

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIII, No. 8.

ST. BONIFACE, MANITOBA, TUESDAY, SEPTEMBER 7, 1897.

{ \$2.00 per year.
Single Copies, 5 cents.

The Parent and the State.

In his address on religion in education at the convention of the National Educational Association, held at Milwaukee, Dr. Lyman Abbot said: "The basis of self-government is self education. This is the foundation of our public school system. We will not trust it to the individual parent or to the children."

By government we suppose the Doctor means the people, who in this Republic are said to govern themselves. Now if the people, that is, parents, are competent to direct the destinies of the nation, why are they not equally competent to direct the education of their own children? In our system of government the administration or law-making and executive power is the mere agent of the people and is legitimate only by reason of its commission from the people. It cannot go beyond the limit of its commission. Any step beyond that limit is usurpation, treason against the constitution. The American people have never ceded to the State their parental rights, nor as Christians can they ever make such a surrender. The right of the parent over the child is divine, as are also the obligations inseparable from that right. By what authority does Dr. Abbott say, "we will not trust the education of the child to the individual parents?"

The Doctor, we suppose, is himself an individual parent. Would he for a moment, consent to have the direction of the education of his children taken from him and given to those in whose judgment and rectitude he may have no confidence? We think not, because we do not believe that he is an unnatural parent, or unwittingly a pagan. The Greek state once required young people of both sexes to appear at certain times naked in the market place, under the pretext of education. Should the Brooklyn educational solons make such a requirement, on what principle could Dr. Abbott protest against this indecent invasion of his family circle while holding as he does that the individual parent must not be trusted to educate his own children.

He may say they would not issue such an order. Very well; possibly they would not. But that is not the question. The question is, does he recognize in them, or concede to them the right to do so? When you grant that the State has the right in itself, and independently of individual parents, to educate, you grant that it has the right to determine the kind of education to be given, and the method of giving it. Should the State therefore, adopt the naked exhibition of youth as a part of its educational method what would Dr. Abbott do? He has given away, or rather denied, his right to protest, for a protest against the exercise of a right is out of place.

There is a fallacy in the Doctor's statement that "the basis of self-government is self-education," if by self-education he means education by the government. That is not the case in this Republic, either in principle or in fact. The revolutionary leaders who established the Republic were more or less men of education, but they were not State educated. They proved that State education was not necessary to establish the government, and they were too wise to adopt the theory that State edu-

cation was necessary to run it. That is a modern theory that has not an iota of reason or experience to confirm it.

The State cannot be better than the elements that compose it. If these elements, the parents, cannot be trusted in the matter of education, the State cannot. Almighty God has, and does, trust the parent, and commands the child to honor and obey him. Any government that intervenes between parent and child and assumes to supplement Divine wisdom by interfering with that command, is at the beginning of its end. It is not wise to permit a hobby to run away with common sense.—N. Y. FREEMAN'S JOURNAL.

The Lambeth Conference.

The great conference of the Anglican Bishops so loudly heralded has come to a close, and so far as the transaction of any real business is concerned it has been of far less importance than an ordinary meeting of Convocation. We do not often assume the rôle of the prophet, but in this instance we must take credit to ourselves for having prophesied with great accuracy. We asserted beforehand that the good Bishops would dine comfortably and do nothing. That is exactly what they have done. The grand schemes for aggrandizing the Archbishopric of Canterbury have practically vanished into thin air. A writer in "The Daily News" has been giving some personal impressions of the Conference, and he tells us that the project of raising the Archbishopric to a Patriarchate was once for all knocked on the head. "It was as distinctly laid down as possibly could be that the Archbishop of Canterbury has no power, save the moral strength his elevated position gives him, over the doctrines or discipline of the American and Colonial Churches. These communions must be allowed to maintain their native autonomy, even though it should sometimes lead to developments distasteful to other branches of the Church. Both Colonial and American Bishops feel that if this was the only thing accomplished, the Conference would be worth its while. They are willing to pay to the descendant of St. Augustine (!) reverence and respect, but they will suffer no diminution of the right to govern themselves in the way that seems to them the best." This is all just as we foretold. The Archbishop of Canterbury has been taught what his place is; the "board of reference" is to have no binding power; and the Bishops wish it to be known that the "Encyclical Letter" embracing the findings of the various committees has no formal authority, and that "no Church in the Anglican communion is bound to act on it or recognize it in any way." Truly a mountain has been in labour and has brought forth—not even a mouse.—CATHOLIC TIMES.

REV. FATHER CHERRIER

Pays a Tribute to Labor.

Speaking at the church of the Immaculate Conception Sunday evening Rev. Father Cherrier paid a high tribute to labor and to laboring men and showed to what an extent the priesthood of the church was recruited from the families of those who worked hard for their daily bread. Referring to the deplorable evils which now exist in the social order and the conflict between capital and labor he said the cause was easily seen in the widespread disregard of the teachings of religion, of God and His gospel. He referred to the stupendous labors of the church to organize society in the first days of Christendom and eloquently outlined the services rendered by the old monastic

orders. He shewed how the church gradually brought about the improvement of the condition of the laboring classes and argued that the present deplorable condition was one of the results of the so-called Reformation, inasmuch as since then men had refused to listen to the true teachings of religion and the church had lost the power which she formerly used in a material way for the good of all her children. Religion no longer exercises a beneficial sway over the people and so long as the world refused to turn to religion for guidance so long would the present disorders continue and become intensified. In conclusion he expressed his heartfelt hope that the minds of men might soon be turned in the right direction and that by a universal acceptance of the true teachings of the gospel men should recognize their duty one towards the other. For such a consummation they should all devoutly pray.

The Catholic Foresters.

Mr. L. N. Betournay of Tache Court No 252, St. Boniface, of the Catholic Order of Foresters, and Mr. F. W. Russell, of St. Mary's Court No 276, Winnipeg, have returned home from the Minnesota State Court Convention held at the city of Stillwater, Minnesota, on the 24th, 25th and 26th August. They state that the convention was a most successful one and the reports presented by the state officers shew that the society is in a most prosperous condition in this jurisdiction. During the past year the membership has more than doubled and there are now nearly twice as many courts in existence as there were twelve months ago, with a large number in process of formation. There were upwards of eighty delegates in attendance as compared with twenty at the first State Court Convention held two years ago. The financial statement shewed that the utmost economy is practised by the management of the organization. The delegates assembled on the morning of Tuesday the 24th, and accompanied by the local court and the uniformed Minneapolis Court with two brass bands and a number of banners proceeded in a body to the German Catholic Church, the parade presenting a very imposing appearance. The sermon was preached by one of the most eloquent speakers in Minneapolis, Rev. Father Christie. After the service the delegates assembled in the Music Hall and organized for business, Mr. Russell being appointed one of the State Conductors for the convention. The usual committees were appointed, Mr. Russell being placed on the appeals committee, and the various reports were read and referred. An adjournment then took place to enable the committees to get to work.

