

OUR NOBLE PRAYER.

The Philosophy of the Rosary.

A critical Study in the Light of REASON AND SCIENCE.

Preston Catholic News.

Almost all non-Catholics are entirely ignorant of the devotion of the Rosary, and hold it in utter contempt and reprobation. Even within the Household of Faith there exist persons who suppose that, however good and useful it may be in itself, it is only or chiefly adapted to the use of the more ignorant classes of devotees, and who, therefore, wholly neglect its use. On the other hand those who know it best and use it most hold rightly that the solemn liturgy of the Church aside, it is the highest and noblest and most effectual of all forms of stated prayer. Those who love and esteem the Holy Rosary do so because it was revealed by Our Lady to St. Dominic, because it has shown itself

Miraculously Efficient in the Conversion of Souls

and the impetration of celestial favours, and because experience in its use has endeared it to them as a delight and comfort to the spirit, all inspiration and expiration of Divine love. But whatever is true and good is supremely reasonable, and there are those who need to see the rationale of a thing before they can, unless by a prodigy of grace, be brought to accept and use it. A critical study of the Rosary in the light of reason and science more than corroborates the highest claims that have been made for it by its votaries. It

Illustrates Some of the Most Subtle and Important Principles of Practical Psychology

and commends itself, to whoever will take the trouble to examine it thoroughly and impartially, as the one popular devotion which is equally adapted to the use of men and women of every type and degree of culture and learning. The Rosary consists of four elements, the same which are found in every work of art, whether religious or profane. A great painting, for example, consists of the canvas, the pigments, the design and grouping, and a certain central idea and dominating conception which gives to the whole its highest meaning and significance. So the Rosary consists of the beads, certain prayers are said upon them, certain mysteries in the life of Our Lord and the Blessed Virgin Mary which are contemplated while the prayers are being recited, and the ideal or mystical truths which these mysteries represent. The

Material Substratum of this Wonderful Spiritual Creation

is a string of 165 beads, arranged in fifteen decades or groups of ten, separated by single beads. For convenience sake, a string of one third this size is commonly used, such a chaplet, as it is called, being repeated three times in the recitation of the whole rosary. Its verbal substratum is a certain arrangement of the three prayers—the "Our Father," the "Hail Mary," and "Glory be to the Father"—one of which is said at the touch of each bead. Its intellectual element, corresponding to what has been called the "transcendental form" of a work of art, is furnished by a series of fifteen episodes in the life of Jesus Christ and His Immaculate Mother, which are successively contemplated during the recitation of the prayers. Its essence is

The Great Drama of the Incarnation and Redemption,

which is the central fact in the history of the universe, and the crowning manifestation of the Divine glory. That the Rosary is the best of all prayers is evident from the fact that it is the most potent means in existence by which the soul can maintain in itself a vivid consciousness and due appreciation of those scenes of Divine achievement which are the pivot of all history and all philosophy and all religion, and in which the chief actor was Jesus Christ, union with Whom is the only road to salvation from sin and to supernatural beatitude. The Rosary is triune, like the nature of the Godhead. It illustrates the Hegelian formula thesis, antithesis, and synthesis—which, rightly understood, is in several senses a true summary of the history of Redemption. First, the overflowing as it were of the Godhead into the comple-

ted creation, the miracle of Divine love and glory. This is exhibited in the Joyful Mysteries. Opposed to this is the vast weight of woe,

The Inevitable Sequence of Sin, and which no one has felt in all the horror of its awful import save God Himself, manifest in the flesh; as we behold in the Sorrowful Mysteries. But springing from this twofold source, and reconciling this tremendous incongruity, appears the Living Church, whose triumph in the persons of its Head and of its members is revealed in the Glorious Mysteries. The Joyful Mysteries are the Mysteries of the Incarnation; the Sorrowful are the Mysteries of the Passion; and the Glorious are the Mysteries of the Beatitude. The Five Joyful Mysteries are: The Annunciation, the Word becoming flesh; the Visitation, God adored in the bosom of Mary; the Nativity;—God manifest to the world as Jesus Christ; the Presentation, the fulfilment of the law and the recognition of the Heavenly Guest; the Finding in the Temple, the Proclamation of Divine Truth. Here is exhibited a progressive unfolding of the

Crowning Glory of God's Creative Work.

He Himself descends into the tabernacle which He has prepared for Himself in the heart of His Own creation, abides there recognised only by the illuminated eye of the chosen ones among His elect, comes forth into the midst of mankind, of civil and religious society, and finally pours forth the riches of celestial wisdom in human accents. The Five Sorrowful Mysteries are: The Agony in the Garden, the suffering of the soul; the Scourging at the Pillar, the suffering of the flesh; the Crowning with Thorns, the suffering of the head; the Carrying of the Cross, the Suffering of the bodily frame; the Crucifixion, the supreme suffering of the whole being. These awful scenes display the Redeemer following the path which the venom of sin had traversed, to root out the curse at every point. The crime of Adam, beginning with the malice in the soul, brought disease and unsightliness to the outer body, error to the mind, weakness to the muscular and osseous system, and disorder into the whole organism. These evils form the dire antithesis to the wonders of the Divine works in nature and man; but their remedy is provided in the holy sorrow which springs from the sight of their last and most cruel effects. Here

The Punishment of sin Falls Upon the All-Holy;

the serpent of darkness bites the heel of the Woman's Seed; the suffering which has become the common lot of humanity makes bold to attack the impassible Godhead that has condescended to assume it and in the very place where its splendour shines forth most dazzlingly, the Sacred Heart of Jesus. The Five Glorious Mysteries are: The Resurrection—the triumph over death. The Ascension—the triumph over hell. The Descent of the Holy Ghost—the establishment of the Divine kingdom on earth. The Assumption of the Blessed Virgin—the consummated redemption of the body. The Coronation of the Blessed Virgin—the consummated redemption of the soul. Now we see the Incarnate God treading sin and death beneath His feet, and triumphantly entering the celestial courts, accompanied by the holy patriarchs that had so long been waiting for His coming. The Divine Spirit descends upon its earthly spouse, and the Church by which mankind is to be at once redeemed from sin, and united to God in Christ, is born of Mary in the Cenacle at Jerusalem. Not content to witness the fulfilment of the Divine Glory in the person of the Redeemer, and in humanity at large, we fix our gaze upon its supreme exhibition in the redemption of the individual personality. We have in the Incarnation and the Passion not only a general interest as a means for the salvation and beatitude of the human race, but also a personal interest as the only means by which we ourselves can individually attain to our true destiny. In order, therefore, to appreciate the office of Jesus Christ at its true value, it is necessary to consider what He has done for those who, by perfect co-operation with His grace, have enabled it to exhaust

All the Possibilities of Redemption and Glorification.

