

"AD MAJOREM DEI GLORIAM."

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The Manitoba Catholic Schools.

Letter from Rev. Father Cherrier

Superintendent of Catholic Schools

To the Editor of "Le Manitoba".

Sir,

Under the heading, "The Manitoba Schools," we read in the newspaper, "La Patrie," of Montreal, August 7th, the following:—

"Archbishop Langevin has just declared, in an interview, that the organization of the Manitoba Catholic Schools is pretty well completed.

"We know what that phrase, 'Manitoba Catholic Schools' means. In lieu of professor or teacher, girls of from 15 to 18 years of age are installed, without certificate of competency, without experience—in a word, able to read and write; and that sort of thing is christened a school! The pupils attend these schools a few hours a day and a few days per month. This is the system of instruction which has been and still is, in three fourths of the cases, in force with our compatriots of Manitoba."

Stop! Gentlemen, or rather, you, sir, who inspire "La Patrie"! Had we to deal only with you, we would not even mention any of the mendacious and slanderous assertions heaped up in those few foregoing lines. We know you too well not to see dropping from your pen the venom with which your heart is overflowing against Archbishop Langevin and those Manitoba Catholic schools you did erstwhile so nobly defend. But there are, among the readers of "La Patrie," some honest people who are the dupes and victims of your slanders. It is for the sake of this class of readers that I think I ought to reply to your diatribe.

"You know," say you, "what that phrase 'Manitoba Catholic Schools' means." No, Sir, you do not know, or, if you do, you are deliberately deceiving the readers of your journal. For you are telling an untruth, when you say that "young girls of from 15 to 18 years of age are installed as professors or teachers, without certificate of competency, without experience." And here is the proof. I might, to be sure recall the adage: "What is affirmed without proof can be denied without proof." But that is not my method. We have at present 3323 children whose names are inscribed on the registers of our schools. Of this number 863 are taught by the Sisters of the Holy Names of Jesus and Mary; 764 are pupils of the Grey Nuns, and 26 of the Regular Canonesses of the Five Wounds of the Saviour. Since your friends here, not even excepting Mr. John O'Donohue, agree in acknowledging the superiority of the instruction imparted by these nuns, you will not, assuredly, refuse to admit the competence, both as to age and knowledge, of this section of our teachers. Now, observe that these 1653 pupils already represent one half of the children attending the "Manitoba Catholic Schools." Moreover, the Marist Brothers—who have just won a First Prize for a collection of school exhibits at the Manitoba Provincial Exhibition, last July—two B. A.'s of the University of Manitoba, two distinguished professors holding diplomas of great value, two parish priests (Rev. Father Bourret and Rev. Father Noret, whom a certain associate-editor of "La Patrie" has surely not yet forgotten.) Madame Muller, whose school received a diploma of honor at the London Intercolonial Exhibition in 1885, and some ten school-mistresses, all far beyond the age required by the present school law of the Province, having completed with great success their course of studies either at St. Mary's Academy in Winnipeg or at the Tache Academy of St. Boniface, have charge of a further quota of 753 pupils. These figures will force you to admit either that you wish to take advantage of the ignorant good faith of your readers or that you do not understand as well as you say you do what the phrase "Manitoba Catholic Schools" means.

The remainder of the pupils, a little over 900, are taught by masters or mistresses who are not merely able to read and write, but who are in possession

of much other information which they could, on occasion, impart to the editors of "La Patrie" with advantage to the latter.

"And that sort of thing is christened a school!" Yes, Sir, that sort of thing is christened a school, and we leave it to the impartial reader to judge if we are right or wrong in giving it that name.

"The pupils," say you, "attend these schools a few hours a day and a few days per month." Pray, what do you know about it? This is a question of figures. Instead of gratuitous affirmation, why do you not produce statistics? These statistics exist for the past, and you have plenty of friends in Manitoba who can furnish you with statistics about the present.

Your way of handling this subject betrays your bad faith and the bad faith of your masters. When there was question of coming to a settlement of the school difficulty between the Ottawa and Manitoba governments it was considered a great favor to grant us in rural districts one Catholic teacher for an average attendance of 25 children. If this was considered a great favor, it was doubtless because those who offered to grant it knew that an average attendance of 25 must be easy to find. How then does it happen that to-day you have succeeded in discovering that pupils attend our schools only a few hours a day and a few days per month?

Permit me, however, Mr. Editor, to print here anew, by way of information for the benefit of "La Patrie," certain statistics he found to in a letter which I addressed to "Le Manitoba" on the 22nd of last April. Public schools according to the meaning of the Greenway law have been opened in 815 districts. And with what result? Here it is: 1st. Average attendance of more than 5 and less than 10: 207 schools. 2nd. Average attendance of more than 10 and less than 15: 252 schools. 3rd. Average attendance of more than 15 and less than 20: 179 schools. 4th. Average attendance of more than 20 and less than 25: 77 schools. Conclusion: average attendance of less than 25 in 715 schools out of 815 schools, that is to say, in seven eighths of the total number of schools.

Kindly observe that these 715 schools are public schools. The buildings are splendid, the masters and mistresses, for the most part, are provided with certificates of competency, etc. If, then, under such favorable circumstances, the average attendance has been so dispirited, the necessary inference is that in Manitoba it is not so easy to obtain a large attendance as is apparently supposed in the office of "La Patrie." Catholics are no exception to the general rule here. Why blame them for it?

However I make a point of adding that the attendance at our schools is not only satisfactory in view of the difficulties of time and place, but it is even in many cases far superior to the attendance in the public schools of the Province. And I challenge the editors of "La Patrie" to prove the contrary.

"And that sort of thing is christened a school!" Yes, and why not?

I conclude, Mr. Editor, by apologizing for having broken the silence which the Apostolic Delegate, when leaving Canada, requested us to observe. In more than one instance, since His Excellency's departure, I might have written interesting things on the school question. I held my peace through a feeling of duty and respect. But every one will understand that my position as Superintendent of the Manitoba Catholic Schools did not allow of my leaving unrefuted such assertions as "La Patrie" makes.

