

The Manitoba School Question.

Catholic Record.

The rumor is published that a letter has been received by His Grace Mgr. Langevin, Archbishop of St. Boniface, Manitoba, from the Pope, containing the text of the decision of the Holy Father, on the Manitoba school question, as the result of Mgr. Merry del Val's report on the subject.

The actual text of the Holy Father's decision has not been made known as yet, but we are told that the "general tenor is favorable to the settlement of the question arrived at between the Federal and Provincial Governments."

We cannot give unlimited credence to this announcement until we find out the exact terms in which the Holy Father has announced his decision. We can readily believe that the Pope is desirous of arriving at an amicable settlement of the question with the two Governments, but we may feel assured that even for the purpose of pleasing the Canadian and Manitoba Governments, he will not depart from the immutable Catholic principles which require that children should be instructed in religion in the schools.

In the recent encyclical letter addressed by Pope Leo to the hierarchies of Austria, Germany and Switzerland, on education, the Holy Father says:

"In the first place, Catholics are not, especially for children, to adopt mixed schools, but should have their own schools and should select for them excellent and approved teachers. Very perilous is the education in which religion is either vitiated or non-existent, and we see that in schools known as mixed, either of these alternatives is frequently realized."

We can safely prognosticate that in the letter which has been sent to Mgr. Langevin these general principles of Catholic education have not been entrenched upon. It is a settled principle with Catholics that the teaching of religion should accompany secular instruction. Any system of education which excludes religious teaching corrupts youth. The consciousness of our duty to God is the only consideration which can preserve the young in the path of virtue and restrain them from the ways of vice. Hence we cannot for a moment suppose that Pope Leo XIII. has departed from this principle in his letter to Mgr. Langevin, and we may take it for a certainty that there will be nothing in that letter which will depart from the well-known principles of Catholic education.

The case in Manitoba stands thus, as our readers are well aware. Catholic schools have been and are still in existence there. Under the legislation of 1870, which may be taken to be the guarantee that Catholic rights would not be interfered with, Catholic and Protestant schools were alike guaranteed permanently that they would be aided equally in the Government appropriations for school purposes. This guarantee has not been carried out, as by the school laws of 1890 the Catholic schools have been deprived of all Government aid. We cannot for a moment suppose that the Holy Father has forbidden Catholics to insist upon, or to agitate for a restoration of their rights as they existed from 1870 to 1890. We cannot suppose that he has ordered that Catholic schools shall be discontinued, and therefore we believe that the statement which has been made regarding his decision is not correct, which is to the effect that "Catholics can accept the Manitoba Public school law as it now stands."

The law as it now stands deprives Catholic schools of their status as Public schools enjoying their due share of the Government grant for education, and though we do not profess to know the nature of the Papal document, which has not been officially published, we can safely warn Catholics not to be too ready to take it for granted that the Pope has issued any order for them to cease to insist upon their rights as guaranteed by the constitution of the country.

We have said before, and we repeat now, that the so-called School settlement arranged by the two Premiers, Messrs. Laurier and Greenway, does not restore to Catholics the right to religious education to which they are en-

titled under the constitution, and we must still insist that these rights shall be restored before we can accept any settlement which the Dominion and Manitoban Governments may make on this question.

We are disposed, indeed, to concede to the State the right of supervision of schools, to ensure that they shall be of a certain standard as regards secular instruction. The State has the right to insist upon this as a condition without which no appropriation of school funds shall be made. But this condition being fulfilled, the practical prohibition of religious teaching in the schools is an injustice which the State has no right to inflict, and this is the injustice which is inflicted by the Manitoba school system as it now exists.

Charles A. Dana.

The Casket.

By the death of Charles A. Dana, editor of the New York Sun, America loses its ablest and most scholarly journalist. By universal consent the first place in the profession on this continent was conceded to Mr. Dana. With him, indeed, personal journalism, so far as the secular press is concerned, may almost be said to go out. It was only THE SUN's words that were quoted as the views of an individual.

No other journalist of these days was equipped for his work as was Charles A. Dana. He had a mastery of English that was almost Shakespearean in its vigor, terseness, and vividity. And this mastery did not, any more than the ripe scholarship by which it was accompanied, come by accident; it was the result of long and intimate acquaintance with the best models in literature, which he had completely made his own. His advice to intending journalists on this head was to make themselves masters of the Bible and Shakespeare for the sake of their style. It needed not any very extended acquaintance with his work to see that in this he had certainly practised what he preached. His career was a standing reproach to the presumption of the callow youth of both sexes, so numerous in our day, who must forsooth be about their fancied mission to instruct the public through the press before they have themselves mastered the rules of English grammar, to say nothing of any deeper lore.

As might be expected in the case of a man of such wide learning and marked ability, the editor of THE SUN wielded no inconsiderable amount of influence. When we come to inquire whether that influence was for good, truth obliges us to be less unflinching in our praise. Mr. Dana was a man very difficult to understand. He underwent in the course of his life a complete transformation, not simply, as many men do, in his views, but even in his ideals and aspirations. Once he was the visionary and nobly unselfish member of the Brook Farm community—the apostle of "plain living and high thinking"—the man whose thoughts were turned toward the good of his fellow-men. It was not easy to convince oneself that this enthusiast of the forties was the same man who in after years became the chief apologist of the plutocracy, and whose mind grew so completely of the earth, earthy, that he could look out upon the world of the present day, with all its discontent and misery and sin, and tell a class of young men going forth to be its guides, that what it most needed was mechanical inventors and hoarders of money.

