

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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THE CHURCH IN SOUTH AMERICA.

ITS HIERARCHY AND NUMBERS—A GRAND SHOWING.

Few Catholics in this country are fully aware of the numbers and importance of their brethren and the Church in South America. In a recent issue of the "Catholic Standard and Times," of Philadelphia, W. D. Kelly gives the following interesting account of the state of the Church in the countries south of Mexico:

The United States of Brazil is the South American country whose hierarchy is the most numerous body in that half of our hemisphere. Bahia and Rio de Janeiro are both archiepiscopal sees, the former being the elder episcopate. The present Archbishop of Bahia is Most Rev. Da Silva, who has occupied the See since Sept. 12, 1893. As metropolitan he presides over a district in which there are seven episcopal sees, all subject as suffragans to Bahia. These sees are Amazonas, Belem de Para, Fortaleza, Goyaz, Maranhão, Olinda and Parahyba. The Archdiocese of Rio de Janeiro has eight suffragan dioceses, to wit: Cuiaba, Curitiba, Diamantina, Marianna, Niteroy, San Paulo, San Pedro, Rio Grande and Espiritu Santo. With the exception of the See of San Paulo, all these Brazilian dioceses and archdioceses have ordinaries at the present time. The Catholic population of the country—three dioceses omitted because they make no reports—is 14,675,000 and the priesthood is correspondingly large.

Second in importance from a numerical point of view is the hierarchy of the United States of Colombia. At the head of this hierarchy is Mgr. Restrepo, Archbishop of Santa Fe de Bogota, which See he has filled since 1891. He has 12 suffragans, the Bishops of the Sees of Antioquia, Cartagena, Santa Marta, Medellin, Neiva, Nueva Pamplona, Panama, Pasto, Popayán, Tolima, Tunja and Socorro. The last mentioned See, however, is now vacant, and in addition to these bishops the Vicar Apostolic of Cassanare should be counted as suffragan of Mgr. Restrepo. Leaving out three dioceses, the reports of which are lacking, the Catholic population of this South American land exceeds 3,500,000 souls.

Third in point of numerical strength is the hierarchy of the Argentine Republic, at the head of which stands Mgr. Castellano of Buenos Ayres. This prelate has an auxiliary bishop and eight suffragans, namely, the Bishops of Cordova, La Plata, Santa Fe, San Juan de Cuyo, Tucuman, Parana and Salto, with the Vicar Apostolic of North Patagonia. The Catholic population of Argentina—two dioceses not reporting—is very close upon 4,000,000 souls, and the Bishop of San Juan de Cuyo has an auxiliary.

Fourth in order comes the Peruvian hierarchy, the head of which is Mgr. Tovar, who last year succeeded Mgr. Bandinini in the See of Lima. He has an auxiliary bishop, and his suffragans number seven bishops and one Vicar Apostolic. The other Peruvian Sees in Lima are Arequipa, Chacapoyas or Maymas, Cusco, Guamanga or Aya-

chacho, Huanuco, Puno and Trujillo, with the Vicariate of Tarapaca. As far as reported, the Peruvian Catholic population counts up 2,784,500 souls, and the vicariate Apostolic is the only non-reporting district.

Ecuador's hierarchy consists of one Archbishop, Mgr. Gonzalez of Quito, and six resident bishops, the ordinaries of the Dioceses of Cuenca, Guayaquil, Ibarra, Loxa, Porto Viejo and Riobamba. There are also four vicariates in the country, Mendez, Canelos, Napo and Zamora, of which the third and last are vacant. As far as reported the Ecuadorian Catholic population is close upon 1,500,000 souls, but one diocese and all four vicariates make no reports.

Venezuela has an Archbishop, Mgr. Uzcategue, the incumbent of the See of Venezuela or Caracas, as it is sometimes called and four bishops, whose Sees are Merida, Guayana, Calabozo and Barquisimeto, all of which are occupied. Its Catholic population, according to the diocesan reports, is 2,187,500 souls. The Archbishop of Santiago de Chile, Mgr. Casanova, has as suffragans the Bishops of San Concepcion, San Carlo di Ancud, La Serena, and the Vicar Apostolic of Autofagasta and the Prefect Apostolic of South Patagonia. In his province there are upwards of 3,000,000 Catholics.

The Bolivian Republic has an Archbishop, the Most Rev. Mgr. De la Llosa, of Charcas or La Plata, and three bishops, whose Sees are Cochabamba, Santa Cruz de la Sierra and La Paz, and the number of Catholics in this South American State is estimated at 1,466,000 souls. The Archbishop of Uruguay, whose See is Montevideo, is directly subject to the Holy See, and he has two auxiliary bishops. Another suffragan of the Archbishop of Buenos Ayres is the Bishop of Paraguay, in which country 800,000 Catholics are reported. British Guiana constitutes a vicariate and French Guiana a prefecture apostolic. The Capuchins have charge of the prefectures of Rio de Janeiro and Pernambuco, in Brazil; of that of Araucania, in Chile; and they have apostolic missions at Bahia, Piracicaba and San Luis de Maranhão, in Brazil; at Montevideo, in Uruguay; and in the United States of Colombia.

Thus we see that there is a Catholic population in these Spanish-American countries of nearly 40,000,000 of Catholics, a number four times as large as that of the Catholics of the United States. But we also glean from the statistics of the Church in these countries that the proportion of Archbishops, Bishops and priests to the general Catholic population is much smaller than in the United States. It is, doubtless, for the purpose of increasing the hierarchy and priesthood, as much as for other reasons, that the Holy See has summoned a general council of all the prelates of South America to convene in Rome at an early date.

