

# Northwest Review.

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

VOL. XXI, No. 15.

WINNIPEG, SATURDAY, JANUARY 21, 1905

\$2.00 per year  
\$1.00 if paid in advance  
Single Copies 5 cents

## CURRENT COMMENT

While sending us the compliments of the New Year three weeks ago, one of the legal luminaries of Ontario added without explanation, the following apothegm: "Ubi Deus est, ibi aranea murus; ubi non est, ibi murus aranea." The literal translation was easily made: "Where God is, there a spider's web is a wall; where He is not, a wall is a spider's web." But the difficulty was to find the first author of the pithy saying. On this point our most learned friends failed to enlighten us. But on Saturday last, after reading the life of St. Felix of Nola, whose saintly death is commemorated in the Breviary on that day, January 14, we came across the following passage in Alban Butler's Lives of the Saints. It was during the persecution of Christians under the Roman emperor Decius in 250. Government officials were scouring Nola, a small town near Naples, in search of Felix, the zealous Christian priest. Meeting him in the market place, they mistook him for some one else, spoke to him and inquired the whereabouts of Felix. "The persecutors," writes Alban Butler, "going a little further, perceived their mistake and returned; but the saint, in the meantime, had stepped a little out of the way and crept through a hole in a ruinous wall, which was instantly closed by a spider's web. His enemies, never imagining anything could have lately passed where they saw so close a spider's web, returned in the evening without their prey." This incident Mgr. Paul Guerin's Petits Bollandistes (Vies des Saints) adds the following remark: "In order to teach us, says Saint Paulinus" (Bishop of Nola in 409, who wrote the life of St. Felix), "that, when God is with us, spider's webs serve as strong walls, and when He fails us, the thickest walls are no better defence than spider's webs." This shows that the author of that wholesome truth so tersely expressed in none other than St. Paulinus of Nola, the celebrated convert and Christian poet of the fourth and fifth centuries.

The following paragraph from "The Casket," which is particularly well up in Scottish history, ought to serve as an antidote to those pseudo-historical novels so popular just now which paint the Covenanters as the "salt of the earth." Therein, too, our learned contemporary points out the essential difference between Catholic repression of heresy in pure self-defence and Protestant aggressive propagandism by the sword, a distinction too often overlooked, in a false spirit of affected magnanimity, by some Catholic apologists.

When Sir Walter Scott wrote "Old Mortality," he was reproached with having idealized Claverhouse. He acknowledged that he did so, but said that he wished to preserve a proper proportion without painting the Covenanters in colours as dark as they deserved. The Covenanters are better understood now than they were then, even by those who still regard them as the noblest of Scotland's heroes. The Presbyterian Witness confesses that "The Covenanters—we must regretfully say—the Presbyterians—had no adequate idea of religious liberty. For it was still an age of hot persecution. Their aim was to compel the whole nation—the Three Kingdoms—England, Scotland and Ireland—to embrace and profess Presbyterianism." The Lutherans of Germany, the Huguenots of France were equally intolerant. They claimed religious liberty for themselves and denied it to every one else. The stern repressive measures of Catholic States were

not persecution, but simply measures of self-defence, carried out in the only way possible at the time.

Here is another instructive quotation from our Antigonish contemporary. "The Jesuits stand for the most conservative traditions in the Church. Yet none are bolder in taking up new methods, or in adapting old methods to new conditions. Their work in Scotland affords instances of this. For months past, Father Power (of Irish origin) has been speaking from an open-air platform on the Lothian Road, Edinburgh, and he is eagerly listened to, always by hundreds, sometimes by thousands. Father Widdowson (an Englishman) uses a schoolhouse in Lauriston to give a series of instructions to Catholics and non-Catholics, and to answer all questions put to him. He is making many converts. A couple of weeks ago Father Walferstan (an Englishman) lectured before the Y. M. C. A. in Glasgow, on "The Pope, the Archbishop of Canterbury, and the Moderator of the Church of Scotland," and he was well received.

Special attention is directed to Inspector Clancy's letter on our editorial page. His report on the Catholic parochial schools inspected by him—not officially, of course, since he is an officer of the public, not of the parochial, schools, but with the same thoroughness as if he were acting officially, and, as he says himself, with a strong bias against Catholic schools—is most gratifying to the Catholic teachers of New York, and incidentally also to their able imitators here, who have often had occasion to chronicle a similar superiority of results whenever a comparison has been possible.

Just now the "Literary Digest" is making a great effort to increase its circulation by offering the complete works of Edgar Allan Poe (in ten volumes), the regular price of which is said to be \$7.50, together with a year's subscription, which alone costs three dollars, all for three dollars. Apart from the slur thus cast on the great American poet, critic and romancer, his entire works being thrown in for nothing—which shows how little sale there must be for them otherwise—it is well for Catholics to think twice before subscribing to the Literary Digest. In order to help on this reduplicated cogitation we reproduce the following slanderous statements against Catholics. They were copied, without condemnation, from the "Independent" into a number of the Literary Digest last summer.

"The Catholic question in the United States is one of extreme interest. Within a few years it will be the Catholic peril."

The Roman Church, which in the United States numbered 44,500 communicants in 1700, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population three hundred times more numerous. To this we must now add 6,500,000 of Catholics in the Philippines and 1,000,000 in Porto Rico. The territory of the republic maintains 1 cardinal, 17 archbishops, 81 bishops, administering 82 dioceses and 5 apostolic curateships, almost 11,000 churches, more than 5,000 chapels, with 12,000 officiating priests. There are 81 Catholic seminaries, 163 colleges for boys, 629 colleges for girls, 3,400 parochial schools, 250 orphanages and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's pence to Rome than all the Catholic countries together."

After thus indirectly comparing the growth of the Church with the famous "yellow peril," the writer goes on to make the following vicious attack:

"The public press, for example, carefully tempers its news and its views in deference to its Catholic patronage. In most of the largest towns the Catholic youth are not only united in special societies and clubs, but even in military organizations. The Church even derives profit from the American weakness for marrying foreign titles by introducing young Catholic aristocrats into the society of millionaires, and she is often rewarded not only by gaining control of great dowries, but even by gaining fair converts, who embrace the ancient faith for the pleasure of being married by a bishop or cardinal amidst the theatrical and medieval pomp of Rome. The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the regime of the confessional, blindly committed to the will of their priests and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty."

The Literary Digest, which prints, without protest, this farago of stupid insults to almost one-fifth of the population of the United States and to the larger half of the civilized world, prides itself on its impartiality. But at its best, it is the impartiality of the oyster that receives into its gaping mouth all the sewage of the world. There, every week, are paraded all the errors of humanity, without one solid foundation of truth to refute them by. It is a labyrinth without Ariadne's thread. The Catholic father who allows his children to read this weekly digest, made up of impartial doses of truth and falsehood, need not be surprised if these children gradually come to think that one religion in as good as another or lose the priceless gift of faith altogether.

It was an advertising circular of "Men and Women" that first called our attention to the passages just quoted from the Literary Digest, and we thank our Cincinnati contemporary for this good turn. But it is not a trifle too flamboyant when it styles itself "the National Catholic Champion?" We admit that it is big enough to be a champion fighter; in fact, its great unmanageable size is a real drawback to the pleasure of reading it, for it cannot be held in the hand, nor can it be spread out on a small table. But a Catholic champion in the journalistic field needs something more than size and beauty. He must suggest great thoughts to the rank and file of willing, but unthinking defenders. Now great thoughts are sure to be picked up and repeated by eager followers, and we seldom or never see "Men and Women" quoted by the Catholic press. There is more thought and consequently more defensive power in one month of the Catholic Fortnightly Review, the N.Y. Freeman's Journal, the Casket, La Verite, the Sacred Heart Review, the Catholic Columbia, and other modest journals, than in a whole year of Men and Women.

The Free Press maintains its exclusive right to publish Foster's forecasts by printing, just a month after date, the following letter:

Washington, D.C., Dec. 17, '05. I have given no authority to any paper in Western Canada to publish my weather forecasts except the Winnipeg Free Press, and no other paper west of Ontario has any right to copy my bulletins.

(Signed) W. T. Foster.

This does not apply to us. We don't copy Mr. Foster. We cut him up, by holding the mirror of facts up to his Delphic oracles. His latest one, dated Jan. 14, contains only two definite announcements, the rest being an inextricable tangle of warm and cool waves, partly contradicting his forecast of the preceding week. The two definite announcements are that, after January 25, "will come a severe cold wave that will effect the whole continent, and the best ice of the winter for the ice harvest will be formed by the close of the month"; and "look out for blizzards and all kinds of severe weather from the 22 to Feb. 4." That is precisely what everybody expects about that time.

Rev. Dr. Bryce is publishing in the Saturday Free Press weekly instalments of an "Illustrated History of Winnipeg." For those who are not particular about facts, this breezy narrative will appear quite readable. Not so, however, to those who know the history of this country. Mr. C. N. Bell, who, thanks to his accurate and painstaking researches, is considered the best living authority on the origin of the Red River Settlement, writes to the Free Press a long letter, challenging several of Dr. Bryce's conclusions. As all the challenges relate to the doctor's first chapter alone, we may infer that the harvest of inaccuracies and misleading statements in store for any patient worker through the forthcoming volume will be immense.

Mr. Bell thus exposes Dr. Bryce's carelessness and vanity.

Under the heading "Verandrye," Dr. Bryce says that that enterprising Frenchman, furnished with a birchbark map obtained from an Indian, pushed in from Lake Superior in 1731 and built a small fort called St. Charles three miles up the river from the present Fort Frances, where he (Dr. Bryce) found the remains some years ago. The facts are that it was Verandrye's nephew Jemeraye (as the English frequently spell it) who in 1731 built this fort which was called "St. Pierre," not "St. Charles." Verandrye's journals and a score of maps confirm this. Fort St. Charles was not built till 1732, and its location was on Buffalo Point on the west side of the Lake of the Woods, where, by an item published in your paper, I think last year, I learned that Archbishop Langevin and a party had visited the site and evidences of the structures. Concerning the remains of the old Fort St. Pierre, near Fort Frances, I will merely remark that Dr. Bryce no more discovered or "found" them than a new arrival in Winnipeg would now discover or "find" Main Street. Twenty-five or thirty years ago, Mr. Pither, for years in the Indian department, informed me, and many other persons, of their location, and it was a matter of general public knowledge.

In a letter printed in the following issue of the "Free Press," Dr. Bryce pleads guilty to carelessness in writing "St. Charles" instead of "St. Pierre," and says, "the whole matter is correctly stated in my 'History of the Hudson's Bay Company,' page 84." But he dismisses all Mr. Bell's other criticisms as "matters of opinion or wrong inference."

The patient critic next reviews the evidence for the location of Fort Rouge and concludes, against Dr. Bryce, that all records are in favor of its having been situated on the north bank of the Assiniboine. Mr. Bell then enlightens the bumpitious doctor as to "Fidler's Fort," over which "Dr. Bryce has for some years worried." It appears that the doctor has managed to crowd three mistakes into one short passage: (1) The fort, thought built

by Fidler, did not bear his name, but was called "the Company's Fort"; (2) it was begun, not in 1813, but in 1817; (3) it was not at the foot of Notre Dame Avenue near the Red River, but "on the high bank at the west side of Victoria Street at the foot of Lombard."

We append Mr. C. N. Bell's conclusion in his own words. For careful students of the history of this country we need hardly insist on the extreme gravity of Dr. Bryce's misrepresentation of the conflict between the half-breeds and Governor Semple.

