

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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## BISHOP BAGSHAWE

### On Godless Board Schools.

#### Paganized Education And Its Results.

The bishop of Nottingham, in his Adv. M. pastoral, says: We are now anxiously waiting to know what measure of justice Her Majesty's government is prepared to make out to our Catholic schools. We need hardly exhort you to unite together in using all our energies to obtain from the Parliament that which justice strictly requires, viz., that Catholics, who at their own expense build and manage schools for their children, should have at least equal rights with the Dissenters and Infidels, who come upon the parish to build and manage schools for them at the expense of the rates. We should have thought that those who have spent, and are spending, millions of their own money upon the education of their children, had even a better claim to consideration than those who prefer to burden the public rates. The Board schools have cost the public for building and management forty-five million pounds; the Denominational schools have spent of their own money a far larger sum in the service of the public, without receiving a penny in return. The Board schools, moreover, receive public money for the teaching of the Board school Dissenting religion; but for the teaching of religion in Denominational schools not a single penny may be paid. Suffering under these grievous inequalities, we ask at least to have equal rights with Board schools to open our schools where we will, and to have the secular education given in them maintained and paid for out of the public money. The state makes education obligatory, and levies heavy taxes and rates for its maintenance. We who equally pay those rates and taxes have a right to equal liberty and equal maintenance. We are not to be heavily punished because we are Catholics, not School Board Dissenters; we are not to be still further fined and mulcted because we have already saved the state enormous sums. You will stand firmly, dear children, to these just demands. The Catholic bishops of England are again putting them forward in a new manifesto. We look to you to insist upon your rights, to put them forward and explain them in many public meetings, and to urge them upon all whom you may be able to influence. We have recently had public attention called to one of the consequences of the school Board system, the thought of which may well serve to stimulate our zeal. It is a foretaste and an evidence of what would be in our law if Christian teaching should ever have been successfully driven out of it by Godless Board schools, and Paganized ideas of morality have taken its place. We speak of the degeneration of children's manners and of the rudeness of school children, which have lately formed the subject of many articles in the public press. We have ourselves a pretty fair idea of the state of manners in our Public Board schools, both by many testimonies, and because we know to what excessive human nature tends in children who are brought up without any restraint of Christ an doctrine. We will, however, let one describe it who is a vehement public advocate of School Board education, and who therefore ought to know something of its results. His lordship then quotes the editor of the "Nottingham Daily Express," the Dissenting School Board organ in Nottingham, who, speaking generally of children attending public schools, says it is absurd to hope for improvement from the teaching the child gets in school. The child goes to school under compulsion; he hears his parents deplore, in terms more vicious than select, the arbitrary tyranny which deprives them, worthy souls, of a bread-winner; he looks upon the school, in nine cases out of ten, as a prison house, and on his teachers as slave drivers and ruthless taskmasters. We can quite believe, continues his lordship, what is said of the school and of its teaching, for a school from the teachings of which the doctrines of the Saviour to mankind are purposely banished, cannot possibly be any check or restraint upon the passions and evil inclinations of its pupils. It will teach them history, even Scripture history, all in vain. It is religion only that can reform the heart of man. But while we think thus of Board schools, and of the ruin which, if they prevail, they will occasion to the religion and morality of future generations, we were hardly prepared for such an account as yet of the dispositions and behavior of the vast majority of their

pupils. Nine out of ten, we are told, hate the schools, hate the teachers and despise the teaching. And yet, dear children in Christ, the men who advocate the schools which produce such lamentable results, do not appear to be ashamed of them! They appear to think it a fine thing that their boys should become like little Pagans, Spartans, or Romans; only let them be bold and high-spirited, and the Christian virtues matter but little; humility, obedience, docility, reverence for their elders and superiors, and charity and respect for God and man, may be obliterated from their lives. But if these people are contented, dear children in Christ, to bring up their own little ones in this semi-Pagan manner, have they a right to take our children from us that they also may be brought up in the same way and learn the same ideas and manners. For this especially, as well as for many other cogent reasons, will we strive might and main against the hideous cruelty and injustice which would force our children into a companionship so destructive to faith and morality. We want our children to be Christians, imbued with the soul-saving doctrines of Jesus Christ, and not with the ideas and principles of Pagans. If they are debased from the former, they will certainly imbibed the latter. No statute and no state law has a right to rob parents of their God-given right to educate their children in such a way as they believe will lead them to eternal life. Is the ridiculous plea that public money is spent on the schools to rob us of this precious right? Who pays the public money? Do we not pay our share of it, and have we not our right to share in the fruit? But pay or not pay, the solemn rights of parents come before the rights of government taxation or the so-called rights of a chance majority of ratepayers. God has given to parents their rights, and God alone can take them away. We want our children to be brought up as Christians, true disciples and followers of Jesus Christ, true imitators of the Holy Child Jesus. We have a right, then, dear children in Christ, and an urgent duty, too, to secure for our children at all costs Catholic schools in which Christian principles of modesty, reverence and obedience may be daily instilled into our children's minds, and in which they may be daily taught to love and imitate the sweet model for children our dear Saviour the Infant Jesus. We have seen how the Board school advocate professes, not only that the Board school can effect no improvement in this matter, but that it is absurd to hope for such a thing. We do not think this of our Catholic schools. We know that in them our children love, reverence and obey those who we really and effectually taught to respect over them by God, and to keep down and correct all tendencies to vulgarity, selfishness, insolence and the false liberty of an undisciplined life. Let use be determined, then, to strive our utmost to maintain just freedom and support for our Catholic Christian schools, and never to send our children elsewhere, if we can by any means avoid doing so.