CATHOLIC MISSIONARIES AND MISSIONS.

"Catholic Sentinel," Portland, Or.

Even at the present time, wherever the religious families are found, how speedy and how fruitful a harvest of good works do they not bring forth! How very many leave

home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers.

(Leo XIII). In these days of exotic speculation, when the press with hourly news carries one's thought, across seas and continents, away to the very antipodes, and one's mind in a mighty flight encompasses the globe, it may not be amiss to consider the suggestive remarks above quoted from the recent letter of Pope Leo to Cardinal Gibbons. Much is said and much is written about Colonial Empire, territorial expansion; but little do we read about another sort of expansion, one of unquestionable pre-eminence from a Christian point of view, one which admits of no diversity of opinions, and which is, in the economy of divine Providence, the necessary companion of civilization, its ultimate end and its triumphant crowning: Religious expansion.

Religion is a nation's most precious treasure, and the richest gift in its power to bestow. Hence the sacred duty for all civilized and cultured Societies to endeavor to impart to the numerous groups of the human family less favored than we are and still groping in the mazes of barbarism, a knowledge of eternal truth, faith and religion, wherein lies the highest type of human progress.

How well the Catholic Church has understood and fulfilled this duty is well known to all students of her apostolic annals. She has ever considered it, and nowadays more than ever—as the charity of charities to partake of her divine heritage with the rest of the human kind, and year after year she sends out her pioneers to foreign shores with a message of peace and salvation, begging at the same time from the Catholics who remain at home the co-operation of their alms, wherewith the missionary can traverse the seas and support himself on the field of his labors. During the last 75 years the Church has sent to, and supported on foreign missions thousands of missionary priests and nuns, heroic heralds of the Gospel, indefatigable workers under the threefold banner of poverty, chastity and obedience. (1) That the blessings of heaven have followed them in their wonderful existence is evident from authentic figures. In 1818, when the Society for the Propagation of the Faith was founded, the various countries under the jurisdiction of the Propaganda Fide numbered scarcely five millions of Catholics. At present they number between 25 and 26 millions. This splendid result is due to the incessant efforts of an army of apostolic men composed chiefly of Religious belonging to 35 various religious orders. These priests are assisted on the mission-field by the members of 20 Congregations of Brothers, and last but not least by over 30,000 Sisters, (not including native Sisters) members of 93 religious Congregations, or Communities. We add a list of the religious orders

(1) The Society for the Propagation of the Faith, whose headquarters for the United States are at St. Mary's Seminary, Baltimore, supports at the present day over 5,000 priests and 10,000 Sisters on the foreign missions, out of a fund made up of subscriptions of 60 cents a year collected from benevolent Catholics all over the world.

which appear on the missionary roll, together with their allotted fields of labor; this survey, wearisome as it may seem, cannot fail to arouse a sense of pride in every Catholic heart, as it constitutes the fondest hope of Mother Church and the brightest gem of her brow:

Augustinians—Hou-nan, Philippines.

Augustinians of the Assumption—Turkey.

Basilians of Bavaria—Southern Zanzibar.

Benedictines—Turkey, Ceylon, Indian Territory, N. Nursia, New Zealand.

Carmelites—Palestine, Syria, Mesopotamia, East Indies.

Trappists—Palestine, China, Africa.

Dominicans—Curacas, Mesopotamia, Kurdistan, Lesser Armenia, Eastern, Northern and Central Ton King, Fokien, Hanoi, Trinidad, Jerusalem, Brazil, Peru, Chili, Canelos (Ecuador).

Fathers of the Holy Ghost—Senegambia, Gabon, Sierra-Leone, Lower Niger, Congo, Cimbeneza, Zanzibar, Oubanghi, Cunebia, Guinea, Betchoualand, in Africa.—French Guiana, Mauritius, Antilles.

Children of Mary Immaculate—West Indies.

Children of the Immaculate Heart of Mary—Fernando-Po (W. Africa).

Franciscan Fathers—Turkey, Moldavia, Syria, Jerusalem, China, Egypt, Arabia, Morocco, Tripoli, Philippines, Oceania.

Capuchin Fathers—Turkey, Syria, Aden, Agra, Allahabad, Candia Island, Gallas, India, Seychelles Islands, Sofia, Erythraea, Barbary States, Brazil, Chili.

Missionaries of Algiers (White Fathers)—Algeria, Congo, Jerusalem, Sahara, Ounyaney, Central Africa, Tunis, Soudan.

Missionaries of Issoudun—Micronesia, New Guinea, New Pomerania, (Oceania).

Jesuits—India, China, Madagascar, Zambesi, English Guiana, Jamaica, Honduras, Turkey, Balkans, Armenia, Syria, Egypt, Central America, Brazil, Ecuador, Peru, Chili, Paraguay, Philippines, Batavia, Australia, Alaska, Vinces, (Antarctica)—Abysinia, Persia, China, Turkey, Syria, Madagascar, Egypt, Central America, South America, Australia.

Marist Fathers—New Zealand, Polynesia, New Caledonia, Fidji Islands, Central Oceania, Solomon Islands, New Hebrides.

Mechitarist Fathers—Armenia. Fathers of the African Missions of Lyons—Benin, Dahomey, Egypt, Upper Niger, Ivory Coast, Gold Coast, West Africa.