Yours truly,
A. A. CHERRIER, P. P.
Superintendent of the Manitoba
Catholic Schools.

Jubilee of an Oblate Bishop in South Africa.

Among the rejoicings at the Jubilee of the Irish Oblate, Bishop Gaughran, in distant Kimberley, many of His Lordship's old friends did not forget him. His many associates in Inchicore, where he officiated for some time, were foremost in their activity, sending congratulatory letters, and the Very Rev. Father Shinnors, O.M.I., London, also added his voice to the general note of jubilation.—University.

THE IRISH BISHOPS SPEAK.

The Casket.

In an other column will be found the recent pronouncement of the Irish Bishops on the question of the authority of the Church in political matters. As already remarked, it fits our case in Canada as aptly as if it had been written with special reference thereto; for the "dangerous errors, utterly subversive of Catholic truth," have been put forward by "certain prominent politicians" in Canada much more persistently than in Ireland; and, sad to say, here, as there, "most of them have emanated from persons who call themselves Catholics."

The document is a clear, succinct, and forcible presentation of the Catholic teaching on the subject with which it deals. It comes with the authority of the ablest and most learned body of Bishops in the whole world; for such the Bishops of Ireland are admitted to be. But—what is of much greater consequence—it comes with the authority of the Catholic Church, whose doctrine it faithfully and accurately sets forth. It therefore merits the closest and most attentive study by all Catholics, both those who need instruction upon the subject and those who wish to be prepared to refute such pernicious errors when they are advanced.

Making all allowances, however, for the prevalence of mental confusion, which is so common, we are bound to say that, in our opinion, speaking for this portion of Canada, the need for instruction upon this subject is less general than would appear. Where the right of the Church to be heard in matters of a political nature is denied by—to use the phrase of the Irish Bishops—"persons who call themselves Catholics," it is impossible to escape the conclusion that, in the great majority of cases, it is good faith rather than knowledge that is lacking. One is quite prepared to find Protestants, who reject the authority of the Church altogether, denying her right to a voice in questions relating to politics; but to hear those who profess to be Catholics doing so is simply astounding. The matter is one of such elementary simplicity that it is next to impossible to believe that any fairly-well instructed Catholic could err in it in good faith. That the Church and her lawful pastors have authority in all questions of morals, every Catholic believes from the very fact that he is a Catholic. His mere calling himself a Catholic is an open profession of that belief, which if he does not hold, his religious profession is a lie and he is no more a Catholic than is the Sheik-ul-Islam. What is it, then, that he says when he declares the authority of the Church does not extend to questions of a political nature? Why, simply this—that questions of a political nature are entirely outside the sphere of morals,—that, in one word, no political act can be either morally right or morally wrong. Now is there any man on the face of this earth who recognizes morality at all, who will assent to this proposition? Yet it is PRECISELY what the professing Catholic says when he denies the authority of the Church in such matters.

Politics is not the only sphere from which ignorant and evil-disposed persons would exclude the

Church's authority. Discussing this question some months ago we had occasion to say:

In point of fact the right of the Church to interfere in any secular matter is—perhaps not with equal frequency, but with equal vehemency, and certainly with equal justice—questioned. The Church peremptorily tells the Catholic surgeon that he shall not take the life of the unborn child to save that of the mother. If he is an ill-instructed and ill-disposed man he is very apt to say to the Church: "You mind your own business: I will take my religion from you but not my surgery." She forbids the lawyer to bring or prosecute on behalf of the plaintiff a suit for a claim which he knows to be unfounded and unjust, and is told by the legal gentleman, if he has the qualities above referred to, to confine herself to religion, and not to meddle with law. She instructs the business man that though his debt be "out of date" he is still bound to pay it, and she is liable to be met with the information that he wants only religion from her, not business.

It will be noted that Irish Bishops carefully distinguish between politics and "mixed questions." In the former, as they say, "the pastors of the Church, as such, have no desire to intervene, nor to restrain freedom of thought and action except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality." As examples of these they mention "questions about the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws." Good and holy men, themselves occupying exalted places in the Episcopacy, have strongly deprecated, as has this paper, the unnecessary interference of pastors in such matters; and the teachers of these "dangerous errors" dishonestly suppressing all reference to this distinction, are wont to cite those utterances as expressions of unreserved condemnation of "clerical interference in politics." Let such deceivers note that among mixed questions, the denial of the Church's jurisdiction in which is, according to the Bishops, "a great and pernicious error, involving a manifest denial of the teaching authority of the Church," their Lordships give a prominent place to "the Education question." This is the question for presuming to intervene in which the Bishops of Canada have been abused through all the moods and tenses by men who secured their election to Parliament by false promises of the most unqualified submission to the Episcopal demands. And we would say with all modesty that we esteem it a high honor to have had a liberal share of that abuse.

The Teaching of Morality in the Public Schools.

The report of the committee of twelve on rural schools in the United States, appointed at the convention of the National Educational Association in July, 1895, has been completed and will be submitted at the next annual gathering. According to the RECORD, "it is one of the most important documents on school education that has appeared since the promulgation of the report of the committee of ten on secondary education in this country a couple of years ago."

The report discusses the rural school problem in the different aspects of school maintenance,

supervision, supply of teachers and instruction and discipline. Each of these subjects was in charge of a subcommittee of three, their work being reviewed by the entire committee.

One of the recommendations is as follows:

"Good morals and good manners constitute an essential part of an educational equipment. The inculcation of patriotism, of respect for law and order, of whatever tendsto make a good citizen is of as much importance in a small as in a large school. Regularity, punctuality, obedience, industry, self-control, are as necessary in the country as in the city school."

Here the question arises, What is good morals? What is morality? How is the teacher to know what it is that he or she is required to teach in order to comply with this recommendation, which, in some States, is also a requirement of the statute?

