

Northwest Review.

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CURRENT COMMENT

According to the latest statistics of the religions of the world "at the end of the nineteenth century," published by Father Kroese, S.J., in the Stimmen aus Maria Laach, the Catholics number 264,595,922. Of these 177,657,291 are in Europe, 71,350,879 in America, 11,513,279 in Asia, 3,004,563 in Africa and 979,943 in Australasia. Protestants of all sects number 166,627,109; Greek Orthodox church, 109,147,272; Raskolnics (Orthodox Russians), 2,173,371; Oriental schismatics, 6,554,913. This brings the total number of Christians in the world up to 549,917,341.

The foregoing statistics show that nearly four-fifths of the Christian world believe in the Real Presence: for, to the Catholics and schismatics must be added at least forty millions of Lutherans and Anglicans who profess that belief. This is a low estimate, since a Lutheran minister wrote to one of the papers in this city some nine years ago that the Lutherans who believed in the Real Presence numbered sixty millions. We feel therefore, that we are putting the facts very modestly, when we call attention to the four hundred and twenty-two millions out of five hundred and forty-nine millions, who hold that Christ meant what he said when he declared, "This is my body."

We are glad to note that our venerable friend, Father Lawrence C. P. Fox, O.M.I., begins, in the current Donahoe's Magazine, those reminiscences of his, which we lately expressed the desire to see published. They promise to be very interesting. In this number he gives some of his earliest experiences in the missionary field in England. We quote one of these, merely reminding our readers that Father Fox, a convert from Quakerism, had been only recently ordained and was then well on the sunny side of forty.

Not long after this a very successful mission was given in Bermondsey, a part of London—on the southern side of the Thames, where there was a large congregation of the poorer Irish. For the first few days we had nothing to do in the confessionals, and the parish priest was greatly disheartened. We were four in number, and agreed to make the stations of the Cross one after the other to bring up the tardy penitents. Before the close of the first week our prayers were heard and the crowds became so overpowering that we had to ask the Bishop to send half a dozen priests to help us. On one busy afternoon when I was hearing confessions, I saw an old woman tottering to the front of my confessional. She carried two large bundles, one in front, and the other on her back. As soon as she had deciphered my name over where I was sitting, she lowered her bundles to the ground, and coming towards me, she cried out in a loud voice:—"Ah! Father Fox dear, I have found you at last. I come more than ten miles from the country, where there is no priest at all. God save us! It was you that married me in County Kilkenny sixty years ago next Michaelmas, and when I buried my poor husband there, more than twenty years ago, God be merciful to his soul! I came to this God-forsaken country. And now I've tramped all these weary miles to make my confession once more to you." The good people who were waiting patiently for their turn to come to me—though I must confess that they were nearly all of them convulsed with

laughter,—begged me to hear the poor old woman at once, and I soon sent her back to her distant home quite happy. If I had been the same Father Fox who had married her, as she believed, I must have been almost a centenarian when she tracked me to Bermondsey.

We look eagerly forward to further instalments of Father Fox's reminiscences, in which we trust he will not omit to include his recollections of distinguished converts, which his hearers found so entertaining in a lecture once delivered by him in Albert Hall, Winnipeg. His article in the November "Donahoe's" is profusely illustrated with views of scenes and persons connected with the Oblates of Mary Immaculate. The picture of the Novitiate at Tewksbury, Mass., where Father Fox now resides, is particularly good.

In our report of the celebration last Sunday at Portage la Prairie, will be found the text of a remarkable address written and read by Mr. Justice Ryan. The first part of it, which reviews one great aspect of the pontificate of Leo XIII. is evidently the work of a master mind, fully alive to the momentous movement towards unity which is noticeable all over the world. Those who know the able and learned judge will see in this luminous and fearless pronouncement one more proof of his practical and enlightened devotion to the interests of the Church which he so nobly serves.

After such an address it is no wonder that our Archbishop, whose mind and heart so readily respond to anything that honors the church of Christ, should have surpassed himself in the eloquence of his reply. He spoke with intense feeling and in ringing tones of one of his interviews with the late Pope, when Leo XIII., referring to his letter to the English people, expressed with a wide embracing gesture his longing for the union of Christendom.

Next week we will publish a 2nd letter of the Rev. Dr. Greer on the School Question as it appears to thoughtful Americans. This letter teems with passages that apply perfectly to the situation here. The public schools in this country, as well as in the United States, were originally established on a religious basis, and our effort should be to bring them back to that original plan, and thus contribute to their improvement by removing the danger of religious indifference which now besets them. The New York Sun, in which Dr. Greer's letters were first made public, admitted the force of his arguments when it said:

"Undoubtedly, Catholics now have the sympathy of individual Protestants in their principle that religion should be made the basis of public education, and that, accordingly, religious schools of the various denominations should be allowed to participate in the distribution of the school fund;" but it adds significantly "that the great majority of the people made up of infidels and those indifferent to religion or distrustful of the organized churches" are opposed to religious education in schools.

Happily, no such general opposition exists among non-Catholics in Canada. In fact we venture to say that the majority of our separated brethren would fain have a religious atmosphere in their schools, but they have not found a common ground of agreement among themselves, and they profess an unreasonable dread of the complications which any enactment in that direction would entail. This we think is the great difficulty, and

it is by no means an insurmountable one, as the example of England and Germany clearly proves.

Among so many interesting features which Dr. McGovern's "Life and Life Work of Leo XIII." presents to our subscribers, is one which appeals strongly to us Canadians. It contains portraits of all the Archbishops of Canada including not only, of course, our own metropolitan, but also the newly appointed Archbishop Orth, of whom no portrait had as yet appeared in Manitoba or in the eastern provinces.

It takes our modern up-to-date educationists a long time to rediscover what was known ages ago. For years no pupil of the New York city schools has suffered the indignity of a flogging, because teachers were told to spare the rod and spoil the child. But now lo! and behold, Solomon is being avenged, for the principals of the New York public schools, giving as their reason the deterioration of discipline and the decline of good conduct, have petitioned the board of education to remove the restriction on corporal punishment.

Our outspoken contemporary, the "Catholic Columbian," of Columbus, O., gives the following "reasons why Catholic countries are more moral than Protestant countries are: First, that in the former the Church insists on the religious education of the young; second, that the people's sense of the turpitude of sin is cultivated by means of a training in the examination of conscience; and, third, that the people go to confession."

At the blessing of the new bell last Sunday, in St. Cuthbert's church, Portage la Prairie, Father Drummond read a translation into English of the three principal prayers used in the liturgy for the blessing of a bell. These translations will be a pleasing improvement on the vague generalities to which preachers generally confine themselves on such occasions. They show—as any one will see by reading them as they are embodied in our report—how the church's offices are full of true poetry, and continually link the Old with the New Testament. It were greatly to be desired that some enterprising Catholic publisher would issue an authorized translation of all the liturgical offices connected with the erection, blessing and consecration of churches, altars, bells, crosses, and other helps to devotion.

A few days ago the Winnipeg papers were full of blood-curdling reports of a battle between the Portage la Prairie police and a horde of Italian workmen. Judging from all reports, all the blame was to be visited on the Italians. But Mr. John Costigan, one of the trustees of the Catholic church in Portage, whose real name is Giovanni Costagana, and who is a native of the country near Venice, gives quite a different color to these fights, and Mr. Costigan is a very cool and trustworthy witness, who has the immense advantage of understanding the language and thoughts of the accused. According to his account, which would be well worth verifying by the local correspondents of our Winnipeg dailies, the provocation came from their boss, who had been nagging and swearing at them all summer, bullying them, calling them the vilest names. This is, unfortunately, too common a failing with English, Irish, Scotch, or American bosses who have to handle foreign workmen. They treat their men like dogs. To Italians especially, they continually apply the contemptuous epithet of "Dago." Now an Italian is like Shylock, only in-

initely more so, since the memory of his national glories is more recent than those of the Jew; he is an Italian. Hath not an Italian "eyes, hands, organs, dimensions, senses, affections, passions?" These last especially were aroused by the coarse tyranny of men who made no effort to understand the legitimate grievances of their workmen, who finally turned upon them in self-defense. The upshot of the outbreak was that these poor Italians, who save every cent they can to send it home, had to pay out, in fines to the local government, an aggregate of about six hundred dollars.

In the first part of the Holy Father's encyclical, as it appeared in our columns last week, there occurred one sentence that must have puzzled many of our readers. Speaking of the "son of perdition," the Pope is made to say in English: "E contra," man—and this according to the same Apostle, is a special mark of Anti-christ—has with supreme temerity, put himself in the place of God." This retaining of the Latin phrase "e contra" looked rather odd; but we relied upon the otherwise excellent translation of the English "Catholic Times," which was the first to reach us, and we had not seen the Latin original. The latter is now before us, and we see no reason for retaining the Latin phrase. The sentence should therefore read: "Contrariwise, and this, according to the same Apostle is the distinguishing mark of Anti-christ, man has with supreme temerity put himself in the place of God." This shows how wise is the intention with which the Holy See has been recently credited, of preparing in Rome itself, under the supervision of the Pope, authentic translations of all such Papal documents into the most widespread languages of the world.

See this week's Starbuck article for something astounding, and yet proved with chapter and verse in the usual way by the Rev. Charles, anent St. Thomas Aquinas and Protestant appreciation of his philosophy.

Persons and Facts

Sir Humphrey de Trafford was driving at Market Harborough on Sunday October 25th, accompanied by a friend and a groom, when his trap collided with a milk-cart and was overturned, the occupants being violently pitched out. Sir Humphrey de Trafford was to have started next week on a big game shooting expedition in India.

Sir Francis Plunket, British Ambassador at Vienna, who has been the first occupant of that post to see an Austrian Emperor sit at a meal in a British Field-Marshal's uniform, has become by the death of his brother, the Hon. George, the last survivor of the six sons born to Arthur James, ninth Earl of Fingall.

The Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore, speaking at the close of a mission in Clonmell on Sunday evening, October 25th, said he had read with great pain an advertisement in a Clonmell paper intimating that pony races were to be held in Clonmell on that day fortnight. He regarded such races on a Sunday in Ireland as a public scandal, and he hoped the promoters would change their intention. The races have since then postponed till Monday.

The British Educational Commission, at present visiting the United States, has amongst its members the Rev. Father Finlay, S.J.

