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Current Comment

Easter Sunday came possessed of all the glories that should become the great Christian festival. Nature and man greeted the day in perfect harmony. The weather—the sun shining in full splendor, tempered with refreshing breezes—was ideal. The Winnipeg car strike had been settled and no untoward social condition occupied the minds of men, to mar the happy auspices under which the festival was celebrated. May Easter Day prove a dual commemoration for us: the Resurrection Day of Our Divine Saviour and, as truly, the Resurrection Day of our poor, mortal selves. We have flown from the tomb of Death—the whited sepulchre of sin—to a new life that will never be destroyed. The Easter-tide is the season of Faith and Hope; let our song be one of rejoicing.

"We had only one real enemy!" exclaimed M. Lasies at the conclusion of a heated debate recently in the French Chamber of Deputies. "It was indifference,"—and as he pointed his finger at the atheistic members: "You have killed it. Thanks!" The latest stories that are reaching us from the scenes of the prosecutions—and persecutions—of the Separation Law by the infidel government of France, seem to show that the French masses are at last awakened from their unfortunate and costly apathy. The bold stroke of the French Masons to invade the very sanctuaries has proved to be a boomerang for themselves. The desecration of the altars of their Sanctified God has touched the tenderest spot of the people's hearts, and they are aroused. A Colonel has just been imprisoned for refusing to lead his soldiers into the churches, and two captains of the same corps have suffered likewise for their Christian hardihood.

In this connection the significance of the appended story is too evident to require comment:

The other day the inventory was taken in the little village church of Billere, almost a suburb of Pau, the winter station in the Pyrenees, so much frequented by the English. The church and presbytery lie on the side of a smiling little hill overlooking the English golf ground and the vast plane of the Gave. To protest against the odious and sacrilegious proceedings the faithful were assembled in the church—the Catholic gentry, the peasantry and the working people. The government's agent pursued his task while the faithful were engaged in prayer.

Suddenly, a tall gentleman, of military appearance, in top boots, riding whip in hand, rose quietly and approached the agent. "Pardon me, sir, but may I ask to what religion you belong?" "I," replied the police agent confusedly, "I am a Catholic." "And I," continued the gentleman, "I am a Protestant, but I have come here to tell you that the act you are performing at this moment is an act shameful for you and for those who have ordered it." "But who are you that you question me thus?" "I am the Baron D'Este." "I shall insert in the official report (proces verbal) the words you have just used." "Yes, sir, that is my wish; and not only do I wish it, but I insist upon it!" Thereupon the treasury agent dictated to his secretary: "M. le Baron D'Este said: 'The act you are committing is shameful.'" "Add 'and ignominious,'" said the Baron d'Este, and then, his protest made, he left the little church.

For some time a certain set of non-Catholic churchmen in the United States have been pursuing a disgraceful campaign with the object of crippling the Catholic Indian schools. Sectarian missionaries, including an Episcopalian Bishop, have alleged official culpability of the American administration, "co-Jesuitical combination," etc., in their indignation at the Government's refusal to interfere with the unquestionable

right of the Indian to use his own money in his own way. Finally, the charges made by a certain "A. B. Clark, Missionary," of Rosebud, S.D., have proved too much for the American Commissioner, Mr. Leupp, and the agitators are writhing beneath the stinging rebuke of the government officer. After a comprehensive explanation of the policy adopted by the administration, the Commissioner concludes his statement on the affair with this stern chastisement to the sectarian missionaries:

"The question of the good judgment involved in a matter of this sort is one thing; criticisms of the motives underlying an act are quite another. If Bishop Hare or Mr. Clark does not like the policy of using the trust funds in the manner in which they are now used he is entirely free to criticize that policy, just as any one else would be free to criticize the critic in turn. Both men would probably be able to criticize more justly if they would wait until the petitions are all in, the balance sheet is struck and we can discover exactly what the effects are upon the tribal funds. This is impossible now, for reasons which Mr. Clark understands, whether Bishop Hare does or not—for I have seen Mr. Clark since I saw Bishop Hare and have talked over the matter with him with as much candor as I did earlier with the Bishop. After the figures are all in hand and the total result can be summed up and its bearings ascertained, we can all go into the question to any length desired. Meanwhile, as all assumptions must be based upon half knowledge, it may be more edifying to try to live together in peace and amity, and withhold intemperate charges of 'co-Jesuitical combinations,' of insinuations about something that has not been candidly set forth, and will therefore have to be exposed."

The following message, which was sent to us from Spokane, Wash., we publish merely as a news item without in any way approving or disapproving Father Verhagen's action.

Spokane, Wash., Mar. 30—Spokane Catholic churches will not substitute boys for women in their choirs. This was included in an edict made by Pope Pius X., shortly after his accession, but was left optional to the bishops to enforce. Rev. Father Verhagen, of the church of Our Lady of Lourdes, of this city, said:

"While the Catholic Church does not encourage women singing in choirs, it would be impossible to make the change in the West for several years without taking away our choirs altogether. In the East there is a large class of professional singers, and it would not be so difficult to secure a male choir. I have not talked to Bishop O'Dea about the matter. If such a change were to be made, the notification would come through him."

Through the courtesy of the Italian government, Pius X. may now talk with his relatives by long distance telephone. The line between Rome and Padua was recently inaugurated and was extended to Riese, the Pope's native town, expressly to give him this opportunity of which he at once availed himself and talked with members of his family. The Pope expressed himself very much pleased at the courtesy of the authorities.

In Florence recently there was inaugurated a Catholic Congress to which is attributed the greatest importance, as it is destined to settle the future line of conduct of the Catholic party in Italy. The Vatican having dissolved the different associations of Democratic Catholics, some of which supported Socialism, the Pontiff appointed a committee to draw up a new statute for regulating Catholic action. It is this statute which the conference is to discuss. Every Italian district sent two delegates, and heated debates are expected between the irreconcilable adherents to the temporal power and the Democrats. Journalists were excluded from the congress.

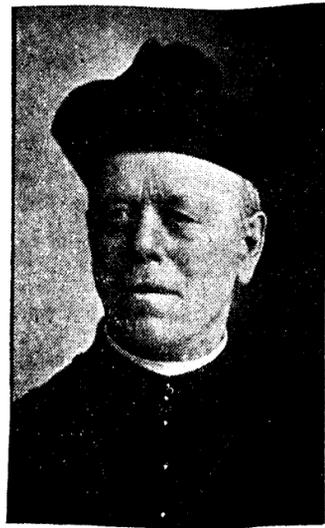
FATHER MCCARTHY

Well Known Clerical Figure Removed To Duluth After Long, Active Residence

The Free Press of Monday contains the following reference to the departure of Rev. Father McCarthy from Winnipeg.

"The removal of Rev. Father McCarthy from his connection with St. Mary's Church as assistant parish priest was recently referred to by the Free Press in recording the impending changes among the Oblate Fathers, means the disappearance of a familiar figure from the clerical circles of this city. Rev. Father McCarthy has been identified with Catholicism in Winnipeg for 23 years. He was immensely popular with his own people and was liked and

POPULAR PRIEST



Rev. Joseph McCarthy, O. M. I.
Formerly Assistant at St. Mary's Church, Winnipeg.
Who has been appointed Chaplain of St. Mary's Hospital, Duluth.

respected by everybody. The good wishes of the many friends whom he made during his long and active residence here will follow him to his new sphere of labor. Rev. Father McCarthy has gone to Duluth to assume the chaplainship of the St. Mary's hospital in that city. His place here is to be filled by Rev. Father Guillet, of Duluth, who was formerly parish priest of St. Mary's church here.

"The Rev. Joseph McCarthy, late assistant parish priest of St. Mary's church Winnipeg, has the distinction of having been the first parish priest laboring within the district now embraced within the city of Winnipeg and instructor in the first Roman Catholic school organized within the same district. From that time forward his labors have been uninterrupted within the city, save for three years when he labored as a missionary in the Lake Manitoba district. Father McCarthy was born in the city of Dublin in 1839, the son of Nicholas McCarthy. He was educated in Dublin, and in the year 1860 he joined the Oblate order, coming to Canada in 1862 to take a professorship in St. Joseph's college, Ottawa. He filled that position creditably for five years, when he was called west, coming to the Red River settlements in 1867. In 1869 he was ordained a priest by the Most Reverend Archbishop Tache, in St. Boniface cathedral. Soon after his ordination to the priesthood Father McCarthy began taking an active interest in educational affairs, and his first activity in this direction was the school in connection with St. Mary's church referred to above. He was in charge of the boys' school at St. Mary's from 1876 to 1878, at the end of which time he went to the Lake Manitoba district as a missionary. In 1881 he returned to Winnipeg and became secretary to his Grace Archbishop Tache, which position he held till 1888 when he was attached to St. Mary's church as assistant priest, which position he held until a couple of weeks ago.

In the fall of the year 1896 Father McCarthy went to Ireland to make a study of the separate school question.

(Continued on page 4)

Persons and Facts

As a result of the recent Mission by the Passionist Fathers in St. Mary's five converts have been received into the Church, and ten more are under instruction.

Recently there was filed in Mobile, Ala., the will of the late Felix McGill, a highly respected resident of that city, whose death, at the age of 74 years, closed the life of an ideal Catholic, one who knew in full the meaning of the word charity.

