



"AD MAJOREM DEI GLORIAM."

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## Apostleship Of Prayer.

General Intention for November.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

### Help for souls in their last agony.

From the Canadian Messenger of the Sacred Heart.

To pray for souls in their last agony is to procure the greatest glory for Jesus our Redeemer, the greatest good for our fellowmen, and unspeakable advantages for ourselves.

To pray for souls in their last agony is to afford the Heart of Jesus the sweetest and fullest consolation, by rescuing souls whose loss was the chief cause of Christ's long agony.

To pray for souls in their last agony is to exercise the most far-reaching apostleship, and the only kind which, strictly speaking, may be said to be universal, since no man is exempt from death. It is the most necessary of all apostleships, since its aim is to insure the grace of a happy death. It is one that admits of no delay, since for those who await its help there is but one moment left upon which their eternity depends. This very day more than eighty thousand souls will be summoned to appear before God's judgment-seat. Alas, how many thousands of that great total are taken unawares by death's premonition, while in a state of mortal sin! How many others are dismayed by the onslaughts of the devil, or appalled through fear of the Sovereign Judge! Pray for them this very day, and without loss of time—tomorrow it will be too late. You pray for the Souls in Purgatory,—and what charitable plans have you not already formed for this present month of November—and yet their happiness is assured though it be deferred for a time: but you are unmindful of those who are in their last agony and whose salvation is uncertain! You pray for the conversion of sinners and of unbelievers, though you are aware that as long as they are in health the evil of delay is not necessarily irreparable: and you would neglect those who are at the point of death, and who are already on the threshold of eternity! In a day, in an hour, in a minute, it will be heaven or hell for them, and that for ever and ever.

Can we not hear our dear Lord Himself pleading their cause, and whispering to our own souls:—"I have partaken of the bitterness of all the agonies of men. For all those in agony I have a special care, and their very abandonment appeals most forcibly to My Heart. I know full well what it is to be abandoned. During My agony on the cross, I gave vent to My anguish at being abandoned by My Father, though at the foot of the cross stood Mary My Mother, and John My beloved disciple. In My agony in the Garden, it was with poignant grief that I beheld the indifference and drowsiness of My apostles. It was to you, as well as to them, that I spoke, when I bade them watch and pray that they might not enter into temptation. But watch and pray also for those in their last agony, for those who are suffering and dying this day and every day, and at this very moment while I am whispering to your heart."

It was a wholesome thought to have placed all those who are dying under the protection of the Agonizing Heart of Jesus. Who could feel for them in all their anguish better than He? Who could come to their relief more speedily and more effectually? And all He is waiting for is an earnest supplication from us. A few drops of that life-giving stream, which flowed so abundantly in the Garden and on the rock of Calvary, will, in answer to our prayers, fall like a gentle dew from heaven, laden with mercy, upon the souls of sinners who are to die this day. To have recourse to the Agonizing Heart of our Lord with unbounded confidence in behalf of sinners who are at the point of death, that He may snatch them from the yawning abyss and open up heaven to them, is to render a most fitting homage to the agony of Jesus Himself. It is to acknowledge His divine strength, it is to give proof of unflinching faith in Him, just when He would seem most helpless in His dejection and power-

less to help others. This trust in the sovereign efficacy of His Passion and abandonment is a most grateful tribute to His Sacred Heart, athirst for the salvation of souls. How little so ever we may have thought of this in the past, let us at least now, and in the future, yield to Jesus this acceptable tribute of our love. Let us lay before His Agonizing Heart the dying of every day;—place them in His Sacred Heart, as in a sure refuge, and beseech Him to save them, blending our own supplications with those of thousands of others who are praying for their eternal salvation.

Other practices of Christian piety may admit of postponement or delay; but there is no time to lose if we would help the dying. They have no longer a year, nor a month, nor a week, not even an entire day wherein to repent and seek forgiveness. Before the sun goes down, before the young day has grown old, time shall have ceased for them, their doom shall have been sealed for eternity. For them it will be heaven for ever thereafter, or hell; the joys of endless bliss, or the everlasting, avenging pool of fire. The eternal conflagration has all but reached them! It is not the dwelling of my neighbour, or of my friend, that is threatened by the flames, but it is his body, his soul, his whole being. To the rescue, then! Open upon him the flood-gates of prayer; stretch forth a pitying hand and he shall escape from the devouring element which rages around him. The little that is asked of you in his behalf will bring redemption home to his soul; for it will render applicable for him, and efficacious, all the sorrows of the Heart of Jesus, all the miracles of Jesus, all the teaching of Jesus, all His blood, His very life and His death itself.

Consider also among the eighty thousand who are passing out of this life today how many are idolaters, how many are forlorn sinners, how many are forsaken and destitute of all spiritual help. No other succour will reach them but what you will be pleased to give. Meté out this succour in proportion to their needs, their number, their abandonment. See that the succour you do give be generous enough in its measure to close hell beneath their feet, and to open out heaven above them. See that it be not too scant, lest they be not strong enough to cope with the temptations with which they are assailed, or the crowd of evil spirits who seek them as their prey. Take pattern on the Sacred Heart of Jesus, who has lavished blessings on you without measure. There were no restrictions, nor limitations in His liberality to you. Let there be no parsimony in the relief which you extend to Him in the persons of those in their last agony.

Generous souls are not wanting who make over all their spiritual treasures to those who have departed this life and who are yet detained in the cleansing fires of Purgatory. Others there are who exert themselves to bring back sinners to their duty. See what our missionaries have dared and are doing for the conversion of the heathen. But as we have already remarked, the souls that have reached Purgatory is assured of its eternal happiness. Its sufferings, no doubt, are intense, its temporary separation from God whom it loves beyond what it is given to us to conceive, must far exceed all earthly trials. All this, however will have an end, and it is conscious that every pang brings it nearer to the object of its love. While for the sinners and unbelievers here on earth, who are won back to God to-day, they may again relapse to-morrow. Far different is the case of dying sinners when you succeed in rescuing them from their sin and from hell which is open before them. They cannot fall from grace, final perseverance is within their grasp, for they are about to die.

Thus, without going abroad you can become a missionary,—one who converts and saves souls. The wide world is open to your apostolate, for in every clime of the habitable globe multitudes are dying every day, and the prayers you offer for them are their salvation. By prayer we can reach shores our fleets have never spied, lands our soldiers have never trodden, and to which our missionaries have never made their way. The bearers of the Gospel tidings are not ubiquitous, they cannot be near to assist every human being in the throes of death. But as no wayfarer in the flesh

is beyond the reach and influence of the Sacred Heart of Jesus, the prayers you send up to Him for those who are dying every day will make their comforting and saving influence felt wherever they are most needed.