When we seek such shining trophies of redeeming love we find that among the Blessed, one stands out pre-eminently as the most glorious of all redeemed personalities. This is no other than the Blessed Virgin Mother herself, the type and example of sanctity, and the one human person who was chosen to co-operate as the representative of the whole created universe in all the mysteries of the Incarnation and Redemption. So we contemplate the assumption of her soul and body into heaven, as the most precious trophy wrested by the hand of the Great Conqueror from death and the grave; and in her coronation by the Ever-Blessed Trinity as the Queen of Angels and Queen of Saints we behold the very ultimate and

Crowning Fruit of the Redemptive Work;

an unapproachable glory, at once God and to creation, which no invention of omnipotence however vast, can ever take away or obscure. But a merely intellectual contemplation of these truths is not sufficient; for it must be our aim to make them a part of our inmost selves. It is the faculty of imagination which most powerfully affects our emotions and our conduct, since it is able to bring persons and events before us with the vividness of an actual experience of our own. We, therefore, picture to ourselves the Annunciation, the Presentation of the Divine Child in the temple, and the other mysteries, with all the accessory incidents recorded by the Holy Scriptures or other early Christian literature. Since they were planned by Divine Providence, performed by God incarnate in the flesh, and recorded by the Holy Spirit, they must be pregnant with spiritual meaning, and we accordingly draw from them

A thousand Varied Mystical Illuminations and Practical Lessons,

according as circumstances, or an inner inspiration of the Divine Spirit, may suggest. But stated meditation is difficult, and for some minds almost impossible; and the imagination is hard to control, especially when all the invisible emissaries of evil press round to divert the mind from these holy images in whose presence they lose all their power.

To assist in focussing the mind, as it were, upon these visions of fulfilled prophecy, suggested by the Rosary, and also to so simplify the devotion that every human being without exception, can take part in it by the side of the saints and sages, the Mysteries are supported as it were, by a series of vocal prayers. While meditating upon any one of the fifteen selected events in the life of Our Lord and His Blessed Mother which make up the Drama of Salvation one recites the Our Father once, and then the Hail Mary ten times, concluding with a single recitation of the doxology: Glory be to the Father. By this device the mind is enabled, in case it wanders from the immediate subject of the Mystery, to fall back upon holy and Christian sentiments calculated to immediately recall it to the scene which it is desired to keep before it. In other words, that residuum of attention which is not directed towards the subject of the Mystery is gathered up by the vocal prayers and given a religious direction.

The Essence of Prayer,

as of virtue, lies in a certain kind of intention. Prayer is the direction of the soul towards God; and whoever directs his soul towards God, whether in penitence, or faith or supplication or thanksgiving or communion is offering a true and effectual prayer, whether or not he uses any form of words or thinks of those that he uses. Words are merely means to the end, which is the outpouring of the soul towards its Creator. The loving contemplation of the Person of Jesus Christ, especially in those very acts by which He became our Redeemer is a super-excellent degree of true prayer, and it is to this that the Rosary is adapted to give rise. The body as well as the mind is given a part in this wonderful exercise, by means of the beads, which are slipped one by one through the fingers as the prayers are said.

We are not Pure Spirits, were never meant to be, and never shall be; our physical part is destined to share in our eternal beatitude or woe, as it has shared in the temptations and trials of our earthly probation. Con-

tempt for the body, in the literal sense of the expression, is a Gnosticising error; the Catholic loves and reverences it, demands only that it shall maintain its normal relation of perfect subservience to the soul. It is the temple of God, made by His own wisdom, and power, and the Eternal, clothed in His Eucharistic garments, has brought into it all the splendour of His infinite Majesty. Not only do the beads perfect the prayer by enabling the body to participate in the aspirations of the soul, but they are also a powerful means of awakening, preserving, and enhancing the interior devotion.

The Instincts of Devotion.

According to a now well-established psychological law, the more frequently a certain action has been accompanied by a certain thought, the stronger will be the impulse to a similar thought whenever the action is repeated. When one has been in the habit of reciting the rosary, one's mind turns instinctively to the contemplation of the Mysteries as soon as the beads are taken in the hand. There are many occasions when the mind would be unable to ascend out of the turmoil of momentary and terrestrial interests into the Holy Mountain where the majestic panorama of the joys and sorrows and glories of Jesus and Mary unrolls itself forever before the eyes of the Initiate; and these are often the very occasions when the need of such a solace and stimulus is most acute.

A Garland of Prayer.

It is then that the Beads reveal their power; with the transit of each tiny sphere a part of the incubus of earth and sense rolls off, until the spirit stands untrammelled in the presence of the Arcana of God. Other chains deprive the wearer of the illusory and ambiguous freedom of the body; but he who binds this garland of prayer about his heart attains to the true liberty wherewith Christ hath made us free.

There is no Preacher so Potent as the Rosary,

to one to whom it has ever been familiar or who can be induced to learn and practice it. Many a hardened sinner or confirmed apostate who would listen to no exhortation, and whose bitter obstinacy the very shadow of death could not break, has melted into tears of penance when a chaplet has been placed in his hand, and begged forthwith for a minister of reconciliation to rid his soul from the leprosy of sin and unite it in eternal bonds to its Maker and Redeemer. In the historic order the inner precedes the outer, but in the order of human knowledge the outer precedes the inner. In creation the particular unrolls itself out of the universal, and the highest intelligences see the universe in its truest perspective, the particular and the outer in and through the inner and universal. But the ordinary human mind in its earthly developments has to attain to its general truths by the accumulation of isolated facts, and must be prepared by outward experiences to receive its interior illuminations. The Rosary from this point of view is

A Ladder of Devotion

with its foot planted in the depths of matter, and its head rising into the uncreated splendors of the Self-Existent Godhead. The neophyte first learns to use the beads, with the prayers attached to them; and then, as he goes on, the Mysteries of the Cradle and the Cross and the Crown begin to appear in dim outlines beyond each decade, growing more and more distinct until those scenes of sacred history stand out in bold relief and vivid coloring, and their Hero and Heroine live and speak and breathe before the Worshipper's gaze.

Unspeakable Sublimities of the Life of God.

