

Northwest Review.



"AD MAJOREM DEI GLORIAM."

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"Tiss Me Dood Night."

"Pease, mamma, pease, kiss me dood night;
My blue-eyed love, with sunny curls,
Stood pleading 'tween her sobs and tears,
I said: "I can't kiss naughty girls."
I led her to her snowy cot,
"Pease, mamma, pease," she sobbed again;
"I won't be naughty any more."
I left her—all her pleadings vain.
I had been reared in Spartan school,
And deemed it duty to control
With rigid rule, nor never knew
That love with love should sway the soul.
I heard a sob; my mother heart
With yearning filled, to soothe and cheer;
Yet, I refrained—and in her sleep
My baby still lay sobbing there.
'Twas midnight when I felt a touch—
A fever'd hand lay on my brow,
My white-robed baby pleading still,
"Pease, mamma, pease; I can't sleep now."
All through that agonizing night,
Delirious, she moaned in pain;
The little broken heart still plead
For kisses that I gave in vain.
At dawn the angels hovered near;
She nestled close, and smiled and said,
"I won't be naughty any more,"
And in my arms my babe lay—dead.
And I am old; the passing years
Have brought no comfort in their flight;
My heart still hears that sobbing cry,
"Pease, mamma, pease, tiss me dood night."
—Kate Thyson Marr, in Forum.

THE DUKE PUT ORANGEMEN In Their Place.

Catholic Register.

When the Prince of Wales came to Toronto he refused to enter the city under an Orange arch, and put himself to considerable personal inconvenience to avoid the patronage which the sons of King William were determined to thrust into his face.

The Duke of York on his present visit to Ireland has adopted even a more particular attitude towards the Orange society. He would not accept an Orange address until it had been first submitted for approval; and when it came back from the Royal hand the document had been most intelligently blue-pencilled. As originally drawn up, the address contained some hackneyed phrases, which are always senseless except for the insinuation of Catholic disloyalty implied.

The stereotyped statement had been made by the Irish Orangemen that their society was originally founded "for the maintenance of civil and religious liberty," and that to-day it stands for "the maintenance of the legislative union between Great Britain and Ireland." The Duke of York scrupulously erased both presumptuous assertions, and intimated that he was willing to receive the address as amended, simply attesting the loyalty of Orangemen to the throne and their participation in the welcome tendered to the Duke and Duchess of York. There was no recourse but to do this. The incident has, however, occasioned considerable comment in the Irish papers, and the popular estimation of the Duke has been elevated accordingly. It is not the first time that Royalty has shown its ability to favor the view of the people of Ireland in connection with old party and class prejudices. Lord Crewe when Lord Lieutenant declined to accept addresses from the party of ascendancy, when such addresses displayed bigotry or prejudice. The Duke of York has set the royal seal upon this very advisable plan of discrimination. The Freeman's Journal says: The refusal of the Duke of York to receive an address from the Orange Society, proclaiming itself the defender of civil and religious liberty in Ireland and protesting its determination to maintain the Legislative Union, is a significant new departure on the part of Royalty in connection with Irish politics. It proves that the advisers of the Crown no longer think it expedient to have the Sovereign and her representatives

exploited in Ireland as the partisans of Orangeism and Unionism and that the time has gone by when party politics could be preached from the Throne Room in Dublin Castle.

The Good Things I See In THE CATHOLIC CHURCH.

Remarkable Sermon by a Protestant
Minister.

The Rev. F. J. Van Horn, of the Dane Street Church, Beverly, paid a remarkable tribute to the Catholic Church in a sermon recently (says the Catholic Advocate, of Fall River, Massachusetts.) His subject was "The Good Things I See in the Catholic Church." The hymns and music were selected with relation to the subject of the sermon.

The Rev. Mr. Van Horn first traced the divine foundation of the Catholic Church and the delivering of the keys to St. Peter. He spoke of the wonderful organization of the Church, and then showed his Protestant hearers how they might profit by following the example of Catholics in various matters. He said:

I want to make a number of good points which we can learn from the Roman Catholic Church. First, they build good churches. A good thing for the city in which it is located. It increases the valuation of property and the growth of the city. They select an advantageous location, and their church buildings are almost always built of brick or stone, and this large church has a tendency to bring a large population around it. Would to God that we Protestants might profit by this. Another good thing about the Catholic Church is that the Church is kept open seven days in the week.

I don't know whether that would be a good thing for us or not, for I am afraid we could not get people to go in, but I know the open door is an object-lesson to every passer-by. There is one of the large churches in Boston that announced that the church would be closed until September 19th. Do you wonder that the Ram's Horn came out with the picture of a church covered with placards, one of which read, "Postpone your funerals until September 19th"; another, "If you want to be converted, wait until September 19th." To our shame be it. May God have mercy on the Church that can shut up its building and stop its work for two and one-half months, for the time will come when it will be closed twelve months in the year. Another good thing is that

The Rich and the Poor Meet in this Church
on a Level.

There are churches in America, and some of them are Congregationalists, too, where the poor man is not wanted. Some of these old family churches, for one family only, would find fault if their church was crowded as this one is to-night. May God have mercy on such churches. We have this to learn from our Catholic brethren. Another thing, the Catholic Church builds and maintains hospitals. In western cities the best and largest hospitals are maintained by the Catholic Church. But you say they use them for proselytizing. Why shouldn't they? They build them. Where are the Protestants? I never heard of a Congregational hospital. Did you?

The Catholic Church takes Care of Its
Children;

it expects them at the proper age to become members of the Church. We may not accept the rite, but we must accept the principle. Do we Protestants expect our children to become members of the Church? No; we hope they will. The Catholic Church believes in parochial schools, but not because they are better than public schools but

because they teach the doctrines of the Church. The principle is right. We ought to insist that our public schools are not, as some of them have been, hotbeds of vice. We ought to see to it that our Sunday-school teachers are more in earnest, and that the children are taught that the Church is for them.