Pray not only with the lips and heart, but offer up your meritorious actions, and make entreaty through your sufferings patiently undergone. Offer to God for the dying your trials, your afflictions, your days well spent, and there will be nothing in the life of the active missionary that may excite your pious envy, save perhaps his fatigues and his toils. You will have, as he has, whole nations to evangelize; you will labour in spirit by his side in Japan, in China, in India, on the inhospitable shores of Africa or the Islands of the Pacific. You will follow him in his wanderings among the restless tribes of our own great continent.

Finally, if God's glory and the salvation of souls are not motives sufficiently strong to determine us to join in this work of mercy, let us consult our own interests. DATE ET DABITUR VOBIS; give and it shall be given to you; "good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again" (St. Luke vi, 38). "Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you" (St. Mark iv, 24). These are our Lord's own promises which He has confirmed elsewhere in other words: "Blessed are the merciful for they shall obtain mercy" (St. Matth. v, 7).

In your mercy, therefore, be mindful of the dying, and when your last moments come, you shall not be forgotten. What a comfort, if when all the dread of that final struggle is upon you, you can truly say to the Master: For ten, for twenty years, my Saviour, have I daily besought your Sacred Heart to have mercy on the dying. My own hour has come. Lend a favourable ear. O Jesus! to the prayers of the thousands of my fellow associates who are now interceding with you in my behalf. And should the merciful Saviour then deign to draw from before your mortal eyes the veil that shuts out the unseen world, you will behold thronging round your death-bed the thousands of happy souls whom you have helped in their agony and who await your last breath to greet you as their own, and bear you company to heaven.

We know that the cup of water given to the parched wayfarer for Christ's sake will not go unrewarded; and yet the cup of water slakes but a passing thirst. What then will not be the reward of a prayer for the dying! That prayer prevents the awful, everlasting thirst which consumes the reprobate in hell fire. Remember the drop of water for which Dives prayed and longed, and for which he will crave in vain throughout all eternity. With this in view, we may well say that no work of charity can be compared with the one that forestalls the endless ills awaiting the unrepentant sinner who dies in enmity with God. Wherefore the one who practises it may with confidence count upon the greeting of the King when he shall come in His majesty, throned on the clouds of heaven, and for which our Lord has vouches so solemnly during His sojourn upon earth: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me; I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee, thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee? And the King, answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to Me." (St. Matth. xxv, 34-40.)

As much as eternal interests exceed the perishable, just so much more rapturous will be the welcome for those who have assuaged by their prayers the anguish, the foreboding, the terror of

the dying, and have brought them, through the commiseration of the Sacred Heart, peace, confidence, compunction and restful hope. What other words could the King use in their regard than: Come, ye blessed of My Father, for I was in My agony, and, like My angels, you comforted Me?

The power for good of an association is, as every one knows, far greater than that of any individual effort. This is true in the order of nature and it holds good in the order of grace. Several persons banded together often accomplish what one alone could never succeed in bringing about. Christ Himself tells us: "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in heaven. For where there are two or three gathered together in My name there am I in the midst of them" (St. Matth. xviii, 19, 20). This is the secret of the success of all associations sanctioned and encouraged by the Church.

It was in view of rendering greater assistance to the dying of every day, that the Confraternity of the Agonizing Heart of Jesus, with its central control in Jerusalem, was instituted in 1848. Its main object is the special worship of the sufferings and agony of our Divine Saviour, and through this act of religion the obtaining of a happy death for all who are actually in their last agony. Its special practice is to offer up every day a short prayer to the Agonizing Heart of Jesus for all, irrespective of sex, age, country, or religion, who, to the number of about eighty thousand, pass in one day from time to eternity.

On the 23rd of August, 1867, Pope Pius IX. solemnly extended to this association the privileges of an Archconfraternity, and from that date to the present it has been enriched, at different intervals, with numerous indulgences. It has been established in many dioceses in America, and among others, on October 16, 1878, in the Church of the Gesù, in the Archdiocese of Montreal. The special prayer of this Archconfraternity, which the members recite three times a day, is as follows: "Most merciful Jesus, Lover of souls, I beseech Thee by the Agony of Thy most Sacred Heart, and by the Sorrow of Thy Immaculate Mother, cleanse in Thy Blood the souls of sinners throughout the world who are now in their agony and who are to die this day. Amen."

"Agonizing Heart of Jesus, have mercy on the dying." By a decree of February 2, 1850, an indulgence of 100 days is granted each time this prayer is recited, and a plenary indulgence to those who during the month recite it, at intervals, three times a day, after having approached the Sacraments and prayed for the intentions of the Sovereign Pontiff. These indulgences are applicable to the Souls in Purgatory.

If we do not enrol ourselves in this Archconfraternity, let us at least add the foregoing short prayers to our other devotions, so as mercifully to assist the dying and increase the number of the elect.

#### PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the dying of every day. Amen.

## A GREAT CELEBRATION In England.

Irish World.

The thirteenth centenary of the landing of St. Augustine as missionary to the Anglo-Saxons, has just been celebrated in England by a vast number of the Catholic clergy and laity, with Cardinal Vaughan at their head. It was an event of national importance and national interest, for, though the majority of the people of England are not now of the ancient faith, there can be no doubt that in recent years a tendency in the direction of reunion has widely spread among a very considerable section of

the better element of the non-Catholic community. So marked has this movement become that a return of the English nation to the religion of St. Augustine is regarded by many as a consummation not at all to be relegated to the remote future.

As to the Protestant claim that the religion of which Queen Victoria is the head is the same as that introduced among the Anglo-Saxons by Augustine, the idea is too absurd to be entertained seriously by any person of education combined with common sense. Augustine arrived in England thirteen centuries ago, coming direct from Rome, where he received his commission and authority from Pope Gregory the Great. This fact is not questioned even by the most extreme Protestant, as, of course, it cannot be, any more than any other event authenticated by all history. The London Times, in an article on the recent celebration, practically concedes the whole Catholic position on the subject when it says that "neither the early nor the later English Church has ever repudiated its debt of gratitude to Pope Gregory, or denied its historic connection with his monastery on the Coelian Hill, of which Augustine was the Prior."

The early English Church, then, was the Church of Pope Gregory, and no one will be so foolish as to deny that the latter was the same exactly as that of which the Pope living to-day—Pope Leo XIII.—is the head on earth. Very different indeed is the Protestant Church of England. No person of sense or judgment could or would recognize it as that of Augustine. Augustine and his monks taught and required acceptance of the doctrine that the Pope is the supreme visible head of the Church, they taught that there are seven sacraments, they celebrated mass heard confessions and performed all other religious ceremonies just as they are performed by the Catholics of to-day. It cannot be but these manifest truths will, ere long, be recognized by the earnest and devout, of whom there are very many within the ranks of English Protestantism, and that the prayers and longings of English Catholics for the return of their country to the religion of St. Augustine will one day be realized.