A few pages from Zach. Montgomery, the defender of family rights, are pertinent here:

"The immortal Washington has said: 'Let us with caution indulge the supposition that morality can be maintained without religion.' But if morality can not be maintained without religion, then how is it possible, we would enquire, for the teacher to inculcate the principles of religion? But the principles of religion are understood by the Jews differently from what they are by the Christians, and by the Catholics differently from what they are by the Protestants, by the Episcopalians differently from what they are by the Presbyterians, by the Unitarians, and by those who reject the authority both of the Old and New Testament differently from what they are by either Jews or Christians of any denomination whatever.

"Then how is it possible for the State to require the teaching of morals in the public schools without requiring as the basis of such teaching the inculcation of religious principles, such as are necessarily antagonistic to the conscientious convictions of the parents of at least a portion of the children attending these schools? It is true we hear a great deal about the 'broad principles of common morality' and of common religion, but we have never yet had the good fortune to find anybody who was able to give a definition of this common morality or common religion to the perfect satisfaction of any one, except perhaps it was the self-concoited author of such definition.

"But is it true that people of all religious denominations, as well as non-religionists, understand either the Ten Commandments or the Sermon on the Mount in the same sense, or as coming with the same authority, or as having the same binding force? We say no! Most emphatically no. Waiving the differences in the various translations of these important parts of the Bible, we shall proceed at once to consider some of the various and conflicting beliefs which have been made to rest for their foundation either upon those Ten Commandments or upon the Sermon on the Mount. Take, for example, the commandment, 'Remember thou keep holy the Sabbath day,' and we find even Christians differing widely as to whether under the Christian dispensation the keeping holy

Continued on page 2.

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Northwest Review.

TUESDAY, AUGUST 24 1897.

Minus a Nought, Surely.

Is it possible that 32 American pilgrims, conducted by the Bishop of Wichita, presented to the Pope, as Peter's pence, only \$300? Is there not at least one cipher dropped? Can it be that these 32 Americans, pilgrims from the richest country in the world, gave less than ten dollars a piece? Until convinced of the contrary, we will cling to the hope that \$300 is a misprint for \$3000.

A Neat Reply.

An Anglican clergyman, Mr. Lacey, said, in the course of a sermon at Stroud Green last June: "In the encyclical the Pope condemns our Orders on entirely new grounds—the intention of the English Bishops and the defect of form. Every well educated English child can defend these two positions." To this the Tablet replies: "If 'every well educated English child' can answer the theological objections on defect of the Anglican Form and Intention, it is the more remarkable that the two English Archbishops should have, in our judgment, so conspicuously failed to do so."

Stamps.

Complaints as to the non-adhesiveness of Dominion postage stamps have been common for the last twenty years. The government mucilage is so poor that the stamps are continually dropping off in transit. Surely the present administration, which is so anxious both to improve on its predecessors and to stick where it is, ought to be able to find some means of making the stamp contractors use decent gum. The latter gentlemen should be licked with a stick till they make the stamps so that they will stick with a lick. Let us hope that the Postmaster-General will stick at nothing till he can count the entire issue of postage stamps among his most faithful adherents.

The Special Plenary Indulgence.

We print below a translation of the circular issued some two months ago to the clergy of the archdiocese, reminding them of the extraordinary favor granted at the beginning of this year by the Sovereign Pontiff. We published the text of the Papal rescript in our issue of March 17th last.

A plenary indulgence is a spiritual favor of incalculable value. When a Catholic, who performs all the prescribed acts of devotion or charity, is so filled with love of God that he abhors even the slightest venial sin, he gains the indulgence in its fulness, that is to say, all the temporal penalty due to his past sins is removed and wiped out by the superabundant merits of

Christ applied to that soul through the instrumentality of the Church; so that if that Catholic were to die directly after gaining the Plenary indulgence, his soul would go straight to heaven without passing through Purgatory.

Unfortunately, few of us are sufficiently pure of heart to gain a plenary indulgence completely; but we may aim at that perfection, and the very efforts we make to be truly contrite help to root us more firmly in habits of virtue.

Here follows the

CIRCULAR TO THE CLERGY.

Archbishop's House, St. Boniface, Manitoba June, 1897.

Reverend and Dear Father.

You are aware that our Holy Father the Pope, in his solicitude for our Manitoba Catholic Schools, has deemed to bless the pious undertaking established by His Grace the Archbishop under the title of the "Manitoba Catholic School Fund," an undertaking approved by the Episcopate of the Province of Quebec. His Holiness has, moreover, kindly granted, a plenary indulgence—applicable to the Souls in Purgatory, to be gained on the 27th of August, feast of St. Joseph Calasanzio—to all the faithful of either sex who shall have contributed to the support of our Catholic schools, provided that, being heartily sorry for their sins, having confessed them and received Holy Communion, they visit their own parish church and there offer up to God some prayers for the Propagation of the Faith and according to the intentions of the Sovereign Pontiff.

His Grace the Archbishop, while reminding us of this great favor, granted to us all by the Holy Father in an audience of the 26th of January of the present year, wishes to add to it the greatest possible solemnity, and accordingly

1st. He orders that a solemn Mass shall be sung in all the parish churches of the diocese for the intentions of all the benefactors, living and dead, of our Catholic schools, on the 27th of next August, feast of St. Joseph Calasanzio, whom the Sovereign Pontiff has kindly given us to be the Patron of our Catholic schools.

2ndly All the religious communities of the diocese are authorized to celebrate a solemn novena of preparation for the feast of St. Joseph Calasanzio, according to the intentions of all the benefactors, living and dead, of our Catholics schools in Manitoba.

Kindly accept, Reverend and Dear Father, the assurance of my respectful devotedness in Our Lord and Mary Immaculate.

By order of The Most Reverend Archbishop, JOSEPH GEORGE, O.M.I., Secretary.

"La Patrie" and our Schools.

The letter we wrote to "Le Manitoba" last week in reply to the absurd slanders of "La Patrie" will, we venture to think, oblige that paper to try some other plan of attack. We translate our reply for the benefit of our readers, and add some further remarks.

