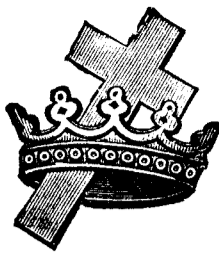


Northwest



Review.

"AD MAJOREM DEI GLORIAM."

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The Confessional.

Its Beneficent Influence on South Sea Islanders.

Walter Lecky in the N.Y. Catholic News.

It will be remembered that that Methodist Bishop, according to the primitive rite (whatever that may be), John Vincent, has been kindly telling the Catholic Church what she ought to suppress in her doctrines in order that she may lay claim to some of the up-to-dateness that he recognizes as essential for a church in these troublous days. He lays great stress on that bugaboo of all would-be reformers of Catholicism, confession. That, to this much-travelled man, who can in a moment's notice treat de omni scibili, is a dark spot that should be wiped out. Confession! he cannot think of it without a long sullen wail.

"De gustibus non est disputandum." (There is no disputing of tastes.) Here is Louis Becke, a writer of more importance than the primitive Vincent; the author of works of fiction founded on fact dealing with the sweet islands of the Pacific, according to the London Chronicle, "a charming man whose only fault is his extreme modesty and who, beginning writing only three years ago, has his name familiar everywhere," differing from the Bishop. Mr. Becke is the chief present authority on Pacific islands. Here is a bit from an interview he gave to the Chronicle reporter:

"The islands are practically missionaries' colonies, are they not?" asked the interviewer.

"Yes," sighed Mr. Becke, "they are unfortunately. I use the word unfortunately advisedly, for Christianity, especially in Tonga, has changed a fine warlike race into a set of oily, grovelling hypocrites. Of course there are missionaries and missionaries, and the individual in these elements is everything. The Roman Catholic priests do magnificent work, and their system of confession more than anything keeps the native converts in the right path."

On this interview the bright Catholic News of England remarks:

"At this rate it will soon scarcely be worth the most mendacious Protestant lecturers' while to repeat the stock accusations against the tribunal of penance—charges so stale that they are disappearing in sheet decomposition and decay."

Would its editor have written this comment had he known the rare assortment of wind-bags we possess in these United States? It is good, however, to puncture them, even if they plug up for future use. Each plug maker them more inefficient.

Nicknames.

We have something to say on the subject of nicknames in religious matters. Many of the sects are named from their founders, as Irvingites, Brownites, &c., but this sort of name has seldom, if ever, been originally adopted by the members of the sect themselves. To do so would be to accentuate their novelty and pronounce their own condemnation. The names have mostly been given by enemies as nicknames of contempt, but have in course of time often been accepted by those against whom they were cast. A comparatively recent instance is that of the Methodists. There are at present seven sects which are comprised under the general term of Methodists, the existence of which is due to the zeal and the preaching of one man, John Wesley. When a young man at Oxford, Wesley and a few like-minded companions, led a

life of great holiness and severity, according to their light. The strict observance of method or rule in all their duties of life, led their companions at the University to nickname them "Methodists." This was in 1729. In 1883 we find Lecky the historian stating on the authority of Tyerman, Wesley's biographer, that there were twelve million Methodists in the world. And all these people have adopted, as a title of honour, a word coined in derision by a handful of students at Oxford.

George Fox, born in 1624, was the founder of the sect known as the Society of Friends. When in the course of his troubles, he was brought to trial before Judge Bennet at Derby, Fox bade him and those present to quake or tremble at the word of the Lord. The Judge caught the word and called Fox "the Quaker," and the nickname has survived to the present day. Even the Friends themselves do not repudiate the word. This account of the word Quaker is due to Fox himself who has recorded it in his Journal.

But there is one name, grandest and most-loved of names, originally a nickname, but now a title honoured by us all—the name Christian.

In the Eleventh Chapter of the Acts of the Apostles we read that the converted Jews hearing that Gentiles had been admitted into the one fold, questioned St. Peter on the subject, saying, "Why didst thou go in to men uncircumcised, and didst eat with them?" In reply St. Peter revealed to them the vision of the "great sheet," which had been granted to him by Heaven.

The Jewish converts were satisfied and glorified God who "hath also to the gentiles given repentance unto life." Now those of the newfaith who had been scattered by the persecution that arose on occasion of Stephen had penetrated to various parts, among them to Antioch. Of course they preached, but as the Scripture says "to the Jews only." But some of them were men of Cyprus and Cyrene, who spoke also to the Greeks at Antioch, "and a great number believing was converted to the Lord." When the news of this reached Jerusalem, Barnabas was sent down to Antioch, he confirmed the good work begun and a further great multitude was added to the faithful. Then Barnabas went to Tarsus to seek Saul; having found him, both returned to Antioch and worked there for a year; and they taught a great multitude, so that at Antioch the disciples were first named Christians." (Acts xi:26.)

So long as the faithful consisted of Jews only, the pagans at Antioch viewed them as an ordinary synagogue—but the inflowing of a large number of those who were not Jews disturbed that view and roused their contempt which found expression in the nickname "Christian."

This is confirmed by the pagan writer Tacitus, who speaks of "those whom the rabble call Christians." As in the more modern instances the name was not used by the faithful themselves for some time after, for we find in the Acts of the Apostles and in the Epistles of St. Paul the usual titles constantly used. These titles were the "brethren, elect of God, saints, disciples, and believers." But still they were bound to see how fitting the name was, and so St. Peter in his First Epistle prays that if any of his flock suffer "as a Christian, let him not be ashamed, but let him glorify God in this name." And his prayer was heard. In the times that followed we see one of the Martyrs, Sanctus, answering to the questions of his judge only in these words, "I am a Christian."

A Church That Cannot Err.

Catholic Columbian.

A convert in California, the Rev. C.A. Ramm, lately gave a lecture in San Francisco, under the auspices of the Young Men's Institute, on "Why am I a Catholic?" He said that he sought for a Church that could teach consistently unerringly, and infallibly.