In this hope Irishmen can and do warmly participate, though a large proportion of English Catholics have not been and are not to-day friendly to the cause of Irish freedom. But within the domain of religion, national or race differences and antagonisms must be suspended. Catholics the world over—without regard to race or color—are brethren in the household of the faith, and Ireland, having held the faith delivered to her fourteen centuries ago by Patrick, can and does earnestly sympathize with the devoted Catholics of England in their efforts to regain for their nation and people the blessing of reunion with the faith of Augustine—the same as that of Patrick, the same then as to-day, and to be forever.

His Lordship Bishop Pascal, O.M.I., arrived from Qu'Appelle with Rev. Father Magnan this morning.

G.B. Bemister, provincial land surveyor, is resurveying the Burrows trail, a road established by the provincial government between Arden and Dauphin. As the country is fast filling up with settlers, and the road has never been properly surveyed, it became necessary to make an official survey in order to preserve the highway.—P-I-a-P. Review.

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**Northwest Review.**

TUESDAY, NOVEMBER 2 1897.

**CURRENT COMMENT.**

The sudden death of Herry George  
four days before the momentous elec-  
tion for mayor of Greater New York,  
just when he felt sure of his success, is  
one of those dramatic events by which  
an all-wise Providence is wont to up-  
set the 'best laid plans of mice and men.'

Yesterday was the great Feast of All  
Saints, the anniversary of the multi-  
tudinous unknown who have reached  
the blessed term of their earthly strug-  
gles; to-day is the Commemoration of  
all the souls who are yet on their way,  
sure indeed of reaching their end, yet  
sorely in need of help in their middle  
state of prayerful woe.

It will be noticed that we reproduce  
the monthly intention from the Cana-  
dian, and not from the United States  
Messenger of the Sacred Heart. Though  
the latter is a much more elaborate and  
expensive periodical, the writer there-  
in of the monthly intention article is  
not by any means so lucid and forcible  
as is our own Canadian editor of this  
department. The same, or rather a still  
greater excellence is noticeable in the  
French Montreal edition, "Le Messager  
Canadien," whose intention articles are  
frequently much better than those of  
the parent and fountain-head of all the  
Sacred Heart Messengers. "Le Messa-  
ger du Cœur de Jesus." Canada is 'all  
right'!

A great fuss has been made over a  
recent pastoral letter from His Grace  
of Kingston. The learned and zealous  
prelate was the butt of coarse vituperation  
as if he were setting Catholics  
against Protestants. And yet, when  
the text of Archbishop Cleary's pro-  
nouncement reached us, we found he  
distinctly and repeatedly disclaimed  
any interference with the consciences  
of non-Catholics. He merely stated,  
with a theological luminousness pecu-  
liarly his own, the Catholic doctrine  
on the great sacrament of marriage. Speak-  
ing of the "supernatural graces it com-  
municates from the Redeemer's wounds  
to the two souls entering into wed-  
lock." His Grace deplored the error of  
those who degrade a sacrament into a  
mere civil contract rescindable at will,  
and who thus dishonor "the all-holy  
Redeemer of the world, who is the au-  
thor of every sacrament and of all  
grace."

At a time when divorce has become  
so common among our separated brethren,  
such weighty reminders are singu-  
larly opportune. The main difference  
between the successive polygamy that  
is the result of divorce and the simul-  
taneous polygamy of the Mormon is  
that the latter is less unnatural than  
the former and provides more effectually  
for the upbringing of children. In  
many ways the morality of Salt Lake  
City elders is preferable to that of the  
divorce colony at Fargo. But of course  
both are contrary to the Gospel.

The ridiculous ire of Archbishop  
Cleary's critics led them to overlook a

choice bit of humor in His Grace's re-  
marks on funerals. Lukewarm Catho-  
lics, he says, "take a fancy to entering  
non-Catholic churches in order to as-  
sist at what is called 'a service for the  
dead,' which all non-Catholics as well  
as Catholics, know and proclaim to be  
of no service to the dead."

**PRIZE  
YOUR CATHOLIC FAITH.**

We Catholics who have been born  
and brought up in the household of the  
faith and who, therefore, happily know  
nothing from personal experience of  
what it is to be "tossed about by every  
wind of doctrine," can never fittingly  
appreciate, or be sufficiently grateful  
for the great grace that God has  
bestowed upon us. Having always  
possessed the faith in its fullness we  
necessarily have no personal knowledge  
of what it is to be without it. For that  
reason we cannot in any way that ap-  
peals personally and directly to us form  
any well defined conception of what  
our condition would be had God not  
conferred that grace upon us. Could  
we do so the knowledge thereby gained  
would assuredly have the effect of  
appreciably increasing the high value  
we already place upon its possession.

We get glimpses, as it were, of how  
it should be prized in the case of the  
most intellectual class of converts. Having  
entered the true church they can then  
compare the possession of the faith in  
its fullness and entirety with the  
varying, fragmentary "views" held  
in the communions they had aban-  
doned. Take as instances, the illus-  
trious triumvirate—Newman, Manning  
and Faber, to omit mention of hosts of  
others whose names readily occur. Con-  
sider what from a worldly point of  
view, their joining the Catholic Church  
involved—loss of their dearest friends,  
of social position, of lives of compara-  
tive ease and, with their great talents,  
assured preferment in the Anglican  
Church. And for what did they feel  
called upon to make this great renun-  
ciation? To join a poor, struggling  
and, in England then, despised Church  
that could only hold out to them, as her  
future priests, lives of ceaseless labour  
and privation. But God had offered  
them the gift of true faith and with  
apostolical readiness they responded to  
His call. Their after years are the  
best evidence of how they loved and  
prized that faith the embracing of  
which had cost them so many and such  
great sacrifices. The Catholic Church  
in England, and indeed wherever the  
English language is spoken, is to-day  
reaping the harvest these great men  
have sown by their zeal and devotion  
in behalf of everything that could pro-  
mote the glory of God and the welfare  
of His Church.

Judged by their works and the efforts  
they put forth to spread the faith among  
their countrymen, they seem to have  
realized that the years of their Catholic  
life were but too brief to show how  
dearly they prized the faith. The key-  
note to their labours during the years  
following their conversion was attained,  
as it were, to the well known words of  
the great St. Augustine of Hippo ex-  
pressed on his joining the Catholic  
Church after having wandered in the  
chilling, benumbing regions of heresy:  
"O Beauty ever ancient and ever new,  
too late have I known thee; too late  
have I loved thee."

