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CURRENT COMMENT

At a fashionable ball given on Thursday of last week, supper was served as usual, after midnight, consequently, on Friday morning. Two Catholic damsels jokingly inquired of a Catholic bachelor near them if he intended to abstain. "Yes," he replied with an incisive smile and tone. "I make it a point to do so on such public occasions as this whatever may be my private delinquencies at home." What the young ladies did does not matter; but they got a lesson that will, let us hope, last them well on into Advent.

A zealous priest, who attends missions in country districts when there is no chapel, and where he says Mass in private houses, relates the following fact. After spending two days with a fervent Catholic family who had lately come from England to settle in Manitoba, he announced that, as no priest could visit them again for some time, the Blessed Sacrament would no longer remain in the house, where it had been reserved in a room adorned as a temporary chapel for the past two days. On hearing of this announcement, the father of the family burst into tears; so vividly did he realize the priceless blessing his house had enjoyed in a visit that seemed to him all too short. Such examples of lively faith are more eloquent than many a sermon.

At a meeting of the city council on Friday evening of last week, Mr. Nicholas Bawlf supported the petition already presented that Catholic school buildings be exempted from taxation. The Free Press gives the following report of what occurred.

The city charter gives the council power to exempt from taxation any building (with land) used exclusively as a charitable institution. That is the opinion of the city solicitor, which was obtained in regard to the application for exemption from taxation of the following Catholic institutions:

1. Holy Angel's school, St. Mary's avenue; owned by Oblate Fathers.
2. The Brothers school on Hargrave street; owned by Oblate Fathers.
3. St. Joseph's School, corner of Ellen street and Pacific avenue; owned by Archbishop's Corporation.
4. The Holy Ghost school, situate on Selkirk avenue; owned by the Oblate Fathers.
5. Academy of the Immaculate Conception, n. e. corner of Austin and Euclid; owned by Archbishop's Corporation.
6. St. Joseph's Orphanage, on Carlton street; owned by Les Soeurs de Charite de l'Hospital General de St. Boniface.

The Catholics were represented at the meeting by Mr. Bawlf. Some other technical matters arose and these were left in the hands of the chairman. The committee as a whole appear to coincide with the view that the aforesaid institutions were 'charitable' in the sense of the charter. The taxation involved amounts to something like \$600 per year and indications are that in future the Catholic institutions enumerated will be relieved of that burden. For this slender measure of justice let us be daily thankful—and work for more.

The chronic triangular duel which breaks out every now and then between our three city dailies has been particularly amusing this week. The Telegram, which dearly loves sensationalism, came out on

the evening of the 27th with flaming scareheads announcing that the Church authorities in St. Boniface intended soon to spend four million dollars on a new cathedral, a new hospital, a new convent, a new archiepiscopal residence and a new college. The next day the Tribune, still smarting under the Telegram's last anent that Maxim & Gay advertisement, for printing which the news came from Toronto the previous day (Nov. 27) that the advertising manager of the World had been committed for trial on a charge of aiding and abetting a common gaming house, published an interview with the Very Rev. A. Dugas, Vicar General of the Diocese, who reduced the four millions to about two hundred and fifty thousand, pointing out that the new convent was already very nearly finished, that there was no question of a new archiepiscopal residence and that the cathedral would be built very gradually. Of course the Tribune flattened out the Telegram in great style. On Monday 30th, the staid and reliable Free Press, alluding to the St. Norbert tragedy recently invented by a Telegram reporter, had the following:

A MERE \$3,850,000 OUT.

His Grace Archbishop Langevin was at St. Norbert Friday, and this seemed to have something of an influence on an erratic contemporary, for it published a story in its evening issue describing how the Church authorities were going to spend \$4,000,000 at St. Boniface in building a new church, hospital and archiepiscopal residence. Saturday it states that the news was a surprise and pleasure to its readers, but that the story was premature. The yarn was certainly a surprise to His Grace, but did not seem to afford him much pleasure. It is intended to do some building at St. Boniface, but the Telegram was a mere matter of \$3,850,000 out in its figures.

Some supersensitive citizens of St. Boniface imagined that the Telegram's purpose was to make them and their town ridiculous. We do not think so. We believe it was only one more manifestation of Hearst or Yellow Journalism, the basic principle of which is, "startle your readers, never mind the facts." This view is confirmed by the Telegram's rather clever explanation last Monday morning, here it is.

HEAR 'EM SQUEAL.

It hurts. The two other daily publications in the city, one of which is described as an organ, and the other as neither a newspaper nor an organ, are evidently irritated at the exclusive story published in the Telegram on Friday afternoon, giving particulars of the immense extensions to the buildings of the Roman Catholic Church in St. Boniface.

The fact remains that the Telegram's report was substantially correct. Plans have been prepared on the structures and will be submitted to the Church dignitaries at a meeting to be held soon, the date of which the Telegram is informed of.

The Telegram did not state that all the buildings would be proceeded with next year. It specifically stated that it would be some time before the entire scheme was gone on with.

The Church of Rome does not build for tomorrow or the next day, but for all time. The plans, which have been prepared call for works which may take years to complete, but each new building that goes up will be in conformity with a prearranged plan and this plan is what the Telegram referred to.

This is what may be styled "explaining away." Give us time, say

spend one hundred thousand a year, which would make four millions in 1943.

The sovereign Pontiff pronounced his first allocution to the Sacred College on November 9th, and touched upon the question of Papal independence in the following words which we translate directly from the Latin original: "Since it is necessary, and of the highest interest to the Christian commonwealth that the Pontiff should, in his governance of the Church, be and appear free and subject to no (other) power, therefore as the sense of duty and the sacredness of the oath that binds us, requires, we complain that the very gravest injury has been inflicted on the Church in this matter." The Tablet translator (Nov. 14, p. 778) has gone lamentably astray in translating "iurandi sacrosancta religio" by "holy religion," as well as by the oath by which we are bound." These well weighed words of Pius X. prove that he is not at all inclined to coquet with the usurper. Incidentally, also, they reveal his thoroughly modern taste for condensation. That phrase, "The Pontiff should be and appear free (esse et apparere liberum)," sums up beautifully the case for the Civil Princeship of the Pope. Occasionally he may be free now, but he certainly does not appear so; and, conversely, though the Italian government would like to make him appear free, we know he is not so, at least in a general and permanent way.