## CARDINAL NEWMAN

### AT AN OLD IRISH WOMAN'S DEATHBED.

I have this story from the lips of the late Father Martin Everard, S. J. About the year 1872, he was engaged in missionary work at Galashiels. Part of his duty was to go every Sunday, to celebrate Mass at Selkirk, which was hardly more than three-quarters of an hour by train from Galashiels. He made it a ruse to visit a few old people and any sick person on every Sunday morning before returning. Among the aged and infirm was a dear old Irishwoman who lived in a cottage by the roadside with her married daughter. Father Everard took a pleasure in calling on Granny, she was so cheerful in disposition and with strong faith—her whole occupation seemed to be saying her Rosary over and over to obtain the grace of a happy death. Calling as usual on a certain Monday morning, he found poor Granny not at all well. She told him that the next morning she would have to send for his Reverence. The good priest did his best to cheer her up, and told her he would come to her at once any time she might send for him. The next morning's post brought a letter from the daughter, begging Father Everard to come at once, as her mother was growing hourly worse. He determined to go by the afternoon train, thinking there was no need of greater hurry; but soon after came a telegram: "Come immediately, my mother is dying." He caught a train

almost at once, and in less than half an hour he was at Granny's bedside—to find to his great sorrow that Granny was already dead. But God was too good to deny her the grace that she had prayed for so fervently many a long year; she died, fortified by the last sacraments and all the holy rites of our mother the Church. It happened thus. One of her grandchildren a little boy four years old was standing on a table near a window that looked out on the road; he saw a carriage drive past, and he shouted to his mother in childish glee, "Oh ma, ma, two priests, two priests!" The young woman at once ran after the carriage and said to its occupants, "Oh please, gentlemen, are ye priests?" To which one of them replied kindly: "Yes, child, what is your trouble? What can we do for you?" She told them her old mother was dying, and she was sure their own priest would not catch her alive, would they be so good as to step in and look at her?

Both priests entered the cottage, and found the old saint conscious still, but evidently very near death. One of the priests immediately heard Granny's last confession, while the other hastened to the chapel to inquire from the caretaker where the priest kept the key of the safe where the Holy Oils were reserved. Hurrying back with them, he found everything in readiness, neat and tidy; a clean cloth laid on the little table, two candles lighted, a crucifix in the centre, and a small glass vessel of Holy Water. The other priest had meanwhile prepared his aged penitent for the last sacraments; she was now anointed, and, with the holy name of Jesus on her lips, she gave back her soul to her Maker, before the priests had left the house.

Who were these priests, who, perhaps, had never passed by that way before, and who would have passed unnoticed but for the vigilance of the little sentinel on the table? To the lying Christian it mattered not who they were. Strangers as they were, they were her priests at that supremament, God's messengers to her. But their names have some interest for us, they were no other than Father Butt, who is now Bishop of Southwark, and the Superior of the Birmingham Oration, whose memory we venerate as Cardinal Newman. They were on a visit with Mr. Hope Scott, of Abbotseford, when God asked them to help this poor old Irishwoman to die.—A. C. in Irish Monthly.

## THE CONSPIRACY OF SILENCE.

(From the Casket.)

Last week we saw something of the manner in which Catholic authors who will not consent to keep their religion religiously out of their writings, are treated by the secular press—how The Evening Post, of New York, a journal that assumes to be a literary guide to its readers, recently published a row-toned editorial diatribe upon a series of Catholic novels evidently without taking the trouble to read even one of them. They were called Catholic; that was enough to relegate them to the Limbo of the unrecognized.

This persistent, systematic ignoring of Catholic writers—not mark it, only devotional writers, whose works a Protestant might offer some excuse for being ignorant of, but producers of the highest class of general literature—a very old and very exasperating cause of complaint. It applies to Catholic celebrities in every walk of life. We have just had a most striking example of it from another source. The article in the Post suggested an examination of "The Century Dictionary," with results that almost took our breath away.

We first consulted its "Cyclopedia of Names" for that of William George Ward, the distinguished Oxford convert, philosopher, essayist and author of "The Ideal of a Christian Church." The name is not there. Wards there are a plenty, of much account and of no account, some whose names one might never happen upon in a life's perusal of history, and literature but neither "Ideal" Ward nor his son, Wilfrid Ward, the well-known writer of the present day, have been deemed worthy of notice by the compilers of this work. That the omission of the first of these names is not due to the obscurity of the man who bore it, is conclusively proved even from the work itself, which has this sentence in its notice of Manning: "He (Manning) took no part in the secession of Ward and Newman, but continued a leader of the High-Church party until 1848."

We next looked for Hope-Scott, the leader in his day of the English Bar; one of that remarkable trio of bosom

friends of whom it was said that "Manning in the Church, Gasstone in the State, and Hope in the Law" were to be the pillars of the Church of England; the man who, by his marriage with the grand-daughter of Sir Walter Scott, kept alive the line of the Wizard of the North. Would it be believed without ocular demonstration—in the long lists of Hopes and of Scotts there is no place for this great man's name! He was one of that "third part of the stars of heaven" drawn by the "great luminary" of Oxford into the bosom of the Catholic Church; hence his name loses its interest for the compilers of "The Century Dictionary."

After a fruitless search for these names, and after having looked in vain for that of another of the most illustrious of the Oxford converts—Thomas William Allies—we were only mildly surprised to find no mention made of Wilfrid Meynell or of his gifted wife, whose essays, Coventry Patmore declared, placed her "in the very front rank of living writers in prose"; or of Dom Gasquet, Katherine Tynan, Hinkson, or Rosa Mulholland.