"Look in the Scripture," he said, "and you see my line of reasoning verified. In the Old Dispensation, God the Father spoke by the prophets, who, speaking in His name, were therefore infallible. Then God the Son spoke in His own Person to the Apostles again infallibly. Are we who are in a fuller, more perfect dispensation than were the Jews of old, be-

left of God's living voice and unerring teaching? No; when our Blessed Lord ascended on high to His Father He sent down to His Church the Holy Ghost the third person of the Most Blessed Trinity, to preserve the Revelation which He had made to men, and to perpetuate the mission which He had inaugurated. 'I will ask the Father and He will give you another Paraclete, that he may abide with you forever, the Spirit of truth which the world cannot receive because it seeth Him not nor knoweth Him; but you shall know Him because He shall abide with you and shall be in you.' (John 14, 16 17). 'The Paraclete, the Holy Ghost whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you.' (v. 26.)"

Relying, therefore, on the word of Christ that He would abide with His Church always to the end of time and that the Holy Ghost should teach it all truth, Mr. Ramm found that the only Church that taught with authority and that came down from Christ and the Apostles, was the Catholic Church. To it he submitted himself. What it teaches he accepts. It was established by God to teach him. Christ said: "Hear the Church." Having found that Church, no further search was needed. Christ abides with it and the Holy Ghost teaches it all truth.

The Klondyke Craze.

It would be saying too much perhaps to assert that nothing like the present craze over the Klondyke gold fields has ever been seen in this country. Something much akin to it exhibited itself in 1849, when the first gold discoveries were made in California; and a somewhat similar exhibition was seen later on when the rush was made for the Black Hills.

Probably were times better throughout the States these reported Klondyke gold discoveries would not cause so much excitement as they are doing, still it is noticeable that in not a few places men talk of giving up good employment in the hope of making a speedy fortune; and to reach the Yukon requires more money than the average unemployed person can command. Doubtless there is some truth in the richness of these Klondyke gold fields, and it cannot well be denied that a few persons have made fortunate strikes there. But we hear little or nothing of the far larger number who have failed to make their fortunes, or who have met lonely and painful deaths, in those faraway regions.

The labor, the self-sacrifices and hardships which any man must endure who goes to Alaska in quest of gold, if endured at home, will, in nine cases out of ten, secure him, if not affluence, at least competence and a comfortable maintenance. Nay, more; it can safely be said that more comfortable fortunes are constantly being made, at far less cost, in the civilized parts of the country than will ever be won in the Klondyke gold fields. These are things that should be borne in mind by those who are in danger of being affected by the present Klondyke craze. Happily, the Yukon is so far away that comparatively few persons will be tempted to start for these Alaskan gold fields; but if any one contemplates doing so he had better weigh the question well and then—decide to stay at home.—CATHOLIC COLUMBIAN.

Burglaring a statue of Buddha

KUKULUWA Wihara is a rock temple mentioned in the Book of Names, in the first of the old series of Sinhalese educational books called NAMPOTA. It stands in the midst of a vast solitude in the wilds of Kukul Korle. Within the temple an ancient

king named Walagambahu of remote antiquity had a large image of Buddha constructed 18 cubits long with proportionate size of the other members. Time made the mortar so hard that no instrument can break it and no man ventured to visit it, it having become the rendezvous of wild animals such as bears and cheetahs, whilst the elephants visited its outskirts. However, its existence was known to the hunters, who sometimes traverse the wilderness for game.

In the beginning of April, 1897, a certain Buddhist Upasakaya, who was famous for his piety and almsgiving on poya days, took it into his mind to pay a visit to this hidden sanctuary and in closely observing its structure he came to the belief that it must be the work of a pious king in the days of yore, and, according to Buddhist practice the huge image must be the shrine of hidden treasure and old relics. Associated with several others they dynamited the head and belly of the image, and actually found numerous small images or idols of silver, gold, and other metal; also other articles of great value, and relics venerable and valuable. After the division of the spoil, one who was dissatisfied let the cat out of the bag and the matter was noised abroad. One Wijesundara Appoohami, of Kurawita, taking the lead, the accused were arrested and lodged in gaol. Some small images were found in the possession of the accomplices, who confessed the deed, which they said they committed at the instance of the Upasakaya Wastuhami, who got the lion's share. The whole Buddhist public in the district have been shocked, and their indignation and fury are beyond expression.

The judicial officers have refused to admit the prisoners to bail, and the leader of the robbery being a rich man is filling the purses of our lawyers to defend him in the case. I dare say bad times are coming over the Buddhist creed. The stupendous work of an ancient king has been disgracefully demolished by them for the love of gain, and a new king whom they hailed with jayamangalas, "huzzahs," instead of bringing them joy shewed his resentment and left the island with displeasure.

The foregoing account, which we take from the CEYLON CATHOLIC MESSENGER, is evidently written by a native of Ceylon. The king who showed his displeasure was the Buddhist King of Siam, who visited Ceylon on his way to Europe. He was not treated with all the respect he looked for by the custodians of Buddha's tooth.—MISSIONARY RECORD.

NOTES BY THE WAY.

Major Mulvey has returned from a trip to the old country and informs the public through the medium of interviews published in the three daily papers that everything is lovely in the Emerald Isle. Above all he was pleased to find "that the old religious bigotry which cursed Ireland when he was a lad is no longer to be noticed." It is to be hoped he will learn the lesson which this should teach him and that we shall not in the future find him exhibiting that old-time intolerance which he brought with him from Ireland when he left there over forty years ago and for which he has been so noted in the past. If what he says is correct he has seen for himself that he is behind the times and that he has been cherishing animosities and indulging propensities which are out of date in the land of his birth, and we

may now surely hope that what has pleased him so much amongst his kindred and friends in the "black" north of Ireland he will himself try to imitate and make popular with the "loyal brethren" who look to him as one of their shining lights.

