

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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

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## CORNER STONE LAID.

### INTERESTING CEREMONY AT VANCOUVER.

HIS GRACE ARCHBISHOP LANGEVIN BLESSED THE STONE AND LAID AWAY OFFICIAL RECORDS AT THE NEW CHURCH—A LARGE ATTENDANCE AND IMPRESSIVE CEREMONY.

The laying of the corner stone of the new Roman Catholic church of Our Lady of the Rosary took place yesterday afternoon. It was an event in the history of the congregation that will long be remembered by the adherents of the church. The large number of members of other denominations who attended the ceremonies showed what general interest was taken in the erection of the new church, which will be one of the largest and handsomest in the Dominion. Close on 1,000 people witnessed the ceremony and listened to the eloquent words of His Grace Archbishop Langevin, who was present with several other distinguished personages to perform the ceremony. Most of those present naturally were compelled to stand, but the function was not unduly protracted.

It was a busy day for the officiating priests. Beginning at 5 o'clock, three masses were said in the early morning, and these were followed by other ceremonies in connection with the event of the afternoon. At 10:30 o'clock, pontifical high mass was celebrated by the Archbishop and Bishop Dontenville.

By 8 o'clock in the afternoon the church building was crowded and when the clergy entered every corner of the four rising walls of the building was occupied. His Grace, the Most Reverend A. Langevin, O.M.I., D.D., Archbishop of St. Boniface, led the service, and the assisting clergy included His Lordship Right Rev. Bishop Dontenville, O.M.I., D.D.; Rev. Father Langevin, of Montreal, brother of the Archbishop; Rev. Father Thérien, also of Montreal; Rev. Father Cloutier, of St. Boniface; Rev. Father McGuckin, O.M.I., D.D., pastor of the Church of Our Lady of the Holy Rosary, and his two assistants, Rev. Fathers J. J. Whalen, O.M.I.; and W. B. Whalen, O.M.I. Many prominent citizens occupied seats near the pulpit, including Lieut. Col. Worsnop, Consul Johann Wulfsohn, Dr. Carroll, Consul J. McQuillan, C. E. Tisdall, M.P.P., Ald. Wood, F. X. Martin, J. D. Byrne, A. Morris, J. Fletcher and others.

As the clergymen took their seats, the Squamish Indian band played a selection, which was followed by one from the boys of St. Mary's mission.

In the introductory remarks of his sermon, Archbishop Langevin referred to the symbolic meaning and intention of the various parts of the ceremony, the sprinkling of blessed water and the recitation of psalms. The blessing of God would be asked on the building and on the peo-

ple gathered there, as well as particularly on the corner stone. Their help was in the name of the Lord. Others might have their wealth, nations might glory in the number of their soldiers or the grandeur of their institutions, but it was in the name of the Lord that they would ask for the corner stone to be blessed. With this consecration, the church must be a divine church, he continued. It would be bold mockery, it would be supreme folly, and a profanation of sacred things if the ceremony were a mere form and without any reality of belief. The church of Christ was universal and was really Catholic in the reach of its saintly influence. Some there were who misunderstood the Catholic Church; they blasphemed and ignored it, and not understanding what they said they were to be pitied rather than condemned. If they knew the truth and faith of the Church they would never sneer at it. Catholics never felt like going out against other people, for they were bound in conscience to keep fraternal love for all who called themselves Christians. They were not waging war against men, but against the spirits of darkness and error. There were some who thought only of momentary pleasures. Let us fight against the spirit of exaggerated comfort, and think of things that are of the eternal.

The various ritualistic ceremonies, referred to by His Grace, were then carried out. The walls of the church were sprinkled with holy water, by the procession of priests, as they marched around the building. Then the corner stone, at the northeast corner of the building was formally laid, the stone having first been blessed by the Archbishop. The stone weighed about seven tons, but it was expeditiously put into place without accident. In the stone was placed the following parchment manuscript:

This corner stone of the Church of Our Lady of the Holy Rosary was laid Sunday, July 16, 1899, by His Grace Most Reverend A. Langevin, O.M.I., Bishop of St. Boniface, in the presence of Right Reverend A. Dontenville, O.M.I., Bishop of New Westminster; His Worship J. F. Garden, Mayor of the city of Vancouver, a large number of clergy and a vast concourse of people, in the 22nd year of the pontificate of our Holy Father Pope Leo XIII., and in the 63rd year of the reign of Her Majesty Queen Victoria; His Excellency the Earl of Minto being Governor General of Canada; His Grace Most Reverend A. Langevin, O.M.I., being Metropolitan of the ecclesiastical province of St. Boniface; His Honor Thos. R. McInnes being Lieutenant-Governor of the province of British Columbia; His Lordship Right Reverend A. Dontenville, O.M.I., being Bishop of the diocese of New Westminster; the Very Rev. Cassien Augier, O.M.I., being Superior-General of the Congregation of Oblates of Mary Immaculate; His Worship J. F. Garden being Mayor of the city of Vancouver; the Rev. J. M. McGuckin, O.M.I., D.D., being pastor of the congregation of the Church of Our Lady of the Holy Rosary, with Rev. Fathers John I. Whalen, O.M.I., and William B. Whalen, O.M.I., as assistants; Messrs T. E. Julian and H. J. Williams being the architects of

the church, and Messrs. R. P. Forshaw & Company being the contractors.

(The above written on parchment was placed in the stone, with two coins made from metal of the S.S. Beaver, which were kindly donated by Mr. C. W. McCain; one coin of each denomination of the Canadian currency, copies of the Daily World, the News-Advertiser and the Province, and photos of the plans of the building.)