We have been told AD NAUSEAM that he published a clean paper. One Catholic journal says so in its editorial on his death. Another used to tell us that The Sun with a few trifling changes could take the place of the long-desired Catholic daily. There is an old saw to the effect that he who has once acquired the reputation of being an early riser may sleep till noon. So it was here. All these assurances were strangely contrary to fact. The vilest orgie that was talked of, from Dr. Parkhurst's escapades to the Seeley dinner, never lacked full and detailed description in the columns of The Sun. Not only did Mr. Dana publish this matter, but he defended its publication on the ground that the reading public wanted it. He took this position in his recent Lectures on Journalism delivered before the students of one

of the American universities, much to the astonishment and disgust of some of those who had strangely credited him with publishing a strictly clean paper.

One of the worst features of Journalism in America is its virulent abuse of men in public life. All right-thinking men deplore this tendency. Now so far from using his influence to correct this great evil, the late editor of THE SUN was one of the worst offenders in this respect. Throughout the whole of Mr. Cleveland's public career, for example, THE SUN pursued him with a malignity and incessant torrent of vituperation that frequently descended well-nigh to the level of the gutter. And its treatment of other public men from whom it differed was of much the same sort.

When fighting for a great principle Mr. Dana was a veritable Jove hurling thunderbolts. The spectacle was always one to hold spell-bound any admirer of consummate intellectual ability. What reader will ever forget the incomparable power with which, in the Carnegie and Pullman labor troubles, he upheld the unpopular but basic truth that a man does not lose the right to the protection of his property because he happens to be a millionaire! In all such difficulties Mr. Dana's paper was invariably on the side of capital. The casual reader might have supposed it was from a naturally conservative devotion to law and order. But the fact was, Mr. Dana was on the side of law and order so long as law and order were on the side of Mr. Dana.

The South Carolina liquor riots followed hard upon the Carnegie strike; and the same puissant pen that upheld law in the one case, fought with all its might for lawlessness in the other, for the man behind that pen hated Governor Tillman. Then, too, there is a law of the United States, founded upon the law of nations, that no citizen of that country shall aid the rebellious subjects of another nation, with which the former is at peace. For the violation of this international law in the late conflict between North and South, Great Britain paid the United States, under the award of an international tribunal, fifteen and a half millions of dollars. This same law has been violated in the most outrageous manner in respect to Spain by citizens of the United States for two years past, and with the full and hearty approval and assistance of Mr. Dana. So that we are constrained to look for some other motive than general respect for law in the case of The Sun's able defence of property rights.

The Sun has enjoyed the reputation of being the greatest American daily. Undoubtedly it had features with which no other daily compared. When its editor essayed a subject requiring scholarly treatment, or calling for a knowledge of European affairs, he was easily first. Then, barring a weakness for slang, somewhat too marked upon its editorial page, the literary character of all its matter was perhaps unequalled. Beyond this, The Sun under Mr. Dana was, in our humble opinion, a very much over-rated paper. As a newspaper it did not begin to compare with, for instance, our own Montreal Star. It had the deplorable fault of most of the United States newspapers, of completely ignoring the distinction between gossip and news. It would take a column to detail the theft of a bicycle or the stopping of a train by a man who had lost his hat. The story would be racy told in an exquisite style, but why it should ever have been written or read no human being could tell. It served but to dissipate the mind of the young reader, confuse his ideas of proportion, ruin his memory, and destroy his taste for serious reading. The thousand and one trifling incidents of a great city were thus given equal prominence with events of real importance. Such a school must inevitably produce a generation of triflers.

We purposely pass over Mr. Dana's intense jingoism and his bitter and unreasoning hatred of England and of Canada; for anything we might say of these might possibly be set down to prejudice. We shall merely remark that if the incessant preaching of this gospel of hate were the exercising of an influence for good, then unquestionably Mr. Dana exercised such an influence.

The breadth of his religious sympathies was in striking contrast to the narrowness of his national ones. He had that admiration for the Catholic Church

which no true scholar can fail to have. Its dark-lantern enemies, the A.P.A. and kindred organizations, were the targets for some of his keenest shafts. Whether he himself had any religious belief, it was impossible to tell from his writings. Oftentimes, indeed, he wrote as if he had; but back of it all was that ever-present "It." One thing his consistent mind did hold in abhorrence—the attempt at compromise between authority and licence—between faith and infidelity. For the Catholic cleric in revolt against his superiors, or the Protestant minister seeking to explain away the inspiration of the Bible, he had nothing but scorn. Briggs and Abbott and all the other sensational divines who would fain run with the hare and hold with the hounds in the conflict between faith and infidelity, were to him unendurable. He did not seem to care, whether a man was a Christian or an infidel, but he detested the man that tried to be both.

He is gone with all his great gifts, his virtues and his faults, and it may be many years before journalism in America will have another man who will be like him, a recognized master.

Far Northwest.

Rev. Fr. Desmarais, O. M. I., from Lesser Slave Lake.

A Civilized and Industrious Class of Indians—Promising Agricultural Country—Short Route to the Yukon—Contributions are much wanted for a Grist and Sawmill.

Manitoba Free Press.