With reference to the appointment of Cardinal Merry del Val as Secretary of State, "The Times" (London) Rome correspondent writes:

"The foreign policy of the Vatican is likely to be in future simple and easy of comprehension, though, for that matter, in the past it has been neither so tortuous nor so stupidly shortsighted as some of its critics have represented it. As to the question of nationality, it would seem that Germany and Austria would rather have their affairs in the hands of an Italian. They can at least console themselves with the reflection that Cardinal Merry del Val is more an Englishman than a Spaniard, and more an Italian by right of his long residence in Italy, than an Englishman. The fact that a man is a cosmopolitan and speaks four languages, among them German, with equal ease and fluency, should hardly be against his filling so cosmopolitan an office. That, at least, was the opinion of a very eminent foreign ecclesiastic who this morning spoke to me of the cause for devout gratitude felt by himself and his countrymen at the appointment of Cardinal Merry del Val. At last, he said, there is some one in actual power who understands and can sympathize with the particular conditions of our Church. The Italians, themselves have so long looked upon him as an Italian that they are little concerned with the question of his parentage or birthplace. No one who was present this morning in the Sala Borgia, where the new Cardinal received the congratulations of his friends, could have doubted for one instant as to his real popularity in the country of his adoption. Naturally of a modest and retiring character, he may have hitherto somewhat restricted his circle of acquaintance, but the last few months of office have brought him in contact with nearly the whole of the Roman Ecclesiastical world, and his unflinching and patient courtesy, his quick intelligence and appreciation of business submitted to him, and his genuine kindness and sympathy have already endeared him to what is now a very wide circle of friends."

This last week has witnessed two noteworthy testimonials to two Judges who are a credit to our faith. On Sunday evening last, Judge Prud'homme was the recipient of a congratulatory address and a fine gold watch with chain and locket and a diamond scarf pin in honor of his fiftieth birthday. On Monday, Chief Justice Dubuc was congratulated by the Law Society in the person of its president, Mr. Munson, K. C., on his appointment to the high office of Chief Justice of Manitoba. The Honorable Judge has been twenty-five years on the bench of this country, and in all that time, his ability and impartiality have been so conspicuous as to excite wonder at his having been passed over two or three times when the chief justiceship became vacant. His brother-in-law, Judge Prud'homme, although a much younger man, has already, in nineteen years a judge of the County courts, where his experience and judicial fairness are highly valued. In both cases the testimonials were presented by men of both political parties, whose differences disappear before the serene majesty of British law. May that incorruptible ideal long continue to be practically upheld by these two men whose public honesty is but a faint reflex of their fervent Catholic piety.

We are glad to hear that Mr. L. L. Kramer, principal of the Regina Gratton Catholic school, and Grand Deputy of the C. M. B. A., for Assiniboia, has opened a registry office for Catholic teachers, in the Northwest Territories. He has special facilities for placing teachers in French and German districts. He is highly recommended by His Grace the Archbishop of St. Boniface, who considers him a very capable teacher and an excellent Catholic. Applicants for situations for teachers will find in Mr. Kramer an able, intelligent, and devoted friend.

Sometime ago a very worthy lady stopped her subscription to the Northwest Review because, as she regretfully said, she could not afford the additional expense of our increased rates. But the other day she came back, saying that she really could not get on without our paper, and so she cheerfully paid a year's subscription in advance. Of course this enhances our already favorable estimate of her taste and discernment.

We sympathize deeply with the Oblate Fathers in the great loss they have suffered by the burning of their University in Ottawa, and the injuries inflicted on their Fathers, but it is some consolation to know that the new Science building has been spared.

Persons and Facts

The "prophet" Dowie is threatened with loss instead of profit. It is almost childish to say 'what every one has been saying' that this ending was inevitable.

The Breton Catholics are raising an immense Calvary opposite the monument, recently unveiled by Premier Combes, of Renan, the apostate, at Tiegulier. The figure of Our Lord on the cross is sculptured by Hermet out of one block of red granite at Tregastel. On the pedestal will be engraved the words attributed to Julian the Apostate: "Thou hast conquered, O Galilee!"

The Rev. Charles Hardy Little, M. A., late Vicar of St. Martin's, Brighton, was received into the Catholic Church on Tuesday, November 10, by the Very Rev. Canon Fanning, at the Church of our Lady of Victories, Kensington, W.

The new standard time came into force yesterday, and every Winnipegger pushed the hands of his watch forward half an hour. It is adopted by the public schools and children will now accustom themselves to rising half an hour earlier. —Free Press, Dec. 2, 1883.

The Rev. W. H. Drage, formerly curate of All Saints', Plymouth, was recently received into the Catholic Church at Manresa House, Rochampton, and has just proceeded to Rome to study for the priesthood at the Collegio Beda.

Rev. Father Jubinville intends to have his new Church at St. Felix (Dunrea) blessed about Christmas. He deserves great credit for the success with which his quiet, persistent efforts have been rewarded.

Clerical News.

Rev. Father Drummond left on Thursday, the 3rd, inst., for St. Patrick's Church, West Superior, Wis., where he will take a month's rest. This move was made necessary by a slight return of a malady from which he had formerly suffered, but which had left him for 27 years—haemoptysis. No serious consequences are apprehended, but the prescription just now is rest from teaching.

Rev. Father Garon (Wolseley) Campeau (St. Pustache) and Giroux (La Broquerie) were here at the beginning of the week.

The Edmonton Bulletin reports as follows the first appearance there of Father Paul Kulawy, the youngest of the three brothers, all Oblate priests.

"There was a large congregation of Ruthenians, Poles and Germans last Sunday at 4 o'clock in St. Joachim's church. Rev. Father Paul Kulawy, O.M.I., delivered a Polish. Those in attendance were touched to tears as the Rev. Father spoke of the old country and of the faith of their ancestors. A very impressive sermon first in He encouraged his fellow countrymen to remain faithful to their religion. Rev. Father Kulawy addressed a few words to the Germans, who were delighted to hear him speaking their language so perfectly and fluently. Prayers and songs were made both in Ruthenian and Polish. Rev. Father Paul Kulawy will remain amongst his countrymen in Edmonton. He likes our growing town very much and is delighted with the progress it has made in the last years. He will do his best for the material and religious advancement of his fellow countrymen."

Regina Notes.