In the evening the delegates were entertained at a musical soiree and social. On Wednesday morning the convention settled down to hard work and by three o'clock in the afternoon had got through most of the business. A few amendments of minor importance were made to the constitution and resolutions passed, the most important being in favor of the establishment of a reserve fund. At half past three the delegates were taken through the State Penitentiary and were much interested in what they saw. The convention re-assembled at 7 o'clock in the evening and sat until 12 o'clock completing the business, and selecting the town of Le Sueur, Minnesota, for the next convention. Nine o'clock on Thursday morning saw the delegates again at work and by one o'clock the business of the convention was brought to a close by the election of the following officers:—

Chief Ranger—Mr. C. Egan (re-elected); V.C.R.—A. Richard, of Stillwater; Treasurer—C. C. Belanger, of Minneapolis (re-elected); Secretary—G. W. Stenger, of St. Paul, (re-elected); Trustees—Messrs. W. J. Niemeyer (of St. Paul); Faubert, (of Minneapolis); McNamara, of Minneapolis; Morris, of Jamestown); Mr. F. W. Russell was nominated for trustee but just fell short of election. At the close of the convention the delegates were taken on a carriage drive around the city and in the evening a five hours sail on the Mississippi.

The local delegates state that they were much pleased at the way in which

the convention was carried through and are able to bear testimony to the efficiency of the officers in charge. The state secretary (Mr. G. W. Stenger) is a particularly able officer, and is devoted to the interests of the order. It is earnestly to be hoped that the courts will during the coming year make an effort to increase their usefulness and by adding to their membership put themselves in line with the rest of the courts. There is no reason why they should not have double their present number of members, and the standing of the organization as shewn at the convention should encourage all to extra efforts to add names to their roll.

Awful Parricide and Swift Contention.

The murder perpetrated on the 22nd ult., in the Hungarian colony near Whitehood, Assa., and the conduct of the murderer after the terrible deed furnish a remarkable instance of unbridled passion followed by soul-stirring sorrow and repentance.

Andrew Grega, aged 66, had been living with his son, Adam, aged 28, but on the 19th of August the father went over to his daughter's house. On the 21st he returned to get his belongings and stayed all night. The next morning about six o'clock Adam's wife came to him in tears complaining that the old man was taking away not only his own chickens, but also several others that belonged to his son. Adam remonstrated with his father, a very strong, stern and overbearing man. The latter insisted on taking the chickens and slapped his son's face. Adam thereupon said, "Hit me again." The old man did so, and the son repeated, "Hit me a third time," and a third time the father smote his son's face.

Adam, beside himself with fury, saw an axe close by, seized it and with it felled his father to the ground, raining blow upon blow till his father was dead. Then and then only did he realize what he had done. Turning to his wife, he exclaimed, "I have killed him; I must atone for this crime, I must give myself up." So, bidding adieu to his wife and child, he walked 24 miles to Whitewood, where he gave himself up to Constable Quinn, saying, "Do with me what you will, hang me; I deserve the worst punishment."

Then he asked for Rev. Father Page, O.M.I., made his confession and next morning received Holy Communion, remaining so long for his thanksgiving that his friends had to interrupt his broken-hearted prayer.

Adam now remembered that he had had a quarrel with his sister, and sending for her, he went through with her the Hungarian ceremony of kissing hands in token of reconciliation. The next moment all the pent-up agony of his conscience-stricken soul found vent in a wild, uncontrollable fit of sobbing and wailing. His great frame shook as the sobs burst from his heaving chest. Not only did his sister weep with her erring brother, but the constable himself, after showing Adam into another room where he could give way unobserved to his deep grief, was heard to say, as he wiped the tears from his own face, that he could not help loving that repentant and warm-hearted man.

Gold is cropping up everywhere. One of the latest finds is on the shore of Lake Wawa, five miles from the Michipicoten river. Would Fr. Lejeune of the Kamloops Wawa kindly inform us if there is any philological connection between the two names.

Architectural Sterility.

Irish World.

A staff writer in Reynolds' Newspaper (London) remarks that "nothing is a more striking evidence of the want of faith in the present generation of State churchmen (in England) than the fact that, with the exception of St. Paul's, built to take the place of the old St. Paul's, burned down in the Great Fire of London they have built no magnificent temple to God."

This is a noteworthy and suggestive fact. Who built the great temples, then, for there are several of them in England? The writer in Reynolds' tells us. "All the English cathedrals," says he, "were built ages ago by Roman Catholics; yet although the population has increased thirtyfold since their erection, no single new building of equal importance has been raised. The ugly, fawdry, jerry-built churches which have been 'run up' remind us more of rough nursery toys than of religious fanes. If we are to judge the depth of their religion by their style of ecclesiastical architecture then, indeed, it is one of the most gilt gingerbread faiths that the world has known."

It need hardly be added that in the matter at least of the erection of great church fabrics the same may be said of the State Church and its disestablished successor in Ireland. All the noblest ecclesiastical structures of that country are the work either of Catholics "ages ago" or of Catholics of our own time. The grand old cathedrals now in Protestant hands were built in the days when all Europe was Catholic. That Irish Catholics now have a like spirit of zeal for the beauty of God's house is attested by the magnificent new cathedrals which have sprung up in Ireland within the past half century.

The Bishop of Hawaii and the ex-Queen.

Monsignor Robert, Bishop of Panopolis, "in partibus," and Vicar-Apostolic of the Sandwich Islands, acted with commendable prudence in declining to accede to the request of ex-Queen Liliuokalani when she requested him to receive her, almost immediately after her enforced resignation of control, into the Catholic fold. The Vicar-Apostolic shrewdly, and as it would seem, correctly, surmised that the chief motive of the Queen's desire to be known as a Catholic was to enlist the Catholic Church in the efforts she contemplated for the regaining of her former power, and he wisely decided that he would not and could not commit the Church to any such efforts. The fact that almost immediately afterwards the Queen joined a Protestant sect, whose bishop has since gone to England in the hope of getting the Anglican Church to help her attempts at restoration, vindicated Monsignor Robert's action and made it plain that the Queen's "conversion" to Catholicity was far from being sincere.—CATHOLIC NEWS (ENGLAND.)

Now and a Year Ago.

