

Northwest Review

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CURRENT COMMENT

The Pope's Encyclical on "The Teaching of Catechism" is, like everything Pius X. does, one more practical move in the line of his well defined aim, announced at the beginning of his Pontificate—"to restore all things in Christ." The Holy Father's experience as a parish priest now stands him in good stead. As bishop and archbishop, he was known as a great advocate of thorough catechetical instruction. And now he applies this garnered lore of years to the guidance of the whole Church.

There is a manly directness about our reigning Pontiff's style that goes straight to the heart of the question. Plainly, almost bluntly, he tells the proud world that it is extremely ignorant in religious matters. This is true, to a certain extent, even of the generality of Catholics in our day. Preachers never should suppose that any religious instruction is too elementary for even a supposedly educated Catholic audience. Contemporary education being superficial in all branches except mathematics, where superficiality is fortunately untenable, it is not surprising that even Catholics should have but a superficial knowledge of the most important of all subjects, religion. We have met literary Catholics who did not know the meaning of the Immaculate Conception. To enlighten this widespread ignorance is the first object of every practical preacher. In other words, the ideal preacher naturally and at all times is an expositor of Christian doctrine, that is to say, a catechist. Before moving his hearers by exhortation he seeks to convince their minds by teaching. If he merely dwells in the lofty realms of speculation, or if he is merely an eloquent manipulator of catchwords, he fails of his chief duty. This latter showy style of preaching requires no remote preparation, while the solid catechetical style, to be made interesting, supposes a long habit of deep and wide theology. In this sense does the Holy Father say: "It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist able to impart instruction in a manner entirely worthy of praise."

And, now that the attention of parish priests all over the world is earnestly riveted on this point we may expect that sermons will become more interesting. For there is nothing so interesting as the truth when properly presented. Some forty years ago in London a company of highly educated Catholics, mostly converts, were discussing the secret of a then famous preacher's popularity. One lady said his success was due to his admirable voice, but another objected that Father B., with a much richer voice, had no drawing power. A dabbler in literature thought the secret was the preacher's faultless style and easy, fluent delivery; but he again was met by the example of other well known preachers who were less effective than the subject of their discussion, although they had that noisy volubility and factitious earnestness which is frequently mistaken for eloquence. As often happens in such discussions, the person most able to disentangle the skein of thought was the most reticent. However, when he was finally appealed to, he who had more theological learning than the majority of priests, but could not enter the ranks of the clergy because he was converted after his marriage said: "I don't pretend to give you the real, ultimate and universal secret of Father F.'s success as a preacher, but I will tell you why I would walk ten miles to hear him preach. It is because he always teaches me something. I have never heard a sermon of his in which he did not throw a new and bright light on some point of Catholic doctrine." In other words, he was a born catechist.

A professor in the Jesuit college of Santa Clara, California, has just made one great practical step in the art of

aerial navigation. We find a full account of the first public trial of this real flying machine in the "Scientific American" of the 20th inst. This is the first time that an aeroplane, bearing a live man, has made 4,000 feet in the air. This machine, which is known to the outside world as "the Montgomery aeroplane," after its chief inventor, but which he calls the "Santa Clara" after the college in which he teaches, is the joint conception of Professor Montgomery and the Rev. R. H. Bell, S.J., Professor of Physics in the same college. In appearance the aeroplane is a light framework of hickory braced in its different sections by light piano wire supporting two wings, 24 feet in length from tip to tip, covered with thin muslin. Together the wings have a surface of 185 square feet. The two wing surfaces are parabolic from the front to the rear edge, with a flat tail and a vertical keel. With proper manipulation, the machine travels in a wave line through the air, with a gradual descent, turning in circles to the right or left, as the form of the surface on either side is modified.

This is precisely what it did on April 29, in presence of a large number of invited guests and the representatives of many of the great newspapers of California. Of course there had been private trials before, but this was the first public trial. An aeronaut, a professional acrobat, had consented to risk a flight. The aeroplane, in which he sat, was hoisted by a hot air balloon to the height of 4,000 feet, and then cut off from the balloon. At first blush the risk run by the aeronaut seems terrible; but when we reflect that the aeroplane is really an uncollapsible parachute, and that the only danger in a descent by a parachute is the collapsing or upsetting thereof, the risk, for one who, like this aeronaut, had witnessed four successful private trials, was very slight. In fact, the aeroplane, when released, suddenly dropped, perhaps a hundred feet, then quickly regained its equilibrium, and floated with the air current. The flight was deliberate, and the descent gradual. A piece of paper dropped from an elevation on a still day might indicate the nature of the flight as it seemed to the spectator. The operator, in order to demonstrate his supreme control, caused the machine to describe circles, to raise itself, to back and go forward, and to perform difficult evolutions. The gliding flight of the aeroplane, from the moment of its recovered equilibrium after release to the instant of its return to earth again, appeared to the writer in the "Scientific American" like the action of a huge bird on the wing. The landing was effected with the most perfect ease; the aeroplane emerged from the trial without a scratch. The orders of Prof. Montgomery to the aeronaut were to land at a certain designated spot in a certain field to the southeast of the college grounds. This is exactly what the operator succeeded in doing.

The writer concludes that an advance has been established in the science of navigating the air by means of a machine heavier than the air, there has been a great leap forward, but the problem is not yet solved. Neither Prof. Montgomery nor his able Jesuit coadjutor, Father Bell, lends any countenance to the extravagant declarations to which this successful experiment has given rise in certain quarters. What the joint inventors say is this. An aeroplane has been constructed that in all circumstances will retain its equilibrium and is subject in its gliding flight to the control and guidance of an operator, but there still remain two other obstacles to be overcome before aerial navigation is either practically or commercially possible. There remains, secondly, continuance in flight, as an essential, and thirdly, the power of a machine to raise itself from the earth. The first principle has been solved beyond a doubt. The two remaining ones, perhaps the most difficult of all, await solution.

Nevertheless, when we bear in mind that, although attempts to imitate the flight of birds by mechanical means

antedate the balloon by several hundred years and have been conducted scientifically of late by Langley, Lilienthal and Sir Hiram Maxim, yet no other flying machines have shown such results as the "Santa Clara," we may well point with pride to this notable achievement of a Catholic college. The Rev. R. G. McBeth also might take note of this fact—among a multitude of similar facts, such as the discoveries of Roentgen and Marconi—before he ventures upon a repetition of that sneer he lately published in "The Tribune" about the Catholic Church fostering ignorance.

There is a perennial freshness about some things that prevents their ever growing stale. This must be our excuse for reprinting, long after date, a letter to the "Toronto News," which had hitherto escaped our notice, although originally published in that paper under the humorous heading, "Bouquets for the Editor."

To the Editor of "The News."

The stupidity and fanaticism displayed in your journal concerning the questions of Autonomy and Separate Schools are far more facetious than anything ever exhibited in Barnum's show. Therefore, as I want to take in all the fun, I can get out of that comical exhibition of intolerance and bigotry, I herewith enclose you one year's subscription to the "News."

If you can send me the back numbers, please start my subscription from the first of March inst. You will thereby oblige me very much. "The News" has become so funny even among the other papers of its kind!

I want to save all this for future generations, so that they may then form a correct opinion about the kind of men and newspapers we—Catholics of the Dominion—had to deal with at the beginning of this twentieth century.

J. A. LEVESQUE, J.P.

Bonfield, March 22, 1905.

We are all the more pleased to see the "Catholic Fortnightly Review" quote in full our tribute to the memory of the late Mr. J. P. Tardivel, because "La Verite" itself, in its issue of the 13th inst., cuts off the most interesting part of one of our sentences with the vague hint of three dots. It translates the first part of that sentence, viz., "The good seed sown by him with unflagging toil during so many years has developed into a magnificent harvest;" but it stops before the next words, "transforming the arid wastes of the liberalistic wilderness that environed and at first anathematized him, into a smiling growth of vigorous Catholic fruitage unconsciously witnessing to his fostering care." Is it possible that it is still considered imprudent to remind Quebecers of what happened less than thirty years ago? Must we wait fifty years before we can safely print facts which every middle-aged person knows? We who always prefer the whole truth are naturally glad to see that, thanks to the Catholic Fortnightly Review, the business end of that sentence will find a larger audience.

In the same number of his Review (vol. 12, No. 10) Mr. Preuss has a striking and convincing article, deprecating exaggerated "Sympathy with Animals." His most telling proofs are taken from an essay in the Boston "Evening Transcript" (January 21) by Mr. T. E. Brewster, who, albeit apparently an evolutionist, shows by experiments that the sensitiveness of brutes to pain is as nothing compared to human feelings under similar circumstances. The lower animals, such as the worm, do not seem to feel pain at all. The higher animals sometimes seem to feel pain, but infinitely less than man; often even the higher animals, such as horses, manifest an utter callousness to pain. Mr. Brewster's experiments and observations no doubt carry conviction to the reader's mind; but how much deeper and more satisfactory would have been his solution of the question with which he heads his article, "Do Animals Suffer?" had he known of John Henry Newman's incomparable sermon on the

"Mental Sufferings of Our Lord in His Passion." Herein, with the marvellous intuition of genius, the great thinker has thrown off, as if by way of a mere illustration, the most luminous description of brute feeling in the whole compass of human philosophy. "Living beings," he says, "feel more or less according to the spirit which is in them; brutes feel far less than man, because they cannot think of what they feel; they have no advertence or direct consciousness of their sufferings. This it is that makes pain so trying, viz., that we cannot help thinking of it, while we suffer it. It is before us, it possesses the mind, it keeps our thoughts fixed upon it. Hence, I repeat, it is that brute animals would seem to feel so little pain, because, that is, they have not the power of reflection or of consciousness. They do not know they exist; they do not contemplate themselves, they do not look backwards or forwards; every moment, as it succeeds, is their all; they wander over the face of the earth, and see this thing and that, and feel pleasure and pain, but still they take everything as it comes, and then let it go again, as men do in dreams. They have memory, but not the memory of an intellectual being; they put together nothing, they make nothing one and individual to themselves out of the particular sensations which they receive; nothing is to them a reality or has a substance beyond those sensations; they are but sensible of a number of successive impressions. And, hence, as their other feelings, so their feeling of pain is but faint and dull, in spite of their outward manifestations of it. It is the intellectual comprehension of pain, as a whole diffused through successive moments, which gives it its special power and keenness, and it is the soul only, which a brute has not, which is capable of that comprehension."