In connection with the Seven Oaks skirmish in 1816, Dr. Bryce says: "The Bois-Brules bands crossed the prairie and made an attack on Governor Semple and his staff." As a fact a dozen fully printed descriptions of this affair are in existence, which agree that the half-breeds were avoiding Fort Douglas and crossed over from the present Silver Heights road to below St. John, and reached the main settlement trail at the crossing of the coulee where the Seven Oaks monument is now erected, and that Governor Semple and his party left Fort Douglas, at the foot of the present George Street, Winnipeg, and went out and intercepted them. The general consensus of opinion in the reports of the day was that a gun in the hands of one of the Governor's party was accidentally discharged and the attack of the half-breeds immediately followed.

These few comments of criticism are written in the hope that they will cause more care to be taken in the preparation of the succeeding chapters of the History of Winnipeg by Dr. Bryce, for it is a pity that lack of data or carelessness of preparation should result in misleading people interested in the history of our city.

This week we begin the publication of a masterly lecture by the great Benedictine scholar, Dom Gasquet on "France and the Vatican." It is a clear and truthful account of the relations between the Holy See and the French Government during the past 114 years. A lucid statement like this is very timely, when we have the "Telegram" of this city publishing such a misleading article as that which appeared last Tuesday under the heading, "Combes and the French Republic." Suggested by the resignation of Combes the day before, this article pats the unspeakable apostate on the back because "he has succeeded in maintaining a stable government for a period surpassing that of any of his predecessors." But not a word is breathed as to the vile methods by which he has clung to power, pandering to the Satanic hatred of religion fostered by French Masonry, slandering the Holy See, persecuting men and women whose only crime is devotion to a perfect life, terrorizing the soulless "blot" of his abject oath-bound supporters, spying on the privacy of the best soldiers of France, trampling under foot every manifestation of liberty that does not cloak itself with the lying mantle of that colossal misnomer, "free-thought." Frenchmen will smile when they read that "to no one is France more indebted for the restoration of her pristine prestige than to M. Loubet, whose firm hand has pursued unflinchingly the policy of centralized authority inaugurated by his immediate predecessor, and who has held the enemies of the Republic in check by an increasing vigilance fortified by a dauntless courage." Loubet, forsooth! Loubet, the old woman, who is a mere puppet in the hands of his Premier Ministre. Nor does the Telegram perceive that it retracts this absurdity a few lines further on, when it



the Order of Minims (founded by St. Francis and Paola), who resides at Paola and has invented a new musical instrument which he calls the monochord. Seeing a brief notice of this invention, Father de Mangleere, director of music in St. Boniface College, wrote to Father Palumbo in order to secure one of these new instruments and received in return two numbers of the "Citta" containing pictures and descriptions of the monochord, which is apparently not yet sufficiently perfected to be offered for sale, although it was exhibited at the International Exhibition of Naples in 1904. The monochord has somewhat the shape of the neck of a banjo ending in a very small round sounding board about three or four inches in diameter placed like the mouth of a jar over a hollow sphere some seven or eight inches in diameter, which hangs by a cord from the player's neck and rests on his lap. The single musical string, from which the instrument is named "monochord," stretched along the neck or handle, is played with a common violin bow in the right hand, while the left hand, pressing on the string, checks off the notes. The tonality of the monochord is said to be something quite new, different from that of the violin and approximating the sound of the English horn, only much sweeter. Father Palumbo, whose thoughtful and handsome face well fits an original artist, is so modest that his invention was made public before he himself wished. He is only 27 years of age.

Melanie Mathieu, one of the two children who were honored with a vision of the Blessed Virgin at La Salette, on September 19, 1846, died on December 15 last at Altamura in Italy. She was 73 years of age, having been born Sept. 7, 1831. Much has been written and many conjectures have been made as to the secrets which Our Lady confided to Melanie and Maximin Giraud, and which the two children were to reveal to no one except the Pope; but the details of those secrets, which they did reveal to Pius IX. in a private communication, have never transpired. The only fact known with regard to that secret message, which was delivered in 1851, is that the Pope exclaimed, "Poor France! What disasters threaten! reading the confidential letter: on her!"

The Bishop of Altamura, Mgr. Cecchini, officiated at the funeral of Melanie.

While the nuns of the Convent of St. Francis at North Tarrytown, N. Y., were at vespers Monday evening a burglar got in their house by forcing open a window and ransacked the rooms. He pried open a draw in the room of the superior, Sister Cherubin, and took \$20 in cash. He also stole an assortment of rosary beads and other religious articles. The sisters discovered the robbery when they returned from the service.

Last Monday the Very Rev. Father Magnan, Provincial of the Oblates of this diocese, received the sad news of the death of his father, Mr. Prisque Magnan, of inflammation of the lungs, at the age of 79. Mr. Magnan died at L'Assomption, Que. The Review tends its warmest sympathy to the Very Rev. Father Provincial.

Rev. Father Cahill made the announcement at mass in St. Mary's church yesterday morning that the collections in the church on Christmas Day had aggregated over \$1,000, the largest in the history of the parish.—Free Press, Jan. 16.

The plans for the projected new church of the Sacred Heart, at Oakwood, N. D., are said to be very fine. It will be 120 feet long, 45 feet wide and 45 feet high, not including the sacristy and chapel, and will have seats for six hundred persons. Father Lee is now looking for ways and means.

The Belgians are building at Koeckelberg a National Basilica dedicated to the Sacred Heart. The work has been entrusted to the Oblates of Mary Immaculate, who were the custodians of the French National Basilica at Montmartre until their expulsion by Combes' persecuting government.

The American pilgrimage which, under the leadership of the Bishops of Brooklyn and Buffalo, has visited Rome, Egypt and the Holy Land, arrived on Monday last at Messina, Sicily, and continued on to Naples the same evening.

The burning of the great establishment at St. Paul des Metis must be a severe blow to the venerable Father Lacombe who, with so much labor and devotion, collected the funds necessary for so large an undertaking.

Sisters St. Onesime and St. Arnaud, Grey Nuns, left on Wednesday for Montreal to undergo special medical treatment. Sister St. Onesime will be greatly missed in St. Boniface hospital.

DONOVAN-HAMILTON.

A very interesting event took place at St. Cuthbert's church, Portage la Prairie, at 9 a.m. on Tuesday, Jan. 10, when two of Neepawa's most popular young people were made one. The contracting parties were Laura M., eldest daughter of Mr. and Mrs. B. R. Hamilton, and Mr. Fred Donovan, formerly of Kingston, Ont.

The ceremony was performed by the Rev. Father Viens, of Portage la Prairie. Miss Orpha Hamilton supported her sister, while Mr. Ed. McCormick performed a like service for the groom. The bride who was given away by her brother, Clifford, looked lovely in a beautiful gown of pure white satin, made en train, and richly trimmed with Maltese lace and puffings of satin. She wore the regulation veil and orange blossoms, and carried a shower bouquet of white roses and maiden hair fern. She also wore a large spray of pearls, a gift of the groom.

The bridesmaid, who is one of this season's debutantes, looked girlishly pretty in a gown of cream silk, with trimmings of chiffon. She wore a ring of rubies and pearls a gift of the groom, and a pearl pin, the gift of the groomsmen; her bouquet was pink roses and fern.

After the ceremony they repaired to the home of Mrs. John O'Reilly, sister of the groom, where an elaborate breakfast was served, after which the bridal party took the C.N.R. train for Neepawa. The bride's going away suit was a tailor made navy blue tweed with cream cloth waistcoat with braid and buttons a navy blue plush hat with mink and cream lace trimmings; black Persian lamb coat, trimmed with mink. Arriving in Neepawa, a reception was held at the home of the bride's father. About twenty-five guests including only relatives and the most intimate friends of the contracting parties, sat down to a recherche dinner, during which Hancock's orchestra gave several musical selections fitting to the occasion.

Mrs. R. B. Hamilton received in a handsome black silk, with trimmings of applique and Brussels net. Mrs. O'Reilly who was also present, wore a rich gown of black gros grain with trimmings of cream real lace.

The popularity of the young couple was testified to by the numerous costly presents they received, amongst which was noticed a handsome cheque from Mr. John O'Reilly, Mr. and Mrs. Donovan have taken up residence on Isabel street.—Free Press, Jan. 18.

ST. PIE LETELLIER

We begin our correspondence for 1905 by wishing the Northwest Review continued and increased success.

Our altar boys are now decked out, in red cassocks and red ribbons on great feast days; the ladies of St. Anne having furnished the same.

The St. Pie Court Catholic Order of Foresters held their annual meeting at Letellier on Thursday 26th Dec. the retiring Chief Ranger, Mr J. Parent, was presented with an illuminated address and a chair by his brother Foresters. Mr. Cyr, M.P. Chief Ranger of Tache Court, was present as a visitor, at the banquet held afterwards at the Letellier Hotel.

The Messrs Bessette of Maricapolis spent the festive season at Mr. Fortier's.

Mr. and Mrs. D. Frazer went to Ontario for the Christmas holidays.

Donat Manseau, Arnaud Proulx and Napoleon Saurette returned to St. Boniface College after the short vacation on the 3rd. On the same day Miss E. Boiteau and two young ladies from St. Joseph left for the 3rd class Normal held at St. Boniface. Mr. Jacques Parent and family left on the 9th for a three months visit to Los Angeles.

We have already had two nuptial masses celebrated here this year, the four young people all belonging to St. Pie, where they will continue to reside.

On the 9th Father Jutras had the pleasure of blessing the union of Miss

Alencia Lemire and his nephew Mr. Ernest Jutras.

On the 10th Father Camirand sang the High Mass at which the "ayes" were spoken for aye," by Miss Delima Saurette and Mr. Wilfrid Barnabe. Both young couples receive the heartiest good wishes from the whole community and begin their wedded life to the entire satisfaction of their respective parents. The weddings were duly celebrated amid rejoicings on all sides.

Mrs. Ernest Jutras was attired in brown and looked very attractive. Mrs Wilfrid Barnabe wore a stylish costume of green cloth, the coat faced with white broadcloth and edged with gold cord. Her large and becoming hat was white and black.

On Sunday, the feast of the Holy Name, all the young children of the parish were bidden to a service especially for themselves. It was a very pretty sight this blessing of the children. Four little ones headed the procession carrying the Infant Jesus twice round the church, then they had a sermon all to themselves, and blessing of the Blessed Sacrament.

One may easily think the divine Infant arranged the day on purpose for the weather was bright and sunny, quite a contrast to the preceding days.

Lac du Bonnet.

Rev. Father Belanger, of Selkirk, who was here last week, reports that the bazaar, held in the Church of Notre Dame du Lac, Lac du Bonnet, was a great success, considering the small number of resident Catholic families, about fifteen. Net receipts amounted to almost three hundred dollars, although no questionable methods, such as canvassing for votes, were employed. As the church is not yet blessed, permission was obtained to hold the bazaar therein. Thanks are due to all who helped in the good work, especially to the Catholic ladies in charge of the bazaar. Nor should our separated brethren be forgotten, as they contributed very generously to the good work.

This is the first year in which Lac du Bonnet has a school. Miss Sarah McDougall, of St. Boniface, is the teacher, and all the parents, Catholic and Protestant, who are about equally divided, are very well pleased with her. The visit of Inspector Goulet last month smoothed over a good many difficulties.

PRINCE ARTHUR FREDERICK OF CONNAUGHT AT THE VATICAN.

(Catholic Times.)