From examples of this kind we Catho-  
lics, who have been born in the true  
fold and are strangers to the misfortune  
of having ever strayed from its saving  
shelter, may take a lesson and learn  
how to prize our faith more dearly and  
cling to and guard the sacred treasure  
with more loving solicitude than ever.

**Minerve's Opinion.**

Referring to a recent Winnipeg des-  
patch concerning Mgr. Merry del Val's  
report on the Manitoba school question,  
the Minerve says that the source of such  
a dispatch will easily be guessed and  
people will readily see the game by  
which it is sought to prejudice and mis-  
lead public opinion. It then argues  
that by giving his own interpretation,  
instead of quoting the full text of the  
document, the correspondent furnishes evi-  
dent proof that his appreciation is false  
and insidious. The article then concludes  
as follows: "The public schools as they  
exist in the province of Manitoba, under  
the present law, cannot be approved of  
by Catholics, because they are schools  
from which religious instruction is ban-  
ished. To accept them would be to ap-  
prove of them. We do not know what  
will be the decision of the Holy See on  
the heroic, splendid and national battle  
fought by the Archbishop of St. Boniface  
and his clergy, as well as by our compa-  
triot of Manitoba; but what we are well  
convinced of is that it will not be dis-  
avowed by the Sovereign Pontiff. On  
the contrary it will be glorified."

**Blessing  
of the Josephstahl Church  
Near Balgonie.**

On Sunday, the 24 ult. a crowd  
of about eight hundred persons,  
many of whom had come from  
Regina, Qu'Appelle and other  
neighboring places, assembled  
to witness the dedication of a fine  
new Church built by the thrifty  
German settlers of Balgonie  
under the able direction of their  
devoted pastor, Reverend Father  
Zerbach. On the previous day  
the church bell had been blessed  
and hung with the usual litur-  
gical ceremonies. On Sunday  
morning there were three early  
masses, at one of which several  
little girls made their First Com-  
munion, and Father Zerbach  
preached in German.

At half past ten, a procession  
was formed from the presbytery  
to the church. His Grace the  
Archbishop being unable to  
attend, the archepiscopal cross  
was replaced by the crozier borne  
aloft, followed by the acolytes,  
the band of the Qu'Appelle In-  
dian Industrial school under its  
well-known conductor, Mr.  
James Stack, and the First Com-  
munion girls in their white  
frocks, wreaths and garlands of  
flowers. Then came the clergy,  
Rev. Fr. Coutlee of Fort Qu'Ap-  
pelle; Rev. Fr. Roy of Wolsley;  
Rev. Fr. Gillis of Wapella; Rev.  
Fr. Magnan, Superior of the  
Qu'Appelle Mission; Rev. Fr.  
Zerbach the pastor, and His  
Lordship Bishop Pascal, who had  
kindly consented to perform the  
sacred function.

Arrived at the west door the  
Bishop, recited the liturgical  
prayers and while the procession  
marched round the building, he  
sprinkled the outer walls with  
holy water. On entering the  
Church, the Litany of the Saints  
was chanted, after which the  
Bishop vested and then went  
round the inner walls sprinkling  
them also with blessed water.  
Meanwhile the choir, skilfully  
trained by Father Zerbach him-  
self, sung hymns and anthems,  
the valiant German youths  
kept up a brisk discharge of  
firearms outside the Church, and  
the band discoursed sweet music.

During the pontifical High  
Mass, Father Coutlee preached  
in English an eloquent sermon  
on the Blessed Eucharist. After  
Mass, Mr. Peter Yunker, one of  
the patriarchs of the thriving  
settlement, read an address to  
His Lordship. In reply the Bis-  
hop expressed his pleasure at  
seeing so many people present,  
congratulated the parishioners  
and their beloved pastor, Father  
Zerbach, and spoke in high praise  
of their enterprise in building so  
fine a House of God. The farmers  
of Balgonie had really done  
wonders. When he (the Bishop)  
remembered what these plains  
were 27 years ago when he first  
crossed them, the home of In-  
dians and buffaloes, he could not  
help marvelling at the change  
wrought by industry and reli-  
gious zeal. All now understood  
that in this free Canada they  
knew no distinction of race or  
language. All could join hands  
and pray to God that they might  
be happy in this world and in  
the next.

Luncheon was served, and it  
was an excellent one, in Father  
Zerbach's house, after which all  
returned to the Church for ves-  
pers, Confirmation and Benedic-  
tion of the Blessed Sacrament.  
Congratulations were showered  
on Fr. Zerbach for such a trium-  
phant crowning of his efforts.  
The Church, as its name, Joseph-  
stahl, indicates, is dedicated in  
honor of St. Joseph and the altar  
is consecrated to the Sacred  
Heart of Jesus.

The great bazaar in the McIntyre  
Rink for the benefit of St. Boniface Hos-  
pital will continue till next Friday evening  
inclusively.

THE Protestant preacher is at the head  
of the political procession in Alaska. One  
is Governor, one is Superintendent of  
Public Schools and one is Reindeer Com-  
missioner. The separation of Church and  
State means—that no Catholic need ap-  
ply.—CATHOLIC COLUMBIAN.

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REV. J. M. MCGUCKIN, O. M. I., Rector.

**Autumn.**

BY FATHER FABER.

Autumn once more begins to teach;  
Sere leaves their annual sermon preach,  
And with the southward-slipping sun  
Another stage of life is done.  
The day is of a paler hue,  
The night is of a darker blue,  
Just as it was a year ago,  
For time runs fast, but grace is slow!  
Life glides away in many a bend,  
In chapters which begin and end;  
Each has its trials, each its grace,  
Each in life's whole its proper place.  
Life has its joinings and its breaks,  
But each transition swiftly takes  
Us nearer to, or farther from,  
The threshold of our heavenly home.  
Thou comest, Autumn, to unclad  
Thy wealthy freight of summer shade,  
Still sorrowful, as in past years,  
Yet mild and sunny in thy tears.  
Ripening and hardening all thy growth  
Of solid wood, yet nothing loath  
To waste upon the frolic breeze  
Thy leaves, like flight of golden bees,  
Have I laid by from summer hours  
Ripe fruits, as well as leaves and flowers?  
Hath my past year a growth to harden  
As well as fewer sins to pardon?  
Is God, in all things, more and more  
A king within me than before?  
I know not, yet one change hath come,—  
The world feels less and less a home.  
My soul appears, as I get old,  
More prompt in act, in prayer less cold;  
Crosses, from use, more lightly press,  
Mirth is more purely weariness;  
With less to quarrel with in life,  
I grow less patient with its strife;  
I wish more simply, Lord! to be,  
Ailing or well, always with Thee!