Fathers of the African Missions, of Verona—Central Africa. Fathers of the Foreign Missions, of Mill Hill—Borneo, Kafiristan, Madras, Upper Egypt, Maoris (New Zealand), Central Africa.

Belgian Foreign Missions—China, Mongolia, Congo.

Fathers of the Foreign Missions of Mill Hill—Birmaniam, Cambodgia, Cochim China, Coimbatour, Corea, Japan, Malasia, Mandchouria, Mayssour, Siam, India, Tonkin, Thibet.

Foreign Missions of Steyl (Holland)—China, Togoland.

Foreign Missions of Milan—Birmaniam, China, India.

Foreign Missions of Rome—China.

Oblates of Mary Immaculate—Athabaska, British Columbia, Colombo, Jaffna, Natal, Transvaal, Cimbeneza, Orange Free State, Alaska.

Oblates of St. Francis of Sales—Orange Free State.

Pious Society of the Missions (Pallottins, of Rome)—Cameroun. Redemptorists—Dutch Guiana, W. Indies.

Resurrectionist Fathers—Turkey.

Fathers of the Sacred Hearts (of Picpus)—Marquesas Islands, Hawaiian Islands, Tahiti.

Fathers of the Holy Cross—Dacca (Bengal).

Missionaries of St. Francis de Sales (of Ancey)—India.

Salesian Fathers—Patagonia, Terra del Fuego, S. America.

IT WAS GREAT

THEY BOTH AGREED, THOUGH THEY COULDN'T UNDERSTAND IT.

Chicago News.

"Oh, Alice! I'm so glad to see you. Why haven't you been over oftener?"

"Well, Grace, dear, I really have been so busy that I couldn't get anywhere. My auntie from the east has been visiting us, you know. How is your literary club getting along?"

"Splendidly! Have you read 'The White Man's Burden'?"

"Yes; isn't it lovely?"

"Just beautiful! How grand it must be to have such a genius as Kipling's! By the way, there's something in the first verse that bothers me, I can't quite make out what it means. Those lines:

To wait in heavy harness,
On fluttered folk and wild—
how ought they to be interpreted?"

"Really, I don't know just what his meaning is there. I've been puzzled by those lines myself. And in the next stanza there is something else that I haven't quite grasped—

'To veil the threat of terror—'
what does that mean?"

"I don't know, I'm sure. It's probably some poetic symbol. There is that line, too—

'By all ye will or whisper—'
I can't make sense of that. Do you know what it signifies?"

"No, I really don't try to understand Kipling. He uses so much slang, or, at least, talk that isn't common, that a person would have to make a regular study of it in order to know what he meant. What lovely swing there is to his poems, though, don't you think?"

"Yes, isn't it sweet? Oh, Tom Witherington has sent me a beautiful copy of 'Lucile.'"

"Is that so? Let me see it. Really, after all, isn't that the most splendid poem that ever was written?"

"Yes, to be candid, what are 'White Man's Burden' and such claptrap in comparison with it? Let's go into the library and read that lovely passage about—

When my nature is purest and
its thoughts are most fair;
When my spirit is best, beloved
thou art there,
or something of that kind."

Rev. Father Viens not having yet been able to move to Portage la Prairie, services were conducted there last Sunday by Rev. Father Tourangeau, S. J.

Rev. Father Kulawy, O. M. I., heard the confessions of Galicians and Poles and said mass at the Immaculate Conception Church last Sunday. He will start next Saturday for Beauséjour and Sifton.

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TUESDAY, APRIL 18 1899

CURRENT COMMENT

The Missionary Record for April is still marked on the cover "March." Was this meant as an April fool joke to steal a march on the readers? Quoi qu'il en soit, this April number is otherwise quite up to the mark.

Donahoe's Magazine for April contains a beautifully illustrated article with specimens of Daniel MacIcice's portraits. These fine line engravings make one feel very sick of half tones. One recognizes that the former are as far above the latter as a portrait in oils by a great artist is above the best of photographs.

It appears, from a statistical article on South American, reproduced in another column, that there are 40 million Catholics in that Southern continent. If now to those we add 3,500,000 in the West Indies, three millions in Central America, 11 millions in Mexico, 10 millions in the United States (a very low estimate) and over two millions in Canada and Newfoundland, we have a grand total, in round numbers, of 70 million Catholics in North and South America as against about 60 million Protestants and nothingarians in Canada and the United States and sprinkled sparsely in other parts of the two continents. Thus America is, by a large majority, Catholic, and the best part of America is outside of the United States. How amusing then to hear the "Americanists" speak as if the U. S. were the whole of America.

A Catholic child, 5 years old, who attends Argyle public school in Winnipeg, returned home late not long ago. The little girl's mother said to her: "What kept you so late at school? You must have been naughty." "No, mamma," she replied, "I was not naughty. Teacher kept me in because I would not say the Protestant prayers. I told her those were not the prayers you taught me and I would not say them. That's why she kept me in." We can, if necessary, give all the names of the persons im-

plicated in this case of petty persecution. This is what comes of committing Catholic children to the tender mercies of a Protestant school. This sort of thing may not happen often because the Protestant teacher is, generally, too wary; but who ever heard of a Catholic teacher forcing a Protestant child to say Catholic prayers?

IS THIS FAIRPLAY?