An eye witness gives an interesting account of the audience of Prince Arthur Frederick of Connaught with Pius X. "He was youthful, pleasing, sympathetic. With Mgr. Stonor he passed, attended by his suite, through the halls and ante-rooms modestly, quietly, making an excellent impression. Foreddo, foreddo (unmoved) he entered the Papal department. But, the audience over, it was quite otherwise with him. The meeting with the Holy Father must have moved him to the door of the hall. Confused, perhaps, and with the emotion of a young man, he did what etiquette did not oblige him to do, he stooped and kissed the Papal ring." I hope the Protestant Alliance will not make capital out of this almost involuntary act, which does honor to Prince and Pontiff, until its members have studied well and satisfactorily explained away the confusion of General Radet when he met Pius VII, in order to arrest whom he went to the Quirinal.

PROPOSED CENTRE PARTY FOR ITALY.

The "Civiltà Cattolica," which is conducted by the Jesuit Fathers, has just published an article that is much discussed in Italy. After the political elections it stated that the Catholics who took part in them probably had received special permission to abandon the rule of non-interference. The "Civiltà" has now gone a step further in an article entitled, "The last Testament of Louis Windthorst." The editor points out that the Centre Party which Windthorst founded is a popular party, and that as modern society is undergoing a democratic transformation every party that hopes to gain strength in a country must bear the same character. In Italy at least the future will, he holds, only bring into the arena two great parties—the Socialists and the Social

Catholics. Now, he contends that the best pattern of social organization is supplied by Germany. The German Catholics have the Volkverein and quite a number of other societies which bring the Catholic working-classes together, attend to their economic and intellectual requirements and weld them into a homogeneous body. Why not, he asks, have a Centre Party in Italy? It would have the effect of binding the Catholic electorate of Italy by a firm bond and eliminating extremists from their ranks. The suggestion of the "Civiltà" is decidedly noteworthy as showing the trend of thought amongst the Catholic leaders.

IF HE WERE ONLY PRESIDENT OF FRANCE.

"Ah, Mr. President, if you were only President of France the Church would certainly have a square deal." This from Father Chapuis, Proctor of the Catholic University, Washington, to President Roosevelt. The day had been an important one for the Catholics of Washington. Cardinal Gibbons had celebrated High Mass; Archbishop Keane had preached; and after the Mass, the Cardinal accompanied by the President, Archbishop Ireland, Bishop Spalding, and other dignitaries, dedicated new school-buildings, a hall and a rectory. President Roosevelt, who was introduced to a vast assemblage by the Rev. Dr. Stafford as "the man of even-handed justice—the President of the square deal," was accorded a remarkably enthusiastic reception, men and women waving hats and handkerchiefs for a considerable time. Mr. Roosevelt deemed it to be an honor to be present, and in giving expression to this feeling, observed that the Government of America would do a dreadful wrong if it failed to welcome the work done in the domain of religion, charity and philanthropy by every man, no matter what his creed, provided he was governed by a lofty sense of duty to God and to his neighbor. This remark it was that drew forth the wish from Father Chapuis that Mr. Roosevelt were President of France. His words were undoubtedly a rebuke to the French Government for its intolerance towards the Catholic Church.

CONSISTENT.

"Hello, Billson! Is it true that you are going to get married?"  
 "Not much! I can't afford it."  
 "But you draw a good salary."  
 "Yes. But women spend so much these days I couldn't stand the pace. It costs too much to clothe them in the latest fashion."  
 With which remark Billson lighted a ten-cent cigar, paid for two rounds of drinks and proceeded to lose seven straight games of billiards.

A Noted Horseman's Experience

Mr. Antoine Wending, owner of Deveras 211-1, and proprietor of the Clifton House, Brockville, says no liniment compares with Nerviline for general use around the stable. For strains, sprains, swellings, internal pains and especially for affections of the whirl bone Nerviline is unequalled. Mr. Wending believes Nerviline is indispensable as a horse liniment; it has strength, penetrating power and works thoroughly. Every horse and stock owner should use Nerviline. Sold in large 25c. bottles.

J. Erzinger

TOBACCONIST  
 WHOLESALE & RETAIL  
 Goods of Good Value.

J. ERZINGER

McIntyre Block Opp. Merchants Bank

Keep Posted About

U.S. Steel Corporation

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

Price \$5 net, to accompany each order,

FOR SALE ONLY BY

DOW, JONES & CO.,  
 44 Broad St., New York.

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

Investors Read The

Wall Street Journal

IN THE HOME

There Should Always be on Hand a Case of

DREWRY'S Refined Ale

(REGISTERED)

It is a most healthful beverage for family use, being absolutely pure and well matured.

TRY A CASE OF HALF PINTS.

E. L. DREWRY, MANUFACTURER, - - WINNIPEG

W. JORDAN Telephone 750. Fort St., cor Portage Ave.

By the hour, 7 to 20.....\$1 00  
 " " " 20 to 7.....2 00  
 One hour and 5 minutes.....1 50  
 One hour and 35.....2 00  
 To Depot.....1 00  
 From Depot.....1 00  
 Weddings.....\$3 to 5 00  
 Christenings.....2 00  
 Funerals.....3 00  
 Church and Return.....2 00  
 Ball and Return.....3 00  
 No order less than \$1.  
 Carriages charged for from time they leave the stable until return.  
 No trunks carried.  
 No collector, pay the driver.

**PATENTS**  
 promptly obtained OR NO FEE. Trade-Marks, Copyrights, Inventions, Labels registered. **WILSON PATENT ATTORNEYS**, 792 F Street, N. W., Washington, D. C. Send model, sketch or picture for free report on patentability. Business confidential. **HAND-BOOK FREE.** Explain everything. Tells how to take a new patent. What Inventions Will Pay. How to get a Partner, explains best mechanical processes, and contains 300 other subjects of importance to inventors. Address, **H. B. WILLSON & CO.** Patent Attorneys 792 F Street, N. W., WASHINGTON, D. C.

**BOYD'S CHOCOLATES**  
 are most appreciated by those who have a thorough knowledge of chocolate quality.  
 Sold at Boyd's Stores, and everywhere. If your dealer hasn't where, write to  
**BOYD'S, Winnipeg**  
 Phones 177, 2015, 419, 1918, 3336

**PATENTS**  
**IN ALL COUNTRIES**  
**HAVE YOU AN IDEA?**  
 If so, write for a copy of our book, **The Inventor's Help** (28 pages) which will tell you all about patents, how to procure them, our charges and terms etc.  
 We have 25 years experience in transacting patent business by correspondence. Communications strictly confidential. For any one sending a rough sketch, photo or model of an invention, we will give our opinion free of charge as to whether it is probably patentable. Patents secured through Marion & Marion receive special notice without charge in over 100 newspapers distributed throughout the Dominion.  
**Representative Clients as References:**  
 The Frost and Wood Co. Ltd., Smith's Falls, Ont.  
 Filrow & Hersey Mfg. Co. Ltd., Montreal.  
 The Canada Hardware Co., Montreal.  
 The Duplessis Shoe Machinery Co. St. Hyacinthe, (over \$14,000.00 worth of work since 1900) Que.  
 We have a fully equipped Branch Office in Washington.  
**MARION & MARION**  
 Registered Patent Attorneys  
**Engineers and Patent Experts.**  
 New York Life Building, - MONTREAL.  
 (Long Distance Telephone.)

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

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

# Northwest Review

PRINTED AND PUBLISHED WEEKLY,  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY  
AT WINNIPEG, MANITOBA.

Subscription per annum..... \$2.00 a year  
in advance..... \$1.50

### ADVERTISING RATES

Made known on application.  
Orders to discontinue advertisements must be sent  
to this office in writing.  
Advertisements unaccompanied by specific instructions  
inserted until ordered out.

Address all communications to the  
NORTHWEST REVIEW  
P. O. Box 617. Phone 445.  
Office: 310 McDermot Ave., Winnipeg, Man.

SATURDAY, JANUARY 21, 1905.

### Calendar for Next Week.

#### JANUARY.

- 22—Third Sunday after Epiphany. Feast of the Holy Family. Commemoration of Saints Vincent and Anastasius, Martyrs.
- 23—Monday—Our Lady's Espousals.
- 24—Tuesday—St. Timothy, Bishop, Martyr.
- 25—Wednesday—The Conversion of St. Paul.
- 26—Thursday—St. Polycarp, Bishop, Martyr.
- 27—Friday—St. John Chrysostom, Bishop, Doctor.
- 28—Saturday—Votive office of the Immaculate Conception.

### A PUBLIC SCHOOL INSPECTOR COMMENDS CATHOLIC SCHOOLS.

There appeared lately in the New York "Sun" a letter from Mr. James Clancy, School Inspector of the Public Schools in the twelfth district, New York City, who is also a member of the editorial staff of the "New York Herald." Having been permitted to visit and examine all the parochial schools of the city, he gives his impressions, which are all the more valuable because he has been so long identified with the public schools in his official capacity. Here is his letter, as we find it in the December "Monthly Calendar of Holy Cross Church, 42nd St. N. Y." .....

"To the editor of the Sun:  
Sir—For more than twenty years I have been familiar with the public schools. As a school inspector I have paid particular attention to methods and results. But until recently I had never set foot in a Catholic parochial school. When I did enter it was with a feeling that it would be impossible to find anything to commend, educationally, from a layman's point of view.

These schools are organized as systematically as are the public schools, with a board of directors, a board of examiners of teachers, and superintendents. Each school has its supervisor or principal (a nun or a Christian brother) and a corps of class teachers. Among the religious teachers is a goodly number of laymen and laywomen—all holding certificates from the state or city or the Catholic school board. Among the nuns I found graduates of the Normal College and ex-public school teachers.

Nothing is further from the truth than the assertion that the parochial schools teach only religion. The morning session is opened with religious exercises. So, too, is the morning session in the public schools; for is not the reading of the Scriptures in the public schools a religious exercise? But in the parochial schools prayers begin at ten minutes to 9 o'clock, whereas in the public schools the exercises begin at 9 o'clock and last fifteen minutes. Promptly at 9 o'clock the classes are at their lessons, no time being lost in assembly room, as the prayers are said in the class rooms. After the noon recess the children have three or four minutes of prayer in their class rooms. The curriculum calls for only one half hour for "instruction in Christian doctrine." That is all the religion taught in the regular school. But there are Sunday Schools where the children get further instruction in their religion. Before I dismiss this subject, one word as to the Bible: The pupils get a knowledge of the Old and New Testaments from reading lessons, the books containing all the leading events and features of Biblical history.

The public school children are dismissed at 3 o'clock p.m. In many parochial schools the grammar grades are kept until 3.30 o'clock p.m.

In the matter of school supplies there is nothing lacking from the kindergarten to the graduating class. Do these parochial schools turn out

better educated children than those from the public schools? Last summer while 75 per cent. of the graduates of the parochial schools who presented themselves at the examination for entrance into the Normal college were admitted (and many with "honor") only 25 per cent. of the graduates of the public schools were successful. This summer the Catholic percentage was higher.

In the parochial schools I visited I was invited to examine the classes in any subject contained in the curriculum. Very few were below the standard, while the large majority were superior to the public schools.

In the essentials—penmanship, language (grammar), reading, arithmetic, history and geography—the parochial schools seem to me to excel. They excel in drawing. The reason for the superiority of the parochial schools in these respects is simple. At the end of a school term (one half year) no child is promoted to a higher grade unless the child has mastery of the subjects taught in the grade in which he or she has been studying for that term. In the public schools the aim is to get results in the shape of statistics. Fit or unfit, the child is pushed into a higher grade.

