



CATHOLICS IN NON-CATHOLIC COLLEGES.

Material and "Social" Companionship,
Rather Than Mental and Moral De-
velopment, Their Chief Desire

ADDRESS BY THE REV. T. J. CAMP-
BELL, S. J.

Before the Alumni of Holy Cross College,
Worcester on November 21.

Mr Chairman: As you have intimated in your letter to me, there is a danger confronting the Catholic colleges at the present moment which is causing considerable anxiety, but which it is hoped the zeal and energy, especially of their devoted alumni, may diminish in part, or possibly cause to pass away altogether. It is the neglect or desertion of Catholic colleges by Catholic students in favor of their more richly endowed competitors in the work of education.

I am under the impression, though perhaps a mistaken one, that the number of these deserters is exaggerated, but the matter is serious enough to call for our earnest consideration.

REASON FOR THESE DEFECTIONS.

The explanation of these defections is, first of all, the splendor and magnificence and apparently boundless wealth of these non-Catholic institutions. It is doubtful if even in the times when colleges and universities were backed by the munificence of kings, such limitless generosity was displayed in the cause of learning as by private individuals to-day, many of whom have had little, if any, educational advantages themselves. Millions are but trifles in the open hands of these benefactors, and it is not surprising that many of our people are dazzled by the display, and hasten to gather up the treasures which are thrown so lavishly before them.

The second is the sometimes unblushingly expressed desire of social advancement, which is supposed to be attainable by means of these colleges. They are regarded as the open doors by which one may be ushered into what is assumed to be the best society, and as affording a half guarantee of future business and professional success through acquaintances formed in the lecture halls or on the football field of these institutions. In other words, it is a business venture, coupled with a humiliating admission of inferiority.

The third originates in a growing spirit of insubordination, and a desire of freedom from the discipline and restraint which Catholic colleges impose. On the part of the boys, it is the first great change in their moral standard; on the part of the parents, it is the first great abdication of their authority. There are few of us who have not felt pity for the weak-willed and almost weak-minded gray-haired father and mother dictated to by an ignorant, silly, and sometimes stupid boy as to where he shall go to receive what is

amusingly called his education. The main pretext, however, which is alleged, and which sometimes serves as a cloak for those we have just referred to, is that Catholic education is not calculated to fit a man for the work which the world expects him to perform. These self-constituted censors are not qualified to judge, but they have no hesitation in expressing that opinion.

UNWORTHY OBJECTIONS.

We shall make short shrift of these unworthy objections. The first originates in a vulgar admiration, not to say adoration, of wealth, and it is questionable if any education whatever would affect a mind so constitutionally sordid and malformed.

As a business speculation it is on a most unsubstantial basis, for sentimental college associations do not count for much in hard-hearted commerce, and social recognition is likely to be withheld, for the reason that our better class, being new-risen themselves, have a fine scorn for a parvenu. We have seen it achieved sometimes, but at the price of spiritual shipwreck.

With regard to the third, viz., leaving to a raw and undisciplined lad the option of choosing his course and place of studies, it ought to be sufficient to say to the boy that defiance of one's obligations by doing as one wishes, is not manhood, nor manly; and to the parents that the renunciation of their sacred rights by the concession of such an unchristian and unnatural assumption on the part of their offspring is inviting a curse on themselves and their children alike. Nothing can ever repair a wasted youth.

THE CHARGE THAT CATHOLIC EDUCATION IS NOT UP TO THE TIMES.

As to the allegation that Catholic education is not in touch with the times, I will, with your permission, speak more at length, stating, however, as a preliminary, the motives which prompt us to condemn the attitude of some of our fellow Catholics in this grave matter.

For clearness' sake, let us premise that in education there are two stages — one, which we shall characterize as that of formation; the other, more especially that of information. The latter is chiefly the time given to special or technical studies, whereas the college course aims primarily at the work of formation, or laying the general foundation in the boy's character and habit of thought for the after business of life.

As regards the period of special and technical studies we have at present nothing to say, as it begins only after the completion of the college course. It may be remarked, however, that if any harm result from the anti-Catholic or sometimes anti-Christian atmosphere which the student is obliged to breathe in some of the institutions where such studies are made, it is

to be ascribed to his neglect in applying the principles which he has been taught, and not to the college from which he comes.

What we are considering now is the period of formation, which is specifically the work of college education, and we condemn the course of Catholic students and their parents in setting aside Catholic colleges for non-Catholic ones for the following reasons.

WHY CATHOLICS SHOULD NOT PREFER NON-CATHOLIC TO CATHOLIC COLLEGES.

We condemn it for justice's sake, for we fail to see why the law which compels the humbler and poorer classes to send their children to the Catholic schools which their hard-earned pennies support is to be relaxed for their richer neighbors where there is infinitely greater danger of perversion. The possession of wealth does not dispense with, but imposes a much more serious obligation in this matter.

We condemn it because we detest a coward and a traitor. The man that in the midst of the fray will leave his own kith and kin while they are struggling and weak, will desert his country in her hour of peril when it is conducive to his worldly advantage.

