

DR. GOLDWIN SMITH AND THE JESUITS.

Catholic Register.

The following extract from Dr. Goldwin Smith's "Bystander" notes in the current issue of the Weekly Sun has been given extensive publicity by the press of Canada:

The Catholic Register is angry with The Bystander for having referred to the co-operation of the Jesuits, represented by Father Petre, with James II. in his attempt to overthrow the liberties and the religion of England. There can surely be no doubt about the historical fact, beyond a simple allusion to which The Bystander did not go. He is not conscious of any unmeasured antipathy to the order. As warrants for a moderate mistrust of it he may appeal to two first-rate Catholic authorities, that of the saintly Pascal, who, in his "Provincial Letters" exposed its immoral casuistry, and that of His Holiness, Pope Clement XIV., who suppressed it.

Pascal is read by men of Dr. Goldwin Smith's class as a wit, not as a theologian; we need not bring him or Clement XIV. into the discussion of the point we are anxious to clear up with The Bystander.

Our readers may remember that in the Register of August 24th, in the course of a lengthy article, we said: "History curiously enough fails to accuse the Jesuits in connection with the Protestant animosities, conspiracies and rebellions evoked by James' toleration of Dissenters and Roman Catholics." The remark was in reply to Dr. Smith's allusion to "the attempt of James II. and his Jesuit advisers to overthrow at once the liberties and religion of Great Britain." "Bystander" now makes the allusion again to "the co-operation of the Jesuits represented by Father Petre with James," and moreover says: "There can surely be no doubt about the historical fact."

The "historical fact" therefore that Dr. Goldwin Smith alleges is that Father Petre represented and acted for his order. We deny that history alleges any such "historical fact," and we go further and say that history leaves no room for doubt that Father Petre did not represent the views of his order, or of the Catholics of England, and that his presence in James' court, and his connection with Sunderland's administration, were regarded with hostility by Catholic opinion both in England and in Rome. That Father Petre was a Jesuit, that he was a favorite with James, and that the mob of London occasionally howled for his blood are all historical facts. But to say that, on Father Petre's account, reputable history drags the Jesuits as a society into the political intrigues of the Earl of Sunderland is to deny accepted authors. Our contention is susceptible of proof in a variety of ways. In the first place it is borne out by Catholic opposition to Petre, by the attitude of the Pope towards James, and finally by the letters of Petre's brethren of the time, which are available to Dr. Goldwin Smith or any other scholar.

Edward Petre, S. J., probably a near relation of the Lord Petre who died in the Tower, was a

partisan by the strongest claims of family connection. We invariably hear of him as the dupe of the Earl of Sunderland, an ambitious and unscrupulous politician, who not only was a Protestant when he entered upon the stage of James' reign, but was suspected of being a traitor as well. His wife was a noted "Protestant woman."

Lingard, speaking of Sunderland tells us: "He was careful to propose in council measures in behalf of the Catholics which he knew that James would secretly approve and that Rochester whose downfall he eagerly desired in accordance with his avowed principles would certainly oppose. For greater security he connected himself with three Catholics, from whose friendship he hoped to derive considerable advantage—Richard Talbot, an Irish gentleman; Henry Jermyn, nephew of the late Earl of St. Albans, and Edward Petre, a Jesuit."

Lingard discusses the reputed ambitions of these different individuals. Sunderland coveted the treasuryship, Talbot and Jermyn looked to the peerage and for positions, while Petre is supposed to have had a cardinal's hat in view. One who knew him well, however, declares that he accepted the honors forced upon him by James' court with regret, and repeatedly begged on his knees for permission to retire from court. Sunderland, however, had use for him. The Earl established a secret board to watch over the interests of Catholics. Father Petre was the only Jesuit upon it, the other members being four earls, and Jermyn and Talbot. This board tried to induce the King to live a moral life and gained the sympathy of the Queen by their efforts, unsuccessful though they were.

All this time, of course, the Catholic religion was proscribed by law. About 1682, Catholics had been allowed to worship in private houses, but James desired the free public practice of religion. The first order to re-establish itself was the Benedictines, and then followed the Carmelites, Franciscans and Jesuits. It is ridiculous to say that the last mentioned order tried to distinguish itself by its zeal. Their school opened at the time was attended by 400 pupils, half of whom were Protestants, and there was a public understanding that the teachers should not interfere with the religious principles of the boys under their care. The opening of this school created no alarm whatever. The King manifestly intended to establish religious equality fully and not to subvert Protestantism. Sunderland may have given him counsel of a different sort; and when this impression had begun to grow, the Catholics were the first to display alarm and opposition. Matters reached something like a crisis when Father Petre was named a Privy Councillor by the King. Lingard says: "The impolicy of this appointment was too glaring to escape the notice of any man of ordinary apprehension, and James owns that he himself was aware of it, and can allege no other plea of excuse but that he 'was so bewitched by my Lord Sunderland and Father Petre as to let himself be prevailed upon to do so indiscreet a thing.' What induced Petre to accept the office is not mentioned. But the policy of Sunderland is obvious. He

made the presence of the Jesuit a screen for himself; for as long as the former accepted a place in the council, to him chiefly would attach the odium of every measure offensive to the feelings or prejudicial to the interests of Protestants."

