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The times, my friend, with that winter overcoat. It was all right at "twenty below" but don't you think it's rather a back number these fine spring days. Even the bears are changing their coats. How's that? "Hard times! Can't afford a new one," you say. Well, times ain't very good, certainly, but if you'll take a look at C. A. Gareau's prices you'll find the times are not so hard but that you can afford to prepare for Beautiful Spring.

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Wonderful Cures

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NOW OR THEN.

When signs of wear begin to show
And spots of dirt we see
Our coat we feel ashamed of then;
We say, "This must not be."

If money we have or credit good,
It is not long before
We're looking over the newest goods
Our tailor has in store.

And then we pick out something fine,
Just from the other side;
When it's made up in the latest style,
We go to have it tried.

It fits, of course, he makes us think;
We feel quite satisfied
With ourselves, friends and enemies—
Our pride is gratified.

But coats even by tailors made
Are sure not long to last,
A short time and they turn to rags,
Our wearing of them's past.

Although there is another coat
We must forever wear,
Which can be cleaned and made like new
Sewed up if there's a tear.

In this 'tis like the tailor's coat,
It's better done right here,
When we have time to find those spots
Of sin which may appear.

When we are called to judgment meet,
What day we cannot tell,
'Twill not be sent to hell.

EASTER HALLELUJAHS

JOYOUSLY SUNG BY ST. MARY'S GRAND CHOIR.

Beautiful Music—Great Success of Individual Members—Impulse Congregations—Fathers Langevin and Accorsini Preach.

The glorious sun of Resurrection still shining upon us: the warmth of its consoling rays is still filling our souls with sentiments of unbounded joy, and our hearts are beating in unison with the life-throbs of holy Mother Church, as she sings aloud the victory of Christ over death and the grave. Once again have we seen vivified the traditions of our forefathers, who while we were yet in infancy, awakened us from the peaceful morning slumber to behold the joyous sunbeams dancing on Easter Day.

Easter Sunday of 1894 will live long in the memory of those who filled St. Mary's sacred edifice, at the morning and evening services. It indeed, is an occasion never to be forgotten, for it was an Easter of Eaters. The early morning masses were largely attended, principally by communicants, who, it may be remarked, were very numerous. At the 5.30 mass the members of Branch No. 52 of the C. M. B. A. assembled in a body to approach the holy sacrament of the altar. It was indeed an edifying sight to the Christian soul to see so many men, women and children share in the real joy of the day, by receiving Him, upon whom they now look as their risen Lord.

Long before 10.30, the hour, at which solemn high mass was to begin, there commenced that steady flow of Catholics and Christians of all other denominations which ceased not till every pew was filled, yea, more, till the aisles were thronged with chairs, till the galleries were packed, till every conceivable space had been availed of, and even then many were content to stand during the entire service. Nor did they appear fatigued—How could they, when, under the soothing influence of the heavenly music, their souls were carried before the throne of the heavenly King. The mass was a solemn high mass, with Rev. C. O'Dwyer, O. M. I. as celebrant, Rev. Father McCarron, O. M. I. as deacon, and Mr. Brindamour, as subdeacon. The latter gentleman is an ecclesiastical student at St. Boniface, and is in charge of the deaf and dumb school.

Sharp at 10.30 dumbled a procession was seen emerging from a side entrance, it was headed by the altar boys, who attired in cassocks of light scarlet—thanks to the untiring efforts of the good women of the Ladies Aid Society—formed a fitting vanguard for the rich sacerdotal robes, which were worn by the celebrant, deacon, and subdeacon.

After the "Asperges" the newly organized choir took up the "Kyrie" and rendered it most effectively. The opening of the "Gloria" was the first grand burst of music which delighted the congregation, and as each part was being proceeded with, it became manifestly visible that already the vast assembly were at the mercy of the singers. It was impossible to take up in detail the various passages in which the choir excelled. Nor would it be at all just to pass a general criticism on the rendition, as a whole, for this is entirely beyond our power. Such a grand, glorious, magnificent, joyous outpouring of sweet music has rarely been heard in this city. It was a choice bouquet of sacred song, culled from the most luxuriant garden spots of the composer's mind, skillfully set and still more artistically bedecked with the dazzling gems, which under the guise of rich, mellow voices made the whole a bounteous choral offering for the resurrected Christ, on Easter Day. The "Credo" was replete with passages, delicate and exquisite, opening with a fervent expression of lively faith in the Creator; this belief was not expressed by the words alone, for the music itself indicated it, and could not fail to evoke a prompt and earnest profession of faith from those