We suppose that the loud-voiced and leather-lunged tribe of street preachers who make night hideous from one end of Main Street to the other every Sunday and often during the week imagine that they are serving the interests of religion, but assuredly if they were to mingle with the crowds which pass by they would be forced to form a very different opinion for they would learn that instead of doing good they are, with their unearthly bawling, their ridiculous inconsistencies, and, in many cases, their horrible blasphemies, actually creating a widespread disrespect for the teachings of the gospel which they profess to expound, and are thus doing great injury to the sacred cause that they claim to have at heart. The terrible language most of them use when addressing the Deity or invoking the Saviour of Mankind, the absurdities they utter when giving their so-called testimonies, and the way in which they attack and contradict each other, is all scandalous in the extreme, and whilst they are the sport of the unthinking rabble they are a positive torture to any reverent believer who comes within the sound of their voices. At one corner is found the Salvation army with their noisy music, their coarse songs and sayings, and their general sensationalism; at the next, one encounters the shakers (or if they don't call themselves by that name they should do so) who interpret literally the injunction to work out one's salvation in fear and trembling and who give a very striking but by no means artistic or agreeable illustration of what they conceive to be meant by the word "trembling." Further down the street we come across the Mormons with their revelations vouchsafed to Mr. Joseph Smith by St. John the Baptist, and not far off we find our old acquaintance Mr. Winkler, who claims that Mr. Joseph Smith must have been a fraud inasmuch as John the Baptist is dead and if he appeared at all he appeared without his head and therefore incapable of conveying a revelation. At various other points there are two or three gathered together, each announcing "the blessed tidings of Salvation" as he or she understands them and each giving his or her infallible interpretation of the Scriptures with that degree of assurance which argues private and personal inspiration and infallibility. Is it any wonder that, in face of such confusion and so much that is ridiculous, contempt for religion is making rapid strides amongst the masses of the people? Surely not; but after all these people are first-class Protestants who by their actions and their extreme methods are hastening the final break-up of the absurd heresy of which they are such ideal children.

Many worthy men are undoubtedly kept out of the public life of a city like Winnipeg by their natural disinclination to subject themselves to the criticism of any Tom, Dick or Harry who can wield a pen and who finds in the correspondence columns of the daily press a convenient medium through which to air his peculiar views. No matter what a public man may do in the discharge of his duty there is sure to be some noodle to object and we have lately had a fine illustration of this in the letters which have appeared in the papers regarding the city parks and the gentlemen who manage them. We venture to say that if there is one body of men in the city who deserve the thanks of the citizens it is those who have given so freely of their time and energy to the creation of the really beautiful system of parks which have sprung up in our midst as if by magic. For the amount of money placed at their disposal they have performed wonders and they have done their work well and it seems really too bad they should now be accused by nameless busybodies of unworthy motives. However it is easily seen these critics are not entitled to pose as the spokesmen of any large section of the people, for the numbers who make use of the park show that the work of the Board is fully appreciated by the great bulk of the citizens.

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An Anglican Bishop condemns Divorce.

It is refreshing to come across an official Anglican pronouncement that does not "hedge." Such is the following extract from the address to the Synod of his diocese by the Church of England Bishop of Ottawa. We take it from the "Church Record" (Anglican), Vancouver, B.C.

"The clergy are most solemnly reminded that marriage can only be broken by death, and warned to enquire into all circumstances of those who come to be married, as the license which the parties may bring from the State is no longer a safe defence for clergy, seeing that the State allows marriages that the Church has never sanctioned. Marriages should not be celebrated in private houses, but always in the Church. The contracting parties should be urged to have the bans pronounced in the Church for three Sundays before the marriage, that all secrecy may be avoided. The thing above all to be avoided in marriages is secrecy."

Results of Godless Education in FRANCE.

A French lawyer, Mr. Bouzon, has written a book, "Les Crimes et l'Ecole," in which he, who is hostile to religious ideas, says that, since primary education has become godless in France, crimes have increased 25 per cent. among school children of from seven to sixteen years of age. Among male minors from 16 to 21 years old he notes a still greater increase of criminal convictions: for, whereas in 1880 there were 21,757, in 1892 the total had risen to 32,300, an increase of almost 49 per cent. His conclusion is: "We must honestly admit that the school has not produced the expected results. It has not contributed to the lessening of child criminality. It has not prevented its increase. It has even contributed to make the criminality greater." And, with the sincerity of despair, he exclaims: "It is to end in such heart-rending scenes that a whole century has been passed in fight and struggle and that the mirage of an ideal social order has overthrown eight governments."

Mr. Guillot, the eminent judge, adds that Mr. Buisson, ex-superintendent of primary education, is appalled at these statistics, so much so that lately he called a special meeting of officials and University professors, who, with the solitary exception of Mr. Steeg, ex-Protestant minister and ex-member of the French parliament, resolved that religious instruction should be re-established in the schools.

His Grace the Archbishop, we are happy to say, continues slowly but steadily to improve. He has been able occasionally to leave his bed for a short while.

Wedlock a fixed Relation.

Latitudinarian ministers sometimes have lucid intervals. The following passage on wedlock is sane enough to have been written by a Catholic, albeit the author is Dr. Lyman Abbott.

Marriage is not a union of souls: it is the uniting of two persons in one flesh. Two souls may be joined, and yet there be no marriage; marriage there may be, and yet no union of souls. **Marriage is the creation of a new earthly relation.** Hence the mere cessation of sympathy no more annuls marriage than it annuls any other family relation. It is very desirable that the son should reverence the father and that the father should sympathise with the son. But the son does not cease to be a son because the father is unworthy of reverence, nor does the father cease to be a father because he is unable to sympathise with his son. So it is of the utmost moment that husband and wife love and honour each other; but they do not cease to be husband and wife because they cannot love and honour. Love and honour make the result of the marriage blessed, but they do not constitute the relation.

Puncturing a Bubble.

The following extract from the N. Y. Freeman's Journal of Sept. 18th is as gratifying to thorough-going Catholics as it is unexpected in such a quarter. Evidently the Rome correspondent "Quasitor" is not in sympathy with some declarations of other correspondents and editorial writers in the great New York weekly. Or—which would be better still—is Dr. Lambert himself beginning to see through the colossal frauds of American Liberalism? The ease with which the sharpest of men allow themselves to be humbugged by national vanity and empty shibboleths is one of the standing marvels of the age. Next in order will be a similar indirect recantation on the part of the Liverpool Catholic Times, whose policy on such questions has of late astonished those of its readers who used to admire its sagacity. Says Quasitor:—

A mendacious Report.

