So many jokes said to have been made by pupils in the public schools are told every day that I almost fear to tell this genuine one," said a teacher lately. "A youngster, who had just reached the 'smart age' asked me the other day, 'If a man who writes an oration is an orator, is a man who writes an ode an odor?'"
 "Yes, Goodley hurt himself quite badly. He attempted to open a car window for a lady, and—"
 "Ah! burst a blood vessel tugging at it, eh?"
 "Not at all. He expected the thing to be hard, but it went up so easy that he pitched headlong through it."—Philadelphia Press.

A Serenely Happy Man

Is Mr. Thos. McGlashan, of North Pelham, who was cured of muscular rheumatism by Nerviline, the most powerful rheumatic remedy in the world. "I suffered all manner of pain for years," he writes, "and Nerviline was the only thing that did me any good. I can heartily recommend Nerviline for all forms of rheumatism; it goes to the very core of the pain and brings lasting relief. Let every sufferer from lame back, aching joints and swelled limbs use Nerviline. It's sure to cure and costs 25c. for a large bottle.

PIANOS

Those who buy a piano ought to pay as much attention to the record and reputation of a piano as the piano itself. They ought to pay more attention to its musical qualities than to the case.

The Mason & Risch Piano

is a musical instrument before it is an article of furniture, yet it is an instrument that would beautify any room.

No piano has a better record.

The Mason & Risch Piano Co. Ltd.

356 Main Street, Winnipeg.

LIQUOR HABIT

PERMANENTLY CURED.

Good News. To all men and women who have become enslaved by the soul destroying vice, drunkenness, and to those who are on the way of becoming slaves to drink, here is indeed good news. AECTOS will quickly and permanently destroy all taste for liquor, it is a sure and lasting cure as hundreds can testify. Can be administered unknown to the patient. Quickly restores shattered nerves, tones the appetite and digestive organs and rehabilitates the entire system. AECTOS is guaranteed to cure. Money refunded in case of failure. Price of AECTOS two dollars per treatment. Sent by mail, securely sealed, to any address. Register all letters containing mention of AECTOS to the Victor Medical Company, Toronto, Can.

Treated by Three Doctors
 for a
Severe Attack of
Dyspepsia,
 Got No Relief From
 Medicines, But Found It At
 Last In
Burdock Blood Bitters.

Mrs. Frank Hutt, Morrisburg, Ont., was one of those troubled with this most common of stomach troubles. She writes:—"After being treated by three doctors, and using many advertised medicines, for a severe attack of Dyspepsia, and receiving no benefit, I gave up all hope of ever being cured. Hearing Burdock Blood Bitters so highly spoken of, I decided to get a bottle, and give it a trial. Before I had taken it I began to feel better, and by the time I had taken the second one I was completely cured. I cannot recommend Burdock Blood Bitters too highly, and would advise all sufferers from dyspepsia to give it a trial."

MILBURN'S

Heart and Nerve Pills.

Are a specific for all diseases and disorders arising from a run-down condition of the heart or nerve system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Pains and Dizzy Spells, Brain Fog, etc. They are especially beneficial to women troubled with irregular menstruation.
 Price 50 cents per box, or 3 for \$1.25. All dealers, or THE T. MILBURN CO., LIMITED, Toronto, Ont.

We have a choice List of both
Improved Farm and City Property for Sale
 Estates economically and judiciously managed. We give special attention to the sale of property listed exclusively with us.
DALTON & GRASSIE
 REAL ESTATE AGENTS
 Phone 1557 48 Main Street

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS, DESIGNS, COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific publication. Published for four months, \$1. Sold by all newsgalers.

MUNN & Co. 361 Broadway, New York
 Branch Office, 626 F St., Washington, D. C.

PATENTS

promptly obtained OR NO FEE. Trade-Marks, Designs, Copyrights and Labels registered. FREE TRIAL PRACTICE. Highest references. Send model, sketch or photo. for free report on patentability. All business confidential. HANDBOOK FREE. Explains everything. Tells How to Obtain and Sell Patents. What Inventions Will Pay. How to Get a Partner, explains best mechanical movements, and contains 300 other subjects of importance to inventors. Address: **H. B. WILLSON & CO.** Patent Attorneys Box 93 Willson Bldg. WASHINGTON, D. C.

E. H. LLOYD, Manager

Distributors and Advertisers
 Reliable Men only employed

National Distributing Bureau

P.O. BOX 487
WINNIPEG, MAN.

BOYD'S

W. J. B.

Chocolate
 Bon Bons
 Famous Scotch Kisses
 Peanut Brittle
 Lady Caramels
 Celebrated Toffees.

They all sell because they are good and each one makes a friend. Phone 177
 422 Main Street and Branches.

The Rule of Purity

Purity in medicines may mean life and health to you. You can be sure of pure drugs and accurate dispensing here. A prescription is compounded under the eye of Mr. Wise himself.

H. A. WISE & CO.

Druggists. McIntyre Block.