Although this masterpiece of psychological analysis is apparently unknown to Mr. Brewster, yet he makes out his case very well. "The fact is," he writes, "that with our belief in evolution, the rights of animals, 'our little brothers of the air,' and the rest, we are in danger of forgetting that between ourselves and the lower animals" (he means all brute beasts) "there is, after all, a great gulf fixed. Doubtless we do well to stop teamsters from maltreating their horses; not however for the horses' sake so much as for our own. It is not a pleasant sight to see any creature in distress, and the man who begins by beating his horse which he hurts less than he thinks, may end by beating his wife whom he will hurt more than he knows." And then he points the moral. "The evil of all our sympathetic impulses is that they are pretty certain to distort our moral perspective. The amount of time, money, effort, and, I fear, sympathy at the disposal of any one of us is strictly limited. If we spend it on one object some other must go short. They had a law in England—I do not know whether they have it still—which made it an offence punishable by fine to wrap a frog in a wet towel and stretch out the web of its toes on the stage of a microscope to demonstrate the circulation of the blood, the frog all the time being about half as uncomfortable as a child on a hard chair. But to get this law passed and enforced cost somebody a good deal of trouble which might better have been bestowed elsewhere. A law nearly as foolish has lately been presented to our own General Court. In the meantime it is practically impossible to secure adequate legislation for the protection of persons in dangerous trades, who for lack of it are killed and maimed every year by thousands. The effort which might have helped to save men and women and children is drained off to frogs and guinea-pigs."

The special ladies' edition of the Regina Leader in aid of the Regina Victoria Hospital came out on Friday, the 19th inst. With masculine curiosity we first admire the photographic group of the fourteen devoted women who make up the editorial and business staff of this "ladies' edition." There we note, among our own people, Mrs. Thos. Bennett, editor-in-chief (Regina correspondent of the Northwest Re-

view), Mrs. C. J. McCusker, Mrs. Rimmer and Mrs. Acaster. Then we turn to the first editorial, "Our objects," the tone of which is thoroughly business-like. The editors and managers have no "personal or collective desire for notoriety," "no private ends to serve," no political axe to grind; they are "just plain every-day women trying to do a little to lessen some of the ills" which skilled nursing can relieve even more effectually than the "utmost skill of medical science." Perhaps the most thought-provoking passage in that excellent article is the following: "The members of the Women's Hospital Aid or Regina are by no means women of leisure—the paradox that only the busy have any leisure is essentially true in this case. To do increases the capacity for doing. It is far less difficult for a woman who is habitually exerting herself in the multifarious duties of her home to do a little more for an extra purpose, than for the woman with few calls upon her time to overcome the vis inertiae for the same end."

A great feather in these ladies' cap is their having succeeded in obtaining an autograph article from Mr. Edward Bok, the renowned editor of the Ladies' Home Journal of Philadelphia, the most widely circulated magazine in America. He describes in a most amusing way his interview with Sarah Bernhardt, when he, a "cub" reporter, did not know a word of French except "oui" and "non, Madame," and she could not speak or even understand English. The result was just what one would expect from the capricious, fantastic creature her own memoirs, lately published in the "Strand," prove her to be.

This special ladies' edition of the "Leader" has so far outstripped its intended proportions, thanks especially to the generous patronage of local advertisers, that it has been found necessary to issue it in two sections. The first section, which appeared on the 19th, consists of sixteen large pages with views of the hospital, outside and in, group photos of the Honorary Members' Hospital Aid Executive and of the editorial and business staff of the paper, portraits of Lieutenant-Governor and Mrs. Forget and of the principal officers of the McCarthy Supply Company, Ltd., which has a whole page to itself. The variety and excellence of the original matter is fully in keeping with the handsome appearance of this very creditable issue. The second section which is to appear "in the early days of the new Province of Saskatchewan," i.e., sometime next month, will contain a number of interesting articles and features already prepared. We wish every success to this good work.

Clerical News

Monsignor Count Vay de Vaya, before leaving Montreal for Quebec on the 17th inst., addressed to his friends here, by way of souvenir, copies of the programme of his lecture in New York at the Waldorf-Astoria, on March 31. A very good full length portrait of the distinguished prelate fills the first page. The tickets were five dollars each, and evening dress was de rigueur.

At the recent session of the board of the Catholic University, Very Rev. Charles P. Grannan, professor of Holy Scripture and a member of the Biblical commission now sitting in Rome, was elected Vice-Rector of the University with special supervision of the academic work of the faculty.

The Master-General of the Dominicans, Very Rev. Hyacinth Mary Cormier, left Cherbourg May 12 for a visitation of his order in the United States and Canada. He is accompanied by Father Horn, O.P.

A curious instance of a priest filling many posts occurred lately at St. George's Cathedral, Southwark, London.

The organist had just resigned, and that particular Sunday night one of the junior priests presided at the organ at the first portion of the devotions, then went into the pulpit and preached a sermon, afterwards giving the Benediction, and at the conclusion of the service again presided at the organ. This is rather a unique performance.

Preaching at Oxford the other day, Rev. Bernard Vaughan referred to the revival movements in England and Wales. He said that he welcomed any movement which proclaimed the love of Christ to the people. In so far as these revivals did this he welcomed them with open arms. But their danger lay in their passing away. Religious enthusiasm was of no avail when served in homeopathic doses. Father Vaughan went on to declare that the sacramental system of the Catholic Church was sufficient to preserve the spirit of enthusiasm engendered by such movements.

Cardinal Ajuti died in Rome on Friday, April 28. He was born in the Eternal City on June 17, 1849, and was created a Cardinal on June 22, 1903. He was credited with having a part in the preparation of the memorable Encyclical of Leo XIII. on the reunion of East and West.

The clergy and laity of New Zealand, says the "New Zealand Tablet" of March 9, will be pleased to hear that on the invitation of His Grace Archbishop Redwood the Redemptorists have decided to establish a foundation in Wellington. The preliminary arrangements were made by the Provincial (Very Rev. Father Boylan) and the Vice Provincial (Very Rev. Father O'Farrell) during their recent visit to the city.

The centenary of the foundation of the institute of the Irish Christian Brothers at Carrick-on-Suir was celebrated on Sunday last. The foundation-stone of the new Science and Technical Schools was laid on the occasion by the Bishop of Waterford, Most. Rev. Dr. Sheehan.

The Most Rev. Dr. Walsh, Archbishop of Dublin, has arrived at Naples, and will make a stay of some duration.

The Rev. Father Easterman, who has been appointed Bishop of Lahore, in India, is a Belgian. He has had many years experience in English missions.

Rev. Father Maynard, S.J., left for Sault-au-Recollet, Que. last Friday.

In the "Zambesi" Mission Record for April Father Prestage S. J., relates how he discovered the remains of Father Augustus Law, S.J., the old-time naval officer and subsequently the intrepid African missionary, who died near Umzila's Kraal, Gazaland, on the 25th of November, 1880. Fr. Prestage had to walk, going and coming, 660 miles, in the intense heat of a tropical spring (September, 1904), the whole journey taking 48 days. The grave and remains were thoroughly identified by the testimony of natives who remembered the death of the "umfundisi" (teacher). As the grave lay just within Portuguese territory, Captain Machado, to whom Fr. Prestage had written, welcomed him and assured him that the Portuguese Governor wished every assistance to be given him in the search. "The evidence seemed so conclusive," writes Fr. Prestage, "that with the sanction of Captain Machado, who felt quite convinced that we had discovered Fr. Law's grave, I proceeded, assisted by the natives, to open the grave. We removed the stones and took away the earth very carefully, and at a depth of four and a half feet we came upon the remains" (which had not been visited for 24 years). "The sight was rare and singular. The skull and bones were completely covered with a network one-eighth of an inch thick of roots, of grasses and plants, which in their love for phosphorus, had penetrated deep down to their favorite food. The appearance was as if the skull and bones had been covered with cocoa nut fibre. A considerable portion of the cranium was intact, but was extremely thin and required the most delicate handling. Also most of the frontal bone was preserved, but the rest of the facial bones, with the exception of the lower jaw, had altogether disappeared. We also found the arm bones, and the bones of the legs, and the hip bones together with many of the ribs and other small bones." A physician of Gwelo, a junction station of two railway lines, to whom Fr. Prestage submitted the remains for examination on his return,

declared that the skull was not in a sufficient state of preservation to determine that it was a white man's skull. But cumulative evidence points to the remains being necessarily those of Fr. Law. 1. The headman, Kutsho, declared that only one white man had died in that district at that time, and that this grave was the grave of that white man. 2. The remains were found lying flat and parallel to the stones marking the top of the grave, whereas the natives of Gazaland bury their dead in a sitting posture or in a recess made on the side of the grave wall. 3. Several shirt and trouser buttons were found in the grave, showing that the corpse had been buried in clothes. This is the way Fr. Law must have been buried, for his companion, Br. Hedley, S.J., was far too ill and weak at the time to be able to attend to any preparation for the burial, and immediately after Fr. Law's death Umzila had Br. Hedley carried out of the country. When Fr. Prestage, having packed the remains very carefully, started to return with them to a mission churchyard for Christian burial, Captain Machado, out of respect for a former officer of the British Navy, hoisted the Portuguese flag on the staff by the Court House at Sepongombila.

Very Rev. Father Bernard was re-elected Superior General of the Passionists at a general chapter of the order held in Rome this month. The term is six years.

On Sunday, May 14, Catholic St. Louis had a great celebration, the conferring of the pallium on Archbishop Glennon. Archbishop Ireland preached a splendid sermon on "Rome's Imperial Sway." Father Phelan, in his Western Watchman, thus describes the Metropolitan of Missouri.