On Thursday night Rev. Father Van Heertum left for De Pere, Wis. The Rev. Father spent the last week of his sojourn in the west in Moose Jaw and arrived in Regina only a few days before leaving for Wisconsin. In the afternoon of Thursday Father Van Heertum bade adieu to the pupils of Gratton school and Mr. Kramer—the deservedly popular head master of that institution—read an address while Mrs. D. D. McLeod handed the Rev. Father a purse containing over one hundred dollars in the name of St. Mary's congregation, Regina. There were only a few visitors present, it being at such a time of day that business men and those at work could not well attend, however, the purse was representative, although so few of the contributors were there, and your correspondent was informed by one of the lady collectors that hers was a pleasant duty indeed, so heartily did every one approached, immediately respond. The address spoke

of the kindly feelings ever existing between Rev. Father Van Heertum and his flock, and expressed the very best wishes of the congregation for the Rev. Father's future welfare. The Rev. gentleman responded, thanking the congregation for this last token of good will and affection and assured them that he would carry to his new home happy recollections of his four years' sojourn in Regina. Rev. Father Suffa then addressed those present and we feel satisfied that all were impressed while listening to his address with the sincerity, the zeal, the loving anxiety for the welfare of the flock now under his care, and especially for the children. To Rev. Father Van Heertum he paid a glowing tribute, and trusted the same happy relations would ever exist between the teachers and pupils of Gratton School, and their new Parish Priest. Rev. Father Kim also made a few remarks, expressing his pleasure in being present on that occasion, as well as his satisfaction in once more making Regina his home. The children then one by one bade adieu to Father Van Heertum and heartily joined in Auld Lang Syne.

Rev. Father Van Heertum was indeed a most popular Parish Priest. Regina has always been blessed with priests who were deservedly popular with non-Catholics as well as our own congregation and while we "Speed the parting" yet with the best of good will, with confidence and with promises of hearty co-operation "do we welcome" our coming pastors. Ours is indeed a glorious religion, our pastors work, not for their earthly gain, nor for the approbation of man, but for our eternal salvation. So that even while we feel sorry to part with one who had grown dear to us and assure him that our earnest prayers and very best wishes will ever follow him, we know full well that those who come after will zealously work and faithfully help us to Heaven. Welcome, then thrice welcome to our new Parish Priest and his most worthy assistant!!

Our congregation is at present so large, and the seating capacity of the Church so inadequate, that High Mass is sung every Sunday at 9.30, and a German sermon is preached, while at 11 o'clock there is a High Mass and English sermon. Rev. Father Kasper celebrated Mass and preached his first sermon to a Regina congregation today. He took as his text the parable of the Laborers, and his discourse showed study and research, his hearers easily, willingly followed his most interesting sermon, wherein he clearly proved that the salvation of our immortal souls should be the only object of our life. Rev. Father Kasper is a very pleasing speaker and his first sermon was a most practical one.

Very cold weather now, and from present indications we cannot well hope that the predictions of a fine winter will likely be realized.

We must not fail to congratulate the choir, nor forget the painstaking organist. Rev. Father Kasper is an excellent musician, and under his guidance the choir are progressing most favorably. Let the good work go on.

Major Montgomery, one of Regina's pioneers, died last week and was buried on Saturday. Miss Laylem who has made her home with the deceased for many years, has the sympathy of her numerous friends, in her bereavement.

GENA MacFARLANE.

Home Column.

WHAT YOUR STRIVING DOES FOR OTHERS.

If all the end of this continuous striving
Were simply to attain,
How poor would seem the planning
and contriving,
The endless urging and the hurried driving
Of body, heart and brain!

But ever in the wake of true achieving
There shines this glowing trail;
Some other soul will be spurred on, conceiving
New strength and hope, in its own power believing
Because thou did'st not fail

Not thine alone the glory—nor the sorrow,

If thou dost miss the goal;
Undreamed of lives, in many a far tomorrow,
From thee their weakness or their force shall borrow;
On, on ambitions soul!
—Ella Wheeler Wilcox.

UNDISCIPLINED EMOTION.

Emotion is necessary—as necessary as steam to the engine; but if it were subject to the same rigid control, we should not so often run off the track. Many women are not ashamed to confess that they are ruled by feeling. I can't help worrying. I can't help getting angry. I can't help being afraid. These are common utterances and not one of them are true. Substitute "won't" for "can't" in each sentence, and the statements may be relied upon. For instance: A bundle of nerves went for a drive with a friend. All went pleasantly until the horse shied with some violence and began "acting up." Instantly the bundle clutched her friend's arm and screamed. He, being rather dazed at the necessity of having to control two scared creatures, nevertheless checked his own fears and said with sharp sternness to the woman, "Stop!" and to the horse "Go on!" Both obeyed. There was shame and hurt pride in the heart of one of them, but she was forever cured of the clutching and screaming habit. She discovered that after all she could help it. Self-control is practically as limitless as we choose to make it, and the weak will, like the weak muscle, is strengthened by exercise. We never know our own power until those who are stronger than ourselves command us, or those who are weaker than we are appeal to us. In fighting our own disease, as in fighting our own poverty, or our own ignorance, we must endure hardness like good soldiers and waste no time in hysterical fancies as to what we think we can't do.

It is impossible to define the exact extent to which the mind affects the body. Faith, imagination, hope and joy are all wonder workers in the delicate physical frame. The spiritual sunshine that surrounds those who habitually look on the bright side of things, the serenity that belongs to the contented mind, the constant pleasure of loving and being loved—these have a distinct therapeutic value difficult to overestimate.

When evening brings a headache or a feeling of excessive weariness, it is well to look back over the mental geography of the day and consider the emotions that brought about this regrettable result. At 5 you awoke with a sad feeling. Not that there was anything to be sad about, but its a little habit of yours to be sad when you first wake. At 6 you were vexed because the fire did not burn as it should. At 7 you were anxious because it was beginning to rain, and Teddy had gone to market without his rubber coat. At 8 you were annoyed with Polly for chipping that china plate. At 9 you were cast down because your rubbers had sprung a leak and you hate to spend the money to buy a new pair. At 10 you were on "pins and needles" because a neighbor ran in and took up your time, when she might have known you were so busy you didn't know which way to turn. At 11 the smell of burned beans penetrated to the attic where you were renovating a mattress, and much agitation was the result. At 12 you could scarcely keep the tears back on account of a heartless allusion to the beans. At 1 the mud was tracked on the clean floor; at 2 the baby bothered you; at 3 a letter came with bad news for you to worry about; at 4 you suddenly discovered that your twelve year old daughter was growing dreadfully round-shouldered and abominably pert. At 5 your head began to ache in good earnest.