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"It is as clear as the light of day, dear Dion!"
All eyes turned in one direction, and Paulus, whose feelings of admiration and sympathy had thus betrayed him, blushed scarlet as he withdrew behind the stately form of Germanicus, who looked round at him smiling, half in amusement, half in kindness.
"I do think it a demonstration indeed," said Augustus, musing gravely.
"How strangely must that stupendous Being," said Strabo, the geographer, "deem of a world which has come so completely to forget and ignore him!"
"Your reasoning," resumed Augustus, "differs much, as you said it would, from Plato's. Plato is too subtle for our Roman taste."
"So is he," said Dionysius, "too subtle, and, I think, too hesitating, for the taste of most men everywhere. I admire his genius, but I disclaim many of his theories, and am not a disciple of his school."
"Of what school are you?"
"I am dissatisfied with every school," replied the future convert of St. Paul, blushing. But I am quite certain that there is only one God, and that he is eternal and all-perfect.
*What I have said, I have said because I believe it; not in order to play at mental swords with these eloquent and gifted men, whom I honor. There is, if we would look for it, a reflection of this great Being in our minds like that of a star in water; but the water must be undisturbed, or the light wavers and is broken. We see many beings, greater and smaller. Now, who can doubt that, where there are greater and smaller, there must be a greatest? Each one of us is conscious and certain of three things: first, that he himself has not existed from all eternity; secondly, each of us feels that he did not make his own mind; and thirdly, that he could not make another mind. Now, the mind who made ours must be superior to any thing contained in what he thus made; therefore, although we can conceive a being of whose power, knowledge, and perfection we discern no possible limit, this very conception must be inferior to its object. There must exist outside of our mind some being greater still than the greatest of which we can form any intellectual idea, however, boundless. The lead fused in a mould cannot be greater in its outlines than the mould which presents the form. Again, no person will contend that the sublime and the absurd are one and the same thing—that the terms are convertible. But yet, if an absolutely perfect and sovereign being did not exist, the conception which we form of such a being, instead of constituting the highest heaven of sublimity to which our thoughts can soar, of absurdity into which they could sink.
A little pause followed.
"Do you, then," said Afer, with a subtle smile, "introduce to us the novel doctrine, that whatever is sublime must therefore be true?"
"If I said yes," replied Dionysius, "and I am not a little tempted, you would succeed in drawing me aside into a very long and darkling road. But I have advanced nothing to that effect. My inference depended not on assuming that every thing which is sublime must be true, but on the supposition that nothing which is absurd could be sublime."
"Quite so," remarked Haterius; "and was there not another inference dormant in what you said?"
"There was," said Dionysius; "but it looks like subtilizing to wake it and give it wings; and, as I am a Greek, I fear—I in short, I have tried to confine myself to the plainest and broadest reasonings."
"Learned Greece, you know, has conquered her fierce vanquishers."
Tiberius gnawed his under-lip; and the Lady Plancia, glancing at him and then at her husband Cneius Piso, who was listening attentive but ill at ease, exclaimed.
"Enervated them, you mean!"
Germanicus threw back his head, smiled, and remarked, "To-morrow the legions are going forth to try against the Germans whether the Roman heart beats as of old; what was the further inference, Athenian?"
"Since there must," said Dion,

where greater and smaller beings exist, be a greatest, we can all try to form some conception of him. Now, this conception must fall short of his real greatness. Why? Because as I have demonstrated that this being is the first force, from which all others in the universe, including our minds, must have come, no idea contained in our minds can be greater than the very power which made those minds themselves. But, apart from this demonstration, every one of us can say, a being may exist so great as to be incapable of non-existence. Such a being is conceivable; it is his non-existence which then, by the very supposition, is inconceivable. Now, if there be something the non-existence of which would be inconceivable, while of the being himself you possess a notion, thinking of him, as for example and terming him the first force, eternal, boundless-giver of all, recipient of naught—the certainty of his existence is established already "for the heart"; for that faculty which precedes demonstration in accepting truth—for remember I have shown, and I have proved, that we are so made as to be compelled to believe far more than any of us can ever demonstrate.
"Thus, then," said Augustus, "is the dim image of which you spoke; the reflection of the star in water?"
"Yes, emperor," replied Dionysius; "but not always dim; the deepest and the purest of all the lights which that water reflects. Often it reflects no image, however; and often it reflects but clouds and storms. To say you truly conceive a thing, is to say you are certain of it "in the way you conceive it." If you conceive any thing to be certain, you possess the certainty of it. You may be certain that a thing is "uncertain"; in other words, you have arrived at a clear notion of its uncertainty. To conceive the contingency of an object, is to possess the positive idea not simply that he is, "but that he must be". He could not be conceived at all, he could not even be an object of thought, as both necessary and non-existent. All conceivable objects, except one, are conceived as either possible or actual. But that one alone is conceived as necessary, and, therefore, "necessarily actual." Either a necessary being is not conceivable—and which of us, I should like to know, cannot sit down and indulge in the conception?—or, if he be so much as conceivable, then his reign is recognized, because far more than his existence is involved—I mean the impossibility of his non-existence."
"Are all the dreams," said Domitius Afer, "of a poet's imagination truths because they are conceptions?"
A few moments of silence followed, and Paulus Aemilius looked at his friend with an expression of terror which he had not exhibited in his own contest with the Sejan horse.
"When the poet," replied Dionysius, "imagines what might have been, he believes it might have been, and asks you to believe no more; but he would be shocked if you believed less; would be shocked if you told him he was depicting not that which had not been, for this he cheerfully professes, but that which "could not ever be supposed". What I say here," added the Athenian, "belongs to a different and somewhat higher plane of thought. The impossibility to suppose non-existent an infinitely perfect being, who, on the other hand, is himself found not impossible to suppose, ought to bring home "to the heart" the fact that he lives. To be able, in the first place, to conceive him existing, and straightway thereafter to feel an utter inability to form even the conception of his non-existence, because it is only as the necessary being and first force that we can think of him at all, are a handwriting upon the porch of every human soul. He lives, I say it rejoicing, an eternal, necessary, and personal reality; the very conception of him would be an impossibility if his existence were not a fact; yes, and far more than a fact, a primeval truth and a primordial necessity."
As the Athenian thus spoke in a clear and firm voice, which seemed to grow more musical the more it was raised and exerted, Augustus stood up and paced to and fro a few steps on the gravel walk of the impluvium,

