

Archbishop Langevin and the Ojibways.

THE PRAYER CHIEF

Presents the Pipe of Peace.

By Rev. Father Cahill, O.M.I.

Missionary Record.

We have just returned from a visit to the heathen bands of Indians inhabiting the shores and islands of the Lake of the Woods. These Indians meet every year at a certain point on the Lake to receive their treaty annuities from the officers of the Canadian Government. They belong to the Ojibwe family, and are generally called Sauteux by the French, presumably because the tribe was principally known through the mission establishments at SAULT St. Mary, on Lake Superior. Notwithstanding their close proximity to civilization and to the Red River mission—Lake of the Woods being about 100 miles east of St. Boniface—they have successfully resisted till this day all attempts at evangelization. They are divided into ten different bands, each having its Chief and Councillors, and number about 1,000 souls. It was decided that His Grace the Archbishop of St. Boniface, in company with a few missionaries, should visit the general encampment of these Indians this summer, and approach them in a friendly way, if nothing more could be done. We left Rat Portage in the afternoon of July 16th, on board the steamer CATHERINE S., generously placed at our disposal by Captain Short. The party was composed of His Grace the Archbishop, Very Rev. Father Allard, O.M.I., Rev. Fathers Poitras, Cahill and Jacob. There were also a few devoted ladies who had collected viands and dainties capable of tickling the Indian palate, and who claimed the honour of waiting on their dusky guests in person. A delightful cruise of a little over four hours through a myriad of islands brought us in view of the Indian camp. A couple of hundred birch-bark wigwams, pressed close to the shore by the encroaching forest; towards the middle the flagstaff of the Government Agent and a few trading booths—such was the scene before us. Our arrival created no surprise, as the Indians are accustomed to have visitors and sight-seers during these days. My first concern was to ascertain the feeling of the Chiefs in our regard. Individually they were friendly, but any concerted action on their part to meet us in conference, I found to be out of the question, the head Chief remarking by way of explaining their resolutions: "You people love your religion and hold fast to it; this we admit, and it is the same with us." As an alternative I proposed an informal and friendly banquet at which the Chief and Councillors would assist. It took very little discussion to have this proposal accepted. The shades of night had now crept over the scene, and we remembered that "sufficient for the day is the evil thereof."

The following morning Mass was celebrated on board the steamer by His Grace the Archbishop, at which all our party attended. Fervent prayers accompanied the offering of the Immaculate Victim for the conversion of this benighted people. After Mass, the principal Chief put in an appearance and was invited to breakfast with the Archbishop and the clergy, a compliment which he accepted

with the best grace. His name is Pawawassang, FLASH OF LIGHTNING. He was acquainted with the late Archbishop Taché, whom he visited occasionally at St. Boniface. He is governed by good common sense in worldly affairs and is conscious of his responsibility as chief, but is none the less a firm believer in the superstitions of his tribe.

It is now in order to get all in readiness for the royal lunch. The dancing ground of the camp was pointed out to us by the Chief as the best spot for the spread. A large tent was soon lifted into position and the ladies conveyed thither their wares. Word was then sent round to the notables of the camp, who soon began filing into the tent—distributing themselves in circle form around the festive pile which occupied the middle space. Viands and sweetbreads were then apportioned without any special regard to etiquette or precedence. Plates and cutlery were dispensed with in discussing the good things. A liberal distribution of tobacco followed in the wake of the vanishing victuals, and the worthies wafted to our nasal organs the expression of their satisfaction and gratitude. It was during this latter function that the missionaries addressed to the guests words of good cheer and encouragement, and related their labours and experiences among the Indians of other parts—each telling phrase receiving a grunt of approbation from the more intelligent portion of the assembly. Very Rev. Fr. Allard interpreted His Grace the Archbishop, and assured the representatives of their tribe of the true concern His Grace had for their temporal and spiritual welfare, his presence in their midst, at much inconvenience to himself, being proof of his interest in them. As further evidence of his solicitude in their behalf he referred to the school which was being erected, not without great sacrifices, near the town of Rat Portage for the benefit of their children. No speeches were made by the chiefs present, nor were any expected from them as this part of the programme had been sprung on them, but Chief Pawawassang rose up to express his thanks to the Archbishop and clergy for their visit, saying that he highly appreciated it, that it was proper that we should thus meet as brothers, and he expressed the hope that the Great Spirit would bring us all together another year to keep up and strengthen the fellowship formed on this day. Thus was brought to an end the first successful attempt at gaining the ear and heart of these unregenerated sons of the forest. May the grace of God open their eyes to the vanity of those rites in which they put their trust, and draw them to the acceptance of the truth as it is in Christ Jesus.

C. CAHILL, O.M.I.
Rat Portage, Lake of the Woods,
Ontario, Canada.

18TH JULY 1897.

Rev. Father Cahill has charge of a district with a population of 3,000 Indians, of whom 2,000 are still heathens. There is in the same district a zealous young secular priest, stationed at Rainy Lake. One of the schools for Indian children is about to be established near the town of Rat Portage, on the Lake of the Woods. In these Indian schools the children receive lodging, food and clothing, and are taught the elements of knowledge, together with the habits of civilized life.

The Government gives a capita-tion grant, but the Mission will have to find \$5,000—one thousand pounds—apart from the Government grant, to build and equip this Institution, cost of Land included. If any of our readers are interested in the Canadian Indians, we would ask them to remember Father Cahill's good work. Remittances might be made to His Grace Archbishop Langevin, St. Boniface, Manitoba, either directly or through one of the Oblate Fathers.

The Protestant Missionary.

N. Y. Freeman's Journal.

Among the exchanges which have reached us recently are two containing synopses of Protestant missionary labor in Catholic countries. One of these is an American publication, and gives an account of the work done (which is small) and the amount of money expended (which is inordinately large) in the effort to Protestantize Catholic countries like Spain, Italy, Mexico, etc. The other performs a similar function for Ireland.