After providing for his immediate relatives, Mr. McGill, who was a member of the Knights of Columbus, St. Vincent de Paul Society and kindred organizations, made a number of generous bequests to institutions as well as pastors and Right Rev. E. P. Allen, bishop of the diocese of Mobile.

To the Convent and Academy of the Visitation in Mobile, he bequeathed \$10,000 to be used as the Rev. Mother Superior in charge may deem best. To the Trustees of the Providence Infirmary, \$25,444 for the erection of an east wing to their present building. To the Sisters of Mercy, \$1,000; to the Little Sisters of the Poor, \$2,000; to the Sisters of St. Patrick's parish, Mobile, \$1,000 for their work in Mobile, under the direction of the Bishop of Mobile; to Right Rev. E. P. Allen and his successors in office, \$10,000, to be invested or used at his discretion for the Catholic orphan asylums of Mobile. The sum of \$10,000 for a seminary fund for the education of priests, was also bequeathed, as well as lesser sums to personal friends and others.

John D. Rockefeller has celebrated the birth of his grandson, born to Mr. and Mrs. John D. Rockefeller, Jr. by donating \$1 to St. James' Hospital, a struggling institution at Lakewood, N.J. The contribution was received in the form of a cheque by the Sisters of St. Joseph, who are endeavoring to maintain a free institution. In the same mail that brought Mr. Rockefeller's cheque there came another cheque, from Mrs. Marshall Field, Jr., for 100 times the amount of the Rockefeller donation.

The first of the two days of Prince Arthur of Connaught's sojourn here was decidedly muggy and muddy, but the second was beautiful and dry. His Royal Highness harked back on the Tuesday evening to Regina. Having come straight from Edmonton over the C.N.R., he had not yet seen the capital of Saskatchewan.

The Boston Board of Aldermen recently passed in concurrence with the council, an order requesting the school committee to include Irish history as an elective course in the Grammar, High and Latin schools.

Cardinal Gibbons recently confirmed a class of 240 negro children in St. Augustine's Church, Washington, D.C.

Mr. P. F. Collier, of New York, proprietor of Collier's Weekly, has settled down in Ireland as a typical Irish sporting squire. The large house which he has rented in County Meath is, like many fine old Irish palaces, rather dilapidated, but it is very beautiful, and there are extensive parks and gardens.

Work of restoration has been begun on Mission Santo Tomas, New Mexico. This Mission was founded in 1692.

Cardinal Gotti, Prefect of Propaganda, has so far recovered from his serious illness as to be able to visit the Holy Father. The Pope warmly congratulated his Eminence, and expressed the hope that he would be able to continue for a long time to come at the head of his important congregation. There is a report, however, that Cardinal Gotti soon intends to ask His Holiness to release him from the grave burden of responsibility, as his health will not permit him to be as active as heretofore.

Bishop Blenk, of Porto Rico, will be installed as Archbishop of New Orleans in May.

Ground for the new diocesan seminary near Chicago will be broken in April.

A new Abbot General of the Norbertine (Premonstratensian) Order will be elected April 25, at Schlagl, Austria. The vacancy was caused by the death of the Right Rev. Sigmund Stary, which took place September 6, 1905. The members of the order in the United States will be represented by the Prior of the De Pere, Wis., Convent, the Very Rev. B. H. Pennings, O.S.N., or by a delegate to be named by him.

It is reported that Charles M. Schwab will erect a Catholic church and presbytery in his native town, Williamsburg, Pa.

Williams Jennings Bryan is impressed regarding the prospects of Japan's conversion to the faith. This is a sample from his cabinet of impressions:

"The Catholics, who have been the pioneers of the Cross in so many lands, brought Christianity to Japan through Portuguese missionaries about the middle of the sixteenth century. The success of the Jesuits was so pronounced that in thirty years they estimated their converts at 150,000. In fact the adherents to Christianity became so numerous and so influential that the Shogun, Hideyoshi, began to fear for his temporal power, and having absolute authority, he expelled the foreigners, closed the ports and established the policy of non-intercourse with other nations, a policy which was followed until 1858.

"When the country was again opened to Christian missionaries it was found that some 10,000 men and women were still worshipping according to the forms of the Catholic Church, although for two and a half centuries there had been no communication between them and the Church outside. Even after the opening of the country to foreign commerce there was some persecution of Christians, and several thousands were imprisoned. But in 1873 the prisoners were set at liberty and the exiles allowed to return. Since that time there has been absolute religious freedom, and many men prominent in official life have been devoted Christians."

That St. John's Catholic church, in the heart of Philadelphia, was saved from destruction by dynamite by a miracle is the belief of the sexton and Father Fisher. The sexton, in making his rounds, says he heard a mysterious voice commanding him to extinguish the candles in front of the altar. He brought out the pastor, and they returned together extinguishing all the lights but one. "Don't let that one burn," they heard the mysterious voice say. They extinguished it and later found enough dynamite in it to destroy the church.

The Catholic press of Germany—and the Catholic press is a great power in that country—just now is severely arraigning Chancellor von Buelow because of his recent pronouncement in favor of duelling. The Koelnische Volkszeitung plainly tells the Chancellor of Germany that his utterance is a disgrace to Christian civilization. Strange to say, Socialist newspapers take a position identical with that taken by the Catholic press.

Bishop John Lancaster Spalding has returned to his home in Peoria after an absence of three months in the South in search of health. The prelate accompanied by his sister, Mrs. John Sliven, left Peoria early in the winter for St. Augustine, Fla., but found the climate too severe for him, and was removed to the mountains near Hot Springs, Ark.

(Continued on page 4)

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STARBUCK ON LUTHER'S MORALS

(Sacred Heart Review)

Protestants excuse themselves from paying attention to the damning facts adduced by Jannsen concerning Luther and the Lutheran Reformation, and to some extent concerning the Calvinistic Reformation, on the ground that he garbles. This is a very convenient plea, especially when no proof is given, as none is offered even by Professor Nippold. However, the assertion bars us from citing passages the sense of which might be changed by fuller quotation. Nevertheless, unluckily for Luther, and sometimes for his associates, there are a good many passages which speak too unpleasantly in themselves to be ruled out in this way. I will give some of these, and if anybody can prove by their context that they do not mean what they say, let him set about it.

"Faith justifies before love, and without love."

This passage is not sheltered under any plea of an altering context. We are only assured that it does not mean what the words say.

Why? Nobody disputes that Luther has an extraordinary command of language, and is perfectly capable of making his meaning clear.

But, it is pleaded, Luther is too good a man to have taught that he can be justified by an unloving faith.

John Wesley was too good a man to teach this, but the very point in question is this, Was Luther a good man?

He was undoubtedly a very religious man, but the Bible teaches us that religion without morality only deepens our condemnation. The ancient votaries of Bacchus and Venus were profoundly religious. Their orgies were regular revival services, but their religion only fitted them for a deeper hell.

In our own time Henry Ward Beecher was a very religious man, but his religion did not restrain him from adultery, as Mrs. Tilton herself at length confessed. He finally flung out angrily against the Ten Commandments from his very pulpit. "Can't we have something better than this everlasting not?" he exclaims. Unfortunate this, for a man who is sufficiently shown, according to the familiar phrase, to have taken the not out of the Commandments and put it into the Creed.

Luther was no adulterer, yet Melancthon represents his relations to the runaway nuns who harbored with him as being, in his own words, by no means those of a "decent man," although he seems to imply that the matrimonial hopes of the ladies made them careful not to betray themselves.

I have seen the following cited as from Luther, quite in Henry Ward Beecher's style. "Christ came to abolish, not the Ceremonies only, but the Commandments." However, as I have not verified this, and as Jannsen does not quote it, we will let it hang as apocryphal, although it is in full agreement with Luther's general doctrine of Justification.

Really, we should suppose, from some people's talk, that Luther was such an idiotic innocent, that his own followers did not know what he meant, but took up an immoral doctrine of justification quite against their Founder's intention. Certain it is, that, even in the next century, George Calixtus, conciliatory as he was, had to acknowledge that Lutheranism, while urging love and good works,—it was only a passing Lutheran school which warned the faithful against the Decalogue as prejudicial to salvation—nevertheless held that they are not absolutely necessary to justification, "either in life or death." It is Bossuet who has drawn attention to this, which is doubtless a main reason why Protestants dislike the "Variations" so much.

The passage in which Luther denounces unmarried chastity as an hypocritical pretence, a mere moral and physical impossibility, is too long and too emphatic and too variously expressed to be set aside on any pretext of garbling, while it is too fearfully indecent to be quoted. I once undertook to translate it for a male friend, but for very shame had to desist.

This gives Bossuet occasion again for one of those pungent thrusts which are

so very uncomfortable to us. This particular stroke is the more odious because so incontestably justified by the fact. The great Bishop remarks, that when a man proclaims to all the world that unmarried chastity is an hypocrisy and an impossibility, he does not in the least prove his contention, but that he is unquestionably a competent witness against himself. Now Luther was born in 1483, and married in 1525. He tells us (and we have no reason to discredit him) that his earlier monastic life was perfectly blameless. Then, when did he come to the discovery that unmarried chastity was impossible—for him? It must have been in the latter part of his monastic, or in the earlier part of his reformatory life.