In course of time the faithful Rosarian's vision becomes still more wonderful. The halo of supernatural significance surrounding the historic scenes takes on deeper and richer and more varied hues; through all the avenues of thought and sense new images of glory and sacred sorrow and mystic love pour in and cluster around these central figures; broad lines of prophetic type and historic influence stretch off everywhere into the undiscernable distance, the wonders of creation crowned with the unspeakable sublimities of the Life of God loom in blessed portent; and gradually each of

the fifteen Mysteries become a world-cycle—a cosmic lotus, a mystical rose with her who is, by excellence, the Rosa Mystica in its centre, holding forth the Word of Life who is the meeting-point of the finite and infinite.

Our Enemies Witness,

An escaped nun has been telling the readers of the "Rock" how to convert Catholics and considering her history she is not so very unfair as her class generally are. She says: "One thing which, I fear, is often overlooked, is the necessity, in all controversy with Rome, of having an intelligent knowledge of the subject. We look at things from our own standpoint. If we are to reach Romanists, and I do not think it is at all so impracticable as is often supposed, we must understand what they are and what they think. And what is more difficult, we must have a sincere consideration for their deep-seated convictions. We should remember that they believe in their religion to a degree which leads them to make the greatest sacrifices for its advancement, without a thought of any suffering to themselves. For example, if the good people who are so anxious for convent inspection only knew what every Romanist knows, that nuns go into convents with the express desire of suffering, and that the great difficulty of a Superior often is to prevent them from practising austerities, they would ask for convent inspection on the bare ground that all public institutions should be inspected, and not on the supposed idea that nuns wish to escape sufferings, which are inflicted on them against their will." There is not much here to which we can object. People who want to convert us ought to have an intelligent knowledge of the matters in discussion, and ought not to look at them from their own standpoint merely. And she is quite right when she says that we really believe in our religion, and that for it we make the greatest sacrifices. But we are shocked when she goes on to admit that "nuns go into convents with the express desire of suffering." Perhaps they leave convents, too, when they no longer have an "express desire of suffering." She should not have made so damaging an admission. She will never succeed if she throws over the old tactics. Going into convents for mortification! This is not nearly as effective on a platform as the good old Protestant idea that nuns went into convents for quite other purposes. And we are surprised that the "Rock" should allow such a statement in its columns. But of late we have noticed several things which lead to a suspicion that the "Rock" is being used for the propagation of Catholic ideas. Very likely there is some disguised Jesuit on its staff. One never knows what they are up to, or where they are.—CATHOLIC TIMES.

The Pope and the Rosary.

There are various signs of deep and tender feeling in the Encyclical on the Rosary which the Holy Father has just published and a translation of which we give in our present issue. It is quite evident he is anxious that the promotion of devotion to the Blessed Virgin through the Rosary should be one of the most notable features of his Pontificate. In language full of pathos he declares that whilst life lasts he will never cease to celebrate the praises of the Blessed Mother, and as his days are now fast drawing to a close he desires to repeat to every Catholic the touching words which Our Lord addressed from the Cross to his beloved disciple, "Son, behold thy mother." His Holiness, it is said, regards this Encyclical as his testament with respect to the Rosary. It certainly is a worthy continuation of a noble series of documents on this subject from the pen of Leo XIII., and whether the remainder of his reign be long or short, he will be mentioned in history as one of the Pontiffs who have been most successful in spreading amongst the faithful the pious practice of the Rosary.—CATHOLIC TIMES.

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Northwest Review.

TUESDAY, OCTOBER 12 1897.

A TART REPLY.

"Le Cultivateur," a weekly newspaper under the management of L. J. Tarte and Brother, lately published an editorial purporting to be a reply to Rev. Father Cherrier's letter anent the inspectorship of Mr. Rochon. The writer of the article carefully eschews all quotation from Father Cherrier's letter—a controversial method that favors misrepresentation.

"Father Cherrier," says the Cultivateur, "cannot be unaware that there are, at the present moment, in Manitoba some thirty Catholic schools conducted under the Greenway law." This is a specimen of the writer's honesty. The Greenway law has never recognized, either in principle or in practice, any Catholic schools. Unfortunately, there are a few Public schools, far less than thirty, attended by Catholic pupils; but these are in no sense Catholic schools. Here is a case in point. At St. Eustache, a school, the trustees of which are Catholics and the pupils all Catholics, had hitherto conformed to the Greenway law; but now the majority of the trustees and ratepayers wish to make their school truly Catholic. Mr. Rochon, the "Catholic" Inspector, does his best to thwart their laudable intention. The trustees stand firm. Persuasion failing, the "stick" is used: the trustees are threatened with a fine, or, if that is not paid, with IMPRISONMENT. Yet, if the Greenway school may be Catholic, why this pother? Is the lady teacher incompetent? No; for she holds a certificate from the Education Department of the province. Are the text-books objectionable? Surely not, since the Cultivateur tells us that Mr. Rochon is now making great concessions in the matter of text-books. What, then, is the stumbling-block? Simply, that, under the Greenway law the school could not be a Catholic one, with a Catholic atmosphere. Of this Mr. Rochon reckons not, he is working for the Greenway government, from whom, according to the Cultivateur, he holds his appointment. Father Cherrier, on the other hand, is working for the Archbishop and the eternal interests of souls, and not for a government whose main object is the subjugation of the Church in matters educational.

The Cultivateur meanly accuses Father Cherrier of ambition, as if he alone wished to control the Catholic schools. If this were

true, he would be only doing what the Minister of Education, with far less ability and experience, is doing all the time. But the fact is, Father Cherrier only accepted this charge because it is a sacred duty, without one cent of pay. Had he consulted his comfort, he would have refused, because he has plenty of other work to do. But his ecclesiastical Superior willed otherwise and he shouldered his cross and will carry it in spite of the gibes of the Cultivateur.

That paper accuses Father Cherrier of disobedience to the behests of the Apostolic Delegate, who, it affirms, approved of Mr. Rochon's inspectorship. However this may be, it is quite evident that Mgr. Merry del Val would never have approved of Mr. Rochon's conduct at St. Eustache and elsewhere. A verbal and unauthenticated approval is not a blanket to cover a multitude of transgressions evidently contrary to the mind of the approver. Therefore Father Cherrier is perfectly justified in warning Manitoba Catholics against the dangerous machinations of this emissary of the Greenway government.

"Le Cultivateur" continues to misrepresent the Manitoba Catholic Schools as deplorably inferior to the Public Schools. We have, time and again, shown up the falseness of this charge. It were enough to point to the success of our Catholic candidates, all trained in Manitoba Catholic schools, in the University of Manitoba. But people of the Cultivateur stamp are wedded to slander.