Spain and the other countries referred to in the American publication are practically virgin soil for Brother Stiggins; he has, until these latter days, practically left them for hundreds of years in the mire of Popish superstition without stretching out a hand to save them.

As a consequence, he now finds it very difficult to make any impression upon them. Wherever he turns he is confronted with some "public evidence of the Catholicism of the country and the people. In Italy, for instance, the Jesuits (it must be the Jesuits) have erected crosses on the mountain tops that may be seen for miles; they have built little shrines to the Virgin and Child in the most remote as well as in the most accessible places: you cannot enter a baker's or a butcher's store to purchase some of the necessities of life without being confronted with a picture of the Madonna or some Popish saint, with a lamp burning before it after dark; if you meet a peasant in your walks he will not remark (after all there is really no reason why he should) that it is a fine day or ask you "How d'ye do?" without expecting an answer, but instead will lift his hat and say "Praised be Jesus," to which he very extravagantly expects you to reply "Praised be Jesus and Mary." This is a very deplorable condition of affairs. The American Missionary Board did not reveal it in all its horror. Had they done so there is no doubt that subscriptions would have flowed in a torrent—in the wrong direction.

In Ireland Brother Stiggins has had more experience, but hardly more success. The report before us is of the usual kind. So much money spent, so little work done, such bright prospects for the future. Hope springs eternal in the Irish souper's breast, and now that the people are on the eve of famine he doubtless considers his future particularly cheering, though, to be sure, even in black '47, when soup and other victuals were very precious to the poor peasant, with his wife and family dying of hunger, the souper's achievement was not abundant.

What is the Irish souper trying to do? To convert Irish Catholics to Protestantism. What has the Catholic Church done for the Irish Gael? We will seek an

answer of Dr. Douglas Hyde, the famous Irish scholar. Dr. Hyde, who is a Protestant and the son of a Protestant dignitary, has this to say about the spiritual condition of Ireland:

"The Irish Gael is pious by nature. He sees the hand of God in every place, in every time and in every thing. There is not an Irishman in a hundred in whom is the making of an unbeliever. The spirit and the things of the spirit affect him more powerfully than the body and the things of the body. In the things he does not see he does not believe the less for not seeing them; and in the things he sees he will see more than a man of any other race; what is invisible for other people is visible to him. God is for him a Thing assured, true, intelligible. He feels invisible powers before him, and by his side and at his back throughout the day and throughout the night. It is from this feeling that the ordinary expressions and salutations of the Irish language come. When he meets a neighbor, instead of saying 'Bon jour' or 'good morning,' like other races, he says, 'God salute you.' If he sees a person at work, he says, 'prosperity from God on you.' If you are parting from him, he says: 'May God prosper you sevenfold.' If he is blessing you, he says: 'May God life-lengthen you.' If you sneeze, he will cry: 'God with us,' and when you salute him, saying, 'God greet you,' his answer is: 'God and Mary (i. e., the Virgin) greet you.'"

This is the people the Protestant missionary would evangelize! What a fearful perversion of the Apostolic spirit he represents. He comes from a land where religion is banished not merely from public and social life, but almost absolutely from family life also, to one where religion permeates everything; from a country where Protestantism is split up into a hundred jarring factions to one where the Universal Church is known and loved as mother. He sees what Dr. Hyde saw, and he sets to work to purchase those souls with their beautiful instincts of devotion and their hallowed traditions, in exchange for soup and blankets and some sickly imitations of of Christianity! If he really understood what he is doing he would be a devil. Happily for poor human nature, he does not, but, we repeat, what a fearful perversion of the Apostolic spirit he represents!

MORALITY SLOP.

Canadian Sportsman (Toronto).

The average Toronto parson when away from home generally slops over about the superior morality and shining godliness of the people of this city. Mr. Hugues, the School Inspector, is a star performer at the same business and if you paid any attention to his professional gush you would think that Toronto schools, those of course under his official eye, were the most perfect in the world and the scholars built altogether of superior clay.

These people live in a fool's paradise. They have told the same old mossback story so often that finally they have got to believe it themselves and while it may pass muster with some of the faithful very far from Toronto, those of us who live here and don't walk the streets blindfold know how wide of the truth all this cant and humbug really is. The morality department may, through its two chief officials, attend tea meetings and church socials and tell pleasant stories about the absence of immorality and the prevalence of virtue. Yet the solid fact stares citizens in the face that there is an immense amount of open solicitation every night on one or two of the chief streets of the city, to a degree more noticeable than in any American city of the same population.

Now for a suggestion to Inspector Hugues, if he would instruct the school boys less with the musket and bayonet and more with homely truths as to their personal behavior out of school he would do a great deal more good. In American cities the youngsters have been educated

to respect private property. A gentleman's garden there may be stocked with choice flowers and though there be no fence to guard them it isn't necessary to keep a perpetual watch over them. Here it is. Ask any of our city real estate agents who have vacant houses on their list and they will tell you that not only is it necessary to board up the windows to preserve the glass from being broken, but that fences are smashed down in the most deliberate fashion, the evident desire being to wreck any and all unprotected property. If Inspector Hughes would devote some of the time he now spends travelling through the United States telling his American cousins what a superior lot of beings we are over here, to giving his help towards educating Toronto boys to respect flower gardens and curb their longing to smash up empty houses he would accomplish a great deal more good than he does by crediting so many imaginary virtues to his fellow townites.

Well Known in Buffalo.