**CATHOLIC SCHOOLS.**

The Northwestern chronicle,  
published in Archbishop Ire-  
land's cathedral city, says:—

"Every day that passes emphasi-  
zes the need of the training and  
education which the Catholic  
schools alone afford. This is said  
in no spirit of antagonism or en-  
mity to public schools. It is the  
mere statement of an unconquer-  
able condition and an incontro-  
vertible fact. It is the reiteration  
of what has been often virtually  
said and conceded by public  
school educators. They have them-  
selves stated a want in the secu-  
lar system of education and have  
confessed to an inability to sup-  
ply what is lacking. It is well  
known and universally admitted  
that the fate of a nation depends  
upon how its children are brought  
up. The boys and girls of to-day  
will, in a few years, be the men  
and women in whose hands the  
government of the country and  
the administration of its affairs  
will be placed. None who realizes  
the responsibility which attaches  
to this will be careless of the means  
and methods pursued in prepara-  
tion for it. It needs little sugges-  
tion to point out where those  
means and methods are to be  
found. The Catholic schools are  
the only ones which profess to  
teach morals and religion. There  
Catholic parents should send  
their children."

**Mr. C. R. Devlin.**

THE CAN. FREEMAN has been authorized  
to make the following contradictions: "Mr.  
C. R. Devlin, ex M.P., at present in Dub-  
lin, has never contemplated contesting an  
Irish constituency; it is absurd. The idea  
never entered his head, nor has he in-  
terfered with Redmond or Healy; he  
has kept himself entirely free from Irish  
or other politics. The story that Mr. Dev-  
lin would return to Canada and contest  
North Renfrew for the Ontario Legisla-  
ture, is also another absurd rumor; such  
a thing has never been thought of. At  
the present time Mr. Devlin is attending  
solely to the duties of his office, and may  
possibly visit Canada next year." The  
above remarks are based on the autho-  
rity of one best acquainted with Mr. Dev-  
lin's ideas and movements.

**Dum-Dum Bullets.**

ENGLAND has another grievance  
against Germany. This  
time the German Press is en-  
gaged besmirching the reputa-  
tion of the Anglo-Saxon race for  
fair and square fighting. The  
Germans say the British troops  
are using dum-dum bullets  
against the tribes. It will be  
observed that the special serious-  
ness lies in the bullets being  
dum-dum, which, according to  
the Germans, explode at the  
moment of impact. Explosive  
bullets are forbidden by the Con-  
vention of St. Petersburg, held  
in 1868, and which has never  
been repudiated. The English  
plead guilty to the use of dum-  
dums against the hillmen, but  
deny that they possess explosive  
properties. Explosion or no ex-  
plosion, the dum-dums don't  
seem to be able to catch the  
Afridis in the right place. It is  
rather curious that, while inter-  
national law permits the casting  
of shells of several hundred-  
weights, its refinements cannot  
tolerate the explosion of a bullet  
weighing no more than an ounce  
or two. German solicitude for  
Afridi skins is most touching.  
No doubt the Kaiser watches  
keenly whether an honest bullet  
or a tricky dum-dum sends the  
Fuzzy-Wuzzies to paradise. He  
himself is most particular about  
these matters in West Africa.  
The English papers are virtuous-  
ly indignant at this charge of  
barbarism, and rightly so. 'Tis  
bad enough to be making vast  
sacrifices in blood and treasure  
for the good of Afridi savages,  
but to be told that you are  
spreading freedom, progress, ci-  
vilisation, and all such respect-  
able things with explosive dum-  
dums is more than even con-  
scious rectitude can stand.—Dub-  
lin Nation.

**Hypnotism.**

From the Health Magazine.

"It is very much to be regret-  
ted that in our country appropriate  
laws regarding the practice  
of hypnotism have as yet not  
been enacted. Everybody and  
anybody is at liberty to exercise  
his 'MAGNETIC POWER' over his  
friends and acquaintances, and  
the public is as yet so little fa-  
miliar with the dangers incurred  
by the willing subject that vol-  
unteers can always be found in  
the little social circle, who are  
ready 'to give hypnotism a trial.'  
"The person who is about to be hyp-  
notized should understand thoroughly  
that he or she is thereby placed under  
the absolute power of the operator, who  
CAN DO WITH THE SUBJECT WHATEVER HE  
PLEASES, WHEN THE HYPNOTIC SLEEP HAS  
ONCE BEEN INDUCED. He may cause his  
subject to commit crimes upon waking,  
of whatever kind; he may himself com-  
mit a criminal act upon the hypnotized  
without fear of detection. In France nu-  
merous cases of outrage have thus been  
reported, in which suspicion was thrown  
upon innocent people by appropriate  
suggestion on the part of the operator.  
Murder, theft, forgery, etc., have all been  
committed indirectly.  
"But aside from such dangers it should  
be understood that frequent hypnotiza-  
tion undoubtedly demoralizes the indi-  
vidual and renders the subject unfit for  
the duties of every-day life.  
"To what extent hypnotic sleep may  
in the future replace the anaesthetics  
which are now in use it is difficult to  
say, as it is not yet possible to call forth  
such a degree of insensibility to pain in  
EVERY PERSON to permit of surgical opera-  
tions. IN GOOD SUBJECTS, HOWEVER, EVEN A