Catholic People Stand by Each Other.

Some of you think, perhaps, they do too much, they bring into politics, but we ought to have a Christian party in politics. The politician talks of the Irish vote, of the whiskey vote, but did you ever know a politician who ever catered to the Christian? We ought to stand together. "The Catholic Church recognizes the idea of authority. I am not sure that it is not far better for a man to confess to the priest than not to confess his sins at all. Whatever the power of the keys may be there is a power in the Church. I may not say to you, 'You must go to heaven or hell,' but I declare unto you the Gospel of Jesus Christ, will you accept it? The door of heaven is open, will you enter? Will you accept the keys of the knowledge of God and enter into His eternal heritage?"

A Touchstone of True Religion.

The true shepherd, Our Lord declares, is ready to lay down his life for his flock. This essential characteristic of the faithful ministers of Christ has ever been notable in the lives of the Catholic clergy. In Miss Nethercott's "Life of Mary Aikenhead," the foundress of the Irish Sisters of Charity, which has just been published, we are told that when in 1832 Asiatic cholera visited Dublin and Cork and swept away large numbers of the population there was a striking contrast between the action of the priests and nuns and the conduct of the Protestant clergymen. The priests and "the daughters of God," as the nuns were called, were continually in the hospitals or visiting the dwellings of the poor, bringing spiritual consolation and relieving suffering. Both in Dublin and Cork the Protestant ministers, with one single exception, declined to attend the cholera cases. The consequence was that many Protestants embraced the religion whose professors showed such noble fruits of charity.—CATHOLIC TIMES.

The Meddlesome Neighbor.

One of the aggravations of life is the meddlesome neighbor.

That person pries into the private affairs of every one in the neighborhood; carries stories back and forth that set friends at enmity, turning frivolous remarks into deliberate statements, magnifying chance expressions, distorting sentiments, and altering the tones in which thoughtless things were said; knows everybody's business better than themselves and insists on offering advice at every turn; tries even to come between husband and wife, criticizes one to the other, to bring disagreements between them.

The meddlesome neighbor is a nuisance. Interference from that quarter must be summarily suppressed, at any and every cost of insult, breach of friendliness and calumny. Far better an open foe out-doors, with peace at home, than a false friend sowing the seeds of discord and trouble in the family.

—CATHOLIC COLUMBIAN.

A Hero Priest's Death.

The death of Father Rigg, of Dalibrog, reported in our last issue, has called forth from the Protestant press a host of the warmest encomiums. The "Edinburgh Evening News," speaking of the event, says: "It is good occasionally to read such a narrative as that of the death of Rev. Father Rigg, of Dalibrog, South Uist, and to be reminded that even at the end of the nineteenth century such self-devotion is to be found. Father Rigg, a nephew of the late Catholic Bishop of Dunkeld, was priest of an out-of-the-way parish, in which many a man of far less refinement might have considered him-

self hopelessly thrown away. It is noteworthy that a hero's end has been met by this Catholic clergyman in a sphere of duty where few indeed of the young men who pass through our Divinity Halls would be willing to bury themselves. A poor cottar's family had been attacked by typhus, and the neighbours refused to go near them. Father Rigg, unassisted, nursed the whole household, prepared their food, and himself did all the dirty work necessitated by the case. With the exception of the doctor's daily visit, the priest was left entirely alone with the sufferers, and in the end the infection seized upon him too, and with fatal result. Such a story of devotion recalls rather the records of mediæval saintliness than the humdrum proceedings of our own everyday world. It is a rather curious thing, by the way, that more of this temper of self-sacrifice appears in the Catholic than the Protestant record. How many Presbyterian ministers, in a case such as that at Dalibrog, would not have contented themselves with notifying the local medical officer, and making inquiries at the outer edge of the doorstep. Of course, we have the word of the Rev. Jacob Primmer and his like that no good can come out of Catholicism, but perhaps the story of the Dalibrog priest will afford something to place on the credit side of the ledger. We have not yet heard of Mr. Primmer nursing a fever-stricken family day and night."—CATHOLIC NEWS (ENG.)

SCIENTIFIC SOPHISTRY.

A Specimen from Tyndall—Trying
to explain away vital force.

Father Gaynor in the
Irish Ecclesiastical Record.

Let us quote a few sentences from a remarkable address delivered at Munich in 1877 by Professor Virchow. The whole address is virtually a condemnation pronounced by the most learned German materialist on the rash and unwarrantable methods of his fellows. The license of assertion and assumption must have appeared to him to pass all reasonable bounds when, to use his own words, 'it seemed to him high time to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established science':—

We ought not to represent our conjecture as a certainty, nor our hypothesis as a doctrine. . . . The objects of our research are expressed as problems or hypotheses; but the problem or hypothesis is not, without further debate, to be made a doctrine.

... 'Scientia est potentia'—not speculative knowledge, not the knowledge of hypotheses, but objective and actual knowledge. Gentlemen, I think we should be abusing our power, we should be imperilling our power unless in our teaching we restrict ourselves to this perfectly safe and unassailable domain.

A counsel surely more honoured in the breach than the observance! How necessary—and how futile—it was, will more and more appear as we proceed. We start with a typical instance from a typical transgressor:—

To account for the origin, growth, and energies of living things it was usual to assume a special agent, free to a great extent from the limitations observed among the powers of inorganic nature. This agent was called VITAL FORCE; and under its influence plants and animals were supposed to collect their materials and to assume determinate forms. Within the last few years, however, our ideas of vital processes have undergone profound modifications. . . . In tracing the phenomena of vitality through all their modifications the most advanced philosophers of the present day declare that they ultimately arrive at a single source of power, from which all vital energy is derived; and this source is not the direct fiat of a supernatural agent, but a reservoir of what must be regarded as inorganic force. In short it is considered as proved that all the energy which we derive from

plants and animals is drawn from the sun.