Bishop Dantenville, who was recently consecrated coadjutor to Bishop Durieu, of New Westminster, B.C., is well known at Buffalo, N.Y. His sister, Miss Dantenville, is a religious of the Sisters of the Sacred Heart of Mary. She teaches the young children at St. Peter's French school. Bishop Dantenville has visited Buffalo a number of times, revisiting places dear to him by his tender association with his uncle, the late Father Urich, whose long pastorate of the French people in Buffalo is remembered. In his young years the future bishop went to Buffalo to his uncle's home accompanied by his sister. His chosen vocation was fostered by Father Urich, and he was a student for a short time at Canisius Jesuit College. Leaving Buffalo, he entered Ottawa University, conducted by the Oblates, and soon decided to enter that order. He was professor for a number of years, till sent to British Columbia on the Oblate missions.—Buffalo paper.

A French Convert.

Edmund Tarquet, formerly a member of the Chamber of Deputies, Paris, and Under Secretary of State, has not only been converted, but has become a Franciscan Tertiary. Once he supported irreligious measures in the Chamber, now he preaches and distributes alms to the poor, and has an extreme devotion to St. Anthony of Padua.

Brieflets.

The superior quality of our 'Manitoba wheat may be judged from the following facts. By the end of last week 5,250 cars of this season's wheat approximating 4,250,000 bushels had been delivered at Fort William. Of these four and a quarter million bushels 75 per cent. graded No. 1 hard; 22 per cent. No. 2 hard and of the lower grades there was only 3 per cent. At Minneapolis the previous Saturday, according to one of the Minneapolis papers, of 759 cars of wheat inspected only 8 were No. 1 hard, 231 were No. 1 northern and the remainder lower grades.

This is how Mark Twain, in his new book "Following the Equator," expatiates on crossing the 180th meridian: "While we were crossing the 180th meridian it was Sunday in the stern of the ship, where my family were, and Tuesday in the bow, where I was. They were there eating the half of a fresh apple on the 8th and I was at the same time eating the other half of it on the 10th—and I could notice how stale it was already. The family were the same age that they were when I had left them five minutes before, but I was a day older now than I was then."

Last Friday morning at 9 o'clock the Cathedral was thronged with Catholics who had come to hear the Requiem Mass for the repose of the soul of the Very Rev. J.B.L. Soullier, Superior General of the Oblates of Mary Immaculate, who died on the 3rd inst. in Paris. The celebrant was Rev. Father Guillet, O.M.I., pastor of St. Mary's Church, Rev. Father Dorais, O.M.I., acted as deacon, and Rev. Father George, O.M.I., as subdeacon. The Most Reverend Archbishop assisted by the Very Rev. Father Allard, O.M.I., and Rev. Fr. Beaudin, O.M.I., pronounced the absolution during the "Libera" that followed the Mass. The Sanctuary was crowded with the clergy and the students of St. Boniface College.

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Northwest Review.

TUESDAY, OCTOBER 26 1897.

Disguised Plagiarism.

We confess to a feeling of astonishment and pain on finding that one of our best Catholic exchanges, one that sets up for the very pink of literary propriety and is ever and anon reminding naughty editors in Ireland and elsewhere that they really ought not to steal its articles, has reproduced the best part of our obituary notice on the late General of the Oblates without acknowledging that it borrowed its facts from the NORTHWEST REVIEW. Had these facts been accessible to every one, we should not be disposed to complain; but what our scholarly and usually polite contemporary has appropriated was the most exclusive kind of information, the truest of "scoops," and therefore imperatively called for due credit. The writer of that obituary article, who, by the way, is not the editor of this paper, is probably the only person now alive who witnessed that memorable meeting between Father Soullier and Mrs. St. John Eckel in the Blackwell's Island Hospital, and who then understood and now knows the full import thereof.

True, our contemporary may plead that our *ipsissima verba* were not repeated, that every sentence, may almost every phrase was altered and no doubt improved, albeit at the expense of accuracy in the details; but surely this is keeping faith with the letter and infringing the spirit of journalistic etiquette. This method of procedure, coupled with the appearance of the pectant paragraph among the editorial "Notes and Remarks," precludes the possibility of a mere oversight. Had our notice been quoted verbatim, we might have attributed the omission of the customary acknowledgment to forgetfulness. Our own experience convinces us that such forgetfulness may be altogether unintentional. The exchange editor may use the scissors and, in the hurry of responding to calls for "copy," may never think of crediting the clipping. Or the compositor may put off inserting the name of the paper from which the passage is borrowed till he has occasion to go to another case for different type, and then forget to do so; and the proof-reader, who has so many things to remember, may not notice the omission. In these and many other ways is the non-crediting of clippings excusable. But we sincerely regret, for the sake of our distinguished contemporary, that we cannot discover any excuse for its deliberate plagiarism.

True and False Continuity.

The celebration last month by the Catholics of England of the 13th Centenary of St. Augustine's arrival there, bringing with him to its inhabitants the priceless grace of Catholic faith, was a notable event and will no doubt have important and far-reaching results. Besides serving to show and emphasize the growing power and importance of the Catholic Church in Eng-

land the Commemoration afforded a striking object lesson in true "continuity" that must have a shattering effect on the flimsy and preposterous pretensions of the Anglican Church to be the true representative of the Catholic Church established by St. Augustine in the year 597. The presence of the entire Catholic Hierarchy headed by Cardinal Vaughan bearing the pallium conferred upon him by Pope Leo XIII, the successor of Pope St. Gregory the Great who, as vicar of Christ sent St. Augustine to England and endowed him with the pallium 1300 years before; the participation therein also of the prior of the Benedictine Monks of Rome, from which order St. Augustine and his forty fellow-missionaries had come; also of Cardinal Perraud of Autun, France, and the Archbishop of Arles, the successors of the bishops of these sees who, at the close of the 6th Century, had signally aided St. Augustine; and all united in the bonds of that one faith "immortal and unchanging" as their successors were 1300 years ago, bring into relief the visible unity and genuine continuity between the Church founded by St. Augustine and that presided over to-day by Cardinal Vaughan.