The Globe gives the following list of prices of some of the leading staple products of Canada at present compared with a year ago, which show a good advance:

	Now.	One Year ago.
Ontario winter wheat 76		60
No. 1 hard Manitoba,		
Fort William.....88	62	
Oats.....22	18	
Peas.....44	44	
Export cattle, per lb.....4½	4	
Granulated sugar.....4½	4½	
Butter, dairy.....12	11	
Cheese.....8½	8½	
Hides.....8½	6	
Wool fleece.....19	19	

This shows an advance in the ten articles given of over 21 per cent. compared with the prices current for the same articles a year ago.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

Subscription, \$2.00 a year. Six months, \$1.00.

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

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TUESDAY, SEPTEMBER 7 1897.

The Monthly Intention.

The intention to which the associates of the Apostleship of Prayer are exhorted to direct all their prayers and good works during the month of September is "Priests and Communities in Retreat." Though this announcement comes rather late for America, where such retreats take place generally in July and August, we should remember that the League of the Sacred Heart is world-wide and that in Europe and other parts of Christendom September is the usual month for retreats to the clergy and religious. Moreover, we cannot do better than pray that those priests and religious who have already made their annual retreat may remain, as the American Messenger puts it, "charged with the influence of divine grace, and endued with new strength and a holy courage to live always and in all things united to God, acting in His presence, strictly in accord with His will for the welfare of our souls and His glory." Thus will their purified lives and more perfect conformity to their high calling redound to our benefit; so that, while praying for them, we shall be, actually praying for our own welfare and for the interests of the Church at large.

Catholic pure and simple.

The contributed article on the "Romanist" puts the case very well; but it omits the reasons why our enemies and slanderers prefer "Romanist" to "Catholic" pure and simple. Probably the multitude of the reasons debarred our contributor from attacking that aspect of the case. Let us give one or two. Protestants of a certain imperfectly educated or perfectly fanatical class, call us "Romanists" because the word has a restricted, specialized, circumscribed, limited look quite foreign to the world-wide Catholicity of the Church, and thus it casts a slur on our boasted universality. We are made to look as if we were merely citizens of an Italian city; and anything that belittles us delights Protestants of that class. On the other hand, "Catholic" is a beautiful word, so beautiful indeed that they try to steal this, our distinctive title, from us. Some of them call themselves Anglo-Catholics, others Apostolic Catholics, others again Old Catholics; the schismatics of the East style themselves Orthodox Catholics; but none of these pretenders, none of these counterfeit Catholics have ever succeeded in getting other people to call them "Catholics" pure and simple. "Catholics" without any modifier. This is still our inalienable and universally recognized prerogative. It is true to-day as it was in the days of Augustine that, if you ask any man you meet in the street where "the Catholic Church" is, he will never show you to the Ritualist or the Irvingite or any other half-Catholic church but to the church that is in communion with the Roman Pontiff.

One obvious conclusion springs from

the foregoing remarks. A Catholic should at all times use this distinctive name in ordinary conversation. Only when theological precision requires it should he call himself a "Roman Catholic." The man that habitually speaks of himself as a "Roman Catholic" is nearer Protestantism than Catholicism.

Chop-Logic.

The Reverend Dr. Lambert, editor of the N. Y. Freeman's Journal, is a mighty defender of Catholic doctrine. We print this week his leader on "The Parent and the State," an article which is full of startling truths so simple that they are immediately recognized as truths and yet never before so expressed as he expresses them.

Unfortunately Dr. Lambert's love of logic sometimes carries him into exaggeration. Recently, when criticizing Dr. Lyman Abbott's assertion, "There is some truth in all creeds and some virtue in all communions," he maintained that this was a very doubtful compliment, because "no proposition, even a false one, can be formulated without having some truth in it. What is more false than to say, 'God is not?' And yet the first two words of the proposition express a truth, namely, 'God is.' Thus even the atheist cannot deny the existence of God without first affirming it. 'You are a liar!' Is there anything true in that? Yes, the affirmation that I am is true. The remainder is mere trimmings incorrectly located."

We have no quarrel with the general position which Dr. Lambert's article is intended to prove, i. e., that it is no compliment to any religion to say that it contains some truth; but we cannot help thinking very strongly that the passages quoted above are mere sophistry, and that Dr. Lambert's proof in this instance rests upon a quibble.

He plays upon the verb "to be." No doubt 'God is' may, given a certain context, mean 'God exists,' and 'God is not' here does mean 'God exists not,' but this is far from being the ordinary function of the substantive verb in a sentence. Take, for instance, the second example we quote from Dr. Lambert, 'You are a liar.' The word 'are' has nothing to do with existence; it is merely a connecting-link between 'you' and 'liar'; it is nothing but a convenient go-between expressing the agreement between the subject 'you' and the predicate 'liar.'

In proof of our view, let us frame a sentence in which both predicate and subject are imaginary: "Centuars are chimeras." Surely, the 'are' does not imply that Centuars ever existed; it merely stands for the assertion that centuars (imaginary beings) are contained in a larger class of imaginary beings called chimeras. It is ridiculous to say that by the time we have pronounced the second word of this sentence, we have affirmed the existence of centuars, and that, when we pronounce the third word, we merely add a few trimmings.

It thus appears that, even in the first sentence, 'God is not,' the word 'is,' stands for 'is existent'; so that 'God is not' is equivalent to 'God is not existent,' and the word 'is' merely affirms that the idea 'God' is contained in the vast ideal category of non-existent things. This will appear still more clearly if we give to this proposition its more usual form, 'God does not exist.' Stop at 'does'; 'God does'; have you affirmed or denied anything? No, the sentence as well as the thought is incomplete for lack of a predicate. There is no truth nor falsity in those two words, because truth and falsity suppose an affirmation or a negation, and there can be no affirmation or negation unless the predicate is expressed.

Hence Dr. Lambert is, we think, quite wrong when he says: "Error pure and simple cannot exist or stand alone." The greatest of all errors, the most disastrous of all falsehoods, the very acme of absurdity stands severely and utterly alone in the proposition, "There is no God." That sentence contains not a shred, not an atom of truth.

Probably, what Dr. Lambert means, is that the false supposes the true, that the very denial of God's existence supposes the idea of God and that this idea is a true one corresponding to the only independent Reality. But his reasoning has no value except in a loose, metaphorical sense, and looseness and metaphorical language in a question of logic are the last things he has accustomed us to expect at his hands.

However, his main contention is practically unshaken, inasmuch as most false propositions owe their currency to the element of truth which they contain, and therefore to say that there is some truth in one particular proposition or doctrine is merely to range it in the common herd of human thoughts.

THE WORD "ROMANIST"

Its Origin — Those Who Use It.

Written for the Review.