The first thing we notice about this passage is the studied use of the past tense when referring to VITAL FORCE, as if it was now quite out of date and possessed of only a historical interest. In the opening words the foundations of a favourite fallacy are neatly laid. The 'origin, growth, and energies of living things' are classed together as if in all respects on exactly the same level and accountable for in the same way. Now it seems almost superfluous to point out that the 'origin' of a living thing is quite a different process from its 'growth,' and that what may be necessary or sufficient for the one cannot be assumed to be so for the other. Tyndall, in the course of the essay, shows how sunlight is NECESSARY for the 'growth and energies' of plants and animals, and then concludes that it is SUFFICIENT FOR ALL THREE PROCESSES. Because plants wither away and die in the dark, therefore sunlight is SUFFICIENT, not only for the 'growth,' but for the 'origin' of plants! We might just as well say that because moisture is NECESSARY for the 'growth' of plants, it is also SUFFICIENT, not only for their 'growth,' but for their 'origin.' Fresh air too is NECESSARY for plants and animals, but it is hardly SUFFICIENT for either. All this looks like trifling; yet it is by such shallow dodges that the most advanced philosophers of the present day give their fallacies an appearance of truth.

The last sentence of the extract affords an excellent example of the 'scientific method' of cooking facts to suit advanced philosophy. Here we have a colossal assertion—nothing less than that the materialistic theory of life 'is considered as proved'—resting on a misrepresentation of an elementary fact of biology. This is how the trick is done. It is well known that plants derive the material of their solid structures chiefly from the air. The leaves absorb the carbonic acid of the air into their pores. By the combined action of the sun and the protoplasm of the leaves this carbonic acid is decomposed, the carbon being assimilated and built up into the solid framework of the plant.

To make this process serve his purpose Tyndall represents it as entirely the work of the sun:— 'The building up of the vegetable is effected by the sun through the reduction of chemical compounds.' After this the rest is easy. The animals eat the plants; we eat the animals; and so all the energy we derive from plants and animals is drawn from the sun. In the process described the protoplasm of the leaf does not, of course, count for much, and may be neglected. On the same principle it might be 'considered as proved' that the chicken is due to the warmth of the sitting hen, the egg not contributing anything worth mentioning! And this is the Philosophy of Science with capital letters! A little further on we shall see that nature's ONLY builder of her organic structures, whether vegetable or animal, is LIVING PROTOPLASM. Without that mysterious worker in the living leaf as in the fruitful egg, the sun might shine on seas of carbonic acid for all time and never raise a twig. Other influences may favour its work; but no known influence can do its work.

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TUESDAY, OCTOBER 5 1897.

That Bone of Contention.

The Rev. Dr. Bryce of Winnipeg has often been chaffed about his famous "bone of contention." In his work on "Manitoba; its infancy, growth and present condition," he said in 1892 (p. 351): "Lord Selkirk's scheme of perfect religious equality and toleration is that still subsisting in Manitoba. One of the results of this is a friendly feeling subsisting between the different churches. It is satisfactory that there is no bone of contention of disturb the prevailing harmony." Eight years later, as the late Archbishop Tache wittily reminded him in a monograph on Manitoba Schools, Dr. Bryce was one of the first and foremost to throw into the provincial arena an immense "bone of contention" which he kept valiantly flourishing in the face of Catholics till Mr. Ewart snuffed him out.

By a coincidence this metaphorical bone has now materialized and been sent to Dr. Bryce himself for identification. Three medical doctors besides the reverend one, sat on this bone to find out what it was. Not being Cuviers, they have failed to place it, though they incline to the belief that it is part of the backbone of an enormous moose deer that used to frequent the shores of Lake Winnipeg. It will evidently be a bone of contention for some time yet.

The Conspiracy of Silence.

A list of Remarkable Assassinations of this century has been going the rounds of the press. The czars Paul and Alexander II., the Duc de Berri, Marshal Prim, the Earl of Mayo, Lincoln, Garfield, Carnot, Stambouloff figure in this ghastly chronicle of murders. The fact that one of the most remarkable of them all—the assassination of Garcia Moreno, the saintly and singularly able President of Ecuador, killed by Freemasons at Quito in 1875—is omitted from this list is significant. Moreno was one of the greatest men the world has ever seen; but having died for the cause of Catholicism and good government, he must, according to the secret instructions of the ubiquitous sect, be ignored. However, as he said with his last breath, "God does not die," nor can the suppression of the truth be eternal.

The Rosary.

His Grace the Archbishop of St. Boniface has sent a circular to the Clergy expressing the wish that, during this month of October in all churches the beads be recited every evening with the mysteries of the Rosary announced, followed by the Litany of the Blessed Virgin and the prayer to St. Joseph, all these exercises to take place during the exposition of the Blessed Sacrament. The first motive of these pious exercises should be prayer for the entire Church according to the Pope's intentions; the second motive will be to pray for the restoration of our Catholic schools.

Meanwhile the Sovereign Pontiff's encyclical on the Rosary, dated Sept.

12th, has arrived. It lays down the great difference between prayers directly addressed to God, asking him to grant blessings, and prayers addressed to the Blessed Virgin and the other Saints, asking their intercession with Almighty God that he may be prevailed upon to grant those blessings. When we pray, however, we do not expect God to change his mind, but we expect to receive what God, from all eternity foreseeing our prayer, has resolved to give us. The Holy Father says experience proves that the repetition of the Hail Marys, far from being derogatory to the paramount claims of the Godhead, has great influence with the Heart of God.