We deplore their desertion indeed, but we feel that we should say to them as Gideon did to his soldiers: "Those of you who are afraid, go," and even if our instruments are as yet but as pots of cracked earthenware in comparison with the silver and gold of our adversaries, we have the torch of truth that will flare out in the darkness around us, and be more potent than material weapons to win the victory. The pity is that like Gideon we don't use our trumpets more to tell the world what we are and where we stand; but as Voltaire said, "The trouble with men fighting in a good cause is, they are timid, ce sont des lâches."

We condemn it because it shatters a boy's family and racial traditions. A native born American myself, I yield to no one in the love of my country, and would prevent with all my power any sectional or national division from any source; but as the New Yorker points with commendable pride to his Holland ancestry, some of it humble enough, and the New Englander to his descent from the Pilgrims, why should we be debarred from our own glorious retrospect? The boy that will blush for his Celtic origin, and be ashamed of the race that has made the most splendid fight in the history of the world against oppression; that has kept, at least in the land of its origin, a vigor of faith, a transcendent purity of morals, and a marvelous brilliancy of intellect, in spite of the dark centuries in which all education was denied them, is inflicting an irreparable injury upon his character as a

man. To lose those splendid memories is a calamity for any man whose mind should be stored with glorious and inspiring thoughts, while to cherish them will not only not make him less a patriot, but on the contrary, will fill his soul with enthusiasm to emulate in his own land the heroic deeds of those from whom he sprung. In uncongenial surroundings the boy will not only forget, but repudiate this splendid heritage, and he and his fellow men will be the sufferers.

THE CATHOLIC BOY'S FAITH IS IN DANGER IN A PROTESTANT COLLEGE.

We condemn it because we see in that desertion an almost certain danger to the boy's religious faith. James Russell Lowell said if he had a son who was a block-head he would send him to college anyhow, for he could not help feeling the influences of the surroundings in which he lived. So for a Catholic youth entering a Protestant college in the apologetic, half-thankful, or perhaps defiant attitude which he would be compelled to assume, it is impossible for him not to feel a change in his views and conclusions about his Church and faith. He is not at home.

In presence of a venerable teaching body which possesses all the appearance and no doubt the reality of learning, with limitless resources back of them for the prosecution of their researches; in splendid surroundings which bear the stamp of approval of the world of wealth and refinement, amid throngs of students generally better conditioned than he is financially, and among whom he is a sort of curiosity, he will be a strong boy if he does not begin to minimize Catholic faith and practice, and explain away or conceal what might shock the ears or eyes of his associates. He will be a marvel if he hears unremoved the insidious or open attacks on his faith which are too sure to meet him in history, or the side flings that are made at it even in literary studies.

THE WORST TYPES OF THE ANARCHIST ARE TO BE FOUND IN APOSTATE CATHOLIC NATIONS.

Deprived of that sacramental life which is essential for him to maintain his faith and morals; removed from the restraining influence on both intellect and will which the Church as God's representative is compelled to exert; in contact with many who have no religious principles at all, or upon whose morals there can be no check, the chances are deplorably against him that he will abandon the practices of his religion and perhaps openly deny his faith. The consequences of that are far-reaching. A bad Catholic will go further than an ordinary man when once he starts on the way of vice. He has broken stronger ties, and is more conscious of the grievousness of his revolt. It may be looking a little further than the

subject warrants, but we cannot conceal the fact that it is among apostate Catholic nations that some of the worst types of the anarchist are to be found to-day. It is the result of education without religion.

It is a most unwise, as well as unpatriotic, thing for Protestants to weaken the faith and of a Catholic in his Church creed. With it he is a most ardent and devoted patriot, but in the apostate there are the elements of a traitor to his country.

Lastly, to say that the education of Catholic colleges is not suited for the present day, is to confess one's self ignorant of the actual trend which things educational are taking.

CATHOLIC COLLEGES ARE NOT THE ONLY ONES THAT FAVOR THE OLD CURRICULUM—LATIN, GREEK, MATHEMATICS AND THE ELEMENTS OF SCIENCE.

A week or so ago the London Times called attention to the fact that the certificates issued by Cambridge and Oxford were over a thousand for Latin, Greek, French, elementary mathematics, Scriptural knowledge, and only two hundred for science. "Whatever educational theories may be," said this great organ of English opinion, "educational practice is evidently in favor of the old curriculum, Latin, Greek, mathematics and the elements of science."

Edward Everett Hale, in the November number of the Normal Instructor, begins a remarkable article by repeating a conversation with a Japanese prince, who was sent by his Government to report on American schools "We do not in our schools," said the prince, "give as much time as you do to arithmetic." "Why not?" I asked. "We think arithmetic makes men sordid. We teach our pupils morals and history."

"Compare this remark of one looked upon as a heathen," says Hale, "with the surprise of a clergyman of high standing, because I was going to give so much time as four hours to lectures on education in morals in

Continued on page 3.

A New Departure.

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

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

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A HAPPY NEW YEAR

Wishing all our readers the best
blessings of 1899, we present them with
this very practical thought expressed
by the priest-poet, the late Father
Abram J. Ryan.

Singing, I hear the whole world sing,
Afar, anear, aloud, a low:
"What to us will the New year
bring?"

Ah! would that each of us might
know!
Is it not truth? as old as true?
List ye, singers, the while ye sing!
Each year bringeth to each of you
What each of you will have him
bring.