Yet Luther elsewhere assures us that there were many monks in whom the love of God and Christ extinguished evil desire. To be sure, he tells us that they were in a state of damnation. Yet he does not allege that their perdition came from their having sunk out of their purity of life. He assures us that they were damned because they lived too early to have opportunity to be saved by his gospel of justification by faith without either love or good works.

Here, we see, we have two contradictory passages from Luther concerning unmarried chastity. Of course, then, one of them is what he would call an "edifying and salutary lie," for the benefit of the true religion. Of course, we can not find the lie in his eulogy on the chaste monks. That would not be working in his interest. We must find it on the other side. Yet, as Bossuet remarks, we cannot attribute falsehood to that part of this declaration which dishonors himself. Luther, indeed, cares little for holiness, or for the reputation of holiness, but it is not in human nature for a religious leader to profess himself worse than he is.

Pecuniary disinterestedness, freedom from ambition, and courage in helping the plague-stricken, are unquestionably virtues of Luther.

Truthfulness is no part of his moral creed, if he can be said to have a moral creed. He declares that an active Papist, being only one degree from an actual devil, can not possibly be slandered, and that a Protestant who will prefer truth to the advantage of the Reformation, is a contemptible creature. He applied this to Philip of Hesse, because the Landgrave, having with Luther's reluctant consent, contracted a bigamous marriage, would not solemnly deny that he was a bigamist, and would not declare that his secondary wife was a mere concubine.

Towards the common people, he and Melancthon also, have nothing but a merciless contempt. They would fain have them reduced to slavery, "bought and sold like other cattle," "kept on floggings and short rations like asses," or driven hither or thither like hogs. The princes are exhorted to be unremitting in "hanging, heading, breaking on the wheel." So only, the two Reformers declare, can the German peasantry—a people singularly mild and submissive,—be kept in some sort of order. The peasant's revolt undoubtedly somewhat palliates, but nothing can excuse this hideous language. The detailed and cold-blooded manner in which Melancthon proposed the enslavement of the peasants is even worse than the passionate outbreaks of Luther.

The character of Luther, therefore, certainly does not contradict the natural meaning of his formula of Justification

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This insures food being well mixed with saliva and partially digested before it reaches the stomach.

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A STINGING REBUKE TO AN APOSTATE SLANDERER

By the Protestant Mayor of Memphis

A few years ago when the A. P. A. was rampant, the notorious "Father Slattery" was engaged by that un-American society to "lecture" in the Southern cities. It was arranged that the campaign of slander should begin in Memphis, Tenn.

The Catholic population of that beautiful, progressive city have always been remarkable for their intelligence and patriotism, and are foremost in politics, education and business. The Irish-American element have always been noted for a manly determination to protect themselves from slander, no matter from what quarter it proceeds. To them must be accorded the honor of being the first to compel the management of a theatre to take off the boards a play that was a travesty on Irish womanhood. In this they were led by a former Chicago man, William Fitzgerald, the publisher of a Catholic journal, which is edited by his talented wife.

The coming of Slattery was announced by insulting posters. His press agent was ingenious and industrious. The columns of the local press were filled with accounts of the terrible things threatened by members of the Ancient Order of Hibernians and other Catholic organizations. It is needless to say that these reports were false, and yet the Associated Press, which is always willing to work overtime when there are falsehoods against the Catholic Church to be circulated, convinced the public that Memphis was in a state of war. Slattery was represented as a martyr, a victim of a modern Inquisition, and the right of "free speech" was to be utterly abolished. The game worked well. The citizens of Memphis believed that there would be trouble, and many a man who did not care a straw for Slattery or his falacious diatribes was anxious to save him from the "men of buckram," who were going to stone him.

The saddest thing about the affair was that Protestant ministers espoused the cause of the reprobate.

As the night of the lecture drew near, the excitement grew intense, and at last even many Catholics believed that there would be trouble. Then the deputations began to invade the Mayor's office. The Chief of Police was a Catholic. He knew that apprehensions of violence were groundless. The other side pretended to be suspicious of him.

The morning Slattery was billed to arrive, a deputation of ministers waited upon the Mayor. They were dreadfully in earnest. They insisted that a body of "trusted" special police should be appointed to guard the lecturer. The Mayor at least believed that the situation was alarming. He assured the ministerial deputation that he would give the matter his personal attention, and requested them to return in one hour. The Mayor was a man of superb culture and liberality, one of the leading citizens of Memphis, and deserving of the confidence which all classes reposed in him. He at once sought the Catholic pastors and some of the leading Catholic laymen. When the ministers returned, his plans were made. He told them the course he intended to follow. He intended to take charge of "Father" Slattery him-

(Continued on page 3)

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Not intending to get left, he made a jump, just cleared the rail, and landing heavily on his head, was rendered unconscious for a few minutes.

When he recovered, he stood up, looked back at the wharf, and exclaimed: "Jabez! what a lape."

A pretty story of Oyama of the Japanese army has been told. During his service as judge advocate at Tokio he attended a ball one night. He was standing near the doorway at this ball when a beautiful European woman swept by, and so greatly did her charm impress Judge Oyama that he exclaimed involuntarily: "What a lovely woman."

She overheard him. With a little smile, she looked back over her white shoulder, and recognizing him she said: "What an excellent judge!"—Casket.

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self. All reception committees and guards were to be dispensed with. He would meet the "lecturer" at the railroad station with his own carriage and make him his personal guest. The press heralded abroad that the Catholics were snubbed, that the "Reverend" Slattery had to be saved from death by the personal interference of the Mayor. The Mayor, in his carriage, met Slattery at the depot. There were no policemen in evidence. The Mayor briefly explained the situation, promised him complete protection and ordered his coachman to drive to different points of interest in the city, which he wished his guest to see. They first visited the educational institutions, public and parochial, then the churches, libraries, and the magnificent hospital erected by the city for the Sisters. Though the Mayor treated his visitor with the utmost kindness, the latter seemed bored and could not be led into conversation. Evidently the Mayor was not the kind of man he relished and the absence of violence on the part of the Catholics was monotonous and mortifying. The Mayor inquired of his guest if he was weary and politely asked him if he wished to see any more of the city. Slattery bluntly told him that he had seen enough. The Mayor told him that there was one more place of interest which he wished to show him. They were soon at the gate of a cemetery. They entered and walked toward a marble shaft that towered as high as the beautiful southern trees that draped it with their luxuriant foliage.

"Mr. Slattery," said the Mayor, "I have a purpose in bringing you here." His voice was husky with emotion, and his eyes gleamed more in sorrow than in anger. "Let me read what is there." The Mayor read aloud the inscription which stated that the monument had been erected to give testimony to the self-sacrifice of the Catholic priests and nuns who laid down their lives on the altar of Christian charity in the dark days of the terrible plague.

The Mayor's eyes were filled with tears. "Read the names upon that shaft," he continued. "The pastor heads the list. We was of that race to which you are a disgrace. He was Nature's nobleman, benevolent, pure, faithful to every trust and a lover of liberty. The other men whose names are there were like unto him. They had neither kith nor kin in our city. Read that long death roll of those devoted women whose earthly names even were given up for charity. Where can you find a parallel of heroism and Christian devotion? No earthly motive moved them. Until the dark days of our sorrow came, they were unknown to us. Then, when dread and sorrow filled every heart, when the most sacred ties and obligations failed to save our sick from desolation, when there were no hands to smooth the throbbing brow, or give drink to the parched lips, when all hope of succor seemed gone, those heroic priests and angelic women entered our homes, dared the horrors of the plague, smiled at the spectral face of death itself, and for the lives of our children and our wives, gave up their own. Look at the fourth name on that roll of angels. I do not know her name, but she was a beautiful girl and her voice had the mellow 'brogue' of the south of Ireland. I had an only daughter just her age. She was stricken down, the terrible death mark of the plague set its seal on her beautiful brow. I, too, was ill. In my anguish I cried to God for help. There was a rustle at my door. That girl, robed in black, holding the crucifix in her hand, knelt beside my daughter's bed. Man! do you think she could die while an angel was caring for her. No, my daughter lived, but her ministering angel died. This is enough. Now to you. Do you think you can pollute the air of our beautiful city by your foul slanders of that priesthood and those sisters? Why, man, the very stones of our pavement should fly in your face. If the men of our city should prove so dastardly recreant to the memory of those noble men and women who gave up their lives for us, the women of our city should rise and stone you to death. Get your foul presence from our city."

It is needless to say he went, and the press were hard put, to explain why Slattery did not speak at Memphis.—The New World.

THE FRENCH RESISTERS—WHO ARE THEY?

(Sacred Heart Review)

What kind of people make up the "mobs" which have resisted the government officials in France in entering the churches to take account of the sacred vessels and other ecclesiastical property. This is a question discussed by a correspondent of the New York "Evening Post." The Paris anti-clerical newspapers call the resisters "Aristocrats

How Is Your Cold?