who heard it. The "Crucifixus est" was sang most expressively, indicative of the peculiar feeling which one experiences on announcing a great victory, even when such announcement tells of death. Thus too, the composer, evidently intended the music, for on Easter Day, the Catholic cries out in triumph "Crucifixus est," because were it not for a crucifixion, there would have been no resurrection, and while the bitter memories of Good Friday are partly recalled in the words, the predominating feeling is rather one of reverential joy. The "Incarnatus est" was perhaps the most tender and touching rendition of the day; it was filled with soul stirring, deep, manly pathos, and produced a marked impression upon the hearers, for a dread silence, as it were, reigned supreme throughout the vast assembly, while the words were being slowly and solemnly sung. It was not till the "resurrexit" that the full force of genuine joy and gladness was sent reverberating through the immensity of the church. Begun in low, soft, subdued tones, first by one voice, then by another, in ever increasing volume, rang out aloud on the sharp shrill tenor notes, and taken up by the clear, mellow power of that grand soprano, until the combined choir, in the harmony and unison of voices, carried it aloft to the heavenly throne, there to offer it as a bounteous gift to the risen Saviour. Such moments as these do not come often in a life time, and when they do, they transform the earthly surroundings into realms of celestial bliss. The "resurrexit" was assuredly indicative of the joy which must have filled the souls of Mary, the mother of Jesus, Magdalen, and the apostles when they had learned of the resurrection of Christ their Lord. At first they were timid of expressing their knowledge of it: the tomb was empty—their Master had gone—whither? He had arisen. Gradually the glad tidings were spread from one to the other, till all joined in the joyous cry of "He is risen!" "He is risen!" This the great composer endeavored to portray, and faithfully has he accomplished the task. The "sanctus" was another choice selection, artistically rendered, and full of sweet consoling thoughts. The "Agnus Dei" too, was a delicate composition, made all the more effective by the beautiful rendition of "Domine, by sun dignus" by Mr. Arnold. The strains of the music were indeed well suited to the literal meaning, and more than vivified it. While the mind is still reeling the music of the Mass, it may be well to take up that which graced the evening services. If anything, the congregation which attended vespers was still more numerous than that which witnessed the imposing ceremonies of High Mass. Standing room could not be had, and many could be seen at the doorway and in the entrance, Miss Barrett's "O, Salutaris" was certainly something to be remembered, her beautiful soprano voice held the congregation in deepest reverence, and the echoes of her powerful notes had died out "soft eyes looked looks" of devotion "to eyes that spake again." Nor was Mr. Arnold's "Ave Maria" of less choice rendition: it was one of the many stirring compositions of the day. The "Tantum ergo" (by Lambillotte) was ably sung by the entire choir, and found a fitting finale in the "voluptuous swell" upon which the praises and adorations of a devout people ascend to celestial regions. Unstinted praise is to be accorded to the untiring efforts of Mr. Louis Bouche, under whose leadership the choir achieved such marked success. Individual praise, too, must be given to Miss Madge Barrett, Messrs. Arnold and Cress, who, by their marvellous productions, have made Easter of 1894 a memorable one in the history of St. Mary's.

To return to the High Mass, Rev. Father Langevin, D.D., the acting pastor, ascended the pulpit, and in his usual eloquent and impressive manner briefly addressed the vast congregation assembled before him. His remarks were not of the nature of a sermon, but rather an eulogy on Gounod, the composer of St. Cecilia's Mass, which was then being sung. "I will now give way," remarked Father Langevin, "to another preacher, whose eloquence, being of a vastly different and superior nature to mine, will appeal to you most effectively. The preacher of the day is a son of Catholic France—a musical genius, who remained until his last breath a loving son of Holy Mother Church—he is none other than the immortal Gounod. His composition is not worldly, theatrical, profane music; it is pure, classical, sweet, melodious, pious, religious—in a word, sacred music. You have heard his picture the cry of distress coming from suffering humanity! His "Gloria," too, what a hymn of triumph! "Domine Deus!" What a grand confession! "Thou art the Lord God, the Divinity of Christ, Rex celestis! heavenly King!" This you have heard. You are still to listen to the sweet inspiring "Sanctus" that hymn of adoration: Your ears are yet to be blest with the sweet prayer, "Agnus Dei;" that humble petition for forgiveness of sins. You are to hear an almost divine invocation uttered by earthly voices to the Lamb of God, who takes away the sins of the world. With feelings of deep respect, love, and gratitude towards Jesus Christ listen to those accents, which are but the indirect echoes of celestial choirs. Let the thrilling harmony of the music of this immortal genius penetrate your souls, and bring you near unto the holy table—the banquet which every Catholic ought to participate in to-day." The speaker then went on to show that the true Catholic should not be content with singing Easter hallelujahs to the risen Christ. "It is not sufficient," he said, "to believe in Jesus resurrected; it is not sufficient to exclaim with feelings of praise, 'Oh, Lord; oh, God,' this is not enough, for does not Christ Himself tell us, 'if thou wilt enter into life, keep My commandments'—and do we not hear the words of that great Apostle, St. Paul, when He tells us, 'if we suffer

with Him, we will be glorified with Him?" The Catholic religion is founded not on exterior display, nor in words nor symbols, but in stern realities. There was no redemption without the effusion of blood, and the blood of Jesus is applied to us by the sacraments—these are the realities of the Catholic Church. Consequently every Catholic should approach the Sacraments of Penance and Holy Eucharist during this Paschal time." The speaker then concluded his eloquent remarks by the touching words, "May the One Who is called the Light of the World, and Who is symbolized by the Paschal candle lighted on the Gospel side of our Catholic altars, 'lead kindly light' to the minds of those who do not belong to our faith. May we all leave this church better Christians and exclaim, 'Oh, Lord Jesus, I believe, I hope, I love.'"