Among non-Catholics of a certain class the word "Romanist" is still held in some esteem. Even such a fair-minded and enlightened one as Mr. James Fisher, M.P.P., does not hesitate to use it occasionally. It found place, more than once, in his speeches on the school question during the 1896 session of the legislature; he apparently seemed utterly oblivious of the fact that the use of the offensive epithet was especially distasteful to the very ones whose cause he was then pleading with such marked ability.

The word had its origin during the sanguinary times that succeeded that revolution which has been called, by a fond fiction, the reformation. At that period the extirpation of the Catholic faith in England was the dominating object of the laws of that country as its statute books abundantly prove. To aid in giving some color of justification to or pretext for, the merciless persecution that followed, every epithet calculated to excite detestation and abhorrence against Catholics, whose crime consisted in their adhesion to the faith of their fathers, was lavishly heaped upon them. It followed that among the first words the reformation added to our language was the one I have indicated with its kindred ones, "Romanist," "Papist," "Papistical," "Popery."

It is therefore little wonder that Catholics resent and condemn the use of these opprobrious terms; indeed the wonder is that among non-Catholics any one having claim to ordinary intelligence or even common decency can be found who will make use of them.

Not many years ago the New York Independent, one of the ablest non-Catholic journals in the English language, adopted a standing rule that it would not publish any article in which these offensive words occurred.

In his "Glossary of Liturgical and Ecclesiastical Terms" the Rev. Dr. Frederick George Lee, Anglican Vicar of all Saints, Lambeth, England, thus defines the word "Romanist"—"a vulgar word used chiefly by the uneducated—to designate a member of the ancient and venerable Church of Rome."

Many who use these terms do not apparently see these concepts that in doing so they are not only wounding the tenderest feelings of Catholics but are offending against good taste and Christian courtesy as well.

Happily, however, the use of them is becoming more and more restricted. They are rapidly becoming the exclusive property of backwoods preachers and peripatetic Evangelicals of the Leyden—Chiniquy school, who in turn will discard them as they gradually find that the remuneration derived from their use is, sadly but surely, "growing small by degrees and beautifully less."

The time is not far distant when, apart from their being cited as literary curiosities, the opprobrious terms referred to shall have passed away as fully and finally as the dungeon, the rack and the gibbet that witnessed their ignominious birth.

Warman on the Voice.

As Professor Warman is about to revisit Winnipeg we deem this a favorable moment to review his work on "The Voice—how to train it—how to care for it," which the publishers sent us some time ago.

It is a thin, broad, royal octavo volume of 168 pages, admirably printed on excellent paper, with 23 practical diagrams and illustrations. Every line of the book is interesting. There is no padding; if anything, the directions are perhaps a trifle too terse.

The first part treats of the Use and Abuse of the Vocal organs. At the very outset those who have heard the Pro-

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"The first golden key to every excellence is practice; and this can be purchased only by labor—unremitting labor—and perseverance." There are so many valuable hints everywhere up and down the book that one could fill columns with them. We have been particularly impressed by what the author writes of the importance of a sweet-toned voice for the teacher, who should "cultivate the moral quality of voice; that is, the heart or emotional element,—a tone too often foreign to the school-room."

In his chapter on Nostrums he writes: "By all means, avoid coughing. For there is nothing more irritating to a cough than to cough. Constant coughing is precisely like scratching a wound; so long as it is done the wound will not heal. When tempted to cough, draw a long breath and hold it until it warms and soothes every cell, and much benefit will soon result from the process." Similar advice is given at page 122 about "clearing the throat." Mr. Warman says that when you feel tempted to clear the throat by a slight rasping sound, "avoid it by moistening the throat by the deglutition of saliva then," having drawn a long breath through the nose, never through the lips, open the mouth in the position suited to the utterance of the word "Ha" and emit breath slowly as long as you can do so easily, and repeat the operation half a dozen times.

Part Second, from page 41 to page 86, deals with the anatomy, hygiene and physiology of the vocal organs. The author is confident that enlargement of the tonsils can be cured by proper vocal treatment without recourse to the surgeon's knife. This section of the work is replete with counsels of the highest practical value, among the most important being what Prof. Warman calls "the active chest" and "diaphragmatic" as opposed to clavicular breathing.

Part Third—from page 87 to the end—almost half the book, is taken up with "Breathing and Vocal exercises for the culture and development of the voice." These exercises will be familiar to all who have heard the great Professor give his lectures on Voice Culture; but no printed words can fully supply the place of so admirable a teacher as Mr. Warman. These instructions are just enough to whet one's appetite for more. They are especially valuable as reminders of the author's viva voce teaching. Not a few of his Winnipeg pupils last autumn have since kept up some at least of these ingenious vocal exercises and can witness to the benefit they have derived therefrom.

We regret that we cannot give more space to extracts from a work in which theory and practice are blended with the most satisfactory results. The publishers are Lee and Shepard, Boston, and the price is \$2.00.

OBITUARY.

Death of the Bishop of Vancouver's Island.

On the last day of last month the sad news reached Victoria, B.C., that His Lordship Bishop Lemmens had died of yellow fever in Guatemala.

John Nicholas Lemmens was born June 3rd, 1850, at Schimmert in Holland. From his childhood he showed great facility for acquiring languages, speaking no less than four—Dutch, Flemish, German and French—as a mere boy. Having studied theology at Louvain, he was ordained priest in March 1875 at Brussels. The next year he came to Vancouver's Island and became a missionary among the Indians tribes. He soon mastered a dozen different Indian languages, and, being a man of great ability, straightforwardness and piety, he endeared himself to the coast tribes.

In 1882 he was appointed by Bishop Brondel rector of the cathedral of Victoria, and in 1884 he represented Vancouver's Island at the third plenary council of

Baltimore; for, though the Island belongs to the Dominion, the diocese, founded when communications took place through the United States alone, belongs to the ecclesiastical province of Oregon.

In July of 1888 Father Lemmens received the Papal brief appointing him Bishop of Vancouver's Island in succession to Archbishop-Bishop Seghers, who had been murdered in Alaska some twenty months before. At first the humble missionary could not make up his mind to accept the responsibility of the episcopal charge; he protested that he was good for nothing but work among the Indians. However, when Fathers Lory and Drummond, who had just arrived in Victoria, preached two retreats, united with the clergy of the cathedral in advising Father Lemmens to consent to the Papal nomination, he did so with admirable docility and as one who submits to God's holy will. He was consecrated August 5th, 1888.

Others will tell in due time all that Bishop Lemmens did for the good of souls during his nine years' pontificate; we can only dwell on the last effort of this great and good man. On his visit to Mexico some two years ago he picked up Spanish with the greatest ease, and what he saw of the generosity of Spanish America suggested to him a begging expedition in those countries in order to help pay off debt on his cathedral. With this object in view, and also for the benefit of his health he spent last winter in Guatemala, and there, as the telegraph has informed us, he met his end. The same despatch tells us that general regret is felt in Victoria, as the Bishop was highly esteemed by all classes of people. And no wonder: for he was a cheerful, faithful worker in the Lord's vineyard, winning his way by the sheer force of his natural and supernatural gifts.