It will be remembered that in July last the Anglican and Protestant Episcopal divines during the Lambeth conference, went through the form of celebrating St. Augustine's landing. To uphold the "continuity theory" in the Anglican sense, that is, that the present Church of England is identical with and teaches the same doctrines as the church founded by St. Augustine, some attempt to celebrate the event seemed to be imperative. Strange was it not that it does not appear to have struck these divines how illogical and ridiculous it was that they—the official representatives of the new religion founded and established by law but three centuries ago upon the ruin, so far as the founders of Anglicanism backed by the resources of the nation could accomplish it, of the Catholic faith in England—should undertake to celebrate the arrival of the Roman Missionary who, nearly 1000 years before the wife-murdering Henry had called the Anglican Church into existence, brought the Catholic faith—the genuine papal brand—to their pagan fathers? The Augustinian centenary commemorated this year is the fourth that has passed since the Church of England was founded. Why have Anglicans celebrated the last one only? The reason is not hard to find. If there is one fact written large over the so-called Reformation period it is this: that in the minds of the men responsible for its existence and establishment the Church of England was founded as a purely Protestant institution, and until comparatively recent years nobody had a suspicion that it was anything else. Leaving aside other sources of evidence, let the unprejudiced enquirer who has doubts on the subject read the English Statutes of that period and his doubts will soon disappear.

What do all these merciless penal enactments against Catholics mean? Why were the professors of the faith of St. Augustine outlawed, hunted like wolves, their property confiscated or divided between such of their offspring as could be terrorized or seduced into turning Protestant? How did it come to pass that every kind of persecution that could be devised or invented by the Fathers and Founders of the State religion was inflicted upon the adherents of the ancient faith, if the new religion to which conformity was demanded under such terrible penalties was not purely Protestant and therefore repulsive and abhorrent to them? Not very far back in the present century, however, the Church of England discovered that for centuries it has laboured under a grave misapprehension. In short it has found out that, although the world for centuries believed it to be Protestant, it was in fact purely Catholic all the time. This discovery explains why the Anglican Church celebrated the last centenary of St. Augustine's arrival—it thinks it is Catholic now. It also explains why it did not celebrate the three previous ones—it was Protestant then and it would therefore have been bad form to celebrate the landing of the "Italian Mission." From the discovery referred to it follows easily and naturally that the Catholic martyrs under Henry and Elizabeth might have lived the full term of their natural lives if they had but known what Anglicans know now, namely, that the new Protestant religion was in reality the same as the Catholic faith taught by St. Augustine. One might be tempted to think that such men as Bishop Fisher and Sir Thomas More, Lord Chancellor of England, would make it a point to inform themselves as to what they

were about to die for. But according to the modern Anglican attitude it unfortunately seems evident they did not. After this it is a little awkward to find that the same authority that founded the Anglican Church also decreed that its spiritual and temporal head—the reigning King or Queen of England—must be a Protestant. This would seem to present the rather odd spectacle of a Catholic Church with a Protestant Pope. To the ordinary observer this looks slightly contradictory. To your Anglican "continuity theory" devotee, however, it seems to present no difficulty at all.

But to return to seriousness, it may well be said that the more the continuity theory, according to modern Anglican claims, is considered in the light of historical truth the more ridiculous do these pretensions appear and the more numerous do the fictions involved in maintaining them become.

MISSIONARY RECORD

Oblates Of Mary Immaculate

Our best thanks are due to the Rev. Editor of this most interesting of missionary periodicals for kindly sending us a baker's dozen of the October number. No doubt this issue is particularly interesting to us because we find in it nine or ten clippings from the NORTHWEST REVIEW; but we think no one can peruse the Record without admiring the feast of facts which the editor serves to his invited guests, facts from everywhere: Tower Hill (London), Manitoba schools, Lake of the Woods, the Klondyke, New Westminster, South Africa, Slave Lake, Kamloops, Ceylon, United States, Assiniboia, Corsica. And with what tact and taste all these tidings from the whole-souled missionaries are grouped and edited! This is truly a monthly reflex of the noble efforts of the devoted Oblates in the great work of the ransoming of souls. And occasionally the Record is delightfully reminiscent, as when it tells us that "Bishop Clut, in virtue of a Papal dispensation, was consecrated by Mgr. Farad alone without assistants. And his crozier was improvised of wood! But then those missionaries of the Wild North are themselves golden."

Rev. Father Cahill, O.M.I., of Rat Portage, contributes a clear and bright narrative of Archbishop Langevin's visit to the Ojibways on the Lake of the Woods last summer. We print it elsewhere in our columns.

After telling us that five Oblate Fathers and several nuns left London by steamer on September 1st for Natal, the editor adds: "Just before the gangway was withdrawn, a Protestant Bishop walked on board. It is to be hoped his Lordship and the French, German and Scotch priests and nuns got on well together during their brief life on the ocean wave."

Here is a gentle lesson in current geography:

"What strange ideas of South Africa some old folks at home have! A Nun hailing from a town out there where they have the electric light and electric trams, was asked not long ago in the Old Country if the natives had not eaten a priest lately in the neighborhood of Grahamstown! The question might as well have been asked about New York or Ottawa."

Francis Xavier Waldron.

The death of this young English Catholic during the night between the 18th and 19th inst. has been largely commented on by the daily papers of Winnipeg. A youth in the bloom of health and the best of spirits is poisoned and stifled to death by the escape of illuminating gas due to the carelessness of an hotel-ganager. The coroner's inquest held on the evening of the 20th lays the blame on John Scully, proprietor of the Palmer House, where Waldron was boarding. Every one seems to concur in this verdict; but there is absolutely no evidence in this case to justify the hint thrown out by one of our dailies that such accidents may be arranged for motives of robbery. Mr. Waldron's friends can account for all the money he received, and are sure that none of it was stolen. John Scully may indeed be guilty of criminal neglect, but his honesty is beyond question.