After the vespers of the evening services, and immediately before the singing of the "Ave Maria," Rev. Father Accorsini ascended the pulpit, and taking for his text, "This is the day which the Lord hath made! Let us rejoice and be glad therein," preached a most eloquent and intensely dramatic sermon. "What is the cause of all this festive appearance?" remarked the eloquent speaker, "why do we see the altar decorated with choicest flowers; gorgeous in the dazzling splendor of innumerable lights? why do the ministers of the altar don their richest and costliest robes? why are we here listening with undisturbed attention to the melodious music of the grand choir. It is because Christ, the Lord, is risen; Jesus, the second Person of the Trinity, has now become the Conqueror of Death and the tomb, and sits in the halo of resplendent glory, at the right hand of the Father in heaven. 'You will know,' continued the speaker, 'the enthusiasm that is kindled in a large city when a victorious general returns in triumph—the banners, the soldiers, the joyous exclamations of "Hail, to the conqueror" are filling the highways, and he, who has gone forth in his country's cause, and who now returns victorious, is greeted with unbounded shouts of welcome and praise. So it is with the Catholic Church. Easter is our triumphal day—it is the day when we commemorate that greatest of all victories, the Resurrection of Christ." The speaker carried his hearers back to that time when Christ appeared again to Mary at the grave, and to His disciples later, as they sat at meat, and thanked God that 1800 years of grace had gathered their harvest of souls since that first Easter morning, and he exhorted his hearers to have a boundless love and confidence in the power of the risen Christ.

"Happy the fault of Adam and Eve," said his reverence, "which could merit so great and so noble a Redeemer!" Father Accorsini then went on to picture the radiance of the Saviour's countenance, not drawn and agonized as on that awful Friday when His day of anguish was upon Him. "Those five wounds," said he, "that pierced Him so cruelly as He hung upon the cross are but a symbol now on Easter day of His great sacrifice. For this is Easter day and Christ is risen." He drew a striking imaginative view of the procession of patriarchs, martyrs, virgins, confessors, and holy men and women of all ages, which now goes before the triumphant Saviour, singing joyous hymns of praise, adoration and glory, and greeting Him on His entrance into the kingdom of eternal bliss. The sermon, as a whole, was a masterpiece of composition and oratory, and formed a fitting counterpart to the grandeur of the choir's productions.

Father Accorsini's efforts in St. Mary's have met with marked success: his several sermons have been largely attended, and his fame as a pulpit orator, as well as a learned disciple of the gospel, has spread rapidly. Many have gone with the sole purpose of hearing him, and having heard him once, wish to hear him again.

Thus Easter Day has passed leaving the faithful to sigh for a repetition of the great gladness and joy with which the solemn services of St. Mary's inspired them. Before the current remarks are brought to a close, it is but meet and proper that a tribute of thanks be paid to the good Oblate Fathers, under whose spiritual guidance such a sacred treat could be prepared. To them, each and all, words of praise are expressed by the Catholics of Winnipeg and that they may be long spared to carry on with success the good work which so far redounds to their credit is the heartfelt wish of every true Catholic.

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OUR ARCHBISHOP'S LETTER. ST. BONIFACE, MAY 10th, 1888. Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been intrusted by the directors of the journal with the management of the same, "the company" for the present retaining charge of the editorial columns. I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should be rendered without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, MARCH 28. EDITORIAL NOTES.

We have our necessities and most of our tribulations. Let us pray, therefore to St. Joseph, to whom this month is specially dedicated. He will aid us.

Catholics should always bear in mind that the practice—not the mere empty profession, of their religion—is what will be exacted of us all. No Catholic becomes a pariah at all on account of the few that do fall away, do so by their lukewarmness and neglect.

"Most thankful am I" wrote Chief Justice Tanev, some time before his death, to his cousin, an old man, "that the reading, reflection, study and experience of a long life have strengthened and confirmed my faith in the Catholic church, which has never ceased to teach her children how they should live and how they should die."

Ingersoll has been telling Protestants that, from the beginning, they made a serious mistake when their originators substituted belief for works. And now that the fragments of faith which they formerly retained are being, one by one, discarded, to placate the growing disposition among them to dispense with dogma—what is left of the second great cardinal feature of Protestantism?