While recognizing to the full Chief Justice Killam's great ability, we cannot help feeling that Mr. Justice Dubuc ought to have succeeded Sir Thomas Taylor. This is the third time he has been passed over unjustly. By right of seniority he ought to have taken the place of the Chief who preceded Sir Thomas. The Ottawa government cannot plead as an excuse for their decision Judge Dubuc's judicial inferiority, since it is a well known fact that not one of his fellow judges has seen his judgments confirmed as often as Judge Dubuc's have been. It is more than pitiable that the fear of offending Protestant or anti-French bigots should have prevented so just and proper an appointment. Nor does the non-Catholic public give the Government credit for this flagrant partiality. It takes it, as it takes all favors, as a matter of course. Except when, some time ago, one of the daily papers quoted our words about Judge Dubuc's undoubted right to the succession and headed them with a title calculated to indirectly set Protestant readers against our view, not one of the non-Catholic organs has given the slightest hint of Judge Dubuc's prior claim.

AMERICANISM DEFINED BY ONE OF ITS CHIEF EXPONENTS.

Last year there was a great deal of talk on the Continent about "Americanism." In August 1898, I heard some words about it from an old and respected French priest in Paris, who was formerly on the mission in the United States. He said to me in his own quiet way, "The amusing thing is that the Americans themselves have never heard of this Americanism."

The above extract is from a thoroughly orthodox Catholic periodical published in England. We have generalized a couple of words so as not to betray the identity of a friend whom we greatly esteem. Evidently neither the writer nor the "respected French priest in Paris" ever read Archbishop Keane's article in the "Catholic World" for March 1898. That article entitled, "America as seen from abroad," created quite a sensation on this side of the water, not because the views it expressed were not already known to be the views of His Grace, but because of its insistence on this very term, "Americanism," and of the ingenious twist thanks to which the Holy Father's distinct condemnation of parliaments of religion in the United States was made to apply only to Europe.

The tone of the article is, like all typical products of Catholic Liberalism, absurdly optimistic. It says incidentally, as if the assertion were incontrovertible, that citizens of the United States "have the freest country, and yet, at the same time, the strongest government in the world," when everybody outside and most in-

telligent people inside of the U. S. know that the whole country is in bondage to trusts and rings, that neither the poor nor the colored man have any real liberty there, that Catholics are systematically denied their plainest rights in educational and Indian affairs, and that the government is so weak as not to be able to resist the lying influence of yellow journals which egged it on to fight Spain when the President and his Cabinet were opposed to the war.

The acme of absurdity is reached in Mgr. Keane's article when we are gravely told that "modern civilization with us has the spirit and influence of Christ as an integral and essential constituent." How the majority of Americans would chuckle if they read this! The exact opposite is the fact. There is, in the whole world, no so-called Christian country where, outside of the Catholic body, the spirit and influence of Christ is so little felt. Out of the sixty million Americans who are not Catholics hardly one half profess any form of Christianity. The other half are the most blatantly blasphemous and anti-Christian people on earth. Why, the distinctive oath of the United States is — we record it with shame as we have ever heard it everywhere with boiling of blood—"By Jesus Christ!" And the way it is uttered breathes diabolical hatred of the Sacred Name. Wherever you cross the boundary line going south from Canada to the United States, especially in this western part of the continent, you are immediately made aware that you have passed from a God-fearing country where no respectable man dare call himself an atheist to a Godless land where atheists flaunt their infidelity in public.

These preliminary remarks will serve to introduce and set in their proper perspective the following extract from Archbishop Keane's article:—

AMERICANISM OF FATHER HECKER.

Intelligent interest in America and "Americanism" has of late been greatly increased by the publication in French of the *Life of Father Hecker*. To ourselves, Father Hecker has for so long been a typical embodiment of American ideas and aspirations—has been, as we express it, so thoroughly an American institution, and we are so prone to take American institutions as a mere matter of course, that his life has not attracted in our country the attention it deserves. How very differently he is regarded in Europe, now that he has become known through the translation of his life into French, is illustrated by the fact that the work has run through four editions in a few months, and that there is now a strong demand for its translation into Italian. Hecker is a revelation to them, a revelation of what America is and what Americanism means; not by any means a revolutionary revelation, but a most striking manifestation of what our Lord meant by "nova et vetera—new things and old."

The impression has been intensified by the essay of Monsignor D. J. O'Connell on "Americanism." It is a full and clear definition of that often misunderstood term, and an illustration of its meaning from the life and writings of Father Hecker. Republished since in various periodicals, it was first read by its reverend author at the International Catholic Scientific Congress at Fribourg last August; and when he read his conclusion, that the idea "involves no con-

flict with either Catholic faith or morals; that, in spite of repeated statements to the contrary, it is no new form of heresy or liberalism or separatism; and that, fairly considered, 'Americanism' is nothing else than that loyal devotion that Catholics in America bear to the principles on which their government is founded, and their conscientious conviction that these principles afford Catholics favorable opportunities for promoting the glory of God, the growth of the Church, and the salvation of souls in America"—the hearty applause that followed showed how fully the bulk of the distinguished audience agreed with him.

As might be expected, Father Hecker and "Americanism" have had their assailants. The adherents of the old schools could, of course, not permit them to pass unchallenged. And, if need were, some interesting stories could be told on this head. But the comparative wildness of the protests shows that the old bitter spirit of partisanship is passing away; and the disfavor with which the attacks have been generally regarded proves that the acceptance of providential developments is becoming universal, that the synthesis between these developments and devoted Catholicity, as exemplified in Americanism, is more and more generally recognized to be both possible and desirable, and that Father Hecker is carrying on an apostolate to-day more widespread and more efficacious than during his life-time.