F. X. Waldron came to Winnipeg

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

from Formby, Lancashire, last spring. He first hired himself out to a farmer not very far from the Capital, but soon left him because his employer was a bitter and bigoted Protestant who was continually persecuting the boy for being a Catholic. Francis, who valued his religion as his most precious possession and who was provided with excellent certificates of his school examinations, easily obtained a situation as school teacher at Laurier, in a Catholic settlement of the Dauphin country. After teaching four months he determined to give up his school because the situation was too lonely and he hoped to do better in some other position. He therefore returned to Winnipeg on the 12th inst. and went back to the Palmer House, where he had boarded last spring, while employed in A McDonald's wholesale grocery store during the interval between his farming and his schooling experiences. On his return he was careful to pay off his indebtedness to two gentlemen who had lent him money for his journey to Laurier. The following Sunday he called on Rev. Father Drummond, who had befriended him on his arrival in Winnipeg and to whom he had shown an excellent letter, certifying to his good character and practical Catholicism, from Rev. Father Carr, his pastor at home in Lancashire. He was accompanied by another English Catholic, Mr. Bertran H. Garnett, a former student of Stonyhurst College, who was also boarding at the Palmer House. They both attended benediction in the chapel of St. Boniface College. This meeting with a fellow Lancashireman had evidently put Francis in the best of humor, and, though the following day he failed, on account of his youth, to secure a place as engine wiper in the C. P. R. roundhouse, he continued in excellent spirits joking with Mr. Garnett till they both retired for the night.

At eleven o'clock Mr. John Scully turned off the little gas pipe at the meter; but, a little later, when Ed. English, a switchman on the Northern Pacific, came in from work, Scully turned on the gas and left it open all night. Next morning Francis Waldron was found lying in an easy posture in bed with a book open beside him. Life had long since departed; the body was cold. Though sadly sudden, it was not an unprovided death for Francis had always been faithful to his religious duties, having approached the sacraments repeatedly during his sojourn in Manitoba.

The police, who were immediately notified by Mr. Scully, handed over the remains to Mr. Thompson, the undertaker; but, at the request of the late Mr. Waldron's friends, the body was afterwards prepared for burial by Hughes and Son, who took charge of the obsequies. The funeral, attended by some faithful friends, who had learned to appreciate the bright, intelligent and well-behaved youth thus suddenly called away, started, on Saturday morning last, from the undertaking establishment of Hughes and Son to St. Mary's Church, where Rev. Father McCarthy conducted the ceremonies, the Libera being sung by the Brothers of Mary. Rev. Father Drummond accompanied the hearse to Fort Rouge cemetery, where he said the Church prayers over the grave. We need hardly add that the Review offers its sincere condolence to the bereaved family of the lamented Francis Xavier Waldron.

R. I. P.

Some Things Which Catholics Do Not Believe

OR

PROTESTANT FICCTIONS AND CATHOLIC FACTS

BY

MOST REV. J. WALSH, D.D.,
- Archbishop of Toronto.

This second edition of a famous lecture delivered at the beginning of this year by the eloquent Archbishop of Toronto

has already been announced in these columns as specially recommended by the Catholic Truth Society of the Ontario Capital, under whose auspices the lecture was given.

We had occasion to admire this very able defence of Catholic doctrine when first we read it in the Catholic Register, but now that we have re-read it in the neat pamphlet of 23 pages kindly forwarded to us by the C.T.S., we have no hesitation in pronouncing it a masterly refutation of timeworn and yet very live slanders.

The points which His Grace takes up and states, with fearless frankness, in the common language of anti-Catholic writers and preachers, are the following accusations: (1) the Catholic Church is the enemy of the Holy Scriptures; (2) she uses Latin in her services in order to keep her children in ignorance; (3) she ignores the Saviour and robs the Atonement of its all-sufficient value; (4) she falsely claims the power of forgiving sins; (5) her indulgences are not only a pardon for past sins but a permission to commit future sins for a pecuniary consideration.

After so clear a statement of objections, His Grace proceeds:—

These are some of the charges made against the Catholic Church, and they are made so authoritatively and persistently that multitudes of well-meaning people believe them as though they were Gospel truths, instead of being utter falsehoods, and would think it the height of absurdity and the acme of brazen frontery to deny them. And so, thousands of good, religious and well-meaning people turn away their faces from the Catholic Church, refuse her a hearing, contemptuously decline to examine her teachings, and look upon her with fear, hatred and loathing. Now is this fair? Is it right and just? Is it in this way that men act in social and political life? Is this mode of conduct in harmony with the intelligence of the age, in conformity with justice and fairplay, and in consistency with that spirit of impartial inquiry and investigation which in other respects is characteristic of this nineteenth century? If you wish to know the truth about the character and standing of citizens, do you go to their enemies to learn it? If you wish to know the merits of the Liberal party or policy do you go to the Tories for information; and vice versa, if you desire accurate information about the merits of the National Policy is it to the leaders of the Liberal Party you go for such information?

To dwell upon all the beauties of the refutation would deprive the reader of all interest in this excellent lecture. Suffice it to quote one specimen of the Archbishop's epigrammatic way of summing up his defence.

In the Catholic theory an Indulgence is not so indulgent a thing after all, and is not at all as easy as the ample plenary indulgence given by Protestantism, which has abolished fasting and abstinence, done away with self-denial and mortification, which has a horror of confession and has stigmatized all penitential works as not only useless but derogatory to the merits of Christ's atonement. Thus, Protestantism is a vast plenary indulgence which has sought to make broad and smooth the narrow road that alone, by Christ's appointment, leads to eternal life. The Protestant broad way is not the narrow way of Christ.