As a rule the parochial school pupils are better spellers and have a clearer idea of the meaning of the words than the average public school child.

The parochial school children are fairly well acquainted with the geography of the world, so necessary in these days when the newspapers give such ample space to the current history of nations. They are well grounded in the history of their own country, with a good idea of the history of foreign countries, while their writing and arithmetic deserve the highest praise.

With the small amount of money the parochial schools can scrape together they work wonders. The board of superintendents of the public schools, it seems to me, might profitably study their economies and methods.

JAMES CLANCY,  
School Inspector, Twelfth District.  
New York, November 22nd.

### FRANCE AND THE VATICAN.

[Following is the report of a very able lecture delivered recently in St. Paul by Right Rev. A. F. Gasquet, O.S.B., Superior of the English Benedictines. Dom Gasquet speaks of what he knows thoroughly. No English-speaking man in Europe or America has so much inside knowledge of the present difficulties of the Holy See. His lecture will serve as a corrective to false and silly views daily aired on this question by the non-Catholic press of the world, our Winnipeg dailies not excepted. This lecture was printed at the expense of a St. Paul priest and is circulating among his friends.]

For some time past the relations between the French Government and the Pope have been stretched to the breaking point. For the most part the press has thrown the blame for the situation upon the Vatican authorities and has suggested that, with a new Pope, unaccustomed to the ways of diplomacy, and with a youthful and uncompromising Cardinal Secretary of State as his chief adviser, nothing less could be expected than that the church in France would be precipitated into a serious conflict with a government, none too friendly towards it at any time. The publication recently of what is called The Vatican White Book, containing all the official documents, which have passed between Paris and Rome on the questions at issue, has helped to modify men's opinions as to the quarter which must be held responsible for the acute tension which exists at present and to see that the assertions, made by M. Combes and his followers, that the Pope had deliberately chosen to break the agreement made between Pius VII and the Emperor Napoleon in 1801, by which the relations between Church and State were to be regulated in France, were untrue in fact. To understand, however, the real religious situation in France it is necessary to recognize the principles at issue between the French Government and the Vatican. To grasp these effectively we must go back a long way—even to the year 1789. Between religion and the world, or let us say, between the Church and the State, history teaches us—even if we had not our Lord's own forecast of the relations to be expected

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

### The Coupons are Worth Saving.

—that there must at times arise difficulties more or less grave. Three only solutions of the relation between them are possible. (1) There may be a national religion, (2) or a concordat between the Holy See and the State or (3) complete separation. All these three solutions have been tried in France since the year 1789.

The first—the nationalisation of the church—was tried in the revolutionary period of 1790-1795 and of the course it failed utterly for obvious reasons. The civil constitution of the clergy was drawn up in full accord with the principles of the Revolution then in vogue. France had then professedly gone back to the pagan world for its patterns and its models, and the official conception of religion derived therefrom was that it was a function of the State. There was to be a pontifex as there was to be a consul and the priest was to be a moral officer, a preaching magistrate, a "fonctionnaire" with a state license and a state status set apart to work in the state department of religion. The scheme failed mainly because the designers took no account of the fact that all real religion was essentially something apart from the natural order. All history teaches us plainly that religion must exist, and always has existed, only in so far as it corresponds to a need of humanity which the state has no power to satisfy. If in 1790 the the Catholic Church could have allowed itself to be absorbed into the State in the way proposed it would have lost its vital principle. It would have ceased to be the Catholic Church. "It would have ceased to be a faith, or indeed even a thought or sentiment, and have become a mere fashion."

"From 1790-1795," says that acute writer and eminent member of the Academie Francaise, M. Emile Faguet, "the clergy and the constituents were entirely wrong in their idea of a Church." They were wrong precisely because they did not understand that religion has to do with "Country" and not with government, and that the functions of the government are not the same as those of "the country." The Catholic religion, precisely because it is Catholic, is universal, and is the same religion existing in all countries; it assumes national characteristics, it is true, in different countries; it is Spanish in Spain, English in England, Italian in Italy, and American here in this country of freedom; but it is the same religion in all countries for this reason, if it be Catholic, that religion as religion, can be fashioned and formed by no government; it cannot be cast in any one stereotyped mould; it can never be made into an official department of any one state.

The third solution—separation of Church and State—was tried in A. D. 1795. The idea had indeed always been prominent during the period of the Revolution, but when the actual separation came, the religious regime of the Directoire lasted only two and a half years. After a brief period for consideration and experiment, Napoleon I, in 1801, entered into the "Concordat" with Pius VII about which we have lately heard much, and by which the government of the Church in France is still regulated. Some such agreement between the Pope and the temporal rulers of France was of course nothing new. In one form or other, indeed, it has existed from the time of the great Saint Louis. The treaty between Francis I and

## The Tone Qualities

of a

# Mason & Risch

## Piano

ARE REMEMBERED LONG AFTER THE PRICE IS FORGOTTEN.

## The Moore Printing Co., Ltd.

Printers & Publishers

### Manufacturers of Rubber Stamps

All Kinds of Book and Job Printing for Country Merchants

Statements, Bill Heads, Letter Heads, etc.

Mail Orders receive prompt attention.

ADDRESS ALL ORDERS TO—

### The Moore Printing Co., Ltd.

219 McDermot Ave. - Winnipeg, Man.

### MILBURN'S

#### Heart and Nerve Pills.



Are a specific for all diseases and disorders arising from a run-down condition of the heart or nerve system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Faint and Dizzy Spells, Brain Fog, etc. They are especially beneficial to women troubled with irregular menstruation.

Price 50 cents per box, or 3 for \$1.25. All dealers, or THE T. MILBURN CO., LIMITED, Toronto, Ont.

### Clark Bros. & Hughes,

Undertakers and Embalmers

Mr. H. Pelissier, having taken an interest in this establishment, will always be ready to answer to the call of the French and Catholic patronage. This is the only establishment in the Province having a French and English speaking Catholic in connection. Open day and night. Services prompt and attentive.

186 JAMES STREET, Winnipeg. Telephone 1239. Orders by wire promptly attended to

OFFICE 'PHONE 413 RESIDENCE 'PHONE 490

### Kerr, Bawlf, McNamee, Ltd.

UNDERTAKERS' SUPPLIES Wholesale and Retail

FUNERAL DIRECTORS AND EMBALMERS

Office and Chapel.  
229 MAIN ST. - WINNIPEG  
Open Day and Night

Pope Leo X. as to the government of Church in France, endeavored to remove all ordinary causes of friction by a careful and well defined division of the purely spiritual sphere from those temporal adjuncts, necessary to a church endowed with great possessions. Even up to the eve of the Great Revolution this method of solving difficulties which might arise between Church and State was in force, and it was found in practice to work well. In reality it is to the existence of this ancient concordat that M. Hanotaux, the statesmen, the diplomatist and the historian, attributes the fact, that France was saved to the Catholic Church in the sixteenth century, when the great religious revolt of the Reformation involved so many other countries.

In coming to his agreement with the Holy See, Napoleon was certainly not actuated by any love for the religion of his country. To him it was a mere matter of state politics. It was pressing necessary, for instance, to wipe out that great debt which the nation owed to the Church on account of the confiscations of Church property in the Revolution. This settlement required the Pope's sanction, and the writing-off of the great part of this amount was the price paid for that measure of protection to religion, secured by the concordat; the guaranteed, though slender stipends promised to be paid to the clergy by the state, forming but a small fraction of the old ecclesiastical revenues. Napoleon, too, thought he saw in the concordat a means of riveting on the hands

of the priests the chains, which already bound them to the government and fettered their freedom of action. Had he been dealing with any human institution this crafty plan for keeping the Church in servitude would in all probability have succeeded. Looking back, however, over the century that has passed, it must strike any reflecting mind how wonderful has been the action and progress of the church of France in spite of its legalized bonds. Napoleon hoped to find in the clergy so governed, hampered in their action, and kept in practical poverty, what he called his "gendarmérie spirituelle"—his moral policemen—whose duty and whose interest it would be to support his new imperial throne. And certainly the church of France during the nineteenth century in ceasing to be rich, in being kept dependent upon the miserable state stipends, has indeed lost much of its freedom. Its clergy would have become—or let us say might have become—the mere functionaries of the government, which Napoleon had looked for, but for the fact that for spiritual purposes they had in Rome and the Pope, a rallying point outside the limits of their own kingdom. As the direct thought unforeseen result of Napoleon's policy, they in fact became more and more part of the great cosmopolitan body of the Church Catholic. Their very servitude and their poverty is at least sufficient to account for this most significant fact, that the very name "Gallican Church" has now become obsolete and has passed into the domain of the archeologist.

Whether under the empire, the monarchy, or the republic, the great Church of France during the nineteenth century has done its duties as well, and as conscientiously, as before the Revolution. Its work, however, has not been accomplished in peace. At times the Church has had to fight for its very principles of existence, as it will now again have to do with vigor and determination. The Church of Christ has always claimed, and will always claim, liberty to speak, to write and to teach. In no other way could it fulfil its divine mission. It could not help doing so; and it necessarily defied the omnipotence claimed by the State whenever it endeavored to stop its freedom of action in all such matters as pertained to its spiritual mission. In one thing, for instance, its protests and struggles were necessary for its very life, and at times brought about great conflicts in the first half of the last century. "Liberty of Association," about which we have heard so much during the past years, did not really exist in a legal sense in France, and the Church's action was greatly hampered by this. "Association" says a great French writer who is not a Catholic, "is the form and indeed the essence of the Church's life. By definition, and etymology even, the Church is an association." The Church in France existed indeed legally as a body, but in the view of the secular government it existed merely as a body of officials belonging to one administration regulated by the State. All association, whether for spreading the faith, for promoting good works, for purposes even of education or teaching, were not contemplated by the law, although the Church never ceased to vindicate for herself this liberty "as essential to her development, her life and her very existence." Beyond this the clergy claimed full liberty to teach. Why should they not do so? As citizens, priests, according to every principle of freedom and justice, would seem to have equal rights with every son of France; and as clergy, they claimed for Christian parents the right to have their children taught as they would desire. The State, however, put forward a claim to manage the education of citizens; and the then came the conflict. The Church resisted the demand of the State to be the sole educator, first, by resting on the 'declaration of the rights of man' and the claim of citizenship, and then by demanding to be treated according to the principles of liberty it did not itself profess. In 1849, after much conflict, the Church won for itself the right of teaching its sons; or rather the vote of the people gave it to them, and it is this liberty to teach which has been already partially denied to them, and which we to-day see wholly threatened by the open foes of religion on the specious pretext that

# Facts About Flour

## Of Special Interest to our Women Readers.

**ROYAL HOUSEHOLD MAXIMS.**  
A cook is only as good as the flour she uses.  
A poor cook can make better bread with Royal Household Flour than a good cook can with poor flour.  
Royal Household Recipes make bake day the pleasantest day of the week.  
There are two kinds of flour, "Royal Household," and the kind that has not been purified by Electricity.  
"This flour is just as good as" begins the grocer. "Send me "Royal Household" never-the-less" interrupts the woman who knows. "I have tried 'just-as-good' flour before."

**ANSWERS TO CORRESPONDENTS.**  
**NEAREST GROCER.**—We are always glad to send to our correspondents the name of the nearest grocer who handles Royal Household Flour.  
**HOW MANY RECIPES.**—We sent the ten recipes that one of our correspondents asked for last week for her neighbors. We are always glad to send as many recipes as are needed.