with his hands behind him and his eyes cast down. All who had been sitting rose at the same time, except Livia, Julia, Antonia, and the two Agrippinas.
* This," whispered Tiberius in Afer's ear, "is not much like failure, or derision, or disgrace for the Greek."
"My predecessor, Julius Caesar," said Augustus at length, looking round as he stood still, "was the best astronomer and mathematician of his age—we have his calendar now to record it; the best engineer of his age—look at his bridge over the Rhine; the best orator, except one, to whom Rome perhaps ever listened; a most charming talker and companion on any subject; a very great and simple writer; as great a general probably as ever lived; a consummate politician; a keen, wary, swift, yet profound thinker at all times; a man whose intellect was one vast sphere of light; and yet I remember well in what anxiety and curiosity he lived respecting the power which governs the universe, and with what minute and even frivolous precautions he was forever trying to propitiate a good award for his various undertakings; how he muttered charms, whether he was ascending his chariot or descending, or mounting his horse or dismounting—in short, at every turn. Evidently it is not the brightest intellects, or the most perfectly educated, which are the most disposed to scout and scorn such ideas as we have just heard from Dionysius; it is precisely they who are prepared to ponder them the most."
"Julius Caesar," said Tiberius, "thought, I suspect, pretty much as a great many others do, that this is a very dark, difficult subject; and that we cannot expect to come to any certain conclusions."
"Not to 'many' conclusions," said Dionysius; "that much I fully grant, but two or three broad and general truths are attainable by means of reasonings as close, secure, and irresistible as any in geometry. One such proof—and pray do not forget that I said it was only one out of many—making clear the fact that a single eternal God reigns over all things, I have laid before Augustus and this company already. My "last" remarks, however, were not disputations, but were only intended to show how those conceptions—to tear which from the mind would be to tear the heat—tend exactly to that conclusion which I had "first" established by a rigorous demonstration."
"Would not some call your inference from those conceptions themselves a demonstration also?" asked Germanicus.
"I think," replied the Athenian, "that all would so call it if we had but time to examine it thoroughly. There are three other complete lines of argument, however, each of them as interesting as a poem; but so abstract that I will not travel along them. I will merely show the gates which open into these three ascents of the glorious mountain. It could, then, be demonstrated, first, that all things are objects of mind or of knowledge, "somewhere"; secondly, that all things undergo some action, or are objects of power, "somewhere"; thirdly, that all things are loved and cared for "somewhere"; and this as forming one whole work or production that is, in their relations with each other. Now, the knowledge, the power, and the love (or care) in question can belong only to that first force of whom I speak; and I distinctly affirm, Augustus, that I believe I should be quite able, not to prove by probable reasons merely, but to demonstrate positively and absolutely, the existence of one omnipotent God, by three distinct arguments, starting from the three points I have here mentioned. Yet I pass by those golden gates with a wistful glance at them, and no more."
"It is the 'horn' gates, you know," said Labio, smiling, "which open to the true dreams."
"Ah! poor Virgil!" said Augustus, first with a smile, and then with a long, heart-felt sigh. "I wish he could have heard you, my Athenian."
"The natures of things," said the Athenian, "and the number of individuals are known and counted 'somewhere'; the attraction of physical things is weighed in a balance somewhere, and all things are maintained in their order by 'limits', and protected in their relations by a measured mark, 'somewhere'. But as I have forbidden myself this vast and difficult field, I will turn elsewhere."
(To be Continued.)

IMMACULATE CONCEPTION.
Austin St., near C.P.R. Station.
Pastor, Rev. A. A. CHERRIER.
SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month. Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.
Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.
Agent of the C.M.B.A. for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.
BRANCH 52, WINNIPEG.
Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

OFFICERS OF BRANCH 52 C. M. B. A., FOR 1905.
Spiritual Adviser—Rev. Father Cahill, O. M. I.
President—Richard Murphy.
1st Vice-Pres.—J. J. Hartnedy.
2nd Vice-Pres.—C. Bampfield.
Rec.-Sec.—R. F. Hinds, 128 Granville St.
Asst. Rec.-Sec.—A. P. Donnelly.
Fin.-Sec.—W. J. Kiely, 590 Pritchard Ave.
Treas.—M. J. Dalton.
Marchall—J. Gladnich.
Guard—Russell Murphy.
Trustees—L. O. Genest, J. Gladnich, W. Jordan, D. Smith, W. G. Eddy.
Meetings are held 1st and 3rd Wednesday evenings at 8 o'clock P.M., Trades Hall cor. Market and Main Sts. located at Winnipeg.