The reputed counsels of Sunderland indeed so alarmed the Catholics that with the support of the Queen they essayed to upset the appointment, and flattered themselves that they had succeeded. Certain it is that their opposition induced the King to suspend publication of the appointment. Headed by Cardinals Howard and D'Estrées the Catholic attitude was warmly approved at Rome, and a Nuncio (D'Adda) was sent to England. Meanwhile James had sent Lord Castlemaine to Rome to represent his policy (which included the advancement of Petre) to Innocent XI. Again we quote Lingard: "If the King had hoped by the respect which he paid to the nuncio to conciliate the mind of the Pontiff it was not long before he was undeceived. At his prayer the purple had already been given to the Queen's uncle, but no solicitation could prevail upon the Pope to dispense with the rules of the order and raise Father Petre to the episcopal dignity. Castlemaine's patience was exhausted and he bluntly declared that unless he had reason to expect a change of measures he would immediately quit the Papal court. Innocent was content with the laconic reply: 'Lei a pardone'; but he ordered the nuncio to demand satisfaction from the King for the insult offered to him by the ambassador."

James recalled Castlemaine; but he soon, and in opposition again to English Catholic opinion, renewed his solicitations in Petre's behalf for the dignity of Cardinal, which had occasionally been conferred upon members of the society. His idea was, no doubt, that if Petre were honored at Rome, he would be accepted by English Catholic opinion as a Privy Councillor. But Pope Innocent was inexorable. James now carried out his plan in defiance of the Catholic protest. He appointed Petre Clerk of the Closet, and, as Lingard relates, "next Sunday the new dignitary appeared in the chapel at Whitehall not in the habit of his order, but in that of a secular priest; and a few days later he seated himself among the Privy Councillors by command of the Sovereign."

This was deplored as a calamity by the Catholics of England. Sunderland had by this time pretended conversion to the ancient faith, but no one had ever seen him at Mass. Butler, an Anabaptist, was another pretended convert, and the two it was said practically controlled the administration. But when the public dissatisfaction began to increase in a manner alarming to the royal mind, the favorites were quietly deposed, when Sunderland regretted that he had ever professed the Catholic faith. Petre, however, stuck by the King to the last, and advised him not to leave Westminster.

It is needless to discuss the character of James, which all intelligent opinion treats with contempt. It may be one excuse for him that he was unfortunate in the choice of his favorites. He made his selections, however, in his own way, and no class of the

English people regretted it more than the Catholics, who then sought only that religious freedom which all civil society should be rightly based on, and opposed even the appearance of undue religious influence at the court. In view of the plain facts of history, and of the attitude of James towards the leaders of the Church in England and the head of the Church in Rome, it is absurd in the extreme to claim that one priest, or a clique of pretended converts, could represent a Catholic religious order, or the Catholic Church as a whole. The Catholic attitude in the time of James II must be above the suspicion of those who foolishly imagine that there would be an end of religious liberty for all British subjects outside the Church if official Protestantism were to collapse in England, and Catholicism become the dominant religious power.

ARCHBISHOP BRUCHESI.

THE DISTINGUISHED PRELATE WELCOMED BY FORESTERS.

The open meeting of the Catholic Order of Foresters held last evening in Friendship hall, McIntyre block, was one of the most successful and important gatherings that the Catholics of the city and their friends have held in many years. Mr. T. D. Deegan occupied the chair, and the hall and adjacent ante-rooms were crowded with a very representative audience, amongst whom were not only the leading members of the Catholic laity, but also many well known Protestant citizens. On the platform were Archbishop Langevin, of St. Boniface; Archbishop Bruchési, of Montreal; His Worship Mayor Andrews, Rev. Fathers Guillet, McCarthy, O'Dwyer and Cloutier. A lengthy programme of vocal music and recitations was gone through, each item of which was most enthusiastically rendered, and highly appreciated. The following took part: The boys of St. Mary's school, Miss Flannigan, Miss Pambrun, Miss Doyle; Messrs. Day, Egan, Gellely, Lamb, Brodie, H. Brownrigg, G. Brownrigg, Olleranshaw and Bétournay.

At an interval in the programme Mr. F. W. Russell, the deputy high chief ranger of the order in this city, delivered an interesting address on Forestry. He claimed for this order that it was based on sound principles, and that, on the evidence of government inspectors, it takes a leading place amongst the benevolent associations of the continent. He dwelt on each of the special features, and of the many advantages to be derived from membership, and made an earnest appeal to all to show their appreciation of the existence of such an order in this city in a practical way, by doing all they could to promote its interests.

His worship the mayor was received with enthusiasm and delivered a neat address, in which he welcomed His Grace the Archbishop of Montreal to this city and spoke of the friendly feelings which exist and should exist amongst all the citizens of Winnipeg regardless of creed.

Archbishop Langevin then briefly introduced the Archbishop of Montreal to the meeting. Archbishop Bruchési, he said,

had been very much struck with the appearance of Winnipeg and had told him that he thought it was really worthy of being the central city of Canada. His Grace was glad to hear the nice terms in which the mayor had spoken of social relations that existed and should exist amongst the citizens of Winnipeg. He was sure the mayor was sincere in what he had said and he willingly echoed the mayor's expressions. He hoped that feeling would prevail over the whole country and bring peace, tranquility and mutual respect for the rights of all. He was glad the Archbishop of Montreal was there. They all knew Archbishop Bruchési could do a good deal for the cause of justice and right and his word went a long way. Not long ago his word brought about peace and prosperity in the commercial institutions of Montreal, and knowing this they were all delighted to have him visit Winnipeg at this time and see for himself the actual state of affairs. (Loud applause)