The year that cometh is a King,
With better gifts than the old year
gave;

If you place on his fingers the holy
ring
Of prayer, the king becomes your
slave.

CURRENT COMMENT

William Dean Howells, Ella
Wheeler Wilcox, Madame
Janaschek, Chauncey M.
Depew, Richard Croker, Admi-
ral Gherardi, and Viola Allen,
in the December Cosmopolitan,
answer a series of questions by
the editor as to what they fear
here and hereafter. Not one of
them says anything definite
about the hereafter, not one of
them seems to understand what
the fear of God really means.
Their answers all positively stink
of shallowness, insincerity and
worldliness. There are two
points on which almost all of
them agree: what they fear most
is poverty and death. In this
they are two thousand five hun-
dred years behind the sages of
early heathen Greece and behind
millions of Hindu devotees in
our day. Verily, this is a beauti-
ful triumph of modern civiliza-
tion. And to think that there are
running through this web of
earthiness thousands, perhaps
millions of Catholic souls that
love poverty and long to be
dissolved and be with Christ!

"Lollius", the garrulous Free
Press contributor, draws a clever
moral from a way many Winni-
peggers have of pronouncing the
word "mayoralty". They accentu-
ate the syllable "ral", and as the
l's of such people are unaccount-
ably thick, they have to insert a
vowel between the l and the t,

so the word in their mouths be-
comes "mayorality" with a strong
accent on the central or third
syllable; a mispronunciation
which, Lollius says, suggests
how indissolubly the ideas of
the mayoralty and morality
ought to be united. We wonder
what moral Lollius would draw
from the extra vowel which not
only the "great unwashed" but
many first class public school
teachers insert between the l
and the m of Elm Park, pronoun-
cing it Ellum Park.

On the Feast of the Immacu-
late Conception, Dec. 8th, 1898.
"The Universe" of London com-
pleted its thirty-eighth year of
vigorous and learned Catholic
defence and propaganda. It was
the first in the English field as
a popular penny Catholic news
paper and it has ardent admirers
in all parts of the world. Long
may it prosper.

A little over a year ago, after
a lecture at Rat Portage in
which Father Drummond re-
minded a largely Protestant au-
dience that the cross, once the
gibbet of slaves, had been set in
the crown of the Caesars, the
Rev. Mr. Andrews, Methodist
minister and father of the popu-
lar Mayor of Winnipeg, publicly
expressed his regret that he had
not been able to persuade the
trustees of his new church to
put a cross on top of the steeple.
All honor to that venerable Me-
thodist minister, who has grasped
this Catholic idea which, as
the following extract from the
Liverpool Catholic Times shows,
a now notorious Anglican
blasphemously repudiates:

"When Mr. Kensit visited Bel-
fast a Mr. Chambers informed
him with pride that Ritualistic
images had been removed from
St. Clement's Church in that
city. The last cross—that on the
spire—had been taken away
that evening (loud cheers). It
would seem as if one were read-
ing of savages seeing the treat-
ment of the emblem of Our Lord's
Passion. "God forbid", says St.
Paul "that I should glory in
aught save the cross of Christ."
And the Protestants glory in
treating it with contempt.

Three weeks ago we predicted
that, if Mr. A. J. Andrews were
opposed, "the masses of the peo-
ple would be found at his back,"
and we added: "there is no ques-
tion that Winnipeg will retain
Mr. Alfred Andrews at least for
another year as its chief magis-
trate." This is not the first time
our forecasts as to the mayoralty
have been strikingly verified,
though they were never so over-
whelmingly confirmed. Mr. Car-
ruthers made, in opposing May-
or Andrews, an irretrievable
blunder. His crushing defeat
will lead the public to think less
of him than he really deserves,
and will spoil his chance of fu-
ture civic honors.

A WINNIPEG INVENTOR.

A Dirigible Balloon.

Mr. A. K. de St. Chamas has
kindly explained to us, with
strict injunction of secrecy, an
invention which he has been
maturing for several years past,
and which he intends to offer to
the U. S. War Department. It is
a dirigible balloon of a new pat-
tern, ensuring absolute safety
against sharpshooters, capable of
sailing very close to the wind
and of rising or falling without
increase or decrease of weight.
The model which we were al-
lowed to examine is certainly
very ingenious and at the same
time extremely simple, embody-
ing an idea which one is surprised
not to have seen carried out
before.

THE NEMESIS OF UNFAITH.

Well informed and practical
Catholics know by experience
that the true faith is one of the
strongest bulwarks of common
sense. So true is this that a huge
volume has been written in
French entitled "Le bon sens de
la Foi"—The good (or common)
sense of Faith. The fulness of the
Catholic Faith preserves its ad-
herents from all the follies of
superstition. The multitudinous
fads and wild vagaries of Protes-
tantism are an unfailing source
of amusement to Catholics,
though they seldom write about
them because these follies seem to
them but the natural outcome of
fundamental error.