Twelve hours of unhappy emotions, all hurtful to health. It is said that Socrates kept a serene mind even when he was about to drink the fatal draught. But then, Socrates never kept house.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly upon the aged head.

THE BUILDERS.

By Longfellow.

All are architects of fate.
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part:
For the God sees everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where God may dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing in these walls of time
Broken stairways, where the feet
Stumble as they seek to climb.

Build today, then strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

HARD TO TELL WHICH IS WHICH.

From the Boston Pilot.

In the same issue of the Churchman, we find an interesting sketch of Benjamin W. Wells, of the dedication of the Convent of St. Mary, at Peekskill, N. Y. This is the Mother house of a Convent of Anglican Nuns, the Sisters of St. Mary, but reading the ceremony of the blessing of the Convent by a Bishop wearing cope and mitre and attended by thirty-three "priests," the consecration of altars with chrisin and holy water, the chanting of Latin hymns, including "O Gloriosa Virginum," the "celebration of the Eucharist" after the manner of a solemn High Mass, the sermon on the monastic life, and finally the prayers for the dead in the Convent cemetery, it is hard to realize the description as of a religious event outside the Catholic Church. There is a picture of the Convent altar surmounted by a statue of the Blessed Mother holding the Divine Child. The beginning of such Sisterhoods in England date back to 1845. The Sisters of St. Mary were founded in New York in 1865, and their formal recognition by Bishop Horatio Potter is said to be the first instance of the kind since the Protestant Reformation. The Community now numbers two hundred sisters and novices divided over five dioceses. They have schools as well as charitable institutions. How the Churchman would denounce—and rightfully—the Catholic of Irish blood, who, moved by racial prejudice, would insinuate that treason or any other evil thing were taught in the schools of these Sisters!

The presentation of a gold chalice and paten with Latin inscription by parishioners of the Church of the Advent (Protestant Episcopal), Boston, to a Curate leaving to take charge of a parish, has a familiar ring to Catholics, accompanied as it was by gifts of books and altar linen from "St. Vincent's Guild" and friends in the congregation. The Church of the Advent is very "high" indeed, and has graduated two of its founders, the late Dr. Salter, and the late Theodore Metcalf, into the Catholic Church.

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ST. ALBERT'S DAY.

St. Albert's Day is one of the days to which the people of Prince Albert look forward with much pleasure, it being the feast of their good pastor, Bishop Pascal. The feast occurs on the 22nd of November, and was this year a day of rejoicing in the community.

The people in every part of the diocese were very anxious to express to their dear pastor their gratitude for the many works which he had done for them. For the work which he has done for his diocese is one which has required much earnest labor and patient perseverance. A work which will cause his name to be revered, not only by the Catholics, but by all the people of the diocese of Prince Albert. He has certainly been one of the principal actors who have tended to raise the place from the condition it occupied a few years ago, to the very promising diocese which it is at present. And the great work is not, by any means completed. Ever zealous for the greater glory of God, His Lordship is now contemplating the erection of a new cathedral, which, judging from the success of similar enterprises which he has previously undertaken, is sure to be a source of great pride to all his people.

Friday and Saturday November 20th and 21st His Lordship spent with his parishioners at Duck Lake. There every effort was made to show the great love and devotion which the people felt for their pastor. Among other ceremonies was the renewal of Vows made by the Sisters of the Presentation. Among the chief places where he was entertained was the Industrial School for Indian children, one of the institutions which have developed under his careful guidance and evidence was given of the careful preparation which had been made for the occasion. The children certainly did credit to both themselves and the teachers, and the great trouble which had been taken to prepare the little ones for the event, was certainly repaid by its success. The concert which took place Saturday afternoon was composed of Music, Recitations and Drills. All the little ones seemed anxious to do their parts well and they succeeded. His Lordship returned to Prince Albert on Saturday night, well pleased with the obvious progress made by the children under the able direction of Mr. R. F. Ovide Charlebois, and the worthy cooperation of the zealously devoted Sisters of the Presentation, in charge of the Industrial school.

At the cathedral on Sunday a Pontifical High Mass was celebrated. The church was nicely decorated for the occasion and the congregation attended both the Mass and Vespers in large numbers.

On Tuesday evening the children of Prince Albert Catholic school took advantage of the occasion to show their appreciation of His Lordship's many kindnesses towards them. The school-room on the lower flat was very prettily decorated for the occasion and presented quite a gala appearance. The room was draped with the national colors and ornamented with evergreens interspersed with lights, flowers and flags. Over the entrance was hung a large picture of His Lordship, draped with the French flag. The attendance was large, all the available space being taxed to the utmost. Among those present were, His Lordship, R. R. Fathers Bruck, Gaste, and Paille. Several of the Brothers, Mother Superior, besides the parents and friends of the children.

The children did their best to make the evening a success. Mr. De la Gorgendiere very ably filled the position of chairman. The children were ably assisted by Miss F. Lacroix, as accompanist, and Brother Lacroix who aided them in the vocal music.

A very enjoyable programme was rendered as follows:
 Chorus—"Vivat! Vivat! Vivat!"
 Address—The chairman.
 Speech—Regis De la Gorgendiere.
 Recitation—"J'ange et l'enfant."
 —Eleanore Decoteaux.
 Song—"Tenting To-night."—The Boys.
 Recitation—Ina McDonald.
 Song—Miss De la Gorgendiere.
 Recitation—Victoria McDonald.

Chorus—"Ding-Dong Bell."—A Class of Girls.

Recitation—Zita McDonald.

Dialogue—"Boy's Rights."—Walter Flanagan, Wilfrid Lacroix, Earnest Lacroix, Laurence Lacroix.

Song—"Mothers' Dying."—Sylvester Branconnier.

Chorus—"Fading, Still Fading."—Recitation—Marguerite Benoit.

This was followed by an address to His Lordship by Miss F. Lacroix on behalf of the school, and the presentation of an offering from the school for the bazaar for which His Lordship is preparing.

His Lordship replied in most felicitous terms, thanking the teachers and pupils for the pains they had taken, and praising their success.