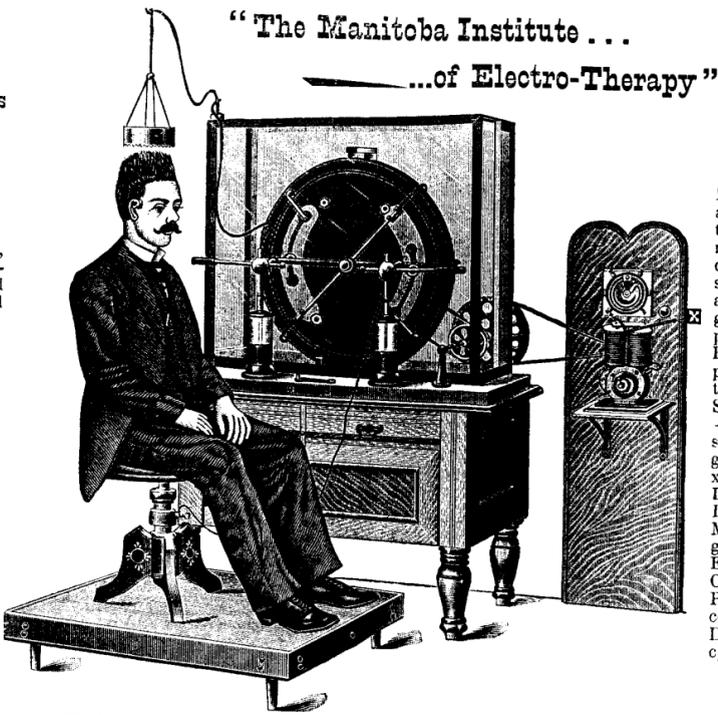
An appendix, full of statistics about translations of the Scriptures before the Reformation, greatly enhances the value of this pithy pamphlet, which can be had for three cents. Send a three-cent stamp to Corresponding Secretary, St. Mary's C.T.S., 6 Markham Place, Toronto.

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gorgement and Dis-
placement of Uterus,
Facial Blemishes, Su-
perfluous Hair, Vomit-
ing in Pregnancy,
Sciatica, Birth mark,
—(Naevi), Skin Dis-
eases, Paralysis, Neural-
gia, Locomotor Atax-
ia, Tic - douloureux,
Loss of Memory and
Loss of Sensation and
Motion, Asthma, Mi-
graine, Heart - failure,
Epilepsy, Chronic
Constipation, Angina
Pectoris, Incontinen-
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LITTLE MONTH
OF THE
Souls In Purgatory.

As the month of November is at hand, we are glad to be able to recommend to our readers a tiny booklet with the above title, just published by the House of the Angel Guardian, 85 Vernon Street, Boston, Mass. Though the booklet is hardly five inches long and four inches wide, its seventy pages of small clear type contain terse and thoughtful reflections and prayers for each day of the month, a Way of the Cross for the Souls in Purgatory, a Litany and a Rosary for the Holy Souls, a short morning offering, prayers for a good death, Rules to follow to receive the Sacraments at home, Instructions to those who attend the sick and dying, Prayers for the dying, Recommendation of a departing soul, and an account of the Society of the Angel Guardian under the presidency of the Most Reverend J.J. Williams, Archbishop of Boston.

Though all the thoughts in this little vest-pocket book centre in death, they are not depressing; on the contrary, there is about them all the cheerful, hopeful tone of the true Catholic long- ing for his abiding city above, and anxious to help the brethren who are suffering in the Middle state of purgation. "Some of them," says the author, "may have to wait a long time, and others may be just on the very edge of Purgatory, as it were, only waiting for one little push to help them out altogether. God is so good that he allows us to give this little push. All that is wanted is that we should have the intention of doing it. We must just remember, as soon as we awake in the morning, when we offer our hearts to God, to form the wish to gain all the indulgences we can, and to give them to the Holy Souls."

A Boy's Sufferings.

Attacked with Inflammatory Rheumatism at an early age. Each Successive Year Brought Fresh Attacks With Increasing Severity Until He Was a Physical Wreck.

From the Sun, Belleville. Mr. and Mrs. W.R. Kelly are people who are deeply grateful for a kind intervention of Providence whereby the life, health and happiness of their twelve year old son, Master Harry, has been restored and preserved. Mr. Kelly is one of the best known conductors on the Midland division of the G.T.R., and is now residing in this city. A Sun reporter having heard of the cure of the little fellow and the joy of his parents, called at their home and was met by Mrs. Kelly, who on being informed of the object of his visit, at once told the story of the cure and how the results were attained. We were living in Madoc when our boy was about five years of age and in the spring I went to call him one morning. He replied to my call by saying he could not rise. I at once went to him and found that he was unable to walk. Medical aid being summoned we discovered that inflammatory rheumatism had our little boy in its grasp. All that attention and doctors could do was done and the attack passed off, but the following spring while in Peterboro he was again

seized with the dread disease and again we were in terrible dread of losing the child. When the warm weather came again he rallied, but was very weak and only a shadow of his former self.



Despite all we could do he was again attacked in the next spring. You can imagine the fear and dread with which we watched these recurring attacks, each one more severe than the last, and each one leaving our boy in a worse condition than those that went before. His last attack confined him to bed for three months, and his heart was dangerously affected. His sufferings were terrible, and it was pitiful to see him trying to carry food to his mouth. His nervous system was so shattered that a form of St. Vitus' dance had affected him, and his hand and arm trembled so that he could not feed or aid himself. Some friends advised me to try Dr. Williams' Pink Pills and recommended them so highly that my husband and myself decided to try them. We gave them to Harry for several months and when the spring came watched anxiously, fearing a return of the trouble, but were thankful and delighted to see no symptoms of it, nor has he been troubled for the past three years. "What is the condition of his health at present?" asked the reporter. "He is as sturdy and as healthy a boy as parents could wish for. I attribute his recovery and present health to nothing but Pink Pills, and I cheerfully recommend them to all."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions. Sold by all dealers and post paid at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

The Scientific American of Sep. 25th, describes a self-closing gas burner invented by Frank P. Barney, of Chertley, Mass. The expansion of a metallic rod by heat opens the burner, which closes as soon as the heat ceases whether by accident or design. Thus the burner can remain open only so long as the gas is burning. This invention would have saved the life of Francis Waldron.