Every place you go you hear the same question asked.
Do you know that there is nothing so dangerous as a neglected cold?
Do you know that a neglected cold will turn into Chronic Bronchitis, Pneumonia, disgusting Catarrh and the most deadly of all, the "White Plague," Consumption.
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Mrs. G. N. Loomer, Berwick, N.S., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and colds, and have always found it to give instant relief. I also recommended it to one of my neighbors and she was more than pleased with the results."
Dr. Wood's Norway Pine Syrup 25 cts. per bottle at all dealers. Put up in yellow wrapper, and three pine trees the trade mark. Refuse substitutes. There is only one Norway Pine Syrup and that one is Dr. Wood's.

and Apaches." The London "Times" says the real heads of the opposition are the Jesuits. The whole implication is that those who have taken part in this resistance to the first act of the law of Separation are not, and do not represent, true French patriots. The "Evening Post's" correspondent, who speaks as an unbiased looker-on, has a different story. He mentions as follows a few of the men who are leaders in this opposition to what seems to them a tyrannical invasion by the State of the Church's sacred rights and liberties:—

"The nucleus of the agitation is made up of young men from twenty to forty, of respectable family, regularly university-bred, alert, and looking to the future—a new generation. Irresistibly they remind one of Gambetta's young men in the agitating years that closed the Second Empire.

"Marc Sangnier, the leader of the Young Catholics and working in unity of views with such older laymen as Brunetiere and Anatole Leroy-Beaulieu, is a good sample. He is neither aristocrat, royalist, politician nor Apache, but he was present to protest in his church.

"There is no doubt that the older Catholic laymen are following these younger men. In the churches during the troubles were such of them as Denys Cochin, deputy, disciple of Pasteur, the fourth generation of a family associated with the charitable institutions of Paris for two centuries, and himself universally respected by all parties. One of the arrested was M. Odelin, 'Jesuit plenipotentiary' as the London 'Times' calls him (he was president of the civil corporation of one of their colleges); but he is in reality a man of property and municipal position, and a brother of the Cardinal Archbishop's Vicar-General. Francois Coppee perhaps feebly represents the Academy among the resisters; but there were more than a dozen members of Parliament and of the Municipal Council in the trouble, and some of them incurred arrest. Christian de Tocqueville, third in descent from the author of 'Democracy in America,' got off with three nights at the Police Depot and a forty days' prison sentence. Before foreigners pronounce, it would be well to know who is on this side, sure to be beaten down for the present, yet bound to surprising Jack-in-the-box resurrections in the future."

Not Sleeping Well.

Without sleep there can be no bodily or mental vigor, consequently sleeplessness is a dangerous condition. Nothing so surely restores sleep as Ferrozone; it's harmless—just a nourishing, strengthening tonic. Ferrozone vitalizes every part of the body, makes the nerves hardy, completely rebuilds the system. The cause of sleeplessness is removed—health is restored you can work, eat, sleep,—feel like new after using Ferrozone. Don't put off—Ferrozone costs 50c. per box at all dealers; get it to-day.

Grace—This photograph makes you look so old.
Gladys—Yes, it's an old picture, you know.

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Irishman he mak' me seek!
He ees gat excit' so queeck,
An' so queeck for fightin' too.
An' baysides, you neevva know
How you gona please heem. So
W'ata deuce you gona do?

W'en I work een tranch wan day
Irish boss he com' an' say:
"Evra wan een deesa tranch,
I no care eeff he ees Franch,
Anglaice, Dago, Dootch, or w'at,
Evra wan he musta got
Leetla pieca green to show
For da San Patricio.
Dees ees Irish feasta day.
Go an' gat som' green!" he say,
"An' eef you no do eet, too,
I gon' poncha head on you!"
So I gat some green to show
For da San Patricio.

Bimeby, 'nudder Irishman
He ees com' where I am stan',
An' he growl at me an' say:
"Wat you wearin' dat for, eh?
Mebbe so you theenk you be
Gooda Irishman like me.
Green ees jus' for Irishman,
No for dumba Dago man!
Tak' eet off!" he say, an', my!
He ees ponch me een da eye!

Irishman, he mak' me seek!
He ees gat excit' so queeck,
An' so queeck for fightin' too.
An', baysides, you neevva know
How you gona please them. So
W'ata deuce you gona do?
—T. Daly in the Catholic Standard and Times.

How Editors get Rich

After a good deal of study and work we have at last figured out why so many country editors get rich. Here is the secret of success.

A child is born in the neighborhood, the attending physician gets \$10; the editor gives the loud-lunged youngster and the "happy parents" a send-off and gets \$0. When it is christened the minister gets \$10, and the editor \$00. It grows up and marries. The editor publishes another long winded, flowery article, and tells a dozen lies about the "beautiful and accomplished bride;" the minister gets \$10 and a piece of cake and the editor gets \$000. In the course of time it dies and the doctor gets from \$25 to \$100, the minister gets, perhaps, another \$15, the undertaker gets from \$50 to \$100; the editor publishes a notice of the death and an obituary two columns long, lodge and society resolutions, a lot of poetry and a free card of thanks and gets \$0000. No wonder so many editors get rich.

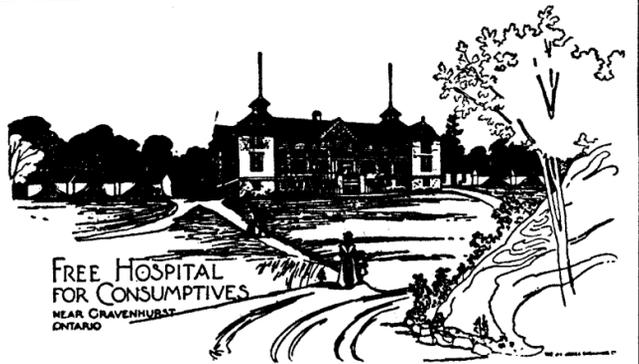
ENGLAND AND HER RAILROADS

"Our acts of parliament specify maximum rates for passenger and freight traffic," said an English visitor in New York, "and as long as our railways keep within them they are all right. If any shipper or other individual has a grievance, he brings it to the Board of Trade, which can make an investigation and a report, but has no power to interfere. In case it finds good grounds for the grievance, it endeavors by the use of moral suasion, to secure an adjustment of the difficulty and the removal of the ground of complaint. If however, it fails to do so, the matter is sent to a special court called 'The Railway and Canal Commissioners,' which

The institutions of the National Sanitarium Association, including the Muskoka Cottage Sanatorium and the Muskoka Free Hospital for Consumptives, are under the distinguished patronage of His Excellency Earl Grey, Governor-General of Canada, and Countess Grey.

Readers of this announcement will be glad to know that there has been an encouraging response to our request for help for the

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Since this institution was opened, a little more than three years ago, 560 patients have been cared for. Over 2,000 patients have been treated in our two Muskoka homes within the past seven years.

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- been refused admission to the
- Muskoka Free Hospital for Con-
- sumptives because of his or
- her poverty.

Our plea for help is that the Muskoka Free Hospital for Consumptives cares for patients that all other hospitals refuse. If the needed money is forthcoming, this dread disease might be stamped out.

—Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

Contributions may be sent to SIR WM. R. MEREDITH, Kt., Osgoode Hall, Toronto, or W. J. GAGE, Esq., 54 Front St. W.

tries nothing but transportation cases and whose action is final. The court is kept fairly busy. The railways generally keep to their rates. I do not know when we have had a complaint of overcharges. The greatest grievance is on the part of small shippers because of preferences given to large shippers. The law allows wholesale rates for the same distance. That is, a railway company may lawfully give better terms to a patron who ships a large quantity than to one who ships a small quantity of the same kind of goods between the same stations, but it is not allowed to give one shipper a better rate than another when quantities are equal. We have no big combinations like your Standard Oil Company and beef trust and coal trust, however, and the most of the complaints refer to the passenger rather than the freight traffic. They come from communities which do not get as many trains as they want, and from passengers who think the companies ought to put on more carriages and to make more frequent stops."—Catholic Citizen.

Northwest Review

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SATURDAY, APRIL 21, 1906.

CATHOLIC ENGLAND'S POSITION ON THE SCHOOL QUESTION.

There are many things of value to our Catholics to be gleaned from the vigorous and noble campaign for religious schools now being waged by the Catholics of England. Two British Cabinet Ministers—Mr. Birrell and Mr. Asquith—have publicly expressed a sincere wish to know the real sentiments of the parents whose children attend the elementary schools. The insinuation—in fact, the charge of the Chancellor of the Exchequer—was that the outcry was the creation of "the priests." There has been no delay or doubt in the answer given. The Catholics over all England have revealed themselves standing shoulder to shoulder in defence of the dear cause of the religious education of their children. Mass meeting after mass meeting, conducted by the laity, has sent forth a brave message,—until as the Bishop of Salford has remarked, the Bishops and priests have had, if anything, to hold the people back lest perhaps they should go too suddenly and too far.

Read carefully this manly, straightforward "Statement of the Catholic Position with Regard to Education," recently issued by the Education Council, a body of representatives of the sixteen Catholic dioceses of England and Wales.

(1) That religion is an essential factor in education; (2) that parents have the duty and therefore the right to educate their children in the religion which they believe to be true; (3) that this right is given by God, not by the State, and therefore cannot be taken away by the State; (4) that if the State establishes a system of compulsory education, such system must not conflict with this inalienable parental right, and must allow children to be educated according to the religious convictions of their parents; (5) That while Catholics do not object to the children of parents who desire it receiving so-called "undenominational" instruction, they cannot in conscience allow their children to receive such instruction, since it is based on principles essentially Protestant; (6) that the only education Catholic parents can accept for their children is a Catholic education.