At St. Mary's presbytery on Friday afternoon a Free Press reporter was accorded an interview with Rev. Father Desmarais of Lesser Slave Lake, who for fourteen years has been engaged in missionary work there. He is rector of the mission to a thousand Indians, and has four clergymen associated with him in the work. The Right Reverend Bishop Clut has his residence there, and there is a fine convent with nine sisters who have charge of a hundred children who are kept clothed and educated. The mission has been established about twenty years, and the school has been in operation for ten. A new convent building has been in course of erection for three years, but is not yet finished owing to lack of means. The building is frame the only one in that whole country, all the rest being of square logs. The lumber used in that vicinity is very expensive, having to be laboriously cut by hand with a whip-saw; but Father Desmarais is hoping to improve upon this condition of things. He is on his way to Montreal for rest and for the benefit of his health; and he expects to be absent until next March, and to make use of the time in the interest of his mission. He will make appeals for contributions to enable him to purchase a grist and saw mill to take with him on his return in order to supply the great lack which has been felt in the past. During his absence, if any friends in Manitoba feel able and willing to assist in this worthy enterprise, they may send what they have to give to Rev. Father Guillet, of St. Mary's church, Winnipeg.

The Indians of the Lesser Slave Lake mission are mostly Crees, though a few of the Beaver Indians come from the Rocky Mountains to trade. The means of subsistence is mainly fish, flour being expensive, as well as all groceries. Agricultural operations are successfully carried on, wheat, oats and barley of good quality being raised. If the grain could be ground into flour, there would be some inducement to growing grain more extensively. Vegetables also do well; Father Desmarais tells of carrots of which one weighed 21-2 pounds and 12, 18 pounds, also of pumpkins weighing 50 pounds, beside cucumbers, melons, tomatoes. Most of the people have a good stock of cattle. He describes the Indians as civilized, dressing like white people, and not wearing blankets, or rings in their ears. There is no liquor sold among them. Tea costs \$1.50 per pound; sugar 50c. and salt the same. Moose or bear meat sometimes varies the monotony of fish diet. The people cultivate little gardens and raise a few potatoes, which are a luxury.

The overland, shorter route to the Klondyke by way of Lesser Slave Lake is attracting considerable attention. Chief Moody, Mr. Hardisty and party,

numbering seventeen in all, are on their way by this route, and they expect to return in March. They had with them then some thirty pack horses and purchased thirty-two dogs to use in the event of the horses giving out. Mr. Hardisty, who remained to purchase the dogs, was to leave Lesser Slave Lake on October 14th and overtake the party at Fort St. John. The journey by this route will be overland and the distance from Lesser Slave Lake is estimated at about 1500 miles. From Lesser Slave Lake to the Big Prairie, forty miles beyond Fort Danvegan, about 150 miles. To Peace river there is a good road that was made for freighters. From Fort Danvegan there is a pack horse road to Fort St. John, also to the Nelson river. From Nelson river there is always a road that can be utilized for pack horses or dog trains. The forts in order are Forts Nelson River, Desliards and Peel river, to the last of which from Lesser Slave Lake is about one thousand miles, and from there to the Klondyke, the distance remaining is about 500 miles. Father Desmarais has been as far as Fort St. John, which is about 1,000 miles from the Klondyke.

Father Desmarais, in coming to Winnipeg was thirteen days in making the journey from Lesser Slave Lake to Athabasca Landing, a distance of about 200 miles by water. He came in company with Mr. Macdonald, chief of the H.B. Co. post, the latter steering and the former rowing. From Athabasca Landing to Edmonton the trip was by wagon overland. The Rev. Father reached Winnipeg on Thursday; and he continued his journey to Montreal on Saturday.

A Catholic Party in France.

Catholic Times.

The policy of the Holy Father in counselling French Catholics to adhere to the constitutional form of government elected by the nation, and by the legitimate force of their constitutional action to endeavour to change the Government from bad to good, is already coming to the front. It was to be foreseen that many moderate Republicans, men who frankly detested Napoleon and Bourbon, and yet as frankly detested Masonry and Atheism, would gradually find themselves drawn nearer and nearer to those Catholics who, loyally accepting the established form of government, should strive to prevent it falling into the hands of anti-Christians and anti-clericals. This is just what has happened. The Republican party is split into two, and the Moderates are showing more favour and consideration to the opinion of Catholics than at any time since the great war of 1870. There is nothing, as yet, like an open alliance, of course, but should a firm party of Republican Catholics be returned at the next elections, it is not risky to prophesy that they could, without much difficulty, assume the role which has been played so successfully by the Centre party in Germany. Such a result, if it could be arranged, would put a stop to the petty persecution of the Church, and would convince many Catholics who want convincing that France is still to be numbered among the Catholic countries of Europe.

Getting Square With the Priest.

In many parishes—we were to say in every Catholic parish—there is to be found some one who does not go to church, nor take any part in the religious life of the people, because at some time, more or less remote, he "has had a row" with the pastor; perhaps the present one, or many be with his predecessor whom may be dead and gone. Poor fellow! He thinks that by staying away from Mass he is somehow "getting square with the priest." This shows a very queer mental twist. It reminds one of the Dutchman out West who had a row with a railroad agent and swore vengeance. "I got square with 'em," he announced. "They don't git ahead of me. I bought a round trip ticket from here to Chicago and return, and I'm not coming back."—Sacred Heart Review.

His Holiness Leo XIII. has entrusted the direction of the Greek College in Rome to the Benedictine Fathers.

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Northwest Review.

TUESDAY, NOVEMBER 9 1897.

CURRENT COMMENT.

The "Progres de Valleyfield" is not far wrong when it points out that language much more severe than Archbishop Cleary's is used every Sunday by half the Protestant ministers of Ontario against the Catholic Church. The editor forgot to add that His Grace of Kingston was simply developing theological truth, while the others are developing ethical absurdities and theological nonsense based on lamentable ignorance of facts.