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MAIN LINE.			
North Bound Read up	St. Paul Read up	Stations	South Bound Read down
Freight No. 104 Daily.	St. Paul Read up Daily.	Winnipeg	St. Paul Read down Daily.
8.30a	2.55p	Portage Junction	1.00p
8.15a	2.40p	St. Charles	6.45p
7.50a	2.25p	St. Norbert	7.00p
7.30a	2.10p	Cartier	7.30p
6.59a	1.55p	St. Agathe	8.05p
6.45a	1.40p	Union Point	8.17p
6.23a	1.35p	Silver Plains	8.34p
5.53a	1.20p	Morris	8.30p
5.28a	1.06p	St. Jean	8.44p
4.52a	12.45p	Letellier	9.04p
3.30a	12.20p	Emerson	9.22p
3.30a	12.10p	Pembina	11.45p
8.55p	8.45a	Grand Forks	7.05p
11.40a	5.05a	Duluth	8.00p
	7.30a	Minneapolis	6.40a
	8.00p	St. Paul	7.15a
	10.30a	Chicago	9.25p

MORRIS-BRANDON BRANCH			
East Bound Read up	Stations	W. Bound Read down	Stations
Ex. No. 254 Mon. Wed. and Friday.		Ex. No. 253 Mon. Wed. and Friday.	
8.30a	Winnipeg	1.00p	Brandon
8.30p	Morris	2.35p	Brandon
7.35p	Low Farm	2.50p	Brandon
6.34p	Myrtle	3.25p	Brandon
6.04p	Roland	3.45p	Brandon
5.27p	Rosebank	3.53p	Brandon
4.53p	Miami	4.16p	Brandon
4.02p	Deerwood	4.29p	Brandon
3.28p	Altamont	4.40p	Brandon
2.45p	Somerseset	4.56p	Brandon
2.08p	Swan Lake	5.12p	Brandon
1.35p	Indian Springs	5.26p	Brandon
1.08p	Maripolis	5.37p	Brandon
12.32p	Greenway	5.52p	Brandon
11.56a	Baldur	6.20p	Brandon
11.02a	Belmont	6.43p	Brandon
10.20a	Elliot	7.00p	Brandon
9.45a	Elliot	7.11p	Brandon
8.54a	Wawanesa	7.25p	Brandon
8.29a	Elliot	7.35p	Brandon
7.45a	Rounthwaite	7.45p	Brandon
7.00a	Martinville	8.02p	Brandon
	Brandon	8.20p	Brandon
		8.30p	Brandon

PORTAGE LA PRAIRIE BRANCH.			
West Bound Read d'n	Stations	East Bound Read Up	Stations
Mixed No. 303 Every Day Except Sunday.		Mixed No. 301 Every Day Except Sunday.	
4.45 p.m.	Winnipeg	12.35 p.m.	Portage La Prairie
4.58 p.m.	Portage Junction	12.17 p.m.	Portage La Prairie
5.14 p.m.	St. Charles	11.50 a.m.	Portage La Prairie
5.19 p.m.	Headingley	11.42 a.m.	Portage La Prairie
5.42 p.m.	White Plains	11.17 a.m.	Portage La Prairie
6.06 p.m.	Gravel Pit Spur	10.51 a.m.	Portage La Prairie
6.12 p.m.	LaSalle Tank	10.45 a.m.	Portage La Prairie
6.25 p.m.	Eustace	10.29 a.m.	Portage La Prairie
6.47 p.m.	Oakville	10.06 p.m.	Portage La Prairie
7.00 p.m.	Curtis	9.50 a.m.	Portage La Prairie
7.30 p.m.	Portage La Prairie Flag Station	9.30 a.m.	Portage La Prairie

Stations marked *—have no agent. Freight must be prepaid. Numbers 133 and 104 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

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NOTICE.

Some of our exchanges have not yet of our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK
OCTOBER.

- 31 Twenty-first Sunday after Pentecost.
- November,**
- Monday—Feast of all Saints. Holy-Day of obligation. First class with octave.
 - Tuesday—All Souls' Day.
 - Wednesday—Of the Octave.
 - Thursday—St. Charles Borromeo, Cardinal Archbishop of Milan.
 - Friday—Commemoration of all the deceased members of the Oblate Order.
 - Saturday—Of the Octave.

BRIEFLETS.

Rev. Father Poitras, O.M.I., of Rat Portage, was in town last week.

J. McD.—A reply to your inquiry about the twentieth century will appear in our next issue.

On Saturday evening Rev. Father Tourengau, S.J., went to Portage la Prairie for the Sunday services.

Mr. John Anderson and Miss Agnes Adshead were married last Thursday morning at St. Mary's Church by Rev. Father McCarthy. Best wishes.

Rev. Father Morin took with him, as an exhibit for Montreal, a pumpkin, weighing 112 pounds, grown in the garden of the Mission at St. Albert.

The Very Rev. Father Ring, superior of the Dublin Oblates, is in Montreal with nine priests of his Order destined to found new houses in the United States.

An article from the Canadian Sportsman, entitled "Morality Stop" was unfortunately truncated in our last issue; as it is valuable, we reproduce it in this.

You can always tell a flatterer from a man who loves to bestow honest praise. Find out which of the two is a general favorite; that one cannot be a flatterer.

Mr. Moody, the sensational preacher, is reputed to be a millionaire. Mr. Moody has not been wildly exhorting our separated brethren for the benefit of his health, solely.—True Witness.

