

"AD MAJOREM DEI GLORIAM."

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ENCYCLICAL LETTER FOR PENTECOST 1897.

To Our Venerable Brethren, The Patriarchs, Primates, Archbishops, Bishops and other Local Ordinaries Having Peace and Communion with the Holy See.
LEO XIII., POPE.

Venerable Brethren, Health and the Apostolic Benediction.
(CONTINUED.)

On Devotion to the Holy Ghost.

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly: for which reason may this Our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some, who if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: "We have not so much as heard whether there be a Holy Ghost" (Acts xix., 2).

At least there are certainly many who are very deficient in their knowledge of Him. They frequently use His name in their religious practices, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost—avoiding, however, difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavor to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained, is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed, upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of "the children of light." We urge this, not only because it affects a mystery by which we are directly guided to eternal life, and which must therefore be firmly believed; but also because the more clearly and fully the good is known the more earnestly it is loved. Now we owe to the Holy Ghost, as we mentioned in the second place, love, because He is God: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole strength" (Deut. vi., 5). He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. This love has a twofold and most conspicuous utility. In the first place it will excite us to acquire daily a clearer knowledge about the Holy Ghost; for, as the Angelic Doctor says, "the lover is not content with the superficial knowledge of the beloved, but striveth to inquire intimately into all that appertains to the beloved, and thus to penetrate into the interior; as is said of the Holy Ghost, who is the Love of God, that He searcheth even the profound things of God" (1 Cor. ii., 10; Summ. Theol., 1a. 2ae., q. 28, a. 2). In the second

place it will obtain for us a still more abundant supply of heavenly gifts; for whilst a narrow heart contracteth the hand of the giver, a grateful and mindful heart causeth it to expand. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forwards towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Ghost.

For whatever we are, that we are by the divine goodness; and this goodness is specially attributed to the Holy Ghost. The sinner offends this his Benefactor, abusing His gifts; and taking advantage of His goodness becomes more hardened in sin day by day. Again, since He is the Spirit of truth, whosoever faileth by weakness or ignorance may perhaps have some excuse before Almighty God; but he who resists the truth through malice and turns away from it, sins most grievously against the Holy Ghost. In our days this sin has become so frequent that those dark times seem to have come which were foretold by St. Paul, in which men, blinded by the just judgment of God, should take falsehood for truth, and should believe in "the prince of the world," who is a liar and the father thereof, as a teacher of truth: "God shall send them the operation of error, to believe lying" (2 Thess. ii., 10). In the last times some shall depart from the faith, giving heed to spirits of error and the doctrines of devils" (1 Tim. iv., 1). But since the Holy Ghost, as we have said, dwells in us as in His temple, We must repeat the warning of the Apostle: "Grieve not the Holy Spirit of God, whereby you are sealed" (Eph. iv., 30). Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so beneficent a guest; and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (1 Cor. iii., 16-17): a terrible, indeed, but a just warning.

Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him who is the never-ceasing fount of light, strength, consolation, and holiness. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: "It is the special character of the Holy Ghost that He is the Gift of the Father and the Son. Now the remission of sins is given by the Holy Ghost as by the Gift of God" (Summ. Th. 3a, q. iii., a. 8, ad 3m). Concerning this Spirit the words of the Liturgy are very explicit: "For He is the remission of all sins" (Roman Missal, Tuesday after Pentecost). How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication, calling upon Him by the sweetest of names: "Come, Father of the poor! Come, Giver of gifts! Come, Light of our hearts!

O, best of Consolers, sweet Guest of the soul, our refreshment!" (Hymn, Veni Sancte Spiritus). She earnestly implores Him to wash, heal, water our minds and hearts, and to give to us who trust in Him "the merit of virtue, the acquirement of salvation, and joy everlasting." Nor can it be in any way doubted that He will listen to such prayer, since we read the words written by His own inspiration: "The Spirit Himself asketh for us with unspeakable groanings" (Rom. viii., 26). Lastly, we ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He "is the pledge of our inheritance" (Eph. i., 14).

Such, Venerable Brethren, are the teachings and exhortations which We have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. We Ourselves shall never in the future fail to labor towards so important an end; and it is even Our intention, in whatever ways may appear suitable, to further cultivate and extend this admirable work of piety. Meanwhile, as two years ago, in Our Letter Provida Matris, We recommended to Catholics special prayers at the Feast of Pentecost, for the Reunion of Christendom, so now We desire to make certain decrees on the same subject.

An annual Novena Decreed.

Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a Novena shall take place before Whit-Sunday, in all parish churches, and also, if the local Ordinaries think fit, in other churches and oratories. To all who take part in this Novena and duly pray for Our intention, We grant for each day an Indulgence of seven years and seven quarantines; moreover a Plenary Indulgence on any one of the days of the Novena, or on Whit-Sunday itself, or on any day during the Octave; provided they shall have received the Sacraments of Penance and the Holy Eucharist, and devoutly prayed for Our intention. We will that those who are legitimately prevented from attending the Novena, or who are in places where devotions cannot, in the judgment of the Ordinary, be conveniently carried out in church, shall equally enjoy the same benefits, provided they make the Novena privately and observe the other conditions. Moreover We are pleased to grant, in perpetuity, from the Treasury of the Church, that whosoever daily during the Octave of Pentecost, up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same Indulgences. All these Indulgences We also permit to be applied to the souls in Purgatory.

And now our mind and heart turn back to those hopes with which We began, and for the accomplishment of which We earnestly pray, and will continue to pray, to the Holy Ghost. Unite, then, Venerable Brethren, your prayers to Ours, and at your exhortation let all Christian peoples add

their prayers, also invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His Spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles. May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: "Send forth thy Spirit and they shall be created, and Thou shalt renew the face of the earth" (Ps. ciii., 30).