In spite of the falseness of the rumor on which the Catholic Record's article—the Manitoba School Question—is based, we reproduce it because its line of argument is singularly opportune at the present moment. Nothing could be more at variance with the traditions of the Holy See than to imagine that the Pope who wrote so strongly on the necessity of a Catholic School atmosphere in August could, in November, sanction a system in which either a religious vacuum or mephitic vapors would reign supreme.

Colonel Bob Ingersoll's talent for prophecy is on a par with his talent for reasoning. Three days before the great New York election this infidel swash-buckler prophesied that General Tracy would win and that Seth Low would be third. Van Wyck won the day by an immense plurality, Low was second and Tracy fell more than thirty thousand below half Van Wyck's total. The irrepressible Bob scouts at true miracles and prophecies. One of the greatest miracles would occur if a blatant fool that is so ignorant of the past could ever accurately forecast the future.

A striking instance of the rapid march of British civilization is to be found in the change that has recently taken place at Benin, on the northern coast of the Gulf of Guinea. When the punitive expedition reached Benin, then the city of Blood, in February last, the soldiers were horror-struck at the sight of crucifixion trees and the execution pits. Now, under a British Resident, there is a regular postal service and, more wonderful still! golf links have already been established. Of course life is perfectly secure in what was less than a year ago the home of lawless carnage. Under British rule there is no transition period of revolver-rule between savagery and civilization.

The Casket's editorial on Charles A. Dana is an admirable specimen of our gifted contemporary's judicial temper. Fully conversant with all the facts of Mr. Dana's literary career, the Antigonish editor calmly strikes the balance of his merits and defects. The portrait is complete except in so far as it omits the great New York editor's frank and fearless defence of Irish character and Irish virtues. Moreover, without attempting to preach or dogmatize, this masterly sketch of the Sun's shortcomings as a newspaper indirectly traces

by contrast the course which an ideal journal should follow. We are pleased to note in particular how fully our clear-sighted and profoundly Catholic contemporary corroborates the opinion long ago expressed in these columns, that Mr. Dana's paper was very far from furnishing, as a too lenient Catholic critic once said it did, a tolerable makeshift for a Catholic daily.

Mr. D. L. Moody.

A reporter of the NORTHWEST REVIEW, who was present at one of Mr. Moody's evening meetings, has this to say of the far-famed evangelist. In voice, accent, manner and matter he has absolutely nothing to recommend him. His voice is far from musical and chokes whenever he attempts a climax; nor was it audible in all parts of the hall. His accent bears no traces of refinement. His gestures are awkward or inappropriate. And, as to his matter, the chief peculiarity about it is that he indulges freely in sensational claptrap; he excels in making his audience laugh at hoary jokes. The way he garbled his text was shocking to anyone that is acquainted with the context. He said: "Except a man be born again he cannot see the kingdom of God. He must be born again, born of the spirit, born from above." Now, on referring to John III, 3, 5, we read in the Revised Version: "Except a man be born anew (or from above), he cannot see the kingdom of God", and when Nicodemus asked how a man could be born when he was old, Jesus answered: "Except a man be born of WATER AND the spirit, he cannot enter into the kingdom of God." Mr. Moody left out the water, although Our Lord put it first. True, this is a common practice with our separated brethren. We have met many Protestants who did not even know that Our Lord spoke of water, that is, the water of baptism, in this text which they thought they knew by heart and had heard thus garbled from their pulpits hundreds of times. But one would expect more honesty from so famous a man as Mr. Moody. If he wishes to explain what the new birth means, he should do so as the Sacred Book does, he should give "the Bible, all the Bible," and not cut the inspired and divine explanation in two, dropping the first half of it. Water is the visible sign of the individual grace bestowed by the Holy Ghost. The text, taken entire, is a striking defence of the Catholic system, the system of outward ordinances quickened by the Spirit. Probably this is why Mr. Moody mutilates it.

But to return to the general impression left by his rambling talk, it is distinctly an impression of disappointment and wonder that such a man should be so famous. It was remarked by more than one Protestant present at the meetings that any one of the many city ministers on the platform could preach a more impressive sermon, could produce a more lasting effect on the audience than Mr. Moody does. He blurts out in a gruff tone smacking of buffoonery a lot of rough and ready illustrations of what ought not to be done; but when he comes as he occasionally, though, very seldom, does to what ought to be done in order to be born from above, he deals in vague and unpractical platitudes.

This arraignment of an evangelist whose sayings fill whole columns of the daily papers wherever he goes may seem presumptuous on our part; but we can testify that we are only voicing the confidential remarks of intelligent Protestant friends, of whom many were heard exclaiming: "Surely this is not Moody; there must be some mistake; this cannot be the Moody we have heard so much about." And they averred that this man is far inferior to Messrs. Hunter and Crossley and still more so to the Rev. Mr. Grubb.