The present semi-persecution of the Catholic church is certain to do a great deal of unexpected good. It cannot fail of impressing itself as grievously un-called for and unjust, upon a large number of candid, honor-loving minds. Every accusation against Catholicism must lead to considerable inquiry; and a calm, unprejudiced inquiry must clear up the atmosphere in which those who speak ill of us contrive to invent us.

"The spirit of the age is the spirit of the sermon on the mount" is the extraordinary statement of Ignatius Donnelly! It would, indeed, be difficult to imagine on what arguments such a statement could be justified. If this age be remarkable for anything beyond its race after material advancement, greed of wealth and contradictory scientific speculation, it is to be found in its spirit of unbelief its doubting of the teaching of Christ and its superficialism in every department of thought. It may suit demagogues and perambulating political tramps, who live on tickling the shallow fancies of those on whose favors they fatten, to compare the spirit of this superficial age with "the spirit of the sermon on the mount," but truth, facts and history give such driveling nonsense a flat and emphatic denial.

Christianity is mixed up with our very being and every day life. It meets us at birth, follows us through life, does not desert us at the grave, but takes our hand and conducts us to our Judge, and is our passport to a happy judgment. There is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it, not a law which does not owe its truth and gentleness to Christianity.

The Locomotive Firemen's Magazine in an article on the P. P. A. says: "We recognize fully the difficulties of the task of banishing errors from the minds of bigots. We do not recall an instance in all history where, by the simple process of reason, argument and common-sense, success has attended such laudable efforts. Nevertheless, it is true of the past that the influence of bigots has been reduced to the minimum—that their fangs have been extracted, their claws blunted and the deadly poison secreted in the glands of the heart and soul neutralized to comparative harmlessness."

That must be a mighty intellect that presides over the editorial department of the Port Arthur Sentinel. A few weeks ago we advised it to denounce the P. P. A. It replies, "why should we? We have no quarrel with it. So far as we know it has never boycotted us. If we may measure the power of the P. P. A. by the virulence of the Roman Catholic Press, it is destined to play an important part in Canadian history." Here is a journal, (an insignificant one, it is true), who will not denounce a vile association, because it says it has no quarrel with it. Probably not. It looks as though the editor of our contemporary was a member of that organization. If so, we do not expect it to denounce the P. P. A. If, however, it be at all patriotic in its sentiments or just and fair in its principles it will do so at once.

We do not expect much that is patriotic, however, from a paper like the Sentinel. It is so easy for a respectable nobody like the Sentinel to describe the language of the Catholic press as violent. That is generally what is said to us when we ram down the throats of some editors their ignorant and oft refuted calumnies. It is apparently no crime for those people to lie about us, to misrepresent us and to attribute to us crimes that have no existence except in their own vile and malicious imaginations, but if we venture to take those highly cultured and Christian gentlemen to task and tell them that to bear false witness against their neighbor is a violation of the commandments of God they turn up the whites of their eyes and say, "how virulent those Catholic papers are!" "If we had not the P. P. A. to protect us we would have to stop lying about our Catholic neighbors, but with it and the patriotic part it is destined to play in Canadian history we are safe to say and do as we like." Go on, Sentinel!

ITS GOLDEN JUBILEE.

The Pittsburgh Catholic, one of the brightest and best edited among our exchanges, comes to us this week with a golden heading, reminding us that it is celebrating its golden jubilee. Fifty years of work nobly and unselfishly performed for the greater glory of God and the advancement of our holy mother the church! The Pittsburgh Catholic was founded by Mgr. O'Connor, bishop of the diocese, who became its first editor. In looking back over that span of fifty years, what joy must fill the hearts not only of the Catholics of Pittsburgh but of the United States at the wonderful growth of the church, despite all that men, in the malice of their hearts, tried to do to retard her onward march! And what holy joy must it be to our esteemed contemporary to be able to look back and realize what it has done to contribute, under the providence of God, to that unique growth and development of Catholicity. What an encouragement this should be to our contemporary in its future efforts for so glorious and sacred a cause. One of its greatest glories on this, its fiftieth birthday, is that during all those fifty years it has never ceased to be in touch and sympathy with the best interests of the church.

We send from this far western land our heartiest kind greetings to our big brother in Pittsburgh and pray that his future career may be as fruitful of good and noble deeds as has been his first fifty years.

THOUGHT "FREE" OR OTHERWISE.

We both hear and read much, nowadays, of "glorious free thought," and of what a boon it is to the human race. This kind of thought has flourished, more or less, since the days of the Reformers. It commenced with the freedom to doubt everything—especially all that had been sacredly believed for over fifteen centuries. It left the wrecks showing the mental havoc which it accomplished in England, Scotland, Prussia, Holland, Sweden, Norway and Switzerland. And strange to relate, although boasting so loudly of the freedom of thought, these countries presented very little freedom of any other kind. Catholics, however have persistently adhered to the faith which has come down from Apostolic times and teachings. In doing so, they constantly bear in mind the scriptural assurance that

"The truth will make you free." To embrace and adhere to the truth seems to us Catholics, therefore, the very highest grade of freedom. Protestant sects, themselves, practice a certain degree of conservatism. Among them you must adhere to standards, such as the Westminster Confession. This, in so far, shows an appreciation of the danger and absurdity of what is called "free thought."