"In personal appearance Archbishop Glennon is tall and erect. He stands fully six feet two inches and is as straight as an Indian. He has a soft and rich complexion and wears a sweet smile that seldom wholly vanishes. His voice is sweetness itself, yet it is resonant and can, without the least effort, fill any hall. Such a voice is rarely heard and the hearer never tires listening to it. His Grace is an easy, fluent, forcible speaker, and holds his audience without effort by the magic of his tones and the witchery of his manner. He is very affable to all, and never seems to think of rank or station when conversing with others. He is as much loved by Protestants as by Catholics, to the former being a revelation in the flesh of what a great Catholic churchman is, now sometimes depicted in the modern popular novel. He is a hard-working bishop and for some years will be wholly engrossed in the erection of his new Cathedral."

Rev. Father Plante, S.J., has been and is preaching short missions in North Dakota on the following dates: Bottineau, May 7, 8, 9; Souris (N. Dak.), 10, 11; Hamel, 12, 13; West Hope, 14, 15, 16; Deep River, 17, 18; Glenburn, 19, 20, 21; Lansford, 22, 23; Sherwood, 24, 25; Mohall, 26, 27, 28; Sicard, 30, 31. He has had a great deal of driving in very bad roads and in rainy and snowy weather. As an instance of the fertility of the soil, he mentions a prominent Catholic who, last year, by leasing his 320 acre farm on condition that he should receive one-third of the profits, cleared \$1100. At Souris, N. D., Father Plante met several people he had known at or near Guelph, Ont. He preached in the Opera House of Souris. At Glenburn half his audience was Protestant, there being two ministers on the front seat. As Fr. Plante may call at Belcourt, N.D., to see Fr. Choiniere, who is dangerously ill, he may not return to St. Boniface till June 5.

The cable announces on Thursday morning, May 25, that the Vatican authorities have written to Mgr. Sbarretti approving his attitude in the case of the Manitoba boundary extension.

The Rev. Edward Lecompte, Superior General of the Canadian Jesuits, successfully underwent, on May 18th, an operation for appendicitis. The patient is doing well.

His Grace the Archbishop of St. Boniface arrived here from the East on Friday about noon. He was accompanied by His Lordship Bishop Pascal, who continued his journey the same evening to Prince Albert; by the Very Rev. Vicar General Dugus, and by the Rev. Mr. Joubert, deacon, who, having concluded his theological course, will now remain in the diocese and will be ordained priest this summer.

Persons and Facts

A number of Poles and Galicians now employed across the border are moving toward the Canadian Northwest.

The wet weather, snow and rain which lasted till the middle of the month and threatened to injure the crops by too much moisture, ceased at the beginning of last week just in time. In his last circular His Grace very opportunely suggests that priests may say the collect "for rain" or for "fine weather" according to local conditions.

The Irish Court of Probate had before it on Tuesday a will case in which the monks of Mount Melleray were concerned. A lady named Margaret Brown, who died at Fermoy in February, 1902, deposited a carpet bag at the Monastery and in it was her will by which she left all she possessed—some hundreds of pounds—to the Institution. After her death a man named O'Keefe forged a will and took possession of her property. The fraud was discovered and he was sent to penal servitude. The will contained in the bag having been found, the relatives contested it. Ultimately the case was arranged.

Cardinal Moran's proposal for the support of the Home Rule Cause is that a fund of \$20,000 per annum be raised, namely, £10,000 from Ireland, £5,000 from the United States, £3,000 from Canada, and £2,000 from Australia and New Zealand.

Cardinal Logue, in a letter to Australia on the Australian Catholic Congress, says: "I am proud and happy to find that it was such a triumphant success. Indeed, it could not be otherwise, when it had at its head your great Australian Cardinal, and my old College companion the Archbishop of Melbourne who throws himself with whole hearted earnestness into every work which he undertakes."

Quebec, May 15.—The following announcement appears in local newspapers: "Mr. and Mrs. Plattondon wish to inform their relatives and friends of the birth of their twenty-seventh child."

Mr. Plattondon is a bailiff residing in this city.

Cardinal Gibbons informed us during his stay in this city that he had only a few days before starting West received a letter from Bishop Spalding, written by his own hand in which the Bishop of Peoria says he is making satisfactory progress towards recovery. This will be good news to his many friends.—Western Watchman (St. Louis), May 18.

The Germans over the world are just now celebrating the centenary of the death of Schiller. They certainly have reason to be proud of their great national poet; but what part have the Lutheran ministers in such celebrations. Schiller was not a Catholic, but he was as little a Lutheran as he was a Turk. His sympathies were all Catholic; his principal works have Catholic subjects; and his genius finds a congenial field only in the delineation of Catholic character. He was too great an artist to have been a Protestant, and was on the whole, not much less a Catholic than our Catholic Shakespeare.—Ibid.

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DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"You have touched it with the point of a needle," cried Paulus.

"It is good advice," added Chaerias, "in substance." But we had better not leave "wheel-marks through the fields." Let us ourselves carry the corn-bags, as well as the provisions, into the dell. Let the wagon, the weight of which will be enormously lightened after the coin is removed, proceed forward. The horses can then bear it swiftly; and all the ten soldiers can have a conveyance, two on horseback, eight in the wagon; the two lama horses can be led by the mounted men; all six beasts will thus be preserved for future use. I don't like, when in war, losing an ass, or even the ear of an ass, that I can save.

"Nevertheless," returned Paulus, "we must not separate the conveyance too far from what it has to convey. Yours be the task of obliterating the wheel-marks, not all the way to the dell, but near the road, I may be able to bring back soldiers, yet not to bring another wagon. Therefore we will forthwith carry Longinus's plan into effect. It is impossible to say how soon it might be too late."

Without calling to the soldiers, who were a hundred yards off in their rear, and were enjoying their supper, Paulus tied his horse's head to a tree, and, with the vigorous help of his three companions, soon saw removed into the dingle, to which Longinus led the way, the wagon and the whole of the treasure concealed in the tightly-strapped cornbags.

At the brink of the hollow, Paulus had unharnessed the horses, and led them back to the road. He now summoned the ten legionaries, told them to ride in turn, four at a time, for some miles, leading the lame horses. They were then to tether the animals where there was good grass, some fifty yards from the roadside, and continue their own march on foot to Cortona, and there they were to wait until they heard from him again.

They set forth obediently at a good round pace. But Paulus, on his mighty steed, which was now fed and refreshed, was to follow and to pass them, and was to be the first messenger of the emergency. Nevertheless, he could not yet move nor tear himself away. He looked in the direction of the dell, where all was quiet and nothing visible. He looked forward, where he saw his men fast disappearing in the uncertain starlight. He looked back, where he could hear and see nothing but the dim landscape, nothing but physical nature. At last, with a deep breath, he poised himself well upon the back of Sejanus, shook the reins over the brute's powerful neck, and departed. The horse, as if he understood the long and heavy strain that was to be put upon his resources, seemed to exercise a sort of economy, and, without bounding into the full fury of his speed, settled down into a long and steady stride which soon carried him abreast of the legionaries. Paulus here drew reins, and said:

"You can tether the horses hereabouts, and leave them to graze. Then come on at a good pace, my men; there may be pursuers behind. I ride forward on purpose to bring help back. Halt at Cortona; apply at the Quaestor for your lodgings and subsistence, and on my return from Ferrara, I will pick you up."

And he went forward at an easy canter, with the dark waters of Thrasymene upon his left hand. Cortona was considerably to the left of the straight line as the crow flies; but, taking this direction, he calculated upon striking the Apennine chain, where there was an easy pass, familiar to him since early boyhood from the military lectures of his father, who used to point out to the child upon a diagram the exact spot, beyond Fiesole and near Pistoia, where Hannibal had led his army across those mountains. He therefore held on, within Etruria, passed through Florence, where but few persons were yet out of bed; left Fiesole on his right, and reached Pistoia a little after noon. He had spared his charger; and he performed the eighty miles from a point somewhat below Lake Thrasymene in about seven hours. Here he halted to give both himself and his beast refreshments and some two hours rest. He then passed the mountains, and rode off to the north-east, by Claterna and Bologna, along the road to Ferrara.

Chapter IV.

No sooner was the protection of her son Paulus's presence removed than the Lady Aglais determined to avail herself of the cordial hospitality and opportune retreat which had been proffered to her and to Agatha by their aged kinsman, Marcus Lepidus Aemilius, who was now living in such systematic obscurity, although his energy had once stridden abreast of gigantic enterprises, and had shared, with two rivals only, the dominion of the world.

Aglais, with the aid of Crispus and Crispina, took her plans to escape notice, and to leave no trace of her destination when she should have departed from the inn. Yet, in spite of the astuteness of the Greek lady and the prudence of her allies, events proved that both an enemy and a friend respectively had been playing a far deeper game against her and in defence of her.

The distinguished soldier and still extant author, who, as the reader will remember, secured the wanderers a reception in Crispus's inn the night of their arrival, had once afterward called upon them. During that visit Aglais could not fail to be struck by something unusually ardent (for so self-possessed and courtly a person as Velleius Paterculus) in the tone of his inquiries after Agatha's health and spirits.

Now, the evening before the intended departure of the ladies to Marcus's castle, Crispina entered their sitting-room, and brought a request from the military tribune in question that they would favor him with a short interview. Crispina was ordered to show him the way to their apartments; and in a few minutes he entered, holding his military casque in his left hand, and bowing low. The door being closed, Velleius having taken a seat, and a few courteous inquiries of the usual sort having been interchanged, he said:

"So you would leave us to-morrow?" They were very much surprised. He smiled, and continued:

"You have good cause to change your residence; and if you could reach the ex-triumvir's castle at Monte Circello, without the positive certainty existing that you had taken refuge there, the place has riding resources which would, I think, frustrate any direct search after you or after your lovely daughter. Once, during the civil wars, your brother-in-law, Marcus Lepidus, successfully eluded pursuit in the same immense edifice. It is the work of a Greek architect, and is a masterpiece of structural ingenuity. The whole building, at the time to which I allude, was methodically searched; an account was rendered of every cubic foot within it, under it, and around it, but the triumvir was not discovered, and, when times had mended, he negotiated for his own permanent immunity and security. If you were once within those walls, while any doubt remained whether you had fled," I should feel no further anxiety for you, lady, or for this fair damsel." And he bowed gravely to Agatha.