The programme closed with the singing of the National Anthem. But His Lordship, ever mindful of the "blind side particular to childhood" had still another treat in store. Many were the beaming faces of the youngsters as they saw a large bag of candy being produced. For His Lordship is truly solicitous for the happiness of the little ones of his flock. And they, quick to respond to true love, repay it with most sincere filial affection.

IGNOTA.

FROM OUR EXCHANGES.

What does Mother England mean? According to the dispatches she promised to keep hands off in the Panama affair. Now news comes that her strongest cruiser squadron under command of Rear Admiral Sir Wilmot Fawkes is preparing to concentrate and demonstrate in West Indian waters. The British North American cruiser squadron, under Vice-Admiral Sir Archibald Douglas, will gather in those waters at the same time. It may be entirely for show, yet there is a possibility that several over-confident people may get hurt before the Panama case is settled.—New World, (Chicago).

The genius for maladroitness of the English language possessed by the "Independent" is strikingly in evidence once more this week in an editorial article coolly headed "Our Catholic Seminaries." "Our" is a generous pronoun—save when it comes to a question of distribution of the taxes for popular education, high or low.—Catholic Standard and Times.

The murder of an Italian priest, Rev. Father Lepore, of Denver, Col. last week, was reported as being the result of a fight over cards. Father Lepore made a signed statement a few hours before his death in which he stated that he believed his assassin was sent to kill him; that he knew him only as a poor man whom he pitied and befriended up to the night of his death. That he called at the rectory presumably on business, but in reality to murder him, was the belief of Father Lepore, as it is now the belief of all Denver citizens who took an interest in the case. It is supposed the assassin was the friend of a depositor who had a few hundred dollars in a private bank conducted by the priest in New York city some years ago for the benefit of his countrymen. Father Lepore could not avoid the failure of the bank and so incurred the enmity of the depositors, many of whom were members of the notorious-Mafia.

MUNICIPAL ELECTIONS.

The municipal elections will be held on Tuesday next, the voting taking place from 9 a.m. until 8 p.m. The campaign has been the quietest and least interesting of recent years, and the indications are that the vote will be a small one. In ward one Ald. Campbell is

re-elected by acclamation. In ward two Captain J. R. Wynne, who made such a splendid run last year has again been placed in nomination, and the indications are that he will be a member of next year's council, as it is not likely that the intelligent electors of the ward will lose the opportunity of securing the services of one so eminently qualified to look after their civic interests. His opponent is Mr. H. Sandison. Ward three will again send Mr. Horne to the council, and in ward four there is no doubt the next representative will be Mr. A. T. Davidson. In ward five it is more difficult to pick a winner, but we look for the success of Ald. Ritchie with the other two candidates, Messrs. Fry and Coltart close up in the order named. Mr. F. J. C. Cox will this year receive the reward of his persistent efforts to obtain a seat on the council Board, for there can be no doubt of his election.

For the mayoralty there are three candidates, and no general public interest appears to be centred in any one of them. Ald Barclay, who would undoubtedly make a safe mayor, has a number of warm friends and supporters in the south end; Ald. Sharpe has a good organization of workers; and Ex-Ald. Mitchell is carrying on a quiet canvas, especially in the north end. The indications are that Ald. Sharpe's superior organization will win the day, with Ald. Barclay next, some distance behind, and Mr. Mitchell a poor third.

FALSE PRIDE ONE CAUSE OF IMMIGRATION.

By Alice L. Milligan in November Donahoe's.

But a great number of people are driven to emigrate who have no real desire to do so. Perhaps they are farmer's sons who would consider that they lowered themselves by entering the ranks of laborers and domestic servants. While Ireland suffers from a dearth of laborers to till her soil, these victims of false and foolish pride are at service away in Manitoba or California. The sons of the middle or professional classes swell the ranks of these unwilling exiles. Many a young man not clever enough to qualify as a doctor or barrister, or solicitor, is sent to America or the colonies, because his mother and sisters object to his taking to trade or commerce. They can speak quite comfortably and vaguely of their brother being "abroad," but would think he had disgraced the family if he opened a shop in his native town. Perhaps the unfortunate youth, with no capacity for rough adventure, is toiling in the Canadian backwoods with the home-longing aching in his heart.

The anti-emigration movement would be much helped if its promoters, instigated by sound principles of democracy, urged on the youth of Ireland the nobility of honest toil. To till the soil of Ireland, to increase her manufactured produce, to trade honorably in one's native land are worthy goals of ambition.

"When I came to this town, thirteen years ago," said the man with the amputated waist, "all my earthly possessions were wrapped up in a red bandana handkerchief."
 "And now you own that factory on the edge of the town and 200 acres of land?"

"Yes."
 "May I ask what you carried in that red bandana handkerchief?" asked one, more curious than the others.
 "Thirty thousand dollars in cash and Government bonds," he responded, reluctantly, for it wholly spoiled the story.