This passage must be very uncomfortable reading just now to those who are loudly protesting that there never was any Americanism, that Father Hecker was crazy and does not represent their views, that the French translation of his life—which Mgr. Keane here eulogizes—distorted their views, and that the Holy Father has been tilting at a myth.

THE THIRTEEN LEOS.

A Paper Read by One of the Pupils of St. Mary's Academy, Winnipeg, April 10, 1899.

When Cardinal Pecci was chosen Sovereign Pontiff, on being asked how he would be known as Pope, answered that he would take the name of Leo XIII. in memory of Leo XII., for whom he had always entertained the highest veneration. Of his predecessors in the Papacy bearing the same name five were so remarkable for holiness of character as to merit to be inscribed in the calendar of saints; one deserved the title of Great, and it was the lot of all to live in troublous times.

The Pontificate of St. Leo I. began during the inroads of the barbarians, A. D. 461. He saved Rome, once from the invasion of Attila, and again from murder and flames threatened by Genseric. He placed the East under the shadow of Peter's chair. He it was who decided that private auricular confession was sufficient as against those who insisted on public confession.

After a space of 221 years, we find another Leo occupying the first of all sees. Leo II., during his short reign of one year, confirmed the acts of the sixth General Council condemning the Monothelites, regulated the ceremony of the kiss of peace at mass, and the Asperges.

In 795, we find a third Leo working hand in hand with Charlemagne for the welfare of mankind and the advancement

of religion. He was the first Pope crowned with the tiara, representing the three-fold royalty of the episcopacy, the Pontifical primacy, and the temporal sovereignty.

Leo IV. was raised by Providence to be the saviour of Rome and the bulwark of all Christendom against the Saracens. Born a Roman, amid the decline and corruption of a ruined age, he stood erect, like one of the firm and lofty columns that rear their heads above the fragments of the Roman forum. Having freed the Eternal City from the Mussulman profanation, he removed the last traces of the Prophet's crescent by a work which alone would have been a splendid glory for a sovereign and a pontiff. With a view to shield the Basilica of St. Peter from any fresh outrage, he resolved to join it to ancient Rome by means of a new city surrounded by walls. This immortal work was begun in 848; four years completed it, and the inauguration of the Leonine City was celebrated with the most solemn pomp. This holy pope died A. D. 855. The chair of St. Peter lost a great Pontiff, all Christendom a great hero.

From the year 900 until 956, there were no less than 13 Pontiffs. Of these three bore the name of Leo. Hardly had Leo V. ascended the throne, A. D. 900, when he was cast into a dungeon by Christopher, one of the priests in whom he had placed entire confidence. This Pope died of privation and grief.

Leo VI. reigned but seven months. The violence of party spirit at this period has led to the belief that hostile factions did away with him by means of poison.

Leo VII. began his rule A. D. 936. He proved himself worthy to fill the Papal chair. Lofty in his views, prudent in resolve and execution, he possessed the faculty of winning the heart by the grace and mildness of his words. His reign was ended by a premature death in the year 939.

The tenth century also produced Leo VIII. an anti-pope. Of the 13 links selected from the golden chain which stretches across the broad historic field from St. Peter in the first century to the present worthy bearer of that honored name, this one alone has been found mixed with alloy. This man was a tool in the hands of Otho the Great, Emperor of Germany, who, condemning, and perhaps not without just reason, the actions of Pope John XII., hazarded a step of fatal consequence, in causing the deposition of the Sovereign Pontiff and in setting the Roman archivist on the Papal chair.

During the reign of Leo IX. began the public life of Hildebrand, afterwards Gregory VII., of immortal fame. Leo had to combat the Greek schism started by Cerularius.

Leo X. gave his name to a whole age, and in him we must consider two simultaneous personalities and lines of action, that of Vicar of the Christ, the spiritual head of Christianity, and that of the Sovereign who constitutes himself the enlightened patron of letters, art and science, who gathers around his throne painters, sculptors and architects. Leo X. witnessed the fiercest storm that had yet tried the chair of St. Peter. This was the rise of Lutheranism. Amid the din of arms occasioned by the war between Francis I. and Charles V. Leo's pontificate drew to a close. He was snatched away, by an insidious fever from the love of his subjects and the admiration of the world A. D. 1521, at the premature age of 44 years.

The eleventh Leo, who was Cardinal Octavian de Medici, merely appeared upon the apostolic chair, occupying it only six days, and bore with him the

regrets of the whole Christian world.

We find the next Pope of that name in our own century. He was worthy to succeed the Pontiff who had conquered the "Conqueror of Nations," the saintly Pius VII. The whole reign of Leo XII. was a struggle against Liberalism. He repeatedly condemned secret societies. The year of his death was signalized by the Catholic emancipation in England.

And now a Leo is Vicar of Jesus Christ, the two hundred and sixty-third successor to St. Peter. Although a king without a crown, and a ruler without a temporality, there is no king whose sway is felt so far, or whose authority is founded on so secure a basis, for it rests on the love and faith of his subjects.

APOSTLES NEVER SAW THE BIBLE.

Of the 34,000,000 people in South America it is stated that 30,000,000 have never seen a Bible. — Northwestern Christian Advocate.

In this they are like the Apostles, not one of whom, with the possible exception of St. John, ever saw the Bible. They are also like the early Christians of the first centuries, who, with the rare exception of a few of the learned, never saw the Bible or knew what books composed it. They were like Theophilus, to whom St. Luke addressed his gospel. The evangelist wrote, "It seemed good to me also . . . to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words, in which thou hast been instructed."