#### ADDRESS PRESENTED.

When the clergy had resumed their seats, an address was presented to His Grace Archbishop Langevin by the congregation. It was read by Walter W. Walsh, secretary, as follows:

To His Grace Most Reverend A. Langevin, O.M.I., Archbishop of St. Boniface, Man.

May it please Your Grace: It is with feelings of the most affectionate regard that we, the Catholics of Vancouver, address Your Grace on this auspicious occasion. We look upon your presence in our midst to-day as a sign of the particular interest you take in this western province of our fair Dominion.

During this visit Your Grace will doubtless remark many evidences of the material advancement which our city has made since your former visit nearly two years ago; and the happy event which we celebrate to-day will assure Your Grace that in the midst of material prosperity the higher things are not forgotten. It is fitting that in this city, which is to become a great emporium of commerce, a vast mart of industrial activity, there should be striking evidences of the Christian faith which governs and directs the lives of our population. We take some pride in thinking that among the many splendid buildings which adorn our city none will surpass either in solidity or in beauty the church which a Catholic people are building for the worship of God and the honor of the Immaculate Virgin Mary.

We cannot omit to recall on this occasion—what we know will be a source of pleasure to Your Grace—the cordial spirit of good-will and of mutual Christian charity which exists between the Catholics of this city and their non-Catholic fellow-citizens.

In conclusion, we beg to express our most loyal attachment to our Holy Faith and our affection for the person of Your Grace; and to assure Your Grace of our entire devotedness to our ecclesiastical superiors.

Signed on behalf of the congregation of the Church of Our Lady of the Holy Rosary.

F. X. MARTIN,  
JOHN FLETCHER,  
JOHN R. TACEY,  
J. C. RANCH,  
FRANK KOLONOSKIE,  
W. W. WALSH,

Secretary of the Committee.  
Vancouver, July 16, 1899.

In reply Archbishop Langevin thanked the Catholics of Vancouver and congratulated them in connection with the building that they had not only a sincere, but a lively faith. It was evidenced in things material as well as supernatural. Vancouver was the coming commercial emporium, and he was glad to see them occupying such an important place in the history of the city. It was said that the wise men came from the east,

but he believed that they had a concentration of these important qualities, the wisdom of the east and the energy of the west. He believed that Vancouver was to become a city second to none in Canada; and why not, with her activity and wisdom? "We in Canada are a little slow sometimes," smiled the Archbishop, "but I believe that if you risk nothing you get nothing. The new building," he continued, "was not only for the Catholics, but was a credit to the whole city. It was a public monument on which the people deserved congratulation. He was glad to see, too, that the work had been taken up in connection with the Oblates, who had begun in Montreal and come to Winnipeg, which, he thought, being in the middle of Canada, was a most fitting place for the standard of virtue. Wherever the Oblates went they did the work of God. Archbishop Langevin spoke in loving terms of the late Bishop Durieu, who died a short time ago. He extended his congratulations in connection with the new building to Bishop Dontenville, and Father Superior McGuckin, and was sure their efforts would be crowned with success. He hoped that when the dedication ceremonies came around they could pour on the little bit of oil that meant that the building was free from debt. He hoped that the people would not cease to help the good will of the priest. He asked for a blessing on all present, members of the church as well as those belonging to other denominations in the city.

At the conclusion of the exercises, many of those present were presented to His Grace.

#### THE NEW CHURCH.

The new church will be the largest west of Toronto. When completed it will cost little less than \$100,000, and it will be finished and furnished throughout in the most complete manner possible. The main entrance is on Dunsmuir street, opposite the Homer street Methodist church. The building will be almost entirely of stone. It will have a very handsome tower 190 feet high, and a turret, which will be 120 feet high. From the floor to the ceiling of the interior of the church will be 72 feet, and there will be a handsome loft provided for the choir, and a practice room 24 feet long and 20 feet high. In the tower there will be a set of chimes, numbering six bells, while the gallery is so laid that separate services can be held in it. The whole building will be magnificently furnished and will rank among the most elegantly designed structures on the continent. Already a considerable portion of the funds in connection with the erection of the building have been raised and yesterday the congregation showed their appreciation of the plan of the work by making a large subscription. As the Archbishop remarked, the new church will not only a credit to the credit to the congregation, but an ornament to the city, and a valuable acquisition to the beauty of her buildings.

The Grey Nuns celebrated, on the 30th ult., last Sunday, the nineteenth anniversary of the solemn and definitive approval of their rules by the Pope. The Very Rev. Vicar General Dugas presided at a Te Deum, followed by Benediction, at 5 p.m.

#### THE CASE OF DR. ZAHM.

In view of the fact that a commission of Cardinals is engaged in examining the book, the author of "Evolution and Dogma" has withdrawn it from circulation. This work, which appeared a few years ago, has been subjected to severe criticism because of Father Zahm's attitude on the subject of evolution. He was honored by the Pope a few years ago with the degree of Ph. D. in recognition of his scientific attainments. He proclaims himself as vigorous an Ultramontaine in questions of faith and morals as the most radical of his critics. All the same, he declares, significantly enough, that every eminent man of science throughout Europe is in sympathy with his views, and that the coming century will not be very old "before nine out of every ten thinkers will be evolutionists as opposed to believers in special creation." This looks like another case of "E pur si muove."