Prof. Mommsen, the author of a great work on the Roman laws, who died on October 30th, in his 86th year, was the father of fifteen children.

Dr. Pastor, author of the "History of the Popes," had a long audience with the holy Father on October 17th and presented to his Holiness a copy of the fourth edition of the 1st volume of the work. The Pope expressed his hearty appreciation of the action of Leo XIII. in throwing open the Vatican archives and said: "The truth is not to be feared." He gave Dr. Pastor permission to dedicate to him the fourth edition of the second volume of the "History of the Popes," and said he would regard the dedication as a high honor to himself.

A priest writing to C.M.B.A. officials concerning the increase of its insurance rates, says: "You as a Catholic association, could not do otherwise than make it safe. You now have the endorsement of the Church, and if your association was not made safe for its members, it would, in case of a failure, be a reflection on the Church."—Catholic Columbian.

A monthly paper at 50 cents a year is dearer than a weekly paper at two dollars. The monthly gives twelve issues at 4 1-6 cents a copy, the weekly gives 52 issues at 3 and 11-13th cents a copy. A monthly at one dollar a year is still dearer. It costs 8 1-3 cents a copy.—Catholic Columbian.

Dr. J. K. Barrett, of this city, the newly created inspector of malt houses and breweries, the other day narrowly escaped serious injuries at St. Thomas, Ontario, in company with Mr. Thomas Alexander, the collector of Inland Revenue, London, Dr. Barrett was on an inspection of Rudolph and Begg's brewery. The inspection passed off satisfactorily, but on reaching the stock cellar, Mr. Barrett—the light being dim—or rather no light—the inspector, not finding terra firma for his umbrella, wisely stepped to one side, but Mr. Alexander, not so forewarned, stepped boldly onward over a flight of stairs leading to a lower cellar, receiving a bad shock, with a slight abrasion of the knee cap.

Winter seems near at hand. On Thursday morning, the thermometer dropped to nine degrees above zero, and there were some slight flurries of snow during the day.

Clerical News.

Rev. Father Lee, who came a few months ago from Joliette, Que., to Oakwood, North Dakota, where he assists Rev. Father Lalonde, was here on Tuesday, said Mass at St. Boniface College on Wednesday morning, and returned the same day to Oakwood.

Rev. Father Sufia, O.M.I., left on Wednesday for Regina, where he becomes pastor in the place of Rev. Father Van Heertum, O. Praem., recalled to the U. S. Father Sufia was accompanied by Father Kasper, O.M.I., and Brother Schumacher, O.M.I., who will henceforth reside in the priest's house at Regina, where they will be joined by Father Kim, O.M.I. Father Kostorz also makes his headquarters there.

His Grace the Archbishop, has received a letter from the Superior General of the Basilian Order in Galicia announcing the departure for Winnipeg, of two Basilian Fathers of the Ruthenian rite. These two Ruthenian priests will be welcomed with open arms by the Very Rev. Father Zoldak. Very Rev. Father Filas, Superior of the

Basilians in the North-west, will come from Edmonton to receive the new missionaries. Father Filas, by the way, seems to have successfully escaped the mitre which threatened him in Galicia last year.

Rev. Father Van Gistern, O.M.I., is transferred to the Qu'Appelle Mission. Rev. Father Dorais, O.M.I., takes his place as parish priest of St. Charles, while Rev. Father Ruelle, O.M.I., succeeds Father Dorais as Director of the Indian Industrial School at St. Boniface. Rev. Brother Doyle, O.M.I., is transferred to Touchwood Hills.

Rev. Father Frigon, O.M.I., writes from Yale, B.C., delighted with his trip to British Columbia.

Rev. Father Drummond, S.J., declined an invitation to speak at the laying of the corner stone of the Carnegie Library in this city.

The Archbishop of Westminster is now in Rome.

Cardinal Moran, Archbishop of Sydney, accompanied by his secretary, Dean O'Hara, and by Monsignor Byrne, Vice-Rector of the Irish College in Rome, was received on Tuesday, October 27th, in a farewell audience by the Pope. The Cardinal then tendered to the Pontiff a richly bound copy of his book on the "Lives of the Irish Saints." After the private audience, Cardinal Moran presented to his Holiness a number of visitors to Rome, including Dean Slattery, the Dowager Duchess of Newcastle, Mrs. Stonor, of London; Mr. and Mrs. Kavanagh, Miss O'Brien, sister of Lord Inchiquin, and other ladies.

Canon Bernard Smith has just died in his 89th year. He was one of those who left the Anglican church during the Tractarian movement, and had been for more than fifty years priest of St. Peter's Catholic church at Marlow, England.

Canon Doyle, parish priest of Ramsgrange, Co. Wexford, who has died at the age of 86 was Chancellor of the Diocese of Ferns. He was a man of strong character, and took an active part in the Nationalist politics of the last fifty years.

Up to the present time there is no confirmation of the rumor that Archbishop Guidi had been recalled from Manila, and we are beginning to seriously doubt the truth of the story. We do not think that Pius X. is quite ready for any such radical and decisive action.—Western Watchman.

The Diocese of Philadelphia has now 106 students for the priesthood. Ninety-two are at Overbrook, 10 are at Rome, two at the Catholic University, Washington; one at Louvain and one at Innsbruck. Seventeen were ordained last year, and 18 new students have been admitted this year.

Only two Cardinals were created at this week's consistory, Cardinal Raphael Merry Del Val, and Cardinal Callegari, Archbishop of Padua. The American Cardinals, so assiduously advertised of late, did not materialize.

Rev. Fathers J. A. Maguan and Thibaudan, O. M. I., exchange places, the former going to Touchwood Hills, the latter to Selkirk.

Rev. Father Woodcenter, of Kaposvar, was here Wednesday on a flying visit.

Rev. Father Kavanagh, of St. Francois Xavier, was at the Archbishop's palace last Monday; so were Monsignor Ritchot and his curate, Rev. Father Belanger.

Rev. Father Planet, O.M.I., will have charge of the Indians near Selkirk while Rev. Father Thibaudan, O.M.I., will be pastor of the parish.

From the 16th to the 25th of this month, Rev. Father Protlx, S.J., will be preaching a retreat to the Little Sisters of the Poor at Harrison and Throop Streets, Chicago.

Rev. Father Peran, O.M.I., of St. Laurent, was here last Tuesday.

Although there were only two newly created Cardinals at Monday's private consistory, three other Cardinals, Ajuti, Taliani, and Katschthaler, created by Leo XIII., in his last consistory, received with the two appointees of Pius X., the red hat on Thursday, at the public consistory.

Marriages

Prefontaine—Lynch.

At 6.15 on Saturday morning, November 7th, at a nuptial Mass celebrated in St. Boniface, by the Very Rev. A. Dugas, Vicar General of the Archdiocese, Miss P. Prefontaine, sister of Mr. Joseph Prefontaine, member for the Manitoba electoral division of Assiniboia, was united in the bonds of holy wedlock to Mr. Thomas Lynch. Both Mr. Lynch and his bride are from St. Eustache, where Mr. Lynch has charge of Mr. Prefontaine's farm. The happy couple remained in the city a few days and then returned to St. Eustache.

Tennant—Tucker.

On Thursday October 29th, at Ste. Rose du Lac, Manitoba, by the Rev. Father Lecoq, O.M.I., Edward Vincent Tennant, Esq., collector of H.M. customs, Coutts, and formerly M.P.P. for Emerson, to Eliza Mary (Bettie) 4th daughter of Mr. W. A. Tucker, and Mrs. Tucker. Mass was announced to begin at 5.30 in order to be in time for the train at Makinak, en route for Winnipeg, the future home of the young couple. Nearly all the assistants had to drive four miles to the church, which at that early hour looked dim and solemn, but presently a blaze of light flashed out from the high altar, and we felt as if it were Christmas, and we at midnight Mass. The happy parents saw, on this occasion their children, son-in-law and daughter-in-law, approach the holy table with other friends, it being general communion, and they felt with gratitude how few there are so blessed by Divine Providence, no links missing in the chain that makes up the sacred circle of home, the new comer also being received as a dear son and brother in this united family.

When the lights were put out, the first ray of morning fell faintly on the pitiful figure of the Christ raised high above the altar. Looking back as we drove westwardly to the hospitable house of Mr. T. Fitzmaurice, we saw the glorious sun throw off his crimson robes as he arose "behind the tall church tower."

Miss Cecily Tucker and Mr. Wilfrid Tucker were bridesmaid and best man, and when we were seated at breakfast, we could observe how charming and happy the bride looked, and such a lovely costume!

The company which numbered about 25 included the Rev. Father Lecoq, Mr. and Mrs. Tucker, Mr. and Mrs. J. Saurette, Mademoiselle Delina Saurette, Mr. and Mrs. Fitzmaurice, Mr. and Mrs. Cyril Tucker, Messrs. D. and C. McCarthy, Misses Hilda and Francis and Mr. Basil Tucker, etc., not counting four grand children.

The bridal pair were escorted to Makinak, eight miles distant by four other carriages, the weather being delightful. Summer, which had been so tearful, dying at last with a smile on her lips, for the evening of the year is fading away like a beautiful sunset. This is what in our land we call the Indian summer: some years have no Indian summer; neither have some lives, but we wish a very happy one to the bride and bridegroom.

Obituary

WILLIE STUDDART.

Our readers will remember that Thursday of last week little Willie Daniel Studdart was instantly killed by a freight train, which apparently he was trying to creep under when it began to move, and cut off his head. This death was all the more painful to his father because the latter is on a fair way to recovery from a similar accident that crushed his head while he was coupling cars. Willie was a good

boy, who had made his first communion this summer. He was 12 years old. On Saturday, November 7th at 9.30, his class-mates, members of grade six, St. Mary's School, attended his funeral in the church of the Immaculate Conception, which was almost filled with sympathetic children. The school-boys in charge of their teacher, the Rev. Bro. Thomas, went in a body from St. Mary's school to the late residence of their school-chum, 516 Selkirk Avenue. Then they proceeded to the church of the Immaculate Conception. Rev. Father Cherrier sang the Mass and conducted the services. The class has completed collections for several requiem Masses for the repose of the soul of their departed school-mate. One of these masses will be sung on Saturday November 14th, in the Immaculate Conception church. We extend our sincerest sympathy to the afflicted family.

GRANT BENNETT.