How, then, does it happen that the secular papers are so loud in his praise? How did it happen that Barnum fooled the people so successfully? Simply by unblushingly advertising himself. Mr. Moody thrives on a reputation originally acquired by sensationalism, well chosen hymns and Mr. Sankey's beautiful voice. Though this last is now but imperfectly echoed by Mr. Burke, the memory of it and "The Sweet By-and-By" fills the imagination of an expectant public always ready to follow popular fads. Knowing this, the newspapers cater to this infatuation. They gravely assert that the hymns are sung by all the audience, when in reality not one person in two hundred joins in the singing. The most influential newspaper in Winnipeg confides Mr. Moody's talks to one of the best reporters in the world, a man who could write a far better sermon than Moody ever could, and who, while carefully eliminating all the coarser illustrations and verbal slovenliness of the speaker, polishes off the happy hits. Verily, the world likes to be deceived. St. Paul was right, when he wrote to Timothy: "A time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." Last May, Fathers Doherty and Devlin preached for a fortnight in St. Mary's Church sermons which, for matter and manner and especially for the lasting effect produced were immeasurably superior to Mr. Moody's talks, and yet the newspapers grudgingly granted them a five-line item now and then. Is this honest?

Archbishop Cleary's Mandate.

The Catholic Record makes some very pertinent remarks on the violent denunciations indulged in by the Globe and other Protestant organs against Archbishop Cleary's recent mandate. It points out that there is a vast difference between friendly intercourse with Protestants in secular concerns and communication with them in matters of worship. The latter is an implicit approbation of their errors and is therefore opposed to the purity of the Catholic faith; the former is merely an exercise of Christian charity. This distinction is evident in the conduct of Archbishop Cleary himself. While affirming, as he has a right to do, that Catholics should not countenance by their presence heretical rites, he is socially "on the most friendly terms with every class in the community. This was acknowledged by the Kingston Whig" directly after the Archbishop's mandate. "The editor of that paper is in a position to write more intelligently on matters pertaining to His Grace of Kingston than an editor in the Queen City" or—we may add—in any other place.

This point has been ridiculously overlooked by a nominal Catholic writing last week to the Free Press. The election of Protestant members of parliament, mayors and premiers is absolutely irrelevant in this question. The very Catholics who have so generously elected them, and who will elect them again if they remain worthy of their choice, draw the line very strictly at religious intercourse and would never take part in Protestant worship. The two spheres—the secular and the religious—are separated by a bridgeless gift. It is hard for Protestants to realize this, because they profess that one religion is as good as another; but those of our separated brethren who have any breadth of mind ought to understand the Catholic point of view that there is but one Church and that paltering with religious error is really a deadly sin, because it impugns the veracity of God Himself.

Catholics should be inflexible

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in religious principles and at the same time most tolerant in regard to the victims of error. The fact that we are always ready to help and elect worthy Protestants, and that we do so much oftener than they return the compliment, proves that we know how to distinguish between flabbiness in religion and kindness in dealing with our fellow-men.

The Bishop Of Prince Albert

At St. Boniface College.

His Lordship Bishop Pascal, O.M.I., kindly consented to give the students of St. Boniface College one of his charming talks about his northern missions last Wednesday evening. For half an hour he held their open-eyed attention, their only regret being that this most interesting "causerie" was so short. All the members of the Faculty were present.

The intrepid Oblate missionary related his journey last summer to Cumberland House and thence to the great Reindeer Lake through Pelican Lake. As this region is a vast network of rivers and lakes, the entire journey is made in canoes with frequent portages. Last summer he had to make twenty-seven portages each way. On Pelican Lake he narrowly escaped drowning. He was crossing this large sheet of water in a bark canoe, with an Indian. They were at least a mile from the nearest shore, sailing merrily along with a fair wind on their quarter when suddenly the paddle with which the Indian was steering broke. In a moment the frail canoe was broadside to the waves. His Lordship leaned over to windward, but in spite of all his efforts the canoe became so full of water that the gunwale was only one inch above the seething white-caps. Fortunately the Indian recovered another paddle in the nick of time. His Lordship bailed for dear life, feeling that he never could swim to land in that wild waste of water, and they were soon out of danger.

Reindeer Lake, Mgr. Pascal says, is much larger than people generally suppose, being over two hundred miles in length. It is connected with Hatchet Lake, where the height of land parts the waters of the lake in two opposite directions, one set of streams going towards Hudson Bay and the other to the Mackenzie River basin.

On one occasion when he and his men had to cross a large lake, the wind was so strong and the waves so high that the Indians dared not venture forth in their small bark canoes. They had given up all hope of reaching the next Mission in time for Sunday when they were delighted to see far off coming across the troubled bosom of the lake two or three huge canoes, each large enough to carry a dozen persons in safety, bravely riding the storm. With these the Bishop was enabled to reach his destination, whence this unlooked for assistance had providentially come.

At the north of Reindeer Lake, His Lordship met for the first time a tribe of Montagnais Indians. Now Mgr. Pascal was formerly a missionary among the Montagnais, whose very difficult language he has mastered, and it is well known that all the Montagnais are Catholics, the whole nation having embraced Catholic Christianity. Their simple piety is wonderful. So we can imagine their delight when for the first time they saw a Bishop in full pontificals among them. All those who could received Holy Communion and those who had not yet been confirmed received that strengthening sacrament. This was evidently the most consoling episode of Mgr. Pascal's three months cruise.

After these and many other interesting recitals, His Lordship took his evening meal with the Fathers of the College, whom he again delighted with anecdotes and traits of Indian character.

The Hospital Bazaar.