The wonder is that the case of Dr. Zahm was not taken up long before this. Père Leroy, a French Dominican, was invited to retract his views on the subject of evolution as relating to the body of man and stopped the sale of his book as far back as 1895. Last October the Bishop of Cremona, who is known as the "Archbishop Ireland of Italy," felt obliged to explain at length why he added a synopsis of Dr. Zahm's views by way of appendix to a work of his own and promised to eliminate said appendix in the next edition of that work. It is interesting to hear from the Bishop's letter, that the Italian version of Dr. Zahm's book was published with episcopal sanction at Siena.

Apropos of Dr. Zahm's experiences, the Independent reads its Catholic brethren a brief lecture about the unwisdom of suppressing liberty of thought and discussion. "It is the denial of this liberty which more than anything else discredits the Catholic Church. It is the enjoyment of this liberty which marks the growing supremacy of Protestantism," and the Church can have a future only so far as she fall in with the spirit of the age." These remarks call for some comment. The Church as the divinely appointed custodian and teacher of revealed truth must at times, in the fulfilment of her office, call a halt when scientific speculation appears to run counter to the doctrine of faith. Why this tends to her discredit is not too grossly obvious. "The growing supremacy of Protestantism"!!! We prefer to hold with Mallock that Protestantism is fast evaporating into a religion of dreams. If the Independent had spoken about the growing supremacy of Rationalism there would be more truth and point in the remark.— Providence Visitor.

#### A STRONG TESTIMONIAL.

He had bought a cheap typewriter, And soon the makers wrote For a little testimonial, So he rattled off this note: "Dea RS.rs? iT is wiþ p.æas ure Thta it@ke My pEn inHand To sho wyon wht a tRe@su re Yonr type? writre is "It,s gr&nd!"

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**Northwest Review.**

TUESDAY, AUGUST 1, 1899

**CURRENT COMMENT**

Mr. James Fisher, M.P.P., has written a dispassionate but most damaging statement of the Lake Dauphin railway deal. This letter appears in the Toronto Telegram of Monday, the 24th inst. It is as calm and circumstantial as a legal document, but as unanswerable as an oration of Demosthenes. Mr. Fisher proves that Mackenzie and Mann first secured, from the Federal Government \$15,000 a mile, and then, without letting the Manitoba legislature know of this deal with Ottawa, secured from Hon. Thos. Greenway and the majority of the Manitoba members a further grant of \$8,000 a mile. As the cost of building the railway is only \$11,000 a mile, it does not require much figuring to see that the contractors must have put into their own pockets—from the 125 miles of railway—at least one million and a half of dollars. The "Morning Telegram" of Winnipeg is, therefore, pretty near the mark when it says:

Messrs. Mann & Mackenzie are now after railway contracts in China. Their experience with Messrs. Sifton and Greenway should be a valuable training for them in the art of dealing with Chinese mandarins.

We are glad to publish—though we regret it was sent to us so late—the Vancouver "Daily World"’s report of the corner stone ceremony in the new and splendid Catholic church of that city. Our Archbishop’s sermon and reply to the address are, as usual, full of suggestive thoughts. Mr. Walter W. Walsh, who read the address, is an old St. Boniface College boy and a distinguished graduate of Ottawa University. The Vancouver papers have not yet learned how to spell His Lordship Bishop Dontenville’s name: They still call him Dentenwill.

Rev. M. Blais, O.M.I., last night, accompanied on his homeward journey to St. Guillaume d’Upton his aged brother, Rev. Joseph Blais, who was obliged to shorten his visit to the west on account of ill health.

**HOW THEY TRAIN FOR MINISTRY.**

We earnestly commend to the venerable Archdeacon Fortin’s zealous and watchful care the "budding theologians" here below described. This is no indignant protest against dangerous tendencies; it is simply an extract from the column "for feminine readers" in last Saturday’s "Morning Telegram," describing events of common occurrence in the Protestant theological colleges of Winnipeg. Madame Trix, who signs that column, does not apparently find anything reprehensible in these theological flirtations; she merely warns her sisters not to be deceived. This nice way of preparing for the Protestant ministry and its chief tenet, fidelity to one wife, is quite within the province of our local censor. The Archdeacon will no doubt explain to these giddy "theologs" that their ideal ought not to be the Mormon ministry.

Madame Trix writes:—

This is about the time of year when "a young man’s fancy lightly turns to thoughts of love." In vacation he seeks something more diverting than classics and the higher mathematics, and usually finds it in the bewitching summer girl. The "theolog" is usually the most fickle in this respect, the science and arts men can’t compare with him. A "theolog" who is not engaged when he enters college is quite an extraordinary specimen of the genus homo. We know him—this particular specimen. He preaches in the country during vacation and pays marked attention to the farmers’ pretty daughters and the school teacher if she happens to be young—and interesting. All the time the wretch is engaged to some girl in Ontario. That is where they seem to go for their wives. Perhaps it is in pity, for down east there is usually half a dozen girls to every man, pardon me, I should say—every eligible man.

This from a budding theologian: "There is not another fellow in the college who has had so many girls weep on his coat sleeve." Horrors! Then the following, is it not shocking? "There are some awfully nice girls in W-y. I’m half engaged to two or three and am seriously thinking of buying them all paste diamond rings."

**SCAPULARS.**

Letellier—Whoever told our correspondent that the recital of specified prayers "could deliver 10,000 souls from Purgatory each time" must have been either perpetrating a ghastly joke or betraying astounding ignorance. Even the infallible church does not pretend to define what souls or how many may be delivered from Purgatory at any given time. Our correspondent’s informant has also mixed up two very different things, the blue scapular of the Immaculate Conception and the brown scapular of Mount Carmel.