R. I. P.

Uncertainty of Life.

We have frequent evidences of the uncertainty of life, but none more startling than that given us in the death of Rt. Rev. Dr. Butler who would have been consecrated in Rome, Bishop of Concordia, Kansas, on the 18th instant, had not death claimed him the previous day. Dr. Butler's sudden demise was a great shock to his many friends, especially to the reverend clergy of the archdiocese of Chicago, by whom he was well known and tenderly loved. When the announcement was made that the peace of the Republic was to give place to war, Dr. Butler, then a young man, joined the army as chaplain. He was captured and sent to Andersonville and sentenced to be shot as a spy; a few hours before the time appointed for the execution a reprieve came and he was spared to serve many years at the altar. Naturally he was a great favorite with the members of the G.A.R.—Church News.

To a Snow-Flake.

(BY FRANCIS THOMPSON)

(This is one of the most perfect of poetic gems.)

What heart could have thought you?— Past our devisal (O flitree petal!) Fashioned so purely, Fraglety, surely, From what Paradise? Imaginable metal, Too costly for cost? Who hammered you, wrought you, From argentine vapour?—"God was my shaper. Passing surmised, He hammered. He wrought me, To lust of His mind:— Thou couldst not have thought me! So purely, so palely, Tingly, surely, Mightily, frailly, Insculpted and embossed, With His hammer of wind, And His graver of frost."

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1890. W. H. Comstock, Brockville.

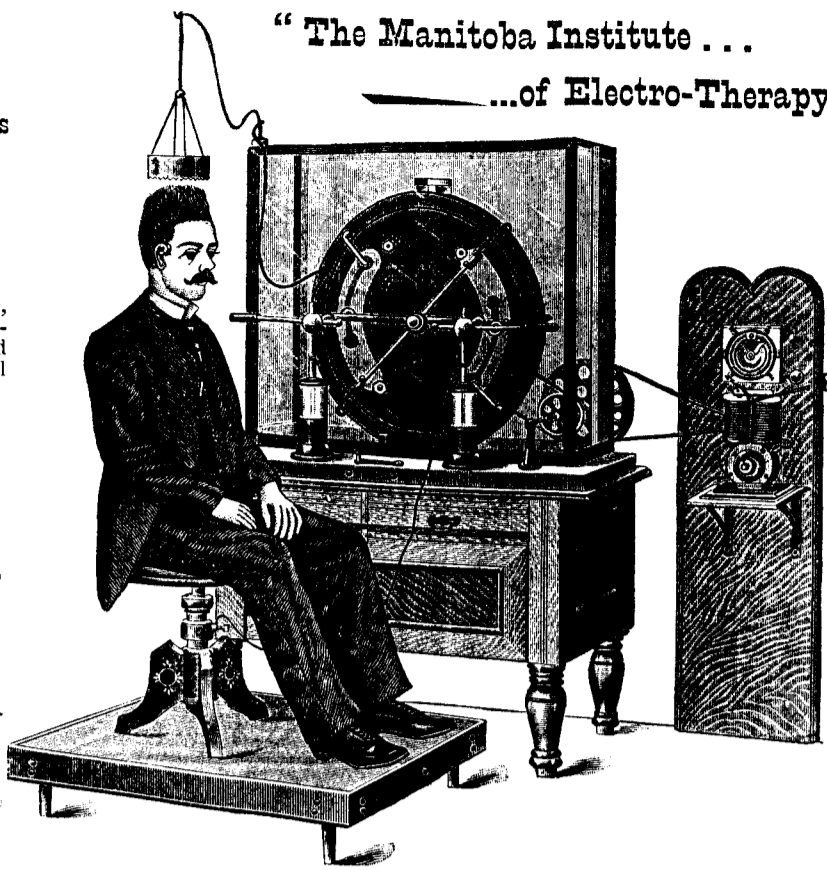
Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them. Yours truly, R. LAWSON.

The Most Modern
Electrical Machines
In use at this . . .
Institute

Static, — Galvanic,
Faradic, — High-Fre-
quency, — Sparks and
Currents, — Electrical
Baths.

Consumption
Treated by
Cataphoresis...

APOSTOLIC METHOD
in treatment of Fibro-
ids, and other Tumors
of the Womb.



"The Manitoba Institute . . .
...of Electro-Therapy"
IN . . .
WINNIPEG

For the treatment of
Rheumatism, Fibroids
and other tumors of
the womb, Exophthal-
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 Disea-
ses, Paralysis, Neural-
gia, Locomotor Atax-
ia, Tic-douloureux,
Loss of Memory and
Motion, Asthma, Mi-
graine, Heart-failure,
Epilepsy, Chronic
Constipation, Angina
Pectoris, Incontinence
of Urine, Chorea,
Dyspepsia, Impoten-
cy, Strictures, etc.,

A. F. DAME, M. D., Prop.
Tel. 99.

CITY HALL SQUARE
FOULD'S BLOCK, WINNIPEG.

BRIEFLETS.

Rev. Father Martin, pastor of St. Eustache, returned to his parish last Friday, after a month's sojourn in the east.

Harvesting throughout the Province is about completed and threshing is well under way. With the good prices at which the market is opening, and in view of lessons taught them by the past experience it is altogether likely that the farmers will rush their grain in at the earliest possible moment and the railways will soon be taxed to their utmost capacity carrying the grain to the East.

Rev. F. Messier, pastor of St. Boniface, returned from Montreal on Friday last. His mother, seventy-eight years old, died quite suddenly the previous Saturday. She had been an invalid for a long time and her last request to her son was to pray that she might die a good death. He had the consolation of performing the funeral rites in his native parish of Longueuil. The Review extends to Father Messier its respectful sympathy.

It is estimated that Dr. Nansen will make about \$150,000 out of his Arctic book. So far editions have appeared in England, America, Germany, and a Dutch edition is nearly ready, and the work is appearing in Norway in parts, the only method in which an expensive book can be sold in that economical country. Further, there will be issues in French and in Bohemian. There has been a wide demand for it in the British colonies.

The town of Juneau (Alaska), of which we hear so much these days, was founded by a French Canadian of St. Paul L'Hermite, Que., where many of his relatives still reside. Lake Laberge and River Laberge in the Klondike region are also named after Michel Laberge, of Chateaugay, Que., where he still lives after exploring most of the Yukon country. Laberge made a nice fortune in furs and returned to his home in 1876.