**THE BEST PAYS BEST.**—The reason grocers find it pays to push Royal Household Flour is not because the profit is larger per barrel—for it isn't so large—but because it pays to please the customer.

**HARD WHEAT VERSUS SOFT WHEAT.**—Royal Household Flour is made of the best grade of hard wheat. Hard wheat is the best spring wheat grown in Manitoba. Soft wheat is winter wheat—inferior for flour making. Some millers advertise that they "blend" soft and hard wheat to get better flour. We do not blend wheat for Royal Household Flour.

to allow the Church to teach is to place too much political power in its hands. But, whatever may be the outcry raised on this point, it is at least interesting to note that the present state of political power in France hardly seems to show that the Church has, through education, possessed itself of much undue influence during the half century it had been occupied as the chief instructor of the nation.  
(To be Continued.)

**DIOCESAN AND PAROCHIAL FINANCE.**  
The Very Rev. Walter McDonald, D.D., of Maynooth College, in a paper on "Canon Law Reform," the third installment of which, dealing with "Irish Ecclesiastical Record," makes suggestions for far-reaching changes in the administration of Irish ecclesiastical property. In the first place, he proposes the erection in every parish of a committee which would safeguard the parochial capital and receive every year a statement of the parochial accounts. Secondly, he advocates the restitution to the Cathedral Chapter of its ancient right to watch over the property of the diocese. Thirdly, he would have the diocesan synod invested with the right to receive a financial statement showing the amount of the diocesan property, together with, at least, the general heads of expenditure of all income derived either from capital invested, or collections made for parochial, diocesan, or any other public purpose in the diocese, this statement to be accompanied by an auditor's certificate and to be published so as to be within the reach of all the faithful. In the fourth place, he favors the erection of a central national bureau, possessing the same rights over the Church property of the nation as were reserved to the Holy See by the Constitution "Ambrosianae" of Paul II. Fifthly, he urges the appointment, in every diocese, by the Bishop and Chapter, of a chartered accountant to audit every year the accounts of all foundations and collections for ecclesiastical or pious purposes. Dr. McDonald, replying in advance to those who may regard his proposals as revolutionary, contends that their adoption would merely make for the re-establishment of the old ecclesiastical system.—Liverpool "Catholic Times."

**When You Need Physic**  
Get a box of the old reliable Dr. Hamilton's Pills of Mandrake and Butternut, which loosens the bowels without causing gripping pains. No remedy is half so satisfactory as Dr. Hamilton's Pills. Price 25c.

### THE BEST TEST IS YOUR OWN TEST, IN YOUR OWN HOME.

Your test, Mrs. Home Baker, is final, if you find "Royal Household" best in your baking, there is no argument.  
Every day many Canadian women write us how pleased they are with Royal Household Flour  
—that it is all we say it is.  
—that it's just as good for pastry as it is for bread.  
—that it's quicker, easier, simpler to bake good bread and good pastry with Royal Household Flour, by the "Royal Household" Recipes.  
That's one reason they like it so much.

**TESTIMONIALS.**—Last week we received nearly five hundred testimonials.  
"THE FLOUR FOR ME."  
"Royal Household" is the flour for me. I have used the popular brands, but none can compare with Royal Household."—Mrs. J. H. Shearer, 302 Richard Street, Vancouver, B.C. Nov. 12, 1904.

"THERE IS TOO MUCH BAD FLOUR."  
"Royal Household" is what the people want—a better flour. There is too much bad flour put on the people of this country at the present time."—J. W. Elliott, Shortreed, B.C. Nov. 27, 1904.

"A GREAT IMPROVEMENT."  
"I had an idea Hungarian was as good flour as it was possible to make, but I find "Royal Household" a great improvement, particularly in requiring much less kneading and makes a whiter and lighter bread."—Mrs. G. A. McLauren, Savane, Ont. Oct. 17, 1904.  
Have you sent for the Recipes. They are free—send NOW.

THE OGILVIE FLOUR MILLS CO. LIMITED, MONTREAL

### BLESSING OF RUTAENIAN CHURCH.

The blessing of the new Ruthenian Church of St. Nicholas, at the corner of Flora and McGregor streets, last Sunday morning marks an epoch in the growth of Catholicism in this city. This was the first time our Uniate brethren were able to carry out their beautiful ritual in a properly constructed edifice, and no one who witnessed the close attention and evident devotion of that densely packed throng, no one who heard the sweet melody and hearty congregational singing of the Ruthenian people could fail to understand why they are so much attached to their rite. One felt that here indeed was an ideal Catholic congregation co-operating at every moment with the adorable sacrifice offered up by the officiating priest, and completely wrapped up in every detail of the ancient liturgy of St. John Chrysostom. Untouched by the contagion of worldly and operative airs, they need no reforming voice of the Pope to recall them to real church music, for they have never had anything else. If any of our musicians of the Latin rite wish to see how music can become the handmaiden of united prayer, let them be present at High Mass as it will henceforth be sung every Sunday in the Church of St. Nicholas.

The new building is an imposing structure in the Byzantine style of architecture, cruciform in shape, with a stately dome rising above the junction of the arms of the cross. The church is 101 feet long, 42 feet wide in the nave, 64 feet wide in the transept, 38 feet high from the floor to the rounded ceiling and 59 feet high to the top of the dome. Wherever the arch is used, as in windows, doors and interior decoration, it is, of course, always semi-circular, not pointed as in the Gothic. The facade is simple and yet majestic. Small cupolas adorn the roof at points of vantage. The interior seems larger than it really is, owing to the absence of supporting columns. The chancel rail runs straight across the whole width of the building. The altar, which is a cubical structure extending as far behind the tabernacle, which is its highest point, as it extends in front of it, is placed in the middle of the chancel, so as to leave plenty of room for the deacon and subdeacon to incense, as they do several times during the Mass, the four corners of the altar, passing behind it. By the way, they swing the censer the

full length of the chain, which is somewhat shorter than ours, and they do it very gracefully. In what we should call an organ loft over the entrance, but without any organ, the director of the singing, unaccompanied by any instrument, conducts a special choir of trained singers, who chant alternately with the entire congregation. But their style of chant is not different from that of all the people; they serve only to keep the latter in tune and up to the mark. Almost all the liturgy of the Mass is sung by priest, deacon, subdeacon and the congregation. Even the sacred words of the consecration are chanted by the priest. The responses of the congregation are often much longer than the versicles sung by the clergy, and the melody of these responses rises and falls with a tenderness of minor keys that is most touching, or else, as after the consecration, with a triumphant, joyous swing telling of the presence of Emmanuel. When the priest gives benediction, as he does before and after Mass, he faces the people with the monstrance in his hands and begins a chant of adoration which is immediately taken up by the worshipping throng. Before the gospel, a large missal, adorned on the cover with a fine icon or image of Our Lord, was presented to the clergy and the laity, who kissed the icon reverently. Owing to the density of the crowd, who were all standing up closely packed together, it was impossible to penetrate beyond the first row of worshippers, but it was edifying to see the eagerness with which the children in front tiptoed to kiss the icon.

The church was blessed with the elaborate ceremonial of the Ruthenian rite. The congregation overcrowded the edifice, numbering about 1,500, while a large number of prominent clergy assisted, including Mgr. Langevin, Very Rev. Father Philas, O.S.B.M., who is on his way back to Europe from Edmonton to accept the position of superior general of the order of St. Basil the Great; Very Rev. Fr. Dugas, vicar-general of the diocese; Very Rev. Fr. Magnan, provincial of the Oblate Fathers in the west; Rev. Fr. Dugas, S.J., rector of St. Boniface college; Rev. Fr. Drummond, S.J., Rev. Fr. Trudel, D.D., secretary of the archbishop; Rev. Fr.

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

"As a simple matter of fact, not week passes without witnessing me legally convicted of capital offences on evidence far less conclusive than that which proclaims the genuineness and efficacy of the Keeley Cure for drunkenness; and a thorough scrutiny of the vast array of testimony in its favor would extort a verdict of indorsement from either the most intelligent or the most ignorant body of twelve honest citizens that ever sat in a jury box."  
Rev. Father A. B. O'Neill, C. S. C. St. Joseph's College, New Brunswick.

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

**The King of Terrors Is Consumption.**  
And Consumption is caused by neglecting to cure the dangerous Coughs and Colds.  
The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines. This fact has long been known to physicians, but the essential healing principle of the pine has never before been separated and refined as it is in  
**DR. WOOD'S NORWAY PINE SYRUP.**  
It combines the life-giving lung-healing virtue of the Norway Pine with other absorbent, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages. Mrs. M. B. Lisle, Eagle Head, N.S., writes:—I have used Dr. Wood's Norway Pine Syrup for coughs and think it is a finer remedy, the best we have ever used. A number of people here have great faith in it as it cures every time.  
Price 25 cents per bottle.

## TIME TABLES

### Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax. . . . . daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet. . . . . Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points. . . . . daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August. . . . . Sat. only. . . . . Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east. . . . . daily	12 00
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points. . . . . daily except Sun.	Tr'ns Pass.
20 00	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points. . . . . daily ex Sun	8 30
Tr'ns Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay. . . . . daily	Tr'ns Pass.
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points. . . . . daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points. . . . . daily ex Sun	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay. . . . . daily	12 20
Imp. Lim.		5 55
22 00		
<b>NORTH</b>		
16 00	Stony Mountain, Stonewall, Balmoral, Teulon. . . . . daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach. . . . . Tues., Thurs., Sat. Mon., Wed., Fri.	9 45
17 15	Winnipeg Beach. . . . . Tues., Thurs., Sat.	8 45
<b>SOUTH</b>		
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south. . . . . daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson. . . . . daily except Sunday	10 45

### Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances. . . . . daily except Sunday	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur. . . . . Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Ferguson Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul. . . . . daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors. . . . . daily	13 30
<b>WEST</b>		
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points. . . . . Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points. . . . . Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat. . . . . Gilbert Plains, Grand View, Kamsack, and intermediate points. . . . . Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points. . . . . Wed., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points. . . . . Wed. Mon.	16 15
10 45	Fork River, Winnipegosis, Oak Bluff, Carman, Leary's and intermediate points. . . . . Sat., Tues. Mon., Wed. Fri.	16 15
7 00	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points. . . . . daily except Sunday	17 50
11 05		16 20

Kulawy, pastor of Holy Ghost church; Rev. Fr. Poitras, O.M.I., bursar of St. Mary's church; Rev. Fr. Hura, O.S.B.M., pastor of the new church, and Rev. Fr. Krzanowski, O.S.B.M., assistant.

The service began at 10 o'clock. Wearing the robes for the celebration of a solemn high mass, Very Rev. Fr. Philas, and Fr. Hura and Krzanowski, were escorted from the church on Flora Avenue, near Selkirk, to the presbytery by a large congregation to greet His Grace. Holy water was presented to the Archbishop, and as he sprinkled the congregation, the onlookers were edified with the spectacle of the men who in their filial respect for His Grace, had bared their heads despite the very cold weather. The congregation then sang several hymns and the Archbishop, on appearing before the door of the church, was presented with the keys and the traditional bread and salt, and the congregation wished him to have the honor of first throwing open the doors of the edifice. From the entrance the Archbishop addressed a few words in English to the faithful, and then delegated Very Rev. Fr. Philas to bless the church according to the Ruthenian rite.

(To be Continued.)