After musing a little, Agatha said: "You fill me with astonishment, and make me acquainted with new alarms. Why should we not reach Circello? And why should not that home shelter us? What, too, have we done?"

"You cannot," replied Paterculus slowly, "mistake the only end I have in view, if I am forced to alarm you. I am ready to do much, and, believe me, to hazard not a little, for your safety at Monte Circello at all, had I left you to execute your plans. You would have been waylaid."

"Waylaid!" she said, white with terror. "We will not stir. I will send for my son."

"Alas!" said Paterculus, "it will not be safe for you to stay in this inn two days longer. I have come to submit to you the only plan which I have been able to devise. You must not reject it."

She tried in vain to utter something, and could only gaze in speechless dismay at her visitor. The gentleness of his words and the consummate quietude of his bearing, as he immediately endeavored to reassure her, produced the desired effect, and at the same time drew the hearts of both the mother and daughter with an irresist-

ible and natural feeling of gratitude and even tenderness toward one whom they regarded as their sole present champion amid vague dangers, and nameless enemies, and undefined horrors.

Instinctively the two poor women rose together, and, approaching Velleius, sat down near him.

"My time," said he, with a scarcely audible sigh, "runs fast away. Listen to such a letter as your kinsman at Circello might write to you." And he drew forth from a fold in his tunic the draft of a letter, and read as follows:

"M. Lep. Aemilius to his sister Aglais, greeting: I rejoice that you see the force of my reasoning, and that you will adopt the advice conveyed to you in my last communication. The vessel which I have hired to take you to Spain, where you can live in tranquillity, will hover off the coast near Caietæ in about a fortnight. I will, on the seventh day from this, send you a person who shall conduct you by Fondi to Caietæ, and take you to the ship in a small boat, when all shall be ready to receive you on board. Farewell."

Having read this, Paterculus paused. The ladies remained silent in sheer astonishment.

"But," said Aglais, at last, "there is no time left, if we are not safe here, to get my kinsman to write this letter."

"He need not write any letter," said Paterculus. "You observe in what I have just read an allusion to a supposed previous letter, which, nevertheless, he has not written. If you will merely consent to be guided by me, I will cause such a letter as the one of which you have now heard the draft to be intercepted on the way from the farmer-triumvir to you. It will straightway be laid before a certain personage. That personage will see, or imagine he sees, that the triumvir no longer supposes it probable that you will change for an early flight to Spain your plan of a retreat or refuge in his castle. The personage to whom the letter will be carried will moreover notice that your change of measures has been produced by a former letter of Lepidus's, not intercepted, and therefore that the present seizure of communications has been made too late to prevent the relinquishment of your original design. He will, therefore, neither lay any ambush for you on the way to Circello, nor suspect that you have gone thither. If at the same time you disappear hence, he will await you at Caietæ, watching the coast and the vessel, while you will be safe in the triumvir's castle."

"But the person of whom you speak will find that there is no vessel hovering on the coast," replied the lady, "and will again question whether we have gone."

"Pardon me for contradicting you," said Velleius. "He 'will' find a vessel has been hovering on the coast, and, after receiving a skiff and its passengers on board (two women and one oarsman), that the vessel has vanished seaward. I have myself hired the vessel, distributed the parts, rehearsed the performers, and arranged all the scenes of the little comedy. But you must not go to-morrow, as you had intended, for on the way you would be seized. Give me to-morrow to have the letter intercepted, give me the next day to combine means for your journey. To-night, meanwhile, Crispus, and none other, must carry your luggage himself, parcel by parcel, into a thicket in the wood which skirts the western or seaward road. On the night of the day after to-morrow, you must leave the inn on foot, after people have retired to bed, and you must walk for a mile or more to the large sycamore-tree near the place where Cicero was murdered; Crispina will go with you to the spot through the garden, and then through the fields. Under the tree you will find a 'biga' with two swift horses and a trusty driver; on the roof of the 'biga' your luggage shall have been already strapped."

It would be needless to describe the gratitude of the mother and daughter. The former alluded deprecatingly to the expense which must have been incurred especially in hiring such a vessel as would appear qualified to traverse the sea; but Paterculus checked all further reference to that matter with a peremptory gesture, and, rising, added, in the same low voice in which the conversation had all along been carried on:

"I have alluded to the hiding resources of the Circello Castle. I will not describe the wonderful contrivances of the architect. He was your country-

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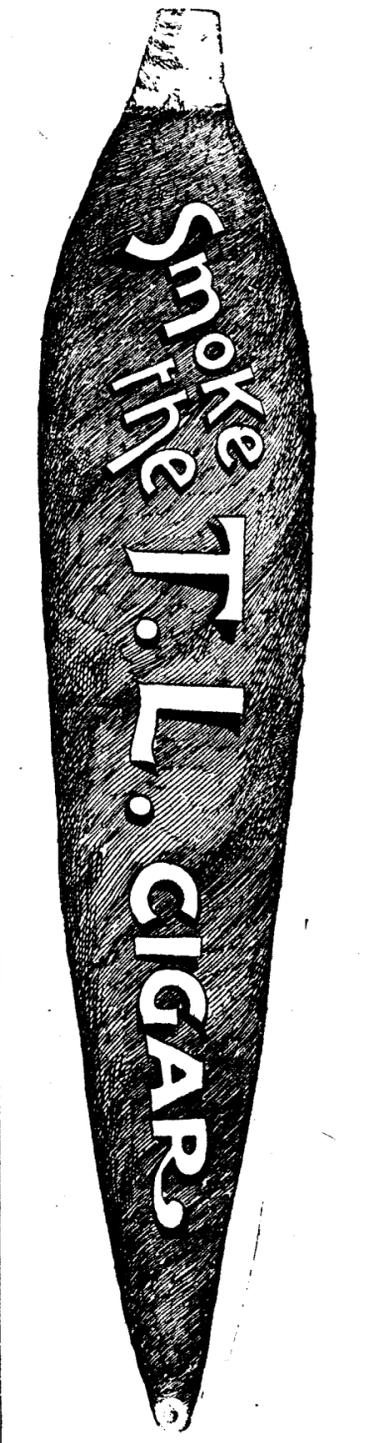
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man—an Athenian Lepidus, you will see; and as you remember—

"Segnius irritant animos demissa per aures, Quam quae sunt oculis subjecta fidelibus."

"Well, but," said Aglais, "if you know so much of these lurking-places (latebrae), others doubtless know them too."

"Not so," answered Velleius, with a smile. "I am preparing the history of these times. I note and remember much which every one else dismisses from his mind, if remarked at all. There is one point very important to you: supposing you could have evaded any ambush laid for you to-morrow, and have reached Circello, yet so reached it that it would remain certain you had taken refuge there, then you would not be safe, because, although physically and materially all search of the place for a fugitive would be vain, a moral pressure upon



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Marcus Lepidus might, I apprehend, compel the surrender of his refugees by his own act."

"I understand," said Aglais, and simultaneously Agatha exclaimed "Oh!"

"Fair damsel," said Velleius, "he is not like his nephew, your brother, your dauntless Paulus."

"But," concluded the handsome tribune, "with the measures taken you can banish anxiety, and set yourselves at rest. Think sometimes of me, Farewell."

Before they could answer a word, he had gone.

Chapter V.

It was a stormy night in early winter, a few weeks afterwards, that Marcus Aemilius Lepidus (still in conversation styled the triumvir where not wholly forgotten) had returned with Aglais and Agatha to his favorite sitting-room in the third story, after

(Continued on page 7)

THE TEACHING OF CATECHISM



Encyclical Letter

OF OUR HOLY FATHER

PIUS X.,

BY DIVINE PROVIDENCE

POPE.

To The Patriarchs, Primate
Archbishops, Bishops, and Other
Ordinaries in Peace and Com-
munion with the Apostolic See.

Venerable Brethren,

Health and Apostolic Benediction.

A time of great trouble and difficulty is this in which Our littleness has been raised by the inscrutable designs of Divine Providence to the office of Supreme Pastor of the whole flock of Christ. Long has the enemy been prowling round the fold, attacking it with such subtle cunning that now more than ever seems to be verified the prediction made by the Apostle to the elders of the Church of Ephesus: "I know that ravens will enter in among you not sparing the flock" (Acts xx. 29).

The reasons and causes of this religious decadence are being studied by those who still cherish zeal for the glory of God, and differing as they do in their conclusions, they point out, each according to his own views, various ways for protecting and restoring the kingdom of God on earth. But to Us, Venerable Brethren, it seems that while other reasons may play their part, We must agree with those who hold that the main cause of the present lassitude and torpor, and of the most serious evils that flow from it, is to be found in the prevailing ignorance about Divine things. And this fully bears out what God himself affirmed through the prophet Osee: "And there is no knowledge of God in the land. Cursing and lying and killing, and theft and adultery have overflowed, and blood hath touched blood. Therefore shall the earth mourn and every one that dwelleth in it shall languish" (Osee iv. 1 ff.).

That there are among Christians in our time large numbers who live in utter ignorance of the truths necessary for salvation is a common lament now-a-days, and one that is unhappily only too well founded. And when We say among Christians We mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of masters whose demands leave them little time to think of themselves and their own interests; but We refer also and even more especially to all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care or thought for religion. It is hard to find words to describe the dense darkness that environs these, and, more painful still, the indifference with which they regard it. Rarely do they give thought to the Supreme Author and Ruler of all things or to the teachings of the faith of Christ. Consequently they are absolutely without knowledge of the Incarnation of the Word of God and of the redemption of mankind wrought by him, and of Grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacrifice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foulness of sin, and they have therefore no care to avoid it and free themselves from it. Thus they reach their last day in such a state that the minister of God, anxious to take advantage of the slightest hope of their salvation, is obliged to employ those final moments, which should be consecrated entirely to stimulating in them the love of God, in imparting a summary instruction on the things indispensable for salvation—and even then it often happens that the invalid has become so far the slave of culpable ignorance as to consider superfluous the intervention of the priest, and to face calmly the terrible passage to eternity without reconciling himself with God. Our predecessor Benedict XIV., therefore, had good reason to write as he did: "This we asseverate: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of these mysteries of the faith which must necessarily be known and

believed by all who belong to the elect" (Inst. xxvi. 18).