Pamphlet by an Oblate Missionary
in Ceylon.

The Rev. D. Wilkinson, O.M.I., has published in pamphlet form the able articles which he recently contributed to the CEYLON CATHOLIC MESSENGER in defense of the Primacy and Prerogatives of the Pope attacked by the INDEPENDENT newspaper. The pamphlet is divided into seven chapters, viz: 1—The Ancient British Church. 2—St. Peter was at Rome. 3—St. Peter was Bishop of Rome. 4—The Supremacy of St. Peter. 5—The Primacy of St. Peter's successors. 6—The Rival claimants of the Papacy. 7—The Rule of Faith. The whole subject receives a clear and convincing exposition at the hands of Father Wilkinson. ("The Catholic Church Vindicated." Colombo: St. Lucia's Press)—MISSIONARY RECORD O.M.I.

Born a Pagan.

Writing to the MONITOR, San Francisco, a subscriber asks, "Is Father Yorke a convert?" Father Yorke is editor of the MONITOR, and he replies:
ENQUIRER.—Yes, Father Yorke is a convert. He was born a pagan, and at the advanced age of two days, five hours and thirteen minutes, by standard time, he became a Catholic.

Hazy Geography.

A good deal of the Alaskan "news" that finds its way into print nowadays is worthless. For instance, the statement is going the rounds that the Jesuit missions in Alaska, particularly the one at which Fr. Barnum has been stationed, are near or in the heart of the Klondyke gold region. Fr. Barnum's mission is at the mouth of the Yukon, thousands of miles away from the Klondyke district, and the nearest mission to that district is Circle City. The heart of the gold mines moreover, is not in Alaska, but some fifty miles within the British possessions in the Canadian Northwest.—CATHOLIC COLUMBIAN.

Saved his Boy.

A plain statement from Mr. Robt. McLeod, of Galt.

His Little Son Was Paralyzed on One Side, and Doctor's Treatment Did Him No Good—Dr. Williams' Pink Pills Were Given and Effected a Thorough Cure.

From the Galt Reporter.

Mr. Robt. McLeod is a gentleman well known in the town of Galt and throughout the district. In conversation with a member of the Reporter staff recently, he consented to make public the facts concerning the illness and restoration to health of his little boy. He said:—

"Yes, I believe that had it not been for Dr. Williams' Pink Pills my little boy would not have been living to-day. Willie, who is ten years of age, was taken with an illness that developed into paralysis of the left side. He had the best medical aid within my reach, but nothing seemed to benefit him. He got so bad that a pin could be run into his left hand to the bone without his feeling it in the least. If he attempted to walk he could only get over the ground by dragging his left foot behind him; he had no power in it whatever. One night I was feeling pretty blue about him. I felt that he was going to be an invalid all his life, and I viewed things in their worst light. On this particular night I put on my hat with the intention of going out to take a quiet walk, but just as I got to the door I saw lying on a step a pamphlet, and saw it was an advertising book of the Dr. Williams' Medicine Co. I only read a few words when the conviction seized me that here was something that might possibly benefit my boy. I at once went down to Mr. Ferrah's drug store and purchased a box of the pills. By the time he had taken two boxes the color had come back into his hand and arm, and by the time he had taken half a dozen boxes he was cured, and now he is better than he ever was before in his life, and as hearty and strong as any boy in the town. Yes, sir, I believe Dr. Williams' Pink Pills are a wonderful medicine."

OVERCOATS.

OUR STOCK IS NOW COMPLETE.

SPECIAL LINES

Prices as usual—Right.

White & Manahan's
496 Main Street.

W. JORDAN.

DOES NOT KEEP

CARRIAGES ON THE STAND.

NO COLLECTOR

CARRIAGES KEPT AT STABLE.
By the Hour, from 7 to 22. \$1.00
" " " " 22 to 7. 2.00
No Order Less Than. 1.00
Weddings. \$3.00 to 5.00
Christenings. 2.00
Funerals. 3.00
Church and Return. 2.00
Opera and Return. 2.00
Ball and Return. \$2.00 to 3.00
To or From Depot. 1.00

Cor. Portage Ave. & Fort St.
Telephone 750.

AGENTS WANTED.

In every part of the Dominion to handle our Jubilee goods. We offer the neatest designs on the market. Large sales and big profits to be realized by the right men. Set of samples sent by mail upon the receipt of \$1.00. Send for circular.

T. TANSEY,
14 Drummond St., Montreal P.Q.

BUYING DRUGS

Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There 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 entirely dependent upon the honesty and judgment of the Druggist.
In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH.
You can always rely with the utmost confidence on the DRUGS and Medicines which you get at

W. J. MITCHELL
DRUGGIST.
394 Main St. Portage Ave.
WINNIPEG.

Calder! Northern Pacific Ry.

TO-DAY'S LIST:
Fine British Columbia Salmon, per can. — 10c —
Mustard Sardines, large cans, — 2 for 25c —
Fresh Mackerel, per can. — 15c —
Fine Cranberries, 6 lbs. for — 25c —
Fine Bitter Oranges, per doz., — 40c —
Fine Sweet Oranges, per doz., — 25c and up. —
Finest Bulk Cocoa, per lb., — 30c —
Finest Coffee, per lb., — 40c —
Good Coffee, per lb., — 30c —
Fine old Cheese, 2 lbs. for — 25c —
Try a pound of our 35c TEAS.

Tel. 666, 525 Main St.



DIRECT ROUTE TO ALL Eastern Points.
MONTREAL and TORONTO.
DIRECT CONNECTION WITH OCEAN STEAMERS AT HALIFAX, ST. JOHN, NEW YORK.
BAGGAGE CHECKED TO EUROPEAN DESTINATION.

Shortest and Quickest Route to KASLO, NELSON, ROSSLAND,
and all points in the FAR FAMED KOOTENAY — and — SILVERY SLOCAN.

China AND Japan,

Via the famous Empress Steamers from Vancouver:
EMPRESS OF INDIA. 29 March
EMPRESS OF JAPAN. 19 April
EMPRESS OF CHINA. 10 May
To HONOLULU, AUSTRALIA, NEW ZEALAND.
Via the Can. Aus. Line from Vancouver:
WARRIMOO. 8 April
MIOWERA. 8 May

Apply for particulars to W. M. McLEOD, City Passenger Agent; J. S. CARTER, Depot Ticket Agent, or to ROBERT KERR, Traffic Manager, WINNIPEG.

DREWRY'S "All Canada Malt" Lager.