J. P. Raleigh, D.D.S., L.D.S., Dentist, graduate of Toronto and Trinity universities, also the R.C.D.S. Toronto, has opened an office in the Christie Block, corner James and Main, 536 1/2 Main St. Winnipeg.

The Winnipeg Tribune was the only Saturday evening paper which announced that the funeral of F. X. Waldron had taken place that morning. One paper announced, at 4 p. m., that it would take place at 10 A. M.; another paper said nothing about it.

The Students of Detroit College debated whether "British rule in India for the past 25 years has been just and beneficial to the natives." The fact that the affirmative won proves that our younger cousins over the Strait are not as unfair as too many of their newspaper are.

The Hon. Theodore Davie, Chief Justice and late premier of British Columbia, a convert to the Catholic Church, returned last Thursday from a trip to N.Y. for the sake of his health, and was the guest of Dr. J.K. Barrett in Winnipeg. The Chief Justice attended the Requiem Mass for the late General of the Oblates last Friday morning, afterwards

called on the Archbishop of St. Boniface and left for his home that evening.

Answer to J. B. L.—Charles Goumond was born in 1818 and died October 18th, 1893. He was an enthusiastic Catholic.

M. Toman, who has been appointed Minister of Justice in the new Greek Cabinet, is the first Catholic who has become a Minister in Greece.

Mr. Saint-Arnaud, of Fargo, N. D., a former student of St. Boniface College, who won considerable reputation as an actor in the college plays, was visiting his friends here last Wednesday.

It looks as if Ontario dabblers in science were about to try to become large-minded. A Montrealeer, Henry H. Lyman, was lately elected President of the Ontario Entomological Society. This is the first time a non-resident of Ontario has been raised to this dizzy height.

In answer to a question from "The Review" of St. Louis, the "Northwestern Chronicle" says it is quite true that it is not now, and has not been for a long time, Archbishop Ireland's organ; and, as to the Chronicle's political views, "it is well known that they are not those of Archbishop Ireland."

Yesterday evening about five o'clock the great bazaar or "Kermesse" in aid of St. Boniface Hospital, was solemnly inaugurated by His Honor the Lieutenant Governor. Thanks to the devotedness of the lady managers under the able direction of Rev. Father Cloutier, it bids fair to be a great success.

"But in one point, at least, the British laborer of some midland counties may envy Germany, as indeed he has a right to envy almost any living being on the earth. The three-and-twenty laborers on this (German) estate live hard, but they live sufficiently for their wants, and they live securely."—G. W. Stevens in the London Mail.

Really this summer weather is getting monotonous. A week or two ago we thought that a break in it had come, but the hope was delusive and here we are still with fans and ices the same as in July. We pity Mr. Kipling, for if he knows how we are sweltering in this October heat his conscience must be leading him a pretty dance.—FREE PRESS.

Madame Rosenberg, mother of Rev. Canon Rosenberg, the founder of Fannystelle, died recently at Passy, one of the western suburbs of Paris. This and several other deaths of friends and relatives of the Fannystelle settlement, in particular the demise of Mrs. George Dufos' father, Monsieur Charles Tieronnier, have thrown quite a pall of mourning over that lively hamlet.

Right Rev. Bishop Gaughran, O.M.I., of Kimberley, South Africa, was in the city (Philadelphia) last week as the guest of the Rev. Thomas Barry, Rector of St. Ann's. Bishop Gaughran's journey to America was for the purpose of securing helpers in the work he has undertaken in distant Africa. He will visit Ireland on his return journey.—Catholic Standard and Times.

Fairweather Friends.—Jabley—"Say, Litley, is Longley dead?"—Litley—"No; why?"—Jabley—"I haven't seen him for three months and he used to come to me every other day."—Litley—"Oh, I guess you must have ceased to be any use to him about three months ago."—Jabley—"Why, yes; I never thought of that before; all his axes were ground three months ago."

The Free Press would do well to wake up the fellow that writes its "City Paragraphs." On Saturday morning about eleven o'clock His Grace of St. Boniface might have been seen bowing graciously to his friends as he drove along Broadway, and that afternoon the F. P. paragrapher prophesied thusly: "The Archbishop of St. Boniface will be able to leave his room in a few days."

Mr. J. W. Allen, formerly Principal of a large school in Liverpool, and now travelling representative of the great publishing house of Longmans, Green and Co, 39 Paternoster Row, London, E. C., passed through Winnipeg last week on his way to Regina. Messrs. Longmans, Green and Co. are making a bid for the Canadian school and college trade. They have under consideration a series of Catholic Readers for Catholic schools. Mr. Allen informed a Northwest Review representative that his firm are preparing to print a School History of England from the Catholic point of view. Father Thurston, S. J., was at work upon this history, and, since his death three months ago, the Very Rev. Father Gerard, now Provincial of the English Jesuits, has undertaken to complete this long-desired Catholic text-book.



Ill health is a luxury that only the rich can afford, and that no one can enjoy. Every woman is not so situated that she can be an interesting invalid, or rather, an uninteresting one, for there never was an interesting one.

The woman who suffers from weakness and disease of the distinctly feminine organs is certain to become an invalid. No woman can suffer in this way and be a healthy, happy, amiable wife and a competent mother. Troubles of this nature sap the strength, rack the nerves, paint lines of suffering upon the face, destroy the temper, make the once bright eyes dull and the once active brain sluggish, and transform a vivacious woman into a weak, sickly invalid.

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"About six years ago my wife became afflicted with female weakness," writes the Rev. L. J. Coppedge, of Elmo, Kaufman Co., Texas. "She could not stand on her feet or get in any position in which she did not suffer great pain. She despaired of ever again being well. She took six bottles of Dr. Pierce's Favorite Prescription and has been well and happy for twelve months."

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Read the following extract from the NORTHWEST REVIEW, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Portage la Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$60 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Chiquet took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Chiquet being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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