Dear little Jas. Grant Bennett, the 10 year old son of Mr. and Mrs. Thomas Bennett, of Regina, breathed his last on Monday, November 9th, at 3 p.m. He was born on February 6th, 1892, and had been a great sufferer all his short life. For him death came as a blessed deliverance, for his malady seemed incurable; but for his devoted mother we bespeak the sympathy of our readers. For twenty-four nights she never went to bed, just snatching a few moments of sleep when she could. The day of her dear boy's death was also the 28th anniversary of her first communion, the day after she was received into the Church. While praying for the poor little sufferer, now at last on his way to eternal rest, let us not forget the afflicted mother, and the father and brother who, being in Alaska, will not soon hear of their loss. The funeral took place last Wednesday morning.

R. I. P.

ACKNOWLEDGMENT.

Winnipeg, Nov. 6. 03
Rev. A. A. Cherrier.

Dear Sir.—I wish to acknowledge with sincere thanks the receipt of cheque for \$1,000 in payment of beneficiary certificate held by my late husband, Frank J. Connell. I also wish to express my thanks to Branch 163 for their kindness to us in our late bereavement.

With best wishes for the welfare of the society.

ANNIE CONNELL.

CONSIDERATIONS ON CATHOLICISM.

By a Protestant Theologian.

Sacred Heart Review, CCLXXXIII.

The general chorus of appreciation and eulogy called forth in the Protestant world by the sickness and death of Pope Leo XIII. has of course had its exceptions. There will always be "Devil's Advocates" in the world. Nor can such exceptions reasonably be denounced, as long as their temper is simply critical and inquiring, not sneering and vituperative. Of this latter hateful disposition I do not remember that any examples have come to my eye, except in one or two Spanish-American Protestant papers, upon the death of the Pope.

However, it is always warrantable to criticise the critics, and to insist that their exceptions shall be accurately taken. Otherwise in fairness, their depreciation goes to swell the general volume of praise. The presumption is always for the soundness of this, in view of the usual inclination of men to carp at him "who followeth not with us."

The 'Advance,' the Congregational organ of Chicago, denurs to these praises of Leo, although I cannot say that it denounces them.

It founds its objection on the ground that his Pontificate was wholly devoted to the interests of his Church.

This might call out praises from Roman Catholics, but how could it evoke such a current of praise from Protestants? We Protestants have no interest in extending the power of the Roman See. Our interest lies quite the opposite way. It cannot be that Protestants are prais-

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ing Leo because he was a zealous Roman Catholic. Cardinal Antonelli was that, but who of us thinks of praising him? No one that I know of except Miss Dorothea Dix, whose philanthropic efforts he and Pope Pius IX. so warmly promoted.

The Roman See is to us very much what the Southern Confederacy was once. Jefferson Davis was wholly devoted to the interests of this, but assuredly we of the North did not extol him. Stonewall Jackson was equally devoted. Why is it that we hold him so high in honor? Because he pursued an object, the success of which we dreaded, in the spirit of a high-minded, righteous and religious man. Human excellence always draws the hearts of men, however they may judge the immediate object pursued. We honor Hampden, and we honor Falkland, although they were opposed in war, because of their personal human worth. Indeed some of us who are on Hampden's side honor Falkland personally, more than him, and find a strong ingredient of baseness in Carlyle's temper, who can not mention the noble-minded Viscount without a most ignoble sneer.

Assuredly Leo XIII. has not called out this warmth of regard in general Protestantism as being Pope. Gregory XVI. and Clement XIII. were equally Popes, but how much do Protestants care for them? Leo XIII. is honored because, being Pope, he is apprehended as a high-minded and saintly man. He is honored as such ardent Protestants as Harnack or Herzog-Plitt would honor such Popes as Pius VII., or Clement XIV., or Benedict XIV., or Innocent XI., or Gregory V., or Gregory the Great, or Zachary, of whom Neander says that while he was zealous for the interests of the Papacy, he was yet more zealous for the interests of truth and righteousness. He used the Papacy, as he should have done, to promote the ends of the Kingdom of God.

Of course Leo could not have been honored, by anybody, had he not studied the interests of his Church. The question is: Has he worked for these in the spirit of selfish partisanship and dark intrigue, or in the love of truth and in the light of day, in the pursuit of mercy, justice, social purity and religious faith? The world generally seems to have decided for the latter assumption. I do not pretend to have gained any such personal insight into his character and administration as to be entitled to render a verdict on my own ac-

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count, but I submit that the judgment of the world appears to be that he has followed out the immediate ends of his great office, as was his duty, in a spirit deeply concerned for the general interests of mankind. No good and great man who is at variance with our own religious communion can fail of disappointing us in much that he does and leaves undone. Yet this hardly seems sufficient to justify us in carping against the general judgment of the world that he has been a good and great man.

There are some Pontifical acts of Leo XIII. which seem remarkably to identify immediate, papal and general human interests. For instance, his encyclical in promotion of the study of St. Thomas has resounded much beyond Roman Catholic limits. We remember how enthusiastically it was greeted, and its author hailed as a great intellectual reformer, by the 'Independent,' to which no one is likely to attribute a medieval or Roman Catholic turn. Indeed, Professor Ernest Lavisse, who, if a Catholic at all, seems to be very loosely such, informs us that it is now 'good form' in France to close a scientific lecture with a passage from St. Thomas.

Personally I am not enough of a metaphysician to enter very deeply into the thinking of the great Schoolman, but I can testify, as a much more eminent man, the late Dr. William Shedd, of Union Seminary, does emphatically, to the spiritual and intellectual benefit breathing from his works, to the cleansing and clarifying, and strengthening and exalting power to be found in the study of Aquinas, even when only carried on derivatively, through the 'Divina Commedia,' and the abundant illustrations of it from St. Thomas, made by Scartazzini, and by King John of Saxony. An act of so wide an influence might well have called out high commendations, even had Leo's Pontificate offered no other special point of remark.

The echoes of this encyclical find repercussion in quarters far removed from Leo's personal point of view. One of our most learned theologians and professors, standing moreover, at the very antipodes of the late Pope, remarked to me once that if we wished to train our young men in clearness of vision, a settled repose in Christian philosophy, and a perfect and impartial apprehension of the arguments on every side of every proposition we perhaps could not do better than to follow the Pope's recommendation, and to set up in our Seminaries courses for the study of Thomas Aquinas. We are not likely to do this, if only because it is urged by a Pope, as England rejected the Gregorian Calendar for 170 years. Yet such views of this encyclical, taken by such men seem to show that Leo XIII. by no means confined his view to that which was merely for the selfish interest of his own Church. Indeed, how can a high-minded and clear-minded man, firmly settled in the persuasion that God is in Christ, set forth his thoughts concerning matters of universal and eternal interest, without acting for the good of the whole intellectual and believing world?

The Pope's encyclical (or encyclicals) on Labor, and its rights and duties, is undoubtedly meant to conciliate workingmen to the Church; but it means much more than this when an economist of the standing of Carroll D. Wright declares that it is a 'vade mecum' with him, and that it has done a great deal to settle economical thought. Here again we seem to find an official act at once strictly ecclesiastical and universally humanitarian. Two such acts, of one Pontiff, might well take him out of the list of ordinary Popes. Yet these two acts are far from being all that are beyond the common mark.

A recent French article, Liberal, and by no means ecclesiastical, the substance of which is given in the 'Tablet,' remarks that dates and facts do much to vindicate for Leo XIII. the place of author, or at least of a main promoter, of the Dual Alliance. Now I frankly own that I hate France and detest Russia; but as long as there are two such great powers in the world, it is certainly true that the Dual, balanced against the Triple Alliance, has had much to do with

keeping the world steady. This now is an act the benefits of which distinctly redound to the good of mankind, and only obscurely and circuitously to the advantage of the Roman See.

These considerations admit of being prosecuted farther.

CHARLES C. STARBUCK,
Andover, Mass.

FROM OUR EXCHANGES.

The census announcement that even in Ontario the returns on agricultural investment were twenty-one per cent. would tend to increase popular appreciation of the delights of farming.—Toronto News.

The finding of the Commissioners on the Alaska Boundary that most of the disputed territory shall belong to the United States has naturally caused considerable feeling in Canada. America is given what at present is of no use to her, except so far as Canada may be hampered, and the Klondike district shut off from winter communication with the coast. Nor is the ill-feeling unnatural, for the Commission was composed of elements which could scarcely give Canada's claims a favourable decision. The United States had half of the votes, three which were before hand stated to be going to be cast for the United States. Canada had but two, which were practically in favor of itself. The sixth vote was held by Lord Alverstone, the English Chief Justice, whose decision would not give anything to Canada, but, unless the Commission decided nothing, must have decided in favor of the States. This latter has happened, and the Americans, from the first in the position of "heads we win, tails we draw," have won the day and the territory they claimed.—The Universe (London, Eng.)

That excellent journal, the "Northwest Review," of Winnipeg, celebrated its eighteenth birthday by adding two pages to its size, and now appears as an eight-page paper. Few of our exchanges are as well written as the Review.—The Casket (Antigonish).

It was Ireland's good fortune that a change had taken place so far as the wearer of the British crown was concerned. A man was on the throne, and not a woman who deferred almost entirely to her political advisors. Whatever the faults of King Edward, in the very nature of things he was bound to be more in touch with popular needs than was his mother, and in no other way can the sudden change from a rigorous application of the Crimes' Act to a measure of such consideration be explained than on the ground that the King himself was behind the change, realizing better than any of his ministers that the time had come for justice to a generous and long-suffering people.—Providence Visitor.

Rev. Harold Rylett, a Protestant clergyman of Ulster (Ireland), who is presently in Canada as special commissioner for Reynold's Newspaper (London), to investigate and report on the situation and prospects as to emigration from England to the Dominion, has the following to say of his visit to a Catholic home for orphan children emigrants:

"Among the most interesting work now proceeding in connection with Canada is that of 'dumping' on the Dominion our own young orphan children and youthful wastrels. From careful investigation I am able to say that this work is attended with much success. The most interesting experience I had in Canada in this respect was at Prince Albert. Here I found the Catholics—how well the Catholics know how to do these things—carrying on a home—St. Patrick's Home—for orphan children. On the occasion of my visit the venerable Bishop was visiting the school, and the children were to sing and recite before a company of sisters. Imagine my delight when one dark-eyed lassie stood forward to say her piece, and I heard that accent always so sweet in my ears, the beautiful Irish accent! I was told that in this small school-home my Catholic friend had no fewer than thirty little children that had been picked up in the streets of that

great Babylon (London), thousands of miles away from which I had come! May God bless the work of those good Catholic priests and sisters in remote Prince Albert."—Irish World.