We turned with disgust to see how Catholics in America had fared. We turned with disgust to see how Catholics in America had fared. We remembered that Charles A. Dana, no mean authority of the question of literary excellence, had recently been asked to name the four best writers in America, and had answered: William Dean Howells, Maurice Francis Egan, John Fiske, and Eugene Field. We looked for the name that comes second on this list and—found it not! Needless to say it was the only one of the four that was missing. Next we sought the pen-name of the first woman writer of fiction on this continent, if not indeed in the English-speaking world. This time we were surprised; for we found: "Reid, Christian. The pseudonym of Frances C. Fisher." Well, thought we, we will see what is said of Frances C. Fisher, who, by the way, has been Frances J. Tiernan for some eight years now. But when we had found the place where the name ought to be—lo! 'twas not there!

After looking for the names of various noted Catholics, finding an odd one, but failing to find many more, we thought of a name which we said to ourselves, no American biographical dictionary could possibly omit. The result positively dumfounded us. We could scarcely believe our eyes on discovering that the name of Orestes A. Brownson is not in "The Century Cyclopedia of Names."

Now we are informed in the preface to this work that "The only condition of insertion has been that the name should be one about which information would be likely to be sought." Is it the opinion of the Editor and the number of eminent specialists who assisted him that the names above mentioned do not come within that category? Will they take the Catholic public into their confidence to the extent of telling them why A. Cleveland Foxe should be mentioned and John Ireland ignored; why Roscoe Conkling should have a lengthy notice, while Daniel Dougherty is not referred to? Are they unwilling, or are they incompetent, to do justice to Catholicism? We shall charitably assume the latter alternative, and we should remind the Catholics of this country that the remedy is in their own hands. If the learned (?) men whom the Century Company employ to edit their works of reference are so grossly ignorant of the standing of eminent Catholics, let their employers add to their staff some one better acquainted with Catholic subjects, who will save their books from being ridiculously inadequate. If "The Century Dictionary" secures another Catholic subscriber until this defect is remedied, we shall certainly deserve to be ignored as we are.

The celerity with which a threatened ying of the purse-strings brings publishers to a sense of duty is illustrated by the case of Messrs. Harper Brothers, whose book, "The Story of Liberty," was recently exposed by The Ave Maria. They have already written to the Editor of our valued contemporary, promising the removal of the objectionable passages in future editions. We must overcome the conspiracy of silence, as well as that of misrepresentation, by this means. Few realize how widespread the latter is. Here in Nova Scotia, for example, our public high-school pupils study English literature from a text-book in which, though it comes down to our own day, the name of Cardinal Newman is not even mentioned. It is the old, old story; the men make the books and the lions' side is not told. But then the men would like very much to sell these same books to the lions, and if the latter insist upon fair treatment as a condition of purchase they will soon secure it.

## Another Instance.

One of the many forms of the "conspiracy of silence" in regard to things Catholic was quietly but effectively rebuked recently by the Protestant governor of Malabar. Having paid a visit to Calcutta, he was presented with an address of welcome by the Protestants of the district. The address purported to come from the "Native Christian Community," but referred only to the good work done by the Protestants, who are but a small minority of the Christians of Calcutta. Noting this, the governor said in the course of his reply: "I will venture to offer a little criticism on the heading of your address. There you state this to be the address of the Native Christian Community at Calcutta. But I gather from the whole wording of your address that you do not include in the term 'Native Christian Community' the Roman Catholic body, which is the most numerous of all the Christian denominations in this part of India. I understand that the Roman Catholic denomination in the district of Malabar numbers about 40,000 and the Protestant denominations 6,000 or 7,000. Do not think that we should exclude, when we are dealing with the work of the Christian bodies in any country, the work that is done by the great Roman Catholic body." The members of the "Native Christian Community" at Calcutta are probably descended from the three tailors of Tooley street.—The Casket.

## HON. EDWARD BLAKE.

In the English house of commons Edward Blake occupies a position that has never before been given to an Irishman to fill. He is the leader of 103 Irish representatives, united upon a cause the result of which only slaves could hear in silence. Mr. Blake is now in the forefront as much by right as by the unanimous choice of all parties in Ireland. He is there by the right of his magnificent services on the Financial Relations Commission, services which were only second to those of Mr. Sexton, who unfortunately is no longer in parliament or in public life. Mr. Blake's services are fully recognized by all Irishmen without any distinction; and it is the reasonable reward of what he has done that he has been selected to move the amendment to the address at the opening of Parliament. The London correspondent of the Montreal Star in announcing the unique circumstances of his new leadership, says:

It is the duty of Mr. Blake in representing the Dillonites, Healyites, Redmondites and Unionists to voice this great grievance in such a way that all parties in Ireland will be satisfied. In moving the amendment to the Queen's speech the Canadian statesman has the chance of his lifetime. He was chosen because he represents the cool-headed, argumentative and logical type, rather than the hot-headed, warm-hearted enthusiast. That Mr. Blake will do the matter justice no one who has heard him before the Privy Council doubts. The subject calls for technical reasoning, and in this Mr. Blake is a past-master. It will be the greatest speech that Mr. Blake has made since he entered the British Parliament in August, 1892, after being triumphantly elected member for South Londonderry. Mr. Blake has two fundamental requisites of the orator—a commanding presence and a magnificent voice.

Long live the new leader, and may he unprecedented union which has formed around him be preserved permanently for the prosperity and credit of Ireland.—Catholic Register.

## "RUM, ROMANISM AND REBELLION."

(From Our Dumb Animals.)

It seems to us that the constantly increasing outrages by students in many of our Protestant universities and colleges (and probably comparatively few of them ever get into our newspapers) will go far to help build up our Roman Catholic universities and colleges, where no such outrages are permitted or ever take place.

And it seems to us that unless some new influences are brought to bear, the time will come when some of our thinking millionaires will stop giving to institutions which send out (with better men) so many educated devils.

And it seems to us that the time will come when the leaders of political parties will consider that public demonstrations of rowdy students in their political processions may be as dangerous to their party success as was "Rum, Romanism and Rebellion Burchard" to the chances of Blaine against Cleveland.

GEO. T. ANGELL.