The principal plenary indulgences granted to those who wear the blue scapular, provided they go to confession, receive Holy Communion, visit the Blessed Sacrament and pray for the Pope’s intentions, are the following: 1. The day on which one is first vested with the blue scapular. 2. At the hour of death. 3. During the exercises of a retreat, once a year. 4. The first Sunday of each month. 5. Every Saturday in Lent. 6. Pas-

sion Sunday, the Friday in Passion week, Wednesday and Thursday in Holy Week. 7. The feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, the Immaculate Conception, the Nativity of the B. V., the Purification, the Annunciation and the Assumption. 8. The principal feasts of the Theatine Congregation, to which the Venerable Ursula Benincasa, propagator of this scapular, belonged, viz.: Aug. 7; Sept. 14; Nov. 10; March 19, 24; May 3; June 17, 24, 29; last Sunday of July; Aug. 2, 28; Sept. 29; Oct. 2, 15; Nov. 1; Dec. 13.—9. (Here comes the indulgence of which our correspondent’s informant had so grotesque an idea.) Whoever, while duly wearing the blue scapular, and being in a state of grace, recites six (not five) times the Our Father, the Hail Mary and the Glory be to the Father, etc., in honor of the Blessed Trinity and of the Mary’s Immaculate Conception, with the intention of asking of God the exaltation of Holy Church, the conversion of heretics and peace among Christian nation, may gain all the indulgences of the seven basilicas of Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella. These indulgences are very great, probably equivalent to many plenary indulgences, though the best authorities do not give the exact number; and, in order to gain them, it is not necessary to say the above mentioned prayers on one’s knees, nor to receive the sacraments. According to the best writer on this subject (Beringer, Les Indulgences, vol 1, pp. 411-412), it is doubtful if all these indulgences may be gained more than once a day, but probably several of them may be gained as often as the six Paters, Aves and Glorias are recited. However, we need hardly remind our correspondent that the gaining of any plenary indulgence in its fulness supposes a very high state of fervor without any the slightest attachment to the smallest venial sin.

Our correspondent’s other question about Our Lady’s promise refers to the brown scapular of Mount Carmel. It is related that the Blessed Virgin appeared to Pope John XXII, promising to help and console in Purgatory the souls of those who belonged to the confraternity of the Carmelite scapular, and to withdraw them from Purgatory as soon as possible, especially the Saturday after their death. Note, however, that this favor is promised only to those who have observed chastity according to their state of life, and who have recited every day the little office of Our Lady, or who, if they cannot read, have, besides keeping all the fasts of the church, abstained from flesh meat every Wednesday and Saturday, unless Christmas falls on one of these days. Nevertheless, it is well to know that the new edition of "A Catholic Dictionary," approved by Cardinal Vaughan, which on this point corrects a previous edition’s sweeping condemnation of this pious belief, still maintains that the authenticity of this Bull of John XXII, called the Sabbatine Bull, is denied by Pope Benedict XIV., who says he could find more reasons against it than he cares to produce.

**NOTES BY THE WAY.**

A local newspaper man, who met a great many members of the party of United States journalists which recently passed through the city, informed the writer of this note that the visitors were very much surprised at the warmth of their reception and the princely way in which they were entertained in Winnipeg. They seemed to have expected very different treatment, and it would have been more in accord with their expectations if our citizens had looked upon their visit here as a golden opportunity to do a good stroke of business at the expense of the strangers. We trust that the tremendous efforts we have made of late to show our great love for, and admiration of, our friends to the south will bear good fruit, but there are many who think that we are going considerably more than half-way on this side of the line, and that whilst the advances we make will all be gracefully accepted for the time being, our Yankee cousins are giving but little tangible evidence that their love for the Union Jack and what it stands for has any more real depth than it had a couple of years ago when the Republic had no foreign complications on hand and when it was quite popular to "twist the lion’s tail."

Still another sudden death, this time a man found dead in a field, and we are informed that the coroner has decided there shall be no inquest. How long are the people going to permit this dangerous practice to exist? We venture to say that in no other portion of the British dominions is there such laxity in so serious a matter. It seems to us astonishing that the law should permit any single official to decide off-hand in matters of this kind, and we know that it is quite contrary to the principle of all British laws which have for their object the greater security of human life. It is high time that the law on the subject in this province should clearly and distinctly provide that every sudden death be fully investigated and passed upon by a jury.

The motion introduced into the Local Legislature by Mr. R. P. Roblin to give cities of fifty thousand population the power to take a vote of the ratepayers on the question of Sunday street cars has been shelved for the time being, but not before many members who were at one time bitterly antagonistic to the proposal had expressed themselves as being now disposed to favor it. We may reasonably hope that the next legislature will take the matter up and deal with it in a more liberal spirit than the assembly which has just had it last sitting. Mr. Roblin deserves the gratitude of the citizens of Winnipeg for the energetic fight he made to gain the point. When Winnipeg is given the power to vote on the matter there can hardly be two opinions as to what the result will be. It goes without saying that the members of the Lord’s Day Alliance, the Ministerial Association, and others of that ilk, will make a bitter effort to induce the citizens to maintain the present

state of affairs, but the days when narrow-mindedness on such matters can prevail in this city are numbered and the goody-goody people who have elected themselves the conscience keepers of the community may as well prepare to submit to the inevitable.

The wisdom of the municipal authorities in establishing the system of small parks round about the city is being amply demonstrated just now. Every evening and on Sunday afternoons during the warm weather hundreds of citizens have availed themselves of the opportunity offered in these breathing spaces of enjoying the cool breeze under the shade of the trees, and now the council has inaugurated a series of band nights so that at least weekly the residents in the different sections of the city have the privilege of listening to a free open air concert. Gradually and step by step Winnipeg is growing into a beautiful and up-to-date city. This is especially noticeable in its streets and parks, and despite the criticism that is constantly hurled at our city council and officials, we venture to say that on the whole and considering the means at their disposal they are doing exceedingly well.