This being so, Venerable Brethren, what wonder is it if we see to-day in the world, and not merely among barbarous peoples but in the very midst of Christian nations, a constantly increasing corruption and depravity? The Apostle writing to the Ephesians admonished them: "But fornication and all uncleanness or covetousness, let it not be so much as named amongst you as becometh Saints, or obscenity or foolish talking" (Ephes. v. 3, 4). But as the basis of this holiness and of the modesty that curbs the passions he sets supernatural wisdom: "See, therefore, brethren, how you walk circumspectly, not as unwise, but as wise, redeeming the time, for the days are evil" (Ibid. 15-16).

And rightly so. For the human will has retained but little of that love of what is right and just which God the Creator infused into it, and which drew it, so to speak, towards the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and hardly conscious of the existence of God, its Author, its affections are almost entirely turned to vanity and lying. The erring will, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. This guide, not selected at random, but designated especially by nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things, it will be the blind leading the blind, and both will fall into the ditch. Holy David, praising God for the light of truth which is flashed from Him on our minds said: "The light of thy countenance, O Lord, is signed upon us" (Ps. iv. 7). And he described the effect of this light when he added: "Thou hast given gladness in my heart"—the gladness that fills the heart to make it run in the way of the Divine commandments.

All this becomes evident on a little reflection. For the doctrine of Jesus Christ reveals to us God and his infinite perfection with far greater clearness than does the natural light of the human intellect. What follows? That same doctrine commands us to honor God by faith, which is the homage of our mind; by hope, which is the homage of our will; by charity, which is the homage of our heart; and thus it binds and subjects the whole of man to his Supreme Maker and Ruler. So, too, only the doctrine of Christ makes known to us the true and most lofty dignity of man, by showing him to be the son of the celestial Father who is in heaven, made to his image and likeness and destined to live with him in eternal bliss. But from this very dignity and from the knowledge that man has of it Christ deduces the obligation for all men of loving one another like brothers, as they are; commands them to live here below as children of light "not in rioting and drunkenness, not in chambering and impurities, not in contention and envy" (Rom. xiii. 13); obliges them, too, to place all their solicitude in God, since he has care of us; commands us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting good of time. And, not to go too far into detail, it is not the doctrine of Jesus Christ which inspires in proud man the love of humility which is the source of all true glory? "Whosoever shall humble himself . . . he is the greater in the kingdom of heaven" (Matth. xviii. 4). From the same doctrine we learn prudence of the spirit, by means of which we are enabled to show the prudence of the flesh, justice, which teaches us to give everyone his due, fortitude which makes us ready to suffer all things, and by means of which we do in fact,

offer all things with generosity for the sake of God and of our eternal happiness, and finally, temperance, through which we find it possible to love even poverty, and actually to glory in the cross and pay no heed to contempt. In fine the science of Christianity is a fount not only of light for the intellect enabling it to attain to truth, but of warmth to the will, whereby we raise ourselves up to God and unite ourselves with him for the practice of virtue.

Not indeed that We mean to say that a knowledge of religion may not be joined with a perverse will and a bad life. Would to God that facts did not only too abundantly prove the contrary. But We do maintain that the will cannot be upright nor conduct good while the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides, there is always some hope for the reform of evil living as long as the light of faith is not wholly extinguished; whereas if as a result of ignorance want of faith is added to corruption, the case hardly admits of remedy, and the road to eternal ruin lies open.

Such then being the unhappy consequences of ignorance in matters of religion, and such, on the other hand, the necessity and utility of religious instruction, seeing that nobody can fulfil the duties of a Christian without knowing them, it only remains to inquire as to whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge so essential on this point. Venerable Brethren, there can be no room for doubt, for this most important duty is incumbent on all who are pastors of souls. On them by command of Christ rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through Jeremiah, "pastors after my own heart, and they will feed you with knowledge and doctrine" (Jer. iii. 15). Hence the Apostle St. Paul said: "Christ sent me not to baptize, but to preach the gospel" (1 Cor. i. 17), thus indicating that the first office of all those who are placed to rule in some measure the Church is to instruct the faithful.

We do not think it necessary to speak here of the sublime character of this instruction or to show how meritorious it is in the sight of God. Assuredly, the almsgiving with which we alleviate the trials of the poor is highly praised by the Lord. But who will deny that a far greater measure of praise is due to the zeal and the labour expended in teaching and exhortation, not on the fleeting welfare of the body, but on the eternal welfare of souls? In truth than this nothing is nearer or dearer to the heart of Jesus Christ the Saviour of souls, who, through the lips of Isaiah affirmed of himself: "I have been sent to preach the gospel to the poor" (Luke iv. 18).

For Our present purpose it will be better to dwell on a single point and to insist on it, viz., that for no priest is there a duty more grave or an obligation more binding than this one. Will anyone deny that knowledge ought to be joined with holiness of life in every priest? "For the lips of the priest shall keep knowledge" (Mal. ii. 7). And the Church does in fact require it most rigorously in those who are to be raised to the sacerdotal ministry. And why this? Because it is from them that the Christian people are to learn, and it is for that end that they are sent by God. "And they shall seek the law at his mouth for he is the angel of the Lord of Hosts" (Ibid.). Thus the Bishop in ordaining, addresses the candidates for orders in these words: "Let your spiritual doctrine be as medicine for the people of God; let them be prudent co-operators of our order; in order that meditating day and night on his law they may believe what they shall read, and teach what they shall believe." (Pont. Rom.).

If this is true of all priests, what is to be thought with regard to those who possess the title and the authority of parish priests, and who by virtue of their rank, and in a sense by contract, have the office of ruling souls? These in a certain measure, are to be numbered among the pastors and doctors designated by Christ in order that the faithful may be no longer as children tossed to and fro and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they may in all things grow up in Him Who is the head even Christ" (Eph. iv. 14, 15).

Hence the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty that of instructing the faithful. It prescribes that they must speak to the people on the truths of religion on Sun-

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days and the more solemn feasts, and do the same either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents (Sess. 5 ch. 2 'de ref.'; Sess. 22 ch. 8; Sess. 24 ch. 4 and 7 'de ref.'). And when the Sacraments are to be administered, it enjoins upon them the duty of explaining their efficacy in the vulgar tongue to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been epitomized and still more clearly defined by our Predecessor Benedict XIV. in his Constitution "Etsi Minime" in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: first, that they address the people on divine things on feast days; and second, that they instruct the young and ignorant in the rudiments of the law of God and of faith." Rightly does that most wise Pontiff make a distinction between those two duties of the sermon, commonly known as the explanation of the Gospel, and of the catechism. For it may be that there are some who, to

save themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical instruction. This is an error which should be apparent to all. For the sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for adults. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished to be desired with simplicity by the faithful as newly-born children. The task of the catechist is to take up one or other of the truths of faith or Christian precept, and to explain it in all its parts; and since the scope of his instruction is always directed to amendment of life, he must necessarily institute a comparison between what is required of us by Our Lord, and our actual conduct; and he should, therefore, by appropriate examples skillfully selected from the Holy Scriptures, church history, and the lives of the Saints, use persuasion with his hearers and point out to them how they are to shape their conduct, concluding with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue.

We are aware that the office of catechist is not much sought after, because, as a rule, it is deemed of little account

and does not lend itself easily to the winning of applause. But this, in our view, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those sacred orator who dedicate themselves with genuine zeal to the glory of God by the defence and maintenance of the faith, or by extolling the heroes of Christianity. But their labour presupposes labour of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labour in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction, on the other hand, plain and simple though it be, is that word of which God Himself speaks in Isaiah; "And as the rain and the snow come down from heaven and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall my word be which shall go forth from my mouth; it shall not return to me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." The same, we think, is to be said of those priests who compose laborious books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive fruit in proportion to the toil and the wishes of those who wrote them? Whereas the teaching of the Catechism, when properly done, never fails to be of profit to those who listen to it.

For (we must repeat this truth in order to stimulate the zeal of the ministers of the sanctuary) there are to-day vast numbers, and they are constantly increasing, who are utterly ignorant of the truths of religion, or who have at most so little knowledge of God and of the Christian faith that they can live as idolaters in the very midst of the light of Christianity. How many there are, not only among the young, but among adults and even those tottering with age who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is he . . . that I may believe in Him" (John ix. 36.) And in consequence of this ignorance they make no crime of exciting and cherishing hatred against their neighbour, of entering into most unjust contracts, giving themselves up to dishonest speculations, possessing themselves of the property of others by enormous usury, and committing similar iniquities. They are actually ignorant that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires, so that even when they are restrained by some motive or other from abandoning themselves to sensual pleasures, they feed without any kind of scruple on evil thoughts, multiplying sins beyond the hairs of their heads. Nor, let it be repeated, are such to be found only among the poorer classes of the people or in country places, but in the highest walks of life, and among those who, inflated with knowledge, rely upon a vain erudition and think themselves at liberty to turn religion into ridicule and to "blaspheme that which they know not." (Jud. 10.)

Now if it is vain to expect a harvest where no seed has been sown, how can we hope to have a better-living generation if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished throughout a large proportion of the people, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift bestowed on each one at baptism. Yes, all who are baptised in Christ have had infused into them the habit of faith; but this most divine germ does not develop, or "put forth great branches" (Mark iv. 32) when left to itself and as if by its own virtue. Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to bring it into action. So too the Christian, born again of water and the Holy Ghost, has faith within him but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence, the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Romans x. 17), and to show the necessity of teaching he adds: "How shall they hear without a preacher?" (Ibid.)