## FAMINE IN IRELAND

Correspondent Investigates Conditions on the West Coast.

A staff correspondent of The Chicago Daily News, W. H. Brayden, is now in the famine district on the west coast of Ireland investigating the conditions of that section. The causes of it are three-fold—the failure of the potato crop, the decrease of revenue from migratory labor in England for harvesting and the unprecedented fall in the price of pigs and general farm products. On the top of these comes a terrible disaster in the shape of a bogslide to the inhabitants of the village of Clooncheevers, originally called Cloonshivers, or "shivering bog," near this town. We reproduce two of Mr. Brayden's letters herewith:

### Famine Threatened.

Swinford, County Mayo, Ireland, Dec. 27.—Nothing short of a miracle can avert famine pure and simple in this congested region in the immediate future. Conditions are far worse than even those due to the potato failure on the Connemara seaboard, of the province of Connaught. In most of the town lands of this region there will be no potatoes by New Year's day. The people are in a state of helpless dread. In the parish of Rininany, containing forty-five families, living on sixty acres of the poorest tillage land. There is not one ton of potatoes among the whole lot at present.

In Kiltimagh there are fifty-five families farming little patches of ground among the boulders on the hills. In Hundale one man had twenty-three of these pockets on the mountain side. Before cultivation is possible tons of stone and rocks must be removed. When the boulders are too large to be removed huge holes are dug in the ground and they are dropped into them. Here an old man named Michael Ligden showed me potatoes the size of marbles, the pitiful product of almost infinite toil. He was eating some of these for breakfast and would have them again for dinner with absolutely nothing but salt. His supper could not last till New Year's day.

### Holdings are Useless.

Charlestown, Union Swinford, County Mayo, Ireland, Dec. 28.—Personal interviews with fifty tenants selected at random in this district disclose the fact that the yield of the potato crop all round is less than one-sixth of the usual amount and that the quality is the worst known in twenty-five years. Charlestown affords a curious sidelight on the action of the government. All the tenants in the district were formerly on the Dillon estate and paid rack rents to their landlords.

Four or five years ago the estate was purchased by the congested dis-

### Every Lady Should Know

That Ferrozone removes the causes that interfere with the proper discharge of all womanly functions; it corrects irregularities and is especially good for women who are nervous and subject to headache, lame back, bearing-down pains, dispondency and tiredness. Ferrozone is a blood builder and purifier and can't be excelled for the complexion. For your good looks and health use Ferrozone. Price 50c. per box at druggists.

## Treated by Three Doctors for a Severe Attack of Dyspepsia,

Got No Relief From  
Medicines, But Found It At  
Last In

## Burdock Blood Bitters.

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

district board. The average rent in the old days was £1 (\$20) per tenant per holding. Under the new arrangement these rents were reduced 50 per cent. all round. Moreover the board expended £60,000 (\$300,000) on improving the holdings, building outbuildings for the tenants, enabling them to shelter their cattle instead, as formerly, of installing them in their one-room cabin, misnamed a dwelling. The present rent and the former valuation on all holdings are now equal. It requires no argument to prove that a holding valued at £2 (\$9.10) is, in every sense of the word, utterly uneconomic and utterly incapable of supporting a family.

Revenue from migratory labor in England, in most cases, is nothing this year. The potato crop has failed and the inevitable has happened. The people of Charlestown, who were in comparatively better circumstances than their neighbors in other parishes and districts in this union, face famine. They are peasant proprietors fixed and settled by the congested districts board. Their installment to the government are half what the old rents were to the landlord and yet at the first visitation of Providence they stand on the brink of ruin.

### People do not Want Charity.

Times without number the Nationalist party has warned the government that its finicky, tinkering policy was devoid of the least claim to statesmanship or sound economic principles. The government wise-aces, however, knew better and continued to apply their quack medicine. They were warned that the gradual removal of the occupiers of bogs and swamps to the fertile plains was the only solution of the western problem. The local people hold that the present calamity proves the wisdom of this persistently ignored advice.

Father Kevoaney, parish priest of Charlestown, speaking to The Daily News correspondent, said: "I know families which in former years had abundant supplies, but this year have been without a potato of any kind since Oct. 15. Some means must be found to provide food for these people. They cherish a healthy pride of independence and deplore the suggestion of charity. They want work." Father Kevoaney's views accord with those of every respectable man I have thus far met.

"You may temporarily improve the position of the occupiers," he continued. "You may free them from the weight of landlord tyranny and oppression—both will be enormous boons—but these of themselves will not convert the unremunerative farms of the congested areas into economic holdings. That can be done only by restoring the people to the broad acres from which they were evicted in the past.

"Take the case of John Sweeney as illustrating the conditions of the tenants. Sweeney occupied seventeen acres and a half of bog. The old rent was £1 17 6d (\$9.00); the present rent is £1 0 8d (\$4.96). He sowed half an

acre of potatoes and got a yield of one-fifth the quantity of former years. The tubers were rotten and worm-eaten. Widow Graham farms sixteen acres of bog, the old rent of which was £2 3s (\$10.75) and the present rent £1 5s 8d (6.41). Her potatoes this year are an utter failure. These are typical cases.

"Thomas Gallagher and his brother tell me they went to England this year for the harvesting. In former years they brought home about £19 (\$95) each. The present season left them when they reached home without a penny and without a potato. These cases are also typical."

### Potatoes Almost Gone.

"This is the worst crop I have ever seen," said Charles Burke, local supervisor for the congested districts board.

"The failure is more serious and the yield of worse quality than that of 1879," was the comment of Pat Lavin, who is now more than fourscore years.

Msgr. Denis O'Hara, parish priest of Kiltimagh, a member of the congested districts board, told me the situation demanded prompt and vigorous measures and that relief works on a large scale must be devised quickly or Kiltimagh would succumb to an appalling disaster.

### MORE PERUNA TRICKERY.

The makers of the patent medicine called Peruna continue to use questionable methods to exploit their compound. Attention was called some months ago to a flaring advertisement, still in commission, which presents the portrait of a bogus nun and represents that Sisters of Charity rely on that nostrum to cure specified diseases. Sister Beatrix whose alleged testimonial was printed, was shown to be a fake, the notification from the Post-office department "cannot be found at address given" justifying the conclusion.

Now, the Peruna Company grown wary, prints in general terms "the Sisters of Charity of Ohio endorse Peruna" following this with an alleged letter from a Catholic institution puffing the whiskey compound.

While we cannot reach all the Sisters of Ohio, this letter from Admiral Selley to the Columbian will show how much credence is to be placed in the alleged puffs that help to make a market for Peruna:

1826 I Street,  
Washington, D.C., Nov. 10, 1904.  
Editor Catholic Columbian: The advertisement of the Peruna Co., enclosed is made without any authority or approval from me. When it was brought to my attention first I wrote the Company a letter stating that the advertisement was offensive and must be discontinued. Their representative here called upon me and stated he had been directed to assure me no further publication would be allowed as it was without my sanction.

I would say that the advertisement has been made without my knowledge or consent and is an infringement of my rights as a citizen.

If you will kindly inform me what the name and date of the paper was in which the enclosed advertisement appeared I shall feel obliged.

Very truly yours,  
W. S. Schley.

Mr. John A. Kuster,  
Columbus, Ohio.

The outrage perpetrated on one of the nation's great heroes must be reprobated by every right-thinking citizen. But what is to be expected of a concern which invades the sanctity of religious sisterhoods to traffic on the credulity of the public?—Catholic Columbian.

## Regina Notes.

Report of Gratton School,  
Regina for 1904.

No. of pupils attending	227
Boys	127
Girls	100
Average attendance	122
Percentage of attendance	82
Number in part I	98
Number in part II	59
Number in II book	37
Number in III book	17
Number in IV book	9
Number in V book	7
Number of teachers	4
Principal L. L. Kramer. I assistant: Miss K. McLaughlin. II assistant: Miss K. Lenhard. III assistant: Miss M. J. Mahar.	
Secretary of Board, L. L. Kramer.	

## TO EVERY SUBSCRIBER

New and Old

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

## Family Herald and Weekly Star FOR ONE YEAR

Together with the following beautiful premiums.

Two Beautiful Colored Pictures . . .

"HEART BROKEN"  
and  
"HARD TO CHOOSE"

Each 22 x 28 inches, in 11 delicate tints.

AND

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

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

One of the pictures is called

## "Heart Broken"

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

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

## "Hard to Choose"

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

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

## Quick Reference Map of The Dominion of Canada

SPECIALLY PREPARED

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

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

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

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

## ONLY 25 CENTS

Any one of the premiums are worth more than that alone

Address your orders to—

The Business Manager

P.O. BOX 617

Northwest Review

# DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Worthy," said a handsome man, with wavy, crisp, brown locks, in the early prime of life, whose military tunic was crossed with the broad purple stripe, "worthy of Athens in the days of Plato; and as Demosthenes addressed the people after listening to the reporter of Socrates, so Haterius shall tell this company what he thinks, after listening to Dion."

"Haterius is getting old," said Haterius.

"You may live," said Augustus, "to be a hundred, but you will never be old; just as our Cneius Piso here never was young."

There was a laugh. The Haterius in question was he to whom Ben Jonson compared Shakespeare as a talker, and of whom, then past eighty, Augustus used, Seneca tells us, to say that his careering thoughts resembled a chariot whose rapidity threatened to set own wheels on fire, and that he required to be held by a drag—"sufflaminandus."

Dion now rowed and was moving away, followed modestly by Paulus, who desired to draw no attention to himself, when the steward, or magister, glided quickly up the colonnade of the impluvium to the pillar against which Tiberius was leaning, whispered something, handed his tablets to the Caesar, and, in answer to a glance of surprised inquiry, looked toward and indicated Paulus.

Tiberius immediately passed Paulus and Dion, saying in an under tone, "Follow me," and led the way into a small empty chamber, of which, when the two youths had entered it, he closed the door.

"You are going to break the horse called Sejanus?" said he, turning round and standing.

Paulus assented.

"Then you must do so on the fourth day from this, in the review-ground of the camp, an hour before sunset."

Paulus bowed.

"Have you any thing to inquire, to request, or to observe?" pursued Tiberius.

"Am I ride the horse muzzled, sir?" asked the youth.

"The muzzle will be snatched off by a contrivance of the cavasson, after you mount him," replied Tiberius, looking steadfastly at the other.

"Then, instead of a whip, may I carry any instrument I please in my hands?" demanded Paulus: "my sword, for example?"

"Yes," answered Tiberius; "but you must not injure the horse; he is of matchless price."

"But," persisted Paulus, "your justice, illustrious Caesar, will make a distinction between any injury which the steed may do to himself and any which I may do to him. For instance, he might dash himself against some obstruction, or into the river Liris, and in trying to clamber out again might be harmed. Such injuries would be inflicted by himself, not by me. The hurt I shall do him either by spear, or by sword, or by any other instrument, will not be intended to touch his life or his health, nor likely to do so. If I do make any scars, I think the hair will grow again."

"He will not be so scrupulous on his side," said Tiberius; "however, your distinction is reasonable. Have you any thing else to ask?"

"Certainly I have," said Paulus; "it is that no one shall give him any food or drink, except what I myself shall bring, for twenty-four hours before I ride him."

Tiberius uttered a disagreeable laugh.

"Am I to let you starve Sejanus?" he asked.

"That is not my meaning, sir," answered Paulus quietly. "I will give him as much corn and water as he will take. I wish to prevent him from having any other kind of provender. There are articles which will make a horse drunk or mad."