Mr. Joseph Martin’s career as a politician in the west has been as brief as it has been inglorious. Defeated and discredited in Manitoba, he sought to impose himself on the people of British Columbia and for a time the party in power, owing to their weakness and the threats which Mr. Martin made, had to submit with the best grace possible to the imposition. At the first opportunity the premier and the other members of the cabinet, who never wanted him as a colleague, have taken energetic and effective means to rid themselves of his company and at this date he is, according to the press dispatches, once more out of office and, it seems, has even been forced to resign his seat in the house. One wonders to what region this stormy petrel of Canadian politics will now turn his attention. He cannot go any further west and remain in Canada, but it might be well, in the interest of all parties, if he would still follow the setting sun in his search for political honors and emoluments, and winging his way across the waters of the Pacific, offer his services to the Mikado.

**AMERICANISM AGAIN.**

Providence Visitor.

The wearisome controversy about "Americanism" appears to be entering into a new and acute stage. The literature of the subject has recently been enriched by three remarkable contributions. The Archbishop of St. Paul attempts to show in an interview with which he honored the editor of the New Era that, some of his brethren to the contrary notwithstanding, the errors discussed and condemned by the Pope in his letter to the Cardinal of Baltimore have not and never did have any currency in this country. Dr. Barry, the well known English priest and literateur, is out with a

powerful article in the North American Review in which he develops the arguments formulated by Archbishop Ireland. The Bishop of Rochester, however, entertains radically different ideas on the subject and ventilated them a few days ago with characteristic bluntness and vigor.

According to Archbishop Ireland and Dr. Barry there is a true "Americanism" which is characterized by the former as unwearied activity in turning to the profit of the Church the social and political conditions that obtain here, along with loyal adhesion to the constitution and laws of the land. This Americanism the Pope mentioned only to approve it. Even Cardinal Satolli said at Chicago, "Go forward bearing in one hand the Book of Christian truth and in the other the Constitution of the United States." The contention of Archbishop Ireland and his following is that the false Americanism, condemned by the Papal Letter, was constructed abroad by a coterie of men who were actuated by a hatred of Democracy. They studied the utterances of American prelates. They dovetailed together such expressions as could be interpreted to suit their purposes and made it appear that a theology had come into being on this side of the Atlantic which disowns the supernatural, which belittles the religious life, which sacrifices Catholic doctrine to the spirit of the age, which exalts the natural virtues above the supernatural and advocates as a matter of principle the separation of Church and State. To this new theology they gave the name "Americanism." It had no existence save in the malicious minds which invented it. It was condemned by the Pope. But that condemnation was, so far as American Catholics are concerned, of no direct import. It merely reprobated certain principles falsely attributed to them. The Pope did not even condemn Isaac Hecker, nor did he pass judgment on his "Life." It was the "opinions brought in" that are condemned. This view of the situation is plausible enough, but it is open to sundry objections, one of which Archbishop Ireland anticipates and answers—in a way. Here it is in substance: If the errors condemned in the Papal Letter had no existence here why did the Pope address his condemnation to the American Primate rather than to those whom he intended to rebuke? It is hardly a satisfactory answer to this difficulty to say with Dr. Ireland that the condemnation of these errors by the Holy Father was a "wise and judicious act independently of any question as to where and how the enunciation of such errors first took place." And there is another difficulty suggested by the Pope's hint, that the letter was intended to call attention to "certain things to be avoided and corrected" (Italics are ours)—a phrase which confronts us in the beginning of the Papal Letter, and which warrants the presumption that Rome saw here things which needed correction. But the chief objection to the liberal interpretation of the Pontifical Letter is, in our humble opinion, the fact that it tends to beget a feeling that the Pontifical action was, *salva reverentia*, somewhat Quixotic. Bishop McQuaid hits the nail on the head when he says, "It is very unbecoming to treat with flippancy an encyclical of the Pope and to insinuate that it was uncalled for—that no such errors infected the American Church and that much ado was made about nothing." The Pope, addressing himself to the American Church, declared that in the exercise of his apostolic office he

intended to call attention to matters that needed correction. He discussed those matters in detail, and now, forsooth, we are told that his words are to be taken in a Pickwickian sense, that he did not mean to rebuke us at all—that he was really disciplining a clique of irreconcilables three thousand miles nearer Rome than we are. If this is not treating the Pope with flippancy we do not know what flippancy means. Nothing is to be gained and much will be sacrificed by the continuance of this unhappy wrangle. It scandalizes the faithful, it maketh the Philistines to rejoice and diminishes the prestige of Rome all along the line. Let us have peace

PLEASANT SOCIAL.

THE CATHOLIC ORDER OF FORESTERS CONGREGATE.

A very successful open meeting and social was held in connection with the Catholic Order of Foresters last Wednesday evening in Friendship hall, McIntyre block. Chief Ranger T. Jobin presided over a large attendance and a varied programme of vocal and instrumental music was carried out by the following ladies and gentlemen: Miss A. Flannagan, Miss Lizzy Dixon, Miss Hazel, Miss Doyle, Messrs. Wraggit, G. Brownrigg, A. Bétournay, Miss Perkins, Mr. Crick and a choir of St. Mary's school boys.