In my last letter but one I was forced to deny that hoary rumor about the Pope's health, and this week I find myself obliged to allude to the report, which has already received world-wide publicity, concerning the Perfecture of the Propaganda. In its original, unadorned shape this fiction merely stated that Cardinal Ledochowski was about to resign his office as Prefect of the Propaganda, and that Cardinal Satolli was to take his place. This was simply mendacious, but it was sufficiently plausible to be used as a peg whereon to hang other inventions. Thus the story was immediately expanded. Cardinal Ledochowski's resignation was not entirely voluntary; his views were altogether too reactionary to suit Pope Leo XIII., and his chief crime consisted in his opposition to American views and certain American prelates.

American Catholics and the Church Catholic.

Now, I might content myself here with saying that the lie's trappings were as devoid of truth as the lie itself, were it not that the occasion is eminently suitable for reminding the readers of the New York Freeman's Journal of some home truths. The first of these is that Pope Leo, Cardinal Ledochowski, Cardinal Rampolla, Cardinal Satolli, and all the other lights of the Catholic Church, are not bothering their heads morning, noon or night about America or American Bishops. It may be flattering to our national pride to think that they are, but the fact is otherwise. There are between ten and fifteen millions of Catholics in the United States, and there are certain elements touching the situation of the Catholic Church among our people which require special consideration, but Rome, the centre of the Catholic world, has to concern itself with the interests of 280,000,000 Catholics and with the condition of the Church in several scores of nationalities. So, prima facie, it is not at all likely that the complicated machinery of the Church turns exclusively or nearly so on an American principle.

A Poetical Correspondent.

But American ideas? Do they not dominate all others in Rome? Have we not heard so from Inuominato in the New York Sun, from Fra Theofilo in the Liverpool Catholic Times, from Lucens in the Paris Univers, and from many other Rome correspondents? You have, indeed, but let me tell you that all these writers are simply one poetical gentleman with a vivid imagination and several different names. He is much

given to prophecy, but it is hitherto unrecorded that any of his vaticinations have come true; he is altogether above mere concrete facts, and prefers to expand in glittering generalities; he has a new era fresh for the occasion whenever Pope Leo puts pen to paper, and, finally, when he talks about American ideas he means the pet theories of some individuals like himself who would like to be considered revolutionary. The truth of the matter is that in the conduct of ecclesiastical polity American ideas or German ideas or French ideas have absolutely no place.

A TELL-TALE CENTENARY.

The Anglican Church has done many strange things since its creation by parliament upwards of three centuries ago; but among the most illogical and ridiculous of these the recent celebration of the 13th centenary of St. Augustine's arrival in England by the Lambeth Conference is undoubtedly destined to take high rank. Let a cursory glance at the matter be taken in the light of a few historical facts—facts so well known that their insertion here might perhaps call for some apology.

In the year 597 St. Augustine with forty monks of his Order commissioned by Pope St. Gregory the Great to preach the Catholic faith to the inhabitants of England arrived in that country. Under the direction and by the authority of the same great Pope St. Augustine firmly established the true faith there; and when under papal instructions the Archbishopric of Canterbury was created, St. Augustine became the first occupant of that See and received the pallium—the emblem of metropolitan jurisdiction—from the same illustrious pontiff. Towards the close of his life Augustine, desiring to perpetuate the great work he had so happily and successfully inaugurated conferred episcopal consecration upon one of his brother monks, Lawrence, and appointed him his successor in the See of Canterbury. From that time until the reign of Henry the 8th—upwards of 900 years—the Catholic faith was the religion of the people of England as it was of all the other nations of Europe. Towards the middle of the 16th century the uxorious Henry, having become smitten with the charms of Anne Boleyn, resolved to get a divorce from his lawful wife in order that he might wed the new object of his adulterous passion. But the Pope as Vicar of Christ stood, as he must always stand, like a wall of adamant against any violation of the sanctity of the marriage tie and refused to grant the divorce. Baulked in his infamous designs Henry called the legislative machinery of the realm to his aid, caused the authority of the Pope to be set aside in England, proscribed the old religion under the most satanic pains, penalties and tortures, had a new religion made to order substituted for the ancient faith of the people, and he, his son and daughter Elizabeth in turn forced this parliament-made religion on their unwilling subjects by a series of persecutions unparalleled in the history of any other Christian nation. This same faith, founded by the wife-murdering monarch as "Only Supreme Head on Earth of the Church of England as by law established," is, with such modifications as time and changed conditions have made necessary, still, in theory at all events, the belief of the Church of England, although in practice its adherents are practically free to hold any religious views they choose. Yet these Lambeth divines publicly proclaim that the faith they now hold and teach is identical with the ancient faith of England as taught by St. Augustine, and they therefore proceed to celebrate his arrival in England in 597, or nearly one thousand years before the creation of "that department of the Civil Service called the Church of England" was dreamt of. In the present state of science it is doubtful if absurdity could be carried further.

Then let it be remembered that contemporaneously with the change of religion the cathedrals, churches and chapels of England, the fruits of Catholic faith, piety and generosity during 900 years were confiscated by the state authorities and appropriated to the use of the Ec-

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clesiastical freebooters of the new religion. This explains precisely how the present interloper in the see of Canterbury was able to say to the Fathers of the Lambeth conference that he sits in the chair of Saint Augustine. There is little reason to doubt that he spoke the literal truth, as the cathedral of Canterbury shared the same fate as all the other Catholic edifices of the land, and what is known as the throne or chair of St. Augustine was most probably appropriated with the cathedral to which it then rightfully belonged by the plunderers operating under Henry and his associate brigands. Dr. Temple, the present Protestant Archbishop of Canterbury, bears the same relation to St. Augustine, the first Catholic occupant of that See, as the receiver and possessor of ill-gotten goods does to the rightful owner from whom they have been wrongfully taken by force, fraud and injustice. The student with unbiased mind who reads history with his eyes open can come to no other conclusion.

Some Magazines.