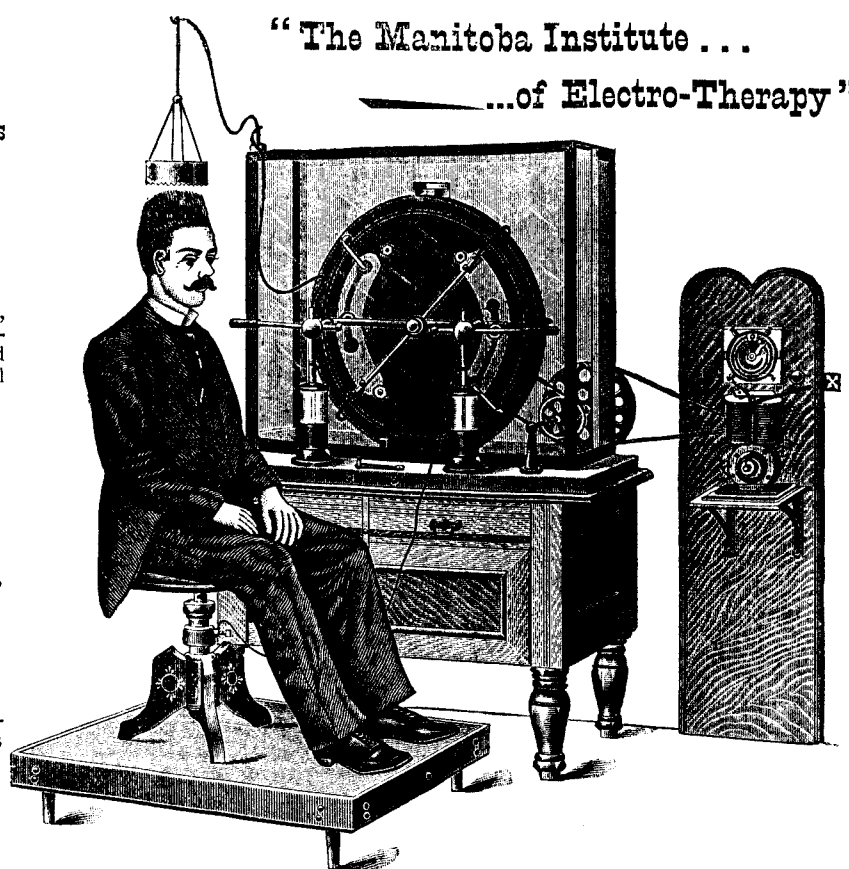
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Currents, — Electrical  
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major operation can be performed with-  
out causing any pain.

"Public exhibitions of hypnotism, or  
'Mesmerism' so-called, should be strictly  
interdicted as serving no useful pur-  
pose and only doing harm."

In France, only physicians are per-  
mitted to practice hypnotism, and this is  
rightly so.

As we have before said, profes-  
sors of hypnotism are advertising for  
pupils to learn the art. SCOUNDRELS  
will soon learn it, and all the news-  
papers of North America from Mexico  
to the North Pole which receive Our  
Dumb Animals every month should  
caution their readers against it.  
GEO. T. ANGELL.

**How Did Shakespeare Make His Money?**

An Interesting Investigation and  
What It Disclosed.

The uncertainties of authorship  
is the oldest of themes and is al-  
ways being presented to the pub-  
lic, and somehow, we think, in-  
terests it little. Mr. Sidney Lee  
is trying to find out the source of  
Shakespeare's fortune. What was  
he worth? How did he accumu-  
late his shillings? What were  
his investments? We know that,  
to use a modern phrase, the pater-  
nal Shakespeare was "dead broke"  
and we learn, too, that his son  
paid his father's debts.

Mr. Sidney Lee calculates that  
£100 of Queen Elizabeth's time  
would be worth £1,000 to-day,  
that is, in purchasing power. If  
we were to consult Thorold  
Rogers, we should say that the  
English pound of the close of the  
sixteenth and beginning of the  
seventeenth century compared  
with the purchasing power of the  
20 shillings of 1897 was as  
1 to 8.

Did Shakespeare fill his coffers  
by writing his plays? Assuredly  
not. In those days £6 was paid  
for a play and occasionally £10.  
There had been written by him,  
say, fourteen dramas in the six or  
seven first years of his life. Then,  
argues Mr. Lee, if as a playwright  
he made £20 a year out of his  
plays, that was the extreme limit  
of receipts Shakespeare was, how-  
ever, an actor. An actor's salary  
was then as high as 3 shillings  
a day—or was worth for the year  
£45. Now add £45 to £20 as com-  
ing from his acting and his plays,  
and that would make £65 for  
the twelve months. Suppose,  
however, Shakespeare was a lead-  
ing performer. Then his salary  
might have been larger. Mr. Lee  
believes that Shakespeare may  
have received £100 a year as an  
actor. Then we have £130 a year  
as a top figure. Then, adopting the  
ten to one principle, Shakespeare's  
£130 were about what £1,300  
are to-day.

Between 1599, then, and 1613  
the total investments of the dra-  
matist in land in and around  
Stratford were £970. Mr. Lee  
puts it, "He had amassed between  
1590 and 1616 an estate, real and

personal, worth nearly £15,000  
of the standard of to-day."

How account for this nice  
property owned by Shakespeare?  
Mr. Lee solves the matter in  
this way. The Globe Theatre  
was built by Richard Burbage  
and his brother in 1599. There  
were shares to be had and profits  
coming from the receipts, and so  
shares were sold to those "deserv-  
ing men, Shakespeare, Hem-  
mings, Condell, Philips," who  
all walked the stage of the famous  
Globe Theatre. Supposedly there  
were sixteen shares, and it is be-  
lieved that Shakespeare held two  
of them. Mr. Lee presents this  
fact, that there having been a  
lawsuit in 1613, the appraised  
value of a share was £200. There  
might have been fluctuations in  
price, and the shares, from the  
interest they brought in, might  
have been worth more. It has  
been stated that Shakespeare had  
an interest in the Blackfriars  
Theatre, but this is denied.

Mr. Lee presents the evidence  
that both Hemmings and Condell,  
who were actors and sharehold-  
ers with the immortal dramatist,  
were well to do.

We do not know what was  
the exact money Shakespeare  
received from his share in the  
Globe, but it is to be supposed  
that it was a fair yearly sum. It  
is then, from the three sources, his  
interest in the theatre, his acting  
and his plays, that Mr. Lee  
thinks Shakespeare's wealth  
came. — NEW YORK  
TIMES.

**The Minister's Revenge.**

The Atlanta Constitution tells  
how a minister got even with a  
mean man, who had invited him  
to dinner. The mean man had  
plenty of money, but he didn't  
spend it on his table, which on  
that occasion showed but scant  
fare.

"Parson," said the mean man,  
"times are hard an' groceries  
high, but sich as it is, you're  
welcome. Will you ax a blessin'?"  
"I will," replied the parson;  
"fold your hands." And then he  
said: "Lord, make us thankful  
for what we are about to re-  
ceive—for these greens with-  
out bacon, this bread without  
salt, this coffee without sugar,  
and after we have received it  
give Thy servant strength to get  
home in time for dinner."

**CALENDAR FOR NEXT WEEK**  
November.

- 7, Twenty-second Sunday after Pen-  
tecost. Our Lady of Suffrage.
- 8, Monday—Octave of All Saints.
- 9, Tuesday—Dedication of the Basi-  
lica of the Saviour.
- 10, Wednesday—St. Andrew Avelli-  
no, Confessor.
- 11, Thursday—Martinmas, Feast of  
St. Martin, Bishop of Tours.
- 12, Friday—St. Martin, Pope and  
Martyr.
- 13, Saturday—St. Stanislaus Kostka,  
Confessor, Patron of youth.