They twit us with begging alms for our schools from the Province of Quebec. A nice reproach indeed from the violators of our constitutional rights! The highwayman who holds up a stage coach would be ashamed of such vile effrontery. He at least allows his victims the right of begging for the necessaries of life.

The only reply the Cultivateur can excogitate to Father Cherrier's quotation of the Pope's recent Cansisius encyclical is: "Let the Catholics of Germany manage their own affairs, and let us manage our own." This would be all very well if the Holy Father's pronouncement were merely of local import and did not enunciate eternal principles. But his language is distinctly doctrinal and universal in its purport. All Catholic newspapers of America and Europe have so construed it, and have quoted his words as bearing on all countries where there is a mixed population of Catholics and Protestants. The Sovereign Pontiff lays down the general principle that religious should not be separated from secular instruction but should permeate it as the air we breathe, and that all the teachers should be approved by the ecclesiastical authorities.

The Cultivateur lays great stress on the necessity of teachers having government certificates, and yet it tells us, almost in the same breath, that Mr. Rochon is making great concessions IN THE CHOICE OF TEACHERS. This we readily believe, for we are personally acquainted with some very wretched specimens of the pedagogic sort teaching in certain Manitoba Public schools. But really we fail to see in what particular the Advisory Board or the Department of Education is more competent to issue certificates than is Father Cherrier. Is it because they are three or five instead of one? It all depends on the individual capacity of each of the three or five. As things are here, we consider our Superintendent as good as any one of the other three or five.

And to think that all this perfidious special pleading is the work of so-called Catholics! There are no worse traitors than those of the household. And what hypocrites they are! They blame Father Cherrier for discussing this school question when the Delegate enjoined silence, and

they were the first to agitate against us! We, the truly obedient Catholics — Catholiques sans phrase—have merely acted in self-defence.

DEATH OF THE GENERAL
Of The Oblates.
THE VERY REV. J. B. L. SOULLIER

Last week a cablegram conveyed to the Reverend Oblate Fathers and Brothers the sad and unexpected news of the death in Paris, at the mother-house of the Order, of the Very Reverend John Baptist Louis Soullier, Superior General of the Oblates of Mary Immaculate. Although he had been reported as seriously ill last spring, and although quite recently the REVIEW quoted the Catholic Times to the effect that he had had a relapse, the Rev. Fathers here, having received no personal communication as to his illness, were inclined to think that there was no immediate danger. Thus the fatal termination of the malady comes with a special shock of bereavement to his many brethren in Canada and more particularly in Manitoba, where one of his most distinguished sons, our beloved Archbishop, is slowly recovering from typhoid fever. We need hardly say how deeply we sympathize with all the members of the illustrious Congregation of the Oblates in this their hour of sorrow and great loss, and how that sympathy goes out in still greater force to our Father in God, Monseigneur Langevin.

John Baptist Louis Soullier, born on March 26th, 1826, at Meymac (Correze), in the diocese of Tulle, in the Southern part of central France, entered the Congregation of the Oblates at the age of twenty-two, and, having taken the perpetual vows on the 17th of February 1849, was ordained priest on the 25th of May 1850, a few weeks before Monseigneur Taché was preconized bishop.

Father Soullier gave early tokens of his administrative ability and religious bearing inspired respect, his straightforwardness and simplicity of manner won all hearts. In his presence one felt that here was a genuine man of God, worthy of the most implicit trust. And when one came to know him better, his admirable solidity of judgment and unflinching tact continually revealed the resources of a remarkable mind.

Not only did he fill important posts in his own Order, but he attracted so much outside esteem that he was named Bishop of Nantes, one of the greater French sees. His humility shrank from this dignity, and he prevailed on Cardinal Guibert, a brother Oblate, to use his influence in Rome in order to avert, as His Eminence eventually did, the proffered honor.

However, being born to rule, he could not escape the highest charges of his Congregation. As Assistant-General, he visited the houses of his Order in France, Italy, Spain, England, Scotland, Ireland, Belgium, Holland, Germany, Canada, the United States, Asia, and Africa.

While passing through New York on one of these official visitations, about twenty years ago, he unconsciously established the veracity of Mrs. St. John Eckel, the author of a then famous book, "Maria Monk's Daughter." In that autobiography, after a brief account of her childhood and of her unfortunate mother's last years, Mrs. Eckel related the story of her own conversion in Paris, mentioning in particular that Rev. Father Soullier had instructed her in the doctrines of the Catholic Church. The book, which continued the history of her sayings and doings down to the date of its publication in New York, whither she had returned, was so full of indiscreet revelations of her own private opinion about several priests whom she had met in the Empire City that, in spite of the professed piety of the author, and in spite of Brownson's endorse-

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ment of her in his Review, not a few of the clergy were inclined to think her an impostor. When Rev. Father Soullier passed through New York, he was invited by several Catholic priests to be present at a religious function on Blackwell's Island. Among other points visited in this department of the public charities of New York, was the hospital, and in that hospital Mrs. Eckel had volunteered as a nurse. As soon as Father Soullier entered the ward where she was, the recognition was mutual and immediate. "Comment, Madame Eckel!" "Oui, mon père, c'est moi." And then, in presence of the other priests listening with rapt attention, they recalled the principal incidents of her conversion to the Catholic faith. As this accidental and unforeseen meeting with so exalted a personage as the Assistant-General of the Oblates precluded all possibility of collusion, all doubts of Mrs. Eckel's veracity were set at rest, and her subsequent career has but served to establish it still more completely.

The Very Rev. Father visited Manitoba and the Northwest several times. His last visit in his capacity of General—for he had been elected to that high office by the General Chapter of his Congregation in Paris on the 11th of May 1893—was especially remarkable. He came shortly before the death of the great and good Archbishop Taché. The Superior General was everywhere welcomed by enthusiastic crowds of Catholics deeply grateful for the unsparing devotion to their interests manifested by the zealous Fathers of his Order. It was they who had propagated the faith from St. Boniface to Fort Good hope and New Westminster, and now they, with their exemplary flocks of white and red men, paid loving homage to the Great Father of them all. And nothing could be more tactfully paternal than the simple eloquence of his replies to addresses without number from all sorts and conditions of men. So it happens that the news of his death comes home to all the Catholics of this country as a personal loss, and no doubt all will pray that he may soon enter into the everlasting reward of his selfless service of God.

A New Boarding-House for Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees

of the College.
Applications should be made to
THE SISTER SUPERIOR,
GREY NUNS' MOTHER HOUSE,
ST. BONIFACE.

The "Rock" and the "Silly" Protestant Bishops,
Catholic Times.