DONAHOE'S MAGAZINE, under the new management of Mr. Henry Austin Adams, the distinguished convert, has taken a great stride forward. The editor himself gives us, in the first three numbers of his magazine a New England fable of to-day entitled "A Jesuit in Disguise," in which, though it is not easy to see to whom the title applies, there are many very clever sayings. Old man Wright, for instance, gets off this: "Queer, isn't it, that the churches with the pure truth flourish only as they fail to apply first principles; and that churches with corruptions all over them succeed capitally, no matter how closely they stick to the Sermon on the Mount?" Escort smiles this audible smile: "Whom the Lord would unprotestantize He first makes Episcopalians." Of a certain class of fashionable preachers we are told that "they, as a rule, take advantage of whatever permission their rich parishioners give them to allude to a considerable number of Christian truths."

In the September number of this sprightly magazine Father Chadwick, Catholic Chaplain of the U. S. battleship "Maine," writes a vivid and manly description of his work among the men of the navy, and bears cheerful testimony both to the pluck, daring, intelligence, Catholic tone of his sailor flock and to the encouragement he receives from the superior officers. As usual Donahoe's illustrations are numerous and well executed.

One of the most striking articles in the August number of the CATHOLIC WORLD is Father McDermot's criticism of Nansen's "Farthest North." While granting the famous author his meed of praise, he good-humoredly twits him with a magnificent egotism. "Dr. Nansen stands in the realm of eternal ice, gigantic as a Scandinavian god, oppressive as Frankenstein in his superiority to the forces of nature." "There is a beautiful impartiality in his patronage. He takes the Pole under his protection with as much kindness as he does the ship "Fram"; and the men under him are as much the object of his solicitude as the distant mountains guarding the impenetrable North." This number also contains, among many other valuable contributions, a good portrait and an excellent sketch of the life and work of the late Very Rev. Father Hewit, the great and good Superior General of the Paulists.

The September number opens with a thoughtful but rather brief paper on Socialism and Catholicism by Father Howard. Then comes "The Humdrum Story of a Tired Woman," a practical lesson by Marion Ames Taggart. "In the crypt of St. Peter's" is an

illustrated guide to the subterranean treasures of the greatest of earthly temples. "A citizen of the Democracy of Literature" is chiefly concerned with John Boyle O'Reilly, whom Mr. Richard O'Connell sketches with a fond pen. "St. Francis in Salvation Army Uniform" is a review by Father Doyle of Staff-Captain Douglas's life of the Saint of Assisi, in which there is a conspicuous suppression of Catholic truth. A very timely paper is David B. Walker's "The Early English Church History strongly Roman." In the "Story of a great Western Hospital," we learn that Sister Ignatius Feeney was the first woman to take a diploma in pharmacy in the State of Illinois. "Science as a detective" is a clever statement of bacteriological progress, wherein Ernest Lagarde weaves an interesting story. Father Eberschweiler, S.J., shows how visionary is the hope of getting priestly vocations from Indian tribes; which is quite in accord with the experience of St. Boniface College, where, although everything has been done during almost 80 years to foster sacerdotal tendencies, no Indian nor even so much as a single half-breed man has had the pluck to attempt a life of celibacy, although a great number of half-breed girls and several full-blooded Indian women have become excellent nuns.

In the AMERICAN MESSENGER OF THE SACRED HEART the intention for October—Religious Instruction in Our Schools—is developed mainly on the lines of the Holy Father's most recent encyclical to the German-speaking hierarchies. A fine portrait of Father Damien, the leper hero, heads a poetic soliloquy of generous submission to God's will in the dread disease that made him a martyr. The nine-page sketch of the recently canonized St. Peter Fourier is written with true literary simplicity and a keen sense of salient facts. The writer, who modestly withholds his name, depicts St. Peter as a champion of education in the beginning of the seventeenth century, and shows how he transformed his parish of Mattaincourt from a hot-bed of vice into a paradise of virtue. Other leading features of this October number will be reviewed in another issue.

THE MISSIONARY RECORD OF THE OBLATES OF MARY IMMACULATE for September opens with an account of Mgr. Merry del Val's visit to Manitoba. In the midst of quite a number of interesting details one notices the omission, perhaps a prudential one, of all reference to the Delegate's remarkable reply to the addresses presented him on June 9th at St. Boniface College. On the other hand we quote with pleasure the following well deserved tribute: "The Rev. Abbe Cherrier, whom Archbishop Langevin has named Superintendent of Catholic Schools, has done and is doing an immense deal of good work for the schools in Manitoba, during the trying times through which they are now passing." The account of Bishop Gaughran's jubilee and "Though the Transvaal" by Rev. Dr. Kolbe are both full of a quaint South African flavour. From the news notes we learn that the Very Rev. Father Cassian Augier, Visitor General of the Oblates, was laid up with fever after his journeys through some of the unhealthy parts of Ceylon, but that he is now convalescent.

Ill-bred Sammy.