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**Northwest Review.**

WEDNESDAY, JANUARY 27.

**TERMS OF  
OUR SETTLEMENT.**

**THE CATHOLIC PLATFORM**

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated,  
but trained in our own training  
schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own text  
books of history and descriptive  
geography, and full liberty to  
teach religion and comment on  
religious questions at any time  
during school hours.
- 6 Our share of school taxes and govern-  
ment grants, and exemption  
from taxation for other schools.

**CURRENT COMMENT.**

**THE  
CHURCH  
MILITANT.**

The N. Y. Catholic Re-  
view has the following:—  
"The elec-  
tion of Doctor Marcotte in Champlain  
County, Province of Quebec, has been  
declared void. Clerical intimidation  
was alleged. Bishop Lafleche and some  
of his priests, summoned to appear, re-  
fused to testify, and the doctor, to save  
them from imprisonment for contempt  
of court, admitted corrupt practices by  
agents and so made the election null.  
The doctor made a grave mistake—he  
should not have admitted corrupt  
practices when no such practices took  
place and he should not have prevented  
the clergy from testifying before the  
courts their right to give official in-  
structions to their people in matters in-  
volving faith, morals, or Catholic  
rights. This question should and must  
be settled, and the sooner it goes before  
the tribunals of justice, the better."

Quite right. If governmental inti-  
midation with its threats of persecu-  
tion, and journalistic intimidation with  
its threats of popular upheavals, are to  
be tolerated, why should 'clerical inti-  
midation' be made a bugbear? The  
Catholic Germans owe their present  
comparative freedom from tyranny to  
the fact that their bishops and priests  
did their duty in spite of fines and im-  
prisonment. And things would have  
gone better with Catholic France, had  
its clergy had a taste of government  
goals. Persecution by imprisonment  
acts as a wonderful eye-opener on  
honest non-Catholics and enables them  
to see the prodigious injustice of  
muzzling the clergy in the name of  
liberty. The Pall Mall Gazette, of the  
18th inst., is therefore lamentably  
ignorant of history when it warns the  
Catholic Church of Canada that, "un-  
less it abandons its arrogant assump-

tion of governmental powers and clerical  
interference in politics it will en-  
danger its existence." The Church  
makes no "arrogant assumption of  
governmental powers," she merely  
points out the line of duty; nor does  
she interfere in politics so long as the  
latter do not attack religion. But,  
whenever she fearlessly points out the  
line of duty and exercises her divine  
right to instruct in faith and morals,  
she is sure to thrive in the very throes  
of governmental oppression. The Catholic  
Church in France, after losing thou-  
sands of her clergy by the guillotine  
during the orgies of the Revolution of  
1792-4, came out of the ordeal stronger  
than ever. On the contrary, because  
the subservient prelates of Henry VIII.  
in England would not go to prison and  
die, the Catholic hierarchy disappeared  
(with the short exception of Mary's  
reign) for three hundred years.

**The  
Century  
Cyclopedia.**

The Casket's  
masterly ar-  
ticle on "The  
Conspiracy of  
Silence," which  
we print elsewhere, is a very opportune  
exposure of the "Cyclopedia of Names"  
contained in the new edition of the  
Century Dictionary. This dictionary,  
as it originally appeared, was fairly  
explicit as to Catholic matters, the de-  
finition of Catholic terms being con-  
trolled by a priest. But now that the  
keen competition brought about by the  
publication of the Standard Dictionary  
at less than a quarter of the Century's  
price has forced the latter to try to  
float its heavier article with a supple-  
ment in the shape of a cyclopedia, the  
publishers seem to have lost their  
heads and confided this part of the  
work to some incorrigible bigot.  
Catholics should not subscribe to this  
book, which leaves out some of the  
greatest names of the nineteenth cen-  
tury simply because they were borne by  
Catholics. The Sacred Heart Review,  
reproducing and praising the Casket's  
article, hints that the publishers may  
perhaps remedy these glaring defects.  
Until they do—which is very doubtful,  
considering the expense of a third  
edition—it would be well to turn a deaf  
ear to the blandishments of two agents  
for this work who were lately and may  
still be canvassing Winnipeg. They are  
making capital out of a few words of  
approval from a well-known priest;  
but these words refer only to the  
Dictionary, not to the Cyclopedia of  
Names.

**The  
Cross  
Of  
Constantine.**

On Monday  
evening, the  
18th inst.,  
dwellers in  
these parts,  
who happened  
to look through their windows between  
ten and eleven o'clock, were treated to  
a magnificent sight. The moon was  
encircled by a small halo, intersected by  
two larger halos north and south. At  
the points of intersection were distinct  
mock-moons. The moon itself was the  
centre of a cross of light. On this  
phenomenon a Free Press paragrapher  
remarked: "This appearance is of  
rare occurrence even in northern lati-  
tudes and is never seen by residents  
further south. It was a phenomenon  
such as this that the Emperor Con-  
stantine saw in the heavens about noon  
when marching against Maxentius, 313  
A. D., and which was the cause of his  
conversion to Christianity." As the  
apparition of a luminous cross to  
Constantine is not a matter of divine  
faith, we would not charge the Free  
Press writer with being an habitual  
unbeliever simply because he treats a  
well-authenticated fact in so flippant a  
fashion. We would merely remark that  
his explanation is quite up to the aver-  
age level of similar attempts made by  
the most noted infidels of our time to  
explain miracles away. In fact it is  
much more plausible than most of  
Renaissance efforts in that line. And yet  
it is utterly unreasonable. In the first  
place, the Free Press writer volunteers  
the information that a phenomenon like