Archbishop Bruchési, who was greeted with loud cheers on rising, reminded them that he visited this city four years ago to attend the consecration of their Archbishop, who returned the visit two years later to assist at his own consecration in Montreal. The Archbishop of St. Boniface and himself were school mates for seven years; they had played and studied together; and, "I say," continued the speaker, "his cause is my cause, his joys are my joys, and if he ever suffers his sufferings will always be my sufferings." (Loud applause.) Continuing, His Grace said he had listened with pleasure to the kind words of the bright and young mayor of Winnipeg. (Applause.) Those kind words had expressed exactly his own most intimate thoughts and feelings. The words the mayor had uttered that night should be the programme of the day for all men of all parties. (Applause.) He (the archbishop) belonged to a French city, where all the inhabitants lived in perfect peace together. The Catholics were in a majority, but as archbishop and as a citizen, he would always be opposed to any measure or action which would be against those who do not belong to his own church. (Applause) And as he was respectful of the convictions of others, he thought he was entitled to expect and to hope that others should always respect his rights and convictions. (Applause.) He had been through their city and he had admired it. He had seen the wide streets and envied them their possession of such beautiful thoroughfares. He was sure Winnipeg was destined to be a great city and he wished that all the citizens of this beautiful city would live always in perfect peace and harmony of hearts and minds according to the wish of their mayor. (Applause.) His Grace then went on to speak of the visit he had paid the Catholic institutions of the city and St. Boniface, and concluded his eloquent address by thanking them for their kind reception and again referring in the warmest terms to the sympathy which exists and always would for the future between the archdioceses of Montreal and St. Boniface.

Archbishop Bruchési then held a reception, all those present being presented to him, and the meeting was then brought to a close.—Free Press, Sept. 14.

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CURRENT COMMENT

Those well-meaning asses who intend to boycott the Paris exposition next year because of the second condemnation of Dreyfus betray so little self-control that we may be quite sure they will not carry out a threat which implies self-denial.

A recent conversation heard in Winnipeg points to the correctness of a surmise that has frequently been expressed of late in Catholic journals. A globe-trotting entertainer, on entering a newspaper office, said to one of the staff, "Are you a Mason?" "No," was the reply, "I have no time for such tomfooleries." "What about Dreyfus?" was the next question, and its following so promptly on the heels of the former suggests that the Masonic view of the Rennes trial is the one which the cablegrams have been giving us for the last month.

"But," some simple, honest soul objects, "how is it possible that so many truth-loving people all over the world should have been deceived? The despatches from most civilized countries protest energetically against this terrible verdict which they deem iniquitous." Well, the first obvious answer is Carlyle's "Mostly fools." The majority of the human race are and always will be the slaves of passion and prejudice. Modern education, instead of checking this tendency to hasty judgments, has immensely increased it, because it cultivates the memory at the expense of the judgment, and thus fills the man of scraps with the pride-producing notion that he is a great man, whereas he has never learned to think; because it confides the training of the budding intellect to young people, mostly girls, who have no traditions of self-repression, no maturity of mind or character, nothing but superficial culture and ineradicable vanity.

Another answer might point to the evident one-sidedness of the cablegrams. What does any-one outside of France know of

the evidence presented by the prosecution? What did Mercier, for instance, really say? We were told the row his enemies got up against him, but his own testimony was carefully suppressed. To find it, one had to read the French newspapers. But most people either could or would not take that trouble. This is another defect of contemporary non-Catholic culture, the inability to weigh evidence or at least the disinclination to look at both sides of a question whenever national or religious prejudice has accustomed us to one view. Outside of the legal profession which can, when it so wills, sift evidence admirably, there never was a period so fruitful as this in multitudes of noisy writers and speakers who are either unwilling or unable to weigh evidence. The most ridiculous theories, the most uncertain facts are accepted by literary and supposedly learned men on the flimsiest of testimony.

So sweeping an arraignment of the majority of the non-Catholic world may seem presumptuous to those who have not our Catholic experiences. But to us who are daily confronted with the ludicrous misconceptions in which non-Catholics indulge in regard to our beliefs and practices, with their incredible ignorance of our inner life, such a widespread hallucination as this Dreyfus worship is only one more example of the huge blunders which follow in the train of a fundamentally wrong view of religion. The idiots who really believe that the practice of auricular confession—which we Catholics know by experience to be the bulwark of morality, the key to the knowledge of human nature, the royal road to holiness—is essentially immoral can swallow any and every collection of lies provided it be guaranteed by some Protestant or Masonic body. We are far from complaining that we are misunderstood. On the contrary this experience is invaluable. We are so used to being lied about and cried out against that we get accustomed to putting on non-Catholic public opinion its true valuation, i.e., zero. We are thus saved from the prevailing Protestant blunder of thinking with the thoughtless crowd. No non-Catholic name, however exalted, has any paramount authority over our minds, because we daily find the greatest men outside the Church flustered by the simplest problems.