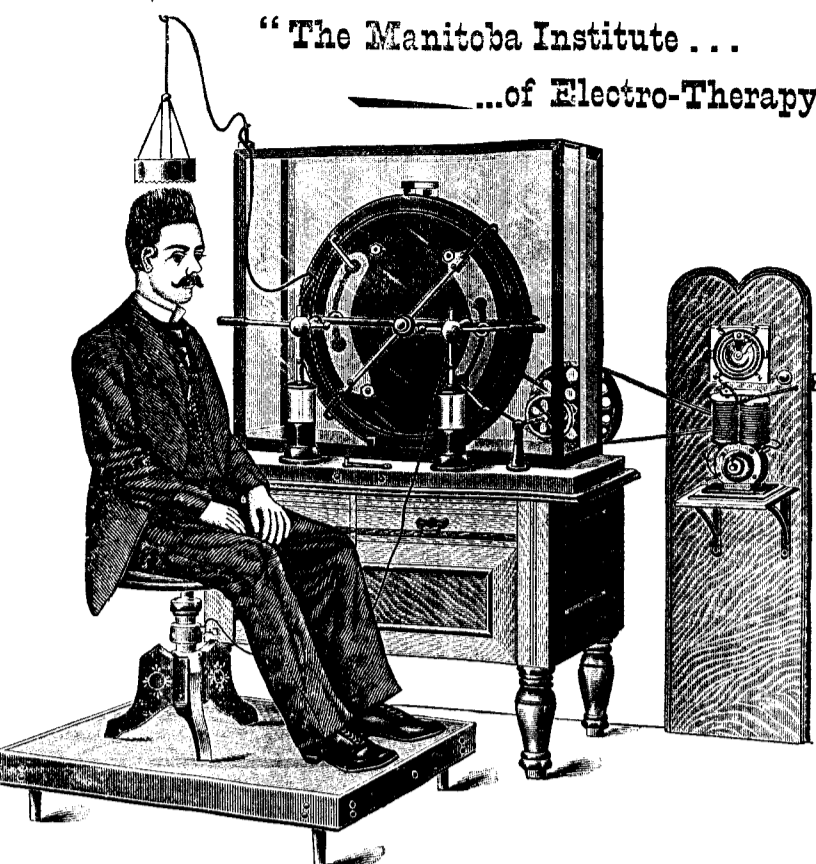
An incomprehensible people are the Americans. "Mr. Sherman's answer was marked by its friendly expressions toward Japan," says a dispatch of the diplomatic correspondence now in progress between those countries. The United States can be friendly with Oriental Japan and with half barbaric and wholly despotic Russia; courteous to France, Italy, and even gruff and quarrelsome Germany; but to Great Britain, its kindred nation and best customer, it is unfailingly uncivil and insolent. It is very curious. The United States is like a big, overgrown boy, who thinks that being rude to his family is evidence of manliness and whose politeness is all for strangers.—FREE PRESS.

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and other tumors of
the womb, Exophthal-
mic goitre, Disorders
of Menstruation, Dis-
eases of the Brain
and Spinal Cord, En-
gorgement and Dis-
placement of Uterus,
Facial Blemishes, Su-
perfluous Hair, Vomit-
ing in Pregnancy,
Sciatica, Birth mark,
—(Naevi), Skin Dis-
eases, Paralysis, Neural-
gia, Locomotor Atax-
ia, Tic - douloureux,
Loss of Memory and
Loss of Sensation and
Motion, Asthma, Mi-
graine, Heart - failure,
Epilepsy, Chronic
Constipation, Angina
Pectoris, Incontinen-
ce of Urine, Chorea,
Dyspepsia, Impoten-
cy, Strictures, etc.,

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BRIEFLETS.
Rev. Fr. George Deshon was recently elected Superior General of the Paulist Congregation, which he has practically governed for the last few years of Father Hewit's declining health. Fr. Deshon, who was in the same class at West Point as General Grant and afterwards for five years professor there, is known as "the soldier-priest," strict, strong and warm-hearted.

The Bishop of Rochester, England, officiated on Tuesday, the 21st inst. at the Anglican Church of St. John the Evangelist, Montreal. The Star tells us that acting as a celebrant, His Lordship wore, besides his episcopal robes of purple silk, the eucharistic vestments prescribed for the communion office by the Ornaments Rubric of the church, consisting of the alb, manipule, stole, amice and chasuble. Around his neck was hung a richly jewelled pectoral cross." And yet, his saintly predecessor in the see of Rochester, John Fisher, who was beheaded by Henry VIII. for denying the kingly supremacy, would not recognize the Right Rev. Dr. Talbot as anything but a masquerader.

The Train was flagged.

Rat Portage News.
Enquiry as to the cause of the quick stop made by a train a short distance from Rat Portage the other day elicited the following particulars: It appears that a miner, working a location near the track, had washed a red flannel shirt that day and hung it out to dry, when one of Louis' goats, that of the male persuasion, while on one of his peregrinations in search of tin cans and old boots, happened to espy the flaming garment. Nothing would do Mister Billy but the delectable morsel, which he proceeded incontinently to engulf in his capacious digesting apparatus, and was caught in the act of cracking the last cuff button by the owner. The latter, as might be expected, was seized with a consuming desire for instant revenge. He saw his chance, tied a rope around billy's neck and made him fast to the rails, expecting of course to see the inoffensive beast crushed to a shapeless mass. But the work of the evildoer was fruitless. Billy heard a train coming, made a desperate effort to escape, which tightened the rope about his neck; this caused him to cough. He coughed up the shirt and flagged the train. When informed of the narrow escape of his pet Louis remarked: "Again! It's too bad; we'll have to make a change again." And the goats have been relegated to the sylvan shades of Coney Island, there to rusticate during the summer holidays, and solemnly meditate over the troubles and tribulations of this wicked world.

Better than Gold
Is the rare treasure of perfect Health.
A Nova Scotia Lady Says "I consider Dr. Williams' Pink Pills a Priceless Boon to suffering Humanity."
From the Amherst, N.S., Sentinel.
The rugged and the strong do not appreciate to its full extent the blessing of perfect health. It is only those who have passed through a trying illness, who

feel that health is a treasure to be prized more than silver or gold. Among those who have experienced the truth of this is Miss Sabra Rector, of West River Hebert, N.S. This lady has passed through a trying and wearisome illness, from which happily relief was found through the medium of a medicine that has brought health and strength to thousands of others, and whose medicinal virtues will work equally good results in all cases where it is given a fair trial. Miss Rector says:—"I feel it is my duty to recommend Dr. Williams' Pink Pills, as they have done wonders for me. About two years ago I became very ill with complication of diseases. I was suffering with indigestion, biliousness and the resulting nervous disorders, such as sick headache, loss of appetite, and flashes of heat and cold. I began doctoring, and although I had the best of care I seemed to grow worse every day. I slept but little and when lying down would grow so hot and suffer from a sensation of smothering that I would find it necessary to arise. Then the other extreme would come and I would shiver with cold. Time wore on and there was no improvement in my condition. I was not able to do any work about the house and even the exertion of moving about would tire me out. If I attempted to walk any distance or hurried in the least I would gasp for breath and could scarcely speak. I had a very poor appetite, and what food I ate did not seem to agree with me or furnish needed nourishment, and I also suffered with a severe pain in my side and back. During this time I tried many remedies, but they gave me no relief whatever. I had become so weak that life was a burden to me. At this stage my attention was directed to Dr. Williams' Pink Pills and I determined to give them a trial. After using four boxes I felt so much better that hope and encouragement came back to me once more. I continued the use of Pink Pills and found myself steadily gaining health and strength. By the time I had used four boxes more I had fully regained health and strength and I am not only able to do my full share of household work, but also attend to my Sabbath school class and other church duties. I look upon Dr. Williams' Pink Pills as a priceless boon to suffering humanity."