The faithful who recite the Rosary, says Leo XIII, thereby imitate very closely the Holy Angels: Gabriel, who announced the good tidings to Mary; the Angels who sang at Bethlehem; the angel who warned Joseph to fly into Egypt; the comforting angel in the garden of Gethsemane; the angels who told the holy women that Jesus had risen from the dead; the two angels who informed the disciples, after the Ascension, that Jesus would come again as they had seen him going into heaven.

Two Kinds of Criticism.

The Globe Review for September has just reached our office. Having heard that Mr. Thorne was, according to his own remark to a common friend, about to give us "Hail Columbia," we turned eagerly to his "Globe Notes," and there sure enough we find about thirteen hundred words devoted to blackguarding "this fellow . . . who does this wisecrack and consummately stupid work in the NORTHWEST REVIEW." True, this awful severity is toned down by a remark to the effect that the editor of this paper is merely a "presumptuous gentleman," and elsewhere he is styled, in irony no doubt but still with an air of foundation in fact, "this wondrous saint and scholar."

Filled with the consolation afforded by this unwilling to trace, we are in a fit frame of mind to follow calmly and dispassionately two very different styles of criticism, Mr. Thorne's and ours.

It will be remembered that we first criticized the June number of the Globe Review in our issue of July 6th. There we said, among other appreciations of Mr. Thorne's value:

It is a great pity that his first article, "The Reconciler," drops away occasionally from its majestic rhythm and high thoughts to vulgar language and bling-gate. Again, it is a thousand pities he is not more discriminating in his estimate of men. After a brief but telling characterization of Carlyle and Emerson, he spoils all in the next paragraph by saying, "Newman and Manning were far smaller minds, but with richer spiritual gifts." Manning no doubt had a smaller mind than either Carlyle or Emerson; Manning was emphatically remarkable by his will power more than by vastness of intellect. But Newman was a genius far above Carlyle and Emerson. Bracketing Newman with Manning in point of mind reveals the limitations of Mr. Thorne's critical faculty; it is a peculiarly American process, this painting of wide pictures without due perspective. Precisely because Mr. Thorne's mind is intuitive, fragmentary, imperfect, he cannot take in the inferential processes, the vast span, the finished detail, the rounded completeness of an intellect like Newman's, compared to which Carlyle and Emerson are like the momentary gleam of a rocket in comparison with the sun's all-pervading ray.

A fortnight after the foregoing criticism had appeared, we printed, July 20th, a half-column letter to us from Mr. Thorne, who wrote, "I always appreciate what you say of me. It is honest, intelligent criticism, and you must not interpret this letter as a complaint." He even went so far as to thank us for our strictures on his lay sermon, "The Reconciler." "I felt," then wrote Mr. Thorne, "that the local references were out of place, but had not the courage to cut them out."

In these words Mr. Thorne has unwittingly revealed his besetting sin—lack of courage. No courage is needed for coarse invective against a man who is two thousand miles away and may never come any nearer. Violent adjectives are a sign of weakness. It requires more courage to cut out than to insert such phrases as "this stultified and immaculate Catholic booby of the NORTHWEST REVIEW," phrases which are more detrimental, in the mind of the thoughtful reader, to the framer of them than to their object.

What does require courage is the patient, painstaking examination of facts, and this is just what Mr. Thorne lacks. Thus he misrepresents us as if we wished to whitewash all Catholic history. We never said one word that could be so construed. We spoke once of Mr. Thorne's "unconsciously half-Protestant view of the Middle Ages," and on another occasion we wrote: "Mr. Thorne's reading of history has been for so many years tinged with Protestant views that he still fails to realize

how non-Catholic historians take a wrong view of the main facts of Church history. They all look at the tapestry on the wrong side, so its outlines are distorted and the whole picture is a caricature." It will be observed that we nowhere hinted that the half-Protestant view thus described clings necessarily to all converts. We are too well acquainted with Manning, Newman, Ward, Faber, Allies and a host of other clear-sighted converts, to make such a silly assertion. Yet this is what Mr. Thorne fathers on us when he begins his three-page diatribe with these words: "I must make some reference here to certain very unjust and impertinent criticisms of this magazine that have recently appeared in the NORTHWEST REVIEW, to the effect, for instance, that having had a Protestant education, Mr. Thorne can hardly be expected to have other than biased—that is, erroneous—views concerning Catholic Church history." We repeat that we never asserted that a convert could not be expected to have right views of history, and we challenge Mr. Thorne to produce any passage in our paper that could warrant such a sweepingly stupid generalization. All we meant to do was to offer some explanation of Mr. Thorne's way of attributing ambitious motives to the Popes of the Middle Ages en bloc, and his opposition to the restoration of the Holy Father's temporal sovereignty, an opposition which he maintains in the present issue of his Quarterly (p. 219). But, far from wishing to make out that all Catholic history is angelic, we quite agree with Mr. Thorne that "the meanest and most dishonest knaves have been Catholics" (on the principle that the worst of all things is a good thing spoiled), and that "some of the Popes and some of the prelates of the Middle Ages were little better; but the Church is divine in spite of its Judases."

Another instance of Mr. Thorne's un-scholarly inaccuracy is this. In his article on the Hierarchy, without any special relevance, but as if he were haunted by our criticisms, he says: "A scientific tracing of the details of these studies . . . might convince the editor of the NORTHWEST REVIEW and the Antigonish CASKEET that the editor of the GLOBE REVIEW was not a lunatic after all." Now we never even hinted at lunacy, though the Caskeet did.