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mic goitre, Disorders  
of Menstruation, Dis-  
eases of the Brain  
and Spinal Cord, En-  
gorgement and Dis-  
placement of Uterus,  
Facial Blemishes, Su-  
perfluous Hair, Vomit-  
ing in Pregnancy,  
Sciatica, Birth mark,  
(Naevi), Skin Dis-  
eases, Paralysis, Neural-  
gia, Locomotor Atax-  
ia, Tic - douloureux,  
Epilepsy, Chronic  
Constipation, Angina  
Pectoris, Incontin-  
ence of Urine, Chorea,  
Dyspepsia, Impoten-  
cy, Strictures, etc.,

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- Funerals . . . . . 3.00
- Church and Return . . . . . 2.00
- Opera and Return . . . . . 2.00
- Ball and Return . . . . . \$2.00 to 3.00
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◆ is as much difference in the quality  
◆ of drugs as there is in shoes,  
◆ except in purchasing one you  
◆ can use your own judgment, in  
◆ buying the other you are en-  
◆ tirely dependent upon the honesty  
◆ and judgment of the Druggist.  
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◆ comfort and appearance, and in  
◆ the other frequently of LIFE or  
◆ DEATH.  
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— 30c —  
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— 40c —  
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- MIOWERA . . . . . 8 May

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**Northern  
Pacific Ry.**

Time Card taking effect on Monday,  
August 24, 1896.

**MAIN LINE.**

North Bound Read up	Stations	South Bound Read down
Freight No. 100		Freight No. 101
Ex. No. 100		Ex. No. 101
St. Paul	Winnipeg	St. Paul
11.40a	8.30a	1.00p
8.30a	2.55p	8.45p
8.15a	2.40p	8.00p
7.50a	2.25p	7.20p
7.30a	2.10p	7.00p
6.50a	1.55p	6.20p
6.45a	1.40p	6.10p
6.23a	1.35p	6.00p
5.53a	1.20p	5.40p
5.23a	1.05p	5.20p
4.52a	12.40p	5.00p
3.50a	12.20p	4.40p
2.30a	12.10p	4.20p
8.35p	8.45a	10.45p
11.40a	8.30a	8.00a
	7.30a	7.15a
	8.00p	7.50a
	8.00p	7.30a
	10.30a	8.30a

**MORRIS-BRANDON BRANCH**

East Bound Read up	Stations	W. Bound Read down
Ex. No. 200		Ex. No. 200
Mon. & Friday		Mon. & Friday
Ex. No. 200		Ex. No. 200
Tues. & Saturday		Tues. & Saturday
Miles from Morris		Miles from Morris
8.30a	Winnipeg	1.00p
8.20p	Portage Jct.	2.35p
7.35p	Morris	7.00a
6.31p	Lowe Farm	2.50p
6.04p	Myers	3.25p
5.27p	Roland	3.45a
4.53p	Rosebank	3.50p
4.32p	Miami	4.00p
4.02p	Deerwood	4.20p
3.28p	Altamont	4.40p
2.45p	Somerset	4.50p
2.08p	Swan Lake	5.12p
1.35p	Indian Springs	5.25p
1.08p	Marlborough	5.37p
12.32p	Greenway	5.52p
11.56a	Belmont	6.20p
11.22a	Hilton	7.00p
10.20a	Ashdown	7.11p
9.45a	Wawanesa	7.22p
9.22a	Elliotts	7.32p
8.54a	Southwaite	7.45p
8.28a	Martinville	8.02p
7.45a	Brandon	8.20p
7.00a		8.30p

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read d'n	Stations	East Bound Read Up
Mixed No. 308		Mixed No. 301
Every Day Except Sunday.		Every Day Except Sunday.
Miles from Portage Junc.		Miles from Portage Junc.
4.45 p.m.	Winnipeg	12.25 p.m.
4.58 p.m.	Portage Junction	12.17 p.m.
5.14 p.m.	St. Charles	11.50 a.m.
5.19 p.m.	Headingley	11.42 a.m.
5.42 p.m.	White Plains	11.17 a.m.
6.06 p.m.	Gravel Pit Spur	10.51 a.m.
6.13 p.m.	La Salle Tank	10.43 a.m.
6.25 p.m.	Eustace	10.29 a.m.
6.47 p.m.	Oakville	10.06 p.m.
7.00 p.m.	Curbit	9.50 a.m.
7.30 p.m.	Portage La Prairie Flag Station	9.30 a.m.

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A. C. MORGAN. 412 Main St.

NOTICE.

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

THE NORTHWEST REVIEW St. Boniface Manitoba.

BRIEFLETS.

Rev. Fr. Turcotte, of St. Felix was in town last week.

We welcome "The Emerald" of Manchester, N.H., in its new dress.

His Grace is recovering rapidly from a relapse brought on by presuming too much on his strength. His temperature is once more normal.

His Lordship Bishop Pascal, after dedicating the new Church at Balgonie, stopped over at Qu'Appelle for All Saints' Day, and is expected here to-day.

Mother Filiatrault, Superior General of the Grey Nuns, arrived in St. Boniface last week from Fort Totten and is now staying at the "Maison Vicariale" here.

The Anglican Bishop of Grahamstown (Dr. Allan Becher Webb) has, the daily papers state, announced his intention of resigning his diocese, as Mrs. Webb cannot return to Africa.

The Very Rev. W.J. Miller, Provincial of the English and Irish Oblates, assisted at the last offices of the late Superior General, Father Soullier, who was buried in Paris on the 5th October.

Mr. and Mrs. Charles Ohmer, with their little daughter Ruth, were visiting Earl Ohmer at St. Boniface College last Wednesday, Thursday and Friday, after which they returned to their home at Argyle, Minn.

The Very Rev. E. Antoine, O.M.I., has been elected Vicar-General of the Oblates of Mary Immaculate. He will hold this office until the next General Chapter of the society. Father Antoine was for many years Provincial of the Oblates in Canada, and has been Assistant-General since 1887.

Dr. Bernard S. Story, who graduated from Manitoba Medical College in 1895, has lately received a fellowship in the Royal College of Surgeons of Edinburgh, being the first Manitoba graduate to obtain this honor. Dr. Story is a Catholic and the son of a distinguished convert and author residing in Cardiff, Wales.

The Attorney-General has decided to carry into effect the recommendation of the coroner's jury calling his attention to the carelessness of John Scully, proprietor of the hotel in which Francis Waldron was asphyxiated by gas. The facts will be placed before the next grand jury, and there is some question of future legislation bearing on similar cases.

Father Pat and his servant Jack were going on a cold winter's morning to stations about three miles off. The mare yoked and all ready, Father P says: "Come in Jack, till I give you a sup to keep you warm." His Reverence handed Jack the sup in a small glass. When the draught was quaffed by Jack, he asked the priest who made the glass. "Why, of course, a glass-blower," said his Reverence. "Well, bedad," retorted Jack, "he must have been very short on his wind."