that witnessed on the 18th inst., is never  
seen by residents farther south than  
our latitude. But, though the precise  
spot where the luminous cross appeared  
is not known, Eusebius, in his Life of  
Constantine says the miracle oc-  
curred when the latter was marching  
against Maxentius. Now that march  
southward toward Rome began at  
Arles (in Provence), which is six  
degrees farther south than Winnipeg.  
Therefore the explanation contradicts  
the previous general statement. Second-  
ly, if what Constantine saw was mere-  
ly a natural phenomenon, it would have  
been a solar, not a lunar, halo, and  
solar halos are not unknown in Italy;  
so that the sight of one would not have  
produced so profound an impression on  
Constantine. Thirdly, had it been a  
collection of halos, the circular form of  
the phenomenon would have been  
chronicled as the most striking feature  
thereof, the cross-bands of light being  
merely subsidiary to the rings. But  
nothing is said of a circle surrounding  
the cross. What Eusebius says is:  
"About the middle of the day, as the  
sun was turning to the west, he saw  
with his own eyes, he asserted"—  
Eusebius has just said that he had  
heard the story from Constantine's own  
lips—"immediately over the sun, a  
figure of the cross made up of light, and  
with it the inscription 'En touto nika'  
(In this conquer). At this vision, both  
he and the soldiers, who were following  
him and were witnesses of the miracle,  
were thoroughly stupefied." Fourthly,  
as appears from the above quotation,  
the sun was not in the centre of the  
cross, as it must have been if the phe-  
nomenon had been merely a halo, but  
below the cross. Fifthly, no natural  
phenomenon can account for a Greek  
inscription appearing in the sky. This  
last difficulty is absolutely insurmount-  
able, and therefore the flippant para-  
grapher has, as all infidels do, sup-  
pressed the most telling feature of the  
miracle. Sixthly, this vision was not  
"the cause" of Constantine's conver-  
sion to Christianity, though it certain-  
ly was one of the first circumstances  
that drew his attention to the new reli-  
gion. If anything so remote as an  
event occurring twenty-four years be-  
fore his baptism in 337 could be called  
the cause of his conversion, that was  
rather the explanation of the vision  
and its result than the vision itself.  
For the following night Christ himself  
appeared to Constantine, and, explain-  
ing to him the meaning of the cross  
and its inscription, ordered him to  
adopt the cross as his standard and  
promised him victory. And Constant-  
ine did defeat Maxentius, and the coins  
and medals struck by the former in  
memory of the vision have come down  
to us. The Rev. Reuben Parsons, D.  
D., in his wonderfully able "Studies in  
Church History," says: "If a wish to  
disbelieve be any reason for rejecting  
an assertion, then those who are in-  
credulous as to this miracle are not un-  
reasonable. As for any more solid  
argument against it, the rules of critic-  
ism furnish none."

**RELIGIOUS EDUCATION.**

We dip the following letter from  
the first number of "The Church  
Record," a new monthly organ of the  
Anglican Church in British Columbia.  
We thank our separated brethren for  
these words of sympathy and truth.

EDITOR CHURCH RECORD—My Dear  
Sir: Through the columns of the se-  
cular press I notice that our Roman  
Catholic friends in the east are having  
a fierce struggle for Religious Edu-  
cation, and I think they are to be highly  
commended for their earnest efforts to  
secure the training of the soul along  
with the training of the mind. I  
would suggest that the Anglican  
Church ought also to be more alive to  
the fact of the evils resulting from a  
mere secular education. Are we to  
have a country of infidels? Are we  
going to allow our children to grow up  
in utter ignorance of the important  
matters pertaining to a knowledge of  
God and the precious truths of our  
holy religion? Is not Religious Edu-  
cation a duty of the State? These are  
pertinent questions, and will have to  
be dealt with sooner or later, if we  
wish our fair Province to be spoken of  
as having that righteousness which  
exalteth a nation. Let every Church-  
man be up and doing in this matter,  
and use every effort to obtain a sound,  
systematic, RELIGIOUS, combined, with

a good secular education, for our young  
and rising generation.

**SINE QUA NON.**

Just one word of fraternal correction.  
Religious education is not a duty of the  
State, except in this sense that the  
State should encourage every effort to  
teach religious truth. But the State  
has no mission to teach the truths of  
religion. However, it should help  
those who do.

**SIR ISAAC PITMAN**

The death of Sir Isaac Pitman, last  
week, in his eighty fifth year, removes  
one of the most original and interesting  
personages of the century. He is best  
known as the inventor of a system of  
shorthand, which, with sundry modifica-  
tions by American adapters, is used by  
seven eighths of the best stenographers in  
the English-speaking world. In the  
United Kingdom, thanks to the vigilance  
with which Sir Isaac defended his copy-  
right, the proportion of his disciples in  
the winged art was still greater, amount-  
ing, it is said, to 96 per cent. of all pro-  
fessional shorthand writers. There he  
was practically the Pope of phonography.  
The wisdom of having an ultimate au-  
thority even in such matters is shown by  
the greater average efficiency of phono-  
graphers in the Old Country as compared  
with those of Canada and the United  
States, where, instead of abiding by the  
decisions of the venerable inventor and  
putting them faithfully into practice, too  
many fritter away their energies in vain  
attempts to improve on the parent system.  
Of real improvements Sir Isaac was a  
consistent advocate until his last hour of  
intellectual effort. In fact his system is  
the outgrowth of the experience treasur-  
ed up by English stenographers during  
three hundred years—for England is  
pre-eminently the birthplace and home  
of modern shorthand—and of his own ex-  
perience during sixty years of laborious  
life. And the result is scientific, artistic  
and practical. No intelligent person can  
study the framework of phonography  
without acquiring thereby a rare insight  
into the phonetic structure and basis of  
the English language. In fact few  
teachers, who have not examined the  
Pitman scheme, have any real synthetic  
grasp of the sounds that constitute our  
English speech. Moreover this short-  
hand is artistically perfect. The more  
graceful and aesthetic an instrument is,  
the more welcome, and therefore the  
more enduring will be its daily use.  
Other shorthands may be as swift, though  
that is doubtful; but certainly none is so  
beautiful as the Pitman phonography.  
Hence the enthusiasm it engenders in its  
adepts. Keen as is the charm of its ac-  
quirement by the naturally gifted  
stenographer, the continued possession  
of skill in its use is, like the proverbial  
'thing of beauty,' 'a joy forever.'  
Writers of other shorthands often cease  
to care for the rapid writing as soon as it  
has ceased to be a breadwinner for them.  
The skilled phonographer, on the con-  
trary, delights in using his art for the  
ease and the beauty of it, even though it  
never brought him a penny. And, from  
a utilitarian point of view, no other sys-  
tem of shorthand for the English lan-  
guage can point to such practical  
triumphs as Sir Isaac Pitman's phono-  
graphy. The most rapid public speak-  
ers cannot outrun the first-class phono-  
graphic penman. When the late Bishop  
Phillips Brooks was reported verbatim in  
Westminster Abbey during a half-hour  
sermon, it was found by actual count of  
the written words that this most fluent  
of orators had spoken 213 words a minute.  
And some three or four years ago a young  
Irish phonographer wrote under dicta-  
tion, for half an hour, at the rate of 250  
words a minute, more than four words a  
second at a speed double that of the  
average speaker.