"I agree," replied Tiberius, "that he shall have only corn and water, provided he have as much of both as my own servant wishes; nor have I any objection that the ser-

vant should receive these articles from you alone, or from your groom."

Paulus inclined his head and kept silence.

"Nothing more to stipulate, I perceive," observed Tiberius.

The youth admitted that he had not; and, seeing the Caesar move, he opened the door, held it open while the great man passed through, and then taking leave of Dion, hastily quitted the palace.

Tiberius, meeting Sejanus, took him aside and said:

"We have got rid of the brother! You must have everything ready to convey her to Rome the fifth day from this. And now, enough of private matters. I am sick of them. The affairs of the empire await me!"

## PART II.

### CHAPTER I.

The die was cast, and Paulus went away pledged to an undertaking which appeared sufficiently arduous, and some of the chances of which were even full of horror.

The news of the arrangement spread through the palace of the Mamurras before he had well quitted Formiae. From the palace it circulated through the town, from the town it reached the camp the same evening; the next day the surrounding country knew it. Carrier-pigeons\* had borne to Rome a hint of the gayeties, the interest, and the splendor which the simultaneous occurrence of the emperor's visit, and the collection of an army for real fighting purposes, (in fact, to repel the German invasion,) were likely to call forth in the old Latian town; and now the same aerial messengers apprised many a sated circus-goer in the capital that a very pretty novelty indeed would be added to the contests of gladiators and the battles of wild beasts.

\*It was some fifty years before, at the siege of Modena, that the first record instance, so far as I am aware, occurred of making the pigeon a letter-carrier.

The concourse pouring into and converging from all parts toward Formiae, which had already been so extensive, increased, therefore, into an enormous concentric movement. Nothing can better show what a prodigious multitude was thus accidentally collected than the fact that, even at Rome, (which then contained four millions of inhabitants,) a diminution of pressure was perceptible, for the time, to those who remained. This change resembled what Londoners experience on the Derby day.

Paulus, that evening, having passed a considerable time with his mother and sister, (to whom he communicated the fact of his engagement without alarming them by explaining its peculiar horrors,) felt little inclined to sleep. When, therefore, the lanista Thellus, who had, as Claudius said he would invite him to do, brought back Benigna to Crispus's inn, was taking his leave of the Lady Aglais and of Agatha, Paulus said to him:

"Do not go soon, but come down into the garden and let us take a stroll. We may not often be able to converse with each other hereafter."

"Gladly, my valiant youth," said Thellus; and they descended together.

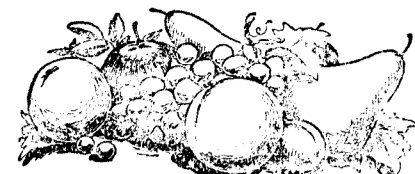
A beautiful starry and moonlit night looked down over Italy, as they sauntered in the fragrant garden, conversing a little and then relapsing into thoughtful silence.

Presently Thellus said:

"This adventure of ours makes me unhappy."

"Well," returned Paulus, "my mother and sister have such need of my protection that I feel no levity about it myself. I confess that it is a grave business."

They now walked up and down the laurel alley a few turns, absorbed in thought.



### One "Fruit-a-tives" Tablet

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



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

Suddenly two men approached them along two different gravel-walks in the garden, one dressed as a slave, the other in the uniform of a decurion, a legionary officer, slightly more important than a modern sergeant of the line in the English army.

The slave had one of the worst countenances, and the decurion one of the most honest, that Paulus in his very limited or Thellus in his immense experience had ever beheld. Paulus recognized the slave at once; it was that Lygdius who had endeavored to bring him to the ground by a side-sweep of Cneius Piso's sword, which this man, as the reader will remember, was carrying at the time.

The decurion gave Paulus a letter, directed in the same handwriting, folded in the same style, and its silk thread sealed with the same device of a frog, as a certain communication which he had once before received.

The moon shone high, and so calm was the night that it proved easy to read the bold characters.

They ran thus: Valcius Paterculius, military tribune, salutes Paulus Lepidus Aemilius. Renounce this absurd engagement, which cannot concern you. It is yet possible, but will be too late tomorrow, to plead ignorance of what you were undertaking. Leave wretched slaves to their fate!—Vale."

Paulus, after reading this note, begged the decurion to wait, and, turning to Lygdius, asked his business.

The slave stated his name, and said he was appointed to receive, dating from the day after the next, the provender which he understood Paulus to be desirous of furnishing for the use of the Sejan horse.

"Has Tiberius Caesar appointed you?"

"Sir, yes."

"Of course, then, you are used to horses?"

"Sir, I have always belonged to the stable," said Lygdius.

"But," pursued Paulus, "am I then forbidden to enter the stable myself, and make acquaintance with the horse I have to break?"

"Sir, I have orders," answered this Lygdius—who, as I think I have already mentioned, was destined, as the instrument of Cneius Piso and Plancina, some few years

(To be continued.)

State of Ohio, City of Toledo, Lucas County, SS.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that the said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY

Sworn to before me and subscribed in my presence this 6th day of December A.D. 1886.

(Seal) A. W. Gleason, Notary Public

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O. Sold by all druggists, 75c. Take Hall's Family Pills for constipation.

50 YEARS' EXPERIENCE

## PATENTS

TRADE MARKS DESIGNS COPYRIGHTS & C.

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

### Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 351 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.

## KARN PIANOS

Have a tone of their own

—)of(—

THE D. W. KARN CO., LTD.  
TELEPHONE 1516  
SHOW ROOMS—262 PORTAGE AVE.

### Why be Tied to a Hot Kitchen?

USE A

## GAS RANGE

and you have heat only where, when and as long as you want it.

Call and see these stoves before buying.

### AUER LIGHT CO.

Telephone 236. 215 Portage Avenue

### First Communion Suits For Boys

In Black, Blue, Worsted, and Serge, all sizes, 24 to 30.

Prices range from \$3.50 to \$4.00

### Our Men's Shirt Sale

Is in full blast. 50 dozen Fine Cambrie Shirts, Sale Price, 75c

## T. D. DEEGAN

556 Main St.

### The Rule of Purity

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

### H. A. WISE & CO.

Druggists. McIntyre

*THE Best*

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

G. W. DONALD, Secretary

### You Get Just What the Doctor Directs

If you bring your prescriptions to our Stores, we make it a point of honor to see that you get, not only what the Doctor prescribes, but also to see that what you get is of the best.

Go to which ever of our stores is the nearest.

### The Gordon-Mitchell Dru Co.

J. C. Gordon, Oppos. C.P.R. Depot.  
W. J. Mitchell, Cor. Main and Portage Ave.

### Dr. J. McKenty,

OFFICE: UNION BNK BLOCK,  
RESIDENCE: 232 DONLD STREET,  
TELEPHONES  
OFFICE 541. RESIDENCE 1863

### IMMACULATE CONCEPTION.

Austin St., near C.P.R. Station.

Pastor, Rev. A. A. CHERRIER.

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

## C. M. B. A.

Grand Deputy for Manitoba.  
Rev. A. A. Cherrier, Winnipeg, Man., Agent of the C.M.B.A. for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

OFFICERS OF BRANCH 52 C. M. B. A., FOR 1905.

Spiritual Adviser—Rev. Father Cahill, O. M. I.  
President—Richard Murphy.  
1st Vice-Pres.—J. J. Hartnedy.  
2nd Vice-Pres.—C. Bampfield.  
Rec.-Sec.—R. F. Hinds, 123 Granville St.  
Asst. Rec.-Sec.—A. P. Donnelly.  
Fin.-Sec.—W. J. Kiely, 590 Pritchard Ave.  
Treas.—M. J. Dalton.  
Marshall—J. Gladnich.  
Guard—Russell Murphy.  
Trustees—L. O. Genest, J. Gladnich, W. Jordan, D. Smith, W. G. Eddy.  
Meetings are held 1st and 3rd Wednesday evenings at 8 o'clock P.M., Trades Hall cor. Market and Main Sts. located at Winnipeg.

OFFICERS OF BRANCH 163, C. M. B. A. FOR 1904.

President—A. Picard.  
1st Vice-Pres.—G. Altmayer.  
2nd Vice-Pres.—J. J. Kelly.  
Rec.-Sec.—J. Marinski, 180 Austin street.  
Assist. Rec.-Sec.—J. Schmidt.  
Fin.-Sec.—Rev. A. A. Cherrier.  
Treasurer—J. Shaw.  
Marshall—C. Meder.  
Guard—L. Hout.  
Trustees—M. Buck, H. Wass.  
Rep. to Grand Council—Rev. A. A. Cherrier.  
Alternate—James E. Manning.

ST. MARY'S COURT NO. 276.

### Catholic Order of Foresters

Meets 1st and 3rd Thursday in Trades Hall, Fould's Block, at 8.80 p.m.

Chief Ranger—J. J. McDonald.  
Vice-Chief Ranger—R. Murphy.  
Rec.-Sec.—W. J. Kiely, 424 Notre Dame ave. P. O. Box 469.  
Fin.-Sec.—I. P. Raleigh.  
Treasurer—Jno. A. Coyle.  
Rep. to State Court—J. J. McDonald.  
Alternate—F. W. Russell.  
Senior Conductor—F. W. Russell.  
Junior Conductor—R. Chevrier.  
Inside Sentinel—W. Mahoney.

(In Faith and Friendship)

## Catholic Club

OF WINNIPEG.

COR. MINARD MARKET STREETS  
Established 1900

### FOULDS BLOCK

The club is located in the most central part of the city, the rooms are large, commodious and well equipped.

Catholic gentlemen visiting the city are cordially invited to visit the club.

Open every day from 11 a.m. to 11 p.m.

F. W. RUSSELL, H. H. COTTINGHAM  
President Hon.-Secretary

## THE HOLY MAID

Mark Twain's Eulogy of "Saint Joan of Arc."

Most Extraordinary Person Race Has Produced.

In the December Harper's Magazine Mark Twain contributes an article entitled "Saint Joan of Arc." He says that the official record of the trials and tribulations of Joan of Arc is the most remarkable history that exists in any language, and he styles Joan "the most extraordinary person the human race has ever produced." Mr. Clemens concludes his sketch as follows:

We can understand how Joan of Arc could be born with a military genius, with lionine courage, with incomparable fortitude, with a mind which was in several particulars a prodigy—a mind which included among its specialties the lawyer's gift of detecting traps laid by the adversary in cunning and treacherous arrangements of seemingly innocent words, the orator's gift of eloquence, the advocate's gift of presenting a case in clear and compact form, the judge's gift of sorting and weighing evidence, and finally, something recognizable as more than a mere trace of the statesman's gift of understanding a political situation and how to make profitable use of such opportunities as it offers; we can comprehend how she should be born with these great qualities, but we cannot comprehend how they became immediately usable and effective without the developing forces of a sympathetic atmosphere and the training which comes of teaching, study, practice,—years of practice—and the help of a thousand mistakes. We can understand how the possibilities of the future perfect peach are all lying hid in the humble bitter almond, but we cannot conceive the peach springing directly from the almond without the intervening long seasons of patient cultivation and development. Out of a cattle-pasturing peasant village lost in the remoteness of an unvisited wilderness and atrophied with ages of stupefaction and ignorance we cannot see a Joan of Arc issue equipped to the last detail for her amazing career and hope to be able to explain the riddle of it, labor at it as we may.