Outside of the true Faith,
childish credulity grows in exact
proportion to the distance that
parts misbelievers and un-
believers from the Catholic
Church. The average Protestant
is ever ready to believe any cock-
and-bull story or any silly theo-
ry that wears the cloak of religi-
on; but the Agnostic can give
points, in the game of supersti-
tion and credulity, to any Pro-
testant. Both refuse to admit the
overwhelming evidence proving
that the Roman Catholic Church
is the Church of Christ; but they
will believe any blatant anti-Cath-
olic or simply non-Catholic
fool on his mere unsupported
assertion. It is God's awful way
of punishing their pride. They
will not believe the only reason-
able religion in the world; so he
withdraws from them, in matters
religious, even the most element-
ary light of human reason.

Charlatans like Miss Diss
Debar are fully aware of this.
They discount the ghastly credu-
lity of the Protestant public. In
a Catholic country they would
simply be laughed to scorn.

A curious example of this non-
Catholic tendency to superstiti-
ous credulity is furnished by a
friend who sends us the follow-
ing with his comments thereon.

Major Laurie, who fought with
Kitchener in the Soudan, is re-
ported to have said that the Sir-
dar owes his life to a spider.
The spider made a nest in the
top of his helmet just before the
battle of Athbara. He recognized
at once that the spider had cho-
sen to constitute itself his
mascot. Accordingly, he left the
insect undisturbed and went
through the battle without a
wound. Grateful for the protec-
tion thus clearly given him by
the spider, he allowed it to re-
main in his helmet, and conse-
quently was able to pass through
the battle of Omdurman without
injury. He then shipped helmet
and spider home and followed
in person to tell the story to his
fiancée. His prospective mother-
in-law was so impressed by it
that she made his bride a wed-
ding present of a diamond spider.

"This clipping is from the To-
ronto Globe of Dec. 13th. It is a
favorite pastime with Protestants
to talk of the superstition of Cath-
olics in wearing blessed scapu-
lars, medals, etc., though these
pious practices are founded on
reason illumined by faith and
detract nothing from the provi-
dence of God or our dependence
on Him; but here we have one
of the British Empire's great
heroes attributing his wonder-
ful passage through two battles
to a spider in his bonnet! Does
not this prove that there was a
bee there too?"

However, what can you ex-
pect of the hoi polloi who put
their faith in that piece of
Masonic tomfoolery, the horse-
shoe?

SPREADEAGLE CATHOLICS.

The Rome correspondent of
the N. Y. Freeman's Journal
lately reported a long interview
with "an ecclesiastic in Rome
who has followed the America-
nizing movement with keen in-
terest for many years, who has
broad American sympathies, and
has spent some time in the Uni-
ted States and France, and who
is besides in an excellent position
to be well informed." This eccle-
siastic says there are no less than
four kinds of Americanism: the
Italian, which is simply Italian
liberalism decked out in the
Stars and Stripes; the German,
which is a thinly veiled ration-
alistic Protestantism; the French,
which has good intentions cou-
pled with a grotesque ignorance
of American conditions; and the
American Americanism, which
has produced absolutely nothing
but sporadic excursions into the
field of heresy followed by
speedy retreats as soon as the
foolhardy guerilla found out the
nature of the territory he had
invaded.

Apparently, a commission of
Cardinals is examining this ques-
tion. Cardinals Satolli and Maz-
zella, both of whom have lived
in the United States, are at the
head of it. The decision may not
be given for a couple of years
yet. "I am not much of a prophet,"
says the Freeman correspondent,
"but my conviction is that this
decision will contain no explicit
mention whatever of "Ameri-
canism," whether of the Italian,
German, French or American
pattern. It will, on the other
hand, contain a number of propo-
sitions which are held, more
or less formally, and more com-
monly, in all these countries,
and in some others. The holders
of the propositions will either
promptly retract their errors or
proclaim that they never held
them, and the whole thing will
end there and then."

The following week that same
Rome correspondent was less
serenely indifferent. Under date
of Rome, Nov. 22 (see N. Y.
Freeman's Journal, Dec. 10th,
1898), he writes: "All this extra-
ordinary newspaper notoriety
serves to show at least that it is
high time the whole question
were settled. It is already caus-
ing more turmoil and heart-burn-
ings than even the question of
Papal Infallibility did thirty
years ago."

It was doubtless the foregoing
view of the Protean varieties of
error that prompted Father De-
latta, S. J., to entitle his work,
published only a few months
ago, "Un Catholicisme Améri-
cain" as who should say, "One
kind of American Catholicism."
The author proved, by apposite
quotations, how uncatholic was
this narrow nationalism which
could not be so noisy were it
not so deplorably ignorant.

A CHRISTMAS TREAT

FOR THE ORPHANS.

Mr. J. B. Leclerc, Dr. Lambert,
Mrs. Lambert, Mr. and Mrs.
Allaire, Mrs. L. N. Bétournay,
Mr. and the Misses Gosselin,
Mrs. Alfred Levêque, Mrs.
(Judge) Prendergast, Mr. F. Jean
and the Misses Jean, Mr. Joseph
Bernier, Mr. Noël Bernier, Mr.
Joseph Chambeland and several
other devoted and charitable
friends of the St. Boniface Grey
Nuns met the orphans of Hospice
Taché in the reception room

after Vespers on Christmas Day.
The girls sang a Christmas
hymn, and then the distribution
of Christmas boxes began. The
older orphan girls drew lots for
fancy handkerchiefs, bonbons,
stationery, etc. Then, after J. B.
Leclerc had set the example, all
the ladies and gentlemen of the
party went round bestowing
toys and dolls, skipping ropes and
candies on the smaller children.
Even the old women were not
forgotten, each one getting her
share of fruit and sweets.