A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, the foreman of the Lager Department being a successful Milwaukee brewer of long experience, we carry a large stock, in proportion to the business done, as any of the extensive breweries of the U.S., and use only the very best material obtainable. On draught at most of the hotels, delivered to them fresh and cool, direct from our

ICE VAULTS EVERY MORNING.
EDWARD L. DREWRY,
WINNIPEG,
Manufacturers of the celebrated Golden Key Brand Aerated Waters, Extracts, etc.

Can Ticket You to the South

The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

To the East

Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

To the West

Kootenay country (the only all-rail service), Victoria, Vancouver, Seattle, Tacoma, Portland, connecting with trans-Pacific lines for Japan and China. Coast steamers and special excursion steamers to Alaska; also quickest time and finest train service to San Francisco and California points. Special excursion rates the year round.

TO THE OLD COUNTRY

Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to Great Britain and Continental points; also to South Africa and Australia.

Write for Quotations or call upon C. S. FEE, GENERAL PASSENGER & TICKET AGENT, St. Paul, Min.

H. SWINFORD, GENERAL AGENT, Winnipeg, Man.

WINNIPEG OFFICE, Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry.

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

MAIN LINE.

North Bound Read up	Stations	South Bound Read down
8:30a	Winnipeg	1:00p
8:15a	Portage Jct.	1:11p
7:50a	St. Norbert	1:25p
7:30a	Cartier	1:37p
6:59a	St. Agathe	1:55p
6:45a	Union Point	2:08p
6:28a	Silver Plains	2:14p
5:58a	Morris	2:30p
5:28a	St. Jean	2:44p
4:52a	Letellier	3:04p
3:30a	Emerson	3:25p
2:30a	Pembina	3:40p
8:35p	Grand Forks	7:05p
11:40a	Winnipeg Jct.	10:45p
	Duluth	8:00a
	Minneapolis	6:40a
	St. Paul	7:15a
	Chicago	8:35p

MORRIS-BRANDON BRANCH

East Bound Read up	Stations	W. Bound Read down
8:30a	Winnipeg	1:00p
8:30p	Morris	2:35p
7:35p	Low Farm	2:58p
6:34p	Roland	3:29p
6:04p	Rosebank	3:59p
5:27p	Miami	4:19p
4:52p	Deerwood	4:29p
4:02p	Altonam	4:40p
3:28p	Somerset	4:52p
2:45p	Swan Lake	5:12p
2:08p	Indian Springs	5:29p
1:35p	Mariapolis	5:37p
1:08p	Grandway	5:52p
11:52a	Baldur	6:20p
11:02a	Belmont	6:32p
10:20a	Hilton	7:00p
9:45a	Ashdown	7:11p
9:22a	Wawanesa	7:23p
8:54a	Elkton	7:32p
8:29a	Routhwaite	7:45p
7:45a	Martinville	8:02p
7:00a	Brandon	8:20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Stations	East Bound Read Up
4:45 p.m.	Winnipeg	12:35 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.	Headly	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.	Currie	10:08 p.m.
7:00 p.m.	Portage la Prairie	9:50 a.m.
7:30 p.m.	Flag Station	9:30 a.m.

Stations marked "*" have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connection with other lines, etc., apply to any agent of the company.
CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

A SHAPELY FOOT AND

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for

\$1.25.

A. C. MORCAN. 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.

CALENDAR FOR NEXT WEEK

SEPTEMBER.

- 12 Fourteenth Sunday after Pentecost. Feast of the Holy Name of Mary.
13 Monday in the octave of Our Lady's Nativity.
14 Tuesday.—Exaltation of the Holy Cross.
15 Wednesday.—Octave of Our Lady's Nativity. Ember day fast.
16 Thursday.—Saints Cornelius and Cyprian, Martyrs.
17 Friday.—The Stigmata of St. Francis of Assisi. Ember day fast.
18 Saturday.—St. Joseph of Cupertino, Confessor. Ember day fast.

BRIEFLETS.

It was 94° in the shade last Friday, Sept. the third.

A very successful meeting of Branch No. 52 of the C.M.B.A. was held last week.

Rev. Father Woodcutter was in town last week and returned to Gretna last Wednesday.

Rev. Fr. Lemieux returned from the east last Friday and continued on to Oak Lake, his parish.

St. Mary's court No. 276 of the Catholic Order of Foresters hold a meeting in Unity Hall this evening.

The general retreat of the Oblate Fathers and Brothers will end to-morrow, the feast of our Lady's Nativity.

His Grace the Archbishop of St. Boniface, who, being unwell, went to St. Boniface hospital at the end of last week, is now somewhat better.

The night between the 2nd and 3rd September was so warm that the thinnest of blankets was de trop.

Rev. Father Teefy, Rector of St. Michael's College, Toronto, passed through Winnipeg last week and was the guest of Mr. H. Bridges of the C.P.R.

Weather prophets in this region predict a warm September with no severe night frosts till the end of the month. Meanwhile tomatoes and other delicacies are ripening beautifully.

Judge Routhier's son-in-law, Lieut. Clifford Sutton, of the Royal Canadian Dragoons, Winnipeg, has passed, at Aldershot, the examination in subjects A and B for promotion.

Before the consecration of Mgr. Don-tenville a committee representing the Church of Our Lady of the Rosary, Vancouver, presented the Bishop-elect with a chalice and a crozier. The chalice is of silver.

The Catholic Citizen estimates the children of Irish parentage, the world over, to be at the present time, 13,000,000, distributed as follows: In Ireland, 4,500,000; in the United States, 5,000,000; in England, 1,000,000; in Scotland, 500,000; in Australia, 700,000; in Canada, 800,000; elsewhere, 5,000,000.

At a meeting of the University Council held last Thursday, Judge Dubuc was re-elected vice-chancellor. The representatives of St. Boniface College in the Council are the same as last year, viz., Reverend Fathers Cherrier, Cloutier and Drummond, Judges Dubuc and Prendergast, Dr. J. K. Barrett and Mr. F. W. Russell; Fathers Cherrier and Drummond are re-appointed representatives on the Board of Studies; the Registrar,

Mr. I. Pitblado was re-elected to represent the Council on the Board of Studies

Mr and Mrs W.T. Stewart who recently came from British Columbia to reside in this city have taken up their residence on Austin Street.

The Catholic schools reopened on Wednesday last, Sept. 1st, the attendance being the largest in the history of Winnipeg separate schools.

On the second inst. there arrived at the Grey Nuns Mother House six Franciscan Sisters from Quebec, their destination being for St. Laurent, Man.

Chevalier Gustave Drolet passed through Winnipeg, the third inst., on his way to his lately acquired mining territory on the Saskatchewan.

Mr. Rosario Germain, of Robinson and Co. was married to Miss Flora Henry at eight o'clock yesterday morning in St. Mary's Church, Winnipeg. Best wishes.