The fact is, Mr. Thorne's forte is imagination rather than intellect, heart rather than mind. He excels as a poet and as a critic of poets. History, philosophy, science are beyond his sphere; they are too exacting on the score of facts and sequence of ideas. Nothing but the exuberance of his imagination and the ultra-sensitiveness of his feelings can excuse his unjust misrepresentation of our attitude towards himself. The accuracy of his readers, not having access to our pages, will be inclined to think, from his onslaught, that we have been, to say the least, very sparing of commendation of his work; whereas, in point of fact, none of our contemporaries have bestowed on him more praise than we have, whenever his work deserved it. We have repeatedly called him "an invaluable free lance," we have stated that his pungent sayings "are eminently suggestive, stimulative of good and repressive of evil tendencies." When reviewing his June number, we said "we could fill whole pages of our paper with other apposite extracts, for this number is intensely interesting," and then we quoted some of his profoundly Catholic remarks on Catholic Liberalism. Had we stopped at the praise and not gone on, as truth obliged us, to note his limitations, Mr. Thorne would have continued to pat us on the back. But our censure has rankled and got the better of his sense of justice.

The man that flares up for a moment in presence of an adversary, and presently cools off with becoming apologies for his transient anger, may be brave, though he lack self-command. But the man that broods for six weeks over a fancied slight and then commits to cold type what he himself calls "cuss words" cannot be brave. His vanity, his unreasonable self-esteem robs him of the manliness that acknowledges evident shortcomings. He brooks no censure of himself, and while he holds up to ridicule Mr. Henry Austin Adams, a fellow-convert who is doing excellent practical work, he complains that an earnest soul like his own is not welcomed with joy and gratitude.

Over and over again we welcomed Mr. Thorne, when he was right, with joy and gratitude. Even in those three pages where he brands us as "wrong-headed, narrow-headed, prejudiced and concealed," we hail with delight his condemnation of "all the Protestant, Liberal, infidel and scientific lies of our day," and his now healthier tone of appreciation with regard to

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Newman. We are glad that our strictures have wrung these utterances from the clever editor of the GLOBE REVIEW. We are willing to work with him in the eternal harness of truth and charity. But we refuse to accept blindly, as an infallible pronouncement, his mere ipse dixit. If on examination we approve it, we shall gladly say so. Thank God, the truth has made us free, and we acknowledge no allegiance to any teacher or master but the infallible Church.

St. Boniface College.

At the preparatory meeting of the College Literary Society the following officers were elected: President, Noël Bernier; Vice-President, Fortunat Lachance; Secretary, Achille Rousseau; First Counsellor, Joseph Lajoie; Second Counsellor, Alfred Bernier. In the evening of the 3rd inst., in presence of the Prefect of Studies, Father Drummond, Father Carrière the Moderator of the Society, and several other Fathers, the customary inaugural speeches were made. The president, Mr. Noël Bernier, gave a brilliant and fervid address on the triumphs of eloquence. The skill with which he marshalled his illustrations proved him to be in every way worthy of presiding over these literary meetings. Mr. Lachance spoke feelingly of "Religion et Patrie." Mr. Rousseau was charmingly didactic in treating of "L'Action oratoire." Mr. Lajoie had many original views on oratorical pauses. Mr. Alfred Bernier read a terse and telling sketch of the great writers of the age of Louis XIV. The proceedings closed with a few words of congratulation from Father Drummond, who incidentally dwelt on the importance of reading eloquently in public, and with suggestions for future work from the Moderator. This first meeting gives good promise of excellent literary work during the coming months.

Protestant Grammar Schools.

The "Guardian" of last week has the following letter: "Can nothing be done that these should be obliged to give Church of England boys definite Church of England teaching? I have before me the prospectus of one with a long list of subjects taught, but religion conspicuous by its absence. I was at the prize-giving on speech-day of another, and until this year there was no recognition of religion whatever; this year we did have a prayer in the shape of the National Anthem. The indirect influence of this hiatus in teaching all sciences except the highest of all—namely, Divinity—is doing throughout the country infinite mischief." We really fear nothing can be done. There is no such thing as definite Church of England teaching. Her articles speak one voice; her prayer-book another. She is a State-ordained compromise. The managers of grammar schools are much too shrewd to risk the loss of any applicant for entrance by an insistence on the peculiar views of any party in the Church, and we think they are wise. Why should they lose by trying to spread any individual point of belief when that Church herself is sublimely indifferent to unity of teaching, even in matters of fundamental importance? But the writer of the letter is to be commended for the discovery that the National Anthem is a "prayer." It will be pleasant information for many a merry peasant to learn that its enjoyment closes with the singing of the National "prayer."—CATHOLIC TIMES.

Wayside Shrines and Portal Statues

Catholic News, Eng.

What are we coming to? "A prominent Nonconformist assured me, writes Mr. Elliot Anstruther, a Sunday or two since, that the feature of Continental religious life that he considered most admirable, was the wayside shrine before which the peasantry kneel in prayer; and he told me further, that, were it not for the 'weaker brethren,' he would himself erect a domestic oratory, with crucifix, etc., complete, in his own home. This is, indeed, a sign of revolution, and speaks well for the Catholic spirit which is now extending beyond Church of England circles, and animating many of our Nonconformist friends." Perhaps I may venture to throw out a suggestion based upon the opinion of this Nonconformist gentleman: Why have we not more wayside shrines in England? There are many ways of cultivating the Catholic spirit, and surely an edifying one would be the re-establishment of these little centres of piety, so many of which were despoiled when the religion of this country was "reformed." Of course it will not be possible as yet to introduce the feature generally, but Catholic owners of land in the country might easily spare the small sum necessary for the erection of a shrine. In like manner, could we not easily place a statue over the entrances of our houses, and thus help to make English towns reminiscent of Bruges, for instance, or Normandy? The matter is a simple one, and in its very simplicity lies the immediate opportunity for its adoption. I shall gratefully hear from any of my correspondents of places where this excellent practice is carried out.