When "La Patrie" says: "The pupils attend these schools a few hours a day and a few days per month," it unwittingly tells us what really happens, not in Catholic schools, but in the much vaunted Protestant Public schools of Manitoba. We are here referring not to the "few hours a day"—which is merely a rhetorical flourish to balance the sentence, since the best schools are open only a few hours a day, five hours out of twenty-four—but to the "few days per month." A really good school is supposed to be open about twenty days per month during ten months of the year; in other words, 200 school days is a fair standard. For instance, the average number of days during which the Winnipeg public schools were attended during 1896 was 202. Some schools rather exceed this standard; one in particular, the school at Belton, Man., was open for 237 days; but we may call 200 days a fair standard.

Now, on consulting the official return of school attendance at the government public school of Manitoba during 1896, I find that the following schools were open less than half the

standard 200 days, several, as will be seen, less than a quarter of that standard period, some even less than a tenth of 200 days. The figure following the name of the school represents the number of days during which that school was open.

Two Rivers.....50	Wilson River.....82
Plainville.....41	Oakdale.....82
Gimli.....71	Isafold.....93
Arnes.....88	Geysir.....99
Baldur.....96	Powerville.....26
Big Island.....97	Clearview.....94
Boss Hill.....91	Elkwood.....86
Primrose.....62	Martin.....18
Gilbert Plains.....73	Ellenville.....82
Markham.....88	Dauphin Plain.....69
Kjarna.....73	Newbridge.....19
River Valley.....47	Amsterdam.....43
Rosenbach.....27	Halbstadt.....47
Laurier.....63.	

If the best attendance in the foregoing list—Geysir, 99 days—really represents what "La Patrie" calls "a few days per month," viz., less than ten days for each of the ten school months, what would that aggressive paper think of the attendance at Powerville—less than three days a month—at Newbridge and especially at Martin (fateful name in school matters!)—less than two days per month?

Clearly the editor of "La Patrie" should expostulate with his friends in the Manitoba cabinet for christening such things by the sacred name of a public school.

A further remark, which we made on another occasion, is suggested by the small average attendance mentioned in our letter to "Le Manitoba." Since the sparseness of our population makes the average attendance less than 25 in seven eighths of the public schools of the province, what a mockery was the "great favor" of one Catholic teacher for each school where the attendance would be 25!

Best Route to the Yukon.

One of the local papers having praised the route to the Yukon by Athabasca Landing, the Mackenzie River and Fort Macpherson as by far the easiest, and having based this opinion on the reported testimony of His Lordship Bishop Clut, O.M.I., the first missionary to cross Alaska from east to west, a representative of the REVIEW called on the venerable prelate, while he was here lately, to verify what seemed to him a rather extraordinary statement. Mgr. Clut kindly consented to describe the route he followed some eighteen or twenty years ago. The description corresponded substantially with the one that appeared recently in the esteemed contemporary to which we allude; but two very important points were diametrically opposed to that account.

The first essential difference between Mgr. Clut's interview with our representative and the other story based on a conversation reported at secondhand many years after it occurred is this: Mgr. Clut says very simply and artlessly, without being aware of what our contemporary makes him say, that he has no idea where the Klondyke district is, that, when he travelled through Alaska from the headwaters of the Yukon to the sea, he never heard of the Klondyke. Thus our contemporary's description of the easiest route is all right except as to the end, the objective-point of the journey. It is like describing all the details of a trip to Paris and making a mistake about the terminus, which turns out to be not Paris but Lyons. In fact, all the accidentals are there; the only thing that is wanting is the essential. And in this case it is the neighborhood of the Klondyke embedded in the Rockies that presents the greatest difficulties.

The second essential difference is that Mgr. Clut does not even consider the route he followed as the better one for entering the Yukon country. His Lordship told our representative that he was inclined to think the better route would be to ascend the Yukon from its mouth; which is diametrically the reverse of the route praised by our contemporary. Moral: Verify your authorities.

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

THE IRISH BISHOPS SPEAK.

Continued from page 1.

of the Sunday is a sufficient compliance with the requirements of that commandment. As an illustration of this fact we may remark that the leading printing and publishing house of Oakland and in fact one of the foremost establishments of its kind on the Pacific coast, is owned and run by an association of Christians who would conscientiously regard it as a sin to do unnecessary work on a Saturday; and we all know that pretty much our entire Jewish population entertain a similar belief. But not only do our people differ as to the particular day which is required by the above commandment to be kept holy, but they differ also as to the proper mode of keeping it holy. Thus, the Catholic believes that unless released from the obligation by some lawful excuse, such as distance, sickness, or the like, he should sanctify the Sunday, in part at least, by assisting at Mass, while other Christian denominations recognize no such obligation. Some Christians believe it sinful to engage in hunting, fishing, or almost any kind of amusement on Sunday, while others, equally conscientious, regard these pastimes as harmless.

"Then, again, a large number of people disbelieve both in the Old and New Testament, and consequently do not look upon the commandment to keep holy the Sabbath day as having any binding force. We here state these different views with reference to the above-quoted commandment, not for the purpose of discussing the question as to which are right and to which are wrong, but for the purpose of showing that such differences exist, and in view of the fact that they do exist, we maintain that it is impossible for the public school to teach said commandment according to any of said views without violating the public school law, which declares, in most States, that no 'sectarian or denominational doctrine must be taught therein.' Perhaps we shall be told that the commandments should be taught in the words we find them, without interpretation or comment. But let us see for a moment how this would work. Here is a ten-year-old boy, we will suppose, who has just read from his Bible the command, 'Remember thou keep holy the Sabbath day.' The boy, being naturally of an inquiring mind, turns to his teacher and asks the natural question, 'What is the Sabbath day?' What ought the teacher under such circumstances to say? Ought he to say, 'I don't know; or, I am not allowed to tell you, because to tell you would be sectarian teaching?' To such an answer, the boy in his own mind would probably reply, 'Of what earthly use is this command to keep holy the Sabbath day, if I am not to know what the Sabbath day is?' And suppose that the boy, still pressing his enquiry, asks the further question, 'In what way am I to keep the Sabbath holy? What is it necessary to do, and what to abstain from doing in order to obey this commandment?' Must the teacher again reply, 'I am not allowed to tell you'?