Light refreshments were served at an interval in the programme and an eloquent address was delivered by Rev. Father Drummond, S.J., who spoke in terms of praise of the objects of the order and urged all the young Catholics of the city to join it. He gave some valuable advice to the members, pointing out to them the absolute necessity of fraternal love and true Christian charity if they wished their organization to enjoy a lasting success and a fair measure of development.

The meeting was a most enjoyable one and those present hope the Foresters will repeat the experiment at an early date.—Morning Telegram.

IRISH WIT AND ENGLISH TURNPIKES.

Philadelphia Cath. Stand. and Times.

One of the O'Connell's favorite boasts was that he could drive a coach-and-four through any English Act of Parliament—not that such a feat was possible, metaphorically, to every one so minded, but that it was feasible to a trained legal intellect like his own. It is not every age that produces an O'Connell; still there is some wit and ingenuity in contemporary Ireland. Sir Thomas G. Esmonde's proposition about an informal Irish Parliament is proof that the Liliputian fetters by which English fear and cunning keep Ireland pinned, like Gulliver, to the ground, are not proof against the stress of Irish ingenuity.

It is not possible that any assembly short of one invested with full national power could legislate for Ireland with the unquestioned authority that the Imperial Parliament now exercises, and that the Irish Parliament exercised from 1782 until 1800. But it is quite within the range of the opportunities now opened by the inauguration of the new Local Government system, to hold such inter-county conferences as are deemed essential for mutual benefit, and even with a view to a larger purpose of the general welfare. Mr. Chamberlain's object in pro-

posing the County Councils system—for it was to his parochial and petifogging brain that the country owed the suggestion—was to cripple the legitimate aims and aspirations of a nation, while making a show of conceding every material need. It was of the same "Anglo-Saxon" idea as that which substituted the poor-house for the old hospitable abbey or priory—soul-pinchng, degrading—the substitution of arithmetic for Christian charity.

Assemblies like that proposed by Sir Thomas G. Esmonde may be able to frustrate the beggarly policy of the framer of the Local Government Act. By loyal co-operation in the work of educating Ireland up to the point of complete fitness for the task of self-government in its largest sense, by full discussion of all proposals for the particular as well as the general benefit, and by the fostering of a spirit of brotherly harmony in the place of that wretched and contemptible tendency of mutual jealousies and nisi-prius carping and belittlement developed ever since Ireland's public affairs fell into the hands of men "learned in the law," they may be able to neutralize all the laborious efforts of the Birmingham school of politicians to keep the mind of Ireland unable to make itself felt as a whole, and destitute of an outlet for national energy save in a system that frittered its energy and broke it up into sectional, perhaps mutually antagonistic parts

The proposal by which Sir Thomas G. Esmonde hopes to attain a national strength of agreement on matters of general interest is simplicity itself. His plan is that each county and borough council shall nominate three delegates, and that all these shall meet as a national delegation at stated times to take counsel on all public questions affecting their counties as localities and affecting the country as a whole. The resolutions adopted by such gatherings would have all the moral weight of Parliamentary decrees. They would be binding on the Irish representation in the British Parliament, and no English Minister could taunt the Irish member, as many a one has done, that he reflected not the general sentiment or desire in whatever matter he advocated, but that of some particular locality, political section or religious denomination.

Up to latest advices about three-fourths of the Irish counties and boroughs had adopted the clever suggestion of the Member for South Wexford. Even Derry—Derry of the London Companies and Apprentice boys—had given in its adhesion. The stone sword of the stone statue of Governor Walker dropped from the hand when the figure on the night when the act of Catholic Emancipation was signed. We may perhaps look for Roaring Meg to burst her sides when an Irish Parliament meets again.

Mr. Patrick O'Brien, one of the so-called Parnellite M.P.'s, is credited with the very unbecoming aspiration that instead of buying the Lakes of Killarney, Irish-Americans or Americans would buy out the whole of Ireland, as he had every faith in Brother Jonathan. This would not be a very heroic way of settling the Irish difficulty. It is, in fact, an utterly contemptible suggestion. As for the trust in "Brother Jonathan," under present circumstances we do not see how it is justified. In the Anglo-American alliance change from John Bull to Brother Jonathan would be something like that from tweedle-dum to tweedle-dee. The independence of the country is to be won by fight—moral or physical, as may appear practicable. The independence that would be the result of an outsider's purchase would be slavery under a new name.

LETELLIER-ST. PIE.

LETELLIER, July 29.—The crops are in splendid condition. At Mr. Cadieux's, of St. Pie, some ears of wheat were broken which were nearly seven inches long and contained 60 grains. In other places there appear to be about 40 to the ear, which is quite heavy. Farm laborers are making very good wages this year, from \$25 upwards.

A fine new schoolhouse is in course of erection opposite the church at Letellier. In future all pupils will be accommodated in the same building.

Mr. Emile Barnabé was lately married to a Polish girl of Sturartburn. This is the first marriage we have heard of between these nationalities. The bridegroom's language is French; the bride's Polish, and to converse together they have to make use of English. The Rev. Father Woodcutter, of Greta, performed the ceremony. Mr. Emile Barnabé was a member of this parish but has not taken up his residence at St. Jean Baptiste.

Your correspondent would be glad to learn what indulgences are attached to wearing the blue scapular, as we lately heard that for saying five Our Fathers and five Hail Marys in a state of grace, those who wore the scapular could deliver 10,000 souls from purgatory each time, and that Our Blessed Lady promised to release from purgatory the Saturday after death any person who was faithful to wearing the scapular during life.

HEARD IN THE CHAIR.