Our friend the editor of the "Rock" is always suffering from a violent fever of Protestantism, but he is honest and outspoken even in his most distracted moments. He makes no concealment of his contempt for the Protestant Bishops and clergy who have been trying to keep up the sorry fiction that the present Church of England continues to teach the doctrines of St. Augustine. The "exuberant and senseless laudation of Augustine by the Bishops attending the Lambeth Conference was," he observes, "one of the silliest of the many silly things they did." He freely avows that in claiming Augustine as a member of their creed Catholics seem on the whole "the more logical and correct." Cardinal Vaughan's "consummate skill and keen satire" in emphasizing the utter folly of the High Church scheme of unity in the Church of England he also acknowledges, and he points out that as many of the Protestant Bishops "differ TO TO CÆLO on vital points," it is impossible to know what they meant when they spoke of "visible unity." He thinks it probable that no half dozen Bishops attached the same meaning to it. The editor of the "Rock" knows very little about the Catholic Church, but we readily grant that he is well informed as to the condition of the Church of England.

Do You Wish to be Loved.

Don't find fault.
Don't believe all you hear.
Don't jeer at everybody's religious beliefs.
Don't be rude to your inferiors in social position.
Don't repeat gossip even if it interest a crowd.
Don't underrate anything because you don't possess it.
Don't go untidy on the plea that everybody knows you.
Don't contradict people even if you know you are right.
Don't conclude that you have never had any opportunities in life.
Don't believe that everyone else in the world is happier than you.
Don't be inquisitive about the affairs of even the most intimate friends.
Don't get in the habit of vulgarizing life by making light of the sentiment of it.
Don't express a positive opinion unless you perfectly understand what you are talking about.

CURE AT HOLYWELL,
North Wales.

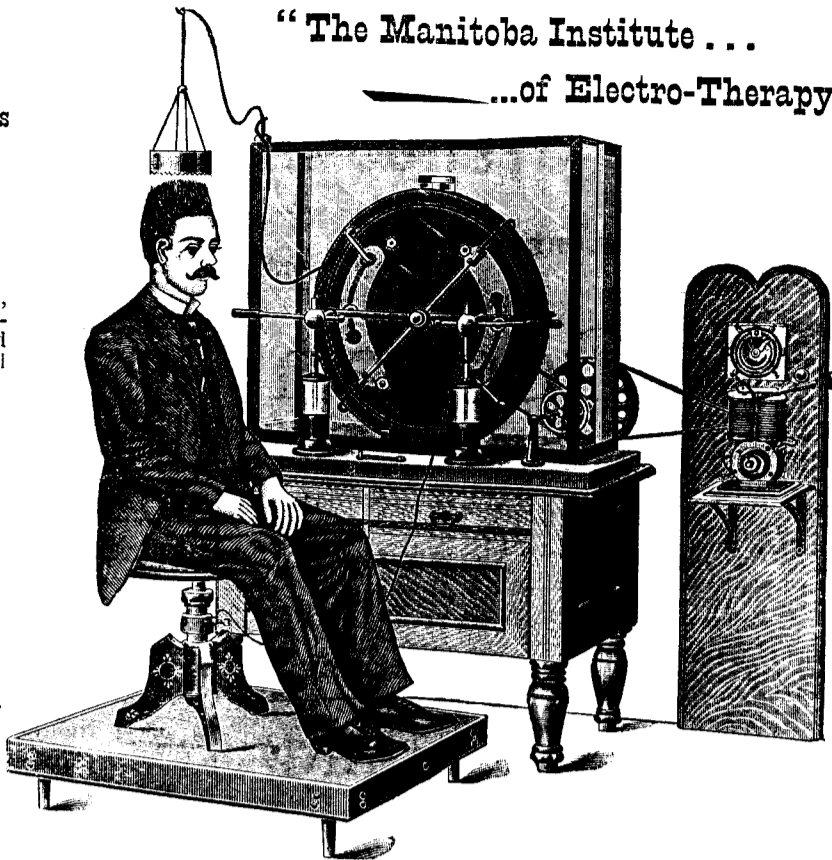
ROBERT BALDWIN, aged 13 years, Sherwood's-lane, Fazakerley, near Liverpool, was taken to Holywell by his parents on July 7th, a "hopeless cripple," according to his Protestant doctor. He was bedridden for nine months, having a fit of twelve hours' duration each day. He had received the last Sacraments twice since last Christmas from the Rev. Fr. Taylor, of Gillmoss. He was taken to Holywell, and was wheeled to Mass there the morning after his arrival in a fit. The same day he was placed in the Well in a fit, and was instantly cured. When taken out of the Well he walked about and up the steps without assistance to the astonishment and joy of his parents and the on-lookers. This boy was at Gillmoss Church on Sunday, July 18th, offering up a Communion in thanksgiving. He is perfectly cured.—CATHOLIC TIMES.

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

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

Consumption
Treated by
Cataphoresis...

APOSTOLI'S 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, Engor-
gement and Displace-
ment of Uterus, Facial
Blemishes, Superfluous
Hair, Vomiting in Preg-
nancy, Sciatica, Birth
mark, —(Naevi), Skin Dis-
eases, Paralysis, Neural-
gia, Locomotor Ataxia,
Tic-douloureux, Loss of
Memory and Loss of Sen-
sation and Motion, Asthma,
Migraine, Heart-failure,
Epilepsy, Chronic Con-
stipation, Angina Pecto-
ris, Incontinence of Urine,
Chorea, Dyspepsia, Impot-
ency, Strictures, etc.,

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CITY HALL SQUARE

FOULD'S BLOCK, WINNIPEG.

Thrilling Rescue.

A Young Life Saved in a Remark-
able manner.

Florence Sturdivant, of Grindstone Island,
Saved From an Untimely Death—Her
Parents Saw Her Dangerous Predic-
ament But Were Helpless to Aid Her—
How She Was Rescued.

Among the Thousand Islands
is one called Grindstone. It is seven
miles long and three wide. The in-
habitants of this island area well-
informed class of people who devote
their energies to farming and quar-
rying for a livelihood. In the home
of one of these islanders resides
Florence J. Sturdivant, the four-year-
old daughter of Mr. and Mrs. William
H. Sturdivant. In February, 1896,
she was taken with scarlet fever,
and after the usual run of the fever
she was left with a weak back and
gradually began to lose strength,
until finally despite the best efforts
of physicians her life hung in the
balance. It was at this crisis, when
all seemed darkest, that an angel of
health appeared on the scene and
released little Florence from pain and
suffering and restored her to strength
and health. This remarkable occur-
rence is best told in the words of the
father.