Out of the practice of phonography and  
its accurate representation of sound came  
to Isaac Pitman the idea of reforming  
our absurd spelling. At this project he  
toiled with unflagging energy for over  
fifty years, and, though he did not suc-  
ceed in effecting a general phonetic re-  
form, he enlisted in the cause the great-

est philologists like Max Muller and  
Professor Sayce, and convinced the  
thinking world that the essence of lan-  
guage is, not the written, but the spoken  
word, and that our present conventional  
spelling is both unhistorical and un-  
scientific.

Sir Isaac Pitman preserved to the end  
all the enthusiasms of his youth and  
early manhood. Not only was he an  
ardent advocate of total abstinence, but  
also a strict vegetarian. Albeit strange-  
ly mistaken in his adherence to the  
Swedishborgian creed, he seems to have  
been thoroughly sincere and deeply re-  
ligious in his own peculiar way, without  
the slightest prejudice against the Cath-  
olic Church. As he labored honestly and  
generously for the benefit of his fellow-  
men and really conferred an inestimable  
 boon on all users of the English lan-  
guage, we may hope that He who reads  
the inmost hearts of well meaning men  
has had mercy on his soul.

**THE BURNED CONVENT  
OF ROBERVAL.**

Madame Jean, of St. Boniface, whose  
sister Emma (Sister Marie de la Provi-  
dence) perished in the burning convent  
of Roberval, has received additional  
details of the catastrophe and its sequel  
in a letter, dated the 15th inst., from  
another sister of hers who was, until  
August last, the Mother Superior of  
the Ursuline Convent of Quebec.  
Mother La Nativite, mentioned in the  
letter, is a third sister of Madame  
Jean's, whose six sisters became nuns.  
Madame Jean kindly allows us to  
translate the following passages:—  
"You are already aware that on the  
morning of the Epiphany, about half  
past five, the assistant sacristan, while  
lighting the lamps of the Christmas  
Crib, let drop a bit of burning taper  
which, in the twinkling of an eye, set  
fire to the gauze, paper, flowers and  
woodwork. Immediately a pungent,  
thick, hot smoke filled the chapel and  
all the neighboring rooms. The window  
next to the altar at once burst into  
splinters and thus unfortunately set  
up a current of air which fanned the  
flames so vigorously that from the first  
spark of fire till the moment of immi-  
nent peril there were not more than  
five minutes.

Mother St. Francis of Paula and our  
dear Emma immediately ran up to the  
dormitory and got our four pupils (the  
only ones who had remained during  
the holidays) down the staircase that  
was farthest away from the fire. The  
two nuns retraced their steps and on  
their way rang up the Chaplain. Then  
it probably was that they were stifled  
by the smoke. It is very likely that  
they had turned back to look for  
Mother La Nativite (the Mother Super-  
ior) whom they had not seen in the  
chapel, or perhaps they were looking  
for the extinguishers. They must have  
fallen near the chapel, for the crucifix  
of Sister Marie de la Providence and  
the bunch of keys which Mother St.  
Francis of Paula carried were found  
among a few half-burnt bones opposite  
the chapel staircase.

As soon as the Chaplain was awak-  
ened by the bell, he broke open the door  
of the cloister, carrying his cassock in  
his hands. It was all he could do, to  
cross the nuns' dormitory, so stifling  
was the smoke. It was fortunate he  
did not go down by the tower staircase;  
for on his way he obliged four or five  
nuns to give up everything else in order  
to save their own lives. Among these  
was Mother La Nativite.

Nothing was saved from the stone  
building; but almost everything was  
saved from the housekeeping school:  
the three pianos, the spinning wheels,  
looms, etc.

So you can imagine how great is the  
material loss; but what is that compared  
to the loss of life? Seven nuns out of  
twenty-eight!

Mother St. Francis of Paula was both  
treasurer and Mistress of Novices, and  
also one of the seven laundresses in 1892.



Sister Marie de la Providence was General Directress of the Classes and Division Mistress. All agree in saying that she was a perfect teacher and a religious of great value and of an exceptionally sociable character.

ARCHBISHOP WALSH IN ACCORD WITH HIS EPISCOPAL BROTHERS ON THE SCHOOL QUESTION.

The following letter has been published by the Irish Catholic, of Dublin, Ireland: To the Editor of the Irish Catholic, DUBLIN.