It will be noted here that St. Luke did not write to inform or instruct Theophilus, but to confirm him in those things in which he had already been instructed. When our Lord made belief in his revealed truth necessary to salvation He did not leave the acquisition of it to depend on the inventive genius of a Faust or a Gutenberg, who, 1,500 years after, invented the art of printing. During those 1,500 years Christians lived and died in the Christian faith, not because they had seen a Bible, but because, like Theophilus, they had been instructed by those who had been commanded by our Lord to teach them.

Were it not for the Catholic Church the Northwestern Advocate would never have seen a Bible, or have known it when it saw it. Ingratitude is a very mean kind of sin. The Advocate should be grateful to the Church from which it received what parts of the Bible it possesses. — N. Y. Freeman's Journal.

WHY THE CHURCH CONDEMNS FREEMASONRY.

The condemnation of Freemasonry by the Church is founded on the very best basis. Its secrecy is abhorrent to the broad light of the Gospel preached by Christ, and the obligation of an oath is repugnant to the teachings of Him who forbids frivolous or unnecessary swearing. Again, the Masonic association destroys human freedom, as it removes all individual responsibility. The Mason of one grade knows not the projects of the brothers of a higher grade, nor the lodges of one country the schemes, the principles or the workings of those of another.

In the Masonic society the individual is the blind, passive instrument of an order whose ultimate aims are wrapped up in secrecy. Where the ends of an institution are kept secret, and the means only are avowed, judgment is at fault, and the individual cannot estimate the extent of the responsibility he incurs for the errors of his order. But the political Catholic thinks nothing of all this. He looks on

Masonry as a powerful aid to political advancement and power.

Freemasonry is, in truth, a sort of religion, and boasts that it can make men better and happier than Christ or His Church has made or can make them. It has its ceremonial, and claims the possession of moral truths unknown to the Christian Religion. A great French writer remarks: "When we consider that Freemasonry was born with irreligion; that it grew up with it; that it has kept pace with its progress; that it has never pleased but men either impious or indifferent about religion, and that it has always been regarded with disfavor by zealous Catholics, we can only regard it as an institution bad in itself, or at least dangerous in its effects." — Sacardos, in American Herald.

THE POPE'S RECOVERY.

Remarks Upon His Illness and Constitution by a High Medical Authority.

Says the Loudon Lancet: "Plain living and high thinking" have "scored" again, and the nonagenarian Pontiff, after an illness followed by an operation which within 24 hours brought ten thousand telegrams of inquiry to the Vatican, has been allowed to leave his bed, and, seated in his arm chair by the now historic window, to look out on that world from which he has been excluded for more than 21 years. His case in all its incidents and surroundings is a memorable one. Other Pontiffs, indeed, have shown marvellous vitality, though out of the total of 263, 16 only have seen their 81st year. His immediate predecessor, Pius IX, lived until he was 90 years of age, and alone of all the Popes "surpassed the years of Peter" (25) on the Papal throne. Clement XI died in his 93rd year. Paul IV, elected at 89 years of age, lived four years afterward, and Gregory IX died all but a centenarian. But none of these Popes, except Pio Nono for a few years, was a "prisoner" confined to a "palace and garden," as Leo XIII. has been since February, 1878. They could all leave the Vatican for the Quirinal, and both these palaces during the dog days for Castel Gandolfo, that superb villa overhanging the Alban Lake, well nigh 10,000 feet above sea level. Change of air and change of scene were open to them. But Leo XIII. has never stirred beyond that Mons Vaticanus which retains the insalubrious character given it by Martial. None of them, moreover, in their 90th year had to undergo the enucleation of an inflamed cystoid tumor of a quarter of a century's standing, and all this amid the cares of a spiritual empire infinitely greater in number and complexity than the busiest of them ever knew.

Of course, in the present case, the "personal equation" counts for much. Leo XIII. comes of the ancient stock of the Peccis, mountaineers of the Latian and Neapolitan frontier. From his youth up an indefatigable scholar, he relieved the seclusion of the study with open air exercise, and during the many years he was Archbishop of Perugia indulged in field sports, mainly with his gun. Then, again, he was happily gifted with the "mens æqua," of his favorite poet, conducing to that even flow of the circulation which is marked by "the pulse of longevity." Over and above this constitutional characteristic, he has always had the "will to live," which in the physical sphere is the counterpart of what the greatest of American psychologists has in the religious life called the "will to believe." This effort of volition, conscious or unconscious, is

quite compatible, as in Leo's case, with absolute courage in face of death.

Indeed, before and after the operation the Pontiff's cheerfulness almost rose to gaiety, expressing itself in pleasant sallies, doubly pleasant for his consultants to hear. It may or may not be truly stated that he congratulated himself, as a hopeful element in the prognosis, on his "having youth on his side." But he certainly spoke and acted as if he had—as if, indeed, he fully shared Professor Mazzoni's belief that after the operation he had at least as many years in store as would suffice to falsify the words whispered into his ear on coronation: "Non videbis annos Petri." His example adds another to the many instances of patriarchal years attained by hard-working men, professional and other, in whom "mind and soul according well," with a physique unbroken by excess and braced by manly exercise, have resulted in that "old age" immortalized by Wordsworth as "beautiful and free." That poet himself and his official successor, Lord Tennyson, the Duke of Wellington and the Emperor William I. are typical examples of that serene "sunset of life," which, succeeding its "fitful fever," shed so rich an after-glow on their decline.