OFFICERS OF BRANCH 163, C. M. B. A. FOR 1904.
President—A. Picard.
1st Vice President, Bro. C. Baimpfield.
2nd Vice President, Bro. J. H. O'Connor.
Rec.-Sec.—J. Marinski, 180 Austin street.
Assist. Rec.-Sec.—J. Schmidt.
Fin.-Sec.—Rev. A. A. Cherrier.
Treasurer—J. Shaw.
Marchall—C. Meder.
Guard—L. Hout.
Trustees—M. Buck, H. Wass.
Rep. to Grand Council—Rev. A. A. Cherrier.
Alternate—James E. Manning.

ST. MARY'S COURT NO. 276.
Catholic Order of Foresters
Meets 1st and 3rd Thursday in Trades Hall, Fould's Block, at 8.30 p.m.
Chief Ranger—J. J. McDonald.
Vice-Chief Ranger—R. Murphy.
Rec.-Sec.—W. J. Kiely, 424 Notre Dame ave. P. O. Box 469.
Fin.-Sec.—I. P. Raleigh.
Treasurer—Jno. A. Coyle.
Rep. to State Court—J. J. McDonald.
Alternate—F. W. Russell.
Senior Conductor—F. W. Russell.
Junior Conductor—R. Chevrier.
Inside Sentinel—W. Mahoney.

(In Faith and Friendship)
Catholic Club
OF WINNIPEG.
COR. MAIN AND MARKET STREETS
Established 1900
FOULDS BLOCK
The club is located in the most central part of the city, the rooms are large, commodious and well equipped.
Catholic gentlemen visiting the city are cordially invited to visit the club.
Open every day from 11 a.m. to 11 p.m.
F. W. RUSSELL. H. H. COTTINGHAM
President Hon.-Secretary

TIME TABLES

Canadian Pacific

Table with columns: Lv., EAST, Ar. and WEST. Lists train routes and arrival/departure times for various destinations like Selkirk, Rat Portage, Fort William, etc.

Canadian Northern

Table with columns: Lv., EAST, Ar. and SOUTH. Lists train routes and arrival/departure times for various destinations like Winnipeg to Fort Frances, etc.

STARBUCK ON THE CRUSADES

(Sacred Heart Review)

As the Jesuits have always passed among Protestants, not to speak of their many Catholic antagonists, as the incarnation of insidious policy, so it is natural that their great Founder should have been commonly supposed to have given them the first impulse in this direction. John Wesley, who extols the Trappists as an order full of the Holy Ghost, takes, I am sorry to see, this less favorable view of St. Ignatius, although he does not insist upon it. Lansing, whose description of Loyola is almost the only respectable piece of writing in his book, entirely fails to do justice to the noble side of his character, but I am glad to say that he brings no charge of disingenuousness against him.

An amusing anecdote bearing on the character of St. Ignatius is related by Oetinger, the famous Lutheran prelate, divine and theologian, living about 1760. An eminent gentleman had come on an official visit to the Latin school where Oetinger lived, in Wurtemberg. After the examinations, the visitor delivered an address to the school, which, curiously enough, turned on the character of Ignatius Loyola, whom he represented as an intriguer. Upon this, Oetinger, who was quite a student of the lives of Catholic saints, sprang up, and interrupting the distinguished guest declared that, having carefully read a full and well-accredited life of the famous Founder, he did not hesitate to say that he was a man of singular simplicity in the cause of Jesus.

Said he: "When Count Zinzendorf preached at Tubingen, where I then was, a friend of mine told me that in the pulpit the aspect of the great Moravian nobleman and Bishop appeared to him so venerable that I, and all the rest of us, seemed in the comparison mere 'schelmengesichter,' rogues' visages. Now I say that Count Zinzendorf himself, and all of us here, put in the comparison with St. Ignatius, are mere schelmengesichter."

The Lutheran audience, much to their credit, instead of falling into a rage at this plain speaking, exploded in a general burst of laughter over the discomfiture of the gentleman from abroad, who seems to have acknowledged his defeat by silence. Oetinger would have fully agreed with the admirable eulogy on Ignatius lately pronounced by Dean Hodges.

The Republican correspondent, among other evil deeds of the Papacy, to maintain its supremacy, mentions "endless wars fostered or incited."

Concerning the wars of the Middle Ages, I have little to say. Although I venture to say that I probably know quite as much about them, and about their causes, as this gentleman, and that I am quite as capable of judging them impartially, yet I find the struggles of warring elements in this thousand years too complicated to be easily described or appreciated. I can not sum them up, like this gentleman, in a quarter of a sentence. After reading volumes upon them, I find my opinion, at many points, still wavering and uncertain. It requires a Milman, or a Hallam or a Ranke, or a Stubbs, or a Michelet, or a Guizot, or, to come nearer home, a Fiske, to deal with them adequately.

One thing is certain: some of the conflicts which in a loose way, might be described as struggles of the Papacy to maintain itself, were really struggles of the Christian commonwealth of that time to save itself from overthrow, the Papacy standing at the head simply because its place was there.

I do not even suppose that even this writer would venture to describe the Crusades as incited by the Papacy for mere ends of its own. As Lord Macaulay well says, it was better that the Catholic world should gather around the Bishop of Rome, against the advancing Turkish swarms, than that the Moslem should appropriate Christendom, piece by piece, as more than once they seemed very likely to do.