If anything in the world is

calculated to bring both the teacher and the Bible into ridicule, we think that such teaching as this would surely accomplish that result.

"With reference to the Sermon on the Mount, its different interpretations are no more harmonious than those of the commandment referred to. Even people professing themselves Christians differ widely as to whether that sermon was a divine or only a human utterance. The Unitarians, for example, not believing the divinity of Christ, only look on that sermon as a human production, while other Christian denominations accept its every word as the infallible teaching of Infinite Wisdom; so that the teacher can not undertake to tell his pupil in the public school, after reading to him that sermon, whether he is to accept it as the word of God or as only the word of a man, without again invading the realms of denominational teaching."

Our conclusions now are these:—first; that Washington was right when he said: "Let us with caution indulge the supposition that morality can be maintained without religion." Second; that the state can not teach morality without teaching religion as its foundation. Third; that the State can not either teach morality or religion without either establishing a new religious domination, or else teaching it as it is taught by some of the existing denominations. Fourth; that the State can neither teach religion as it is now taught by any existing denomination, nor as it might be taught by a State-begotten denomination, without a fatal infringement upon the doctrine of religious liberty: and that, therefore, the true and proper business of the State is not to teach nor to pay for teaching either morality or religion, but to foster and encourage the teaching of both, by carefully and scrupulously guarding and protecting the equal rights of all citizens to worship God and to educate their children according to the dictates of their own conscience.—P. HANNAN IN ST. LOUIS REVIEW.

Suffered from Infancy.

The Wand of Misery Waved Over Mrs. Thos. Green.

From her childhood She Suffered from Heart Troubles. Doctors Said Nothing Could Be Done for Her, and that Her Death at Any Moment Would Not Surprise Them.

From the Herald, Stratford.

"Of the making of books there is no end," it has been said, and the same claim might be set up in respect of the making of testimonials in favor of Dr. Williams' Pink Pills. Wonderful as are some of the statements published in the newspapers as to the cures effected in all parts of the country, fresh evidence proves that half has not been told. Were it not for a false sense of delicacy which a great many people entertain in regard to such matters, the columns of the press would be literally teeming with grateful acknowledgements of benefit derived from and permanent cures effected by the use of Dr. Williams' Pink Pills for pale people. It is quite within the mark to say that there is no better medicine offered the public that can at all compare with Dr. Williams' Pink

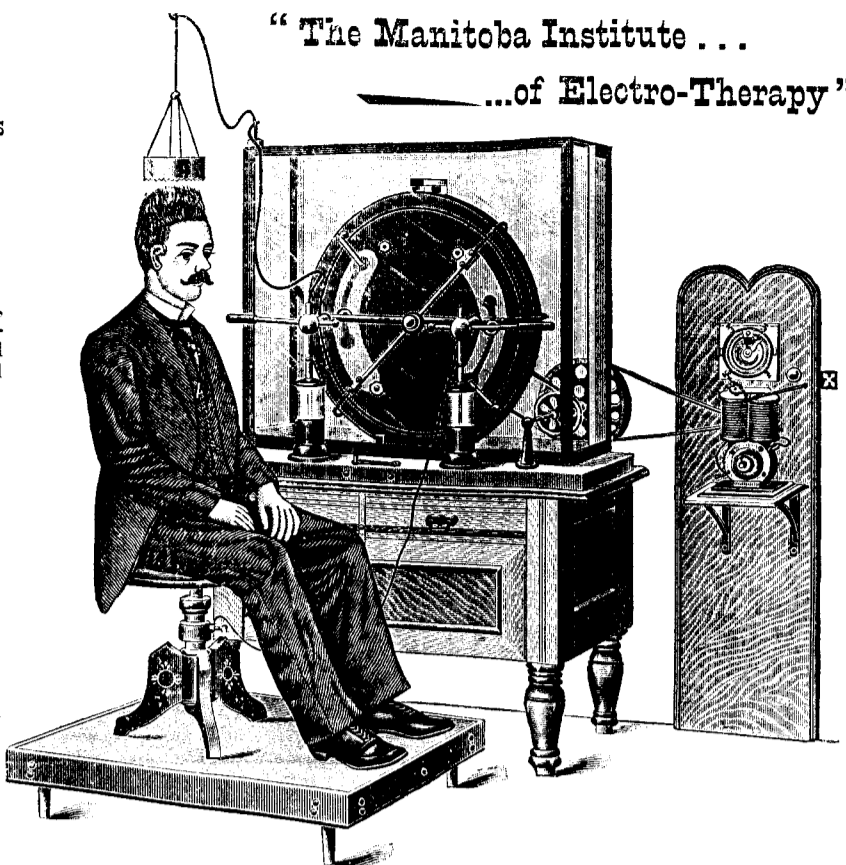
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mic goitre, Disorders
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gorgement and Dis-
placement of Uterus,
Facial Blemishes, Su-
perfluous Hair, Vomit-
ing in Pregnancy,
Sciatica, Birth mark,
—(Naevi), Skin Disea-
ses, Paralysis, Neural-
gia, Locomotor Atax-
ia, Tic - douloureux,
Loss of Memory and
Loss of Sensation and
Motion, Asthma, Mi-
graine, Heart - failure,
Epilepsy, Chronic
Constipation, Angina
Pectoris, Incontinence
of Urine, Chorea,
Dyspepsia, Impoten-
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CITY HALL SQUARE

FOULD'S BLOCK, WINNIPEG.