During most of the last fortnight a great Bazaar was in progress in aid of the St. Boniface Hospital. It was held in the old McIntyre Rink and we are very much pleased to be able to chronicle that it was, on the whole, a great success. There are two points of view from which an event of this kind has to be considered, viz., the artistic and the financial; and when we say that the Bazaar of last week was a success we do so bearing both these points in mind. As to the first, viz., the artistic consideration, we venture to say that never before has a more beautiful and varied assortment of articles been exhibited at a bazaar in this city. The three fancy tables representing the parishes of St. Boniface, St. Mary and the Immaculate Conception were literally loaded down with the choicest of goods, exquisite oil paintings, valuable works of art, gold and silver ware, fancy work, and articles of almost every description and certainly too numerous to be described here. Whilst praising all we may be permitted to speak in an especial manner of the table representing the Immaculate Conception Parish. It was quite evident that the ladies of the north end had worked hard and earnestly in preparing for the event and they succeeded in getting together a collection which was a striking testimony to their energy and devotedness.

Besides these tables there was a commodious dining room and refreshment tables where a staff of ladies were most untiring in their attentions to their patrons; and in another part of the Hall might be found a fish-pond which caused endless amusement and was each evening the centre of an enormous crowd. Notwithstanding the indifferent weather the attendance throughout the week was most satisfactory, and on some of the evenings when the crowd was particularly large and the band of the St. Boniface Industrial school was present the scene in the old rink where the affair was held was a most animated one. The bazaar was several times favored with the presence of His Honor the Lieutenant Governor and party and during the week it was visited by many of the leading citizens of all denominations, who responded most generously to the appeals of the ladies whose business it was to dispose of the articles to the best advantage. From a financial point of view, therefore, the bazaar was a also success, and the Review has much pleasure in congratulating the ladies in charge on the result of their labors. The St. Boniface table was presided over by Mrs. Judge Dnbec, assisted by Mrs. S.A.D. Bertrand, Mrs. Pambrun Mrs. Leveque and Mrs. Forget.

St. Mary's table was in charge of Mrs. N. Bawlf who found her principal assistants in Mrs. Adair, Mrs. L. O. Genest, Mrs. Dixon, Mrs. McIntyre, and Miss Smith. The Immaculate Conception table was under the superintendence of Mrs. F.W. Russell ably assisted by Mrs. J.A. McInnis, Mrs. A. Ingo, Mrs. C.O'Connell, Mrs. G. Germain, Mrs. J. Landers and Miss O'Connell. Mrs. Lecomte had charge of the dining room assisted by Mesdames Lambert, Prieur, Guilbault, Lemieux, Berube, and a number of others whose names we are unable to give. Mrs. A.L. Auger looked after the fishpond, and quite an army of young ladies of the three parishes rendered valuable services. One and all are deserving of the greatest praise for the untiring manner in which they devoted themselves to making the bazaar a success, and we are quite sure that each one of them will find sufficient recompense for their arduous labors in the reflection that they were working for, and have rendered great aid to, one of the most deserving institutions in the Province.

Our St. Boniface Artist.

Abbe Maillard, whose portrait of Archbishop Langevin has been so much admired at the recent bazaar, is at work on a magnificent altar painting for the Church of St. Pie in Southern Manitoba. St. Pius V. is represented kneeling be-

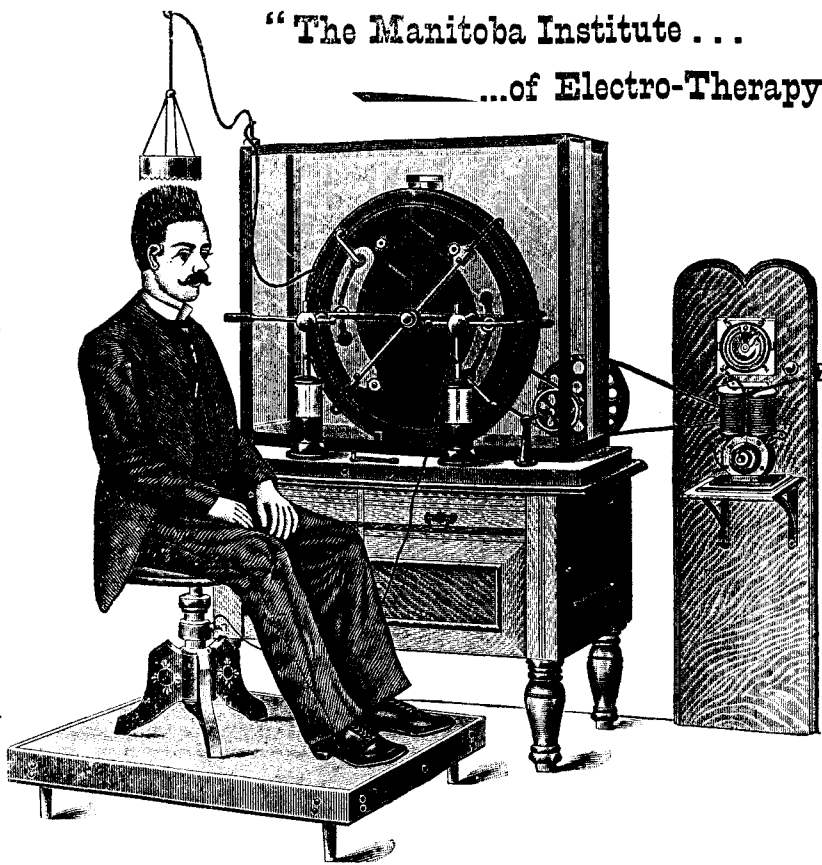
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fore a statue of Our Lady, while through an open window in the background can be seen the vision of the victory of Lepanto.

The same skillful artist has also completed for another church a very good copy of Raphael's Triumph of St. Michael the Archangel.

The great merit of Abbe Maillard's portraits is their life-like resemblance to the originals, a point in which some other artists fail, however much they may pride themselves on the finish of their work.