Williams' Pink Pills for Pale
people, and I purchased a box of
the pills and began to give them
to Florence. This was in October,
1896. After using the pills a short
time we could see an improve-
ment. Her strength began to re-
turn and she would sit up in bed.
Her appetite was restored and she
ate heartily. We also noticed a
gradual brightness in her eyes.

"We eagerly purchased a further
supply of pills and watched with
delight the change for the better
that was being wrought daily. From
sitting up in bed at times during
the day and at times standing on
her feet, Florence finally became
strong enough to walk a little. She
gained in flesh and strength rapidly
and the pains gradually left her. In
a month's time she had recovered her
health and strength.

"We cannot praise too highly the
value of Dr. Williams' Pink Pills.
I am positive that that without
their use our child would have
been to-day in the sad condition
of her early sickness—a confirmed
invalid—if indeed she had the
strength to with stand so long the
ills of her affliction."

(Signed)

WILLIAM H. STURDIVANT
Subscribed and sworn to before
me this sixth day of April, 1897.
H. W. MORSE, Notary Public.

BRIEFLETS.

His Grace, we are happy to state,
is now very much better. His temper-
ature is normal, he sleeps well and
can frequently sit up in his room.
However, the Doctor still forbids all
visits without exception.

Rev. Father Giroux, pastor of St. Ann's,
and Rev. Father Poitras, O. M. I.,
pastor of Rat Portage, were in town
last week.

Abbe Maillard, of the Archbishop's
Palace, has some fine portraits of
Mgr. Langevin, prepared for the
coming bazaar. This young eccle-
siastic, who has studied under the
best painters in his native France,
is far and away the best painter
of portraits in oils in this country.
He has just executed a large paint-
ing of St. Patrick that would do
honor to the finest Irish Canadian
congregation in Canada.

When a fly alights on your hand
you can't tell whether he is sitting
or standing. But with a bee it is
different.

The reason why so many lies are
told about Spain and all Spanish
countries, such as Cuba and the
Philippine Islands, is because Spain
is the most Catholic country in the
world. Even Catholics of other
nationalities are unconsciously
prejudiced against Spaniards. Before
the Vatican Council the clergy of
other nations thought little of Spain;
now they know that the Spanish
clergy is the most learned body of
men in the whole world.

As we were going to press last
week when there was no sign of
any change of weather, we suggested
prayers for rain. The rain came
that night before our Winnipeg
subscribers had received their
Reviews, but after the St. Boniface
people had read theirs. Whence
the latter laid flattering unction to
their souls, Rain fell again yester-
day, but not enough yet. Keep at it.

OVERCOATS.

OUR STOCK IS NOW
COMPLETE.

SPECIAL LINES

Prices as usual—Right.

White & Manahan's
496 Main Street.

W. JORDAN.

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◆◆◆ 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.

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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
receipt of \$1.00. Send for circular.

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14 Drummond St., Montreal P.Q.

BUYING DRUGS

Is entirely a matter of confidence,
as in no other business is sophis-
tication 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 ut-
most confidence on the DRUGS and
Medicines which you get at

W. J. MITCHELL

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WINNIPEG.

Calder! Northern Pacific Ry.

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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.



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MONTREAL and TORONTO.

DIRECT CONNECTION WITH
OCEAN STEAMERS AT

HALIFAX, ST. JOHN, NEW YORK.

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DESTINATION.

Shortest and Quickest Route to

KASLO, NELSON, ROSSLAND,

and all points in the
FAR FAMED KOOTENAY
— and —
SILVERY SLOCAN.

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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

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LEOD, City Passenger Agent; J. S.
CARTER, Depot Ticket Agent, or to

ROBERT KERR,
Traffic Manager,
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"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 ex-
tensive 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

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EVERY MORNING.

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WINNIPEG,

Manufacturers of the celebrated Golden
Key Brand Sterilized Waters, Extracts, etc.

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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 de-
sired, or furnishing an opportunity to
take in the large cities on the route.

To the West

Kootenay country (the only all-rail serv-
ice), 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 ex-
cursion rates the year round.

TO THE OLD COUNTRY

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

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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.

| North Bound | | South Bound | | STATIONS | | North Bound | | South Bound | |
|-------------|------------|-------------|------------|---------------|--------|-------------|------------|-------------|--------|
| Read up | Read down | Read up | Read down | | | Read up | Read down | | |
| Ex. No. 24 | Ex. No. 25 | Ex. No. 26 | Ex. No. 27 | | | Ex. No. 28 | Ex. No. 29 | | |
| 8:30a | 2:55p | 8:30a | 2:55p | Winnipeg | 1:00p | 6:45p | 8:30a | 2:55p | 8:30a |
| 8:15a | 2:40p | 8:15a | 2:40p | Portage Jct. | 1:15p | 7:00p | 8:15a | 2:40p | 8:15a |
| 7:50a | 2:25p | 7:50a | 2:25p | St. Norbert | 1:30p | 7:15p | 7:50a | 2:25p | 7:50a |
| 7:30a | 2:10p | 7:30a | 2:10p | Cartier | 1:45p | 7:30p | 7:30a | 2:10p | 7:30a |
| 6:59a | 1:55p | 6:59a | 1:55p | St. Agathe | 2:00p | 7:45p | 6:59a | 1:55p | 6:59a |
| 6:45a | 1:40p | 6:45a | 1:40p | Union Point | 2:15p | 8:00p | 6:45a | 1:40p | 6:45a |
| 6:28a | 1:25p | 6:28a | 1:25p | Silver Plains | 2:30p | 8:15p | 6:28a | 1:25p | 6:28a |
| 5:58a | 1:20p | 5:58a | 1:20p | Morris | 2:44p | 8:25p | 5:58a | 1:20p | 5:58a |
| 5:28a | 1:05p | 5:28a | 1:05p | St. Jean | 3:04p | 8:55p | 5:28a | 1:05p | 5:28a |
| 4:52a | 1:24p | 4:52a | 1:24p | Letellier | 3:20p | 9:10p | 4:52a | 1:24p | 4:52a |
| 3:50a | 12:20p | 3:50a | 12:20p | Emerson | 3:40p | 11:00p | 3:50a | 12:20p | 3:50a |
| 2:30a | 12:10p | 2:30a | 12:10p | Femina | 4:00p | 11:45p | 2:30a | 12:10p | 2:30a |
| 8:35p | 8:45a | 8:35p | 8:45a | Grand Forks | 10:45p | 7:50a | 8:35p | 8:45a | 8:35p |
| 11:40a | 5:05a | 11:40a | 5:05a | Winnipeg Jct. | 10:45p | 7:50a | 11:40a | 5:05a | 11:40a |
| | 7:30a | | 4:50a | Duluth | 8:00a | 6:00p | | 7:30a | |
| | 8:30p | | 4:70a | Minneapolis | 6:40a | 6:40a | | 8:30p | |
| | 8:00p | | 4:51a | St. Paul | 7:15p | 7:15p | | 8:00p | |
| | 10:30a | | 8:53a | Chicago | 8:25p | 8:25p | | 10:30a | |