But, it is alleged by those who are averse to Catholicity, that once we submit to the yoke of faith, we have no more mental freedom whatever. This is a great mistake. In "essentials" we must be submissive. Such submission is based upon the very highest plane of logical conviction. In all matters outside the domain of strictly defined faith, no people on earth are more free than Catholics. There could be no better testimony to this great truth than that of the greatest scholar of his time, Orestes A. Brownson, one of the brightest intellect which abandoned the uncertainty of Protestantism, and came over most cheerfully and with fixed convictions to embrace the full curriculum of Catholic truth. This great reviewer knew of all the boasted claims of free thought. He also knew well of the so frequently repeated charge that the Catholic church put a drag and a chain upon intellect. In Mr. Brownson's work, "A Convert," he said without hesitation:

"I never in a single instance found a single article, dogma, proposition or definition of faith which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed, or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the church, or felt it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

"DONE BROWN."

Personal ambition is surrounded with many dangers and many disappointments. It is especially dangerous to those who have neither the ability, qualification or natural fitness for the ambitious prize sought. Notwithstanding all this we cannot forbear expressing our condolence for Mr. James Brown, late superintendent of education in the Northwest Territories. James was once a happy and even important individual, as secretary of the old Northwest Territories Board of Education. He was clothed with much more importance than the name of "secretary" of that Board implied. It was his privilege to be closely associated with some of the best and most cultured men in the country—"men of light and leading"—he was, in fact the official head, the actual superintendent of education. But poor James, was human, like the rest of us. Our friend Brown, forgetful of the advice of the great Cardinal Welsey to his trusted servant, Cromwell, did not "fling away ambition," and if, "By that sin fell the angels," how could it be expected that the human nature of poor Brown in this great nineteenth century would resist. His great ambition, then, was to become "Superintendent of Education," and to attain that end he set to work to help to destroy the old Board of Education and create in its stead a Department of Education with himself as Superintendent. He succeeded admirably for a time. The ordinance creating the new Department and abolishing the old Board and making the ambitious James, superintendent, became law. So far the fates seemed to smile on our friend, but soon it became apparent that Mr. Brown would have to get an assistant to look after the technical portion of the work. Here, alas! was the rock on which James split, and here is where our sympathy comes in. He must have a good man and a true, to help him. He cast about him and came to the conclusion that a certain grand master of the grand Lodge of Manitoba Masons would be just the man. James could surely trust his fortunes and his honor in the hands of a brother, and between them both, if they could not make it interesting for their old foes, the Papists, it would not be their fault. The Grand Master and dear brother was, therefore, summoned and, as \$3,000 was behind the offer, he came. Herein was James' undoing. It could not be expected that so important an individual as the grand master, with all "The Most Worshipfuls" before his name and a large part of the alphabet after it, could long remain subordinate to so common place an individual as our friend. The idea that Brown should be known as Superintendent of Education while the great Goggin would go jogging along in the rear! Banish the thought! So the dear grand frater set to work and had matters changed" by taking into himself his frater Brown's job, and had him reduced to his old position of "secretary" without any of the importance formerly attached to it. Behold how those brothers love one another! Behold how Brown was "done brown!" Behold the cause of our sorrow!

Tax trouble with most cough medicines is that they spoil the appetite, weaken digestion, and create bile. Ayer's Cherry Pectoral, on the contrary, while it gives immediate relief, assists rather than impairs the assimilative process.

ANOTHER LIE NAILED.

Some time ago a dispatch went the rounds of the secular press, and even appeared in the columns of some "Catholic" (?) papers, to the effect that Bishop Montes de Oca had been compelled in the interests of the Republic to drive the Jesuits out of his diocese. We were satisfied that this was another lie about the Jesuits, so we placed the matter in the hands of an esteemed friend, asking that he be good enough to ascertain for us the true facts of the case. For reply he simply enclosed the following paragraph, clipped from the American Catholic News of March 21st. In our readers will find how much of truth that dispatch contained. The paragraph reads:

Bishop Montes de Oca, of S. Luis Potosi, Mexico, has telegraphed to the Archbishop of New York, asking him to please deny for him the report very recently published in the papers of the United States that he had expelled the Jesuits from his diocese. Bishop Montes de Oca was educated in the famous Jesuit College of Stonyhurst, England, and from there went to the South American College in Rome, and attended the schools of the Roman College. Both of these institutions are directed by the Jesuits. He and the Archbishop of New York were college students together in Rome. When in New York Mgr. Montes de Oca is the guest of the Archbishop. Thus another of those lies that are so frequently spread broadcast is nailed.