Everything was ready—when the Czar sent word that he wouldn't come. He did not—at least not publicly—give the reasons for his change of mind, but there was no necessity, for everybody knew them. They were all summed up in the fact that the Italian Government was not a reliable guarantee for his safety at the hands of the anarchists who assassinated King Humbert, the Empress Elizabeth, President Carnot, and others; and from the socialists, captained by members of parliament like Ferri, Mogari & Co., who openly avowed their intention of organizing a hissing demonstration against the imperial visitor. For the last two days every newspaper in the country, and, indeed, of most other countries, has commented on the Czar's failure to redeem his promise, and the event is universally recognized as the most serious check that Italy has received since she seized on Papal Rome. The seriousness of the thing consists mainly in the enormous power it has given the socialists. They are naturally exultant, because they now know what they only tried to make others believe before—that they hold the government of Italy in the hollow of their hands.—N.Y. Freeman's Journal Rome correspondent letter of Oct. 14.

A Methodist contemporary says: "There are now a full dozen Protestant religious bodies at work in Cuba. This is a sign hopeful for the settled future of this troubled island." The idea of "a full dozen" Protestant sects "settling" anything in the present or future is altogether too funny.—Pittsburg Observer.

The late comer to church who marches up the aisle to a front seat, should not be unduly criticized. It is not well to know that he or she is still with us; that, usually they are the glass of fashion, and the mould of form. Something must be paraded, and why not the exquisite garb. There would be fewer late comers conspicuous in their demonstrations were it not for fashion. It is not so much tardiness that actuates the late front pew comer as snobbishness; therefore should we be charitable, patient. It is almost impossible to teach a vain and empty head the difference in conduct in the church and theatre.—Pittsburg Catholic.

MISS LIZZIE COYLE.

Since Winnipeg has become so thoroughly musical that lovers of the art, though strangers are received with a warm welcome, it is well to introduce to the public our local talent and thus show that we appreciate home industry.

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As her friends and admirers we wish her every success.

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SATURDAY, NOV. 14, 1903.

Calendar for Next Week.

NOVEMBER.

- 15—Twenty-fourth Sunday after Pentecost. Dedication of the Cathedral of St. Boniface.
16—Monday—St. Didacus, Confessor.
17—Tuesday—St. Gregory the Wonder worker, Bishop, Confessor.
18—Wednesday—Dedication of the Basilicas of the Holy Apostles Peter and Paul.
19—Thursday—St. Elizabeth, Widow.
20—Friday—St. Felix de Valois, Confessor.
21—Saturday—The Presentation of Our Blessed Lady.

CELEBRATION AT PORTAGE LA PRAIRIE

On Saturday afternoon, His Grace the Archbishop of St. Boniface, accompanied by Rev. Dr. Trudel and Rev. Father Drummond, took the 4.30 train for Portage la Prairie. On their arrival there, they were met by Rev. Father Viens, the parish priest, and a number of prominent laymen, and were driven to St. Cuthbert's church, where supper had been prepared, and was served by Mrs. A. Brennan, and Mrs. Western. Meanwhile Rev. Father Delaere, C. S.S.R., of Brandon had arrived by the Moose Jaw local. That evening the clergy had an opportunity of admiring the excellent appointments of the dainty church, and the recent improvements due to Father Viens' zeal and care.

Two or three of the Fathers were kept busy that evening, and early next morning in the confessional, Father Delaere hearing the Galicians. On Sunday His Grace said Mass at eight o'clock, and at ten thirty the High Mass was sung by Rev. Dr. Trudel, with Father Delaere as deacon and Father Viens as sub-deacon, His Grace being present in Cappa Magna, assisted by Father Drummond. Father Viens read the announcements and the Sunday gospel, after which Father Drummond preached from Psalm 150:5: "Praise ye the Lord in cymbals of joy." As the principal object of the celebration this day was the blessing of the first Catholic bell in Portage la Prairie, he briefly reviewed the history of this distinctively church instrument. The only mention of bells in the bible is to be found in Exodus, 28: 33, 34, where little golden bells are spoken of as fastened in the skirt of the high priest's tunic, so that the tinkling of them might be heard when Aaron "goeth in and cometh out of the sanctuary." Layard discovered small bells in the ruins of Nineveh, and we know that the Greeks and Romans used hand-bells for domestic service. But large church bells for use in the open air so as to be heard at a considerable distance, were unknown till about the year 100 A. D., when St. Paulinus of Nola invented them. They were introduced into England shortly after. But it was not till the 14th century that church bells began to attain colossal proportions. In 1501, 34 years before the discovery of Canada, the famous bell at Rouen was cast; it weighed 33,000 pounds. A little later at Toulouse, was cast a bell just twice that

weight, viz., 66,000 pounds. Russia has the largest bells in the world, the giant bell of Moscow, which however is not hung and is used as a chapel, weighs 448,000 pounds. The largest bell in Canada, larger than any in England, is in one of the two towers in Notre Dame church, Montreal; it weighs 29,400 pounds and was made in France, sixty years ago.

These very large bells are too unwieldy to be of much practical use, and though they give forth the most solemn and striking sounds, they do not lend themselves to the varied harmony of a moderately large church bell. The church bell is the only musical instrument that can be used effectively in these upper regions of the air from whence its message comes as from heavenly messengers bringing good tidings of joy to all the people.

The art of bell making seems NOT PROGRESSIVE.

It is impossible at the present day to make better bells than those cast three centuries ago. This inability is probably owing to the fact that the tone of a bell is dependent, in part at least, upon certain conditions that cannot be controlled, or even fully understood. The quality of a bell depends not only upon the perfection of its materials and workmanship, but also upon the exact relations of the numerous harmonics that go to make up the dominant note. Harmonics are overtones, produced by the vibration in aliquot parts of the same metal which gives by its complete, simultaneous vibration, the primary or fundamental tone. These overtones help to make up the "timbre" or tone-color of a note. A sensitive musical ear can detect in an ordinary church bell as many as ten distinct harmonics all of which in their blending constitute the quality of the bell. When these harmonics are perfectly adjusted, the result is that rich, soft and mellow tone which is so delightful to the ear. But the conditions on which the relations of the harmonics depend are for the most part unknown.

In this we have an image of the latent harmonies of the true faith. The average Catholic knows what a plain act of faith is—belief in God the revealer. But the theologian can draw out the marvellous harmonies that exist between will and intellect in the production of that act of faith, for faith deals with things unseen and therefore not evident to the senses. To elicit an act of faith the good will must come into play. Moreover, the interrelation of all the dogmas of the Church brings out the latent harmonies of that fundamental act of faith.

The preacher then described the ceremonies that would take place that evening in the blessing of the bell. The Church blesses with holy water all the instruments she uses, and this blessing is intended to drive away the powers of darkness that surround us on all sides. As the blessing of a bell is likened to a baptism the holy oil and the holy chrism are used by the Archbishop to anoint this holy vessel. Father Drummond here gave the substance of one of the long collects which His Grace was to sing during the blessing all to be present that evening of the bell. He ended by exhorting and make an offering to help defray the expenses of this celebration.

At the end of the High Mass, the choir under the able direction of Mr. Greer, and with Miss Costigan as the skillful organist, sang the "Oremus pro Pontifice Nostro Pio" in the same admirable way in which they had rendered all the singing parts of the Mass, and in which they furnished music for Benediction.

Father Viens having announced that a large cross recently erected in the Catholic cemetery would be blessed by His Grace shortly after two o'clock, a small group of devoted friends braved the rather cold wind and drove out to the burying ground nearly two miles off, where the Archbishop, with the clergy, chanted the liturgical prayers for the

BLESSING OF A CROSS

Shortly after four the Ladies' Aid, under the able management of the president, Mrs. A. Brennan, gave a most elaborate dinner in honor of His Grace, who presided and placed the guests, having on his right,

Mayor Brown. Amongst other invited guests were noticed Fathers Trudel, Drummond, Delaere, Viens, Judge Ryan, Messrs. Ed. Anderson, P. McEthern, T. McCarthy, Archie McKillop, D. McKillop, W. Richardson, (Bagot), K. R. McKenzie, John Costigan, C. Costigan, F. Andrich, J. J. Crotchie, M. J. Greer, and J. J. Holdsworth.

At the end of the dinner

FATHER VIENS

rose and expressed the pleasure he and all his guests felt at welcoming the Archbishop to St. Cuthbert's. The occasion is the blessing of the first bell put up in the Catholic church of Portage la Prairie, the gift of those zealous workers, the ladies of the parish.

This gift reflects great credit on the ladies, and it is a pleasure to acknowledge this before His Grace. It is also a pleasure to see here this afternoon, His Worship the Mayor and several other distinguished business men of this town. This shows the good feeling that exists in all classes, for all join in wishing the Archbishop a long and happy life to fulfil the many duties his elevated position demands of him.

THE ARCHBISHOP

said: I am glad to receive this expression of your good feeling towards me and to hear that the ladies of the parish have made such a handsome gift to the church. Of course they could not have done so without the help of their husbands, and so the whole parish deserves credit for it. As I shall address the congregation this evening, I will not speak at any length just now, but I wish to say that I am very much pleased to see so many friends sitting at this banquet prepared and so gracefully served by the ladies, whom I thank and congratulate on their success. As you Father Viens, have remarked, it is a special pleasure to have here with us the chief representative of the beautiful town of Portage la Prairie, situate like a queen amid its magnificent trees on the banks of the Assiniboine, and destined soon to become a city. So I am glad to see on my right His Worship the Mayor. We ought, I think, to cultivate a true spirit of citizenship and patriotism. Whenever I visit the United States, although I return with a keener appreciation of Canada, I cannot help admiring the public spirit and the love of country manifested in the neighboring republic, just as I admire those splendid monuments of Europe, which we cannot equal. But what we have here at home is so pregnant with promise of a great future that I am afraid we do not appreciate enough the blessings we enjoy. Although not myself a public man I like to tell public men what I feel on this subject. We do not know each other sufficiently. Now that the clouds of misunderstanding are being dispelled, we gain by meeting each other. When the Apostolic delegate was here recently, I was struck with his desire to meet people outside of our church. He told me over and over again how pleased he was to see the increase of this feeling of mutual esteem. We Catholics cannot expect to get on without the help of others, and the others need us too. We are anxious to work together for the progress of this country. We want to be more than ever rooted in the country, to help others and strengthen them. For myself personally, seeing so many good qualities in others, I feel that this betters me. I learn good from everyone, even from the "kids" who unconsciously reveal the characteristics of the grown man. While thanking everybody I must not forget the gentleman from Bagot, who furnished the nice partridges. Once more, Dear Father Viens, I congratulate you on the success of this gathering, and while thanking the Mayor once more I hope he will say a few words.