Take, as a palmary instance, Goldwin Smith, a refutation of whose historical mistake about one fact we print on our first page. He is distinctly not a panderer to the tastes of the mob. To some extent he even figures as an original thinker, though generally, when he does so, he is only echoing Catholic thought: for nothing seems so new nowadays as the oldest truth. He thinks that he has settled the question of the immorality of Jesuit teaching by simply referring to the "saintly Pascal." He has never looked at the Catholic side of the question, which brands Pascal as the very opposite of a saint, as a falsifier of texts, as a phenomenal liar, as guilty of that very sin with which he charges those

whom he unreasonably hates. Goldwin Smith's astounding ignorance, which arises from the fact that the better half of Christendom, i.e., the cream of the human race, is to him practically a terra incognita, prevents him from realizing how utterly impossible it is that a religious order, addicted, as he supposes, to immoral teaching, could enjoy the confidence of the Catholic world as the Society of Jesus does. Again he points triumphantly to the suppression of the Society of Jesus by Clement XIV. as proof of its guilt; and yet, if he had ever read the other side, he would know that the Brief of suppression, while reciting accusations, refrains from endorsing them, and dissolves the order merely to stave off greater evils, that this brief was wrung from a reluctant Pontiff hoping to save the ship by jettisoning the cargo, that the brief was purposely made so inoperative that the Jesuits could and did continue their canonical existence with the Pope's permission in Prussia and Russia, and that the Society of Jesus was re-established everywhere 41 years after its suppression. This restoration by a free Pope in answer to the entreaties of Catholics all over the world dispels all the temporary clouds of the suppression, and reflects indefinitely more honor on the Society than its momentary eclipse could inflict discredit.

The Poole Printing Company of Toronto have sent us "The Teller," a short story by the author of "David Harum." It must have been unearthed from the manuscripts of Edward Noyes Westcott, since he died before "David Harum" gave him posthumous fame. The tale of the teller is so short—containing no more reading matter than is to be found in one number of this paper—that it affords little scope for the skill in character-building displayed in "David Harum." However there is one strongly pathetic passage where old Samno tries in his rough way to atone for a terrible blunder, and the whole story is interesting and thoroughly wholesome. The booklet is neatly printed and sells for 15 cents.

Our Ste. Rose correspondent is unduly exercised over a phrase we used some time ago about "the monumental hypocrisies of the Anglo-Saxon race." The context in which these words appeared ought, we think, to have made it clear that we did not allude to Anglo-Saxon Catholics, since we spoke in the same sentence of the religion which most Frenchmen profess. What we had in mind was the hypocrisy of Anglo-Saxon public life, such hypocrisy, for instance, as that which Goldwin Smith lately denounced with scathing sarcasm in the Toronto Sun, when he twitted the American Saxons, who affect to be horrified at the Dreyfus verdict, with ignoring the lynchings and burnings of untried criminals within their own borders. It is one of the strangest phenomena of modern history that those who pride themselves on their Saxon ancestry seem to forswear in their relations with foreigners and "inferior races that straightforwardness and blunt sincerity which makes them so trustworthy in private life.

ARCHBISHOP IRELAND ON
THE DREYFUS VERDICT.

There is deep wisdom and noble forbearance in the great Archbishop of St. Paul's advice in reply to a reporter who had asked his opinion on the meeting called to protest against the Rennes verdict. Archbishop Ireland, who spoke these wise words on the 13th inst., refrains from stigmatizing, as it deserves, this infamous insolence of American meddlers; but he cannot help expressing his belief that such meetings are "untimely, unfair to France, and likely to breed regrettable ill-feeling" between the two countries. His Grace continues:

I shall not deny that I have always had in my heart deep sympathy for the unfortunate officer, who has been under trial in Rennes, and that I have wished and hoped that the sentence of the court would have been one of acquittal. But it is another question to face the verdict of the court, the moment that verdict has been declared, with the assertion that it is plainly against truth and that the court from which it issues is guilty of base injustice and sacrilegious perjury. And it is still more so another question to lay upon France the crime of the verdict, if crime there be in it, and throw at a whole people and their government insulting epithets. Let us wait. This whole matter belongs to the internal life and to the internal administration of France, and international courtesy, as well as justice, bid us talk about it very carefully and very slowly. France is a proud and sensitive nation. She will deeply resent, as it is her right, undue criticism and hasty judgment of her acts by a foreign people and especially will she resent, as it is surely her right, any uncalled for interference with her internal administration and any imprudent challenging of her national honor.

Let us hope that these counsels of moderation will have weight with the better class of Americans who have preserved the time-honored habit of reflecting before they speak and act and of abstaining from unwarranted interference in matters that are quite beyond both their ken and their sphere.

FATHER LACOMBE'S JUBILEE.

Next Monday the public celebration of Father Lacombe's jubilee will take place at St. Albert, near Edmonton. Our readers will remember that the fiftieth anniversary of the venerable missionary's ordination occurred on the 13th of last June and that the event was commemorated by his fellow-members of the Indian Commission near Lesser Slave Lake in true "voyageur" style with charming cordiality and bonhomie. An account of this first private celebration was reproduced, in our issue of July 25th, from an interesting special correspondence of the Free Press. It was eminently fitting, we might almost say it was a delicate arrangement of Divine Providence that the half-hundredth anniversary of his priestly life should have found him still in harness, still afoot for the interests of peace and the welfare of the Indians and half-breeds, in the very act of earning the blessing which Christ promised to peacemakers. And he was then earning it at no small cost. At his advanced age and

after his recent alarming illness nothing but what Commissioner Laird, in his address read under the far Northern tent last June, called his "keen sense of duty" could have led Father Lacombe "to undertake this arduous and hazardous mission."