Bad Days For Foul Slanderers.

These are bad days for ex-priests and "escaped nuns," whose stock in trade is the vilest sort of slander of the Catholic church. McNamara, the hiring of the A. P. A., has been sentenced to a year's imprisonment in Kansas City for his foul calumnies; and in England a Miss Golding, who was accumulating a lot of British coin by her lectures on "convent life," has been so thoroughly exposed as a fraud, that her day of usefulness as a money maker and deceiver of Victoria's subjects is over.

One of the most notorious of the "escaped nuns" is Mrs. Margaret L. Shepherd. She reigned in cultured Boston for a long time, and the bigots there showered honors on her. An honest Presbyterian minister of Canada has dealt this lying creature a blow that will help to send her into oblivion. He is Rev. J. A. Macdonald, of St. Thomas. Writing of Mrs. Shepherd in the Canada Presbyterian he says:

"I wish, if it is not already too late, to warn our ministers and people and such of the general public as may hear my warning, against one of the worst frauds, one of the most dangerous agents of political and social strife and moral corruption, that, whether as journalist or preacher, I have ever come in contact with. It is with extreme reluctance that I write a name so redolent of all moral rottenness as Margaret L. Shepherd. Were it not that she is taking advantage of the silence which reluctance has secured, and were she not already notorious throughout the country, I would still be content with the warning given my own congregation in April last. But nothing can now give her notoriety, and she has so unsexed herself as to forfeit the protection which makes womanhood sacred."

"It was in the early spring of the last year that she first visited St. Thomas, London Woodstock and neighboring towns. So profitable did she find her enterprise, that she worked it with enthusiasm and vigor. In each of these cities she reaped the benefit of a strong anti-Catholic feeling and made good use of the P. P. A. movement. At first she gave out that she had been a nun, and told suggestive stories of her bad birth and dissolute life. She found, as she finds everywhere, well-meaning but panicky Protestants who believed the stories, that would now be willingly forgotten, about priests' letters found in strange places, rifles and ammunition stored away in Catholic church cellars, and a general Protestant massacre arranged for the 27th of September last. These gave heed to her words and emptied their purses in response to her appeals. Some weak-minded men and women were fascinated, morally hypnotized, by her strong personality and smooth speech. Others followed her for fifty lucre's sake. Masculinity was given to her cause by those who found she could serve their turn and help them to municipal or parliamentary positions. And when it was whispered that her record was shady, another class found in every city, gathered together like vultures to the carcass. These 'lewd fellows of the baser sort' are always attracted by the brazen impudence of a woman who gives a coach-and-four through the seventh commandment and opens her meetings with prayer." Mr. Macdonald tells his readers that he has been tracing this woman's course and has followed her career. Her record, he says, is such that it could not be published in a paper that goes into pure homes. The details are horribly disgusting. Miss Lillian M. Phelps, an estimable temperance worker in Canada, wrote to Mr. Macdonald imploring him, in the name of wronged womanhood, to address a wider audience than his own congregation, "and, if possible, save our women and girls from the awfulness of this woman's touch." Dr. J. A. Gordon, of Boston, the leading Baptist of New England, told Mr. Macdonald in August last that Mrs. Shepherd is the falsest and the most unscrupulous woman and the most unblushing hypocrite he had ever met.

"I know," concludes Mr. Macdonald, "how this woman tries to turn the edge of incriminating evidence and to convert every condemnation into useful advertising matter. I know how she hoodwinks her audiences, posing now as a martyr and now as a penitent. I know how her admirers are overcome by her crocodile tears and give expression to their sympathy by presenting her with Bibles. I have read the much-vaunted certificates of character given by creatures of her own creation, a fragment of the 'Loyal Women of American Liberty' and the 'Protestant Protective Women of Canada.' To be sure she is badly in need of such certificates. But certificates will not do. Testimonials and lip-covered Bibles will not hide her shame or arrest the contagion of her diseased

life. Nor tears, nor prayers, 'nor poppy, nor mandragora, nor all the drowsy syrups of the world,' will change her lustful eye, or dull the public sense of loathing for one who has prostituted truth and honor and who runs riotously in the error of Balaam for hire."

CONFESSING SINS TO A PRIEST.

The Stock Protestant Argument Humorously Refuted.