As a pledge of Divine favor and a testimony of Our affection, Ven. Brethren, to you, to your clergy and people, We gladly impart in the Lord the Apostolic Benediction.

Given at St. Peter's, in Rome, on the 9th. day of May, 1897, in the 20th year of Our Pontificate.

LEO XIII., POPE.

The Recent Paris Fire.

One of the consequences of this catastrophe has been to reveal the hidden beauty of a number of noble lives, writes the correspondent of the Liverpool Catholic Times. There are biographies to be written, and facts of supernatural beauty and heroism will be given to the world, the record of which but for the flames of the Rue Jean Goujon would for the most part have died with their authors.

Concerning one of the victims, Madame de Natimesil, the Semaine Religieuse of Evreux says that in order to meet the growing demands upon her charity she gradually parted with everything that constitutes the surroundings of a woman of position, including horses and carriages. Paris, perhaps better than Evreux, could say what she was and what she did, for it was here she poured with full hands into that inexhaustible mine of Catholic charity which causes Paris in this respect to take precedence of other cities. No longer possessing a carriage of her own, she went about on her errands of mercy in a hired vehicle and sometimes in an omnibus. She denied herself what was necessary and forestalled her income in order to feed and clothe the poor. The day on which she met her death at the charity bazaar she had returned home to fetch her rosary, having forgotten it.

Also among consequences of the catastrophe are conversion. The seeds of more than one were sown amid the flames. The cure of a Paris church relates the following incident concerning one of his parishioners. A young man, the reverse of a practical Catholic, had accompanied his mother and sister to the bazaar. He was there when the fire broke out. Having succeeded in rescuing his mother he rushed back to save his sister, whose garments were already on fire. The flames were around him. He took his sister in his arms and was carrying her away when a burning rafter fell on his head. These tarred rafters in flames, falling on the victims, helped the tragedy to do its work with terrible speed. The one falling on the

head of the young man in question left him uninjured, and he succeeded in bearing his burden away in safety. A day or two after, talking of what had happened with his sister, who was suffering with severe burns, he said: "Did I belong to the pious people I should say that my escape was simply miraculous." "Go and fetch the hat you wore," said the young lady. He brought it. "Look inside," she said. He looked inside and saw what appeared to be a small coin gleaming in the lining. It was the "miraculous medal." His sister had placed it there. The young man understood and approached the sacraments the next day.

"Victoria Regina Imperatrix."

This is the somewhat grotesque title of one of the best women who ever wore a crown. In our hatred of England and England's policy of extermination in Ireland we must not blind ourselves to the noble character and lofty motives of the woman who for sixty years has reigned, if she did not rule, over England. To justly estimate her worth we must not compare her with an ideal queen or judge her by the abstract laws of responsible Christian monarchy; we must consider her in the light of history and compare her with all the sovereigns of England since Elizabeth. She has been a good woman. No scandal ever invaded the precincts of her court. She abhorred debauchees of low and high degree. She never received a woman of shady morals, or one who was divorced and married again. Her family were brought up under as strict discipline as any in England, and while under her eye were models of princely conduct. She has been a peace-maker all her life. God only knows how many wars might have deluged Europe in blood had Victoria been an ambitious or dissolute sovereign. She has always been the friend of this country, and during the war of the Rebellion she showed her friendship in a way we should never forget. In her relations with the Catholic Church, Victoria has been most just. She has shown marked respect for the Catholic religion and its ministers, from Pope down. Exchanges of courtesy have taken place frequently between Balmoral and the Vatican, and among those who congratulated her on her jubilee none spoke more sincere words of praise and well-wishing than the Sovereign Pontiff, Leo XIII. The rank of the Cardinal of Westminster was fixed as next to princes of the blood royal and before that of the Archbishop of Canterbury. When the late Sir John Thompson died in Windsor Castle, the Queen had the funeral performed in the Castle and assisted in person. Victoria did not give Ireland home rule. She did not busy herself with reforms in Ireland. For this she cannot be blamed. It was a subject too vast for the Irish people themselves, and it is no wonder that one poor woman recoiled from the undertaking. But Victoria has made it possible for Englishmen to see Ireland though plain glasses, and show them that the fate of the British Empire could be in nowise imperiled by any measure of self-government England might bestow on Ireland.—THE WESTERN WATCHMAN.

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Northwest Review.

TUESDAY, JULY 20 1897.

CURRENT COMMENT.

Our New Year.

on its thirteenth year. This is the time to pay up subscriptions. We take this opportunity to thank several of our subscribers who have recently squared their accounts with us, and to remind those who have not done so that they are in duty bound to keep their engagements with us.

Mr. Thorne's Letter.

reply to our criticism of his June issue of the *Globe Review*. He is quite right in saying that we never meant to be unjust. Nor do we admit that we have been objectively unjust; but Mr. Thorne's reading of history has been for so many years tinged with Protestant views that he still fails to realize how non-Catholic historians take a wrong view of the main facts of Church history. They all look at the tapestry on the wrong side, so its outlines are distorted and the whole picture is a caricature.

Aristotle.

We do not swear unreservedly by Aristotle; but we treat him as mathematicians do the great developers of their own science, as historians do the great provers of facts, as scientists do the great ascertainers of fixed laws, as spiritual men do the great framers of systems of perfection. No sound mathematician questions John Napier's logarithmic artifice, no shrewd historian despises the cuneiform revelations, no scientist doubts the truth of Newton's law of gravity, no recent spiritual writer scoffs at the wisdom of Loyola's *Spiritual Exercises*; and in the very same way no philosopher worthy of the name can deny that Aristotle created scientific logic substantially as it stands to-day after the lapse of twenty-two centuries, just as no Greek scholar can withhold his admiration for the universality of Aristotle's genius equally at home in systematizing all available knowledge and in giving to his thoughts either that technical phraseology which he himself invented or that literary form which Quintilian and Cicero so greatly admired in the Stagirite. Compared to him the system-weavers of our day, like Mr. Spencer, are the veriest of pygmies.