An amusing anecdote is told of the American cricketers who played in Winnipeg last week. One of the Main street barber shops was honored by their patronage a few days ago and hearing them conversing with an accent which flavored unmistakably of old England, one of the barbers asked if the American teams were not composed largely of Englishmen and Canadians.

"Why we're all either English or Canadians," said the gentleman addressed.

"Well we're not," said one of the cricketers.

"What are you then?" asked the barber, while every one in the shop waited for the reply.

"Why, I'm Scotch," was the reply, and the laugh that followed was long and loud.—Free Press.

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. I have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DAWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 358 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIEDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ANTON H. BLANKEN.

A new style package containing THE RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—see advertisement. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (25 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York—or a single carton (three tablets) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

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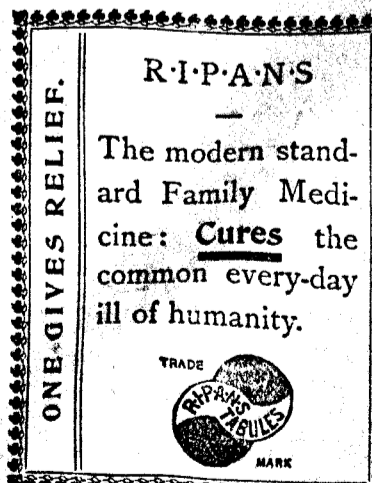
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ROBERT KERR, Traffic Manager, WINNIPEG

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. I have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but it will take some time, he has been sick so long. You may use my letter and name if you like. Mrs. MARY GORMAN CLARK.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick as my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for catarrh of the stomach. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKMAN.

My seven-year-old boy suffered with pains in his head, constipation and completed of his stomach. He could not eat like children of his age do and what he did eat did not agree with him. He was thin and of a sallow color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. R. W. PAICH.



CALENDAR FOR NEXT WEEK.

AUGUST.

- 6—Eleventh Sunday after Pentecost. Transfiguration of Our Lord.
7, Monday—St. Cajetan, founder of the Regular Clerks.
8, Tuesday—Saints Cyriacus and Companions, Martyrs.
9, Wednesday—Vigil, Votive of St. Joseph.
10, Thursday—St. Lawrence, Martyr, feast with octave.
11, Friday—Of the octave.
12, Saturday—St. Clare, Virgin, founder of the Poor Clares.

BRIEFLETS.

Mr. Edmond J. P. Buron, of St. Jean, is in town.

The Morden farmers expect to begin wheat cutting on the 15th of this month.

Mr. Auger, of the Mail Department, returned last week from a trip to the east.

Hon. Judge Dubuc left for the east yesterday on a few weeks' visit to his relatives and friends.

Miss Pambrun has been appointed first soloist in St. Mary's Church in the absence of Miss Perkins.

Miss Zénaide Marcoux returned last week from Fort Saskatchewan, where she taught school last year.

Rev. Father Lacasse, O.M.I., returned last Saturday from Joliette, N. D., where he had been giving a mission.

The infant son, Andrew, of Mr. and Mrs. Oleczuk, was interred last week from the Church of the Immaculate Conception.

Rev. Sister Fissette, assistant to the Very Rev. Mother Vicar of the Grey Nuns, will be tendered a special reception next Monday, the 7th inst., on the occasion of the fiftieth anniversary of her religious profession.

One can gain a good idea of the extensive grain fields of Manitoba by a drive from Brandon to Souris, a distance of about 30 miles. Wheat fields extend away as far as the eye can reach on either side of the trail for the whole distance...

Mr. Smith, inspector of Dominion public works, leaves to-day for Brandon to inspect the Indian school at Brandon in view of some improvements in the way of heating, ventilation and drainage that will be done there for the winter.

French Canadian immigration from Quebec is trending towards the Northwest this year instead of as in former years towards the States. The other morning Mr. Hudon and his brother delegates, representing a number of French Canadian farmers, returned from inspecting land at Edmonton...

different parts of the province and territories. A number will settle at Reston.—Free Press.

"Dear Brethren, incense and candles are really nice things. but, for the sake of peace, please don't use them any more" is the gist of the Anglican Archbishops' decision given out yesterday.

THE COLLEGE STAFF.

The following announcement with regard to the Faculty and officers of St. Boniface College for the coming scholastic year, 1899-1900, was made yesterday: Rev. Julian Paquin, S.J., Rector; Rev. Joseph A. Grenier, S.J., Minister and Treasurer; Rev. Joseph Grenier, S.J., late Lecturer in Philosophy, goes to the Novitiate, Sault-au-Récollet, near Montreal; Rev. Joseph Blain, S.J., Prefect of Studies and Lecturer in Physics and Chemistry; Rev. L. Drummond, S.J., Chaplain and Lecturer in Philosophy; Rev. G. S. Lebel, S.J., Mathematics; Rev. J. Carrière, S.J., Rhetoric and Belles-Lettres; Rev. J. Bourgeois, S.J., Versification; Rev. F. X. Robichaud, S.J., Syntaxe; Rev. A. Couture, S.J., Latin Elements; Brother Kennedy, S.J., First Commercial; Rev. E. Colclough, S.J., Second Commercial; Rev. W. Tessier, S.J., Preparatory; Rev. E. Tourangeau, S.J., Prefect or Chief Disciplinarian; Rev. L. Dumesnil, S.J., Assistant Disciplinarian; Rev. R. Vandandague, S.J., Assistant Disciplinarian and Musical Director. Rev. H. Bourque, S.J., and Rev. J. Chapdelaine, S.J., are transferred to the scholasticate of the Immaculate Conception in the suburbs of Montreal; Rev. H. Lalonde, S.J., is to teach Rhetoric in St. Mary's College, Montreal. The only changes among the Brothers are the removal of Br. Clancy, S.J., to Wikwemikong, Manitoulin Island, and the substitution of Br. Alarie, S.J., for Br. Jean Bernard, S.J., who goes to Sudbury, Ont.