Dr. Williams' Pink Pills are a specific for the troubles which make the life of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Sold by all dealers, or sent by mail postpaid, at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' medicine Co., Brockville, Ont. Beware of imitations and substitutes alleged to be "just as good."

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CARRIAGES KEPT AT STABLE.
By the Hour from, 7 to 22. \$1.00
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Finest Bulk Cocoa, per lb., — 30c —
Finest Coffee, per lb., — 40c —
Good Coffee, per lb., — 30c —
Fine old Cheese, 2 lbs. for — 25c —
Try a pound of our 35c TEAS.
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Northern Pacific Ry.
Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound Read up	Stations	South Bound Read down
8:30a	Winnipeg	1:00p
8:15a	Portage Jct.	1:15p
7:50a	St. Norbert	1:25p
7:30a	Cartier	1:35p
6:50a	St. Agathe	1:50p
6:30a	Union Point	2:05p
6:15a	Silver Plains	2:15p
6:00a	Morris	2:25p
5:50a	St. Jean	2:40p
5:20a	Letellier	3:00p
5:00a	Emerson	3:20p
4:30a	Pembina	3:40p
4:00a	Grand Forks	4:05p
3:30a	Winnipeg Jct.	4:25p
3:00a	Duluth	4:40p
2:30a	Minneapolis	4:55p
2:00a	Chicago	5:15p

MORRIS-BRANDON BRANCH

East Bound Read up	Stations	West Bound Read down
8:00a	Winnipeg	1:00p
8:30p	Morris	2:35p
7:35p	Low Farm	2:55p
6:30p	Myrtle	3:25p
6:00p	Belmont	3:45p
5:20p	Rosbank	4:05p
4:50p	Miami	4:25p
4:20p	Deerwood	4:45p
3:25p	Altamont	4:45p
2:45p	Somers	4:55p
2:05p	Swan Lake	5:12p
1:35p	Indian Springs	5:25p
1:05p	Mariapolis	5:37p
12:30p	Greenway	5:52p
11:50a	Baldur	6:20p
11:00a	Elton	6:43p
10:20a	Ashdown	7:00p
9:45a	Wawanesa	7:20p
9:20a	Elliott	7:32p
8:50a	Rounthwaite	7:45p
8:20a	Martinville	8:02p
7:45a	Brandon	8:20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Stations	East Bound Read up
4:45 p.m.	Winnipeg	12:15 p.m.
4:58 p.m.	Portage Junction	12:37 p.m.
5:14 p.m.	St. Charles	11:50 a.m.
5:19 p.m.	Headingley	11:42 a.m.
5:42 p.m.	White Plains	11:17 a.m.
6:06 p.m.	Gravel Pt. Spur	10:51 a.m.
6:13 p.m.	La Salle Tank	10:45 a.m.
6:25 p.m.	Eustace	10:20 a.m.
6:47 p.m.	Oakville	10:06 p.m.
7:00 p.m.	Curts	9:50 a.m.
7:30 p.m.	Portage La Prairie Flag Station	9:30 a.m.

Stations marked "—" have no agent. Freight must be prepaid.
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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW St. Boniface Manitoba.

CALENDAR FOR NEXT WEEK OCTOBER.

- 3 Seventeenth Sunday after Pentecost. Feast of the Holy Rosary.
4 Monday.—St. Francis of Assisi, Founder of the Franciscans.
5 Tuesday.—Votive office of the Apostles.
6 Wednesday.—St. Bruno, Founder of the Carthusians.
7 Thursday.—Votive office of the Blessed Sacrament.
8 Friday.—St. Bridget, Widow.
9 Saturday.—Saints Dennis and Companions, Martyrs.

BRIEFLETS.

Rev. Father Campeau came to St. Boniface yesterday.

Rev. Frederick Gigault, O. M. I., of Buffalo, N.Y., has been transferred to the church of the Immaculate Conception, Lowell.

Rev. Father O'Dwyer, O. M. I., preached a very instructive sermon on Indulgences in St. Mary's Church last Sunday evening.

A beautiful white marble cross "In loving memory" of Hubert Galt, the ten year old son of Mr. George Galt, has been erected in St. Boniface cemetery.

The surest sign any man can give of the extremely thin veneer that makes him pass for a gentleman is proneness to take offence.—Leigh Hunt.

We were not a little astonished to find Dr. Williams' Pink Pills advertised in "La Semaine Religieuse de Paris." To be sure, the advertisement begins with an allusion to the victory of Clovis at Tolbiac in 496.

Professor Warman's interpretation of Poe's "Raven" last Thursday was a very scholarly analysis, and, though his theory does not solve all the knotty points, it explodes many of the current renderings of this weird poem.

The report of the serious illness of the Very Rev. Father Soallier, Superior of the Oblates of Mary Immaculate, was greatly exaggerated. His recent indisposition has not prevented him from transacting the usual business of his office.

The beautiful autumn weather we have had lately is the rule in Manitoba; the exception, in the form of wet, cold days, is noticeable because, when it occurs, it is an exception. Beautiful autumns are common enough all over America, but nowhere are they more delightful than here.

Rev. Father Judge, S.J., writing last December from Fort Mile, Alaska, says he is going to the new gold fields of the Klondyke, and adds that he had the happiness of giving the last sacraments to a Canadian miner that died in that region last autumn. The Prefect Apostolic of Alaska has obtained from Mgr. Grouard all necessary faculties for spiritual ministrations in the Klondyke.

Rev. Fr. Sinnett delivered an interesting lecture on "The Bible," in St. Augustine's Church, Brandon, Monday of last week. At the close of the eloquent lecture Rev. Fr. Sinnett announced that Fr. Sinnett was about to leave Portage la Prairie for Montreal. Thereupon Mr. E. Boisseau, on behalf of the parishioners, presented the Rev. Father with a beautiful gold-headed cane, at which Father Sinnett expressed his astonishment and his

thanks. General regret is felt at Father Sinnett's departure from Manitoba.