REV. NAZARIUS PELLETIER. On the 19th inst., his fiftieth birthday, died at the Hotel Dieu of Montreal the Rev. Nazarius Pelletier, late parish priest of St. Leon, Manitoba.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

WORTH THEIR WEIGHT IN GOLD. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills.

EPISCOPALIAN MINISTER. The Reverend Nelson Agnes, who was formerly an Episcopalian minister, was lately ordained a Catholic priest.

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AND A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25.

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CALENDAR FOR NEXT WEEK.

1897. JANUARY. 31—Fourth Sunday after Epiphany. Finding of the Child Jesus in the temple. FEBRUARY. 1 Monday—St. Ignatius, Bishop and Martyr. 2 Tuesday—Feast of the Purification of Our Blessed Lady, Candlemass. 3 Wednesday—Votive office of St. Joseph. 4 Thursday—St. Andrew Corsini, Bishop. 5 Friday—St. Agatha, Virgin and Martyr. 6 Saturday—St. Titus, Bishop. Commemoration of St. Dorothy.

CITY AND ELSEWHERE.

Rev. Father Cloutier returned from the east last Sunday.

Branch 52 of the C. M. B. A. will hold an open meeting in Unity Hall on Wednesday evening the 17th February. A good programme is being arranged for the occasion.

Mr. C. A. Gareau, the Main St. tailor, who has been an inmate of St. Boniface Hospital for some time past suffering from an attack of blood poisoning is rapidly recovering and will soon be convalescent.

Rev. Father J. B. Bourassa, pastor of the French Canadian parish at Fullerton, Ill., is now staying at the Archbishop's Palace, having come to see his sister, Sister Bourassa, of the Grey Nun Mother House, who is dangerously ill.

All readers of the REVIEW who know any Polish or German Catholics residing in the Parish of the Immaculate Conception should let them know that a special Mass is celebrated each Sunday at that church for their benefit at 6 o'clock.

His Grace the Archbishop of St. Boniface was lately presented, by the parishioners of Bouclerville, Que., with \$150 for the Manitoba Catholic School fund and he responded with touching gratitude and earnestness, saying that he prayed for his persecutors.

At the meeting of the St. Mary's Branch No. 276 of the Catholic Order of Foresters held on Friday evening last Deputy High Chief Ranger J. D. McDonald installed the officers for the ensuing year. At the next meeting a motion will be introduced and discussed providing for the payment of a bonus for every new member.

Madame Albani and her Company received a warm welcome to Winnipeg and an immense throng greeted their public appearance at the Drill Hall on Friday evening. A magnificent programme was carried out and it may safely be predicted that if the celebrated cantatrice visits Winnipeg again on her return east no hall in the city will be large enough to contain those who will desire to be present.

The last number to hand of the Canadian announces that the Grand Council of the C. M. B. A. will pay a bonus of \$1.00 to every brother introducing a new member to the association. The executive suggest that local branches might supplement the amount by adding a portion of the entrance fees paid. There is a good field in this city which might be profitably worked by some energetic member of the organization for there is undoubtedly a large number of eligible Catholics who should belong, but who do not, and who might be got properly canvassed.

An important meeting of the members of the Catholic Truth Society was held on Monday evening at St. Mary's school room at which it was decided to hold an open meeting on Monday the 2nd, Feb. Energetic committees were appointed to carry out all the arrangements. On Monday evening next Brother Lewis will read a paper, and on the following Monday evening a paper will be read by Mr. F. W. Russell. The meetings are not so well attended as they should be and it is difficult, seeing the need there is for such an organization in this city to understand how it is the membership does not rapidly increase.

AN IMPORTANT SECRET.

It is generally conceded that the hand-somest advertising pamphlets issued by any proprietary medicine house in Canada, come from the office of the Dr. Williams' Medicine Co., Brockville, Ont., and one which has just reached us is no exception to the rule. The cover is printed in colors, the main feature being a reproduction of a painting from the brush of a famous German artist, entitled "An Important Secret." The pamphlet contains calendars for 1897 and 1898, together with a mine of information as to the curative qualities of Dr. Williams' Pink Pills for Pale People. This handsome pamphlet will be sent post paid to any of our readers who write their address on a post card and mail it to the Dr. Williams' Medicine Co., Brockville, Ont.

LETELLIER.

Blizzards are the order of the day and manage to prevent our getting about now and then. On Sunday the weather was such as to prevent anyone from a distance venturing to Church, and to-day the 19th it is just as bad.

The village of Letellier is half buried in snow-drifts. The Separate School was opened there shortly before Christmas in accordance with the desires of His Grace Archbishop Langevin.

Miss Bias resumed her duties at the St. Pie School on the 11th. The children appear to be doing well under her tuition. Mrs. Leclerc of St. Eustache is expected on a visit to her brothers the Messrs. Barnabe. It is a long time since she has visited her relatives around St. Pie.

STE. ROSE DU LAC.

Jan. 19th 1896.

The Rev. Lord Archibald Douglas paid a visit to this settlement last week. His Lordship expressed himself much pleased with the improvements which have taken place in the village since he was here in December 1895. He was particularly interested in the particulars of our Bazaar to which he had contributed the handsome donation of \$50.00. He took portraits of the school children and site of the new Church. He will return in April or May bringing from England a dozen youths to assist in establishing their home near the Oubé. The last was His Lordship's twentieth voyage across the Atlantic.

The Rev. Father Lecocq spent part of last week in St. Boniface.

Monsieur le Vicomte d'Aubigny d'Assy leaves to-day (Tuesday 19th) for a six months' visit to France. Our good wishes for a pleasant journey go with him. On the eve of his departure he gave a late well dinner party to his bachelor friends who had a very good time.

Nothing is heard but the peal of the baptismal bell, no less than four times since the year began. So far we have only had one marriage, but we can say what may happen before Lent!

DEATH OF MRS. J. M. FITZGERALD.