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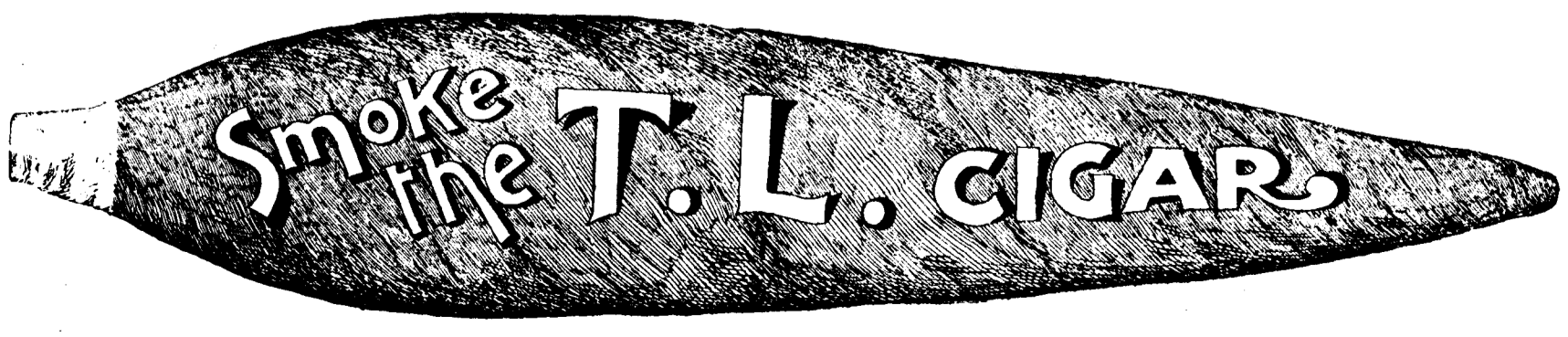
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In this last branch, in particular, the Standard Dictionary has not failed to keep pace with the growing recognition of scholastic or Catholic philosophy. To one who, like the writer of this criticism, has taught this system for many joyous years, the difference in this respect between the old and new Standard is intensely gratifying. Take, for instance, the word "actus," so frequent in the Aristotelian philosophy. The old Standard ignored its philosophic meaning, and gave only its legal meaning, "a public highway." The new Standard, sparing, as it always is, of space, devotes no less than forty of its precious lines to this one word, first defining it in a general way most correctly; then passing on to "actus primus," "the essential energy of a thing, considered apart from its manifestations in action; afterwards taking up "actus purus," "God, the immaterial and eternal form, the pure actuality in which is no potentiality, the self-thinking reason or absolute Spirit;" and finally explaining "actus secundus," "the exercise or manifestation of energy." Webster's International (1901) also explains these terms, but not so fully nor so correctly, and the "Century" (1903) does not mention them at all. It is this philosophic insight that constitutes for every thoughtful reader the unapproached excellence of the Standard Dictionary's definitions. The article on "Beauty" in the dictionary proper is a good instance of what we mean. It is too long to copy out here, but the careful reader will observe how it brings out clearly the essential elements of beauty, and enables one to distinguish beauty from sublimity and prettiness. Neither does it, as other dictionaries do, confound the emotion of beauty with that of simple pleasurable confusion which lands one in the philosophy of sensationalism. Time and space force us to pause just now; but we mean to make a constant study of this great dictionary, and we shall probably impart to our readers at no distant date the results of our occasional dips into this sea of knowledge.

OUR INDIAN WARDS.

No thoughtful Canadian will question the statement that it is our duty to ensure good government to our Indian wards. Though conquerors in the early days we were still fain to make terms with the Indians, which we invariably did by cooping them up at a safe distance on remote reserves, or, in more western territory, simply expediting the forestward retreat suggested by their own wounded feelings. We appropriated large acres of land for which by treaty we stipulated the payment of certain sums of money now constituting the Indian Trust Fund. We built schools and we saw that some of them were good enough to tell the public about. We passed a comprehensive Indian Act about amenities, sanitary regulations and the prevention of disease, the prohibition of liquor-selling on reserves with the maintenance of order and Christian morals there. Finally, we appointed men to see that this elaborate Act was enforced. Then we folded our hands in relief and said unctuously: "The Indian is well provided for." The men we appointed have, in the majority of cases, folded their hands drawn their salaries, and expressed themselves similarly. This is no exaggeration. We, the Canadian public, have in this way fulfilled the duty owed to a childlike and primitive people left in our midst to be Christianized and developed. The spirit of our legislation towards the Indian has always been kindly; we say, in protest to an awakening conscience, infinitely kinder than that of the United States. Yet what justification is there for us in having done a little better than someone else? Have we done all we could and should? Moreover, it is doubtful if our present legislation in regard to Indians is as effective as that of the American Congress. Urged, coerced and threatened for the past twenty years by a band of earnest and influential men, friends of the Indian Congress has, during the past decade been trying to redeem the preceding "half-century of dishonour." These friends of the In-

dian, with whom President Roosevelt was a few years ago associated, are now assembled at their annual conference at Lake Mohawk, N. Y., as usual, the guests of the Hon. A. H. Smiley. But it is not for us to look into the rights and wrongs of the Indians of the States, a people now producing musicians, artists, physicians, lawyers, bankers, trained nurses and even Congressmen, with several hundred teachers and tradesmen.

We have Indians of our own to consider at home. The statements made by Mr. James Macoun in regard to the liquor evil in the Peace River districts would seem to be true of other parts of the west. In a recent letter to the editor of the Northwest Review, we read:

"It is a well-known fact that intoxicating liquor is sold and traded openly on this reserve, and it is the boast of these human vultures that the Indian Department is not smart enough to catch them, and that they at all times are prepared with money in their pockets wherewith to pay their fines, if caught. This liquor, alcohol or high wines is brought by the steamboat from Selkirk, in five gallon lots, here diluted, and sold under the name of white whiskey, veritable poison, selling at one, three and four dollars the bottle, according to size. . . . It has been brought to the notice of the Department on more than one occasion. Their reply is that they are unable to cope with this evil;" and again. . . . "With due respect for the officials, of whom we have an abundance, what good does it do—their visiting this reserve once or twice a year, living at remote distances from their places of duty, sixty or one hundred miles away? . . . What is required is to have a good man stationed on each reserve, who will do his duty faithfully, without favour or affection, and who is authorized to make arrests of those breaking the law. Then, and not till then, will there be peace and harmony on these reserves."

But is there not something further wanted on each of the more advanced reserves—an earnest effort to provide more work of the distinctive kind that Indian hand skill makes congenial, with, too, something approximating to the white farmer's institutes.

This latter would be a club house, at once providing recreation and instruction to men who cannot read or write, whose outlook is limited by the reserve boundaries, and whom the neighboring white man welcomes only to his counter or saloon. As things are today, the average Indian must take steadily to farming, or in the eyes of the Department and the public generally, be accounted lazy.

But what is being done for the thousands of Indians in eastern Canada to develop them from a race of hunters to agriculturists?

Even on some Ontario and Quebec reserves there is a laxity in enforcing the liquor laws that has been frequently complained of by the growing numbers of temperate Indians. The long winter nights are approaching again, and with the temptation to drink, to forget for a moment the discomforts of insufficient nutrition and exposure to cold.

Can not the council house now existing on each reserve be utilized in some way nightly for the old and young men of each band? Is there another man in Canada who will do for the Indian man and boy work similar to that Prof. Robertson has done for the white boys of Canada? Who will introduce on reserves some system of night recreation and education that will keep head and hands busy and the mind pleasantly engaged while the field lies fallow, waiting for workers.—Montreal Star.

NOT AN UNMIXED EVIL.