Pills, and there is not a corner in this wide Dominion in which their virtues have not been proved. A cure which recently came to the knowledge of a representative of being widely known. It is an instance of heart trouble that baffled the skill of a number of physicians, some of whom positively refused to treat the patient on the ground that it was no use. This subject of the affliction referred to is the wife of a highly respected and well-to-do farmer in the township of Logan, near the village of Dublin. Mr. and Mrs. Thos. Green are firm believers in the efficacy of Dr. Williams' Pink Pills, and for very good reasons. Mrs. Green has suffered everything but death from a weak heart, the trouble having afflicted her since early childhood. On several occasions she has been so low that it was not thought possible for her to recover. Her greatest trouble often arose from exhaustion or a sudden start, and at such times her heart seemed to cease its throbbing and the breathing was fitful and labored. Doctor's medicine seemed to have no effect whatever. She was advised by the physician that all that could be done was to keep her strength up, and it was with a view to strengthening her system, and with no hope that her heart would be benefitted, that she began the use of Dr. Williams' Pink Pills. She had not been taking them long, however, when there was an unmistakable relief from the trouble that had made her whole life miserable. During the past summer she has used Pink Pills freely, and has enjoyed better health than for many years before, and has been able not only to do her household work, but also many of the out door chores that fall to the lot of a farmer's wife. The different physicians who have treated her have frequently told her husband that they would not be surprised to hear of her death at any moment, but she is to-day a strong, woman, enjoying better health than she has done for years. Both Mrs. Green and her husband feel grateful for the great benefit she has received from the use of Dr. Williams' Pink Pills, and spare no words in sounding their praises to everyone who enquires what has wrought such a wonderful change in Mrs. Green's health and spirits.

In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., Dr. Williams' Pink Pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by

over work, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

CITY AND ELSEWHERE
(Continued).

Answer to H.J.R.: Battle River, whither Father Husson lately returned, is a tributary of the Peace River, 57o latitude, 118o longitude.

Rev. Fath. Thibaudan, O.M.I., a nephew of Rev. Ernest Desjardins, S.J., formerly perfect of studies at St. Boniface College, will remain at St. Charles till the general retreat of the Oblate Fathers.

Advices from the Peigan Indian Reserve, South Alberta, inform us that Mgr. Grandin, O.M.I., is expected there soon, to inspect some buildings that are going up and to visit the Oblate Missionaries there as well as the Catholic Indians of that Reserve.

Mr. F. W. Russell left on Thursday via the Northern Pacific Railway for a short holiday at Minneapolis and vicinity. Before returning he will attend the Minnesota state Court Convention of the Catholic Foresters as the representative of St. Mary's Court in this City.

At the last meeting of Branch 163, C.M. B.A., the spiritual adviser, speaking on "the good of the Association," mentioned the advisability of having catechism on Sundays taught by lay members of the congregation. The idea seemed to take and will no doubt ultimately bear fruit.

The annual retreat of the Oblate Fathers will take place at St. Mary's Presbytery, Winnipeg, from Aug. 31st to Sept. 8th. It will be attended by all the Oblates of the archdiocese and will be preached by Rev. Father Michel, O.M.I. Very Rev. Father Allari, O.M.I., preaches the corresponding retreat for the diocese of Prince Albert.

Rev. Father Cherrier announced last Sunday that a triduum of preparation for the feast of St. Joseph Calasanzio would take place in the Church of the Immaculate Conception, beginning today and continuing Wednesday and Thursday. There will be evening prayer and Benediction of the Blessed Sacrament at 7.15 each evening.

Branch 52 of the C.M.B.A. held a regular meeting Wednesday evening last. The members present all deeply regretted the death of their late Brother, J. J. Courtney, and passed a vote of condolence to his widow. It was also resolved that the sum of \$5 be set apart from the general fund for the purpose of having masses said for the repose of his soul.

Mr. Joseph Bernhardt returned last week from Rat Portage, where he had gone to meet his wife, little daughters and niece, who had been spending part of their vacation with the Faithful Companions at St. Joseph's Academy. The little ones seemed as much benefited by their stay on the shore of the beautiful Lake of the Woods as they say themselves they enjoyed it.

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MAIN LINE.

North Bound. Read up	Stations	South Bound. Read down
Freight No. 151 Daily	Winnipeg	Freight No. 154 Daily
St. Paul, 108. Express Daily	Portage Jct.	St. Paul, 104. Freight Daily
Miles from Winnipeg 2.	St. Norbert	St. Paul, 104. Freight Daily
8.30a 2.55p 0	St. Agathe	St. Paul, 104. Freight Daily
8.15a 2.40p 3.0	Union Point	St. Paul, 104. Freight Daily
7.50a 2.15p 3.0	Silver Plains	St. Paul, 104. Freight Daily
7.30a 2.00p 3.0	Morris	St. Paul, 104. Freight Daily
6.50a 1.50p 23.5	St. Jean	St. Paul, 104. Freight Daily
6.20a 1.30p 27.4	Letellier	St. Paul, 104. Freight Daily
5.50a 1.20p 40.4	Emerson	St. Paul, 104. Freight Daily
4.50a 1.00p 46.8	Pembina	St. Paul, 104. Freight Daily
4.20a 12.40p 56.0	Grand Forks	St. Paul, 104. Freight Daily
3.30a 12.20p 65.0	Winnipeg Jct.	St. Paul, 104. Freight Daily
2.30a 12.10p 68.1	Duluth	St. Paul, 104. Freight Daily
8.35p 8.45a 168	Minneapolis	St. Paul, 104. Freight Daily
11.40a 5.05a 223	St. Paul	St. Paul, 104. Freight Daily
7.30a 4.50p 479	Chicago	St. Paul, 104. Freight Daily
8.00p 4.81		St. Paul, 104. Freight Daily
10.30a 8.88		St. Paul, 104. Freight Daily