Now, thank God, that mission has been most successfully completed. Much of its success is, of course, due to the long experience in treaty-making of Hon. Mr. Laird; but those who were present at all the interviews with the Indians and half-breeds cannot help wondering how they ever could have got on so well without the genial magnetic presence of the peerless Oblate missionary. His eloquence in the Indian, French and English languages, his beaming, kindly eye, his fatherly and at the same time his brotherly manner, the irresistible witchery of his smile, the grand record of his past achievements, in a word, all that makes him the typical Indian missionary, admired and loved throughout English and French speaking America, must have had a paramount influence in persuading the children of the forest and the plain to comply with the wishes of the Great Mother at Windsor represented by the Pale Face Chief Sunny Ways at Ottawa.

We wish Mr. W. T. Stead could have come across Father Lacombe after a preliminary talk with Sir William Van Horne. The picturesque editor of the Review of Reviews would have found a "character" worthy of his graphic pen. What themes he would have had in that ticklish crisis of 1884 when the Blackfoot tribe refused to let the C. P. R. build the road through their Reserve and could be appeased by no one else than Father Lacombe, or in that still more anxious moment during the rebellion of 1885 when the whole town of Calgary, in mortal dread of an uprising of those same Blackfoot Indians, despatched Father Lacombe as its ambassador suing for peace and welcomed him on his return as its saviour and as a tower of strength.

The author of the great Cree Dictionary, who speaks that widespread tongue with a perfection rare even among the aborigines, the initiator of so many great movements for colonizing the Northwest and improving the condition of the Indians and half-breeds will be feted and congratulated, on the 25th, by hosts of friends privileged to greet him on that day. The once savage natives civilized by him and his brethren will welcome him as "The old man of the prairie," "The old one that knows everything." There will be stirring speeches from well-wishers and touching replies from this most venerable and dearest of priests, and the dominant note of all this harmonious gathering will be love for the Apostle of the great, warm heart, who spent himself for the native races, who has won the admiration of the greatest and the noblest people of all creeds and tongues in the Dominion and who never made an enemy.

Rev. Father Enck, O.M.I., is the latest addition to the clergy of this diocese and at present resides at St. Mary's Winnipeg.

NOTES FROM STE. ROSE.

"Tears, idle tears! I know not what they mean;
Tears, from the depths of some divine despair
Rise in the heart, and gather in the eyes,
In looking on the happy harvest fields,
And thinking on the days that are no more."

Now, we can, thank God, look upon the happy harvest fields, and rejoice in a plentiful return for our labors. Very soon, too, the hum of the threshing machine will be heard in our midst.

We had a delightful surprise, the other day, when the dear missionary of this place, Father Lecoq, returned some little time before he was expected. We had intended making a demonstration in his honor, going to meet him and so on, but a much better thing happened. Seeing him working at his church in his dear old green soutane is so homelike, that you might think he had never been away; he never has, from our hearts.

Lately there has died in Montreal a public man, erstwhile recorder of that city, M. de Montigny. How, after reading such a life, even scantily gleaned from alien sources, you say to yourself, the ages of faith are not dead, and perhaps some day, God knows, Canada may yet have canonized saints in heaven. Up to now, the New World has added but little to the saintly calendar. Ste. Rose of Lima, who bears in her arms the lilies of innocence, protected by the thorns of penance (and is, I suppose the patron saint of all the Délimas) and one poor Indian girl. If there are others I have not mentioned, I am sure the editor will be kind enough to correct my ignorance, as usual. We have amongst us too many of what may be called invertebrate Catholics, whose religion is always enough to heavily handicap them in this world, but never enough to do them any good in the next, or be of any solid comfort to them. Religion is hardly a thing you can put on and take off with your Sunday coat; on the contrary it is woven into every fibre of our being; it prompts or restrains our every action. We drink it with our mother's milk and exhale it only with our parting breath; it is not a secret service merely, but part and parcel of our lives, private or public.

"The monumental hypocrisy of the Anglo-Saxon race"—this is such a good, round period, it flatters the ear with a certain majesty of deportment, so to say, that I must remember and repeat it, true or untrue. Although it is some little time since I heard it, still, it comes back to me, like the refrain of a song that you cannot escape. Alas! for the sons of white-cliffed Albion. Alas! for us all, how we deceive ourselves. Save us, oh! save us from our friends; it is always they who spy out the weak places in our armor and drive home the lance of criticism. Poor sons of Albion, who tumble out of Scylla into Caribdis! for only just recently have they emerged from centuries of persecution for the faith. To many amongst them, the soil of their native land seems red, even yet, with the blood of their martyred ancestors. And have they learnt to be hypocritical? Monumental they are doubtless. I defy any nation to produce more splendid monuments of past or present grandeur.

Rev. Father Godts, C. S. S. R., Superior of the Brandon Redemptorists, passed through Winnipeg last Friday on his way to help Rev. Father Woodcutter at the blessing of his new church at Morden last Sunday. Father Godts was Father Cherrier's guest Friday night.

MORDEN'S NEW CHURCH.

ROMAN CATHOLIC DEDICATORY SERVICES CONDUCTED BY ARCHBISHOP LANGEVIN.