God's Anvil.

The endurance of the Bible, despite the pitiless attacks it has persistently sustained throughout the centuries, brings to mind some lines I came across in which it is aptly illustrated:

Last eve I passed beside a blacksmith's door And heard the anvil ring the vesper chime Then, looking in, I saw upon the floor Old hammers worn with beating years of time.

"How many anvils have you had," said I "To wear and batter all the hammers so?" "Just one," said he; then said, with twinkling eye, "The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's word For ages sceptic blows have beat upon; Yet, though the noise of falling blows was heard, The anvil stays unharmed—the hammers gone.

AN ENGLISH WRITER IN KENNEDY'S OWN.

A SCIENTIST SAVED.

An Interview With A College President.

His many duties caused his health to break down—Dr. Williams' Pink Pills restore Him to activity.

From the Republican, Columbus, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college is well known throughout the country, former students having gone into all parts of the world.



PROF. ALVIN P. BARNABY.

A reporter recently called at this famous seat of learning and was shown into the room of the president, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health. To-day he was apparently in the best of health. In response to an inquiry the professor said:

"Oh, yes, I am much better than for some time. I am now in perfect health, but my recovery

was brought about in rather a peculiar way."

"Tell me about it" said the reporter

"Well, to begin at the beginning," said the professor, "I studied too hard when at school, endeavoring to educate myself for the profession. After completing the common course I came here, and graduated from the theological course. I entered the ministry and accepted the charge of a United Brethren church at a small place in Kent County, Mich. Being of an ambitious nature, I applied myself diligently to my work and studies. In time I noticed that my health was failing. My trouble was indigestion, and this with other troubles brought on nervousness.

"My physician prescribed for me for sometime, and advised me to try a change of climate. I did as he requested and was some improved. Soon after, I came here as professor in physics and chemistry, and later was financial agent of this college. The change agreed with me, and for a while my health was better, but my duties were heavy, and again I found my trouble returning. This time it was more severe and in the winter I became completely prostrated. I tried various medicines and different physicians. Finally, I was able to return to my duties. In the spring of 1896 I was elected president of the college. Again I had considerable work, and the trouble, which had not been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Professor Bowman, who is professor of natural science told me of his experience with Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I concluded to try them.

"The first box helped me, and the second gave me great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. To-day I am perfectly well. I feel better and stronger than for years. I certainly recommend Dr. Williams' Pink Pills to similar sufferers and overworked people.

Pere Loyson.

Preston Catholic News.

It is reported from Paris that Pere Hyacinthe, otherwise known as M. Loyson, is about to revert to the Catholic Church, but that the chief difficulty is Madame Loyson, whom the fallen cleric "married" when he left the Church half a lifetime ago. A newspaper man suggests that one way out of the trouble would be for Pere Hyacinthe to join some of the Eastern communions where a married clergy is permitted, and then, as if recognizing the impracticability of what he suggests, this newspaper Solon sagely says that Pere Loyson will either revert submissively or else remain as he is. Marvellously sapient forecast!

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NOTICE.

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

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK

November,

- 14, Twenty-third Sunday after Pentecost, Dedication of all churches in the Archdiocese of St. Boniface. First class feast with octave.
- 15, Monday—St. Gertrude, Virgin.
- 16, Tuesday—St. Didacus, Confessor (transferred from the 13th inst.)
- 17, Wednesday—St. Gregory Thaumaturgus, Bishop.
- 18, Thursday—Dedication of the Basilica of Saints Peter and Paul.
- 19, Friday—St. Elisabeth of Hungary, Widow.
- 20, Saturday—St. Felix de Valois, Confessor.

BRIEFLETS.

Rev. Father George, O.M.I., preached at St. Norbert last Sunday.

There was an average of 96 patients in St. Boniface Hospital last week.

The Rev. Mother General of the Grey Nuns left St. Boniface for Minneapolis last Wednesday.

His Grace's health continues to improve, though he cannot receive all the visitors who call.

The bazaar for St. Boniface Hospital will net about \$2,500. Mr. Hutchings won the cane by a large majority.

Mrs. Arthur Clavet, of Port Arthur spent a few days in Winnipeg lately with Miss Byrne of 262 Eort St.

From Malines is announced the death of the Rev. Frere Philippe, Superior-General of the Brothers of Mercy.

Rev. Fr. Beaudin, O.M.I., went to Selkirk last Sunday, while Very Rev. Fr. Allard, O.M.I., V.G., was at Whitemouth.

Mrs. George F. Galt and daughter, of Winnipeg, have arrived in Montreal and are the guests of Sir William Hingston.

Rev. Father Lebel, S.J., accompanied by Father Dumesnil, S.J., drove to Ste. Agathe last Thursday, returning the same evening.

On Friday last the Grand Jury visited St. Boniface Hospital and were pleased with all the appointments of this admirable institution.

Rev. Fr. La Rue, S. J., preached an instructive sermon on the Visibility of the Church at the Immaculate Conception last Sunday evening.

His Lordship Bishop Pascal returned to Prince Albert last Friday. He was accompanied as far as Qu'Appelle by Rev. Father Magnan, Superior of the Qu'Appelle Mission.

Rev. Father Drummond will lecture in the Rat Portage opera house next Thursday evening in aid of the Indian Industrial school there. Subject: "The Reasonableness of Christianity."

About seven o'clock yesterday morning a frame house and stable east of the Seine river, St. Boniface, were burned to the ground. They belonged to Mr. James McAnnany, town councillor. Loss covered by insurance.