The Papacy gave voice and direction to the current of Catholic enthusiasm and indignation over the outrages inflicted upon Christianity in the East, but it did not create the irresistible tide. Peter the Hermit did more for this than Urban II. The Crusades greatly heightened the power of the Popes, but Urban no more preached the First Crusade for that end than Godfrey of Bouillon obeyed the call for the sake of being made King of Jerusalem.

We are often referred to the disastrous failure of the Crusades as a proof of the criminal folly of their inception. Now a great impulse, controlling a vast society for generations, for a great and worthy end, can never be criminal, and, in the deepest sense, it can never be foolish. Results are known only to God. The establishment of an impregnable Christian commonwealth in the

East, as a breakwater against the Mohammedan flood, was not impracticable nor especially improbable. If the Crusaders failed of their immediate end, it was not from their excess of devotion but from their lack of it, from their faintness of heart, and from their discordant aims. So far from giving too much power to the Popes for this object, they might have done very much better if they had given a great deal more. Had they solicited His Holiness to appoint a captain-general, whom it should involve the anathema to disobey, they might not improbably have established a permanent Christian Kingdom of Jerusalem.

Yet, in a higher sense, the Crusades are far from having failed. They beat back, and broke up, and bewildered, the Turkish hordes, so that even the profound selfishness of the Christian princes of the fifteenth and sixteenth century, and the paralysis induced by the religious wars of the Reformation, no longer left it possible for the misbelieving barbarians to conquer Europe. The blows of Godfrey on the walls of Zion, in 1099, and of Richard against those of Ascalon, in 1192, nay of St. Lewis before Tunis, in 1270, were not merely followed, but were really reproduced in the delivering onset of John Sobieski, in 1683, which saved Vienna, and drove back the Ottomans, it is to be hoped forever, from the heart of Christendom. Had other princes been as self-forgetful and as helpful as the Popes, all this, and much more than this, might have been accomplished a great deal earlier than this.

To me the encomium pronounced by the Encyclopaedia Britannica upon Pius II. appears very extravagant. Yet, however self-seeking we may believe Aeneas Sylvius to have been before he achieved the chair, of self-regard there appears no trace during the five or six years of his reign. Nor must we forget that his enthusiasm for the deliverance of the Eastern Church was enthusiasm for deliverance of a Church which did not acknowledge his jurisdiction. He asked aid for the Greeks, not as Catholics, but as Christians. He doubtless hoped that help given from the West might heal the schism, but neither he nor the other Popes who saw the fall of Constantinople made this a condition of giving assistance.

When St. Pius V., a century later, through Don John, destroyed the Turkish fleet at Lepanto, no one who knows the character of this Pope imputes to him any crafty calculation of profit, any more than to Cervantes when he lost the use of his hand in this great sea-fight.

Having launched out farther than I intended (to continue our nautical talk) upon the troubled sea of the Middle Ages, we will pursue our voyage somewhat farther.

CHARLES C. STARBUCK.
Andover, Mass.

DISCUSSED ETERNITY

St. Mary's Church Crowded to Hear Rev. Father Drummond's Fourth Lenten Sermon.—Free Press, Apr. 10

Every seat in the great auditorium of St. Mary's church was occupied last evening when Rev. Father Drummond preached upon Eternity, the sermon being the fourth in a series of Lenten discourses, and the topic was "The Endlessness of the last End." The sermon was a powerful and convincing exposition of the great Christian doctrine, concerning the impenetrable future beyond the grave. Dr. Drummond opened with references to the testimony of Jesus Christ Himself and to the testimony of the Church. Viewing the latter point he showed how the whole preaching of the Church was based upon eternity. Faith, he considered, was a grasping of things unseen, belonging to realms in which reason had no scope. A soul goes to its doom because it refuses to listen to the voice of God as given in His commandments. The thought of eternity was a means with men of guarding themselves against unruly passions. A journalist met Rev. Father Drummond once, and speaking of politics and commerce, said that it was nothing but the thought of an eternal hell which kept the majority of men honest.

After touching upon the moral and social proofs, the preacher summed up with the words that "the thought of eternity as being the fulfillment of our last end is one of the fundamental doctrines of our Christian life."

Edith—Have just had my photograph taken. What do you think of it?
Bertha—Why, it's perfectly splendid. It's a beautiful picture! Nobody would ever think it was taken for you.—Boston Transcript.

BELGIAN CONGO

Lord Mountmorres continues to give in the "Globe," the London Tory organ, his merciless exposure of the systematic calumnies put forward by British speculators concerning Belgian rule in the Congo Free State. It gains force as he proceeds. It is absolutely crushing in its piling up of testimony on the opposite side. For instance, in his latest instalment he sets forth the following facts. "I can imagine no testimony to the efficiency and the benefits of state rule stronger than the scenes one witnesses almost every day in the Ubangi province. For here we see its effect, not in bringing a feeble people into quiet subjection, but in converting a stalwart, warlike, independent race of savage cannibals into a loyal, contented and industrious population. Only a few years ago this people was one of the most lawless barriers in the way of white civilization to be encountered in the whole of Africa. Yet nowadays the visitor to this part of Africa can travel almost anywhere in perfect security, alone and unarmed, on the State side of the river. He will see in the villages a population which is neither cringing on the one hand nor hostile on the other, a population whose virile energy has been diverted from its old-time occupation of war and robbery to the peaceful industries of forging, smelting, agriculture and textile handicrafts, such as the making and dyeing of native cloth, of nets, rope, string and the elaborate and ingenious contrivances used by natives in the chase."