The Middle Ages.

Before we can be convinced that we shall need to learn and adopt Mr. Thorne's view of the Church in the Middle Ages, we are curious to hear the recital of his facts. To dogmatize without proof may seem very reasonable to him; but, considering how all the most conscientious Protestant historians are gradually veering round to the traditional Catholic view, he should not wan-

der if we call our definite facts. Are we the Catholic view, he should not wonder if we call for definite facts. And ere he grapples with these, it might be well for him to dip into such works as *Parsons' Studies in Church History and Some Lies and Errors of History*.

Carlyle.

Mr. Thorne is, of course, welcome to his estimate of Manning and Newman, an estimate which is rather more original than plausible. As to Carlyle, he lauds him beyond measure in that same number of his *Review*. We hold Carlyle to have been the prince of humbugs and the most tiresome of mannerists, a Germanized Jeremiah lamenting the sins of others while his own stink in the nostrils of all true men. The bare fact that Carlyle never realized the beneficent influence of the Catholic Church stamps him as a narrow-minded bigot.

Self-respect.

In reply to Mr. Thorne's offer that we should point out any paragraph of his work that betrays lack of self-respect, it would suffice to refer in a general way to all those passages in which he seems to lose his temper and swear all round him. We say "seems," because, in the last number of Mr. Preuss's excellent *Review*, Mr. Thorne maintains that he is never angry; so deceptive are appearances. But we are willing to specify.

Thereferences are to the *June Globe Review*. At p.183 and in many other places he rudely drops all the usages of polite society and speaks of "Keane and Ireland." To speak thus of Archbishops certainly betrays a lack of self-respect, because the man who respects not others brings disrespect on himself. See also p. 221, "Farley and Doyle and other temperance cranks," the former being a bishop and the latter one of the most respected and eloquent of Catholic priests. And yet, in spite of all his faults, the editor of the *Globe Review* is a genuine man, sound to the core and invaluable as a free lance.

LETTER FROM MR. THORNE

The *Globe Review*,
Decker Building, Union Square,
New York City.
July 12th 1897.

To the Editor of the
NORTHWEST REVIEW.

Sir,

I have just read the comments on *June Globe Review*, which appeared in your issue of July 6th.

I always appreciate what you say of me. It is honest, intelligent criticism, and you must not interpret this letter as a complaint.

I thought you understood, however, that my studies and readings and thinkings these past forty years had well supplied me with facts on all the subjects I treat, but that it was and will remain my chosen method not to display those facts in detail, but to make my own assertions on the basis of them, leaving friend and foe to accept or reject as he may be inspired.

Therefore, while your criticism of my references to certain philosophers may be just from your point of view, as regarding the articles in the *June Globe* your generalization in regard to myself is absolutely unjust, and this I do not think you mean to be. I look upon Aristotle as a sort of first of our modern brood of scientists, so called, rather than a philosopher, and I do not swear by him as unreservedly as some of the rest of you.

What you say of my view of the church of the middle ages in only very imperfectly true, and you may need to learn my view of the case rather than I to learn yours.

I consider you all wrong in the comparative view of Manning, Newman and Carlyle. I hold Manning as stronger intellectually than Newman, and Carlyle as stronger by diameters intellectually than either of them; but I tried to make it clear that what nature had denied them grace had more than supplied. I did not pretend to go into the detail on which this generalization is based.

I thank you for the incision on the Lay Sermon. I felt that the local references were out of place, but had not the courage to cut them out.

I do not think that your summing up paragraph was just to yourself or to me, and if you will bring to my attention any paragraph of my work that betrays lack of "self-respect," I will apologise. You cannot measure me by any man, living or dead.

Truly yours,

W. H. THORNE.

Rev. Father Gillis Writes From ROME.

His Grace kindly allows us to make the following extracts from a letter written by Rev. Father Gillis, of the Scotch crofter settlement near Wapella, Assa. It will be remembered that early in the spring the Rev. Father went to Europe in the hope of restoring his shattered health. His first visit was to the home of his parents, Scotland, where he went by way of Glasgow and Oban to Uist, and thence to Edinburgh. The doctors there advised him, to go to the France, as they feared the cold he caught on landing at Liverpool might settle on his lungs.

He left for France and arrived in Paris on April 24th. There he was obliged to spend two days in an hospital, where the doctors gave him the same advice as did those in Edinburgh. Father Gillis asked them if Rome would do as well as the South of France. They said it would be even better. Accordingly he went to Rome and took up his residence on the 1st of May at the Canadian College, 117 Via delle Quattro Fontane. Since his arrival there he has not been an hour ill; in fact the climate of Rome seems to suit his constitution admirably.

We now give his own words:—
"I had the happiness of assisting at Mass celebrated by the Pope in the Sistine Chapel on the 6th of May, and on the 27th I was present in St. Peter's at the ceremony of the canonization of Saints Fourier and Zaccaria. There has been no such grand celebration in Rome since 1870. Many a Bishop and Cardinal never saw anything so magnificent. And I, a poor missionary, had the happiness not only to be present, but I was there as a Canon of St. Barberini. Indeed, if God would give me no more pleasure on earth than to permit me to witness that great day in Rome I am quite satisfied.

It took 250 men from the first of April till the 26th of May to decorate the interior of St. Peter's. There were 47 Cardinals, 319 Bishops of the Latin Rite and 7 Bishops of the Greek Rite, priests without number, the Emperor of Siam, etc., etc.

On the 19th of May I went up into the golden ball upon the cupola of the dome of St. Peter's. I kissed the foot of the cross that enters the golden ball, and there I said the Lord's prayer standing in the ball, and "St. Andrew pray for me and for the parishioners of St. Andrew's parish, that we may have such a love for the Cross as you had." After having again kissed the Cross, I came down the 370 steps to the roof of St. Peter's and I don't know how many steps from the roof to the ground.