Now if all that has been said serves to show the supreme importance of religious teaching, supreme also must be our solicitude in maintaining always in vigour and in re-establishing where it may happen to have become neglected, the teaching of the catechism which

Benedict XIV. described as "the most useful of institutions for the glory of God and the salvation of souls" (Cons. "Etsi minime," 13). Desirous, therefore, Venerable Brethren, of fulfilling this most important duty, imposed upon Us by the supreme Apostolate, and of introducing uniformity everywhere in this most weighty matter, We do by Our Supreme authority, enact and strictly ordain that in all dioceses the following precepts be observed:

I.—All parish priests, and, in general, all those who have the care of souls, on every Sunday and feast day throughout the year, without exception, shall with the text of the catechism instruct for the space of an hour the young of both sexes in what everyone must believe and do to be saved.

II.—They shall, at stated times during the year, prepare boys and girls, by continued instruction, lasting several days, to receive the sacraments of Penance and Confirmation.

III.—They shall likewise, and with special care, on all ferial days of Lent, and if necessary on other days after the feast of Easter, by suitable instruction and reflections, prepare boys and girls to make their first Communion in a holy manner.

IV.—In each and every Parish the Confraternity of Christian Doctrine is to be canonically erected. Through this the parish priests, especially in places where there is a scarcity of priests will find valuable helpers for the Catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both through zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.

V.—In large towns, and especially in those which contain universities, colleges and grammar schools, let religious classes be founded, to instruct in the truths of faith and in the practice of Christian life the young people who frequent those public schools from which all religious teaching is banned.

VI.—Considering too, that especially in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall in addition to the usual homily on the Gospel delivered at the parochial Mass on all days of obligation, explain the Catechism for the faithful in any easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer and the Precepts of the Church.

This, Venerable Brethren, We do prescribe and command by virtue of Apostolic Authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force at your command, and to see to it that these prescriptions of ours be not neglected, or what comes to the same thing, carried out superficially. And that this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart in and the sincerity of God" (I Cor. i. 12), imitating the example of Jesus Christ who though "he revealed mysteries hidden from the beginning of the world" (Matth. xiii. 35), yet spoke always "to the multitudes in parables, and without parables did not speak to them" (Ibid. 34). The same thing was done also by the Apostles taught by Our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous" (Moral. II. xviii. chap. 26). In matters of religion the majority of men in our times must be considered as ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labour and meditation; on the contrary, it requires it more than any other kind. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist able to impart instruction in a manner entirely worthy of praise. It must, therefore, be carefully borne in mind that whatever facility of ideas and language a man may have inherited from nature, he will never be able to teach the Catechism to the young and the adult without preparing himself thoughtfully for the task. It is a mis-

take for a man to suppose that, owing to the rudeness and ignorance of the people, he may perform this office in a careless manner. On the contrary, the more uneducated the hearers, the greater is the necessity for study and diligence, to bring home to their minds those most sublime truths, so far beyond the natural understanding of the multitude, which must yet be known by all the learned and the unlettered alike, in order that they may attain eternal salvation.

And now, Venerable Brethren, be it permitted Us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me" (Ex. xxxii. 26). We pray and conjure you to reflect on the ruin of souls which is wrought by this one cause, ignorance of divine things. Doubtless you have established many useful and praiseworthy undertakings in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence all the zeal, all the assiduity that is possible for you, see to it that the knowledge of Christian doctrine thoroughly penetrates and pervades the minds of all: "Let every one," these are the words of the Apostle St. Peter, "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God" (1 Peter iv. 10).

Through the intercession of the most blessed Immaculate Virgin, may your diligence and your energy be rendered fruitful by the Apostolic Blessing, which in token of Our affection and as an earnest of Divine favours, We impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's on the 15th day of April, MDCCCXCV., in the second year of our Pontificate.

PIUS X., POPE.

MAN'S MOST CRITICAL AGE

Very often the vital resources are small at forty-two, but if not then, between fifty-seven and sixty-two years of age there is a strange slowing-down and loss of vitality. It is important that this transient period of decay should be checked; strength must be imparted to the tired brain, the weakened nerves must be fortified. The wise man will use Ferrozone whose potency is peculiarly applicable to these critical periods. Ferrozone quickens the whole being, imparts vigor and power, pushes back the onset of senility in a very manifest way. It's because Ferrozone gives strength, vitality and vigor that it is useful to old men. Try it. Price 50c.

A JEW WHO BELIEVES IN THE CONFSSIONAL

Through it he has just regained a \$500 Diamond Pin Stolen Years Ago

Here is another object lesson for those who are prone to think the confessional an evil thing, says the Chicago News World. Eight years ago at the Great Northern Hotel, Chicago, Mr. Nathan Jacobi, a well-known Jewish merchant, had a diamond pin stolen from him, and all efforts to locate it were fruitless. The value of the stone was about \$500. The years went by and Mr. Jacobi had virtually forgotten his loss. On Jan. 15 a letter postmarked St. Louis, Mo., was handed him, and opening it he read with amazement:

Dear Sir—A party called on me some time ago in reference to making restitution. The stolen property is a diamond and it is supposed that you are the rightful owner. Will you give me a description of the article and tell me when and where it was taken from you; also its probable value, so that I may be convinced of your identity. Upon receipt of such information I will forward the article to any address you mention.

I am, sincerely yours

PATRICK DOOLEY,
St. John's Rectory, St. Louis.

The owner was able to describe the property lost, and now it is safely in his possession. Is there need to say that this Jewish merchant is a firm believer in the confessional? He certainly is. But this instance, we are convinced, is only one out of a thousand to come to light. It might never have become known had not Mr. Jacobi, in his joy, shown the letter to Rev. Father Tonello, of Joliet, who kindly gave the New World these particulars. The Chiniquys, Slaterys and such like may slander the Catholic confessional, but such happenings as this convince thousands outside the Church that it is an excellent tribunal and more effective than many courts of law.—Michigan Catholic.

IMMACULATE CONCEPTION.
Austin St., near C.P.R. Station
Pastor, Rev. A. A. CHERRIER.
SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.
Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man
Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG.
Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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F. W. RUSSELL. H. H. COTTINGHAM
President Hon.-Secretary

TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August Sat. only Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east daily	12 0
Tr'ns Pass.	WEST	Tr'ns Pass.
20 00	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points daily except Sun.	8 30
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virren, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay daily	17 00
Tr'ns Pass.	Headingly, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points daily except Sun.	15 20
9 20	Portage la Prairie, Carberry, Brandon, and intermediate points daily ex Sun	12 20
9 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay daily	Imp. Lim.
16 40	STONY MOUNTAIN, Stone-wall, Balmoral, Teulon daily except Sunday	Imp. Lim.
16 00	Middlechurch, Parkdale, Victoria Park, Lower Port Garry, West Selkirk, Clendoye, Netley, and Winnipeg Beach Tues., Thurs., Sat.	19 00
16 15	Winnipeg Beach Mon., Wed., Fri.	9 45
17 15	Winnipeg Beach Mon., Wed., Fri.	8 45
18 40	Tues., Thurs., Sat.	
14 00	SOUTH	
15 45	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south daily	13 40
	St. Norbert, Carey, Arnaud, Dominion City, Emerson daily except Sun	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur Mon., Wed., Fri.	21 05
	Tues., Thurs., Sat.	
17 20	SOUTH	
13 45	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul daily	10 10
	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors daily	13 30
10 45	WEST	
	Headingly, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points Tues., Thurs., Sat.	16 15
	Headingly, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points Mon., Wed., Fri.	16 15
	Tues., Thurs., Sat.	
	Gilbert Plains, Grand View, Kamsack, and intermediate points Tues., Thurs., Sat.	16 15
	Mon., Wed., Fri.	
	Sifton, Minitonas, Swan River, and all intermediate points Wed., Thurs., Sat.	16 15
	Mon., Wed., Fri.	
	Bowman, Birch River, Erwood and intermediate points Wed.	16 15
	Fork River, Winnipegosis Fri., Sat.	16 15
	Oak Bluff, Carman, Leary's and intermediate points Mon., Wed. Fri.	17 50
	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points daily except Sun.	16 30

DION AND THE SYBILS

(Continued from page 3)

showing the wonders of his solitary castle to the widow of his warlike brother and to her child. It would require a book to itself to describe this mysterious masterpiece of architectural ingenuity, and another book to depict the almost Eastern luxury with which it had been furnished, when its proprietor determined to exchange the dangers of political ambition in a very dangerous age for the comforts of opulent obscurity.

"Are you tired?" asked the old man.

The ladies, both flushed with exercise, declared that their excursion had been delightful, the surprises of it astounding, and, if more was to be seen, they were ready and eager to see more.

"More!" said the triumvir, smiling. "If we spent every night for a month in similar explorations, you would still be liable to lose yourselves without great caution."

The room was lighted by eight lamps, and a brazier diffused a comfortable warmth.

"Agatha," said the old man, throwing himself upon a couch, "before I ask you to accompany yourself upon the six-stringed lyre in a Greek song, pray go to the curtains against the western wall, draw them back, open the lattice behind, and tell me how the night looks upon the Tyrrhenian Sea."

"It looks stormy over the sea, uncle, and the waves are beating upon the rocks far down; the foam shines very white under faint stars; the wind is roaring among your towers; and a world of waters thunders below at trem—"

The voice of the young girl ceased, and Aglais, who stood warming her hands near the brazier, looked round and saw her nowhere.

"Why, brother," she cried, in utter bewilderment, "where is — 'where' is Agatha?"

The triumvir arose, and approaching his sister-in-law, so as to stand between her and the window, pointed in the opposite direction significantly.

She turned, and endeavored to discover to what he wished to draw her attention, and while still gazing heard Agatha say, as if concluding her sentence:

"And do you not feel the floors vibrate to the shock of the unseen armies of the air?"

"Where have you been, Agatha?"

"Here, gazing at the wondrous tempest," said she, closing the horn shutter of the lattice, drawing the curtain, and coming back toward the fireplace, with her beautiful countenance one glow of poetry.