MAYOR BROWN.

said: Your Grace, I will be very brief. There are a good many things I should like to say, but I know that any extended remarks are not expected from me. It has been a great delight to be here, I came here to present my respects to his Grace, and tell him we were very glad to see him in our midst. Having been prevailed upon to remain for dinner, I may say that I have a deep interest in anything



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that involves the happiness of any portion of this community. I think a great deal of this town, and rejoice in anything that brings prosperity to it. As a citizen I have a great desire to see a most friendly feeling among religious denominations in this country. I have been very much pleased with the broad spirit of His Grace's remarks this afternoon; but I have not been surprised. We would naturally expect this of a man in his position. We all rejoice in his remarks. I extend the best of good wishes to the Roman Catholics of this community, and I wish them great success. I thank Father Viens for this opportunity of meeting His Grace.

Thereupon the Archbishop in a few humorously complimentary phrases introduced

JUDGE RYAN,

who said: Your Grace, Father Viens, ladies and gentlemen, I don't know whether your Grace intended to be sarcastic. If you did, the sarcasm was very effective. Had I known that I should be called upon for a speech, you would not have had me here. Not that I am not happy to see your Grace, but that I lay no claim to after-dinner oratory. Each time your Grace visits us we love and respect you the more. You succeeded to one of the ablest men that ever made Manitoba their home. He was also one of the most widely respected, respected far beyond the ranks of that Church of which he was the chief pastor here. It was exceedingly difficult to succeed such a man, and yet I would not be a flatterer if I said that you succeeded beyond our highest expectations in this respect. Your Grace's duties are very many and very arduous, and we cannot have you as often as we would wish. If we had you for every bell in Portage la Prairie, your visits would be more frequent, as we have a great many other belles here. (Laughter.) We are proud of you, and we are happy to know that you are appreciated, not only by those of your faith, but also by those outside the household of the faith. We are very happy to see, along with your Grace, Father Drummond, and the other members of your suite. Father Drummond has been so long in Manitoba that his name has become a household word, a name to conjure with. On the occasion of the blessing of this church, he preached a sermon on the Eucharist, which was one of the best I ever heard, and the memory of which I shall cherish as long as I live. Although I had taught catechism for many years, I then learned much that I had not known before. We are also very proud to have your secretary, Dr. Trudel, here. My son tells me that he had the honor of going through a portion of his course with him, and that he always admired him. I am not personally acquainted with the distinguished Redemptorist from Brandon, but he is a representative of an order which is doing more perhaps, than any other order to remove the prejudices of Protestants. Father Viens labors for the same end most effectively.

His Grace then called upon FATHER DRUMMOND,

who said it was a severe trial for a man's humility to be praised by so able a friend as Judge Ryan. He felt like a holy preacher, who, on being praised, replied: 'The devil has told me that already.' (Laughter and cries of 'You are comparing Judge Ryan to the devil!') 'No I am merely contrasting them. I remember one of the first occasions on which I visited Portage la Prairie, was when I gave a mission here in 1886. Then Judge Ryan and I drove round to every Catholic residence to invite all to the mission. I held the reins behind a mare that belonged to Mr. Mawhinney. The people said, for they all knew the peculiar gait of that once famous beast, that I was going on the Pope's errand behind a mare that belonged to the Grand Master of the Orangemen.' (Loud laughter.) 'Then we had but a small, poor chapel, close to Judge Ryan's house. Now we have a beautiful church, admirably equipped in every way. Father Viens keeps everything in apple-pie order. Not only is there not a speck of dust anywhere, but the very brooms are the newest of the new, and the cleanest

of the clean. They say that a new broom sweeps well, but Father Viens has been here several years, and yet the sweeping is ever perfect. May he long remain to adorn the position he so ably fills.'

His Grace then called upon

MR. D. McKillop,

who said as he was an intimate friend of Father Viens, it afforded him a great deal of pleasure to be present this evening, but that owing to his inexperience, he must be excused from saying any more.

THE EVENING SERVICE

began at seven with Benediction of the Blessed Sacrament, at which His Grace officiated, assisted by Rev. Dr. Trudel, and supported on the right by Father Drummond and on the left by Father Delaere. Then followed the ceremony of the blessing. The bell which weighs three hundred pounds, was christened Mary Joseph Cuthbert. It was cast by McShane, of Baltimore, and gives forth a sweet tone. His Grace sprinkled it with holy water and anointed it with holy oil, and chrisem, reciting the appointed psalms, alternately with the attending priests. Before the Archbishop sang the three principal collects, Father Drummond read the following translations made for the occasion.

FIRST COLLECT.

O God who by thy lawgiving servant Moses, didst order that silver trumpets be made, that when the priests during the sacrifice blew them, the people, warned by the sweetness of the sound might be prepared to adore Thee, and might assemble to celebrate the sacrifices; and that the blowing of these trumpets, exhorting them to battle, might break through the machinations of their foes; grant, we beseech thee, that this instrument, prepared for thy Holy Church, may be hallowed by the Holy Ghost, so that its strokes may invite the faithful to their reward. And when the melody thereof shall sound in the ears of the people, may the fervor of their faith increase, may the ambushes of the foe be scattered, together with the blasts of hail, the violence of the whirlwinds, the clash of storms; may the fateful thunders be tempered, may the gusts of the wind be moderated and made salubrious; may the might of Thy right hand crush the powers of the air; in order that, hearing this bell, they may quake with fear, and flee before the standard, traced thereon, of the Holy Cross of Thy Son, before whom every knee doth bow, in heaven, on earth, or in hell, and let every tongue confess that our Lord Jesus Christ himself, having swallowed up death by the gibbet of the Cross, reigneth in the glory of God the Father, with the same Father and the Holy Ghost, world without end. Amen.

SECOND COLLECT.

Almighty and eternal God, who over against the ark of the covenant, didst overthrow, by the clash of trumpets, the stone walls girding the hostile army, pour forth on this bell thy heavenly blessing; that before its sound may be driven far away the fiery shafts of the foe, the bolts of the thunder, the impact of missiles, the havoc of tempests; that to the prophetic question, What ailed thee, O thou sea, that thou fleddest? the waters may, with the backward driven currents of the Jordan reply: 'From the face of the Lord hath the earth been moved, from the face of the Lord God of Jacob, who changeth the stone into pools of water and the rock into springs of water. Not unto us, therefore, O Lord, not unto us, but unto Thy name give glory, for thy mercy's sake; so that when the present vessel, like the other vessels of the altar, is touched by the holy chrisem and anointed by the sacred oil, whosoever shall assemble at its ringing, free from all temptations of the enemy, may always follow the teachings of the Catholic faith. Through the Lord Jesus Christ, thy Son, who with thee, liveth and reigneth in the unity of God the Holy Ghost, for ever and ever. Amen.

THIRD COLLECT.

O Christ Almighty Ruler, during whose sleep, according to the flesh thou hadst assumed, in the ship, the rising storm which had upset the sea, was stilled as soon as thou hadst awaked, and commanded it

to be at peace, deign mercifully to help thy people in their needs; pour forth upon this bell the dew of thy Holy Spirit, so that at its sound the enemy of the just may take to flight; the Christian people may be drawn to acts of faith; the hostile hosts may be stricken with terror; and thy people assembled by the pealing of this bell may be comforted in the Lord; and as of old with the music of David's harp may the joy of the Holy Ghost come down; and as when Samuel offered the suckling lamb in holocaust to the eternal king, the crash of the elements repulsed the horde of foes, so, while the sound of this bell traverses the upper air, may the angelic host preserve the assembly of Thy church, so may ever lasting protection save, unto fruitfulness, the minds and bodies of thy believers. Through Thee, Christ Jesus, who with God the Father, liveth and reigneth in the unity of the same God the Holy Ghost, for ever and ever. Amen.

The ceremony concluded with a special gospel sung by the deacon.

After the liturgical office was finished, the Hon. Judge Ryan stepped into the sanctuary and read, before His Grace, in microphone and crosier, the following

PARISH ADDRESS.

To His Grace the Most Reverend Adelard I. P. Langevin, Archbishop of St. Boniface.

On behalf of the parishioners of St. Cuthbert's we welcome you to Portage la Prairie. Since your last visit, the sovereign Pontiff, Leo XIII., having completed one of the longest reigns in the glorious annals of the Papacy, has gone to receive his eternal reward, amid the almost universal sorrow of an admiring world.

Since the great upheaval miscalled the reformation, very few, if any of the Popes, have been more successful in their efforts to minimize its effects, or to restore the unity of the Church. In Eastern Europe, and Western Asia, large numbers of schismatics (some of whose schisms are of a very ancient date) have been reconciled to the Church, and in England and America, many of the most intelligent, the best educated, and the most pure of life, have returned to the faith of their fathers, while the change in the feelings of the whole people toward the Church, has been so marked, that for probably the first time since the reign of Henry VIII., the death of the Pope was the occasion of almost general sorrow.

Perhaps one of the most striking evidences of the change of the Protestant feeling, not only towards the Pope personally, but towards the Papacy itself, is that one of the most numerous, influential, and persistently Anti-Catholic of the sects, the Presbyterians, have eliminated from their confession of faith, the title of Anti-Christ, heretofore by them applied to the Pope. We may confidently expect that this change of feeling towards the Church, so evident during the last years of Leo XIII., will grow stronger during the reign of his successor, Pius X., who ascends the Papal throne amid grave and trying responsibilities, it is true, but amid surroundings more auspicious than greet the opening years of the reign of his predecessor. The many estimable and lovable qualities of our new Pope, his ability, his forgetfulness of self, and entire devotion to his duties, manifested in discharging the great offices heretofore entrusted to him, his great humility and freedom from ambition, evidenced by the tears with which he besought his fellow Cardinals to choose a Pope other than himself, his great love of the poor, and the unusual tenderness of his feelings for, and his sympathy with those who labor and suffer, have already won for him the earnest love of his children, scattered in every land throughout the earth, and promise a reign fruitful in blessings.