THE WESTERN WATCHMAN ON INGERSOLL.

Catholic papers will have very little to say about Ingersoll now that he is dead. He was one who lived unloved and died unmourned. If he had had more industry he might have become a good actor; as it was he became a sort of concert singer for long-haired men and short-

WOMEN'S SECRETS.

There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help. That few of these women have been disappointed in their expectations is proved by the fact that ninety-eight per cent. of all women treated by Dr. Pierce have been absolutely and altogether cured. Such a record would be remarkable if the cases treated were numbered by hundreds only. But when that record applies to the treatment of more than half-a-million women, in a practice of over thirty years, it is phenomenal, and entitles Dr. Pierce to the gratitude accorded him by women, and the honor paid him by the profession as the first of specialists in the treatment of women's diseases.

Every sick woman may consult Dr. Pierce by letter, absolutely without charge. Every woman's letter which contains her secret remains her secret. It is read in private, answered in private, and its contents guarded as a sacred confidence. That no third party should enter into this secret, all replies are mailed, sealed in perfectly plain envelopes, with out any printing or advertising whatever, upon them. Write without fear as without fee, to Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Favorite Prescription makes Weak Women Strong and Sick Women Well.

haired women; and when he became ambitious he assumed the role of blasphemmer for revenue and a disgusting mountebank generally. The editor of this paper being asked for an off-hand estimate of the dead sinner, wrote as follows: "Dead! And of apoplexy! It was predicted that he would die suddenly." "Ghosts and Other Things." Well, he is a 'ghost' himself now, and whatever 'other thing' he is mortal man cannot tell. The questions of the soul are the most serious of all, but Ingersoll burlesqued them.

"Paine was a cursing blasphemmer. Voltaire was a grinning blasphemmer Ingersoll was a vainglorious, burly blasphemmer. Paine hated the world. Voltaire hated the Church. Ingersoll hated the Bible. Paine shuddered at his conclusions. Voltaire tried to evade them by hypocritical repentance. Ingersoll was the most cowardly of the three; and, although he declared he would die an infidel, and passing out of life would shoot a Parthian arrow into the ranks of the believing host, I feel sure if he had had time to think of himself he would have asked for help from on high.

"There are deep and mysterious problems in philosophy, over which the theologian and thinker ponder long and perplexedly; but nothing that Ingersoll ever said or wrote will ever appear among the 'difficulties' of theological or philosophical textbooks. There is a God of the Bible; Julian denied him. There is a God of Christianity; Jean Jacques Rousseau denied Him. There is a God of nature; the Atheist denies Him. Ingersoll denied them all, and apostasized from the God of the soul, turning him into a harlequin, and exhibiting him at so much an exposure.

"Only serious people read Tom Paine. Only literary people read Voltaire. Ingersoll was the Don Quixote of the dogmas, and his literary antics delighted the groundlings. Ingersoll never made an infidel, but he furnished amusement to insurgents against established order by persuading them that they were the only thinkers and, if something was not done to make his writings known, that wisdom would die with them. Outside of a lunatic asylum more sages could not be encountered than in one of Ingersoll's audiences.

"They say he was a great speaker. He was a fair comedian. There was a trick in the construction of his periods that rhetoricians could easily detect; startling substitutions of the adjective for the substantive and a clever marshaling of words according to size and sound. He is repeated; never quoted. His philosophy is the draught of wine given to the condemned on the scaffold. His gospel is the phosphorescent light that glows over battlefields and the graves of the half-buried dead. The world owes nothing to Ingersoll, but a sigh of relief that his well-fed face will never again meet its gaze on dead walls, nor his clap-trap logic offend its ears in hall or theatre, or re-echo in months resonant of the vacancy behind them."

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W. H. COMSTOCK, Brockville. DEAR SIR.—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting your Pills. This speaks for itself as to their value. I use them in our family with the most satisfactory results. My wife has been cured of "stomach trouble" by their use. We could not do without them.

Yours, etc., A. KRAMPIEN. THE VERY BEST Investment a young man or woman can make is in a USEFUL, PRACTICAL and MONEY-MAKING EDUCATION, such as is given at the WINNIPEG BUSINESS COLLEGE. Write for circulars. G. W. DONALD, Sec. N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge.

Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity.

Why suffer in silence when you can secure the advice of this eminent physician free of charge.

All correspondence is strictly confidential and names are held as sacred. Answers to correspondents are mailed in plain envelopes.

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A special staff of lady physicians assist Dr. Marschand in his treatment of female cases. Always inclose three-cent stamp when you write and address The Dr. Marschand Chemical Co., Detroit, Mich. U. S. A. Mention the Northwest Review when you write the Doctor.

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Branch 52, Winnipeg. Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p. m. Spiritual Advisor, Rev. Father Guillet; Chancellor, M. Cowway; Pres., H. A. Russell; 1st Vice-Pres., T. John; 2nd Vice-Pres., L. H. Poirier; Rec- Sec., R. F. Hinds; Asst., S. Starr; Treas., W. Jordan; Fin- Sec., D. E. Allman; Marshal, J. O. Conroy; Guard, J. Leppene; Trustees, G. O'Neil, S. Starr, Geo. Gornall, J. O. Gossel, P. Shea.

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