Besides the ladies and gentle-
men mentioned above the follow-
ing persons contributed to this
Christmas treat by sending pre-
sents of various kinds: Mesdames
Elie Genthon, P. d'Eschambault,
Bernier, S. A. D. Bertrand, Lau-
rendeau, Lecompte, Béliveau,
Chénier, Paradis, Lamontagne,
Brabant, Messrs. P. d'Escham-
bault, S. Jean, G. Couture,
Liguori Gagné, Ed. Marcoux, J.
C. Smith, Hon. J. E. P. Prender-
gast, Messrs. Jean Gingras, T.
Pelletier, J. A. Phaneuf, Thos.
Beaulieu.

**THE MUNICIPAL ELECTIONS
WINNIPEG.**

Mr. Alfred J. Andrews was
re-elected last Thursday by a
majority of 1,734 out of a total
of 4,160, the largest majority on
record for the Winnipeg mayor-
alty contest. The Aldermen elec-
ted are: Ward 1, Donald A. Ross;
ward 2, Thomas Cowan; ward 3,
D. J. Dyson; ward 4, Jas. G. Har-
ver; ward 5, J. T. Spiers; ward 6
J. T. Mitchell. The School
Board of 1899 is: Ward 1, D. W.
Bole; ward 2, J. J. Roberts; ward
3, D. McK. Horne (here lies
John O' Donohue, slain electoral-
ly); ward 4, E. Benson; ward 5,
J. A. McKechar; ward 6, J. H.
Dulmage.

ST. BONIFACE TOWN.

There was only one contest in
St. Boniface town, that in ward
1 for councillor. E. Hébert de-
feated L. J. Collin by 3 majority.
The new council stands:
Mayor, L. W. Bétournay; coun-
cillors, ward 1 E. Hébert;
ward 2, J. H. Sénécal; ward 3,
T. Pelletier; ward 4, Jos. Turren-
ne.

RURAL ST. BONIFACE.

There was a warm contest for
reeve in the rural municipality
of St. Boniface and Mr. Mager
was defeated by P. Dumas by the
narrow majority of six. Mr.
Mager served five years at the
council board and for four suc-
cessive years held the position
of reeve. He states that he is
pleased to be relieved of his pub-
lic duties after so long a period
of service. The councillors elected
for 1899 are: Messrs. Jos. Riel,
P. Carrière, J. McDougall and
Payette.

CHRISTMAS SERVICES.

Midnight Masses.

POLISH HYMNS

An Armenian Crusader.

In St. Mary's church, where
midnight mass was held com-
mencing with the birth of Christ-
mas day, the celebrant was Rev.
Father Kulawy, who was assist-
ed by Mr. Munroe, of Salt Lake
City, Utah, who acted as subde-
acon. The solemnity and impres-
siveness of this service was great-
ly enhanced by the excellent
singing of Miss Jennie Perkins
who took the principal soprano
parts. Miss Roberts and Mr. James
Perkins also sang some well ap-
preciated selections.

At the church of the Immacu-
late Conception a grand high
mass commenced exactly at mid-
night, Rev. Father Tourangeau,
S. J., of St. Boniface College was
the celebrant of the mass and he
was assisted by a deacon and

subdeacon. The music was exceptionally fine, the choir rendering Ross-wigg's mass which is an excellent sample of that touching and tuneful music that seems particularly appropriate to the joyful festival of Christmas. During the low mass of Thanksgiving, which followed the high mass, and for which the whole congregation remained, the choir sang Lambillotte's "Pastoral" and several Christmas hymns and canticles. At the offertory and other parts of the service the organist Mr. A-Bétournay, rendered some selections of airs associated with the feast.

There were large congregations present at the regular Sunday morning masses and in the afternoon there was a special service for the foreign members of the congregation, especially those speaking the Polish and German languages. About three hundred attended and a most energetic and evidently very telling sermon was preached by Rev. Father Kulawy, O. M. I. During this service appropriate hymns in the Polish language were sung, the singing being led by a young Polish woman, who possesses a remarkably strong and clear soprano voice, and the congregation joining in with the greatest heartiness.

In the evening the regular vespers of the day were sung, followed by an eloquent sermon by the pastor of the parish, Rev. Father Cherrier, and benediction of the blessed sacrament, at which more special music was rendered.

An interesting incident at the Christmas day services was the celebration of a low mass according to Oriental rite by Rev. Father Giraud, of the Order of St. Basil, who has just arrived in the city from Armenia and who will remain here for some time. It is understood that the reverend father will report on this country as a field for settlement by the persecuted Armenians, and he will whilst here minister to the Catholics who come from Armenia and Assria, of whom, it is said, there are a considerable number here. Father Giraud comes of old crusader ancestry, and besides speaking the language of the east, which is his native tongue, he has a perfect command of French. He is at present staying at the archbishop's palace, St. Boniface.—Free Press.