The expulsion of the teaching orders from France will throw the religious training of the Catholic youth upon their parents. The purpose of secularizing the schools of that nation is really to paganize them. The state schools of France are very different from our state schools. Here no religion is allowed to be taught, and if the faith of the Catholic child is tampered with at all, it is by the sly insinuations of the non-Catholic teachers. But in France there is no middle ground

between Catholicity and rampant, blatant infidelity. If the programme of Combes is carried out, the elementary and secondary schools of France will become hotbeds of irreligion. This, few Frenchmen will approve. With very rare exceptions they want their wives and daughters to be practical Catholics all their lives, and their boys, until they make their first Communion. Frenchmen have a short and crusty temper, and when they are thwarted in their aims they are not slow to make their displeasure felt. We expect to see both the priests and parents of France aroused to a more vigorous defence of the religion of the children than ever before, for the reason that heretofore they have left the religious instruction and training of youth to the religious orders, who were both able and willing to undertake the task; but now that duty will devolve wholly on them.

One reason why religion has been so inert in France is that the parents, especially the fathers, have not backed up the Catholic teachers and the clergy. While the boys were being brought up to the strict and scrupulous devotion of novices, the fathers seldom or never darkened the doors of the parish church. Such education is purely sentimental, and the child drops it when he leaves school, as he drops his text books and rhymes. The Sister is an excellent trainer of younger girls; but is a sorry substitute for the Christian Mother. The Brother or Father is a splendid model on which the young man can form his character; but his manhood and religious virility must be received from the father. The crime of the French people today is the neglect of the religious training of their children. It is, however, a crime shared by most Catholic fathers the world over. The husband gives over the Christian training of the children to their wives; and these in their turn pass it over to their priests; and oftentimes the last named transfer the responsibility to the Sister or Brother of his parish school. The child is removed by these successive transfers farther and farther from the natural safeguards which God has raised around him and on which the Church chiefly relies for her soul's safety. The priests of France will have to rouse the fathers of their flocks from their lethargy, and teach them the crime of longer scandalizing their families by their abstention from the sacraments. A holy war must be declared against "the Frenchmen who do not go to Mass." These form the last line of defense against the infidel invasion of secular teachers; the Church and religious forlorn hope. In this way the Godless government of Combes which has sown the wind of expulsion may reap the whirlwind of a glorious restoration.—Western Watchman.

THE ALASKAN AWARD.

The Winnipeg Telegram says of British diplomacy that it is "too aristocratic in its attitude and not sufficiently businesslike; details are passed over or yielded up with the pride of magnanimity." Might we not better say with the magnanimity of pride? It is the pride that causes the magnanimity, not the magnanimity that causes the pride. But magnanimity is out of place in negotiations—certainly between equals. Glaucus tried being magnanimous in a duel with Diomedes, and has been laughed at ever since for his pains. Even Homer grins at him quietly, saying that the Zeus bereft him of his wits. Magnanimity, moreover, could not be more signally misplaced than in negotiating with a nation which makes an almost sacred duty of standing on its own utmost rights, and which, in the Alaskan arbitration, refused to take any "chances" at all. "Of the fact that the court was virtually packed against the Canadians," says the Evening Post of New York, "there is not the slightest doubt." By no possibility, it explains, could we have won: it had to be either a tie or a win for the United States, owing to the fixed resolve of her representatives. We hope that magnanimity in treaty-making is at an end, so far at least as Canada is concerned. "Business is business" is a good motto sometimes.—Montreal Star.

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BIGOTRY IN SWITZERLAND.

Religious Intolerance Reigns in Country.

Bishop of Basle Must Ask Permission of High Council to Administer Confirmation—Law Passed Forbidding Parochial Schools.

"By common consent the world looks upon Switzerland as the 'land of the free.' The pages of its history are replete with accounts of heroic struggles to preserve its crags and peaks, its lakes and valleys from the foreign invader," says the 'Standard and Times.' "But as in past days the Catholic cantons of Schwitz, Uri and Unterwalden were foremost in the fight, so to-day do we find in the Catholic cantons generally a spirit of tolerance and fairness that are conspicuously absent from the old strongholds of Protestantism. The city of Basle will serve to illustrate our point. Next to Zurich, with its 150,000 inhabitants, comes Basle with a population of 124,600 souls. The Catholics numbered over 34,000 in the last official census, and they constitute at present over thirty per cent. of the population. Of course, in this computation, we do not include the 'Old Catholics,' whose number is given as 2,900.

"Notwithstanding the fact that we are living in the twentieth century and speaking of the Republic of Switzerland, the Catholic Bishop of Basle is not recognized legally as such and must ask permission from the high council of the city each time that he wishes to administer the Sacrament of Confirmation to his people. Let us see the 'representative' character of Basle's municipal government. The High Council is made up of 130 members, among whom are ten Catholics, less than eight per cent., although, as we have seen, the Catholic ratio to the entire population is over thirty per cent. The Executive Council has no Catholics among its seven members, nor is there one to be found in the Department of Justice. From the chairs in the university Catholic professors are excluded; recently when one presented himself for a vacancy the opposition ceased when it was proven that the applicant was not a 'practical Catholic.'

"Some years ago, when Bismarck's policy found favor among the Protestant Swiss, a law was passed forbidding the continuance of what would be called in the United States 'parochial schools.' Thus obliged to send their children to the public schools, Catholic parents might naturally expect some fairness in the selection of teachers. But the figures at hand show the same spirit of tolerance here as in every other department. In the year 1901 there were 4,222 Catholic children out of a total school attendance of 10,493, showing that the ratio of thirty per cent. holds good, and yet barely four per cent. of the teachers belong to the Catholic faith. Finally, in the Finance and Customs departments there is not a single official. No long residence in Basle is required to convince one that cultured, able Catholic men and women are here in abundance and that the sole explanation of the above described state of affairs in the city is to be sought in religious intolerance.

THE RUTHVEN CAMPAIGN.

Catholic Times (England.)

J. C. Dalton:—Ruthven is not likely to forget the reception he got at Carlisle. The good old town had been flooded with Ruthven's hard-bill literature, holding out to the bigots the following tempting fare: "Father Ruthven will lecture on 'Priests and their Victims; several ways in which the Romish priests seduce their victims; the Secrets of the Confessional; the Alleged Celibacy of the Romish Clergy,' and such like delightful morsels, so dear to the not very refined Orange taste. The clergy attached to the Church of Our Lady and St. Joseph, following the example of their confreres in Chester, approached the Head Constable of Carlisle requesting him to prohibit Ruthven's meeting; but unfortunately their efforts did not meet

with success. The Catholic manhood of Carlisle was determined that Ruthven should have a very warm reception; and a monster procession of Catholic men went to the place of meeting and took possession of the best seats. They whiled the time away by singing "Faith of Our Fathers," a Hymn to St. George, and other well-known Catholic hymns. They called for cheers for the Holy Father, their venerable pastor, Canon Waterton, and his faithful coadjutors, Fathers Hughes and Keeley.