That these people were cannibals down to a recent date was attested by the experience of Mr. Jameson, a traveller from Ireland, who was present at a feast where a little girl, a slave, was killed and eaten before his eyes, and some suggested at his indirect instigation, since he had hinted a doubt of the existence of the practice to an Arab chief who traded in slaves. Now there is not a trace of the horrid practice, as Lord Mountmorres convincingly shows. No fact could be more eloquent of beneficent rule.—Catholic Standard and Times.

THE SECRETARY'S AWKWARD MOMENT.

By Rev. L. C. P. Fox, O.M.I.,
in Donahoe's for April.

Besides the two clerical secretaries who lived with the Archbishop of Dublin, in Eccles street, there was another who was a layman. The archbishop had plenty of occupation for them all, for besides occupying the important see of the metropolis of Ireland he was appointed by the Holy Father as Papal Legate, and this gave him the supremacy over all the convents in his archdiocese. Moreover at that time he had no coadjutor, or assistant bishop. He had issued orders that no inmate of his house should be from home after ten o'clock, p.m. He had discovered that his lay secretary often broke this rule, so, to give him a lesson, he sent his servants to bed one night, telling them if there were a ring at the bell that he would open it himself. He remained in his study until eleven o'clock, when the absentee arrived home, and rang the bell. The Archbishop answered the call, and opening the door as far as the chain would permit he called out, "Who's there?" "It is I," said the other, "let me in will you? Is Paul at home?" Whilst unloosing the chain the archbishop replied, "Yes Paul is at home and he is sorry that you are not." He did not add a word but giving him his blessing he sent him to bed.

When Phillip Verrill Mighels was gathering material for his novel, "Bruver Jim's Baby," he ran across an old miner who unconsciously posed for his character of "If-only Jim."

The old man sat alone in his cabin, where the hand of woman had never been known and dirt reigned triumphant. The conversation turned upon cooking.

"Yaas," drawled the old man, "I got me one o' them cook books wunst, but I never could do nothin' with it."

"What was the trouble?" asked Mr. Mighels, persuasively.

"Why, every one of them receipts starts off with 'take a clean dish.'"

Daughter (looking up from her novel)—Papa, in time of trial, what do you suppose brings the most comfort to a man?
Papa—An acquittal, I should think.—London Tit-Bits.

TO EVERY SUBSCRIBER

New and Old

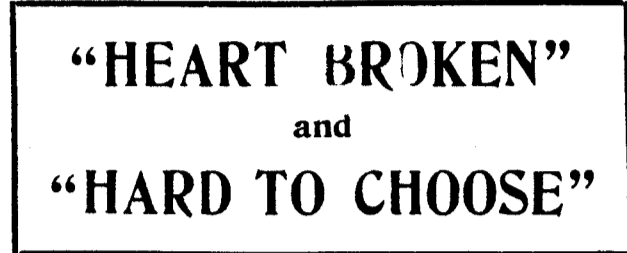
Who will send us One New Subscriber and 25 cents we will send them the

Family Herald and Weekly Star

FOR ONE YEAR

Together with the following beautiful premiums.

Two Beautiful Colored Pictures . . .



Each 22 x 28 inches, in 11 delicate tints,

AND

A Large Colored Map of the Dominion of Canada (22 x 28 inches), with Special Maps for Each Province and for the United States.

The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something quaintly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

Quick Reference Map of The Dominion of Canada

SPECIALLY PREPARED

The map of the Dominion of Canada will fill a long felt want. It has been prepared specially for the Family Herald and Weekly Star, and is right up-to-date. It is printed on a sheet 22 x 28 inches, each province in a different color; it shows the adjacent portions of the United States, the exact location of the towns, villages, etc., all railroad routes, including the new G. T. Pacific. It gives the population according to the very latest census, of all small and large places in Canada. With the Dominion maps will be enlarged provincial maps, that appeal to subscribers in each province, as follows:

For Subscribers in Man., N.W.T. & B.C

With the Dominion Map will be found an enlarged map of Canada's Great West beyond the Lakes, right up-to-date complete information regarding location and situation of all towns and villages in the Western Provinces.

The Family Herald and Weekly Star is too well known to need description. It is the greatest Family and Agricultural paper in Canada. Its regular subscription price is \$1.00 per year, and you can't get it anywhere else for less except from us, and we will give it to you for

ONLY 25 CENTS

Any one of the premiums are worth more than that alone

Address your orders to—

The Business Manager

P.O. BOX 617

Northwest Review

THE CHURCH IN JAPAN.