LOVE IN A CAR.

THE LOVE OF OTHERS, TOO, BUT IT HURRIED THE CAR.

Commercial Advertiser. Human nature doesn't change, in spite of modern improvements. All the world loves a lover still, even though it does know that life is a cell, society an organism, and love merely a manifestation of natural force, like lightning, for instance, or the tide's ebb and flow.

It was a rainy, depressing day, and we were a sulky lot of passengers in an elevated car bound down town. He was the only good-looking young man in the car as far as I could see. My view of him was a good one, the opposite seat; at the end, next the door. All the other seats were full, and people were standing, soggy and steaming, and savagely rude, in the aisles. At the station where she got in, however, the fat female monster next me got out, and she promptly put her mother into the vacant place. I took it for granted it was her mother because they ignored her so utterly when they found each other and began to talk. He looked up idly as she came in, then he was on his feet with a flash and a flush of recognition and delight. He reached out his hand and touched her lightly. She turned with that perfunctory smile that a strange man gets when he gives up a seat. Then she flushed and flashed, too, and ripped out a delighted:

"Why! how do you do?" And she gave him her hand, which he kept in his—quite proper under the circumstances—till he got her safely into his seat.

Then he attached himself to the strap above it and hung over her, and she turned up her pretty face to him and they talked. The shabby man in the next seat, who had been dozing wearily, woke up and began to look rested; and the shabby Russian next him, with the anarchist chevelure, and the jolly Kris Kringle nose, leaned forward all smiles and sociable interest. And the other people hanging on the straps who had been facing the way the train was going, faced about so that they could see as well as hear. Not that anything in particular was said, anything at least that the carload of listeners should not hear: Where she had been and was going; would she be at that meeting to-mor-

row night? Yes; would he? Of course. Whereupon they both laughed, quite softly and decorously, but everybody recognized the ring in the laughter, and in the tones of speech. The little touch of Eden humanized the car.

And the mother next me smiled happily in her neglect, and I—what! Rector street? Was it possible?

CATHOLIC ORPHANAGE.

Free Press. The adjourned meeting of the members of St. Mary's and the Immaculate Conception parishes was held Thursday evening, when the committee appointed at the last meeting submitted their report. They proposed that the presbytery now occupied by the Oblate Fathers of St. Mary's church be selected as a temporary orphanage home. The committee estimated that the annual cost for an institution capable of accommodating 40 boys would be \$3,250. Besides this, \$400 will be required at once to provide the necessary furniture. In order to raise the above amount it was recommended that an association be formed, with an annual membership fee of \$5. It is expected that \$1,000 will be secured from government and municipal grants.

After some discussion and remarks complimentary to the committee for their work the report was unanimously adopted.

His Grace Archbishop Langevin said he felt certain from the enthusiasm shown at both meetings that the undertaking would prove a success. He hoped that by next July the Gray Nuns would have the institution in full working order.

The meeting then adjourned to meet again at the call of the committee.



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I have used Ripans Tablets with much satisfaction. I can emphatically recommend them. Have been troubled for about three years with what I called my 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. DeWitt.

I want to inform you, in words of highest praise, of the benefits 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. Bower, Ph. G., 58 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIDMAN.

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 home 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. ARTHUR H. BLAVEN.

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (30 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 18 Spruce Street, New York—or a single carton (TEN 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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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 at 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 try 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. 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 at 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 try 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. MARY GORMAN CLARK.

My seven-year-old boy suffered with pains in his chest, constipation and complained 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 had 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. E. W. PAICA.

ONE GIVES RELIEF. R-I-P-A-N-S The modern standard Family Medicine: Cures the common every-day ill of humanity. TRADE MARK

CALENDAR FOR NEXT WEEK.

APRIL.

- 23—Third Sunday after Easter, Patronage of St. Joseph.
24, Monday—The good thief.
25, Tuesday—St. Mark, Evangelist.
26, Wednesday—Saints Cletus and Marcellinus, Popes, Martyrs.
27, Thursday—St. Fidelis of Sigmaringen, Martyr.
28, Friday—St. Paul of the Cross, Conf.
29, Saturday—St. Peter, Martyr.

BRIEFLETS.

We find that the number of French Canadian settlers lately arrived under Rev. Father Blais' direction is even greater than at first reported. There 182 persons who have settled within the limits of the diocese of St. Boniface.

His Grace Archbishop Langevin preached a most interesting sermon on "Vocations" in the cathedral last Sunday. Though he spoke for considerably more than an hour his sketches of character were so vivid and true to the life that everybody, even the children, would willingly have listened an hour more.

This afternoon Sergeant Carroll, of the Royal Canadian Dragoons, gave his first lesson in military drill to the cadets of St. Boniface College. They were delighted with him and he seemed pleased with the 40 youths whom he put through their paces during more than an hour.

We regret to learn that Miss Marie-Louise Bertrand, daughter of the late A. H. Bertrand, and niece of Judges Dubuc and Prud'homme, died yesterday at St. Boniface hospital at the early age of twenty. She had been long patiently preparing for heaven. The funeral will take place to-morrow morning at 7.45 from Hon. Judge Dubuc's residence to the cathedral. We tender our heartfelt sympathy to the bereaved mother and family.