Reaping the Whirlwind.

The terrible tragedy enacted last week in the mining regions of Pennsylvania could hardly have occurred in any other part of the civilized world. Unfortunately it is only too true that among our neighbours to the south the value set upon human life is a gradually diminishing quantity and such a scene as that to which we refer is now almost as characteristic of the United States as are the periodical revolutions in the smaller republics of South America. We can all admit and admire the good points of our American cousins and can appreciate the difficulties which they have to encounter in the process of assimilating the millions of mixed nationalities who go to their shores, but at the same time it is obvious to all but the intentionally blind that they have not made, and are not making, the best use possible of the grand opportunities they have had of building up a nation that would be a pattern for the rest of the world. They appear to have totally ignored the injunction which should bind nations as well as men "to do unto others as you would be done by," and this charge may be applied as well to the individuals who compose the nation in respect to their dealings between themselves as to the politicians and the money classes who have in their hands the government of the country. The trouble with them, therefore, is a fundamental one, for it is one which strikes at the very foundation of successful nation-building. Many things have, no doubt, contributed to this deplorable result but amongst them all the one evil in their system which stands out clear and striking and which more than all else combined is responsible for the widespread irreverence and the disregard of the authority of God and the natural rights of man is the Godless education of the young. What the people of the United States have thus sown and, unhappily are still sowing, they must reap, and the time will inevitably come when as a nation, as well as individually, they will have bitter cause to rue the blindness and the folly with which they so perversely rushed headlong to disaster.

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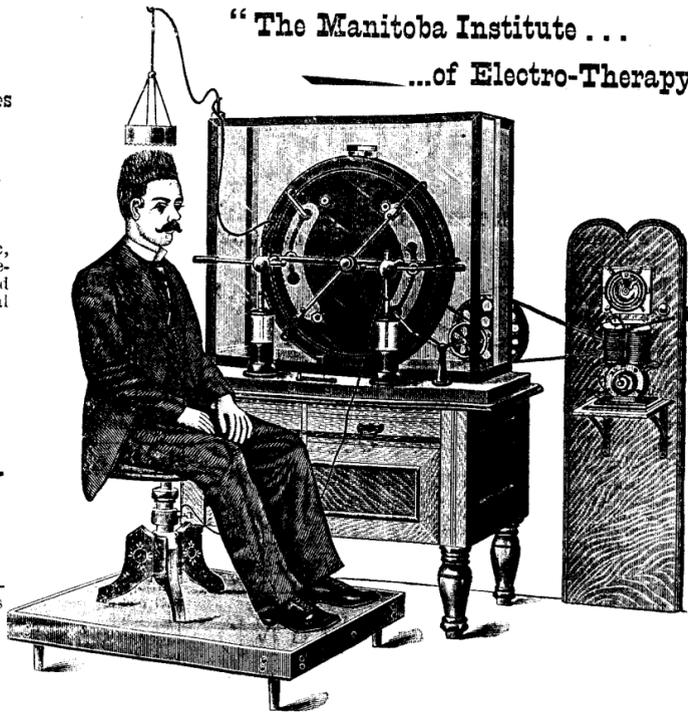
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Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

Table with columns: North Bound, Read up, Stations, South Bound, Read down. Includes stations like Winnipeg, Portage, Morris, etc.

MORRIS-BRANDON BRANCH

Table with columns: East Bound, Read up, Stations, West Bound, Read down. Includes stations like Winnipeg, Morris, Brandon, etc.

PORTAGE LA PRAIRIE BRANCH

Table with columns: West Bound, Read up, Stations, East Bound, Read down. Includes stations like Winnipeg, Portage Junction, etc.

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

Gold and Volcanoes.

There were two strange happenings in Georgia recent. The sands of the Savannah river have been found to contain gold. At the river's source gold-bearing earth abounds and much of it is profitably worked in the mountain region. Treasure grains are supposed to have been washed towards the sea and imprisoned in the river's sand. Experiments verify this, but I do not look for any Klondyke craze in this locality. In one of our counties a volcanic disturbance has occurred. A vent or crater has been formed and from it a blue-black vapor is emitted. This phenomenon may explain what has long been a mystery in the country adjacent to Tallahassee, Florida. From the centre of a swamp, which has resisted all penetration, a column of smoke rises constantly. All efforts to reach it have proved fruitless. I believe that a newspaper organization made persistent attempts to invade the jungle, but abandoned the quest. This is rather curious considering how daring men have surmounted, elsewhere, physical difficulties that one would consider much more formidable. - RANDALL IN CATH. COLUMBIAN.

Loyalty on the Cheap.

The "Westminster Gazette" evidently knows not the ways of Belfast Loyalists. It draws attention to the fact that the Belfast decorations have been placed in the hands of a London firm, and commenting on it, says that this is "surely an old way of developing Irish industries." Our London contemporary clearly does not understand that "loyalty" in Ulster must be run on the cheap or it will not go at all. All the appeals and canvassing of a local committee, aided by the efforts of the local Press, could not get as much money together as would defray one-third of the cost of decorating the streets. Those who were desirous of a display were very glad indeed to get a loan on the one-day hire system of the second-hand Jubilee trappings from London. - Freeman (Dublin).

Colleges, Take Notice.

We find the following in a number of our exchanges coming from different parts of our country:

"We learn from DONAHO'S MAGAZINE that there are in the United States 218 Roman Catholic Universities, Colleges and Seminaries, and there has never to our knowledge been a single case of student outrage or rowdiness in a single one of them like those constantly occurring in our Protestant institutions of learning. - GEO. T. ANGELL, in OUR DUMB ANIMALS."

Let our Protestant colleges [as we suggested in our last issue] fearlessly cast out their devils, and we will speak in their praise.

GEO. T. ANGELL.