It is beyond us. All the rules fail in this girl's case. In the world's history she stands alone—quite alone. Others have been great in their first public exhibitions of generalship, valor, legal talent, diplomacy, fortitude; but always their previous years and associations had been in a larger or smaller degree a preparation for these things. There have been no exceptions to the rule. But Joan was competent in a law case at 16 without ever having seen a law book or a courthouse before; she had no training in soldiership and no associations with it, yet she was a competent general in her first campaign; she was brave in her first battle, yet her courage had no education—not even the education which a boy's courage gets from never ceasing reminders that it is not permissible in a boy to be a coward, but only in a girl; friendless, alone, ignorant, in the blossom of her youth, she sat week after week, a prisoner in chains, before her assemblage of judges, enemies hunting her to the death, the ablest minds in France, and answered them out of an untaught wisdom which overmatched their learning, baffled their tricks and treacheries with a native sagacity which compelled their wonder, and scored every day a victory against these incredible odds and camped unchallenged on the field. In the history of the human intellect, untrained, inexperienced, and using only its birthright equipment of untried capacities, there is nothing which approaches this. Joan of Arc stands alone, and must continue to stand alone, by reason of the unfellowed fact that in the things wherein she was great she was so without shade or suggestion of help from preparatory teaching, practice, environments, or experience. There is no one to compare her with, none to measure her by; for all others among the illustrious grew towards their high place in an atmosphere and surroundings which discovered their gift to them and nourished it, intentionally or unconsciously. There have been other young generals, but they have been soldiers before they were generals; she began as a general; she commanded the first army she ever saw; she led it from victory to victory, and never lost a battle with it; there have been young commanders-in-chief,

but none so young as she; she is the only soldier in history who has held the supreme command of a nation's armies at the age of 17.

Her history has still another feature which sets her apart and leaves her without fellow or competitor; there have been many uninspired prophets, but she was the only one who ever ventured the daring detail of naming, along with a foretold event, the event's precise nature, the special time limit within which it would occur, and the place—and scored fulfillment. At Vaucouleurs she said she must go to the king and be made his general, and break the English power, and crown her sovereign—"at Rheims." It all happened. It was all to happen next year—and it did. She foretold her first wound and its character and date a month in advance, and the prophecy was recorded in a public record book three weeks in advance. She repeated it in the morning of the date named, and it was fulfilled before night. At Tours she foretold the limit of her military career—saying it would end in one year from the time of its utterance—and she was right. She foretold her martyrdom—using that word, and naming a time three months away—and again she was right. At a time when France seemed hopelessly and permanently in the hands of the English she twice asserted in her prison before her judges that within seven years the English would meet with a mightier disaster than had been the fall of Orleans; it happened within five—the fall of Paris. Other prophecies of hers came true, both as to the event named and the time limit prescribed.

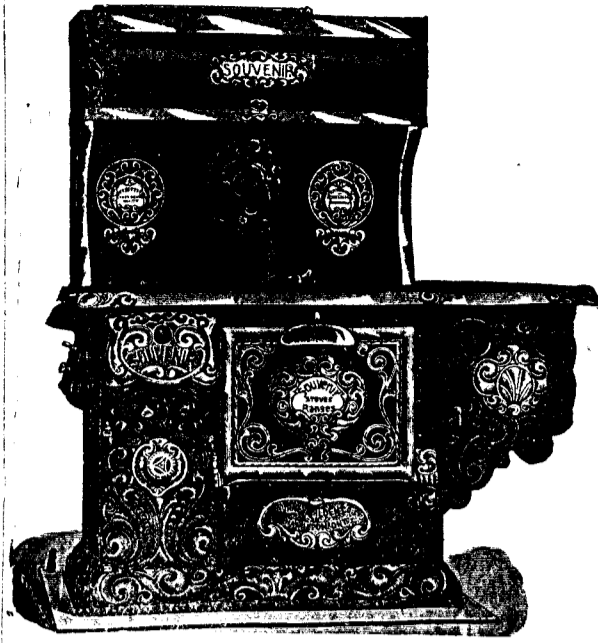
She was deeply religious and believed that she had daily speech with angels; that she saw them face to face, and that they counseled her, comforted and heartened her, and brought commands to her direct from God. She had a childlike faith in the heavenly origin of her apparitions and her Voices, and not any threat of any form of death was able to frighten it out of her loyal heart. She was a beautiful and simple and lovable character. In the records of the Trials this comes out in clear and shining detail. She was gentle and winning and affectionate; she loved her home and friends and her village life; she was miserable in the presence of pain and suffering; she was full of compassion; on the field of her most splendid victory she forgot her triumph to hold in her lap the head of a dying enemy and comfort his passing spirit with pitying words; in an age when it was common to slaughter prisoners she stood dauntless between hers and harm, and saved them alive; she was forgiving and generous, unselfish, magnanimous; she was pure from all spot or stain of baseness. And always she was a girl; and dear and worshipful, as is meet for that estate; when she fell wounded, the first time she was frightened, and cried when she saw her blood gushing from her breast; but she was Joan of Arc! and when presently she found that her generals were sounding the retreat, she staggered to her feet and led the assault again and took that place by storm.

There is no blemish in that rounded and beautiful character.

How strange it is!—that almost invariably the artist remembers only one detail—one minor and meaningless detail of the personality of Joan of Arc—to wit, that she was a peasant girl and forgets all the rest; and so he paints her as a strapping, middle-aged fisherwoman, with costume to match, and in her face the spirituality of a ham. He is slave to his one idea, and forgets to observe that the supremely great souls are never lodged in gross bodies. No brain, no muscle, could endure the work that their bodies must do; they do their miracles by the spirit, which has fifty times the strength and staying power of brawn and muscle. The Napoleons are little, not big; and they work twenty hours in the twenty-four, and come up fresh, while the big soldiers with the little hearts know what Joan of Arc was like, without asking—merely by what she did. The artist should paint her spirit—then he could not fail to paint her body right.

Taking into account, as I have suggested before, all the circumstances—her origin, youth, sex, illiteracy, early environment, and the obstructing conditions under which she exploited her high gifts and made her conquests in the field, but before the courts that tried her for her life—she is easily and by far the most extraordinary person the human race has ever produced.

# THE REASON WHY



So many of the best dealers sell and so many users buy

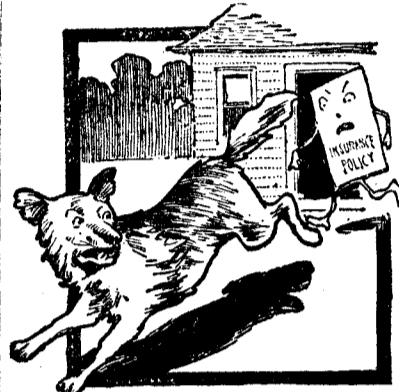
## SOUVENIR STEEL RANGES

is because they are easy to sell, and please the user when bought. The Souvenir has many points of advantage over other lines of Steel Ranges in appearance and usefulness, which commend themselves very forcibly to every buyer of a steel range.

TO THE TRADE—You need this line to add tone to your sample room. If you are thinking of buying Ranges in the near future call at our show rooms and see them for yourselves, or write for Catalogue.

Tilden, Gurney & Co. Ltd.

WINNIPEG, MANITOBA



## Keep Him ... Away

You are able to keep the wolf away from the door now, and probably will be as long as you live.

### And Then ?

A good insurance policy—the kind the Great West Life writes will guard against his visits to your family after you are gone.

The Great West Life Assurance Company Head Office, WINNIPEG.



JANUARY AND FEBRUARY MAIL ORDER SALE, 1905

## BIG REDUCTIONS

Write for our special January and February Catalogue. Now ready.

We guarantee to cheerfully refund money if goods are not satisfactory.

Mail Order Department WINNIPEG.

## KIDNEY DISEASE.

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

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

### DOAN'S KIDNEY PILLS

are exactly what the name suggests.

They are not a cure-all, but are a specific for kidney troubles only.

Price 50 cents per box, or 8 for \$1.25. All dealers, or

THE DOAN KIDNEY PILL CO., Toronto, Ont.

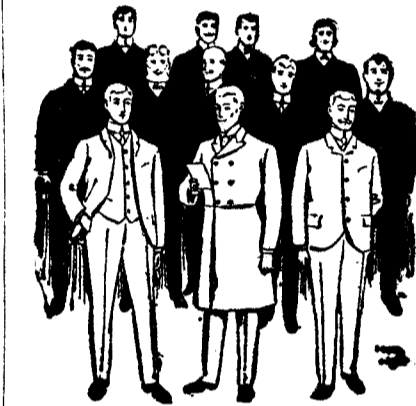
Day and Night School. Individual Instruction. One Week's Trial Given



CAPITAL \$25,000.00

COR. MAIN & MARKET STREETS, WINNIPEG

THOROUGH COURSES in Bookkeeping, Shorthand, Typewriting, English, etc. For free Catalogue and other information call at office or write to O'SULLIVAN and LOOS, Principals, Corner Main and Market Streets, Phone 1955



### A JURY OF GENTLEMEN

famous for their taste and style in dress passed upon the merits of our

MADE-TO-ORDER CLOTHING

long ago. They decided, as all must, that it is perfect in every particular. They continue to favor us with their orders because we have reduced tailoring to an art and can give not only correct fit and the best workmanship, but also the best value.

C. L. Meyers & Co.

Men's Tailoring - Ladies' Tailoring. 276 Portage Ave., Opp. Y. M. C. A.

### AGENTS WANTED

BY AN English Manufacturer

FOR THE New Diamond Gold Pen

Everywhere

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

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

STANDARD CORPORATION, DIAMOND PEN WORKS,

49 Newgate Street, London, E.C. ENGLAND

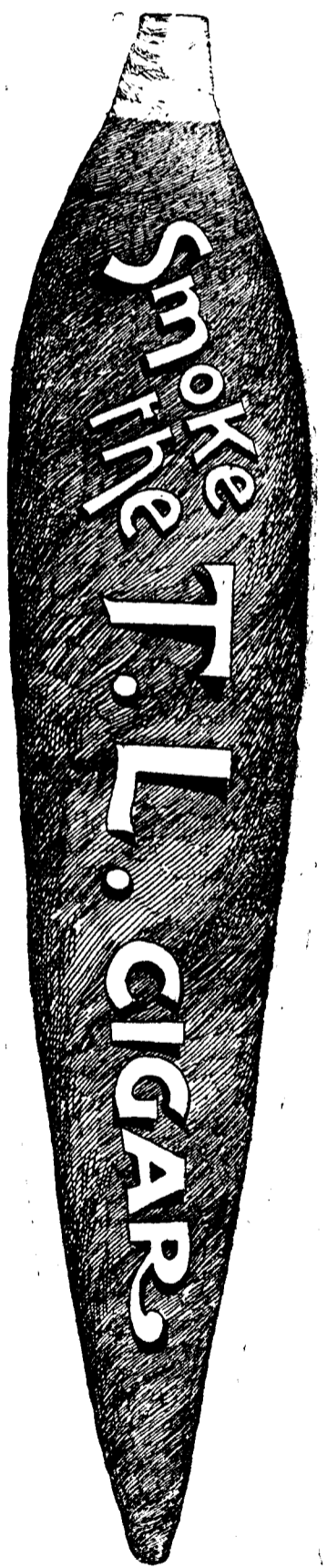
(Postage for letter 5 cents).

### WANTED.

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

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

WANTED.—A Boy of fifteen or more to learn tailoring and help the doorkeeper of St. Boniface College; must be well recommended; could easily learn French. Apply to The College, St. Boniface.



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

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