Last Saturday evening Mrs Sturgeon explained to the Sisters of St. Mary's Academy the Simplex and Kindergarten system of rudimentary piano teaching invented by her cousin, Miss Evelyn Fletcher. Mrs McIntyre, whose eight-year old daughter Jean has made great progress with this system, accompanied Mrs Sturgeon. Copy-books filled up by musical juveniles from eight to ten years of age showed how the child's mind takes in this materialization of that most intangible of arts, music.

On Sunday evening, in St. Mary's Church, the Most Rev. Archbishop preached an impressive and touching sermon on "Charity," taking for his text Matth. 25, 34-36. He congratulated the Catholic people of Winnipeg on their generous response to his proposal for a Catholic orphanage for boys, and he felt sure that a special blessing of God would rest upon them for their charity. His Grace also trusted that this charitable undertaking would gradually help to the solution of the school difficulty.

Telegraphic news, dated Saturday last, informed us that at Three Rivers, Que., people are still crossing the St. Lawrence there in teams. This proves that our Manitoban spring is more than a week ahead of the Quebec season. No teams have crossed the Red River here for more than a week, and now there is open water between Norwood and Louise Bridges, though the ice is still stationary at Norwood and Selkirk and therefore the Red River cannot yet run clear. But the Assiniboine River ice ran out yesterday.

The water has risen about seven or eight feet since the ice broke up.

THE FOLLY OF BEING FAST.

I was turning over some old letters not long ago, letters written to a relative of mine 60 or more years ago. I came across one missive detailing the course of a young man who was rapidly drifting to ruin. He was going the pace, as they say nowadays, and the writer of the letter was regretting that a young man of such fine abilities and brilliant promise should wreck mind and body in the haunts of dissipation. Well, he went to the bad, as the correspondent suggested that he would, and he never came back, like the Prodigal Son, to his father's home. He died on the Isthmus of Panama many years before we had an overland railroad route to the Pacific Ocean—a broken down, prematurely-aged man. He had an excellent position, for which he was well adapted by nature, when he began his downward career, and was the light of the social occasion, where he showed qualities as a vocalist that in these times of superior musical training might have placed him in the front rank of concert singers. Perhaps his popularity contributed to his downfall. He was flattered and caressed, and was not strong-minded or religious enough to resist the temptations that came in his way. Sometimes it is a young fellow's curse to be an especial favorite, especially if he is so in a fast set. One should always remember that popularity of any kind is a very fleeting thing. The world admires to-day the man that it condemns tomorrow. While a young fellow has plenty of money in his pocket and spends it freely he will not lack for admirers. When it is gone and he is hard-up they will ignore him and forget his former butterfly existence.

For one prodigal son who repents, there are thousands of wayward youths who never renounce their evil habits. Their gradual degradation is well illustrated in Hogarth's series of pictures entitled "The Rake's Progress." When the artist referred to lived, the manners may have been a little different from what they are now, but the world, the flesh and the devil



When a man gets down flat on his back, so that he has to be carried about like a baby, he finally realizes that he is a sick man.

Very frequently he has been a sick man for years, but has recklessly refused to recognize nature's warnings. Severe illness is something that does not strike a man like a flash of lightning. It creeps upon him by degrees, and at every step warns him with a new danger signal. When a man feels "out of sorts" or "knocked out," or whatever he may call it, he is a sick man. It is time to take warning. Headaches, drowsiness, loss of sleep at night, loss of appetite, nervousness, bad taste in the mouth in the morning, and faintful dreams—all these are warnings of approaching illness. Dr. Pierce's Golden Medical Discovery creates appetite, cures dyspepsia, stimulates the liver, purifies the blood, quickens the circulation and tones the nerves. It makes rich, red, tissue-building blood. It builds firm flesh, but does not make corpulent people more corpulent. Unlike cod liver oil, it does not make flabby flesh. On the contrary, it tears down and excretes the unhealthy tissues that constitute corpulence, and replaces them with the firm, muscular tissues of good health. It cures 98 per cent. of all cases of consumption. All bronchial, throat and kindred ailments, as lingering coughs, spitting of blood and weak lungs are cured by it. Thousands have testified to its merits. At all medicine stores. It is a dealer's business to give you what you ask for; not to tell you what you want. Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. One "Pellet" is a gentle laxative, and two a mild cathartic. Druggists sell them, and nothing is "just as good."

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are just as busy to-day as they were then in destroying the earthly and heavenly prospects of young men.

Of what avail the midnight orgie if you wake up in the morning with a headache which prevents you from doing properly the work you are called upon to do? The few hours of so-called pleasure in which you have been in an unreal condition of mind do not compensate for the misery that you have to endure through this illicit indulgence. You are in a condition that will induce you to return to the stimulants of the night before, and this often leads to the prolonged spree by which you lose reputation, position and everything else that respectable people esteem. And with regard to alcoholic stimulants it may be said that they are not needed by young people at all. Their spirits are high enough without being inflamed by intoxicating liquor. They do not require any spur to increase their enjoyment. It is thought that old, debilitated or sick people sometimes require brandy or whisky or wine, as medicine, though some eminent authorities do not even agree with this, but assuredly no healthy young man is in want of anything of the kind.

I know that there are certain classes of young fellows who glory in being fast, and they look with disdain upon their more sober associates, but after a few years they see that they have made a sad mistake in the courses they have pursued, for the men they despised are prosperous, while they are miserable creatures, often full of foul diseases. Don't aspire to be a fast young man. It is a pitiful ambition that leads only to misery. Be virtuous and you will be happy, and you will have a better time than the rake, notwithstanding the popular saying to the contrary.—Benedict Bell in the "Sacred Heart Review."

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