Morden, Sept. 18.—Yesterday was a red letter day amongst our Catholic citizens here. The imposing ceremonies in connection with the dedication of their new church took place in the forenoon. The new building is a very neat edifice, erected on the north side of Thornhill avenue, and has a seating capacity of 250, which can be increased considerably on special occasions. The name given to this, the newest of our churches, is that of "St. John the Evangelist." Archbishop Langevin, of St. Boniface, was present and took the leading part in the services yesterday. His Grace was assisted by Father Rocan, former incumbent here; Father Godts, of Brandon; Father Enck, of St. Boniface, lately from Germany, and a member of the Oblates; Mr. Rousseau, a subdeacon and secretary to His Grace Archbishop Langevin, and also Father Woodcutter, the popular incumbent of this parish, who has worked so hard and energetically here for the past year. An able sermon was delivered by His Grace at both forenoon and afternoon services. An address was presented to Archbishop Langevin at the afternoon service, to which His Grace gave an appropriate reply. He was also presented with a beautiful bouquet of flowers by Miss Norah Lane, daughter of Mr. J. J. Lane. The collection produced \$120.—Free Press report corrected and enlarged.

A FARMER'S VICTORY.

RHEUMATISM HAD FASTENED ITS PANGS UPON HIM FOR YEARS AND CAUSED HIM ENDLESS MISERY—TELLS HOW HE FOUND A CURE.

From the Acadian, Wolfville, N. S.

Among the many in this vicinity who firmly believe in the efficacy of Dr. Williams' Pink Pills as a cure for rheumatism is Mr. John Stewart, of Hortonville. To a representative of the Acadian who recently interviewed him, Mr. Stewart said he had been a victim to the pangs of rheumatism for upwards of 20 years. Two years ago Mr. Stewart was thrown from a load of hay and was injured so severely that he was obliged to take to his bed. While in this condition his old enemy—rheumatism—again fastened itself upon him, the pains radiating to almost every joint in his body, making life almost a burden. He had read frequently in the Acadian of the cures effected through the use of Dr. Williams' Pink Pills and decided to give them a trial. After the use of a few boxes the pains began to diminish, and his general health began to improve. Mr. Stewart continued taking the pills until he had used eight boxes, when the pains had entirely disappeared and another victory over disease had been won by this peerless medicine.

The Acadian can add that Mr. Stewart is worthy of every credence, as he is a man of intelligence and sterling qualities, whose word is unhesitatingly accepted by all who know him.

The public is cautioned against numerous pink colored imitations of these famous pills. The genuine are sold only in boxes, the wrapper around which bears the words "Dr. Williams' Pink Pills for Pale People." If your dealer does not have them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Monsignor Racicot left last Wednesday for St. Paul, Chicago and Detroit on his way back to Montreal.

THE ARCHBISHOP'S ENGAGEMENTS.

His Grace of St. Boniface has a full list of travelling engagements for the next two months. Last Sunday he blessed the new church built by Germans at Morden. The day after tomorrow, the 21st, he leaves for Edmonton. On the 25th he will take part in the celebration of the jubilee of the priesthood of the Very Rev. Father Lacombe, O.M.I. Oct. 1 he will pay an official visit to Portage la Prairie. Subsequent events will be: Oct. 4, the silver jubilee of Rev. Father Cherrier in the Church of the Immaculate Conception, Winnipeg; Oct. 7, departure for Fort Ellice; Oct. 8, blessing of a new stone church at Fort Ellice; Oct. 16, confirmation at St. Malo; Oct. 17, confirmation at St. Pierre-Jolys; Oct. 18, blessing of the first stone of the new church of St. Pierre-Jolys; departure for St. Adolphe; Oct. 19, departure for St. Hyacinthe, Lasalle; Oct. 26, confirmation at St. Alphonse; Oct. 28, ordination at Notre Dame de Lourdes; Oct. 29, blessing of a bell at Treherne; Nov. 4, departure for St. Joseph; Nov. 5, confirmation at St. Joseph. On Nov. 21 His Grace will be at St. Mary's Academy on the occasion of the 25th anniversary of the arrival of the reverend sisters of the Holy Names of Jesus and Mary in Winnipeg.

SISTERS FOR THE NORTH.

Edmonton, Sept. 10.—Four of the Rev. Sisters of the Assumption arrived from Nicolet, Que., on Monday's train. They left on Saturday by river for the half-breed colony of St. Paul de Métis, where they will take charge of the Indian boarding school being established there. They will be joined there by another sister of the same order from Battleford. The sisters of this order have charge of the Indian boarding schools at Bears' Hill and Onion Lake, and of the Catholic public school at Battleford.

TIRED OF ANTI-CLERICALISM.

Catholic Times, Eng.

It is remarkable that the administration of President Roca which fifteen years ago ordered the Papal Nuncio to leave the Argentine should have asked for a Nuncio once more, as the result of which request cordial relations have been re-established with the Vatican. Anti-clericalism has, the "Southern Cross" tells us, been tried in the country and found wanting. When the Nuncio was expelled, some of the leading Argentine public men declared that the expulsion was a proof of Democratic progress. When a meeting of notables was held in 1893 to choose a candidate for the Presidency, as the name of a certain citizen was brought forward, some one shouted, "He is a Friar." Thereupon Dr. Manuel Quintana, a Liberal, in a memorable speech, which was received with the most enthusiastic applause, said that the day had gone by for sneering at men because they held by the Faith of Christ "We have seen," said Dr. Quintana in substance, "the fruits of your anti-religious notions. We have had ten years of your Liberalism in the government of the Republic; we have had Liberalism from the Presidency to the policeman at the corner. And I say here before you all: Would to God that the country during those ten years had been in the hands of the 'frailés,' would to God we had more of Clericalism and less of Liberalism!" The meeting chose Dr. Luis Saenz Pena as Presidential candidate, and Dr. Saenz Pena

had always been an avowed Catholic and an enemy to the Liberalism the excess of which Dr. Quintana had deplored. The "Southern Cross" is not in favour of an alliance between the Church and the State in the Argentine, but it approves of anything that raises the prestige of the ecclesiastical establishment, and is weary of the tyranny of Free Thought.