In the Cathedral of St. Boniface His Grace celebrated High Mass at midnight and preached a short pithy sermon. There were also two masses between midnight and one A. M. at the Hospital. Rev. Father Gravel began his three masses at 1.30 in the Grey Nuns' chapel, and Rev. Father Béliveau began his at 7 A. M. in the Hospice Taché. The beautiful French popular Christmas hymns were sung in all these places, and were especially well sung in the Hospital. Some of the devout people in these institutions heard as many as seven masses on Christmas day.

CATHOLICS IN NON-CATHOLIC COLLEGES.

Continued from page 1.

public schools. Schools," Hale continued, "are not for the mere purpose of instruction, they are for education; and there is no real education that is not moral education."

THE REALLY EDUCATED MAN MUST BE A PHILOSOPHER, SAYS U. S. COMMISSIONER HARRIS. The Hon. William Torrey Harris, United States Commissioner of Education, in an address delivered at the Quarter Centennial of Boston University, May 3, 1898, and subsequently in an address at Washington, declares that "our numerous self-educated men, of whom we are so proud" (and who, I may add, are continually quoted against us), "have never advanced beyond elementary methods. Very often," he says, "they are men of great accumulations in the way of isolated scraps of information. They have memory pouches unduly developed." They have become conspicuous chiefly because they are narrow and have forced their way along that narrow pathway into prominence. "It is absurd to suppose," he continues, "that those men can solve the problems that are now before us, especially since territorial expansion has widened our national horizon. The America of the future must be fashioned by men of higher education, and the glory of higher education is that it makes philosophy its leading discipline, and gives an ethical bent to all its branches of study. Higher education must direct the students in history and psychology, in the understanding of deep national principles and the aspirations which mold and govern men in their individual and social actions. The really educated man must be a philosopher, and is by that fact the spiritual monitor of the community of which he is a part."

OUR OWN CURRICULUM THE MODEL FOR OTHERS.

There we have it. With Oxford and Cambridge insisting upon Latin, Greek, modern languages, elementary mathematics and some science as the proper college course, with Edward Everett Hale pleading for systematic teaching in morality, and the United States Commissioner, whose word is accepted as law by public school educators throughout the land, decreeing that philosophy is an essential in higher education, what have we but the actual lines of our own curriculum? Surely with such authorities as these it cannot be said that Catholic teaching is out of touch with the times we live in. Nay, with one of these classical languages used among us as a living medium of speech, with moral sacramental helps not obtainable elsewhere; with philosophy, which is not a mere historical knowledge of exploded systems, as in most non-Catholic colleges, but a scientific reasoned course through the whole range of metaphysical and ethical research, which always concludes our course, and which is pursued six or seven years by all the professors as a preparation for teaching even grammar, we can safely say that we are not only not out of touch with the times, but better equipped than most men to

meet the exigencies which are indicated by those great authorities in the matter of education.

Our attitude on this matter calls to mind a notable utterance made on the battlefield of Gettysburg, at a moment when many in our army were already despairing of the issue.

Behind the dense woods to the west the war-scarred legions of Lee had hurried to the fray. North of the town the heroic Reynolds fell and the first blood was spilled. In the town and south of it the retreating Federals made a stand on the second day; and the third found them ranged behind the deadly line of cannon on which the troops of Pickett broke, and fortified on that fierce hill which nature reared for them as an impregnable fortress. "We have been hammered into a position," said Newton to Meade, "from which we cannot be dislodged." Round that fortress the fury of the battle spent itself, down in the bloody wheat field and in the Devil's Den, until at last, shattered and defeated, the great army turned and fled, and the country was saved.

THE INSUPERABLE DIFFICULTIES UNDER WHICH CATHOLIC COLLEGES HAVE LABORED.

So, if we may compare little things with great, has the battle of education been going on. Beginning in poverty and debt, oppressed and harassed with a thousand occupations to get money to keep the sheriff from

the door, gathering what hurried resources we could, struggling as best we might to keep body and soul together, with nothing but the scant fees of the students and often not even that in the way of revenue, with absolutely no compensation for our professors, with no help in the way of gifts and foundation, deserted by many wealthy Catholics, with little sympathy and plenty of coldness and criticism and condemnation, taunted for our failures and flouted for being out of joint with the times, we have struggled on year after year through good and evil report, until at last we have edifices which we can look at with pride, facilities for literary and scientific education in libraries and laboratories which are equal if not superior to those of many much-talked-of institutions, with representatives of our training not only in the sombre black or princely purple of the ecclesiastical state, but in all the learned professions—in business life, in the halls of legislature, on the bench, in the army and in establishments of the higher or the highest education, with an ever increasing number of students in our upper courses, and, what is most amazing, with precisely that course of studies which we have been clinging to through the dark and gloomy days of what we may characterize as the scientific rebellion, recognized and endorsed as the only one that can fit men to be leaders in the battle of life. "We have been

hammered into a position from which we cannot be dislodged."

WITH BETTER SUPPORT CATHOLIC COLLEGES WOULD LEAD IN THE WORK OF COLLEGIATE EDUCATION.