The many friends of Mrs. C. H. Royal (nee Gelely) will regret to hear that she is seriously ill with typhoid fever.

Rev. Father J. A. Magnan, O. M. I. who has been laid up for some time at St. Boniface Hospital, is now convalescent.

Rev. Father Lacasse, O. M. I., returned to the palace last Wednesday. On Thursday evening he delighted the St. Boniface College students with one of his amusing talks.

The "Voice" of Winnipeg, while endorsing our recent forecast that the present social conditions bid fair to end in an upheaval of Society, adds that "the people's lawmakers are as blind as bats and as talkative as parrots."

The N. Y. Freeman's Journal says there never was any foundation for the rumor that Cardinal Ledochowski was about to resign his office as Prefect of the Propaganda, and that Cardinal Sattoli was to take his place.

The London "Universe" is printing a series of articles tending to prove that the real Roger Tichborne is, after all the Orton fizzle, still alive in the Parmatta lunatic asylum in Australia, under the assumed name of William Cresswell.

Very Rev. Father Allard, O. M. I., V. G., returned last Wednesday from Selkirk, where he met His Honor Lt.-Gov. Patterson returning from the longest expedition ever undertaken by a Governor of Manitoba, the farthest point reached being Fort Churchill on Hudson's Bay.

Little Johnny (after a spanking)—"Aunt Susie, are you going to heaven?"

Aunt Susie—"Why, yes; I hope so."

Johnny—"Well, when you die and I die and we both go to heaven and get to be angels, I shan't fly when you fly."

—A. R. in Catholic News.

The feast of Blessed Bernardine Reolino was kept, for the first time, in July, 1897, in the Jesuit church of the Sacred Heart, Edinburgh. The sermon at High Mass on Sunday, July 4, was preached by Father Matthew Gaughren, Superior of the Oblate Fathers, Leith, Edinburgh.

The Northern Pacific announces rate of single fare for the round trip from points on their line in Manitoba to Grand Forks on account of Grand Forks Street Fair, held in that City September 29th and 30th and October 1st, the tickets being on sale September 28th and 29th with final limit of October 2nd.

Rev. Fr. Cherrier left for Illinois last Thursday. During his absence at Chicago three weeks Rev. Fr. Beliveau has charge of the Immaculate Conception parish. Rev. Fr. Chartier, S. J., Rector of St. Boniface College, will Mass last Sunday morning and Rev. Fr. Drummond, S. J., preached in the evening.

Mgr. Emard's "Revue Ecclesiastique" for September 15th published a good French translation of the Holy Father's latest encyclical, "Militantis Ecclesiae," addressed to the archbishops and Bishops of Austria, Germany and Switzerland. The first twelve numbers of this excellent review can be had, bound, at Valleyfield, Que., for 50 cents.

The most powerful telescope now in use magnifies 2,000 diameters. As the moon is 240,000 miles from the earth, it is thus, to all intents and purposes, brought within 120 miles of our world, a distance which, for terrestrial objects has actually been spanned by the naked eye, since the summit of Mt. Katabdin in Maine has been seen from the summit of Mt. Washington in New Hampshire 120 miles off.

Additional information about the late lamented Bishop Lemmens is given by various Catholic newspapers. The last letter received by his Vicar General, Very Rev. Joseph Nicolaye, of Victoria, B.C., was dated June 22, and contained the news that his Lordship had been suffering from an attack of fever which he found it very difficult to throw off, and was about to start for Floris, which is on the Atlantic coast of Guatemala. Between Cartha and Coban, which is about 60 miles north of the city of Guatemala, the Bishop breathed his last on August 10th. The government of that republic had exiled the Archbishop and the sacrament of Confirmation had not been administered since 1887. Bishop Lemmens, when he went to Guatemala eleven months ago, was unexpectedly well received by the government officials, who even restored the exiled Archbishop to his see in the presence of Bishop Lemmens.



All the poetry, ideal in the wide, wide world is bound up in that one word: "Motherhood." A woman's greatest happiness, her greatest duty and her greatest privilege is to become the mother of a healthy, happy child. Untold thousands of women fall short of this because of weakness and disease of the childless lives. Either they live childless lives, or for a brief spell they create, of puny, sickly children that bring them only pain, and leave them only sorrow. The woman who suffers from weakness and disease of the distinctly feminine organs is certain to become an invalid. No woman can suffer in this way and be a healthy, happy, amiable wife and a competent mother. Troubles of this nature sap the strength, rack the nerves, paint lines of suffering upon the face, destroy the temper, make the bright eyes dull and the once active brain sluggish, and transform a vivacious woman into a weak, sickly, invalid. This is all wrong. It is all unnecessary. Dr. Pierce's Favorite Prescription is a marvelous medicine for ailing women. It acts directly on the delicate and important organs that bear the burdens of maternity and makes them strong and healthy. It allays inflammation, soothes the nerves, soothes pain and tones and builds up the nerves. It banishes the discomforts of the expectant months and the discomfords of the little new-come's health and an ample supply of nourishment. Thousands of women have testified to its marvelous merits. An honest dealer will not endeavor to substitute some inferior preparation for the sake of an extra little profit.

"I took Dr. Pierce's Favorite Prescription previous to confinement," writes Mrs. Corda Culpepper of Tanks, Cottle, Co., Texas, "and never did I so well in my life. It is only two weeks and I am able to do my work."

In most healthy families you will find Dr. Pierce's Common Sense Medical Adviser. For a paper-covered copy send 31 one-cent stamps, to cover customs and mailing only. Cloth bound, 50 cents. Address Dr. R. V. Pierce, Buffalo, N. Y.

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THE ONLY Catholic College In America...

That competes annually with half a dozen Protestant Colleges & Collegiate Institutes. In proportion to the number of its pupils, St. Boniface College...

Has Won... More Scholarships

Than any of its Protestant Competitors.

Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuy was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$60 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Benoit and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects. Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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