One of the largest furniture dealers in Winnipeg says this is the best season for his business he has ever seen in Manitoba. In fact prosperity is already within our gates.

Stovel's Directory for September contains all up-to-date information about Railways, Steamboats, Post offices, Stage Routes, Societies, in Manitoba, N. W. T. and British Columbia.

Rev. Father Corbeil arrived from the east last Thursday; so did Rev. Father Morin; the former went on the same day to his parish of St. Adolphe; the latter left the next day for Edmonton.

Mr. Arthur Briere, a B.A. graduate of Laval University (Montreal College), went west yesterday to take charge of a school in the neighborhood of Willow Bunch, Assa. He intends to settle in this country.

The Very Rev. Paschal Tosi, S. J., has applied to Rome to be relieved of his duties as Prefect-Apostolic of Alaska on account of ill-health. He will be succeeded by Rev. J. B. Rene, S. J., who has been for many years past a missionary among the Indians of Idaho and Montana.

The English Churchman declares that in the Protestant church of All Saints, Lambeth, there hangs a portrait of the Pope, a framed picture of the Holy Face and a list of the indulgences granted by the Holy See for the devotion. The service included the hymn "Mother of Mercy."

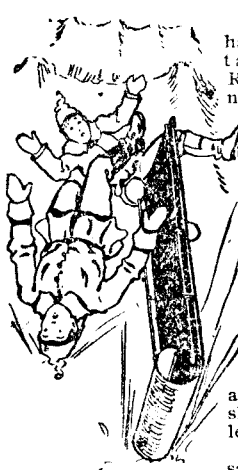
Bishop Messmer, of the diocese of Green Bay, has issued a pastoral letter enjoining Catholic societies from conducting Sunday picnics and excursions. The letter also disapproves of Saturday night and Sunday dances and announces that Catholics who persist in attending such festivities will be denied the sacraments.

Mr and Mrs T.J. Corwin returned from the east on Sunday of last week and have taken up their residence at the Henderson Block. Whilst in Toronto Mr. Corwin purchased one of the last improved ore crushers and separators which he will operate on one of the best mining locations in the Lake of the Woods mineral region.

Mr. Joseph Dery with his bride, both of Rat Portage, married last Thursday, stopped over to visit St. Boniface the following day. They were accompanied by the bridegroom's mother and also by a younger brother going to enter St. Boniface College, where Mr Joseph Dery was at one time a student. The happy couple continued their wedding trip to St. Paul.

A curious phenomenon was observed yesterday evening after sunset. Three broad bands of steady, rose-colored light, all diverging from one point on the eastern, not the western, horizon, rose to a height of about 40°. The central band pointed toward the zenith, the two outside bands diverged at an angle of some 60°. Was this the zodiacal light?

Brigadier-General William A. Olmsted, who entered the congregation of the Holy Cross at Notre Dame, Indiana, two years ago, will be ordained priest in the course of the winter. He will be sixty-three years old next Christmas Day. He served through the entire civil war with the army of the Potomac, afterwards studied and has since practised medicine. When the war broke out, Olmsted and Chauncey Depew worked in the same railway office in Troy, N.Y.; the former went to the front, the latter stayed at his desk "to protect the New England coast." Result: Depew is a popular millionaire with no special bank account in the next world; Olmsted is a soldier sans peur et sans reproche, a devoted physician, a whole-souled religious, waiting calmly for the divine summons to which he can reply with joy unutterable, "Adsum."



If life is worth having it is worth taking care of. Recklessness does not pay, either in our work or our pleasure. When people read of a young man who has been killed while performing some reckless feat on a toboggan or at some other hazardous sport, their sympathy is mixed with surprise that any human being should thus carelessly risk his life.

There are thousands of men who are recklessly risking their lives while they go about their common every-day avocations. They over-work, they do not take sufficient time from business or labor to eat or sleep or rest, or to care for their health. Outraged nature throws out danger signals, to which they pay no heed. They suffer from bilious or nervous disorders, from sick headache, giddiness, drowsiness, cold chills, flushings of heat, shortness of breath, blotches on the skin, loss of appetite, uncomfortable sensations in the stomach after meals, loss of sleep, lassitude and trembling sensations. These are the advance symptoms of serious and fatal maladies. All disorders of this nature are cured by Dr. Pierce's Golden Medical Discovery. It restores the lost appetite, gives sound and refreshing sleep, makes the digestion perfect, the liver active. It purifies the blood and makes it rich with the life-giving elements of the food. It is the great blood-maker and flesh-builder. It makes the body active and the brain keen. It is the best of nerve tonics. Thousands have testified to its merits. No honest dealer will urge upon you a substitute for the little extra profit it may afford. The man or woman who neglects constipation is gathering in the system a store of disorders that will culminate in some serious and possibly fatal malady. Dr. Pierce's Pleasant Pellets are a safe, sure, speedy and permanent cure for constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic.

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 His tory scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

TERMS:—Boarders - \$13.00 a month. Day pupils - 3.00 "

Apply to THE REV. THE RECTOR, The College, St. Boniface, Man.

Look for Our Store.

The right spot for all kinds of

BOOTS AND SHOES

The old stock selling fast at any Price.

NEW GOODS

arriving daily which we are selling at very moderate prices. We have just opened out many beautiful lines in ladies, Kid Oxford Shoes, very stylish footwear. Prices, 90 cts, \$1.00, \$1.25 and \$1.50 per pair.

THOS. H. FAHEY, 558 Main St., Cor. Rupert.

WE WILL Sell men's & boys' OVERCOATS

AT COST FOR THE BALANCE OF THIS MONTH.

Deegan's 556 Main street.

Catholic Book Store ST. BONIFACE.

Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH BOOKS a specialty. Wholesale and Retail. Correspondence solicited. M. A. KEROACK.

IT WILL PAY YOU

To attend Business College, for either a Business Course, or a Shorthand Course. No young man or young woman should expect to succeed without a good business training; and the only place in Manitoba or the North West to get such instruction is at Winnipeg Business College and Shorthand Institute. Announcement free.

The Great Female Medicine.

The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Morse's Indian Root Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and the more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Morse's Indian Root Pills are sold by all Medicine Dealers.

G. R. Vendome

French, German and English Papers.

STATIONERY, PRAYER BOOKS AND BEADS.

FANCY GOODS, ETC.

WATCHES AND CLOCKS.

300 Main St. Opp. Manitoba Hotel.

Mariani Wine

A LA...

Coca du Perou \$1.25 per bottle

Vichy Water \$3.75 per doz.

RICHARD & CO. WINE MERCHANTS,

365 Main St., Winnipeg.

Who Can Dispute It?

Barry's Corners, N. S., Feb. 15th, 1894.

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