I have said Mass in 22 churches, visited 67 churches and am every day visiting places of interest.

It was through the influence of Monsignor Schmitz of Rome and Monsignor Magennis of Boston that I got admitted to the tribune in St. Peter's for the great feast of the canonization. Perhaps it was through the prayers of a saintly old woman of St. Andrew's, Wapella, whose death I have since learnt, that I was thus favored. The very Rev. Father Quinan, Vicar General to Bishop Cameron, arrived in Rome from the Holy Land on the seventh of May, and remained in Rome on purpose for the feast. Through the influence of his Bishop and of the Rector of the Propaganda he secured a title ticket to the tribune; but when he presented his title ticket, the Noble Guard refused to admit him; so he had to stand in the nave with hundreds of other priests, among whom were Monsignors in violet. Yes; poor old widow Mc Intyre must have prayed for me. I believe with all my heart that she is in heaven, because she was a holy woman.

How my heart does long to get back to my dear good people at St. Andrew's. But, indeed, since God does not give me good health there, perhaps it is because He does not want me there at all. Or perhaps His Providence brought about my visit to Rome in that way, that all I have seen and heard may strengthen my own faith and help me to be a better priest and thus be better able to help others to believe and practise their religion, when He enables me to go back to my mission of love among those poor but good people of St. Andrew's."

A CONTRAST.

A Noble Nun's Jubilee.

The Irish World.
On the same day on which Victoria was born, seventy-seven years ago, another babe came into the world whose reign has not been less remarkable than that of the English Queen. This is Mother Elizabeth Strange, a Sister of Mercy in Pittsburg, Pa., honored for special reasons by

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

the entire order, one of the greatest nuns in the world. Mother Elizabeth was born in New Ross, County of Wexford, Ireland. She belonged to one of the old families of Ireland, and was full cousin to Cardinal Wiseman, one of the most brilliant lights of the Church in this century. Before Victoria ascended the throne the blue-eyed Irish girl had given herself to the Church and dedicated her life to the work of the newly founded Order of Mercy. Almost before the echoes of her consecration music were silenced, Right Rev. M. Bishop O'Connor, first Bishop of Pittsburg, made a plea to the Order of Mercy in Ireland for a band of Sisters to establish an order in America and open a pathway for the work of education, nursing and visitation. Small and slender, with deep blue eyes, delicate features and an expression of quiet, almost stern at times, she was one of the band of seven who responded to Bishop O'Connor's appeal, and came to the new country to begin work.

"I was in Ireland at the time of Victoria's coronation," she said in a conversation with the writer. "There were great festivities in our town and a grand procession. My father and sisters went to see it. I did not accompany them, but I remember very distinctly the decorations, which made the town very gay and bright.

"I remember that keen interest was aroused by Victoria's first speech from the throne. In it she referred to the distress of Ireland, and it was thought that a new era had dawned for the unhappy country. But sixty year shave passed and she has remained neutral; all those budding hopes have perished; as have most of the hearts that felt them.

"Victoria has been greatly praised and greatly blamed. She has been blamed principally, I think, by those interested in Ireland because of her steadfast neutrality on Irish questions. I think her best influence has been directly on English society.

"She has been a good woman, a good wife, a good mother, and the strong moral principle which has guided her life cannot but be effective on home life in England—in fact everywhere that Queen Victoria is regarded with interest, but alas! poor Ireland!

She Was a Nun When Victoria Married.

"I can remember Victoria's marriage. I was at that time a nun, but remember very well the widespread interest in the royal bride. It was not long after the marriage that I left Ireland to come to Pittsburg, where I have lived ever since. The dearest recollection I carry with me from those days, however, is not of Queen Victoria, but of Mother McCauley the venerable foundress of the Order of Mercy. I am, I think, the only one living of the thousands and ten thousands of Sisters of Mercy scattered over the world who met and talked with Mother McCauley. I remember a visit she paid to the convent during my novitiate and the blessing she gave me, with my young companions, in our chosen life".

During all the seclusion of her life, when teaching and

visiting the sick was her only communication with the world, Mother Elizabeth has never lost touch with events of Government and nations. She has watched the progress of the world, and her mind, always active and keen, has kept pace with the growth of education and civilization. She is, for instance, strongly in favor of the restriction of immigration, deeming that unrestricted welcome has not been advantageous to either Ireland or America.

"When I left Ireland, almost sixty years ago, the country was dotted over with little villages. When I visited there a few years ago, these villages were gone. Life had congested in the cities, the free country life which was happy even in spite of poverty had almost disappeared. The landlords seemed to favor emigration, and the results, I think, have not been beneficial to the country.

"But the West offers the best haven to Irish emigrants. If they would only go West and take advantage of the farming laws of our Western States. The accumulation of wealth by individuals is one of the problems which humanity must face. The handling of great fortunes by individuals must always be productive of unhappiness, discontent and want somewhere, and not every man knows how to distribute wisely the blessings which his money may buy. Mother Elizabeth lives to see the little seed which was planted in 1843, in Pittsburg, blossom and send forth thousands of branches throughout the United States. From the mother house here, which was the foundation of the order in this country, came the boarding school, where the highest education can be had, to the kindergarten with its tots from 3 to 7 years; the home for working girls, one of the best modeled in the country; the hospitals, orphan asylums and maternity, all looked after and cared for in a manner creditable to the Church and State. Under advice and care of the Mother House in Webster avenue, Miss Drexel, now Mother Catherine, studied and made her vows and formed her plans for the Indian and colored mission to which she is devoting her life and fortune. Mother Elizabeth is still the kind adviser to sisters in religion, and to all who need aid and sympathy. The sisters of Mercy in Pittsburg are celebrating the Diamond Jubilee of the Spouse of Christ.

Most True.