During a coroner's inquest at Canning Town last week, the following interrogatory took place: "Coroner—Had you any trouble with her? Husband—Not much. Coroner—Was she a Roman Catholic and you a Protestant? Husband—Yes, that was the cause of our trouble. Coroner—Why was that? Husband—It was not me. She wanted the children to go to the Catholic school and I wanted them to go to the Protestant school." This should be borne in mind by girls contemplating mixed marriage.—Catholic Times.

20 Miles to Procure Medicine.

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

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Write for illustrations.
TEA SPOONS PER DOZ. Fiddle and Old English - \$3.00 Queen's and Bead - 4.00 POST PAID.

OTHER DEPTS. **Henry Birks & Sons** Birks' Building, MONTREAL. Jewellers to His Excellency the Earl of Minto.

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. 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 family one 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 benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowker, Ph. G., 538 Newark Ave., Jersey City, I took Ripans Tablets with grand results.
Miss BESSIE WINDMAR.

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, and was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals. An impossibility before she took Ripans Tablets.
ANTON H. BLAUER.

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 (120 tablets) can be had by mail by sending forty-eight cents to the RYAN'S CHEMICAL COMPANY, No. 10 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 barbers shops. They banish pain, induce sleep and prolong life. One gives relief.

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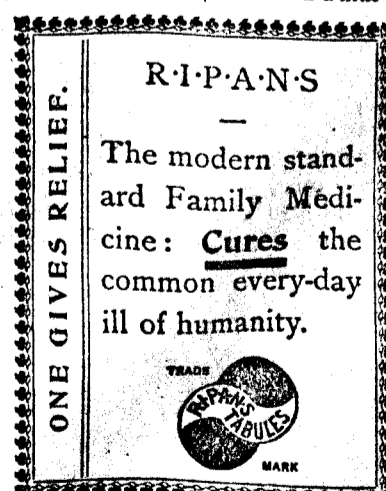
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William Stitt, Ass't Gen. Pass. Agt. Winnipeg. C. E. McPherson, Gen. Pass. Agt. Winnipeg.

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

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 take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial.
Mrs. J. BROOKLYN.

My seven-year-old boy suffered with pains in his head, 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 of a sallow color. To take him in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one from the cradle to old age if taken according to directions.
R. W. PRINCE.



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

CALENDAR FOR NEXT WEEK.

- SEPTEMBER.
- 24—Eighteenth Sunday after Pentecost. Our Lady of Mercy. Solemnity of St. Michael's feast.
 - 25, Monday—Votive office of the Holy Angels.
 - 26, Tuesday—Votive office of the Apostles.
 - 27, Wednesday—Saints Cosmas and Damianus, Martyrs.
 - 28, Thursday—St. Wenceslaus, Martyr.
 - 29, Friday—Michaelmas or the Dedication of St. Michael's shrine.
 - 30, Saturday—St. Jerome, Doctor.

BRIEFLETS.

The Superior of the new St. Agathe convent is Sister Mary Théodore.

Sister Naughton returned from the east to St. Boniface Hospital last week.

Rev. Father Campeau, of St. Joseph, Man., was in St. Boniface yesterday.

Rev. Father Fouquet, O.M.I., has removed from Calgary to Fort Steele, B. C.

The annual retreat for the students of St. Boniface College will begin next Sunday evening to end on the following Thursday morning.

Rev. Father Grenier, of St. Grégoire, preached a very thoughtful and eloquent sermon last Sunday in the Cathedral of St. Boniface.

The parish of Fannystelle will open a bazaar, for the completion of its church, on the 7th of November. Donations will be thankfully received.

Mexico is one of the most prosperous countries in the world to-day, with a constantly increasing commerce.—N. Y. Freeman's Journal.

A grand bazaar in aid of a new Cathedral will be begun on the 16th of next October in the recently built east wing of the Archbishop's palace.

Though the leaves have begun to take on their beautiful autumnal tints there has been as yet no severe frost. Our flower gardens are still blooming in all the colors of the rainbow. And as to the wheat harvest there is matter for endless thanksgiving.

A mistake was made by our local reporter last week. The teacher of English Preparatory of St. Boniface College is Mr. Henry Cormier, of Argyle, N. D., a graduate of the Commercial Course, while Father Colclough, S. J., teaches the third Commercial Class.

The celebration of Rev. Father Cherrier's 25th anniversary of ordination is put off to Oct. 4, in order that His Grace the Archbishop of St. Boniface may be present and preach in English at the High Mass. Rev. Father Jolys will preach in French the previous evening.

Rev. Mother Dionne, Vicar of the Grey Nuns here, left last week for Edmonton, St. Albert and other houses of her order in that district. She was accompanied by Sister D'Eschambault and first visited Qu'Appelle on the way. They will be absent about one month.

Out of a small plot of ground measuring about the twentieth of an acre Mr. McHenry, of Broadway Bridge, Winnipeg, has this year dug up fine potatoes at the rate of 850 bushels an acre. This is, we believe, a record yield for Manitoba. It is needless to say that Mr. McHenry's garden is in a state of truly scientific tilth.

ry's garden is in a state of truly scientific tilth.