Since your last visit, some changes have occurred in the material conditions of our Church, which have doubtless been noticed by your Grace. It has been painted outside, and decorated inside with painting and statues. Some changes have been made in the position of a couple of pews, in front of the altar, and near the door, which have added to the com-



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fort of the congregation, and much facilitated some of the services in the Church. The extremely small sacristies have been rearranged and refitted, to admit, for the first time, the proper and respectful custody of the sacred vessels and vestments. And lastly, a bell has been procured, for the church, which will for the first time in the history of the town, announce in tones, which we hope will be musical, the hours of Catholic worship, the times for the recitation of the Angel's Salutation to the Mother of God, the joyous times when Holy Mother Church unites in happy union the hopeful hearts of loving youth, and the occasions, which, if less outwardly joyful, are, thank God, full of Christian hope, when the immortal soul, forsaking for a time its tenement of clay, is ushered by the angels into the awful presence of its Creator, to receive the everlasting recompense for the deeds done in the flesh.



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For these improvements we are entirely indebted to the ardent zeal of our devoted pastor, Father Viens, whose chief desire, after the discharge of his spiritual duties, seems to be to beautify, as far as entire self denial and constant personal effort and sacrifice will enable him, the material temple, consecrated by the living presence of our God. In conclusion permit us to thank you for the paternal care which prompts you to take, from your constant occupation, the time necessary to make your visit here, and to assure you of our filial love and devotion to yourself personally, and through you, our love, devotion and homage to our beloved Father, Pope Pius X., whose representative you are.

Signed on behalf of the congregation of St. Cuthbert's at Portage la Prairie, this 8th day of November, 1903.

JOSEPH RYAN,
JOHN COSTIGAN,
Trustees.

His Grace the Archbishop of St. Boniface, then rose and replied to what he called "no ordinary address," but a document which showed how wide was the Honorable Judge's grasp of current events all over the world. He rejoiced with him in observing a general tendency to recognize the virtues of the Papacy and the Catholic body. He assured his separated brethren that the Holy Father entertained for them all the deepest feelings of affection. In one of his private audiences with Leo XIII., he heard the Pope say: "I hope you liked my letter Ad Anglos (to the English People). Some of my advisers feared lest it would offend the Church of England, but I felt sure that none of my words would wound any sensible man. Then, opening his arms to their fullest extent, he gradually drew them together as if in a loving embrace and said: "I do so long to see them all united with us." This, the Archbishop added, is the consummation for which we ought all to pray, that there may be but one fold and one shepherd, as there is but one Lord, one faith, one baptism, one God and Father of all. You can see how beautiful and consistent is that faith in the translations of the prayer that Father Drummond read to you just now. See how those admirable collects link together the old and new testament: the crumbling of the walls of Jericho at the sound of Israel's trumpets suggest the defeat of our invisible foes; the dividing of the waters of the Red Sea and the standing of the currents of the Jordan symbolize the beating back of dangers by the holy thoughts which the sound of the consecrated bell puts into our minds. May this bell recall the wavering sinner to the path of righteousness, may its ringing bring you faithfully to church for holy Mass and other services, may its consoling tones accompany you in all the religious acts of your lives till we are introduced to the unending harmonies of heaven.

His Grace then, stepping forward to the altar rail, exhorted all to come and ring the handsomely decorated bell, and present an offering. He himself set the example by striking three times on the bell with a mallet, and by depositing his cheque on the collection plate.

The clergy did the same and were followed by the sponsors for the bell, who were Hon. Judge Ryan and Mrs. Ryan, Mr. & Mrs. J. Costigan, Mr. and Mrs. J. O'Rielly, Mr. and Mrs. David Richardson, of Bagot; Mr. and Mrs. C. Costigan, Mr. and Mrs. T. McCarthy, Mr. and Mrs. P. McElhern, Mr. and Mrs. Steel, Mrs. Alexander Brennan, president of the Ladies' Aid of St. Cuthbert's church; Mr. and Mrs. Thos. Brennan, Mr. and Mrs. Jas. O'Neil, Mr. and Mrs. Jas. Lynch, (nee) Virginia Viens, Father Viens' sister, of Bristol, Rhode Island; Mr. and Mrs. La Donceur, Otterburne, Man.; Mr. and Mrs. J. J. Crotte, Mr. Jas. O'Neil, jr., and Miss M. Smith, of Bristol, Rhode Island, U. S. Then the same thing was done by the whole congregation. Even the children came to strike the bell and offer their mite. The sum thus collected amounted to over sixty dollars.

Next morning His Grace and party returned to St. Boniface, delighted with their visit to St. Cuthbert's.

POWER OF A GOOD BOOK.

A young man of good parentage had graduated from high school. He was to become a lawyer, and therefore entered college. His pious mother trembled at thought of the many dangers which threatened his faith and morals, and considered what she could do to preserve his virtue. She herself could not accompany him to the great metropolis, but as a talisman she gave him a small book, the "Imitation of Christ," entreating him never to part with it.

The student, having promised to fulfil his mother's wish, accordingly took the precious book in hand every evening. It reminded him of her love for him, and of her anxiety for the preservation of his innocence. But soon the young man was surrounded by evil friends. They captivated him by descriptions of their feasts and pleasures. He allowed himself to be influenced, so that they soon had complete control over him. Religious duties became irksome, and after a while were entirely neglected. The talisman given him by his mother now became a burden. He even begrudged it the small amount of space it occupied, for its presence recalled to the mind of the prodigal son the years of virtue and innocence spent under the parental roof.

Whenever he indulged in forbidden pleasures the little book became his accuser. To remove it from his sight he cast it into the farthest corner of the room. From there it wandered into an old chest where all useless articles were kept. But the humble instrument of God's mercy had yet to fulfil its mission. One day our student was looking for paper with which to cleanse his razor. By a singular coincidence he came across the "Imitation of Christ." It makes no difference, he said, and tore a leaf from the book. After a few days it was again used for the same purpose, until, from week to week, the poor little book lost many of its gilded pages. But each time a sentence of the torn leaf caught the young man's eye, and disturbed the forced peace of his conscience.

Walking by a church one morning, into which a funeral procession was just passing, he paused to hear some one remark, "What a misfortune! He was the only son of wealthy parents, and but eighteen years old. He fell from his horse and was killed instantly." Then the verse on the page of the "Imitation of Christ," he had torn from the book the day before suddenly occurred to the wayward son. "How foolish of you to promise yourself a long life, when you are not even sure of the morrow." Deeply agitated at thought of what the words implied, he followed the funeral into the church. The ceremonies and hymns awakened the suppressed voice of his conscience, and compelled him to reflect on the sinful state of his soul. In the course of a few days he cast himself at the feet of a priest to implore his aid in making his peace with God. Thus the piety of the mother was rewarded and in this instance the conversion of her son was due to a page of the "Imitation of Christ."—Translated for the "Pilot" from the Breslauer Sonntagsblatt, by Mary Schuerkamp.

A PUZZLER.

Pierce—Mamma, won't ye gimme candy now?
Mrs. Casey—Didnt I tell ye I wouldn't give ye anny at all if ye d'nt kape sthull?
Pierce—Yes'm buy—
Mrs. Casey—Well, the longer ye kape still the sooner ye'll get it.—Exchange.

Encyclical Letter.

of
OUR HOLY FATHER,
By Divine Providence
POPE PIUS X.

To the Patriarchs, Primate, Archbishops, Bishops and Other Ordinaries in Communion with the Apostolic See.

(Continued from last week.)

What means are needed to achieve this great work it seems unnecessary to point out, for they are self-evident. Let your first aim be

to form Christ in those who by the duty of their vocation are destined to form Him in others. We refer, venerable brethren, to the priests, because those who are invested with the priesthood must know that amongst the people with whom they live they have the same mission that Paul declared he had received in those touching words: "My little children, of whom I am in labour again, until Christ be formed in you" (Gal. iv. 19). But how can they perform such a duty unless they themselves have first put on Christ, and put Him on in such a way as to be able to say with the Apostle "I live, now not I; but Christ liveth in me" (Gal. ii, 20). "For me to live is Christ" (Philip. i, 21). For this reason, although the exhortation to proceed "unto a perfect man, unto the measure of the age of the fulness of Christ" (Ephes. iv, 13), is addressed to all, nevertheless it is directed before others to those who exercise the sacerdotal ministry; who are therefore called "another Christ" not only on account of the communication of power, but also for the imitation of good works by which they shall carry marked upon them the image of Christ.

This being so, venerable brethren, what great solicitude you should show in forming the clergy to sanctity of life; every other task should be subordinate to this. Accordingly your principal diligence should be exerted in so arranging and ruling your seminaries that they be notable both for the excellence of the teaching and the integrity of morals. Look upon the seminary as the delight of your hearts, and in favouring it omit nothing that the Council of Trent determined upon with such great foresight. When the time is come at which the young candidates are to be promoted to Holy Orders do not forget what St. Paul wrote to Timothy, "Impose not hands lightly on any man" (I Tim., v, 22), bearing well in mind that as the priests are, so, generally speaking, will be the Faithful. Take not heed, therefore, of individual interests, but think solely of God and the Church and the eternal welfare of souls in order that you may not, in the warning words of the Apostle, "be partakers of other men's sins" (I Tim., v, 22). Moreover, let your care be no less with regard to the young priests who have already come forth from the seminary. We earnestly exhort you to take them often to your bosom, which ought to burn with heavenly fire; communicate that fire to them and inflame them as that they may desire nothing but to gain souls for God. We, venerable brethren, shall take great care that the members of the clergy be not drawn into the snares of a certain new and deceptive science which does not savour of Christ, and which with masked and subtle arguments endeavours to introduce the errors of Rationalism or semi-Rationalism; against which the Apostle warned Timothy to be on his guard, writing to him: "Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising have erred concerning the Faith" (I Tim. vi, 20, 21). This, however, does not prevent Us from considering worthy of praise those who devote themselves to the study of useful doctrine in every kind of science in order to be the better prepared to defend the truth and to refute the calumnies of the enemies of the Faith. Still, We cannot conceive, but rather openly proclaim the fact that Our preference is for those who, whilst giving attention to ecclesiastical and literary erudition, dedicate their lives more closely to the welfare of souls in the exercise of those ministerial duties which are the proper functions of a priest zealous for the divine honour. "We have great sadness and continual sorrow in our heart" when We find that the lamentation of Jeremiah applies also to our age: "The little ones have asked for bread, and there was none to break it unto them" (Lament. iv, 4). For there are not wanting clergymen who, suiting their own taste, devote themselves to works of more apparent than solid usefulness; but not, perhaps, so numerous are those who, following the examples of Christ, take to themselves the words of the Prophet, "The Spirit of the Lord is upon me, wherefore

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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.
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C. M. B. A.