After the song which Lepidus had requested, supper was brought. Some tale of the civil wars and his adventurous youth was recalled accidentally to mind by Lepidus, and when he had finished it he begged Agatha once more to go to the window, and inform them again how the night looked over the sea.

She rose, ran to the curtains, and, drawing them aside, uttered an exclamation, which drew her mother to the place.

The sea was gone, and the woods of Latium waved wanly and dimly in the gale under the uncertain stars. The triumvir joined them. "As you have so obligingly accompanied yourself, my child," said he, "upon the lyre, come now, you and your mother, and accompany me."

While he spoke, the lights, the brazier, and the whole apartment disappeared behind them. A monstrous shutter, running in grooves from ceiling to floor, had silently slipped along the space. The whole of that story of the house seemed to have pivoted on a turn-table. They were now in a little gallery, with no light save what entered by the lattice; and, looking through this, they thought the landscape appeared to glide away to the left, and the roaring sea to creep round under them from the right. When they were just over its midwaters they descended swiftly, till the spray blew into their faces. Then the triumvir shut the lattice, and at the same instant a flood of light fell from behind. Turning round, they saw in the centre of a wide-flagged passage a white-bearded servant, with a torch in each hand, bowing low, and inviting the ladies to follow him to the sitting-room. Marcus Lepidus gave an arm to the ladies on either hand, and for ten minutes, or even more, they followed the aged domestic up flights of stairs, round spacious halls, and along

passages and colonnades, until the man stopped at a lofty door in the third story. Lepidus, opening the door, bowed his guests back into the room which they had quitted in so unexpected and unexplained a manner. A handsome, effeminate-looking youth, with traces of dissipation in his face, whom they had never seen before, sprang from Lepidus's favorite couch, and was presented in a constrained and even curt manner to the ladies by the triumvir — who had slightly started on perceiving him — as his grandson Marcus.

"Why, I did not expect you for six months yet," said the triumvir dryly.

"Before explaining why you enjoy the pleasure of my company so soon," returned the youth, in a somewhat languid tone, which reminded Agatha of Velleius Paterculus's graceful slowness of accent, as a clever copy reminds one of an authentic masterpiece, of affected refinement of genuine elegance, "will you be good enough to inform me of the names of the fair ladies whom I have the unlooked-for pleasure of meeting?"

"My poor brother's widow, the Lady Aglais, and her daughter, your second cousin Agatha," said the triumvir.

"Ah! then," cried he, making a low obeisance to each of the ladies in succession, "you are the mother, you the sister, of the heroic youth of whose prowess I have heard all men speak as I came through Formiae, and whom I have missed meeting because he had just followed Germanicus to the war in North Italy; you are the mother and sister 'Ektoros ippodamoio.'"

The two last words of the last line in the Iliad, so familiar to the Greek ladies, thus suddenly applied to young Paulus, in obvious allusion to his late victory over the Sejan horse, brought a flush of pleasure to their faces.

"I have come back from Rhodes," resumed the young man, "a little sooner than had been arranged; first, because — because — if I had remained much longer, I must have been obliged to borrow money for my journey."

"Your studies, I am sure, will make you famous; but your allowance," said the triumvir, "was surely most liberal; a proconsul's son would not have wished more in my time."

"Just so, grandfather; but you say in your time. The times have changed; new wants have sprung up. I can't keep the pace. The boy Caligula, and young Herod Agrippa, my particular friends, were both at Formiae when I arrived, and I pledge you my word I was ashamed to let them even know my presence; they would have laughed at me. No horses; no money; I could not have joined them. I skulked in an inn; and while the gayeties of a court, which is my natural sphere, were circling around me, was obliged to amuse myself by listening to some low seafaring man, in a state of partial intoxication, who was making people laugh by telling them that he had gained as much money for dressing up two boys in women's clothes, and rowing them in a skiff to his ship, off the coast at Caietæ, as if he had performed his intended voyage to Spain and back. When they asked for an explanation, he declared that, if they could keep a secret, so could he; but although his vessel was in the port at Naples, that it was good for him to be near a court, where men had the spirit to spend as much money on a freak or a whim as low people would venture on a trading voyage."

Agatha and Aglais exchanged glances. The triumvir was afraid to look toward them. He remarked that the seafaring churl was doubtless a swindler, pretending to be tipsy and to have funds in order to lure some idler into playing at the 'tesserae' with him, and thus to win his money.

"I dare say," drawled the youth. "I want money, too, grandfather; and I know you will supply me sufficiently."

"Well, well," replied the triumvir, "you must be tired. Let me order you some supper, and recommend you to go at once to bed. To-morrow we will speak of business."

Asking his grandson to follow him, he left the room; and shortly afterward returned alone.

He was in low spirits. He cautioned the ladies to say nothing about the contrivances for concealment which existed in the castle, and of which the youth had no real knowledge, but merely a mysterious memory from childish days, confounding the facts with notions of necromancy and enchantment. He added that it would be well for all purposes if Marcus should at once depart; and that he would accordingly somewhat strain his own

plans in regard to the pecuniary demands of the youth.

Notwithstanding the liberal supply of money which this declaration intimated, young Marcus suddenly changed his mind; and for some days was not apparently in a hurry to tear himself entirely away from that bewitched abode. He went, indeed, to Formiae, but soon returned with airs of importance, and, indeed, of inquisitiveness, which awakened in the hearts of the sejoirners there inexpressible anxiety and an undefined alarm. He passed from marks of admiration for Agatha, poignantly displeasing to her, to studiously careless questions, which sounded like the continuations of some conference which he must have held with mighty personages in a dangerous sphere. And it was then that he began to go in the afternoons to Formiae (where he slept), and to return for an hour or two nearly every forenoon to the castle of enchantments.

One day, toward noon, the triumvir was just coming home after a little fishing excursion, and, having stepped from his boat upon a jetty which he had built to run out of the very court-yard of the mansion to an iron gate in the lofty sea-wall, he was about to cross the yard, separated from the garden by a paling, and so to enter the house at the usual door on the sea-side, when, over the pales, he saw the ladies sitting in an ivy-thatched arbor at the end of one of the garden-walks. Passing through a little wicket shutter in the paling, he sauntered toward them. As he approached, he perceived that Agatha was in tears and sobbing, while her mother, whose arms enfolded upon her own bosom the young girl's head, was endeavoring to soothe her.

Neither the Greek lady nor the weeping girl perceived the triumvir. How other hosts of Marcus Lepidus's age, and in circumstances resembling his, after a life like his, would have acted, I know not. But he paused, and, turning noiselessly, retraced his steps. Having entered the house, changed his fishing costume, and refreshed himself, he rested awhile in deep reflection. In less than an hour, he sent a servant to order Melena, the Greek slave of Aglais, to announce to her mistress and to Agatha that he had returned, and would be glad to have their company at his repast in their favorite sitting-room on the third story. They came; and the three sat down together to a delicious little banquet, at which the triumvir compelled both Aglais and Agatha to drink one cythus more than they usually would drink of a wine the fame of which alone has reached us across all those centuries. The servants soon retired.

"Why are you so sad?" demanded the triumvir cheerily.

"I wish," said Agatha, "that we could hear, I do not say from, but even of, my brother Paulus."

"You will see him here before long, hardly able to bear up under the Pelion-upon-Ossa of his honors," said the old man.

"Ah!" groaned the young girl; while the Lady Aglais perceptibly suppressed a sigh. There was a pause.

"Has my grandson been here to-day?" asked Lepidus.

"He had not ridden off an hour," replied Aglais, "when Melena said you were waiting for us. I feel that our presence must be most embarrassing to you, dear brother; and it is not for us to increase willingly the troubles which we entail upon you. But I dread your grandson Marcus. He left us to-day with a threat."

"A threat!"

"Yes; you must have noticed — must have observed, that — that he has assumed a manner which —"

She hesitated.

"I have observed that he admires his cousin yonder, and that Agatha is far from encouraging his attentions," said Lepidus gravely. After a pause, he suddenly added: "Surely the young wretch has better reason than I have to know this; and has ceased to importune, to persecute with marks of his preference, a damsel who is under my protection, to say nothing of Agatha's merits, birth, and breeding."

Neither of the ladies replied. Agatha became very red, and Aglais very pale.

(To be Continued.)

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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

THE OPPOSITION IT OVERCAME

The Autonomy Bill has passed its second reading by the stupendous majority of eighty one votes. Even had not a single Catholic vote been cast for the Bill, it would still have carried. This is Parliament's answer to the bigots of Canada. It is as decisive as it is unmistakable. The sort of canvass that was made against the measure in Parliament and out of it, may be judged by an extract from a circular that has been sent broadcast throughout the country, from ocean to ocean. We give it here, big letters and all from the printed form before us:

LET PARTYISM BE ANNIHILATED, and let both LIBERALS AND CONSERVATIVES stand shoulder to shoulder and STRENUOUSLY OPPOSE AND PROTEST AGAINST THE ATTEMPTED IMPOSITION OF A SYSTEM OF EDUCATION which is but a RELIC OF "THE DARK AGES" and SEEKS TO PERPETUATE BLIGHTING SUPERSTITIONS, CRUEL EXTORTIONS AND DEBASING DOGMAS WHICH DETHRONE CONSCIENCE, VIOLATE REASON, AND DARKEN THE INTELLECT, which stands in STRONG CONTRAST TO THOSE PRINCIPLES OF TRUTH AND FREEDOM WHICH ARE THE PILLARS OF OUR COUNTRY, AND WHICH ENOBLER AND ELEVATE THE NATION BY THE CULTIVATION OF AN ENLIGHTENED INTELLIGENCE.—The Casket, May. 11.

COURT OFFICIAL'S
UNIQUE CELEBRATION

King's Bench Interpreter Observes the Birth of His First Canadian Ancestor

James C. de Lorimier is celebrating to-day a unique event in his family's history, namely the birth of the first de Lorimier in Canada.