These are the principles that Catholics have always proclaimed and always acted upon; and faithfulness to their principles has entailed on them heavy sacrifices. The Catholic body is admitted on all hands to be poor; and yet they have provided for their children 400,000 school places, of which 300,000 have been provided since 1870. At a modest estimate

of £10 per place, this represents a capital outlay of £4,000,000. Moreover, they have paid an enormous sum in voluntary subscriptions for the maintenance of Catholic schools. And, in addition to these crushing burdens, willingly undertaken for conscience sake, they have been compelled to pay rates for the erection and maintenance of Board or Council schools, to which conscience forbade them to send their children.

Wherefore, to give practical shape to these principles, the Catholic Education Council hereby resolve:

(1) That no settlement of the education question can be accepted by Catholics which takes away from Catholic parents their right (a) to have for their children Catholic schools in which the teachers shall be Catholics, and shall give definite religious instruction under Catholic control during school hours; (b) to have new Catholic schools recognized and maintained, and enlargement of existing schools sanctioned where the needs of the Catholic population so demand. (2) That no settlement can be accepted which does not safeguard the Catholic character of Catholic schools, either by retaining the existing proportion and powers of the foundation managers, or by some equally effectual means. (3) That no settlement can be accepted which does not provide for the continuance and maintenance of the existing Catholic training colleges and Catholic pupil-teacher centres, and which does not grant facilities for extending the means of giving Catholic training to Catholic teachers. (4) That any proposal to lease, rent or assign Catholic schools to the local education authority cannot but be viewed with grave anxiety, and that any such proposal which conflicts with their Catholic character must be rejected.

POPULAR PRIEST

(Continued from page 1)

where the principle was, and is still, in active operation. He returned the following March. On April the 13th the Northwest Review printed an article from his own pen upon his findings. In this article, among other statements, he made the following: 'I saw in several towns along with the national schools attended by Catholics, a separate national school for Protestant children. I also observed that the greatest harmony and good neighborly feeling prevailed between Protestant and Catholic children and between the parents of both.' "Since his visit to Ireland and up to the present day, the active services of the genial and reverend gentleman have been called into account by the many pressing duties of heavy parish work. He was a familiar figure seen from time to time, walking about the city, prayer book in hand, attending upon the sick and poor, to whom he was a most devoted friend and father. Of a genial loving turn of mind, he betrays in time of leisure the laughter-loving Celt born son of the green isle; but always and ever he proclaims himself 'a westerner!' Father McCarthy has made many warm friends in the course of a busy life, but perhaps it may be added that to the younger members of his parish he was the 'Father' of his flock."

Reporter—Uncle, to what do you attribute your long life?

Oldest Inhabitant—I don't know yit, young feller. They's several of these patent-medicine companies that's dickering' with me.—Chicago Tribune.



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Persons and Facts

(Continued from page 1.)

where he has spent the last eight weeks. The bishop is greatly improved in health, is able to walk long distances and expects again to take up active duties in the Church.

Among those mentioned as successors to the late Archbishop O'Brien, at Halifax, N.S., are: Bishop McNeil, of Harbor Grace, Nfld., a native of Antigonish; Rev. Dr. McCarthy, rector of St. Mary's a native of Halifax; Rev. Dr. Thompson, of Antigonish, well known in connection with St. Francis Xavier's college, a native of Halifax. Bishop Barry, of Chatham, is also spoken of as a possible successor to Archbishop O'Brien.

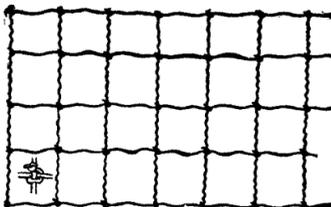
Franciscan nuns will soon begin teaching a collegiate school for girls in ancient Mesopotamia. Heretofore most of their schools in that country have been along industrial lines.

The handsome figure of more than 700,000 francs has now been reached by the "Civiltà Cattolica" of Rome on behalf of Calabria. Yet this, which has been all paid in to the Holy Father, is but a part of what the Catholic Church is doing for the stricken provinces.

What might have been a disastrous fire in the Grand Seminary, Montreal, was nipped in the bud by the timely arrival and splendid work of the fire brigade. Recently a fire started quite mysteriously in the study hall, which together with the recreation hall suffered damage to the extent of some \$3,000.

In Baltimore, on a recent Sunday evening, Rev. Dr. Oliver Huckel, pastor of Associate Congregational church,

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preached the third of a series of sermons on "Spiritual Lessons from the Southern Poets." His subject was Father Ryan. He said in part:

"Father Ryan is the most religious poet of the South. Lanier was musician, philosopher, scientist, even in his verse. Poe was a consummate artist, a melodist of the most exquisite witchery. Hayne is full of woodcraft and the pure love of literature. Key is a patriotic lawyer and theological hymnist of the noble sort. But Father Ryan in his verse seems to know nothing but the human heart and God. Every line is charged and surcharged with religious feeling. Religion is his very atmosphere, his life. "Father Ryan is an apostle of mysticism in religion, and this fact I want especially to emphasize in his life as being most fruitfully suggestive to us. He was a spiritual mystic, and as such can help many of us in our lives. We owe much to the great mystics in religion. They call us back to some great truths.

"The greatest of Father Ryan's poems is his famous song of the 'Mystic.' It is a confession of his mystic faith. It haunts one like the strange enchantment of Schubert's 'Serenade' or the weird wonder of Handel's 'Largo.' It is a comment on the ancient words: 'Be still and know that I am God.' It reveals the value of solitude and silence. It tells us that sometimes we ought to shut out the world entirely, and withdraw into the quiet, and there find in our own hearts a Valley of Silence where God may speak and show to us things unutterable."

Recent dispatches from Rome announce that Mgr. John B. Morris, of Nashville, Tenn., has been chosen as coadjutor to Bishop Fitzgerald of Little Rock, Ark. The new bishop has been pastor of the cathedral at Nashville, Vicar General of the diocese, and was made a domestic prelate by Pius X. a few months ago.

Very Rev. Peter C. Yorke, editor of the San Francisco Leader, has been signally honored by the Pope. His Holiness has, of his own initiative, conferred upon the distinguished Western clergyman the title of 'Doctor of Divinity.'

Monsignore Symon, the Polish prelate who recently was sent to the United States to study the conditions prevailing there among Polish Catholics, has been selected as the future Catholic primate for the Church in Russia. This is taken as an indication that the present relations between the Vatican authorities and the Russian government are more than cordial, as Monsignore Symon was once exiled from Russia when bishop of Plock.

What Noah did: The story is told of a congressman that he once declared in an address to the house, "As Noah Webster says in his dictionary."

"It was Noah who wrote the dictionary," whispered a colleague who sat at the next desk.

"Noah nothing," replied the speaker, "Noah built the ark."

LYCEUM NOTES

The Lyceum has added a Baseball Club unto its family of branches. Already it might be called a promising youngster. Organized last Friday night it now holds rights to playing grounds at the North end of Sherbrooke Street, and new players of league experience are being discovered every day.

The Baseball Executive is a guarantee of a thriving branch, the officers chosen including: Patrons:—Dr. McKenty, Wm. Bawlf, L. O. Genest, James Gallagher, M. Rochon, R. J. MacKenzie. Hon. President—E. Cass; President—F. E. Cantwell; First Vice-President—Frank Flanigan; Second Vice-President—John Buggee; Secretary-Treasurer—Peter D. Egan; Executive Committee—Wm. Barry, John F. Kane, Edward Kane, Frank Buggee, Jos. Dorgan.

The Lyceum Football Club won its spurs in a practice game played last Friday with the C.P.R. Stores. The game resulted in a tie, 1—1, but proper umpiring would have made the score at least 2—1 in favor of the green and white. President Patterson is properly proud of his pets.

Several members of the Lyceum orchestra assisted with instrumental selections at the Sale of Work given on Monday evening, under the auspices of the Ladies' Altar Society. Frank Flanigan and John Kane gave vocal numbers.

The Baseball and Athletic branches were not organized for the mere purpose of producing permanent winning teams. Any Catholic young man will be welcome at the practices. A membership fee of \$1.00 for the season has been fixed.

The Lyceum will hold a general meeting on Thursday evening, April 26th.

A MISTAKEN IDEA

Catholic Religion Not the Only One to Suffer from the French Government

Recent cable despatches announced that the inventory-taking of Church property by French Government officials, under the Separation act, provoked open opposition on the part of the Catholics. The fact has been seized upon by certain sectarian journals to proffer advice to the French people of that faith. Through the comments runs a spirit not at all friendly to our people. And this, too, in spite of the further fact that the same information specifically states that the clergy counselled against violent resistance.

Somehow, there seems to be a distressing amount of ignorance in the quarter from which the above comments emanate in regard to the whole matter of separation of Church and State in France. Judged by the tenor of current public expression, the law was framed and aimed solely at the Catholic Church. But this is a mistaken notion.

WE SEND OUR LATEST CATALOGUE ON REQUEST

If you have not received a copy of our Spring and Summer catalogue write for it at once. The time has come to order your Spring and Summer Goods and every day you delay you are allowing others to get their orders in ahead of you.