When Ruthven appeared on the stage he was met by a medley played on numberless horns and other instruments not enumerated. Of course he had to make use of the back-door, and what is better, he had to depart from Carlisle without having had the opportunity of retailing his wares. The Head Constable appeared on the scene and announced that Ruthven's meetings were prohibited, and the Catholic people present cheered him to the echo. A spirited protest, signed by the leading Catholic laymen of Carlisle, appeared in the "Pilot," in which the writers proclaimed their undying love for the Holy Catholic Faith, and protested in the most solemn manner against the slanders of Ruthven. I trust that Ruthven—and such as he—will be made to feel that there is a limit to the patience of the Catholic people; and that the action of the people of Carlisle will be repeated everywhere the impostor appears.

THE CATHOLIC UNIVERSITY AT WASHINGTON.

A United States Senator from the West paid a visit to the Catholic University last week, and as he walked about the grounds and through the various institutions that make up the marvelous cluster of buildings he remarked "Well you Catholics must be very sure of the future. You have laid the foundations of one of the most remarkable centres of religious activity in the world."

It is this very impression that is made on any stranger. A discerning observer sees in the gathering of most of the eminent religious communities about the Central Divinity Building just the elements that make for the greatest progress. There is no very great activity without competition and there is no keenness of thought without friction of minds. The diocesan activities are set over against the religious abilities and the Sulpicians and the Franciscans and the Dominicans and the Paulists and the Holy Cross and the Marists have the best opportunities to sharpen their swords, and cross their lances in their intellectual bouts. In the grouping of buildings there are eleven institutions, and they represent with endowments and investments very nearly \$5,000,000. There is no place in this country, and indeed in many other countries, where there is such a concentration of intellectual and spiritual energies.

The present administration seems to be determined to make the University life of practical avail to all the Catholics in the country. The average Catholic is apt to look on the existence of such a religious centre as a thing apart, for which he is not responsible and from which he is to derive no benefit. A policy in which the advantages of the University will be brought home to every Catholic in the country will be affirmed and while the highest standards are sought, yet the benefits of the learning and scholarship will be extended throughout the entire Catholic body. The appointment of three American priests to the Chairs of Moral Theology, Archaeology, and Church History is a step in this direction.

Another manifestation of this same spirit is the desire expressed to the Knights of Columbus that when they make the presentation of their fund of \$50,000, for the establishment of the Chair of Secular History they do it as publicly and as ceremoniously as possible. It is suggested that there be a great gathering of the representative Knights from all over the country at the University.

The latest addition to the University cluster, the Apostolic Mission House, for which Father Doy-

le is gathering the funds, is preeminently in accord with this policy. The Missionaries who get their training at this centre are to go right back among the people and bring to Catholic and non-Catholic alike the saving truths of salvation. The observation of the United States Senator that the Church is building more wisely than she knows, is not far astray.

A VOICE FROM THE PAST.

The following letter is reprinted from a clipping of the Toronto "Daily Globe," of May 20, 1868, and is consequently more than 35 years old. In fact the clipping, sent to us by a kind friend in the east, is quite yellow with age, and did we not realize what a treat it will be to our readers of the present day we would keep it for its own sake as a venerable relic. The heading in the "Globe" is "Interesting from Red River." Here is the text.

The following letter has been published by the Halton Champion—Portage la Prairie.

Dear John—I received your letter about the middle of September. I was glad to hear that you had good crops and good prices, and are doing well. You will like to hear how we are getting on in this great plain, almost boundless, the richest soil on the globe. To cultivate the soil as you do it would give sixty bushels an acre. I have raised over fifty bushels of wheat to an acre, weighing 67 pounds per bushel, and got \$1.75 per bushel. This year I may sell about 600 bushels. Flour is from \$5 to \$10 per 100 pounds, to Indian traders paid in cash or furs. Wheat is now from \$1 to \$1.50 so it is better to make it into flour, as the hunters, traders, and miners will buy at the Portage rather than Fort Garry, as it saves carriage. We have very poor grist mills, wind-mills make coarse flour. It would make a fortune to a man to bring a small steam mill here and buy wheat and sell flour. They can buy at from 75 cents to \$1.50 and sell flour at 6d sterling per lb, as the traders sell it. The private merchants are nearly all Americans, bound to skin us and then leave if they cannot move the boundary line four degrees farther north, which they say must be done, because Britain can't keep it, and Canada has enough to mind, but I tell them we have the Sioux, Saultes, Crees, Blackfeet, and Stoneys. They beat and plunder the Americans themselves. They will not harm the great Queen mother's children. They still carry the medals and flags they got from the British in the last war, which they would like renewed. No American is safe near them. They know them all. They hunt between the Assiniboine and the boundary, and trade with our hunters on the plains and here. They have plenty of fine horses which they sell to us for supplies, they take them from the American troops when they go out after them. I like none of the Indians; thieves all of them. This spring we had to keep our guns loaded, and turned out several times to shoot them. They fear myself and family; we have rifles and revolvers and use them. We must take care of ourselves here. I often wish there were ten or twelve industrious, hardy, Canadian families to come here; they would thrive well; rich land, level as the lake; a stone is a wonder, timber plenty, but not in the way, mostly on the south side of the river for a deepness of ten or fifteen miles. Opposite the Portage, and on the north side above, for 100 miles along the river as far west as I have been, north to the Lake, about 15 miles east to Poplar Point, 20 miles, the soil is from 8 to 10 feet deep, of black color, resting on sand, with fine water in it, at that depth being the level of Lake Manitoba. The prairie is easily ploughed, the first time with one yoke of oxen or span of horses. We plough it in spring, after seeding, leave it till next spring to rot; then plough again and sow wheat on it, and get from 40 to 50 bushels an acre. I have broke up only about 25 acres. It was as much as I could manage about 20 acres in wheat, and the rest in potatoes and turnips that would astonish you. We can farm as much as we please, only you can't get any help but at too high a price, and pay beforehand, and

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