MORRIS-BRANDON BRANCH

East Bound Read up	Stations	W. Bound Read down
Ex. No. 254 Mon. & Fri. day	Winnipeg	Ex. No. 255 Tues. & Sat. & Sun. & Mon. & Fri. day
Ex. No. 201 Tues. & Thurs. & Saturday	Morris	Ex. No. 203 Mon. & Fri. day
Miles from Morris	Low Farm	Ex. No. 203 Mon. & Fri. day
8.30a 2.55p 10	Myrtle	Ex. No. 203 Mon. & Fri. day
8.30p 1.05p 10	Roseland	Ex. No. 203 Mon. & Fri. day
7.35p 12.43p 10	Rosebank	Ex. No. 203 Mon. & Fri. day
6.50p 12.00p 21.2	Miami	Ex. No. 203 Mon. & Fri. day
6.00p 12.00p 25.9	Deerwood	Ex. No. 203 Mon. & Fri. day
5.27p 11.51a 33.5	Altamont	Ex. No. 203 Mon. & Fri. day
4.50p 11.37a 39.6	Somers	Ex. No. 203 Mon. & Fri. day
4.02p 11.17a 49.0	Swan Lake	Ex. No. 203 Mon. & Fri. day
3.28p 11.04a 54.1	Indian Springs	Ex. No. 203 Mon. & Fri. day
2.45p 10.47a 62.1	Mariapolis	Ex. No. 203 Mon. & Fri. day
2.08p 10.32a 68.4	Greenway	Ex. No. 203 Mon. & Fri. day
1.35p 10.18a 74.6	Belmont	Ex. No. 203 Mon. & Fri. day
1.08p 10.07a 79.4	Hilton	Ex. No. 203 Mon. & Fri. day
12.32p 9.52a 86.1	Ashdown	Ex. No. 203 Mon. & Fri. day
11.58a 9.38a 92.3	Wawanesa	Ex. No. 203 Mon. & Fri. day
10.23a 9.17a 102	Elliotts	Ex. No. 203 Mon. & Fri. day
9.45a 8.48a 117.3	Rounthwaite	Ex. No. 203 Mon. & Fri. day
8.22a 8.30a 120	Brandon	Ex. No. 203 Mon. & Fri. day
8.54a 8.28a 123.0		Ex. No. 203 Mon. & Fri. day
8.29a 8.15a 125.0		Ex. No. 203 Mon. & Fri. day
7.54a 7.55a 137.2		Ex. No. 203 Mon. & Fri. day
7.00a 7.40a 145.1		Ex. No. 203 Mon. & Fri. day

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Stations	East Bound Read Up
Mixed No. 303 Every Day Except Sunday	Winnipeg	Mixed No. 301 Every Day Except Sunday
Miles from Portage Junction	Portage Junction	Mixed No. 301 Every Day Except Sunday
4.45 p.m.	St. Charles	Mixed No. 301 Every Day Except Sunday
4.58 p.m.	Headingley	Mixed No. 301 Every Day Except Sunday
5.14 p.m.	Gravel Pit Spur	Mixed No. 301 Every Day Except Sunday
5.19 p.m.	La Salle Tank	Mixed No. 301 Every Day Except Sunday
5.42 p.m.	Eustace	Mixed No. 301 Every Day Except Sunday
6.06 p.m.	Oakville	Mixed No. 301 Every Day Except Sunday
6.13 p.m.	Curtis	Mixed No. 301 Every Day Except Sunday
6.25 p.m.	Flag Station	Mixed No. 301 Every Day Except Sunday
6.47 p.m.		Mixed No. 301 Every Day Except Sunday
7.00 p.m.		Mixed No. 301 Every Day Except Sunday
7.30 p.m.		Mixed No. 301 Every Day Except Sunday

Stations marked—*—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman Vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

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NOTICE.

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

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK

AUGUST.

- 29 Twelfth Sunday after Pentecost. Feast of the Most Pure Heart of Mary.
- 30 Monday.—St. Rose of Lima, Virgin.
- 31 Tuesday.—St. Lazarus, Bishop and Martyr.

SEPTEMBER.

- 1 Wednesday.—St. Raymond Nonnatus, Confessor (transferred from yesterday).
- 2 Thursday.—St. Stephen, King of Hungary.
- 3 Friday.—The Mother of the Divine Shepherd.
- 4 Saturday.—Votive office of the Immaculate Conception.

CITY AND ELSEWHERE

Mgr Pascal arrived here last Saturday. All Catholic schools will re-open on Sept. 1st.

Rev. Sister Royal returned from St. Norbert last Thursday.

Rev. Fathers Beaudin and George, O.M.I., went to Portage la Prairie last Thursday.

St Boniface College opens for boarders to-morrow evening; classes will be resumed on Thursday morning.

At the opening of Catholic schools this year some ten young ladies will follow a course of Normal school training.

An ecclesiastic, Mr. Roy, will be ordained at Qu'Appelle by His Grace the Archbishop next Sunday, August 29th.

This year 1897 is the three hundredth anniversary of the first free public school founded in Rome in 1597 by St. Joseph Calasanzio.

Evening services will be held in St. Mary's Church every day until Friday, the 27th, feast of St. Joseph Calasanzio, when there will be High Mass at 10 A.M.

Freiceadan Dubl writes to the Evening News Bulletin that the first word in the well known Irish salutation, "caed mile failte," should be written "ceud." With such a name to him, he must know all about it.

The name of the greatest living English author is to be found among our Indians here: Edwin Kipling was, till his marriage a couple of months ago, a pupil of the St. Boniface Indian Industrial School.

Father Lafortune, S.J., Professor of Physics and Chemistry at St. Boniface College, lately made an electric cell out of the sulphate of magnesia extracted by him from the residue of burnt coal from Rochie Perce.

The St. Boniface Independent Band, under the able direction of Professor Salle, distinguished itself above the three other bands that played during the Caterers' Picnic on the 19th inst. at Portage la Prairie.

Two sisters from Montreal, belonging to the Order of the Holy Names of Jesus and Mary, and who have been staying a day or two at St. Mary's convent, continued their journey west last Friday night. One of them, Sister Mary of Jesus goes to Ramona, Cal., to take the position of Mother Superior and the other Sister Symphorosa, goes to visit her sis-

ter at the convent there, whom she has not seen in over twenty years.