Is it true, O Christ in heaven,
That the highest suffer most;
That the strongest wander farthest
And most hopelessly are lost;
That the mark of rank in nature
Is capacity for pain;
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That whichever way we go,
Walls of darkness must surround us,
Things we would, but cannot know;
That the infinite must bound us,
Like a temple veil unrent,
While the finite ever wears,
So that none's therein content?

Is it true, O Christ in heaven,
That the fulness yet to come
Is so glorious and so perfect
That to know would strike us dumb;
That if ever for a moment
We could pierce beyond the sky
With these poor dim eyes of mortals,
We should just see God and die?

—Sarah Williams.

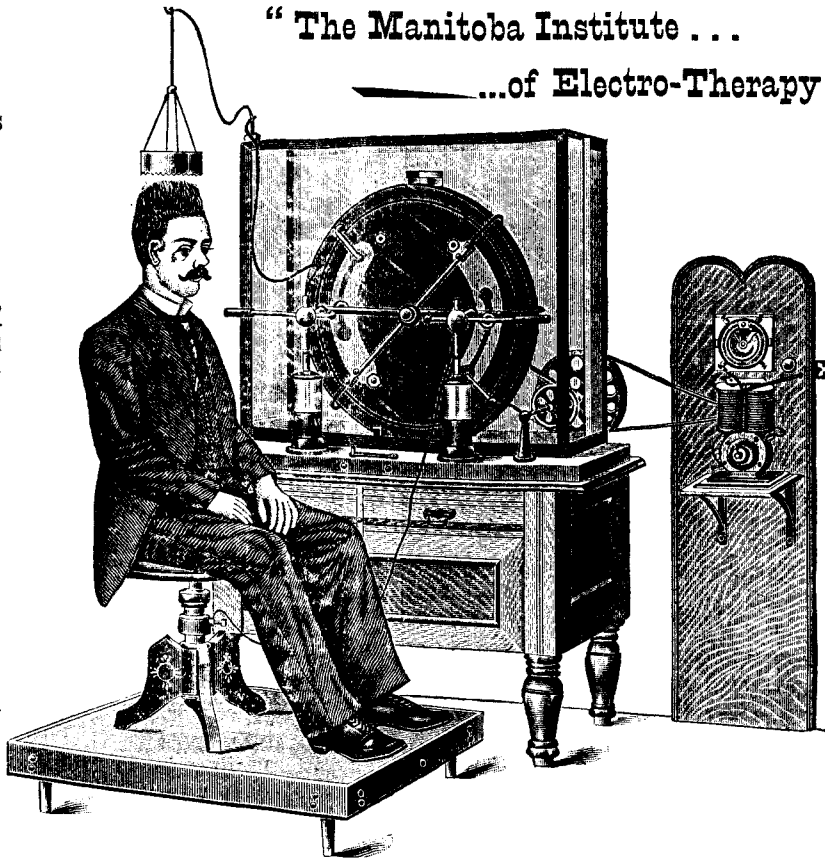
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eases of the Brain and
Spinal Cord, Engor-
gement and Displace-
ment of Uterus, Facial
Blemishes, Superfluous
Hair, Vomiting in Preg-
nancy, Sciatica, Birth
marks, — (Naevi), Skin
Diseases, Paralysis, Neu-
ralgia, Locomotor Atax-
ia, Tic - douloureux,
Loss of Memory and
Loss of Sensation and
Motion, Asthma, Migra-
ine, Heart - failure,
Epilepsy, Chronic
Constipation, Angina
Pectoris, Incontinence
of Urine, Chorea,
Dyspepsia, Impoten-
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Fresh Mackerel, per can,
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Fine Cranberries, 6 lbs. for
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Fine Bitter Oranges, per doz.,
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Fine Sweet Oranges, per doz.,
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Finest Bulk Cocoa, per lb.,
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— 40c —
Good Coffee, per lb.,
— 30c —
Fine old Cheese, 2 lbs. for
— 25c —
Try a pound of our 35c
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EMPRESS OF JAPAN..... 19 April
EMPRESS OF CHINA..... 10 May

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Via the Can. Aus. Line from Vancouver:

WARRIMOO..... 8 April
MIOWERA..... 8 May

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Traffic Manager,
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A light refreshing beer. In the
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strictly followed, the foreman of
the "Lager" Department being a
successful Milwaukee brewer of
long experience, we carry as large
a stock, in proportion to 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
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Manufacturers of the celebrated Golden
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Lowest rates to all points in Eastern
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direct connection and quick time, if de-
sired, or furnishing an opportunity to
take in the large cities on the route.

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for Japan and China. Coast steamers and
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Great Britain and Continental points; also
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Winnipeg, Man.

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

Northern Pacific Ry.
Time Card taking effect on Monday,
August 24, 1896.

MAIN LINE.

North Bound Read up	South Bound Read down	STATIONS	
Freight No. Lbs. Daily.	Ex. No. 104 Daily.	Freight No. Lbs. Daily.	Ex. No. 104 Daily.
8.30a	2.55p	Winnipeg	1.00p
8.15a	2.41p	Portage Jct.	1.11p
7.50a	2.28p	St. Norbert	1.25p
7.30a	2.14p	Cartier	1.37p
6.59a	1.55p	St. Agathe	1.55p
6.45a	1.49p	Union Point	2.03p
6.23a	1.35p	Silver Plains	2.14p
5.58a	1.20p	Morris	2.30p
5.28a	1.06p	St. Jean	2.44p
4.52a	12.49p	Letellier	3.04p
3.30a	12.20p	Emerson	3.25p
2.30a	12.10p	Pembina	3.40p
8.35p	8.45a	Grand Forks	7.05p
11.40a	5.58a	Winnipeg Jct.	10.45p
	7.30a	Duluth	8.00p
	8.30p	Minneapolis	6.40a
	8.00p	St. Paul	7.15a
	10.30a	Chicago	8.35p

MORRIS-BRANDON BRANCH.