In the February number of the Cosmopolitan there is an article entitled "The Early Days of Christian Missions in Japan," which is from the pen of Adachi Kinnoyuki, a non-Christian Japanese. The account he gives of the splendid results of the labors of St. Francis Xavier and his successors in the work of Christianizing Japan is extremely interesting. Here is the pen picture he draws of the great Apostle of the Indies:

"In the sundown days of the Ashi Kaga shogunate, a few years past the middle of the sixteenth century, a few years before the dawn of perhaps the most remarkable period of our history, there walked the streets of Kyoto a singular and striking shadow. Slender and alien in figure, feature and raiment, his complexion seemed to have known the tropical sun, and the eyes which lighted it were bright with the luster of religious exaltation, almost fever. He was a Jesuit priest; his name was Francis Xavier; the laurels of his missionary work in India were still fresh. The Jesuit statesman-missionary had read the glowing pages of Marco Polo, who dreamed, while a guest at the court of the khan, of the lands of the gods which lay off the coast of China. And there he was, this Jesuit missionary, in the capital city of the Land of Gold paved with gems, of the Venetian's rosy pages."

The "slender and alien figure" was that of one who was destined to accomplish great things. We are told by the Japanese author of the Cosmopolitan article that "five years after Francis Xavier had walked through the silent and gray streets of Kyoto there rose round about the capital seven churches dedicated to the worship of the Christian God." A contemporary Japanese historian is quoted as comparing the progress of the Jesuit missions to the rapidity of a fire "sweeping over the ripened fields of rice with the rapidity of a hurricane."

That this description of the rapidity of the spread of Christianity was not overdrawn was shown by the number of Catholic Churches that were in Japan in 1583, fourteen years after St. Francis Xavier landed in Japan. In that year there were two hundred churches dedicated to the worship of God. We quote from the Cosmopolitan article: "In 1583 there was sent by the daimo of Kyushu an embassy to Rome. It was then that a native historian entered this simple record: 'The converts to Christianity number two million souls.'"

The seventeenth century had just entered upon its teens when a persecution broke out against the missionaries and their converts who suffered all sorts of tortures. We have a touching picture of a Japanese lady preferring death rather than trample on the cross. Here is how it is drawn by one of her countrymen in the twentieth century:

Her eyes, which faced the officer of the shogun, were frank; they seemed to look straight through the officer to something beyond. And the officer spoke to her and told her the decree of the shogun, explained to her that there were only two ways before her. If she would live, then she must step upon the crucifix with her foot and renounce this strange faith. The only other path led straight to a cross planted in a heap of pine logs, ready for the torch.

"Then she made answer with her soft voice, with her eyes dreaming into the far away:

"All the possessions of earth, the castle of my lord, this life of the humble one, the house in which the humble one is permitted to dwell and the raiment in which she is clothed, are at the command of my sovereign liege the shogun. But that which is within the humble one and which passes not away with the things of earth, belongs not to the shogun. There is only one prince to whom my soul bows; he is dearer to me than life, even much dearer to me than this child I have in my arms. Step upon the holy cross, the emblem of the saving grace which speaks of the sufferings of our Savior, through whom alone we may be saved—that is impossible."

"She was led to the cross. When her baby was torn rudely from her arms, there was only a nervous twitching of the muscles; she did not resist. Only her eyes closed, her face uplifted slowly to where she, in her inner eyes, saw her divine master. A drop or two of tears upon her pallid cheek told that she, too, was human—that was all."

This reads like a page taken from the history of the persecution of the

early Christians in the time of Nero. Unlike the Roman persecutors, the Japanese in the seventeenth century succeeded in virtually eradicating Christianity. When Catholic missionaries again landed in Japan in the nineteenth century they found here and there some descendants of the Japanese Catholics of the sixteenth and seventeenth centuries who had held fast to the faith.—N. Y. Freeman's Journal.

ONE OF MEXICO'S CATHOLIC PRIESTS.

Down in Mexico, one day last month, there was a distribution of premiums at Father Hunt's Home for Working Boys. Oh, yes, gentle reader, there is a Home for Working Boys in that city which some of our brethren of the Protestant sects tell us is so benighted, so priest-ridden, so utterly God-forsaken. And it is presided over by a Catholic priest whose name in full is the Rev. Augustin M. Hunt Cortes, but who is usually called Father Hunt. In Mexico everybody—save possibly certain American missionaries who are blind and deaf to everything good in that land—knows of Father Hunt and his labor for poor working boys, newsboys, peddlers, etc. Father Hunt founded his Working Boys' Home in 1896, under the auspices of President and Mme. Diaz, who have continued his true and powerful friends, taking a great interest in this practical form of philanthropy. In this school Father Hunt trains the boys, his "future presidents," as he fondly calls them, for useful careers. He has had not only Mexican lads, but Americans, Spaniards, French and Cuban pupils, and even a young Japanese, who was brought directly from Tokio to the Home. The latter, a bright little lad from ancient Nippon, is now again in Japan and keeps up an interesting correspondence with his benefactor in Mexico.

Now, this Catholic priest who has devoted himself to this splendid charitable work is interesting in other ways. Despite his Spanish-sounding name, Father Hunt is an American, born in 1840, in New Orleans, his father being Thomas K. Hunt, a native of Ireland, and his mother Dona Isabel de Cortes of Seville, Spain. The bloods of two Catholic races the Irish and the Andalusian are mingled in his veins. Yet he was not always a Catholic. It was not until 1892 that he became a Catholic, and sometime later, a priest.

Father Hunt has had a most adventurous life both in this country and in Mexico. Always a student, he has been for years a recognized authority perhaps the highest in the world, on the language and history of the Mexican Indians, a people by whom Father Hunt so beloved, and with whom he has spent so many years that he is known as the "White Indian."