The Marquis of Ripon in opening a Liberal bazaar the other day at Wakefield delivered a brief address in which he referred to the good feeling existing between the Colonies and this country. He attributed this to Home Rule, and said if Ireland was similarly favoured they

would have an Irish Sir Wilfrid Laurier coming to England and showing his loyalty to the Queen.

Rev. Father Fillion, of St. Jean, Rev. Father Campeau of St. Joseph, Rev. Father Lemieux, of Oak Lake and Rev. Father Woodcutter, of Gretna, were in town last week.

It is reported that Rev. F. M. Finn, Methodist minister, is to be appointed chaplain of the Stony Mountain penitentiary at an early date. We wonder if this is in recognition of his services on the stump at the election, in Ontario, some time ago.—The Stonewall Gazette.

At Kalgowrie, in Western Australia, a correspondent of the Manchester "Guardian" says that the Church of England has a very "milk and watery service," and that "the Roman Catholic Church here" is very different, and much more like what a church should be. Catholic work, he adds, wherever one goes, is far more solid and genuine than any other.

The celebration of the Augustine Centenary at Arles, France, was marked by a noteworthy incident. Cardinal Vaughan, while preaching in French, quoted the lines of an old Provencal hymn which is very popular at Arles as a profession of Catholic Faith: "Provengau et Catouli!" At this allusion to their Catholicism, the vast audience made the Cathedral re-echo with their enthusiastic applause, which continued for several minutes.

A petition has been presented to the Tasmanian House of Assembly by Archbishop Murphy, of Hobart, and Bishop Delany, his Coadjutor, praying "that your honourable house will suggest such amendments in the Preamble of the Constitution of the Commonwealth of Australia Bill" as will secure therein proper and reverent recognition of God as the Supreme Ruler of the World and the ultimate Source of all Law and Authority in Nations."

From the Duke of Norfolk's recent report of the Postal Department it appears that New South Wales writes more letters and post-cards per head than any other country in the world. The United Kingdom stands a good second on the list, heading the United States by nearly ten letters for each inhabitant, nearly doubling the record of Germany and trebling that of France. During the past year 32,696 letters were posted without any address at all, and these letters contained £4,692.

Notwithstanding the ingenious puffs with which Mr. D. L. Moody's arrival was heralded, the first of his meetings was not at all overcrowded. From the hints thrown out in the past month about the multitudes who would have to be turned away and about people who were willing to sit in the Brydon rink all day so as to secure a good place, one would have thought that Princess street would have been blocked hours before the magic sound of Moody's voice was heard. In point of fact there was neither rush nor crush.

Last Thursday morning at the Cathedral a solemn Requiem Mass was sung by His Lordship Bishop Pascal, O.M.I., for the repose of all the deceased members of the Congregation of the Oblates of Mary Immaculate. Rev. Father Beaudin, O.M.I., was assistant priest; Rev. Father Guillet, O.M.I., and Rev. Father Dorais, O.M.I., acted as deacons of honor; Rev. Father George, O.M.I., officiated as deacon, and Abbe Maillard as subdeacon; Rev. Father Bellevan was master of ceremonies. Rev. Father George represented His Grace Archbishop Langevin, O.M.I., who was still too weak to attend. Several other members of the clergy occupied the chancel stalls, and the laity were represented by a large gathering of the elite of St Boniface.

La Presse has an appreciative interview with the Right Rev. A. Gaughran, O.M.I., bishop of the Orange Free State, South Africa, who was staying at the residence of the Oblate Fathers in Montreal. His Lordship said that in his diocese the different religious denominations lived together in peace without any of the school difficulties we are enduring here. There are under his care 10,000 Basuto neophytes and as many Zulu Catholics; these natives are taking kindly to agriculture and day labor. The reporter was evidently much impressed with the wide knowledge and the affability of His Lordship, who is accompanied by Rev. Father William D. Joyce, O.M.I., formerly well known in Winnipeg and now Rector of the Immaculate Conception Church at Lowell, Mass.



If a woman walked bare-footed on the sharp edge of a sword, she would not undergo one-tenth of the agony daily borne by thousands of women without complaint. They suffer greater misery and pain than could be inflicted by all the professional torturers that the world ever knew. Day and night they suffer from headaches, dragging down and burning sensations, pains in the sides and back, hot and cold flushes, nervous and trembling sensations and physical lassitude and mental despondency. The whole body is tortured with pain and the entire nervous system is racked. If they consult the average obscure physician, he will attribute their bad feelings to stomach, liver, kidney, heart or nervous trouble. If, by accident, he hits upon the right cause, he will insist upon the disgusting examinations and local treatment so embarrassing to a sensitive, modest woman.

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

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra. Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholar of \$80 in the previous year, won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawlt; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec.-Sec., H. A. Russell; Asst., M. E. Hughes; Fin.-Sec., D. F. Allman; Marshall, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. A. McInnis; Vice-Pres., J. Perry; Rec.-Sec., J. Markinski; Asst. Rec.-Sec., P. O'Brien; Fin.-Sec., J. E. Manning; Treas., P. Klinkhammer; Marshall, F. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Schmidt.

Catholic Truth Society of Winnipeg.

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465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 15c on the extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.
Telephone - - - 362.

Miss A. KILLEEN, - - - Prop.
WINNIPEG.

J. KERR,
Undertaker
—AND—
Embalmer,
212 BANNATYNE STREET,
Opp. Ashdown's
Telephone 413.
Telegraph orders given prompt attention.