East Bound Read up	W. Bound Read down	STATIONS	
Ex. No. 251 Mon. & Friday.	Ex. No. 209 Mon. & Friday.	Ex. No. 255 Tue. & Sat.	Ex. No. 208 Tue. & Sat.
8.30a	2.55p	Winnipeg	1.00p
8.30p	1.05p	Portage Jct.	2.35p
7.35p	12.43p	Low Falls	3.58p
6.34p	12.18p	Myrtle	3.25p
6.04p	12.08p	Roland	3.45p
5.27p	11.51a	Rosebank	3.58p
4.59p	11.37a	Miami	4.16p
4.02p	11.17a	Dearwood	4.28p
3.28p	11.04a	Altamont	4.40p
2.45p	10.47a	Somersett	4.58p
2.08p	10.32a	Swan Lake	5.12p
1.35p	10.18a	Indian Springs	5.26p
1.08p	10.07a	Maripolis	5.37p
12.30p	9.52a	Greenway	5.52p
11.56a	9.38a	Baldur	6.20p
11.02a	9.17a	Balmont	6.43p
10.20a	8.59a	Hilton	7.00p
9.45a	8.48a	Ashdown	7.11p
8.22a	8.36a	Wawanesa	7.23p
6.25p	8.29a	Elliotts	7.32p
8.29a	8.18a	Rounthwaite	7.45p
7.45a	7.57a	Martinville	8.02p
7.00a	7.40a	Brandon	8.20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	East Bound Read Up	STATIONS	
Mixed No. 303 Every Day Except Sunday.	Mixed No. 301 Every Day Except Sunday.	Miles from Portage Junc.	Miles from Flag Station
4.45 p.m.	12.35 p.m.	Winnipeg	12.35 p.m.
4.38 p.m.	12.17 p.m.	Portage Junction	12.17 p.m.
5.14 p.m.	11.50 a.m.	St. Charles	11.50 a.m.
5.19 p.m.	11.50 a.m.	Headingley	11.42 a.m.
5.42 p.m.	11.05 a.m.	White Plains	11.17 a.m.
6.06 p.m.	10.51 a.m.	Gravel Pit Spur	10.51 a.m.
6.18 p.m.	10.43 a.m.	La Salle Park	10.43 a.m.
6.25 p.m.	10.29 a.m.	Eustace	10.29 a.m.
6.47 p.m.	10.06 p.m.	Oakville	10.06 p.m.
7.00 p.m.	9.50 a.m.	Curtis	9.50 a.m.
7.30 p.m.	9.30 a.m.	Portage la Prairie Flag Station	9.30 a.m.

Stations marked "*" have no agent. Freight
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Numbers 103 and 104 have through Pullman
Vestibled Drawing Room Sleeping Cars be-
tween Winnipeg and St. Paul and Minne-
apolis. Also Palace Dining Cars. Close
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trains to and from the Pacific Coast.
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CHAS. S. FEE, H. SWINFORD,
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CITY TICKET OFFICE,
424 Main Street, Winnipeg.

Emigration to Canada.

TO THE EDITOR OF THE
MUNSTER NEWS.
8 BELMONT TERRACE,
NORTH CIRCULAR ROAD.
Dublin, June 11th, 1897.

SIR—I have read with aston-
ishment the letter misrepresent-
ing Canada, which you published
in a recent issue of your paper.
Permit me, as a matter of justice,
to correct some of the absurd
statements contained in the letter
of Mr. Murrighy. It is not neces-
sary to dwell on the general char-
acter of the letter. It is misleading
and false. In fact the only truth-
ful statement in the letter is that
which proclaims the excellence of
the soil of many portions of Can-
ada. You have hundreds of Irish-
men who have visited Canada. Will
they speak disparagingly of the
climate? Take the province of
British Columbia, which to-day,
on account of its wonderful min-
eral and forest wealth, is attract-
ing the attention of the capital-
ists of the world. There is little
difference between its climate and
that of Ireland. Visit the palatial
hotels of Victoria or Vancouver
and in the midst of winter you
will find plants and flowers flourish-
ing and decorating all the principal
apartments; at all seasons the
steamers run down and up Colum-
bia river. In fact so great is the
force of vegetation in British Colum-
bia, the conditions of temperature
and climate so propitious that all
kinds of fruit, grain and roots
ripen long before any thought
of frost is entertained. And if
greater attention is not given to
agricultural pursuits in British
Columbia, it is simply because
thousands are rushing to the
scene of the gold and silver
mines in the province. Name
if you can, in the wide world,
a better wheat-growing country
than the North-West Territories
of Canada.

Your correspondent claims
that there are no markets. Evidently
he has never visited the country.
The Canadian Pacific Railway
traverses the Continent, and at
all the principal towns which it
touches there are markets; there
you will find buyers from the
United States, from Great Britain,
as well as from all parts of Can-
ada. The crop is often sold before
harvest time. It would be hard
to conceive of a more beautiful
spectacle than that presented by
the prairies of the North West.
Thither thousands have proceeded
and established happy homes,
and every day from all parts of
Europe men with their families
are going. Irishmen in Canada
do not desire the depopulation of
Ireland. Far from it; but they
know that men with large fam-
ilies who find it difficult to es-

tablish their sons or to give them
that fortune which they would
like to bestow owing to the
difficult conditions in regard to
land prevailing in Ireland will
emigrate; and they who have
prospered in Canada are naturally
desirous of seeing some of the
emigration which usually leaves
Ireland go to Canada. Assuredly
there is no crime in entertaining
such ideas.

You are aware, no doubt, that a
large proportion of the population
of Canada is of Irish origin or of
Irish descent. You know that Irish
men in Canada have attained em-
inence and distinction, have ac-
quired and firmly established large
fortunes. That genius of the Irish
race is as apparent in Canada as
in any part of the world. There
you will find a striking illustration
of the great truth that where
liberty and fair play exist the
Irishman's place is in the front
rank.