Says an exchange:—An acquaintance of ours, who frequently went to and from Philadelphia, was often teased by some of his associates about being a Catholic. He was a German, comparatively uneducated, but well instructed in the doctrines of the Catholic religion. Withal, too, he was naturally gifted, witty and sarcastic. One evening one of his associates asked him, 'Lewy, you confess your sins to a priest, don't you?' 'Yes,' was the reply, 'I do.' 'Why do you confess to a priest?' He is only a man. How can he forgive you your sins?' 'Yes,' retorted L., 'he is only a man, but Almighty God conferred on him the power to forgive sins.' '(Oh, but why don't you go directly to God to confess your sins? I always go to head-quarters when I have to do anything,' said the objector. 'I deny it, you don't,' was the rough and ready reply. 'How do you know I don't?' asked L.'s questioner. 'Prove that I don't.' 'Well, I'll soon do it,' said Lewy. You ride in this car, and so, too, sometimes, does Mr. —, the president of the railroad. Some day, when the president and you are in the car, the conductor asks you for your ticket. You won't give it to him and tell him, 'I always do my business at head-quarters.' The conductor says 'just try it.' You then go to Mr. —, president of the railroad, and say, 'Mr. —, I won't give my ticket to the conductor. I give it to you; I always do business at head-quarters.' The president says—well, just exactly what he says had better be left to the imagination. In vigorous, if not elegant language, however, he tells him to give the ticket to the conductor or get off the train.' There was a universal shout of applause from the listeners, and it was acknowledged that Lewy had the best of the argument.—Catholic Standard.

HERE IS A COMPARISON.

The Treatment of Catholic and Protestant Questions—A Contrast—A Lesson for All.

The conduct of Catholics to the members of other creeds is in strong contrast to that of the people to be found in so many of our great cities, who encourage men and women, on the platform and in the press, to insult Catholics and calumniate the church. We never hear of Catholics assembling in public halls to rail at their Protestant neighbors, pass fiery resolutions, denounce their religious denominations and appeal to the lowest prejudices of their hearers. If Catholics were to imitate their conduct, there would soon be religious riots throughout the land. And yet this is what is constantly being done against the Catholics without protest from self-respecting people of other denominations. Churches and societies, composed of men who call themselves respectable, who probably think themselves religious, will employ itinerant lecturers who make it a trade to revile Catholics and insult their most sacred feelings. They will listen while these wretched creatures who have been expelled from the church, express in grossest language the hatred which they bear to the church which in our day has produced a Leo XIII., charmed a Manning, convinced a Newman, and in the past has given to charity a St. Vincent de Paul, to theology a St. Alphonse Liguori, to youth a St. Aloysius Gonzaga, to foreign mission a St. Francis Xavier, to piety a St. Francis Assisi, to all the virtues and to all the sanctities of life models which exalt humanity, the contemplation of whose virtues sanctify every thought, word and deed of this mortal life. We cannot understand how any people who love truth and righteousness can encourage these disgraceful exhibitions of malice and hatred. No man or woman of any education in our day believes these calumnies which formed the subject matter of the historians of the past. Until of late years it was perfectly true to say that history was a conspiracy against the truth. In our day, however, history has been at work, and by examination of original documents it has proven that the greater number of the accusations against the church were purely and simply calumnies and the rest misrepresentations or misapprehensions. No man of sense to-day believes in the stories against the church which were current thirty years ago. The spirit of inquiry has triumphed, scholarship has mastered ignorance and bigotry and the claims of truth are being investigated with honesty and impartiality. Men who read history twenty-five years ago in the books then at their disposal, and who read recent publications, are obliged to unlearn what they had learned and commence anew their study. To repeat those calumnies of the past argues the grossest bigotry and ignorance, bigotry of the old days and ignorance of the new knowledge of these investigating times. Two classes there are of men who believe in these calumnies; old men who have stopped short in their studies and have not advanced with the knowledge of the times, and youths whose bearded intellect refuses to accept the light of investigation and whose passions nurtured in bigotry, render them insensible to the new light. These compose the audience who listen to professional libelers of the church. Catholics can afford to despise them in silence and pity; it is self-respecting Protestants who should respect them.

A large body of German Catholics are about to set out on a pilgrimage to Rome and Jerusalem. They expect to reach the latter city on the 28th of April.

COMMUNICATION.

The Missionary Record's Account of the Bazaar.

To the Editor of the NORTHWEST REVIEW.