MORRIS-BRANDON BRANCH

| East Bound | | W. Bound | | STATIONS | | East Bound | | W. Bound | |
|------------|------------|------------|------------|----------------|-------|------------|------------|----------|--------|
| Read up | Read down | Read up | Read down | | | Read up | Read down | | |
| Ex. No. 24 | Ex. No. 25 | Ex. No. 26 | Ex. No. 27 | | | Ex. No. 28 | Ex. No. 29 | | |
| 8:30a | 2:55p | 8:30a | 2:55p | Winnipeg | 1:00p | 6:45p | 8:30a | 2:55p | 8:30a |
| 8:30p | 1:05p | 8:30p | 1:05p | Morris | 2:35p | 7:00p | 8:30p | 1:05p | 8:30p |
| 7:35p | 12:43p | 7:35p | 12:43p | Lowe Farm | 2:58p | 7:50a | 7:35p | 12:43p | 7:35p |
| 6:34p | 12:38p | 6:34p | 12:38p | Myrtle | 3:25p | 8:45a | 6:34p | 12:38p | 6:34p |
| 6:04p | 12:08p | 6:04p | 12:08p | Roland | 3:45p | 9:10a | 6:04p | 12:08p | 6:04p |
| 5:27p | 11:51a | 5:27p | 11:51a | Miram | 3:58p | 9:47a | 5:27p | 11:51a | 5:27p |
| 4:53p | 11:37a | 4:53p | 11:37a | Grand Forks | 4:22p | 10:17a | 4:53p | 11:37a | 4:53p |
| 4:02p | 11:17a | 4:02p | 11:17a | Deerwood | 4:42p | 10:45a | 4:02p | 11:17a | 4:02p |
| 3:28p | 11:04a | 3:28p | 11:04a | Aitanton | 4:44p | 11:45a | 3:28p | 11:04a | 3:28p |
| 2:45p | 10:47a | 2:45p | 10:47a | Somerses | 4:58p | 12:25p | 2:45p | 10:47a | 2:45p |
| 2:06p | 10:32a | 2:06p | 10:32a | Swan Lake | 5:12p | 1:03p | 2:06p | 10:32a | 2:06p |
| 1:35p | 10:18a | 1:35p | 10:18a | Indian Springs | 5:25p | 1:39p | 1:35p | 10:18a | 1:35p |
| 1:08p | 10:07a | 1:08p | 10:07a | Marlapolis | 5:37p | 2:07p | 1:08p | 10:07a | 1:08p |
| 12:32p | 9:52a | 12:32p | 9:52a | Greenway | 5:52p | 2:45p | 12:32p | 9:52a | 12:32p |
| 11:56a | 9:38a | 11:56a | 9:38a | Baldur | 6:20p | 3:22p | 11:56a | 9:38a | 11:56a |
| 11:02a | 8:17a | 11:02a | 8:17a | Belmont | 6:43p | 4:18p | 11:02a | 8:17a | 11:02a |
| 10:20a | 8:08a | 10:20a | 8:08a | St. Charles | 7:00p | 5:02p | 10:20a | 8:08a | 10:20a |
| 9:45a | 8:48a | 9:45a | 8:48a | Ashdown | 7:25p | 5:32p | 9:45a | 8:48a | 9:45a |
| 9:22a | 8:36a | 9:22a | 8:36a | Wawanesa | 7:35p | 6:18p | 9:22a | 8:36a | 9:22a |
| 8:54a | 8:28a | 8:54a | 8:28a | Elliots | 7:35p | 6:18p | 8:54a | 8:28a | 8:54a |
| 8:29a | 8:14a | 8:29a | 8:14a | Routhwaite | 7:45p | 6:58p | 8:29a | 8:14a | 8:29a |
| 7:45a | 7:57a | 7:45a | 7:57a | Marlville | 8:02p | 7:43p | 7:45a | 7:57a | 7:45a |
| 7:00a | 7:40a | 7:00a | 7:40a | Brandon | 8:20p | 8:30p | 7:00a | 7:40a | 7:00a |

PORTAGE LA PRAIRIE BRANCH

| West Bound | | East Bound | | STATIONS | | West Bound | | East Bound | |
|--|--|--|--|----------|------------|--|--|-------------|--|
| Read d'n | Read up | Read d'n | Read up | | | Read d'n | Read up | | |
| Mixed No. 303 Every Day Except Sunday. | Mixed No. 301 Every Day Except Sunday. | Mixed No. 303 Every Day Except Sunday. | Mixed No. 301 Every Day Except Sunday. | | | Mixed No. 303 Every Day Except Sunday. | Mixed No. 301 Every Day Except Sunday. | | |
| 4:45 p.m. | 12:25 p.m. | 4:45 p.m. | 12:25 p.m. | Winnipeg | 12:25 p.m. | 4:45 p.m. | 12:25 p.m. | 4:45 p.m.</ | |

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. 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.

CALENDAR FOR NEXT WEEK
OCTOBER.

- 17 Nineteenth Sunday after Pentecost. Feast of the Purity of Our Blessed Lady.
- 18 Monday.—St. Luke, Evangelist.
- 19 Tuesday.—St. Peter of Alcantara, Confessor.
- 20 Wednesday.—St. John of Kenty, Confessor.
- 21 Thursday.—St. Hedwige, Widow.
- 22 Friday.—Votive office of the Passion.
- 23 Saturday.—Votive office of the Immaculate Conception.

Brieflets.

Rev. Father Michel, O.M.I., has returned to Prince Albert.

Rev. Father Viens, curate at the Cathedral, went to Manitou for last Sunday services.

His Grace Archbishop Melizan, O.M.I., left Marseilles for Colombo, Ceylon, on September 26th.

The Very Rev. Vicar General, Father Allard, O.M.I., habitually resides at the palace during His Grace's illness.

Not Uncommon Pride.—"He's a very modest man, isn't he?"
"Yes, indeed; he rather prides himself on that."