Rev. Father Lebrault came in from Fannystelle yesterday and returns to-day.

Rev. Canon Vaillant accompanied Archbishop Bruchési on his western tour.

Rev. Father Forbes, lately of Montreal, has been appointed pastor of Keewatin.

Provencher Academy, the St. Boniface boys' school, now numbers 145, graded into five classes.

St. Mary's Church choir held their practice last week on Saturday instead of Friday evening.

Rev. Father P. Magnan, O.M.I. of Qu'Appelle, came in yesterday, and will remain a few days.

Rev. Edmond Grenier, curé of St. Grégoire, Que., took the Imperial Limited for Calgary yesterday morning. He will visit the coast and return this way.

Rev. Father Juras, a curé of the diocese of Nicolet and brother to the curé of Letellier, Mau., arrived here last week and is now staying with his brother.

One of the features of the reception tendered to Archbishop Bruchési by the students of St. Boniface College was a short address in Greek recited by Alex. Bertrand.

The Mother Provincial of the Sisters of Jesus and Mary, accompanied by Sister M. Judith, went last week to Ste. Agathe, where a new convent has just been opened.

The Sisters of Jesus and Mary have 160 pupils in the convent here (St. Boniface), 201 in St. Mary's, Winnipeg, 105 at the Immaculate Conception school and 80 at the Holy Angels', making 546 in and near Winnipeg.

It is not true that the Catholics of France were, as Catholics, against Dreyfus, guilty or innocent. One of the two members of the courtmartial who voted for his acquittal was Lieutenant Colonel de Bréon, who, right after the verdict, "went," says the Associated Press, "straightway to the Cathedral and there remained kneeling, praying for over an hour." The only one of the judges, therefore, who gave public evidence that he was a

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Catholic, was on the side of the accused.—Catholic Columbian.

Rev. Father Enck, O. M. I., went to Morden last Saturday for the blessing of the new church there.

Waghorn's Guide for September came to us so late—last Thursday, the 12th—that we cannot call it up to date.

Mr. and Mrs. Ancourt, of 77 King street, Winnipeg, mourn the loss of their infant child whose death took place on Sept. 13th.

Rev. Father Lussier, recently arrived from the east, takes charge of Oak Lake parish, while Rev. Father Lemieux goes to the new parish of St. Raphael.

His Grace Archbishop Langevin, O.M.I., accompanied by Rev. A. Rousseau, went to Morden, last Saturday, blessed the new church there on Sunday and returned yesterday evening. He will start for Edmonton next Thursday.

One peculiarity about acetylene gas is its tendency to lose illuminating power when kept in reservoirs for several days. Even twelve hours of rest will cause this loss. Hence the importance of using a machine that just supplies the demand and avoids overproduction.

Rev. Father Brochu, O. M. I., a missionary in the Athabasca-Mackenzie district, who took seven weeks to come here from his distant northern mission, arrived at St. Mary's, Winnipeg, the day before yesterday. He will remain a few days before starting for the east, where he will spend the winter.

The new convent of the Sisters of Mercy in the middle of the block bounded by Maryland, Sherbrooke, Cornish and Ida streets, is now completed up to the roof. It is 64 by 44, with three stories and a mansard roof, the whole in brick veneer. The height between the floors, beginning by the lowest, is 9, 12, 11 and 12 feet.

Rev. Father Dufresne, who had been treated for a few days at St. Boniface Hospital, went back to his old home at Lorette last Saturday, accompanied by Rev. Father Lebel, S. J., who sang the Sunday High Mass and preached. Father Dufresne was so little improved by the outing that he had to return to the hospital on Sunday afternoon.

Mr. Stewart Coates, son of Mr. James Coates, of Auchendrane, Ayr, Scotland, the famous Paisley thread manufacturer, was received into the Church in London about five weeks ago by Father Sidney Smith, S. J. Mr. Stewart Coates is about 30 years of age, married, and connected with large thread works in America belonging to the Messrs. Coates.

His Grace the Archbishop of Montreal left last Thursday morning for the west. He stopped over at Calgary and then went on to St. Albert to visit the venerable senior bishop of Canada, Monseigneur Grandin. Afterwards Mgr. Bruchési will proceed to New Westminster and Vancouver, going thence to Seattle and Portland, and returning to Montreal through the States.

The saintly and dearly loved Father Pallier, O.M.I., of Ottawa city, the pioneer priest of the Ottawa district and for over 30 years the pastor of St. Joseph's Church in the capital, celebrated last Wednesday, in a quiet way with the Oblate community of the University, the golden jubilee of his religious profession. Next year the reverend father will celebrate his fiftieth anniversary as a priest, and then the exercises will be public.

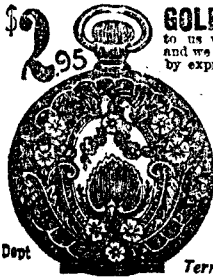
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Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of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

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Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Buck; Rec.-Sec., J. Mark; 1st Sec., J. O'Brien; 2nd Sec., J. Mark; 3rd Sec., J. Mark; Fin.-Sec., J. E. Manning; 2nd Fin. Sec., J. Shaw; Marshall, J. Chisholm; Guard, F. Weintz; Trustees, F. W. Russell, Schmidt, F. Heirs, A. Picard, P. O'Brien.

St. MARY'S COURT No. 276.

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