Sister Mary Joseph (Barrett), aunt of Dr. J.K. Barrett of Winnipeg, has been retired from active service and will soon leave Alton, Ill., to spend her remaining days in St. Vincent's Institute, St. Louis. Sister M. Joseph has been over forty years a Sister of Charity, and during thirty-four years she has been Superior of St. Joseph's Hospital in Alton. In her long life of service, she has relieved the suffering of numberless patients and was ever ministering to the wants of afflicted humanity. Under her efficient control St. Joseph's

Hospital has grown in size and usefulness, Sister Rose Genevieve, of Nevada, Mo., has been selected to take her place.

Anent the Victoria Times' rhapsodies about the attractions of British Columbia which "no man can withstand," the Free Press remarks: "Many of us will have to, we fear, or the Dominion will become awfully lop-sided."

The Michigan Catholic, in the course of a very laudatory article on the late Charles A. Dana, recalls "the masterful support which the Sun gave, almost alone among secular journals, to Archbishop Corrigan during the incident of Dr. Mc Glynn's defection."

Rev. Father Beliveau, secretary of archives, St. Boniface, gives an emphatic denial to reports published in U.S. papers that Archbishop Langevin had received a letter from Rome in which the Pope had expressed approval of the Laurier-Greenway school settlement.

A new one-dollar Dominion of Canada bill is now circulating. The obverse represents a scene in the lumber woods, flanked to the right and left by portraits of the Earl and Countess of Aberdeen. The reverse has a picture of the central block of the Ottawa Parliament buildings.

Rev. Father Lacasse, O.M.I., preached last week a three day's retreat to all the boys and girls of St. Boniface. At the two sermons each day the cathedral was filled with children, of whom there were five hundred present. They all received Holy Communion at the end of the retreat.

A well-known and brilliant Montreal newspaper man, Monsieur Gaston de Montigny, son of Recorder de Montigny, has entered the Dominican Order at St. Hyacinthe. Trained by the Jesuits of St. Mary's College, he had, for several years past, entertained the idea of taking this important step.

An Irishman, Englishman, and Scotchman were arguing that on a moonlight night a person could see farther in each of their respective countries. The Scotchman said that from the top of Ben Nevis you could see sixteen miles away on a moonlight night. The Englishman said that from the top of the highest mountain in England on a moonlight night you could see thirty miles away. Then Paddy, with a sniff of contempt, said that on a moonlight night on the level ground in Ireland you could see the moon.

Ste. Rose du Lac.

The snow that has fallen lately has given us all the uncomfortable sensation that winter is at hand. The farmers who have a lot of work are beginning to feel uneasy, very little ploughing has been done in this neighborhood yet. The threshing is nearly finished, the grain is excellent in quality, but the yield is not quite so abundant as was expected.

The cows of this neighborhood are rather addicted to potatoes; fortunately there is a good supply. Some of the inhabitants are talking about fencing their gardens with barbed wire in future.

We are pleased to say that our mail continues to come from Makinak, the day being changed to Saturday; it is a great advantage to have our letters by train. We are glad to hear that our enterprising friends of Makinak have induced a blacksmith to take up his residence among them; this will be a great convenience to the people of Ste Rose.

The Rev. Father Lecoq has lately received from France a beautiful statue of Ste Amelie, four feet and a half high, a present for the church. M. le Vicomte d'Aubigny also gave, on his return from the old country, a very handsome set of candelabra and a nice sanctuary bell.

There is a daily attendance of from forty-five to fifty children at the school of Ste Rose.

We heard that Miss Ledoux of Canada, who was spending last week at Ste Rose, has left her home to join the ranks of the Gray Sisters of St. Boniface, accompanied by her friend Miss Boisvert; we wish them all happiness in their future life. We are most happy to learn that His Grace, the Archbishop is recovering, we soon hope to hear of his complete restoration to health.

Some Difference.

A Catholic priest not long ago met a High Church clergyman abroad, and the Anglican was in ecstasies over the progress of the reunion movement. "You know," he said, "there is absolutely no difference between us." "Well," the priest observed, "there is, I think one." "What is it?" the High Episcopalian demanded. "This," replied the priest, "you and your Church allow that I am a Catholic priest; whereas I and my Church absolutely deny that you are a Catholic priest, or a Catholic at all."—Catholic Advocate.



There are men who imagine that out-door work is a sovereign cure for all ills. They work like slaves at their business, and insufficient time to rest and sleep, and abuse and neglect their health in every way. Then, when they break down, they keep on just as before, except that in addition to their usual work, they go out every day and spade a little in their gardens, or try to imitate Mr. Gladstone by cutting down a tree or chopping the family fire-wood.

A more ridiculous method of curing a man who is suffering from nervous exhaustion and is threatened with nervous prostration could not be well conceived. A man who has overworked does not need more work, but less work and more rest. The man who has lost his appetite needs something to restore it. The man whose nerves are shattered needs something to tone and strengthen them. Get the nerves right and sound, and refreshing sleep will follow. A man who sleeps well and eats well, and digests and assimilates his food will not remain ill.

In cases of this kind Dr. Pierce's Golden Medical Discovery goes to bed rock—to first causes. It creates a hearty appetite; it makes the digestion and assimilation perfect; it invigorates the liver; it purifies the blood and fills it with the life-giving elements of the food. It builds up new flesh, new muscle and new nerve fibres. It is an unfailing cure for nervous exhaustion and nervous prostration, and the best of all medicines for overworked men and women. An honest druggist won't urge an inferior substitute upon you, thereby insulting your intelligence.

It is a dealer's business to sell you what you ask for—not what he prefers for selfish profit's sake to sell. A man or woman who neglects constipation suffers from slow poisoning. Doctor Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them.

St. Boniface College. THE ONLY Catholic College In America... That competes annually with half a dozen Protestant Colleges & Collegiate Institutes. In proportion to the number of its pupils, St. Boniface College... Has Won... More Scholarships Than any of its Protestant Competitors.

Read the following extract from the Northwest Review, July 8th, 1897:— The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and H's tory scholarship of \$60 in the previous year won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Roacan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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Who Can Dispute It? Barry's Corners, N. S., Feb. 15th, 1894. W. H. COMSTOCK, Brockville, Ont.

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Branch 52, Winnipeg. Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawlt; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec.-Sec., H. A. Russell; Asst., M. E. Hughes; Fin.-Sec., J. D. F. Allman; Marshall, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish.

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St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., R. Murphy; Vice Chief Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trust., J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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