Monsieur Richot, of St. Norbert and Rev. Father Kavanagh, of St. Francois Xavier, returned from Montreal last week.

The Rev. Pastor of the Immaculate Conception, Winnipeg preached a vigorous sermon, last Sunday, against fast dances.

Mr. Stewart, train despatcher of the C. P.R., has come with his family to settle in the Immaculate Conception parish.

The newly arrived Brother D'Amour, O.M.I., is studying farming methods at the Trappist Monastery of St. Norbert.

Rumor has it that the well-known Director of the Montreal College, the Sulpician Father Le Landais, will be made a Cardinal.

Rev. Father Husson, O.M.I., we are glad to hear, has quite recovered from his recent illness and left the St. Boniface hospital last Friday.

Miss Alma Laurendeau, who was teaching school at Barnsley last year, will this year take charge of the Fanny-stelle Catholic school. La Patrie is invited to examine her as to age and capacity.

Six Franciscan Sisters, called "Missionnaires de Marie," whose mother-house is in Rome and who have a house in Quebec, are soon expected to take charge of a convent in St. Laurent, Manitoba.

About the end of September several Regular Canonesses of the Five Wounds of the Saviour are expected to reach St. Leon, where their order will found a second convent similar to the one already established at Notre Dame de Lourdes.

We have received the first three numbers of "La Croix—Revue mensuelle devouee aux interets de l'eglise—J. U. Begin, editeur-gerant, Quebec." The subscription price is only 40 cts a year. The spirit of this monthly magazine seems excellent.

Mr. Joseph M. Samson, M. A. '94 (St. Boniface College), has been requested by the Canons of the Montreal Cathedral to paint a life size portrait of His Grace Archbishop Bruchesi. A portrait of Mgr. Tache, in crayon, by Mr. Samson, hangs in the Archbishop's room at St. Boniface College.

The "Canadian," the official organ of the C.M.B.A., is to hand for this month, and contains the usual budget of interesting information regarding the progress of the Association. A large number of new members is reported and several branches are in course of inauguration in the east.

Rev. Father Husson, O.M.I., of Riviere Bataille, in the diocese of Athabasca and Mackenzie, who has been visiting at St. Boniface for some days, returned home on Friday evening. Rev. Father Husson has been in the Peace River country for twenty-three years, and this is the first time he has taken a holiday and visited points outside the diocese.

The many friends of Mother St. John of God, who was so long Superior of St. Mary's Academy, will be glad to hear that she arrived there on Saturday last on a visit. She is accompanied by Sister Mary Odilon, who becomes a welcome addition to the Academy's staff of twelve teachers. Otherwise the personnel of St. Mary's Academy remains unchanged; classes will be resumed next week.

La Presse says: "An important political personage says he has learnt from quasi-official sources that Mgr. Merry del Val's report on the Manitoba school question has been approved by His Holiness Leo XIII., who has examined it himself. It seems that Mgr Merry del Val supports on every point the attitude of Mgr Langevin and of the Archbishops and Bishops of the province of Quebec in their joint manifest."

The valiant missionary, Father Morice, O.M.I., has returned from France to the Mission at Stuart's Lake, B. C. His new book, Au Pays de l'Ours Noir (Paris: Delhomme et Briguet), is particularly interesting. It is full of information concerning the Indian tribes. Many are its tales of moving accidents by flood and field. And its downright truthfulness is admirable. There is no exaggeration of priestly successes in transforming the face of a savage world, and no hiding of either difficulties or consolations. Stuart's Lake is beyond the Rocky Mountains, between 54 and 55 north latitude.— Missionary Record.



In the old frontier days hundreds of pioneers were tortured and burned at the stake by cruel Indians. The tortures endured by these martyrs must have been something horrible. There are thousands of men to-day who are being slowly tortured to death at the stake of disease. Their bodies cry out but in a language that only the sufferers themselves can hear. When a man is suffering in this way his body cries out with an aching head, a sluggish body, muscles that are lax and lazy, a brain that is dull, a stomach that disdains food and nerves that will not rest.

A wise man will heed these warnings and will resort to the right remedy before it is too late. Dr. Pierce's Golden Medical Discovery makes the appetite keen and hearty. It invigorates the liver. It promotes the natural processes of secretion and excretion. It makes the digestion and assimilation perfect. It purifies the blood and fills it with the life-giving elements of the food. It tears down old and worn-out tissues and replaces them with the firm, muscular tissues of health. It is the great blood-maker and flesh-builder. It is the best nerve tonic. It cures 98 per cent. of all cases of consumption, weak lungs, bronchitis, lingering coughs and kindred ailments. Found at all medicine stores. Accept no substitute that may be represented as "just as good." The "just as good" kind doesn't effect cures like the following:

"Twenty-five years ago eight different doctors told me that I would live but a short time, that I had consumption and must die," writes Geo. R. Coope, Esq., of Myers Valley, Pottawatomie Co., Kans. "I finally commenced taking Dr. Pierce's Golden Medical Discovery and am still in the land and among the living."

Don't suffer from constipation. Keep the body clean inside as well as outside. Dr. Pierce's Pleasant Pellets cure constipation and biliousness. They never gripe. All good dealers have them.

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That competes annually with half a dozen Protestant Colleges & Collegiate Institutes

In proportion to the number of its pupils, St. Boniface College . . .

Has Won . . .

More Scholarships

Than any of its Protestant Competitors.

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

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage la Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$50 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Roacan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of thirty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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The old stock selling fast at any Price.

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\$1.25 per bottle

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Diseases of the Liver.

You may always know when your liver is out of order, or when you are what is called bilious, by any of the following symptoms: Pain in the side and back, dizziness, dull headache, a bad taste in the month in the morning, sallow-colored complexion, yellowish tint in the eyes, costiveness or diarrhoea of slimy dark color, low spirit, and dismal forebodings. It is acknowledged by all physicians and others, who have seen their action, that Dr. Morse's Indian Root Pills are a perfect cure for all bilious affections. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

Save Paying Doctors' Bills
BY USING

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