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Rev. A. A. Cherrier, Winnipeg, Man.
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Northwest Review

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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb.)

(Continued from last week.)

CHAPTER II.

"The rod they take so calm Shall prove in heaven a martyr's palm."

—Keble.

Isabel re-entered the gallery, and opening another door, she traversed a long winding passage which led to a different part of the castle; before a small door, which a stranger would hardly perceive, she stopped and knocked gently. A voice within bade her enter, and she did so, closing the door carefully behind her. The room was small, and almost bare of furniture, and bore an appearance of being a receptacle for lumber. There was, indeed, a wooden table and a few stools; but packing-cases—some open, some closed—were about in all directions. Near the table sat an old gray-haired man, with an open and benign countenance. He wore the common travelling-dress of the day, and opposite to him was seated a woman; she was wrapped in a riding-cloak, and the hood falling back displayed the head and face of a young girl; on the entrance of Isabel she rose, and, making a low reverence, prepared to leave the room.

"Do not go, Rose," said Isabel, "it is well that you are here; I was about to send for you"; and then going forward she knelt down at the old man's feet, and, laying her clasped hands upon his knees, said, in a tone of distress, "Father, you must fly."

Father Gerard smiled as he laid his hand upon Isabel's head: "Well, my child, it is no new thing, and I am ready; but I grieve to leave your mother. Tell me what fresh danger hath befallen us."

Isabel now related the expected arrival of Lord Beauville, and she ended her tale, saying: "And, father, there is no time for you to fly to any distance. We thought of Master Ford's; the tenants on our land are respected, you know, by Lord Beauville, and none of his train are likely to wander into such a retired spot; and Rose, I warrant me," she continued, turning her head towards the maiden, "will keep good watch, and then, dear father, when this visit is over, you will return to us, will you not?"

"Willingly, my child," said the priest, "you have arranged all well and kindly for me. Master Ford will, I know, gladly give me refuge and God, and He alone, my children, will reward your charity towards me, His unworthy servant."

Neither Rose nor Isabel could answer, save by the tears that showed how dearly each prized the opportunity of ministering to his safety.

"Now," said Father Gerard, "I will to your mother's chamber, and how soon do you suppose, Rose, we ought to be going?"

"In about two hours, father, if it please you, not sooner, for it would excite suspicion along the road to see me return so speedily from the castle."

"True, Rose," said Isabel, "you have sharper wit than I, for I should have dispatched you with all haste."

"In two hours, then, I will be ready," said Father Gerard; and the little party then separated.

On leaving the room, Father Gerard carefully locked the door after him, and took away the key; for in that desolate little room, full of dust and lumber, abode the Lord of Glory, the Redeemer of men.

Father Gerard went to the apartment of the baroness; Isabel and Rose did not follow him, but proceeded to the right wing of the castle, where they found Mary Thoresby busily engaged in aiding and directing the servants in their preparations for the coming influx of guests. Isabel and Rose gave their assistance, but after some little time, Rachel, Lady de Lisle's maid, came to summon her young mistress to her mother's room.

"and you, also, Mistress Thoresby," said Rachel, "my lady desires to see."

In the anteroom of the baroness's apartment, Father Gerard was standing.

"Isabel," said he, as the cousins approached him, "your mother is about to receive the last sacraments."

Isabel turned pale, she could not speak, but Father Gerard read what she meant, and answered,— "There is no immediate danger that I can perceive, my child, but your mother is, as you know, very ill, and she cannot see me depart with the uncertainty as to when she can see a priest again, without receiving all the strength given by our holy faith."

"Oh, courage, Isabel," said Mary, "who knows but that the holy anointing may raise her up again, as it did our aunt, Lady Clare; you remember her wonderful recovery, do you not, father?"

"Indeed I do," answered the priest, "and many similar cases. Confide in God, my dear child," said he to Isabel, "and now go into your mother's room, and prepare it, while I go to bring the blessed sacrament and the holy oils."

Isabel silently obeyed.

"How great a blessing it is, father," said Mary, "that we have the blessed sacrament reserved."

"Yes, indeed," he answered, "and that we have been able to say Mass daily for weeks past, for the household are Catholics, and trustworthy."

"Ah, father," said Mary, sighing, "a few years back, and if you had needed to carry the Host from the chapel to the sick chamber of a Baroness de Lisle, we would have strewn flowers under your feet, and bells would have rung, and incense arisen, as you passed along."

"Truly," he answered, "and in these evil days it is not permitted us to honor our Master by outward reverence; we must all the more be bowed in contrite inward devotion before His adorable presence, His wondrous atonement."

"What do you think of my aunt's state?" inquired Mary.

"That she is fearfully weak, and most unequal to the agitation of a harassing interview with Lord Beauville; but time is passing, I will now go the chapel, and will soon return."

They shaded out the noonday glare with their curtains, they lit the two wax tapers, and spread the linen cloth on the simple altar; a few flowers which Mary had hastily plucked, white roses and sweet jasmine, shed their fragrance round the spot where Jesus Christ tarried for awhile. Silent knelt the watchers round, while the holy rite went on; upon the wasted hands and feet, upon the eyes that had wept so many tears, the seal was set, given the strength of the last anointing, that raises many to lie again, that carries others safe through the dark valley, and then at length, when His graces had come before He came himself in lowliest guise: Alice de Lisle received her God. There was a great hush in that chamber, and they knelt and prayed on as only the agonizing, and the persecuted, and the dying can pray. At length Father Gerard rose, he laid his hand on Lady de Lisle's head, she opened her eyes, and they beamed with light.

"Yes, father, I can part with you now."

He bent over her with an earnest look: "Do not forget me," he said; and then blessing her, he quitted the room. Soon afterwards, Rose Ford, seated on horseback behind a serving-man, was making all speed to her father's house, some six miles distant.

Mary and Isabel resumed their occupations in the household arrangements. Rachel sat watching her mistress, who lay perfectly still upon her couch. All fears and fore-

but always with a religious design, combined together in societies. We also do not hesitate to award praise to such excellent institutions and We earnestly desire that they be propagated and flourish in city and country. But We desire that these institutions should principally and above all tend to produce and maintain constantly a Christian life amongst those who become members of them. It is indeed of little avail to discuss many questions subtly and to speak with eloquence of rights and duties if all this be dissociated from practice. The present time demands action; but action which consists altogether in observing with fidelity and in their entirety the divine laws and the precepts of the Church, in the free and open profession of religion, in the exercise of works of charity of all kinds without any consideration of self and worldly advantages. Such bright examples of so many soldiers of Christ will surely be far more effective in moving and drawing souls than mere words and lofty discussions; and it will easily come about that, fear being laid aside and prejudices and doubts removed, a great many will be drawn to Christ, making themselves in turn promoters of the knowledge and love of Him, which is the way to true and solid happiness. Undoubtedly if in every town and village the Commandments of God are faithfully observed, if sacred things are respected, if the Sacraments are frequented, if care is given to everything appertaining to the Christian life, there will be no need to go further, venerable brethren, to restore all things in Christ. Nor is this of benefit for the attainment of Heavenly blessings merely; it will also ensure the greatest advantages to the age and to human society; for, this state of things being assured, the nobles and the wealthy will be just and charitable towards their poorer brethren, and these will bear with calmness and patience the trials resulting from straitened circumstances; the citizens will obey not their own passions but the laws; and the duty of reverence and love will be observed towards rulers and those holding the authority of state "whose power comes from no other but from God" (Rom. xiii, 1). What more? Then at last it will be clear to everyone that the Church, as it was established by Christ, ought to enjoy full and entire liberty and ought not to be subject to an alien authority, and that We in demanding that liberty are not only guarding the sacred rights of religion, but also providing for the common welfare and security of the people. For "godliness is profitable to all things" (I Tim., iv, 8); and this being safe and flourishing, "the people shall" truly "sit in the fulness of peace" (Is. xxxii, 18).

May God, Who is "rich in mercy" (Ephes. ii, 4), benignly hasten this restoration of the human race; for "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix, 16). And let us, venerable brethren, "in a humble spirit" (Dan. iii, 39) beg it of Him through the merits of Jesus Christ by daily and earnest prayer. Let us have recourse, moreover, to the powerful intercession of the Mother of God, to obtain which, inasmuch as We address this Letter to you on the very day destined to commemorate the Holy Rosary, We ordain and confirm whatever Our predecessor decreed as to the dedication of this month of October to the Blessed Virgin by the public recital of the Rosary in all churches, recommending also that the spouse of the most pure Mother of God, the patron of the Catholic Church, and SS. Peter and Paul, the princes of the Apostles, be invoked as intercessors.

In order that all this may duly come to pass and that everything may happen according to your desires, We implore for you the most ample gifts of divine grace. As a testimony of the tender charity with which we embrace you and all the Faithful whom the providence of God has entrusted to Our charge We impart the Apostolic Benediction most lovingly in the Lord to you, venerable brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the fourth day of October, 1903, the first year of Our Pontificate.

PIUS X, POPE.

He hath anointed me, to preach the Gospel to the poor, He hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind" (Luke iv, 18, 19). Who does not see, venerable brethren, that as men are led chiefly by reason and liberty, religious education is the principal way of restoring the authority of God over human souls? How many are there who hate Christ and detest the Church and the Gospel more through ignorance than through wickedness of mind, of whom it can be justly said "they blaspheme whatever they do not understand." And this is met with not only amongst the people and the masses in the humblest conditions of life, who are on that account easily drawn into error, but in the educated classes, and even amongst those who are endowed with no slight erudition. Hence the loss of faith amongst a great number. For it is not true that the progress of science extinguishes faith: this is done rather by ignorance; whence it happens that where ignorance prevails want of faith does most mischief. And this is the reason that Christ gave the command to the Apostles: "Going, teach ye all nations" (Matt. xxviii, 19).