He is withal a priest—one of Mexico's Catholic clergy—one of those men so cruelly belied and blackguarded by people who call themselves Christian, but who are like the Parisee of old who was blinded by his own self-righteousness.—Sacred Heart Review.

EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.

NEW YORK, My opinion of the Keeley Cure is that it is one of the most marvelous things in history. I believe that every man who comes out of a Keeley Institute has no desire for drink, and if he relapses, which will always be from some exterior cause, the one certain remedy is for him to go back again. As a Catholic priest I have known many persons to fight against the temptation to drink, but Keeley takes away the temptation and desire.

D. A. MERRICK, S. J. Lexington, Miss. I have known several people who seemed to be hopelessly addicted to drink, thoroughly cured of the habit by the Keeley Treatment when all other remedies had failed.

W. DERNUDY, Pastor. The Keeley Treatment is administered only at the Institute itself, where each patient is carefully examined by experienced physicians and individually treated as the symptoms demand. Those interested can obtain further information by addressing, the Manager, 133 Osborne St., Fort Rouge, Winnipeg.

AN ORDINARY PILL

Is liable to cause gripping pains, but Dr. Hamilton's Pills of Mandrake and Butternut never gripe or cause any pain whatsoever. The mildest and most effective physic. Sure cure for headache and biliousness. Use only Dr. Hamilton's Pills. Price 25c.

The Woman who Would And The Grocer who wouldn't.

Every day from five to fifteen letters are received by The Ogilvie Flour Mills Co. from women living in the smaller towns throughout Canada, saying they have asked their grocer for Royal Household Flour but can't get it. One writes—"I told my grocer, Mr.---, that I would buy 'Royal Household' regularly if he would always keep it on hand, but he said he wouldn't take on another brand of flour until he was obliged to." Another says—"My grocer is an 'old fogie' and never gets the newest or the best things until the year after." A third says—"We haven't an enterprising grocer in our town and are obliged to send to-----for 'Royal Household' or take a poorer flour."

Write direct to Ogilvie's.

If you can't get "Royal Household" from your grocer, write to us direct—we will immediately give you the name of the nearest grocer who keeps "Royal Household" and send you also the "Royal Household" recipes. There is no good reason why your grocer should compel you to use inferior flour—no first class grocer will hesitate to order "Royal Household" for you, and even the smallest dealer will get it if you insist upon it.

THE OGILVIE FLOUR MILLS CO., LIMITED, MONTREAL.

Our honest belief is that we have brought Blue Ribbon Tea as near perfection as modern methods and materials will permit. Blue Ribbon Tea has a distinct individuality that lifts it above the line of comparison with other brands. Try it.

The Coupons are Worth Saving.

AGENTS WANTED

BY AN English Manufacturer FOR THE New Diamond Gold Pen Everywhere

Every man, woman, or child should use the New Diamond Pen.

To start at once send 40 cents (stamps will do) for Agents' Sample Box, or One Dollar for large size Sample Box post free by return to all parts of the world with particulars of the best paying agency.

STANDARD CORPORATION, DIAMOND PEN WORKS, 49 Newgate Street, London, E.C. ENGLAND (Postage for letter 5 cents).

KOBOLD & CO.

CITY MARKET, WINNIPEG Dealers in all kinds of

Fresh and Cured Meats BUTTER, EGGS and VEGETABLES

GAME IN SEASON.

Dr. J. McKenty, OFFICE: UNION BANK BLOCK, RESIDENCE: 232 DONALD STREET, TELEPHONES OFFICE 541. RESIDENCE 1863

GOOD INCOMES Can be Secured

(Whole or parttime) (Male or female) Good wages and constant employment can be earned by intelligent agents.

The New Diamond Gold Pen superior to the best Gold Nibs cost ONE TENTH only. Points finished like Diamond Shape. One Nib will last for many months

Advantages of the New Diamond Pen.—Beautiful touch—glide smoothly over the paper—makes writing a pleasure—improves in use—durable—non-corroding—one nib will last longer than gross of steel nibs

DEPARTMENT OF AGRICULTURE AND IMMIGRATION.

MANITOBA with its network of railways, giving markets near at hand for all farm products, offers unrivalled opportunities for investment. PROVINCIAL GOVERNMENT LANDS can still be purchased at from \$3 to \$6 per acre. IMPROVED FARMS in all districts of the province can be purchased at from \$10 to \$40 per acre. These prices are advancing every year.

A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: J. J. GOLDEN

PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

YOUNG MEN, BECOME INDEPENDENT.—Our School can give you a Veterinary Course in simple English language, at home during five months of your spare time, and place you in a position to secure a business of from \$1,200 upwards yearly. Diploma granted and good positions obtained for successful students. Cost within reach of all. Satisfaction guaranteed. Write for full particulars at once. THE ONTARIO VETERINARY CORRESPONDENCE SCHOOL, London, Ontario, Canada.

WANTED.—A Lady or Gentleman in every town to represent the Northwest Review. To send in local items weekly, canvas subscriptions and represent the paper in their locality. Liberal commission. Apply to Northwest Review, P.O. Box 617.

GET YOUR RUBBER STAMPS at the Northwest Review, 219 McDermot Ave.

Patrons will confer a favor on the publishers of the "Review" by mentioning its name when they call upon the advertisers