On May 22, 1705, just 200 years ago, there was born at Fort Roland, now known as Charboillez square, Montreal, C. N. G. de Lorimier, who was afterward made a knight of the Order of St. Louis, by Louis XV., as a reward for services rendered to France in the battle of Collard, and in the taking of Fort George, by General Iberville. His son, Major C. C. de Lorimier, was born in September, 1745, and was known at "Le Vieux Major." At the age of fourteen years he served as lieutenant with Montcalm against Wolfe in the battle of the Plains of Abraham in 1759. In 1775 he served as an officer under General Carleton in the defence of St. Johns, Que., at the time the general was governor of Canada. The eldest son of "Le Vieux Major" was killed at the battle of Williamsburg, Ont., which took place in 1813, during the war with the United States. The second son, G. B. C. de Lorimier, was wounded in the battle of Champlain while serving under General Provost. He was one of those who signed the treaty of Lord Selkirk with the Indians for the concessions made in 1818. He died in 1847 in Montreal. The third son was Edward N. C. de Lorimier, who was born on September 13, 1799, and was for thirty-two years an officer of the Indian department. During that time he was agent at Caughnawaga seigneurie, as deputy commissioner of Indian affairs of the province of Quebec. His son, J. C. de Lorimier is the popular court official who is to day celebrating the birth of his ancestor. He was born on September 3, 1836, and served as captain in the fifty-fourth battalion of Voltigeurs of Beauharnois, and received a medal for services at Trout river fight which took place May 26, 1870, during the Fenian raids. He came to Manitoba in November, 1874 and has served twenty-one years in the court of the queen's and king's bench. He has one son, Joseph C. de Lorimier, who served eight years with the Mounted Police in the Northwest Territories and the Yukon, and who now resides with his father in St. Boniface.—Telegram, May 22.

Catarrh is Certainly Curable

In fact it is one of the most curable diseases, if fragrant, healing Catarrh-zone is used. No matter how long you have suffered with catarrh you can be perfectly cured by inhaling the antiseptic vapor of Catarrh-zone, which strikes at the foundation of the trouble and establishes such a healthy condition in the system that catarrhal germs simply can't exist. "I suffered from catarrh of the nose and throat for years," writes S. H. Downie, of Plattsville. "My nostrils were always stuffed up and I had a most disagreeable hacking cough. Catarrh-zone cured me completely." Catarrh-zone never fails. Two months' treatment \$1.00; trial size 25c.

ITEMS OF INTEREST

At the Immaculate Conception, during the month, devotions are being held nightly at 7.30. Thursday night proved to be of particular interest as at that service two new members were enrolled in the sodality of the Children of Mary Immaculate and the already enrolled members took the opportunity of the occasion to renewing their act of consecration to the Blessed Virgin, Mother of God. The Rev. Fr. Cherrier delivered a short address and the Rev. Fr. Sauve presided at the Altar.

Another interesting item is the preparation of some twenty-five children, male and female, who are under special instruction for First Communion which will take place on June 4th.

It is expected that on the same occasion our beloved Archbishop, His Grace A. L. P. Langevin, will administer Confirmation to the same.

His Grace having notified the Pastor that his official visitation will take place on the same day, 4th June, the parishioners are looking with eagerness and anticipating happiness from the episcopal visit which has ever been marked by special blessing from Heaven on the members of the congregation.

Last Wednesday, being the anniversary of the birthday of the late Queen Victoria, was observed as a holiday. It was religiously kept by the pupils of the Academy of the Immaculate Conception. On the eve of that day the Rev. Pastor said a few words on Patriotism, and took opportunity of the circumstance that the next day was also a feast of Our Lady of Good Help, to establish a comparison between the respect that, as loyal citizens, we should entertain towards the lawful authority that rules the land, and the true devotion that, as Catholics and the disciples of Jesus Christ, we should entertain towards our Heavenly Queen and Mother.

On Tuesday and Wednesday of next week, the 30th and 31st of May, St. Mary's choir will give a public rendering of Arthur Sullivan's and W. S. Gilbert's musical Cantata "Trial by Jury." There is a rapid sale of tickets and good audiences are expected each night.

The work of erecting a stage has been in the hands of Mr. John Nyland, and a most finished and artistic specimen of stage carpenter's skill he has produced. The choir is fortunate in numbering among its members one so thoroughly conversant with this style of work as Mr. Nyland. For a considerable number of years he has had a large and varied experience of Amateur Dramatic work, and consequently there is very little in this class of work with which he is unacquainted.

We take this opportunity of expressing our gratitude to the Rev. Father Cahill and the Clergy of St. Mary's for the assistance which they have extended to us, and for the zeal and interest which they have displayed in promoting the welfare of the "Northwest Review."

The encouragement which we have received, and the many expressions of good-will which are being showered upon us by the leading Catholics of the district are indeed most gratifying, and we hope by giving publicity weekly to bright, facy items of interest to the Catholic, and by earnest and zealous effort on our part, to promote the cause of Catholicity, to merit a continuance of their support and patronage.

Sunday next, 28th May, will be an auspicious day for the youthful members of St. Mary's congregation. On that day a large number of little ones will approach the altar to receive their first communion. Let us hope that all participants in Sunday's great event may be able, in after life, to look back to that memorable day with rapture and pride with which all true Catholics recall their First Communion.

On account of the First Communion the masses on Sunday at St. Mary's will undergo a slight rearrangement. There will be the usual seven o'clock mass, but the eight o'clock mass will give place to the mass for the first communicants, which will be celebrated at eight thirty. There will be no mass at nine o'clock, but no alteration will take place with regard to the other two masses which will be as usual at ten and eleven o'clock.

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RECITAL AT ST. MARY'S

The musical and elocutionary recital which had been postponed from Friday, the 12th inst., on account of the bad weather, took place on Tuesday the 16th, a very fine moonlit evening. St. Mary's Academy's pretty hall, beautifully decorated for the occasion, was crowded with friends of the pupils, who witnessed one of the most pleasing and perfect entertainments ever given under the direction of the good Sisters. One charming feature was the care taken that the numbers should not be too long. In spite of recalls the following extended programme was all finished in one hour and thirty-five minutes.

Piano Selection—"Murmuring Zephyr"
..... Jensen
Misses J. Duncan, B. Kibbee and C. Prince.

Recitation—"Cratchet's Christmas Dinner"
..... Dickens
Miss A. Caswell.

Two pianos, four hands—Romance, Op. 51"
..... Greig
1st piano, Miss M. Tait and E. Bertrand
2nd piano, Misses G. Mathews and M. Bernhart.

Vocal Solo—
(a) "Violets" Wright
(b) "Forgotten" E. Cowles
Miss Kibbee

Piano Selection—"To Spring"
..... Greig
Misses Bertrand and Duncan

Recitation—"Bell of Atri" Longfellow
Miss A. Barry.

Piano selection—"Kammenoi Ostron"
..... Rubenstein
Misses Tait, Mathews and Bernhart.

Vocal Solo—"Unto Thy Heart"
..... F. Allsten
Miss Mathews

Violin Solo—Selected
Miss Jeanne Dubuc

Recitation—"How Tom Sawyer got the fence painted"
..... Mark Twain
Miss V. Julian

Piano selection—
(a) "Tarantella" Mills
(b) "Whims" Op. 12 Schumann
Misses M. Tait and G. Mathews.

Recitation—
(a) "The Lost Chord" Proctor
(b) "Blow, Bugle, Blow" Tennyson
Miss Bernhart

Piano selection—"Romance, Op. 5"
..... Tchaikowski
Misses Tait, Bernhardt, Mathews and Bertrand.

All the selections were rendered with spirit and precision. The songs and recitations were eagerly encored. The violin playing of Miss Jeanne Dubuc, who was recalled, showed great acquirements and still greater capabilities.

Very Rev. Father Allard, O.M.I., the chaplain of St. Mary's Academy, presided. At the end of the performance he asked Father Drummond, S.J., to congratulate the young ladies. The latter did so most heartily, and reminded them that music was unique in that it was the only art in which practice and steady work were absolutely essential to success. In other pursuits genius may dispense with work, but not so in the case of music. Moreover, music is the only earthly art that is spoken of as continuing in heaven. What a comfort it will then be to join in faultless concerts without any of the drudgery of preparation! He also congratulated the elocutionists on their perfect naturalness. He marvelled how girls could so hit off boy nature.

A PRACTICAL JOKE
(From an Exchange)

An editor desires his subscribers to pay up, as he wishes to play a similar joke upon his creditors.

TO AN EDITOR

We would like to whisper to the editor of "Men and Women," since he is, we suppose a Catholic, conducting, we again suppose, a Catholic magazine, that prelates and priests have taught, and experience has confirmed their teachings, that the Y.M.C.A. is positively and above board a Protestant organization and that no Catholic young man can frequent their places without grave danger to his faith.—Catholic Universe.

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

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OSCAR WILDE AND HIS MOTHER

(By Rev. L. C. P. Fox, O.M.I., in Donahoes' for May.)

When stationed at the Reformatory I sometimes called on Sir William Wilde, who was reputed to be one of the cleverest oculists of his time. He was bitterly opposed to reformatories, and made no secret of his animosity; not so, however, his talented and patriotic wife, Lady Wilde, who was better known by her "nom de plume" Speranza. She used to take lodgings every summer for herself and her children at a farm house, at the foot of the vale of Glencree, belonging to a worthy family of the name of Evans, intimate friends of mine. On my calling there one day she asked my permission to bring her children to our chapel to assist at Mass on Sundays. As we had a tribune in the chapel from which the boys and the altar could be seen without actual communication I readily acceded to her request, and after the Mass was over, I enjoyed many a pleasant hour with this excellent lady. I am not sure whether she ever became a Catholic herself, but it was not long before she asked me to instruct two of her children, one of them being that future erratic genius, Oscar Wilde. After a few weeks I baptized these two children, Lady Wilde herself being present on the occasion. At her request I called on their father, and told him what I had done, his sole remark being that he did not care what they were so long as they became as good as their mother. I presume I must have been removed from Glencree soon after that time, as I never met any of the family again.

Patrons will confer a favor on the publishers of the "Review" by mentioning its name when they call upon the advertisers