Our latest catalogue is an improvement on our first. It is larger and more complete and contains goods that we believe are better suited to the needs of the West. Our service, too, is better than it was six months ago. Since establishing in Winnipeg we have learned much through the co-operation of our patrons, and, with assistance, we hope to make further advance towards the goal of perfection.

For the benefit of new arrivals in the country who have never dealt with us and who know nothing of our system of doing business, we want to say that we take all the risk. All orders received by mail are filled with the greatest of care and shipped with the utmost dispatch, and if the goods are not entirely satisfactory they can be returned to us and we will promptly refund the money. Every dollar's worth we sell is backed by our guarantee "Money refunded if not satisfied." If the goods we sell were not thoroughly reliable we could not afford to give any such guarantee.

The goods described in our catalogue are the same as the goods we sell over our counters; and our prices are the same, whether you buy by mail or personally. In the one case you make a personal selection; in the other you leave the selection to the most experienced sales people in our employ. But in order that our out-of-town patrons may better judge the kind of values we give, in order that they may actually see the goods they buy, we send samples on request. This applies to dress goods, silks, prints, cottons, linens, carpets and wall papers. In any of these lines we have the largest and most complete assortment that has ever been assembled in Western Canada.

Our catalogue tells all about them and our catalogue is yours for the asking.

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Clerical News

Rev. F. X. Robichaud, S.J., left on Saturday to hold Easter services at Hallock, Minn., where the Catholics have not had Sunday Mass in the last three years.

Rev. Father McDonald, S.J., preached the Good Friday sermon to the students of St. Boniface College.

Rev. Father Plante, S. J., assisted Rev. Father Cherrier for the Holy Week and Easter services.

Rev. Father Dugas, S.J., conducted the Holy Week devotions in the chapel of St. Boniface College.

Rev. Father Drummond, S.J., preached on Good Friday evening in St. Mary's Church.

Monsignor Dugas preached a retreat for men in the Cathedral of St. Boniface last week.

The Most Rev. Archbishop Langevin preached on the Passion of Our Lord, Good Friday evening, and on The Resurrection, Easter morning at High Mass in the Cathedral.

The Sons of Mary Immaculate (F.M.I.), or Peres de Chavagnes, have just completed at Cartier, Man., an Apostolic school intended to train boys for the priesthood. The building, which already houses twelve promising lads, cost ten thousand dollars. The post office address is St. Adolphe, Man.

Dr. Augustin Egger, Bishop of St. Gall, in Switzerland, passed away after a short illness. The deceased bishop was the recognized leader of the Swiss Catholics in the recent organization movement. He was born in Kirchberg, 1833.

RELICS OF THE PASSION

It might be interesting to many people to learn where the chief relics of the Passion of Our Lord are preserved. There is a comparatively large piece of the holy cross in the Santa Gerusalemme in Rome, and one in the Cathedral of Notre Dame, in Paris, while a number of churches in different countries preserve tiny bits as precious relics. The inscription of the cross is also in the Basilica Santa Croce, in Gerusalemme Saint Chapelle in Paris, while several other churches possess single thorns. Of the nails with which the God-Man was nailed to the cross, one as is well known, is at Monza in the iron crown of the ancient diadem of the Lombard kings, which contains the nail in the form of a thin fillet of iron within the jewelled diadem of gold. The second is in Notre Dame, at Paris, and the third in the Capilla des Palacio Real, in Madrid.

The sponge which was used to quench the Saviour's last thirst is in the Basilica of St. John Lateran, at Rome, and the point of the lance with which the Roman centurion pierced the side of Our Lord is in Paris, while the rest is in Rome. The seamless garment is in the Cathedral at Treves, or Trier, and the inner tunic is in the possession of a monastery at Argenteuil, which received it as a present from Charlemagne.

The linen cloth in which the body of Our Lord was wrapped and laid in the tomb is preserved by the Church at Turin. The cloth St. Veronica offered to Christ when he was bearing His Cross, on which he left the impression of His holy face, belongs to the so-called grand relics of the Passion that are shown to the faithful on Good Friday from the pillar of St. Veronica, at St. Peter's in Rome. The pillar to which Our Lord was tied when he was scourged, and the holy stairs which He mounted, when He was called before Pontius Pilate on the day of His Passion, are also in Rome in the church of St. Praxedis. The holy stairs, which may only be ascended on the knees, is the object of the devotion of thousands of pilgrims during Lent, and especially in Holy Week.

Be true to thy friend. Never speak of his faults to another, to show thine own discrimination; but open them all to him with candor and true gentleness. Forgive all his errors and his sins, be they ever so many; but do not excuse the slightest deviation from rectitude. Never forbear to dissent from a false opinion or a wrong practice from mistaken motives of kindness; nor seek thus to have thine own weaknesses sustained; for these things cannot be done without injury to the soul.

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A WRITER OF FAMILIAR THINGS

Two new editions of Cowper's writings afford an opportunity for remembering his letters, poems and hymns. He wrote of familiar things in a familiar way; and when he was wholly himself, his work radiated a gentle humor which left nothing but a feeling of satisfaction behind it. His nature was so benevolent that he would willingly have harmed no living creature. His sufferings when his mind was affected by the despair of melancholy seem unnecessary as well as undesired; and even after the lapse of years those who read the story feel the same impulse of indignation with which a passerby hastens to the relief of anyone too young, too old, or too feeble to be safe from cruel molestation. In one of his essays Matthew Arnold pointed out dispassionately how seldom a hymn can be said to be tolerable poetry. The general impression since that time has been that no hymn can be poetry. But surely some of Cowper's hymns rise to the level of true poetry. He is always a gentle, sincere and confiding companion; and if he did not think too highly of himself it must not be supposed that ordinary people can regard themselves as being in any way his equal. No mind of other than high intellectual endowment could have written "The Loss of the Royal George." An English critic writing in a recent issue of the London Times calls him "the most pleasant of all our poets," and closes a sympathetic account of his work and character in the following words: "The fact that he died long ago, and that all the trifles which he loved and wrote about are also passed away, gives to his poetry the kind of quiet significance that we should find in an old house now emptied of its inmates of many years, yet still filled with vestiges and tokens of their occupancy."

\$100 Reward, \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

THE STATE OWNS THE RAILROADS

In describing the manner in which the railroads of Germany are run by the government, a writer in Everybody's Magazine makes a great plea for government ownership of railroads by contrasting the efficiency of railroads in Germany and the United States.

After emphasizing the ever-present class distinction, Mr. Charles Edward Russell—for he is the writer—declares that for the essentials of the service, getting about with ease and dispatch, railroads are better in Germany than here, and also afford comfort, cheapness and convenience.

He says that while the railroad officials almost invariably treat third and fourth class passengers like cattle, this government railroad system carries them wherever they wish and whenever for wonderfully little money. In some parts of Germany, where fourth class cars are used, the peasants travel for less than a cent a mile. The time tables are arranged to meet the wishes of the people and trains are frequent in all directions. It pays, because there are no dividends to be skinned out of the people for watered stock.

The equipment of the roads is uniformly good, the roadbeds and tracks are in excellent condition, and the sta-

tions great roomy places, often of elaborate and handsome design. The government takes a reasonable pride in its architecture; the frightful and ramshackle sheds to which in small American towns we must resort for stations are unknown in Germany; the smallest village has at least a tolerable "Bahnhof." The through German trains make fairly good speed.

The government woke up in 1871 to recognize two facts—first, that whoever owns a country's transportation service owns the country; and second, that it needed the national highways for national use. The war with France first jolted the private ownership idea, for the government had found the railroad companies, exorbitant, unreasonable and given to grafting when it came to transporting troops and supplies. So the government determined as a matter of safety to run the railroads on its own account. Since the thing had to be done through the various states, Prussia took the lead.

The man who led was Minister von Maybach, a man of strong, indomitable will. He went quietly into the stock market and bought the control of one or two railroads. On these he instantly slashed all rates and reached for all the business. The stockholders took fright at the vanishing of their dividends, and in the end the private competitor was glad to make the best terms he could with the Minister.

The private ownership of railroads all over Germany gradually passed away. In 1904 there were in the empire 32,090 miles of railroad trackage, of which 29,375 miles were owned by the government and 2,715 miles were owned by private companies. Most of the privately owned railroads were small branch lines, or lumbering or factory roads.

In its total railroad operations from first to last the state (that is, all the governments of Germany collectively) has invested so far \$3,129,943,965, or about \$75,000 a mile of trackage. But this, of course, includes everything. The annual earnings are about two billion marks, or \$500,000,000; the annual expenditures are about \$332,000,000, and the gross profits about \$167,000,000. For the whole of Germany the net annual profits on all state railroad lines, after charging off most liberally for depreciation, renewals, improvements and interest, have for ten years been between 5.14 and 6.06 per cent. The tendency is steadily upward. Every year shows a slight gain in the net earnings, which are now a great item in the national budget. It is really the railroad earnings that save the government.