In order that this apostolate and zeal in teaching may produce the hoped-for fruit and that Christ may be formed in all, let everyone, venerable brethren, bear well in mind that nothing is more efficacious than charity; because "the Lord is not in the earthquake" (III Kings xix, 2). Vain is the hope of drawing souls to God by a zeal that is bitter; nay, even to attack errors with bitterness, to reprehend vices too vehemently, sometimes does more harm than good. The Apostle no doubt exhorted Timothy: "Reprove, entreat, rebuke"; but he also added: "in all patience" (II Tim. iv, 2). Certainly Jesus has left us examples of this kind. "Come to Me"—thus we read of His having spoken—"all ye that labour and are burdened, and I will refresh you" (Matt. xi, 28). By these weak and burdened people He meant no other than those who are the slaves of sin and error. How great in truth was the mercy of this Divine Master! What tenderness, what compassion towards all of every sort who were in trouble. Isaiah truly described His Heart in these words: "I have given My Spirit upon Him; He shall not cry, neither shall His voice be heard abroad; the bruised reed He shall not break and smoking flax He shall not quench" (Isaiah xlii, 1, 2, 3). This "patient" and "kind" charity ought to be extended also to those who are opposed to us and persecute us. "We are reviled"—thus Paul protested for himself—"and we bless; we are persecuted and we suffer it; we are blasphemed and we entreat" (I Cor., iv, 12, 13). Perhaps they appear worse than they really are. Intercourse with others, prejudices, advice and example which they receive and finally false shame, have drawn them into the ranks of the wicked; but their will is not so depraved as they themselves would have people believe. Who will deprive us of the hope that the flame of Christian charity can drive away the darkness from their souls and bring them God's light and peace? The fruit of our labours will perhaps sometimes be slow in coming; but charity does not grow weary of hoping, remembering that God's rewards are not for the results of labours, but for good intentions.

It is true, venerable brethren, that in this difficult work of the restoration of the human race in Christ it is not Our idea that you or your clergy should lose help of any kind. We know that God has commanded to each one the care of his neighbour (Ecd. xvii, 10). Not alone, then, the clergy, but all the Faithful without exception ought to take thought of the interests of God and souls, not certainly on their own responsibility and following their individual views, but always under the direction and the authority of the Bishops; for to preside, to teach, to govern is granted in the Church to no one but to you "whom the Holy Ghost hath placed to rule the Church of God" (Acts xx, 29). Our predecessors for a long time past approved and blessed the action of those Catholics who for various purposes,

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	14 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	14 00	12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junction, daily ex. Sunday	7 30	20 40
Pettapiece, Minota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 20	13 15
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 10
Pipestone, Reston, Arcola and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday	8 20	13 15
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	16 30	12 20
Brandon Local, daily except Sunday	18 05	8 50
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	17 00	9 30
Stonewall branch, daily except Sunday	16 15	9 45
Winnipeg Beach, daily except Sunday	13 55	13 35
St. Paul Express, Greta, St. Paul, Chicago daily	15 15	19 20
Emerson branch, daily except Sunday		

F. P. BRADY, Asst. Gen. Supt., Winnipeg
C. E. MCPHERSON, Gen. Pass. Agt., Winnipeg

Canadian Northern TIME TABLE

Winnipeg trains arrive at and depart from Canadian Northern Railway Depot, Water Street, as follows:

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
8 00		17 30
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kaslabowia, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
8 00		17 30
WEST		
Mon. Wed. Fri.	Headingly, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
9 30		17 45
Tues. Thurs. Sat.	Headingly, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humberston, Halboro, Glencale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
9 30		17 45
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetonka, Swan River.	Tues. Thurs. Sat.
9 30		17 45
Mon. Wed. Fri.	Bowsman, Birch River, Novia, Mafeking, Powell, Westgate, Erwood.	Wed. Sat.
9 30		17 45
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
9 30		17 45
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
9 30		17 45
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
11 30		11 15
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
10 15		16 30
SOUTH		
Daily	Morris, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.	Daily
11 15		13 00

City Ticket Office, 431 Main Street. Phone 1066. Additional Time Table will appear next week.

bodings seemed to have passed away; upon her face was written a perfect peace. Rachel had occasion to come to Isabel for an instant, and she took advantage of it to whisper to her young mistress: "Surely it will raise her up again. We shall see her walk among us once more; and though Isabel shook her head mournfully, still her heart echoed the same language. "To have her well again, surely, then, I could bear all," said Isabel to herself.

It was a glorious sunset that evening, and the sky was lit up with a deep red glow, and bright colors played on the floor of the old hall, when Isabel and Mary descended thither to receive Lord Beauville, who was at that moment dismounting in the court-yard. The two cousins formed a fair picture. Isabel's luxuriant black hair was gathered from her brow, and half hidden by her coil of muslin and lace, but the small ruffle did not hide altogether her white throat. Mary's face beamed with light and cheerfulness, while on Isabel's face was written care and sadness, which did not, however, diminish her beauty.

The Earl entered the hall. He was a finely-formed and handsome man, generally considered stern looking; but when, at this moment, he smiled, every feature so entirely relaxed that one could but suppose the former expression more well-assumed and familiar than natural. Lord Beauville was leaning on the arm of his young kinsman, who was apparently about twenty years of age; he wore, as did also the Earl, a riding-cloak, and a low Spanish hat shaded his face. He did not follow Lord Beauville's example of uncovering as they drew near the ladies. Isabel's quick eye denoted this, and she was as quickly offended at the sight, but Lord Beauville was now saluting her, and she had also to present to him Mistress Thoresby, whom the Earl was delighted to see, he said; he remembered her as a child; and while these compliments were passing, the eyes of the young stranger were fixed on Isabel, with so intense a gaze, as to embarrass her, and increase the offence she had taken. With the lofty air she could so well assume, she said:

"My Lord, you will doubtless be glad to rest after your day's riding. Supper is preparing, and my cousin and myself will do ourselves the honor of supping with your lordship."

"Thanks, fair lady," said Beauville, raising her hand to his lips; "but first, I have a boon to crave, that we retire into a more private room for a short space, for I have matters to confer upon with you at once."

Isabel, of course, could not refuse, and led the way into the first room leading from the hall. Great was her astonishment, when she saw the Earl still followed by the stranger. She grew crimson with indignation.

"Let me present my young kinsman to you, fair Isabel," said Lord Beauville.

Isabel bent haughtily; the young man lifted his hat from his brow at last,—why did he gaze at her in that strange, agitated manner? why the look of intelligence on the Earl's face? the light broke in upon her.

"Is it possible? Oh do not deceive me!" she cried; but in that instant Walter de Lisle clasped her in his arms, and Isabel wept upon her brother's breast.

CHAPTER III.

"And when the moon came chill and sad,
And dim with early showers,
Her quiet eyelids closed; she had
Another morn than ours."—Hood.

"Bring him to me, Isabel; my boy, my own," murmured Alice de Lisle, roused from her calm rest to hear the news her daughter brought her.

Isabel called Walter from the anteroom; and in an instant he was kneeling by his mother's couch, and laying his head on her bosom. While she twined her arms around him, Isabel and Rachel left the room; mother and son were alone. For some minutes neither could speak.

"My Walter, my own boy! do I really behold you once more in my arms! It is eight long years since I parted from you, and I have scarce heard from you since. You have not forgotten me, Walter—"

"Forgotten you, mother!" he answered; "you have been in my heart by day and by night. Oh, how I have longed to see your face again; and truly, though I chafed at the manner of my coming hither when I learnt 'twas to see you again, my anger vanished."

"How was it accomplished, Walter?" said his mother.

"It was my fault first, mother," said Walter, coloring; "for I was out of the college grounds, and in returning I lost my way, when a stranger accosted me and spoke in English, expressed great sympathy with the college, and asked many questions about it."

"And you answered them?"

"Oh, no, mother; we are strictly forbidden to do so, and I was not going to be disobedient twice in one day; but the stranger, stopping at a house in the outskirts of the town, asked me to wait for him, and then he would accompany me back to the college. While I stood waiting, two men came behind me and threw a cloak over my head and face, and bound my hands and feet, and bore me into the house. At night I was bound and gagged, put on horseback, and not till we were far out of Rheims would they release me, and then not till I had given my parole not to attempt to escape. From that moment I was treated with the utmost kindness and respect; we made all speed to the coast, and had a favorable voyage. On reaching London, I was taken to Lord Beauville's house; and he frankly acknowledged the plot was his, but formed in kindness to both you and myself; and next day we commenced our journey hither. As I journeyed through France, mother, I had plenty of time to reflect on my conduct, and to see there was good reason for the strict rules against going into the town that Father Mordaunt has laid on the students, and bitterly to regret the consequences of my conduct; but then, when I thought of seeing you, I fear I was not as sorry as I ought to have been."

"It was very wrong of Lord Beauville," said Alice; "and yet I feel powerless to blame him, when he has brought me this exquisite delight of clasping you once more in my arms. Let me look at you, Walter; art thou like thy father?"

Walter raised his head, and Alice gazed on a face of which any mother might justly have been proud. She brushed back the clustering hair from the broad fair brow; she looked into the depths of the dark eyes; sparkling with fire and vigor; she marked the finely-formed features, the radiant smile that lit up his face, as, bending down again after the survey, Walter kissed again his mother's pale cheek.

"I am selfish in keeping you here, my son," said Lady de Lisle; "you are tired and hungry; the household are at supper in the hall, you should join them."

"Oh! no, mother, send me not away; to stay here is food and rest to me," said he, as he drew her closer to him.

So they passed their time, while their conversation went on in low and earnest whispers.

"And you were happy at the college?" said the baroness.

"Oh, yes, dearest mother; very happy. The Fathers are, as you will believe, all goodness, and my companions all very dear to me. There are in the college sons of almost every noble Catholic house in England; and it is strange, dear mother, that the sense of exile, and the persecutions endured by our kindred in England, fail to sadden us. A gayer set you would see nowhere."

"I can well believe it," answered Alice; "for even here, in the midst of persecutions, fines, and imprisonments, that surround us on all sides, our spirits rise wondrously. It is because these sorrows make us despise time, and see the emptiness of worthless glory and renown, that can change so speedily with a monarch's breath. Are there any of the Travers' family at Rheims, Walter? Amy Travers is a dear friend of mine."

(To be continued.)

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