Assuredly no man can find
fault with you in discouraging
emigration from Ireland, but is
it fair even to attain such an end
that Canada should be vilified
and misrepresented? I have not
spoken of the older provinces of
Ontario and Quebec. They are
better known because of the large
cities of Montreal, Quebec, Toron-
to, Ottawa, Hamilton, Hull, Three
Rivers etc., which do business
with many of the important cen-
tres of Europe. Do you want an
idea of the general wealth and
prosperity of Canada? Visit Mon-
real. Its port is visited by steam-
ships from all ports of the world;
its river steamers are pronounced
floating palaces. The great count-
inghouses and warehouses, banks,
libraries, and public buildings
manufactures, etc., of Montreal
impress at once the visitor; the
regularity and solid pavement of
the streets, the mansions that line
them, the thousand spires and
turrets and churches appearing in
all parts of the city denote as well
as the business like character, the
strong moral, intellectual, religious
character of the population. Few
cities in the world are as beauti-
ful as Montreal; none so wealthy
—the extent and population being
kept in view—and Montreal gives
a fair idea of the comfort, prosper-
ity, and happiness dwelling
within the Dominion of Canada.
Discourage emigration: perhaps
it is a duty you owe Ireland, but
you also owe to Canada fair play—
for Canada has always been sym-
pathetic to Ireland, and accorded
a warm welcome to Irishmen.

With best wishes,
Believe me yours etc.
C. R. DEVLIN,
Commissioner in Ireland
for the Government of
Canada.

OVERCOATS.

OUR STOCK IS NOW
COMPLETE.

SPECIAL LINES
Prices as usual—Right.

White & Manahan's
496 Main Street.

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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

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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 the
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Is entirely a matter of confidence, as
in no other business is sophistication
easier; nor does any other avenue af-
ford so ready a means of disposing of
worthless articles. You can buy a
pair of shoes for \$1 or \$10—it's en-
tirely 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 en-
tirely 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
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DRUGGIST,
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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.

JULY.

- 25 Seventh Sunday after Pentecost. Feast of St. James the Apostle.
- 26 Monday.—St. Ann, mother of Our Lady.
- 27 Tuesday.—Our Lady of Succor.
- 28 Wednesday.—Saint Nazarius and his companions, Martyrs.
- 29 Thursday.—St. Martha, Virgin.
- 30 Friday.—Votive office of the Passion.
- 31 Saturday.—St. Ignatius of Loyola. Founder of the Society of Jesus.

CITY AND ELSEWHERE.

St. Mary's Branch No. 52 of the C.M.B.A. hold a regular meeting in Unity Hall on Wednesday evening.

Rev. Father Messier is preaching the annual retreat of the Sisters of Jesus and Mary in Winnipeg.

We are glad to learn that Rev. Father O'Dwyer, who is laid up at St. Boniface Hospital, is already much better.

Rev. Father Cherrier was absent a part of last week visiting schools in the Somerset district, and is satisfied with his inspection.

Mgr. Emard's learned "Revue Ecclesiastique" is the first to inform us that Mr. Burnand, late editor of PUNCH, has entered the Society of Jesus.

Mr. J. Ernest Cyr has recovered from his recent dangerous illness. We were happy to meet him walking about the town and looking surprisingly well.

Rev. Father Gravel is preaching a supplementary retreat at the Grey Nun's Mother House for those who could not attend the first one.

The annual retreat for the secular clergy of St. Boniface diocese will be preached next week by Rev. Father Michel, O. M. I., of Prince Albert.

Mr. Thos. Langdale, of Boissevain, is in for the Exhibition, accompanied by Mr. and Mrs. Jack Knittel and Mr. and Mrs. Jake Knittel also of Boissevain.

Our friend, Mr. J. H. Chaloner, is exhibiting at the Industrial, a splendid collection of quartz, free-milling gold silver ore and gold bricks from Northwestern Ontario.

His Grace the Archbishop started from Rat Portage last Friday in company with Very Rev. Father Allard to visit the heathen Indians assembled for the treaty meeting far out on the Lake of the Woods. Mgr. Langevin returned yesterday to St. Boniface.

At the regular meeting of St. Mary's court No. 276 of the Catholic Order of Foresters held on Wednesday evening last Mr. F. W. Russell was unanimously elected delegate to attend the great court convention to be held in the city of Stillwater, Minnesota, on the 27 August next.

The Rev. Joseph Trudel, B. A., an honor graduate of Manitoba University (St. Boniface College), will be ordained priest next Sunday at High Mass in the Church of the Immaculate Conception by His Grace the Archbishop of St. Boniface. As Father Trudel's relatives are French Canadians, Rev. Father Cherrier will preach in French in the morning,

in the evening Rev. Father Drummond, whose pupil Father Trudel was for two years, will preach in English.

The Rev. J.J. Lewis, the famous lecturer on the Passion Play, passed through the city on his way to British Columbia last Saturday. On his return he may be prevailed upon to give his splendidly illustrated lecture on the Ober Ammergau tragedy as he witnessed it in 1890.

The Rev. V. Chartier, parish priest of Ste Madeleine in the diocese of St. Hyacinth, and Mr. Joseph Chartier, of La Presentation, have been for the past few days guests of the Rev. R. Chartier, S. J., their brother, Rector of St. Boniface College. The three brothers went to Lorette yesterday.

Though two Grey Nuns had been, for the past five weeks, the only nurses at the small-pox hospital, the Free Press of Winnipeg has but just realized this fact, which it introduces indirectly in the following local item appearing last Saturday, two days after Sisters Bernier and Naughten had returned home from their perilous labor of love. "Mr. J. Nutt, who was recently released from quarantine, is rapidly regaining strength. He speaks very highly of his treatment while in the hospital, and particularly of the care and attention of the two sisters of charity, who acted as nurses."