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THE COLUMBIA HOUSE.
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Subscribers Who Will Not Pay

The late Archbishop Lynch, of Toronto, Ontario, wrote thus about delinquent subscribers: "I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers, urging them to pay their just debts. Catholics at least cannot be unaware of their obligations in this matter, and that absolution to a penitent heartily sorry for his sins does not free him from the obligation of paying his just debts. The atonement for oblivion of justice in this world will certainly be exacted in the next. The editors and proprietors of newspapers on their part, give their time, the product of a high education and experience together with their money for stationery, printing and wages to employees, and they expect and should have in common justice, a return, often by no means adequate, for their outlay. A man who will not pay for a paper he subscribes for, is a retainer of another man's goods, and is on a level with a thief."

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LINEN INDUSTRY OF IRELAND

The leading industries of Great Britain and Ireland are iron, cotton, and linen products. The seat of the latter is in Ireland and has been from time out of mind, says a writer in The Los Angeles Times.

There is scarcely a prettier sight in the world than a field of Irish flax in August. The stalk grows from twenty to as much as forty inches high. The seed is put in the ground in April. In May the blade is well above ground, and in August the bloom appears, as level as if artificially produced, from end to end of a field, a bright, deep-blue bell on the top of a vividly green stalk mingling in the most beautiful interchange of color. The sight is one never to be forgotten.

About this time a band of sturdy Irish women invade the field and each grasping double handfuls of the flax, they pull the stalks out from the roots, clean and whole. These handfuls are laid out in swaths to dry. Then the flax is steeped for days in ponds of fresh water until the fibre becomes as tough as spun cord. It is dried once more, then hacked to get the outer casing off the fibre, which lies within as in a pipe.

The north of Ireland is where flax is spun, and linen woven, and Belfast is the centre of this great industry. There are linen dealing establishments here that cover an entire block, bounded by four streets. The buildings run six stories high. The factories owned by these firms are in the country, and here in the city the linen fabrics coming from the factories are converted into all sorts of forms ready for use.

A great deal of the linen is hand-spun and hand-woven. The big companies have 1,500 to 2,000 hand looms let out to the cottagers in the country where table cloths, napkins and other fabrics are woven.

The linen exported year by year comes to 161,000,000 yards. This would make a girdle for the earth at the equator three yards wide. There are 900,000 spindles at work, and 32,500 power looms. There are 70,000 persons in Belfast employed in the various branches of the industry. The value of the products amounts to \$40,000,000.

—The Catholic Citizen, Milwaukee.

Women who waste their time developing fads and fancies in club rooms should pay more attention to home. Airy nothings or theories will not provide happiness for tired husbands.—Michigan Catholic.

The papers tell us now and then of the death of a man who was worth a million or one hundred millions. He was worth that before he died. How much was he worth after he died? It depends on how much treasure he laid up in heaven, where rust and moth do not consume.—Catholic Universe.

The pilgrimage known as Patrick's Purgatory, held at Lough Derg, County Donegal, Ireland, is the only pilgrimage existing in the world which preserves the primitive rigor of the pilgrimages of the early Christian Church. The pilgrims do the pilgrimage bare-footed, fast on bread and water for three days sit up all night to watch in church, and go through other extraordinary hardships. This pilgrimage has never died out in Ireland, and in former times pilgrims came from the Continent to this hallowed shrine, which is believed to have been founded by Ireland's Patron Saint, and to have given to Dante inspiration for his "Purgatorio." An effort is now being made to revive, with other Gaelic customs, pilgrimages to Holy Wells in Ireland, but there is no need to revive Lough Derg, for it never died out. The pilgrims are already planning when they will make their pilgrimages next summer, and making up parties of friends to go there.—San Francisco Leader.

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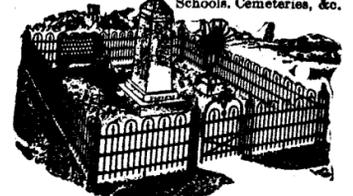
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A Marvellous invention Now in Practical Operation

Dr. Arthur Korn, professor of applied physics in the University of Munich, has practically solved the great problem of sending photographs by telegraph, having brought to perfection the previous attempts of Capelli, Cerebatani, Bakewell and others.

"For three years," said Prof. Korn to a New York World correspondent, "I have been working hard at the subject of sending photographs and facsimiles by telegraph. Two years ago I discovered that I was making progress and manufactured a sending apparatus to be used with the Nernst lamp and a gas cylinder.

"This apparatus is capable of transmitting a photograph any distance, let us say 10,000 kilometers (between 6,000 and 7,000 miles). The quality of the photograph is not dependent on the distance of transmission. But it would take a longer time in transmission.

"For instance, I could telegraph a portrait from London to New York as easily as from Munich to Berlin. The portrait in New York would be as clear as that in Berlin, but while it would only take twenty minutes to appear on the film at Berlin, it would perhaps take thirty minutes for the New York picture; but please remember that this difference of time does not arise from the distance, but simply because one must be more careful with the sending of the current-throbs. As soon as my invention has been properly taken up I shall conduct some long-distance experiments. But I think I can assure you that if I telegraph from London a portrait for the World your men in New York could use it as an illustration within thirty minutes after it had left my hands.

"But the chief matter I had in view was the use to which my invention could be put in police and criminal affairs. A writ and a photograph could be telegraphed in a few minutes to all parts of the world.

"I am in communication with a company to exploit the invention, but whether it will come to anything I don't know yet. The company must establish international stations for tele-photography. The tariff must be regulated by the different States. In addition the cable companies would make arrangements with the press I suppose. I am quite sure that something of the kind will be arranged in the immediate future. It is a necessity of our modern life.

"I shall work at the apparatus until I'm able to send a photograph any distance in five seconds."

The Rule of Three

Three things to wish for—health, friends and a cheerful spirit.

Three things to delight in—frankness, freedom and beauty.

Three things to admire—power, gracefulness and dignity.

Three things to avoid—idleness, loquacity and flippant jesting.

Three things to govern—temper, tongue and conduct.

Three things to hate—cruelty, arrogance and affectation.

Three things to think about—life, death and eternity.

Three things to love—purity, truthfulness and honor.

Three things to be—brave, gentle and kind.—Irish Standard.

Success is not an endeavor to do a great thing, but in repeated endeavors to do greater things.

**Heartbreaking Expression. 5**

NEUDORF, N. W. T. CAN. My daughter enjoyed very good health until about two years ago, when she showed symptoms of dependency. After some time she expressed a heartbreaking pain and then had severe convulsions. Many so-called remedies were tried during one year, but of no avail. After she had taken the first spoonful of Pastor Koenig's Nerve Tonic the attacks disappeared, and she has had no more since.

Testified to by Rev. L. Streich. JOS. OTT, DELHI, ONT.

My wife has taken six bottles of Pastor Koenig's Nerve Tonic. She has had no return of the fits, and I think this remedy has had the desired effect. I cheerfully recommend it to anyone suffering from that dreadful malady, "Epilepsy," and may God aid you in your good work. JOHN GRANT.

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The Fire Brigade at the Vatican

Perhaps there is no branch of science known to the world at present in which the Palace of the Popes does not lead the way. But few could imagine that its fire brigade stands in the front rank of fire-fighters. An interesting group was to be seen a few days since in the Court of Belvedere within the Vatican walls. The Cardinal Secretary of State together with several prelates and the commanders of the Noble and Swiss Guards, were gathered to witness the firemen of the palace making a trial of their latest method of extinguishing fire. A small building which was to be removed to make way for a new residence of some Papal officials, being set on fire at different points, the men got the order to advance. In a few moments scarcely a trace of ignition was to be seen. On a second experiment being made, and attended with similar success, the men dispersed, elated by the hearty congratulations of Cardinal Merry del Val.

JARNDYCE V. JARNDYCE

Colchester's oldest inhabitant, Joseph Jennings, has just died in an almshouse there at the age of 100. It was a disputed will in his family which led to the lawsuit on which Dickens founded the case of Jarndyce v. Jarndyce in "Bleak House." A tablet in St. Peter's Church, Colchester, to one of Jennings's relatives concerned in the suit bears the words from Jeremiah, "Through deceit they refuse to know me."

The Other Kingdom

The teacher had been instructing the class about the three kingdoms of the universe, and to make it plain she said, "Everything in our schoolroom belongs to one of the three kingdoms—our desks to the vegetable kingdom, our slates and pencils to the mineral kingdom, and little Alice," she added, looking down at the child nearest her, "belongs to the animal kingdom." Alice looked up quite resentfully, and her eyes filled with tears, as she answered, "Teacher, I think you are mistaken, for my mamma says that all little children belong to the kingdom of heaven."—Lippincott's Magazine.

Croup is Deadly!

It must be stopped quickly. Nothing so sure as Nerviline. Give it internally, and rub it on chest and throat—croup soon vanishes. No doctor can write a more efficient prescription than Polson's Nerviline, which reaches the trouble and cures quickly. The marvelous power of Nerviline will surprise you; it's the best household remedy for coughs, colds, sore chest, croup, and internal pain of every kind. Large bottles have been sold by all dealers for nearly fifty years at 25c. per bottle.