The Very Rev. Mgr. Frain, Canon and Rector of Our Lady of the Sacred Heart, New Orleans, is steadily improving at St. Boniface Hospital. The Monsignore was on a visit to his old friend, Rev. Fr. Genin, of Bathgate, N. D., when a dangerous kidney disease obliged him to come to St. Boniface for medical treatment. After receiving the last sacraments he recovered and is now gaining strength. Though he is in constant communication with New Orleans he has heard nothing of the appointment of a new Archbishop; so he considers the rumor of Archbishop Keane's appointment premature.

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A Canadian Mission to Non-Catholics.

A means provided whereby it may be carried on.

To extend to our Protestant friends and neighbors a knowledge of the teaching of the Catholic Church must be the earnest desire of all Catholics. In the past this has been to some extent impossible. Missions, for many reasons, cannot be held, much as they are needed and desired, and proper Catholic literature, explanatory in its nature and trifling in its cost, has been difficult to obtain; but this order of things has been all changed, in so far as literature is concerned and to-day, thanks to the Paulist Fathers and the Catholic Truth Societies, literature meeting all the necessary requirements is published in abundant variety and quality.

The Catholic Truth Society in Toronto have had published a second edition of that most valuable pamphlet entitled "Some Things Which Catholics Do Not Believe," by His Grace the Archbishop of Toronto, which contains as an appendix a history of the true relation of the Church towards the Bible. (The information to be obtained from the appendix alone is of such a nature that it ought to be in the possession of every Catholic in America.) The pamphlet, as its title indicates, is the presentation before the non-Catholic world, in concise form, of the information we as Catholics would have them possess. Of its literary qualities we need not say anything beyond referring to the name and reputation of its gifted author, and suffice it to say that if any non-Catholic can be induced to calmly read and weigh the statements made in it, God only can foresee the result. The Truth Society desire to scatter this little pamphlet broadcast throughout the land, and so as to accomplish this, will forward single copies to any address in Canada or the United States upon receipt of a 3 cent stamp - extra copies in same proportion. This offer enables each Catholic to do something towards aiding the missionary work amongst our non-Catholic fellow citizens now in progress, and they hope the demand will be so great that another edition will be but a matter of short time. Address, for copies, Corresponding Secretary St. Mary's Catholic Truth Society, 6 Markham Place, Toronto, Canada.

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NOTICE.

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

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK
OCTOBER.

- 10 Eighteenth Sunday after Pentecost. Feast of our Lady's Maternity.
11 Monday.—Votive office of the Holy Angels.
12 Tuesday.—Votive office of the Apostles.
13 Wednesday.—St. Edward the Confessor, King of England.
14 Thursday.—St. Callistus, Pope, Martyr.
15 Friday.—St. Theresa, Virgin, Reformer of the Carmelites.
16 Saturday.—Votive office of the Immaculate Conception.

BRIEFLETS.

Rev. Father Siunett left for Montreal last Wednesday.

Rev. Father Messier was quite unwell last Sunday, but is now better.

The organization of the St. Boniface Hospital bazaar is going on very satisfactorily.

The carrier pigeon lately caught by Dr. Lambert of St Boniface has been traced to Toronto.

Rev. Father George, O.M.I., preached at St. Norbert last Sunday on devotion to the Rosary.

Rev. Father Chartier, S.J., went on business to St. Ann's last Wednesday returning the next day.

Rev. Fr. Poli, O.M.I., a relative and pupil of the great Catholic philosopher, Cardinal Zigliara, has been appointed Superior of the Ottawa Seminary.

The Queen of Italy has sent Cardinal Gibbons a magnificent photograph of herself with the request that His Eminence would kindly send her all the books he has written.

Rev. Fr. Woodcutter was in town last Wednesday, making preparations for the blessing of his new Church performed last Sunday by Very Rev. Father Allard, O.M.I., V.G.

We regret to learn that Rev. Father Campeau, O.M.I., mourns the death of his father, and that the father of Rev. Father Dorais, O.M.I., died last week at Chateauguay, Que.

Before anyone else notices the oversight, we hasten to state that the article on "Nicknames," which appeared on our first page last week, was taken from the St. Andrew's Magazine.

Henry Austin Adams is in danger. The Chippewa Falls Herald says he is so entertaining a lecturer that, if ever he should enter politics, he would make it extremely interesting for the opposite party.

Rev. Fr. Jodoin, O.M.I., late Superior of the Oblate Church, Montreal, has been named Provincial of the Order for Canada, in lieu of Rev. Fr. Lefebvre, whose term of office had expired and who had begged to be relieved. The latter succeeds Fr. Jodoin in the administration of the Church and residence.

The Right Rev. James Trobec, who was consecrated Bishop of St. Cloud on the 21st of last month, is fifty-nine years old. Born in Austria, he studied theology at St. Vincent's College, Pennsylvania, and was ordained in St. Paul by the late Archbishop Grace in 1865. Lately, he had charge of the parish of St. Agnes in the city of St. Paul, where

his parochial school occupied no less than four separate buildings.

This is so parched that ploughing is almost impossible.

The newly appointed Adjutant-General of the British Army, Sir Evelyn Wood, is a Catholic.

The Mother Vicar of the Grey Nuns, who was unwell after her visit to St. Anne last week, is now much better.

Though His Grace had a slight increase of temperature at the end of last week, he continues on the whole to improve.

Mr. Riopel, of Argyle, Minnesota, was here yesterday, trying to persuade the Grey Nuns to take charge of a convent in Argyle, where Father Guillaume and his parishioners would furnish a building and all necessary funds.

Is there anything more estimable than youthful modesty? What a charm, what a brilliant modesty spreads over the conduct and behavior of a young man! What a favorable omen and solid hope for the rest of his life!

St. Bernard.