No one is more keenly alive to our limitations and our defects than myself; but I do not think it rashness to say, that if we could receive a thousandth part of the pecuniary help that is showered on the most inconspicuous institutions, not to speak of the millions that are granted to the great universities, nay, if we had even the loyal support that we have a right to of the wealthier Catholics, we could be the acknowledged leaders in the work of collegiate education.

With the refining and elevating influences of classical studies, with the deep knowledge and comprehensive grasp of the principles of individual and social life which Catholic philosophy bestows, with that religious and moral formation which Catholic colleges alone can give, we are better able than others to meet the dangers which threaten civilization from the grossness and sordidness of growing wealth, from the atheism which is pervading the whole social and political world, as well as from the immorality which is increasing with such appalling rapidity, and to build up in Catholic colleges the rock upon which those forces will be shattered, and around which the battle will be fought which will save the nation.

I have used Ripans Tablets with so much satisfaction that I could cheerfully recommend them. Have been troubled for about three years with what I call bilious attacks, and which I have called once a week. Was told by different physicians that it was caused by bad teeth, or worms, 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 in the district tried to give me a box of the small 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 benefit I have derived from Ripans Tablets. I am a Ripans nurse and professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my attacks I found myself completely run down. Acting on the advice of Mr. Gen. Fowler, Ph. G., 58 Newark Ave., Jersey City, I took Ripans Tablets with grand results.

Mrs. BESSIE WINDMAN.

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.

ARTHUR H. BLAUGER.

I have been a great sufferer from constipation for over five years. Nothing would give me any relief. My feet and legs were swollen, and I had to use a catheter. 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 not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but it will take some time, he has been sick so long. You may use my letter and name 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. BROOKMYER.

My seven-year-old boy suffered with pains in his head, constipation and complaint 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, and of a saffron 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. FINCH.

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 present cartons (10 tablets) can be had by mail by sending forty-eight cents to the BRIPANS 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 barber shops. They banish pain, induce sleep and prolong life. One gives relief.

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BRIEFLETS.

Mr. N. Comeau, merchant of St. Jean, was in town last week.

Patient—Oh, doctor, if I could only die!

Doctor—I'm doing my best for you.—World's Comic.

For Christmas Rev. Father Grenier, S. J., went to Fannytelle, Rev. Father Blain, S. J., to St. Jean Baptiste and Rev. Father Lebel S. J., to Portage la Prairie.

The Sisters of Misericorde tender their best thanks to their many friends who so kindly and so generously assist them in furnishing provisioning their present residence.

"L'Ouest Canadien" advertises for farms to let on shares or otherwise for ten French Canadian colonists who are in correspondence with Father Morin and who want to try the land before buying it.

The official returns on the state of the population of France for 1897 show an increase of 108,088 in the population, due not to an increase of the birth-rate, but to a diminution in the number of deaths.

Boston, Dec. 21.—The recent storm cut a navigable channel between Scituate and Marshfield at the mouth of the North River, at a point where the national government tried unsuccessfully to make a channel when John Quincy Adams was president.

It is rumored that the Holy Father intends to establish the ecclesiastical hierarchy in China. There would be an apostolic delegation at Peking like the one in Constantinople. The prefectures and vicariates would be erected into bishoprics and archbishoprics.

Mr. D. Smith, inspector of Dominion public works, is going to erect immediately an immigration hall at Yorkton, in order that it will be ready for the use of the Doukhobors when they arrive. The hall will be similar to the one built at Dauphin last spring, and will cost about \$3,000.

Mr. D. Smith, inspector of public works, has received instructions from the government to make changes in the Customs and Dominion land offices which he had recommended. The ground floor of the customs office will be repaired. The improvements will not be made till spring.

Two little Irish maidens, Katie and Sarah Reddy, of Shannon Bridge, though but 11 and 10 years old, plunged into the River Shannon to rescue a suicide, and, on his breaking away from them, one of them followed him again into the water while the other ran for help. This brave act certainly deserves a medal from the Royal Humane Society.

The latest number of "L'Ouest Canadien," the bright Edmonton paper, informs us that Messrs. Geo. Roy, J. H. Picard and P. McNamara have been elected school trustees to succeed Messrs. S. Larue, C. Gallagher, and N. D. Beck. Q. C. From the same source we learn that the N. W. Territories Law Society has elected the following representatives: N. D. Beck, Q. C., Edmonton; W. B. Hamilton, Regina; Jas. Mackay, Prince Albert; E. L. Elwood, Moosomin; C. F. P. Conybeare, Lethbridge; P. McCarr-

thy, C. C. McCaul, J. A. Lougheed, Calgary.

High mass was celebrated on Thursday morning in the Church of the Immaculate Conception for the late Mr. Poulin, father of Mrs. Geo. Germain, of Winnipeg who died on Dec. 22, 1897. Rev. Father Cherrier conducted the service, and special music was rendered by the choir. The service lasted two hours, and was largely attended by the friends of Mr. and Mrs. Germain.

Many thanks to the Montreal Herald and the Winnipeg Tribune for their gorgeous supplement on "Montreal and the St. Lawrence Route." As usual in these business ventures by Protestant merchants the immense majority of Montreal—its Catholic institutions (which do fifty times as much good as the Protestant ones) are as far as possible, ignored.