The Rev. Father Augier, O.M.I., reached Marseilles on September 13th after his prolonged visitation of the houses of the Oblate Fathers in Ceylon.

Owing to Rev. Fr. Cherrier's bad cold, Rev. Father La Rue, S.J., sang High Mass at the Immaculate Conception last Sunday and Rev. Father Drummond preached in the evening.

It is rumored that the Most Rev. Placide Louis Chapelle, D. D., Archbishop of Santa Fe, is to be transferred to the archiepiscopal see of New Orleans. The rumor lacks confirmation.

His Eminence Cardinal Logue, speaking recently in Donegal, said that in Ireland they were ruled not by the Queen of England, not by the ministry of England, but by a small clique in a corner of the North of Ireland, who rejoice in the name of Loyal Association of Orangemen."

Both Mr. Nicholas Guillette and Mr. Ernest Mollet, a former student of St. Boniface College, were severely burnt while fighting prairie fires at Fannystelle, and are now doing well at St. Boniface Hospital. Young Mollet deserves great credit for the bravery he displayed in trying to assist Mr. Guillette.

In July last the Catholic News of New York raised its subscription price from one to two dollars, alleging that the former price was not sufficient to meet expenses. Several other Catholic papers highly approved this course as absolutely necessary. It was even said that the Catholic News had snuk \$50,000 in the attempt to keep up a dollar paper. After all this fuss, in its issue of Sept. 20th, the Catholic News now announces that, in compliance with a large number of letters from the clergy urging the restoration of the former price as a means of ensuring a wider circulation of Catholic ideas, it reverts to the one dollar subscription. We wonder what the defenders of the necessity of the two-dollar move will say now. But it was undoubtedly a good advertising dodge.

The new Catholic church of Gretna, Man., was solemnly dedicated on the 3rd inst. by the Very Rev. Father Allard, O.M.I., V.G., assisted by Rev. Father Woodcutter, the pastor and the Abbe Garon. The Vicar General preached in English and French, and the pastor in German, the congregation being largely made up of Germans. Both the church and the priest's house are a credit to the enterprise of Gretna Catholics. Father Allard, representing the Archbishop, was very well received by the people of the town, in whose name Mr. Michael Long, the banker, read a fine address of welcome.

Dempsey Waggy, a farmer of Madison county, Indiana, is growing Indian corn from seed that lay for about three thousand years in hermetically sealed jars lately unearthed from prehistoric mounds. The average yield will be about 250 bushels to the acre.

In Kearney county, Kansas, where the drought, the frost and the chinchbugs killed the wheat, several farmers are now raising watermelons for seed alone, the rind and pulp being treated as refuse. The profits are from two to five times greater than could be realized from any other crop in that dry country. By a providential dispensation the arid soil produces from 20 to 50 tons of melons per acre, and scientists tell us the melons are 99 per cent. water. Other farmers in Kansas are using Indian corn for fuel, finding it cheaper, easier and cleaner to handle than coal.

High Living.—On Oct. 2nd, while workmen at Binghamton were removing the spire of St. Patrick's Church, 255 feet from the ground, they found a large colony of mice nesting at the base of the gilded cross, whither neither cats nor dogs could enter.

Judge Ryan, of Portage la Prairie, spent Sunday in Winnipeg and attended the Church of the Immaculate Conception in the evening.

Brother J. M. J. Mullvihill, O. M. I., lately received quite an ovation at St. Laurent, Man., on the occasion of the 25th anniversary of his vows as a religious. And richly does he deserve the gratitude of the Laurentians. For it is he who built their fine stone church and collected the money therefor from his many friends in Canada and the United States, and he is now collecting other funds for the new convent soon to be built at St. Laurent. Then, who in northern Manitoba has not heard of the wise and influential mayor of St. Laurent, Brother Mullvihill? So Rev. Father Camper, O.M.I., was right when he, from the pulpit, congratulated the devoted Brother on his silver jubilee, and wished him, as we do, the happiness of celebrating his golden jubilee 25 years hence.

Speaking in St. Bridget's Church, Montreal, Archbishop Bruchesi said he would insist on the proper observance of Sunday. There was a tendency to make the Lord's Day man's day, a day of amusement.

At the last meeting of the Board of Studies of the University Rev. Fr. Cherrier was unanimously re-elected Chairman of the Board. This is the fourteenth or fifteenth year he has received from his colleagues this mark of confidence.

Rev. Father Chartier, S.J., Rector of St. Boniface College, took charge of the Catholic services at Portage-la-Prairie last Sunday.

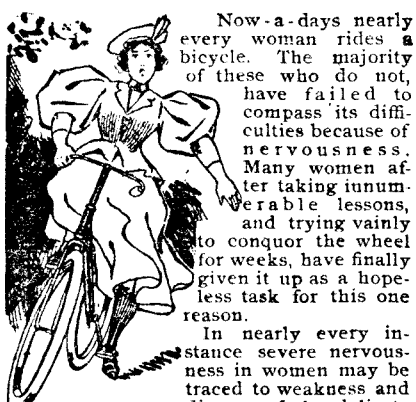
Monsieur le Baron Louis de Galembert, who has spent two years in Manitoba, left for St. Paul last Saturday.

Professor Roentgen, who discovered the X-ray, has not yet discovered that the laws of the Church are a danger to health. The Pilot says that not only does he abstain rigidly on Friday, but he also keeps Saturday as a day of abstinence in honor of the Blessed Virgin.—Ave Maria

This morning at nine o'clock Very Rev. Joachim Allard, O.M.I., V.G., sang a Requiem Mass at St. Mary's Church for the late Superior General of the Oblates, Very Rev. J.B.L. Soullier.

Rev. Fr. Cherrier, who has been conducting a mission at St. George, Illinois, returned to the city on Friday. He could safely state, he said, that the French-Canadian resident there have retained the good habits they acquired in their native land. Illinois is suffering from drouth, but the crops were good this year. The farmers are all well off, and appear to be satisfied. The heat was extreme in the day time, and the nights cool, and nearly every one had a cold; Father Cherrier is suffering from the effects of one at the present time.—Free Press.

Mr. F. W. Russell returned from Deloraine last Saturday.



Now-a-days nearly every woman rides a bicycle. The majority of these who do not, have failed to compass its difficulties because of nervousness. Many women after taking innumerable lessons, and trying vainly to conquer the wheel for weeks, have finally given it up as a hopeless task for this one reason.
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Read the following extract from the Northwest Review, July 8th, 1897:—
The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$40 in the previous year 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, Gustavo Roan, obtained first class marks in all the Honor papers. Not one of the St. Boniface men failed in anything.

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