When Sisters Joyal and Amyot recently opened a Catholic school at St. Vital, they were greeted by the parents and children of the settlement with a touching address in English, thanking His Grace and Father Messier "for procuring for them that most inestimable blessing" of being taught by the Sisters.

Last Sunday, being the Feast of the Holy Rosary, the High Mass at the Cathedral of St. Boniface was sung by Rev. R. Chartier, S.J., Rector of St. Boniface College, with Rev. Father Gravel as deacon and Rev. Father Viens as sub-deacon. The sermon on the Rosary was preached by Rev. Father Drummond, S.J.

The Vicksburg State Board of Health tried to prevent Father Prendergast, a Catholic priest of Vicksburg, who has never had the yellow fever, from going to Edwards, where the fever was raging; but he considered it his duty and the Board gave way. How many Protestant ministers are going to fight for this privilege? Don't all speak at once.

Mr. S.A.D. Bertrand returned from San Francisco and Los Angeles, whither he had been on important business. He saw most of the French Canadians, formerly of St. Boniface, now at Los Angeles. Though trade is improving in the Southwest, he says California has ceased to be a paradise for the wage earner, so hard is it to find work there at conditions acceptable to the tyrannical workingmen's societies. But it is a beautiful country for the rich. Taking all in all he prefers Manitoba.

Prairie fires, favored by very high winds, have been raging in the north-west lately. The Lafaches of St. Charles have lost three thousand dollars worth of property. Other serious losses are announced from different quarters. The smoke that filled the air and the particles of burnt matter that flew before last Saturday's terrific wind made the otherwise beautiful weather hideous. The most terrible visitation of all was the burning to death of two women and five children near Beausejour.

Stovel's Pocket Directory for 1900 is out. In "Facts—Winnipeg," p. 140, we are told that the greatest distance within city limits from north to south is 7 1/2 miles; from east to west, 4 miles; longest straight line, 8 miles. We should like to know the direction of this straight line, which otherwise would seem a mathematical puzzle, since it is half a mile longer than the distance between two extreme points. St. Boniface College does not appear in the list of Colleges and Schools, although we find therein "St. Boniface Academy; Principal, Sister Couture," which ought to be Provencher Academy; Principal, Sister Dudemaine. Tache Academy is also omitted, though it counts 170 pupils.

In the village of Spring Valley, N.Y., the operatives of a silk mill went on strike. Though most of them were Protestants, a member of the firm, also a Protestant, suggested at a meeting between employers and employed, that Father McCormick, pastor of the Catholic Church in Spring Valley, should be asked to settle the difficulty by arbitration. The proposal was immediately accepted, though there are four or five Protestant ministers in the place and the Catholics are in a small minority. Father McCormick secured for the workmen their former wages, but convinced them that one of their demands was unreasonable. The decision was satisfactory to all concerned, and the disastrous stagnation of business came to an end.



Vanity in woman is forgivable. It was Nature's intention that woman should be vain of her personal appearance, and the woman who fails of this fails of her full womanhood. No woman should be satisfied to go through the complexion made hideous by unsightly blotches, pimples and eruptions. No woman should have a sallow, sickly complexion.

These conditions do not lie in cosmetics. Skin disease is caused by impurities in the blood, and by nervous disorders due to weakness and disease of the distinctly feminine organism. Doctor Pierce's Golden Medical Discovery is the greatest of all known blood-purifiers. It not only drives all impurities from the system, but fills it with the rich, life-giving elements of the food. Dr. Pierce's Favorite Prescription acts directly on the delicate and important organs that bear the burdens of witchhood and motherhood. It makes them pure, strong, well and vigorous. A course of these two great medicines will transform a weak, sickly, nervous, despondent woman, who suffers from unsightly eruptions of the skin, into a healthy, happy, amiable companion, with a skin that is clear and wholesome. These medicines are made from herbs and roots, and contain no minerals of any description. They simply assist the natural processes of assimilation, secretion and excretion. Medicine dealers sell them.

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"About four years ago," writes Thomas Harris, of Wakefield Station, Sussex Co., Va., "my daughter Helen was afflicted with eczema in a distressing form. Dr. Pierce's medicines cured her after all other remedies had failed."

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St. Boniface College. THE ONLY Catholic College In America... That competes annually with half a dozen Protestant Colleges & Collegiate Institutes. In proportion to the number of its pupils, St. Boniface College...

Has Won... More Scholarships Than any of its Protestant Competitors. Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory re-echoes greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antoine Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His Majesty's Scholarship of \$30 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marinus Cinq-Mars took the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class honors in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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Consumption and Lung Difficulties. Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purity that stream of life and it will very soon carry off and destroy the poisonous matter, and like a crystal river flowing through a desert, will bring with it and leave through the body the elements of health and strength. As the river, leaving the elements of fertility in its course, causes the barren waste to bloom with flowers and fruit, so pure blood causes the frame to rejoice in strength and health, and bloom with undraining beauty. All Medicine Dealers sell Dr. Morse's Indian Root Pills.

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Branch 52, Winnipeg. Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawit; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec.-Sec., H. A. Russell; Assst., M. E. Hughes; Fin.-Sec., D. F. Allman; Marshall, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnich.

Branch 163, C.M.B.A. Winnipeg Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. Cherrier; 2nd Vice-Pres., J. Perry; Rec.-Sec., J. Markinski; Assst.-Rec.-Sec., P. O'Brien; Fin.-Sec., J. E. Manning; Treas., P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Schmidt.

Catholic Truth Society of Winnipeg. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladnich; Librarian, H. A. Russell; Guard, L. W. Grant; Marshall, P. Klunkhammer; Corresponding Sec., J. J. Golden.

St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet. O. M. I.; Chief Ran., R. Murphy; 1st. Vice-Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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