Portage la Prairie, Jan. 19.—Death was claimed another victim, and one of the highest and most estimable persons and one who will be greatly missed, both in the family circle and by numerous friends. She died at 10 o'clock, the unfortunate, and the church, most of all, will miss Mrs. J. M. Fitzgerald, who died in St. Boniface hospital, and was buried in Portage la Prairie West End cemetery, yesterday. At 10 o'clock her remains were lowered from her late residence to St. Boniface's church, by a large concourse of friends. Whilst the body was being carried into the church the choir sang the "Agnus Dei" after which a requiem mass was celebrated by Rev. Father Stannett. Before the "Agnus Dei" Miss Mary Mawhinney sang "Come Sweet Day" in a most touching manner, with the chorus as a quartette. Words fail to make known the beautiful solemnity of this hymn. At communion "Lead Kindly Light," was sung by Misses Haggarty, Mawhinney and Pike, sopranos, Mr. Edwards, bass, and Mr. A. E. Phillon, tenor. After the communion, Miss Haggarty, Miss May Mawhinney and Mr. Edwards sang "She's Gone to Rest." This is a most heart-touching piece, and being extremely appropriate for the occasion, it was listened to with rapt attention. At the conclusion of the high mass the "Liberia" was solemnly rendered by the full choir. The pastor, Rev. Father Stannett, paid a genuine tribute of appreciation, in a few words, to the deceased; speaking of her truly, Christian virtues, as wife, mother and friend, dwelling particularly upon her love for the poor. Her body was then laid to rest in its silent and last resting place, the grave being surrounded by many citizens who had assembled to pay their last tribute of respect to the memory of her they had so highly esteemed in life.

CUBA.

(From Our Dumb Animals.)

What do you think of the Cuban question, Mr. Angell? I think that our nation is in danger of becoming involved in a war in which we should have against us, actively or otherwise, the Governments of every European nation which owns islands and colonies on this side of the Atlantic, and with naval power sufficient—if they choose to exercise it—to sink or drive every ship off the ocean, and take possession of or blockade every American harbor. Suppose this to happen, what would be the effect on our savings banks, insurance companies, and a thousand other forms of investment—and with no foreign market for our products, and no revenue from importations, how would our Government get money to pay our enormous pension list, and sustain great armies, and build and equip fortifications to protect our

thousands of miles of Atlantic and Pacific seaboard?

What a splendid chance we should give the monarchical governments of the old world to show their love for our republic and for the political knaves and fools who seem to be so constantly and offensively seeking to plunge our nation into war.

GEO. T. ANGELL.

HEART FAILURE.

GREAT DANGER INVOLVED IN WEAK HEART ACTION.

The Trouble Can be Cured, and Mr. D. A. Bullock, of Georgeville, Points Out the Road to Renewed Health.

From the Magog Que. News.

Mr. D. A. Bullock, boatbuilder, of Georgeville, is well and favorably known to all the residents of that village. He has passed through a very trying illness from which his friends feared he could not recover, but he is once more happily enjoying good health. To a correspondent of the Magog News Mr. Bullock recently gave the particulars of his illness and cure, saying that he would be very glad if his experience would prove helpful in enabling someone else to regain health. He says:—"There is no doubt in my mind that Dr. Williams' Pink Pills brought me from the horrors of death to the glad cheerful world. Some years ago, owing to overwork and trouble I was reduced to a weak state of health, wherein the heart failed to do its work properly, and not unnaturally the stomach became inactive. I had visits from three doctors, but without beneficial results. The medicine given by one of them caused a nervous shock that prostrated me for several weeks. The last one who treated me gave me a preparation of strychnine which upset my kidneys to such an extent that I was confined to the house and daily growing weaker. I had to keep stimulants constantly at my side to keep the heart at work, and even with this artificial aid its action was very faint. When I began to try advertised medicines, but still without any good results. I lost strength, flesh and hope. I was advised to try Dr. Williams' Pink Pills and that reminded me that I had a box of them at my place of business, which had been lying there for more than a year. Without very much confidence in them I decided to give the pills a trial. The result I must confess seemed to be almost magical. I had not taken the Pink Pills long when I was able to rest in my chair and take good refreshing sleep, something that had not taken place for months before. From that day with the use of the Pink Pills I continued to gain in strength, and am today a strong and healthy man. I believe that even Pink Pills should be assisted in their good work on the system, and that assistance is exercise, and this exercise I took from the time I began to regain my strength. I have now every faith in this medicine and believe that if those who are sick will use it, health will be the reward. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these 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 restores the rich glow of health to pale and saw-wood cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail post paid, 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."

Billousness, Fever and Ague. So pleasant to do Dr. Morse's Indian Root Pills search out and drive away the seeds of disease that all persons living in a country where fever and ague and all other biliousness are prevalent, will find they should never be without them. From two to four pills each night upon going to bed, will in a short time drive away the sickly yellow look of bilious persons, and bring to their cheeks a beautiful glow of perfect health. Dr. Morse's Indian Root Pills are sold by all dealers in medicine.

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Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is a much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist. In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH. You can always rely with the utmost confidence on the DRUGS and Medicines which you get at W. J. MITCHELL, DRUGGIST, 394 Main St. Portage Ave. WINNIPEG.

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C.M.B.A.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawit; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec.-Sec., H. A. Russell; Asst., M. E. Hughes; Fin.-Sec., D. F. Allman; Marshall, N. Savage; Guards, J. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. A. Cherrier; 2nd Vice-Pres., J. Perry; Rec.-Sec., J. Markluk; Asst.-Rec.-Sec., P. O'Brien; Fin.-Sec., G. Germain; Treas., P. Klinkhammer; Marshall, E. Klinkhammer; L. Huot; Trustees, P. Klinkhammer, J. Schmidt.

Catholic Truth Society of Winnipeg.

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