The Winnipeg Industrial Exhibition opened yesterday and will be continued throughout the week. From what we could hear the entries in almost every class are more numerous this year than ever before and notwithstanding the increased accommodation the directors have found it very difficult to allow space to all the exhibitors. It is evident, too, that the Exhibition is yearly attracting more and more widespread attention and consequently the number of visitors is very much on the increase. Every one will earnestly hope that the weather will be favorable and that the hard working manager and directors may receive a satisfactory financial return for their arduous labors.

It has been decided to hold a mammoth picnic on Civic Holiday in August in aid of the school fund. It will be carried out under the patronage of all the Catholic societies, and energetic committees have already been formed by the ladies and gentlemen of the two city parishes to make the arrangements. The picnic will be held at St. Norbert. In choosing this spot the committee have no doubt acted wisely, as, although it is new as a picnic ground, it possesses advantages which no other spot in the vicinity of the city can boast of. The Trappist monastery with its large farms will doubtless prove a source of attraction for hundreds, and there can be little doubt that taking everything into consideration this picnic will go down into local history as the most successful yet held under Catholic auspices. The date cannot be given until the mayor issues a proclamation regarding civic holiday, but in the meantime the committees will go ahead with their work and tickets will be shortly on sale.

Letellier & St. Pie.

From Wednesday morning to Sunday evening we had the pleasure and grace of assisting at a very nice retreat preached by Father George, O.M.I. All the parishioners were much struck by the Rev. Father's preaching and attended morning and evening services very faithfully and terminated the retreat by Confession and Holy Communion. On Sunday evening the sermon treated of the Blessed Virgin and was very touching.

The crops are looking well in this neighborhood. Some people have commenced haying.

A Criminal's Warning.

Here, says the PITTSBURGH CATHOLIC, is a sermon preached by that wretched creature, Kelly, the brutal murderer of Cashier Stickney, at Somerset, N. H., last spring. The pity of it is that those who need it will doubtless wait till they are in his position before they believe it.

"All my troubles are to be credited to the spirit of unbelief which has gradually taken possession of me. As long as I went to church I was all right, but my companions got me into

a way of thinking that there was no God, that priests and ministers were frauds; and that there was no such thing as a hereafter or future punishment. I got from bad to worse. Stealing and other crimes I looked upon as a matter of course, and I had become so bad that strange though it may seem, I had no compunction about murder. It simply seemed to me that I had to do it, and I had no more feeling about it afterward than if I had torn up a coat. The awfulness of the act never struck me or troubled me, and up until now I have not had the slightest pang of remorse. The last two nights, however, I have reflected, and I have come to the conclusion that my views of life and religion have been utterly wrong. I want, as far as I can, to turn over a new leaf, but even now I do not experience half the remorse that I should feel or half the real awfulness of the thing, as other people would."

A Lame Back.

One of the most painful of Maladies.

Mr. Peter Millar Suffered for Years, and Experimented with Many Medicines Before Finding a Cure.

From the Brockville Recorder.

Perhaps no prettier place is to be seen in Ontario than that at Newman's upper lock on the Rideau Canal. At this station for a quarter of a century resided Mr. Peter Millar, who during that period acted in capacity of lockman, and was perhaps the best known man on the canal. Mr. Millar is now a resident of Merrickville, having retired from active life. To a correspondent of the RECORDER he related the following experience: "For many years I was troubled with a lame back, which gave me great pain at time, and caused me much loss of sleep. I tried different kinds of medicine but found little or no relief. The spring of 1895 I was assisting at getting out ice one day when I felt something snap or give way in my back, and it was some time before I could straighten myself up. I now became so bad that when I lay down I was unable to rise without assistance, and I fully made up my mind that I had become a chronic invalid, and never expected to see a well day again. A couple of weeks after my back had almost entirely given out, I saw by an article in a paper that Dr. Williams' Pink Pills had cured a person troubled similarly, and I immediately sent and procured a box. I found my back somewhat stronger so I procured five boxes more and by the time they were used I found myself completely cured. Since I took the first box I have not had a pain or particle of lameness, and my health has been far better than it had been for years before.

To ensure obtaining the genuine always ask for Dr. Williams' Pink Pills, as there are many pink colored imitations.

Opportunities For Bargains...

Such as are given at the Big Clearing Out Sale of THE A. J. SMALE & CO. Stock, don't come often.

The crowds who come to this Store every day show their appreciation of the SLAUGHTER PRICES at which we are selling BOOTS and SHOES, TRUNKS and VALISES.

An Immense Stock here, and we want to please you.

THOS. H. FAHEY,
Cor. Main & Rupert Sts.

New Music. Special Notice!!

A sample copy of the following 40 and 50 cent Music will be mailed to any address on receipt of 10 cents by the Publisher. The "Diamond Jubilee" Hymn (French and English words), Diamond Jubilee March, Waltzes, "Teach the little ones a prayer," "Loves Allie," "Chip In" (A Mott song), "Liars' Lie" (A Humorous song), One Cent Stamps Preferred.

WE WILL Sell men's & boys' OVERCOATS AT COST FOR THE BALANCE OF THIS MONTH.

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Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited.

M. A. KEROACK.

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Coca du Perou
\$1.25 per bottle
Vichy Water
\$3.75 per doz.

RICHARD & CO.

WINE MERCHANTS,
365 Main St., Winnipeg.

The Great Female Medicine.

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

Save Paying Doctors' Bills BY USING

Dr. Morse's Indian Root Pills

* THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

Morse's Pills
are a sure cure for BILIOUSNESS, HEADACHE, INDIGESTION, LIVER COMPLAINT, DYSPEPSIA, ETC.

W. H. COMSTOCK,
SACKVILLE, ONT. MARRISTOWN, N.B.

C. M. B. A.

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