His Grace the Archbishop of Montreal has addressed a friendly letter to some of the newspapers in his diocese, recalling the good feeling shown him by the press shortly after his consecration, and warning them against the dangers of sensational journalism, which, by the detailed description and pictorial representation of crime, is calculated to produce a very bad impression on the imagination of the masses.

The Sisters of St. Boniface Hospital acknowledge with thanks the following Christmas offerings: McGregor municipality, \$50; Taché municipality, \$125; Mr. A. Macdonald, \$40; The Standard Oil Co., one barrel of kerosene; Mrs. A. McIntyre, one barrel of apples; Mrs. N. Bawlf, one case of oranges; Dr. Bell, a mirror; Mr. Ed. Drewry, 8 doz. beer; Messrs. Sutherland and Campbell, groceries; Mr. G. Galt, groceries; Mr. James Rodgers, fruits and cigars; Mrs. F. Gautier, boubons.

CONCERT OF NOTRE DAME.

Rat Portage News.

A musical treat of superior order was served to those present at the Church of Notre Dame du Portage on Thursday evening. The concert was given to celebrate the inauguration of a very fine organ, the largest in Rat Portage, which has recently been placed in the building, and the vocalists, the musicians, and the performers in the pleasing and instructive sacred pieces or dramas did honor to the occasion.

The program was commenced with a selection by the Rat Portage orchestra, followed with an organ solo by Mr. Bétournay, organist of the Immaculate Conception Church of Winnipeg. The grand tones of the instrument, under the practical hand of an artist of Mr. Bétournay's talent, produced a strong impression on lovers of music in the audience and many expressions of appreciation were forthcoming after the rendition of his first number.

A pastorelle—Lambillotte—by the Keewatin choir, Mrs. Lalonde and family, next followed, after which The Lost Chord, sung by Mrs. Sigurdson, held the audience to the closest attention. Justus ut Palma—daet—Mrs. Sigurdson and Mr. Levêque, with violin obligato by Mr. P. L'Heureux and organ accompaniment, was without doubt the gem of the evening. This number alone was well worth the price of admission and will remain long in the memory of those who had the good fortune to be present.

Keewatin is fortunate in the possession of the Lalonde family who gave another number to the

programme which won well deserved applause.

"Treason and Despair of Judas," a solo by Mr. Levêque, was very impressive as given by the powerful bass voice of the singer.

A striking illustration of the careful training given by the Sisters of St. Joseph's Academy could be seen in the recitations in English, (Dorothy's Roses), and in French, (The Annunciation), by those of the younger pupils of the school. Not only were they letter-perfect in their parts, but the pronunciation of both languages, by the same children, was such that both would be taken for their native tongue. Two of the children were daughters of Mr. P. L'Heureux, of Norman, and the other the child of Mr. Billodeau of the same place. A drama by the older pupils ending with an effective transformation scene brought the performance to a close. Rev. Fathers Poitras and Thibeau are to be congratulated on the success of this concert.

REFORM IN SPAIN.

Liverpool Catholic Times.

The war will not be altogether a disaster to Spain if it proceeds steadily on the path of reform. And there are signs that progress is being made. The electoral system is to be modified through the establishment of provincial and municipal committees by the various classes of the people including the toilers, the formation of groups from amongst the majority of the population, and the grouping of villages of more than a thousand inhabitants into municipalities. Permanent municipal commissions are to be entrusted with the elections of mayors and the administration of municipal councils. The holding of any State employment or connection with railway companies is to be deemed incompatible with the duties of senators and deputies, official posts are largely to be filled by technical experts, and steps are to be taken to improve the position of the workers. Some at least of these reforms must do much to counteract inertness, which is stated to be a feature of Spanish official life.



When a man who has neglected his health finally realizes that he is being attacked by serious illness it is no time for half-way measures. Death is an enemy that must be knocked out in the first round, or he is pretty sure to conquer in the end.

A weak stomach, an impaired digestion and a disordered liver mean that a man is fighting the first round with death. Unless he manages to strike the knock-out blow, it means that death will come up in the second round in the guise of some serious malady. When a man's stomach is weak and his digestion is impaired, the life-giving elements of the food he takes are not assimilated into the blood. The blood gets thin and weak, and the body slowly starves. In the meantime the disordered liver and the sluggish bowels have forced into the blood all manner of impurities. The body is hungry and eagerly consumes anything that the bloodstream carries to it. In place of healthy nutriment, it receives for food foul poisons that should have been excreted by the bowels. Continued, this system of starvation combined with poisoning, will wreck every organ in the body. Naturally, the weakest organ will give way first. If a man is naturally nervous, he will break down with nervous exhaustion or prostration. If he inherits weak lungs, the consequence will be consumption, bronchitis, or some disease of the air-passages. If he has a naturally sluggish liver, he will suffer from a serious bilious or malarial attack. Dr. Pierce's Golden Medical Discovery cures all disorders of the stomach, digestion and liver. It purifies the blood and fills it with the life-giving elements of the food that build new and healthy tissue. It is the great blood-maker and flesh-builder and nerve tonic. It cures 98 per cent. of all cases of consumption. Thousands have testified to their recovery from this dread disease under this great medicine.

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The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the Invalid, because of its peculiar, aromatic flavour.

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