THE TIMES REFUSES**English as She is Wrote**

M. S. vaz Diaz, director of the Dutch news agency, the "Centraal Correspondentiebureau voor Dagbladen," spondentiebureau voor Dagbladen," writing from Raamgracht 12, Amsterdam, invites us to subscribe to his news service and offers us a fortnight's trial gratis. He sends, at the same time a first instalment of news, from which we extract the following:—"Netherland and the conference in Algerias.—With an eye upon the speedily expected dividing of the attorneys in two parties, after the occasion of the French-German difference, outed the Dutch press the wish, that now is explained which standpoint the Dutch attorneys will take in this. It is desirable that Netherlands in the retired position she has to so far kept, still keeps. Closing up by this group of neutral politics, the party which was formed through Roosevelt's declaration, that the division at the consult through the United States itself restrain, to the purest business belongings and the securing of the open-door on commerce dominion."—London "Times."

Only in Jest

Wearman—"Is this the office of Quigley's Quick Cure?"
Patent Medicine Man—"Yes."
"Gimme six bottles for my wife."
"Tried all other remedies without success, eh?"
"No; she ain't ill at all, but I saw in your advertisement where a woman wrote after taking six bottles, 'I am a different woman,' and I have hopes."

THE HOLY FATHER'S "BAD HABIT"

Talking to the Cardinals who had come to congratulate him on his seventieth birthday, Pius X. said: "I never thought I would learn as much in my old days as I am doing. For instance," he added with a sunny smile, "I write my name without musing up a cassock worth 200 francs." And he explained: "For years I had indulged in the habit of wiping my pen on the left sleeve of my coat before I began and during writing. Of course, that didn't matter as long as I wore black clothes, but when I donned the white Papal habit, things looked different, and so did I when I came from my writing room. For a time my valet didn't know where to get enough clothes for me to wear. Then I determined to break with this bad habit and I did. One can give up everything if one but tries hard enough."

CRABS IN RABBIT HUNT

Singular Method of Capturing Game Employed by English Urchin

On a property where the rabbit shooting was strictly preserved, upon the southern coast of England, a boy was caught with two dead rabbits in his possession, and nothing that would account for their decease. A search of his pocket revealed nothing but two live crabs of small dimensions, the end of a candle and a box of matches. Under promise of release the urchin was persuaded to disclose his method of procedure. First he selected a likely burrow, and then stripped off his clothes, putting his coat over one hole, his trousers over another, and his shirt over the third. He lit the candle and dropped a little grease upon the crab's back and stuck the lighted candle thereon, and then put the crab at an unoccupied opening. Straightway the frightened torchbearer fled sideways into the darkness and explored the innermost depths, while the boy, expectant as a terrier awaited events outside. Presently a rabbit bolted into the coat, as it did so that boy was after it like a shot, and boy, rabbit and coat all rolled over together, the boy rising from the fray with the rabbit in his clutches.—Ex.

DIVING FOR DEAD SEA SALT

Work that is Probably as Ancient as The Human Race Itself

The awful desolation of the Dead sea, which lies nearly 1,300 feet below the level of the Mediterranean, is broken here and there by the salt divers, whose work is probably as ancient as the human race itself.

From remotest antiquity, says the Technical World Magazine, the salt of the Dead sea has been collected and brought to the Jerusalem market, where it is used for curing hides and for domestic purposes. Dead sea water contains over 25 per cent. of solid substances, of which seven per cent. is chloride of sodium, or common salt.

The Dead sea contains no living creature. Sea fish put into its waters speedily die. Not a single boat navigates its strange waters, nor is there any sign of life, save the isolated parties of salt divers, who scrape and slowly amass their glistening heaps of crystal near the mouth of the Jordan.

When a sufficient cargo is made ready a long string of camels crosses the desert and the salt is loaded up into panniers or "shverries," and taken into Jerusalem, where it finds a ready market.

Salt, as is well known, has been used as currency from time immemorial, just as bricks of tea are used to-day in central Asia, especially in the borderland of China and Siberia.

DYSPEPSIA AND STOMACH DISORDERS MAY BE QUICKLY AND PERMANENTLY CURED BY BURDOCK BLOOD BITTERS.

Mr. P. A. Labelle, Maniwaki, Que., writes as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters. Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing 'just as good.'"



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A man appeared the other day at the counter of a post-office and asked for £5 worth of silver. A bag marked "£5 silver" was handed to him by the clerk. The man was about to depart when it occurred to the clerk that the "feel" of the bag was different from the ordinary sack of silver. Then there flashed upon him what he had done overnight. Tired, and not having at hand a bag for gold, he had put into a five-pound silver bag one hundred sovereigns, and trusted to memory to remove them in the morning. It was that bag of sovereigns which he had now handed to the man who was just disappearing through the doorway. To have explained the circumstances would have hastened the possessor's exit. "A moment, sir," cried the clerk, "I'm not sure that there is £5 worth of silver in that bag." The man came back and handed over the bag. Tragedy was in his eyes as he saw the hundred sovereigns tipped out by the clerk on to the counter.—St. James' Gazette.

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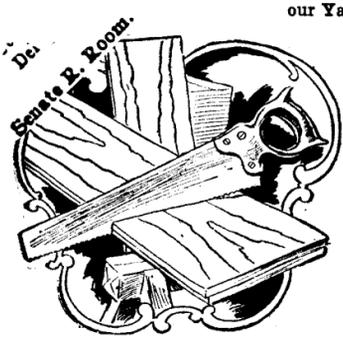
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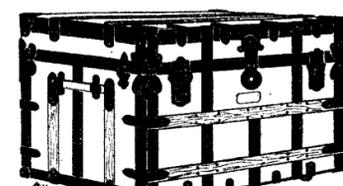
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**BRANCH OF
NEW CATHOLIC ORDER**

Large Body of the Knights of Columbus to Visit Winnipeg.

Several hundred members of the secret society, the Knights of Columbus, the most enthusiastic and influential Catholic association on the continent, will arrive in the city on Saturday morning, the 28th instant, and will spend Saturday and Sunday here.

The object of the special trip of the Knights to this city is to organize a branch of the order. For the past three years local Catholic people have been negotiating with the leading officials of the association to come to Winnipeg and begin operations here. The order is, however, exceedingly slow in beginning or instituting new branches, the purpose of the officials being to exercise very great care both in the selection of the localities where branches may be organized, and also in the choice of the members of the various branches when the decision to open there has been reached. After several years of negotiations, the decision to come to Winnipeg was reached and arrangements have now been completed to run one or two special trains to the city from the south, and also possibly a special train from the east. Having decided to take this step, the officials of the order made a special effort to get a most representative body of men to make the trip, and among the visitors to the city at the close of the month, will be many of the leading Catholic business men of the northwestern States.

A large party will come north from St. Paul, Minneapolis, Duluth and from leading towns and cities of Minnesota and Wisconsin. Many Knights will also come from Fargo and Grand Forks, and a large contingent will come in from Western Ontario.

Local Programme

Local arrangements are now being completed for the meetings here. The work of the institution of the branch will begin on Saturday morning and will continue till 7 p.m. At the conclusion of the Lodge work a banquet will be served to the visiting brethren by the Winnipeg members. Both the ritualistic service during the afternoon, and the banquet in the evening will be strictly private, none but members of the order being admitted to other functions.

In addition to the members of the order, it is anticipated that about forty ladies, wives of members, will spend Saturday and Sunday in the city. Winnipeg ladies interested in the formation of the new lodge will entertain the visiting ladies during the afternoon. A tea will be given, and the visitors will be driven about the city. On Thursday afternoon of the present week a meeting of the ladies interested in the event will be held in St. Mary's hall. The committee of gentlemen in charge of the arrangements will also be present and a conference will be held and all plans fully discussed.

On Sunday morning at 11 o'clock all the visitors will attend High Mass in St. Mary's church. The centre of the church will, if possible, be reserved for strangers, and the sermon will be preached by the Rev. Father Riordan, of St. Paul, well known as one of the most eloquent pulpit orators in the United States.

During the afternoon, the visitors will be driven about the city and at five o'clock they will take the evening train for the south.

The Order

The order of the Knights of Columbus occupies the same place in the Catholic Church that the Masonic order does in the Protestant Church. It is a secret society within the Church formed for the purpose of advancing the interests of Catholics both individually and collectively. It embraces within its membership almost all the leading Catholic of the cities in which it is established, and is recognized as the great Catholic order. A large number of Winnipeg Catholics will be admitted to membership in the branch to be formed here. In connection with the work of the order, an insurance feature is maintained, but this element is not emphasized. It is regarded as one of the minor elements, the chief features of the work of the order being of a different nature.

The candidates who will form the first council of Winnipeg have selected the following as a committee of arrangements: T. D. Deegan, J. E. O'Connor, Dr. J. K. Barrett, F. W. Russell, J. J. Callahan, Norman Lindsay, H. H. Cottingham, A. J. H. Dubuc, L. Cardinal, T. J. Langford, O. Marrin, J. Bernier, L. Villeroy, D. Smith.

These gentlemen will meet to consider all arrangements for the event at the rooms of the Catholic Club this evening at 8.—Free Press, April 17.

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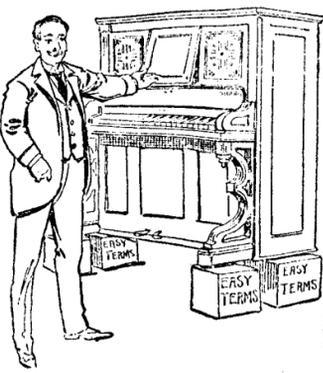
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