DEAR SIR:—Those who had anything to do with the arrangements for the grand Bazaar last fall, or who were present in Trinity hall during the week that it was in progress, could as easily realize what a performance of the play Hamlet would amount to with the title role omitted, as they can what the Bazaar would have been without the assistance of the Reverend Pastor of the Immaculate Conception parish, Father Cherrier. From the time the preparations for the Bazaar were first commenced he threw himself heart and soul into the work; he attended the organization meetings; he gave the committee the benefit of his past experience in such matters; he personally undertook a large part of the arrangements; in fact he was the moving spirit, in the affair, and at the close of the Bazaar it was unanimously admitted that while all had done what they could his tact and energy had contributed in no small degree to the great success which had been attained. The parishioners of the Immaculate Conception were proud of their pastor for the part he had taken in this matter. They are enthusiastic in their belief that anything he undertakes will be properly carried out, and must, from the fact that he is in it, be successful. It had always proved so in parochial affairs, and they were more than gratified that the rule should hold good in a matter concerning the whole Catholic community of the city. And while they were proud of it at the time they are anxious it should not be lost sight of in the future. Last week you published a clipping from the Missionary Record in which the sacrifices the Catholics of the country are making in the cause of Christian education were alluded to, especial reference being made to the Bazaar. As one of the organs of the Oblate Fathers the Record made mention of the part taken in that event by the reverend fathers of the order laboring in the city, but it struck me and others on reading the paragraph in your columns that had the Record been well-informed it would not have fallen into the error of so pointedly ignoring the part taken by the people and pastor of the Immaculate Conception parish, and the reproduction of the paragraph in the columns of the Catholic organ of this diocese cannot be allowed to pass by without at least a mild protest. The whole Catholic community was united as one man in making the Bazaar a success as we have been in everything else connected with our separate schools. We Catholics of Winnipeg can never reflect on the sacrifices made in the cause of education here without acknowledging the whole-souled way in which the working men who compose the parish of the Immaculate Conception have so nobly responded to the call of duty, and especially must we always remember the great obligation we are under to the pastor of that parish for his invaluable services in connection with the Bazaar. Yours truly, JUSTITIA.

REGINA NOTES.

The Holy Week and Easter Sunday were spent here with more than the usual devotion to the services of our Mother Church.

Mr. Royal's famous "brochure," besides claiming attention in the papers in demand in the bookstores here, and copies are selling fast—not all to his admirers.

It seems a pity that more opportunities are not taken advantage of for our Catholic teachers to prove their fitness by actual contact and competition with men and women who can only be taught object lessons.

Mr. Wm. McCaffray, who has been spending a part of the winter here with his parents, leaves this week for Winnipeg. Willie whilst here took a foremost part in most of the athletic winter sports, skating, hockey, etc. being apparently his element, and his early return to Regina will be hailed with delight by all youthful lovers of good fellowship combined with manly sport.

The normal session is finished, and the candidates have scattered over the wide expanse of the territories. Whilst full results of the examinations are not to be had, enough is known to justify our saying that in the late session the Catholic candidates passed creditably, two of them hailing from the "Green Isle," and late from Convent or Christian Brothers' Schools, standing if not head of the whole class, at least in the very front ranks.

Although my last notes, with other more interesting matter, were crowded out of your "green" issue, it was gratifying to find such an eloquent exhortation embodied in the half-page article of Mr. O'Connell Powell. This talented young Irishman spent a day in Regina recently, and it was with no small pleasure that his acquaintance here saw his name subscribed to an article which contained a more Catholic sentiment and incentive to Irish patriotism than has been ever before seen gracing the columns of a Northwest paper. Notwithstanding we had about the most inclement week of the winter, all of the devotions were well attended, and on Easter Sunday Rev. Father Caron, in feeling terms, expressed the pleasure it gave him to state that out of 231 communicants in the parish over 200 had already complied with the command of the Church in regard to their Easter duty. The choir led by our "old reliable" Mr. Betournay, furnished the choicest music of the great masters, Benedict's "Regina Coeli," Schilonian's "Ave Maria" and White's "Tantum Ergo." But solos by Mr. and Mrs. Rimmer. What gave unequivocal pleasure to the worshippers on Easter Sunday morning was to observe how tastefully and splendidly the altar and sanctuary had been transformed, through the quiet industry of a small group of the ladies of the congregation, ably led by Mrs. P. McCaffray. This lady has proven herself to be a mine of resource and industry in practical church work, and though we scarcely deserve so much from a new arrival, we are just sufficiently selfish to wish Mrs. McCaffray a long residence amongst us.

A GIRL'S NARROW ESCAPE.

Her Friends Did Not Think She Could Recover.

A Case Where the Expression "Snatched From the Grave" May Be Most Appropriately Used—A Story Worthy of a Careful Perusal by Parents.

From the Penetanguishene Herald.

A few evenings ago a representative of the Herald while in conversation with Mr. James McLean, fireman with the steamer Manitou, which plies between here, Midland and Parry sound, learned the particulars of a case which adds another to the long list of triumphs of a well-known Canadian remedy, and is of sufficient importance to deserve widespread publication for the benefit it may prove to others. The case referred to is the remarkable restoration to health of Mr. McLean's daughter Agnes, 13 years of age, who had been so low that her recovery was deemed almost impossible. Miss McLean's condition was that of very many other girls throughout the land. Her blood had become impoverished, giving rise to palpitation of the heart, dizziness, severe headache, extremely pale complexion and general debility. At this period Miss McLean was residing in Midland and her condition became so bad that she was finally compelled to take to her bed. A doctor was called in, but she did not improve under his treatment and another was then consulted, but without any better results. She had become so weak that her father had no hopes of her recovery and did not think she would live three months. The lady with whom Miss McLean was residing urged the use of Dr. Williams' Pink Pills, and finally a supply was secured. Before the first box was all gone an improvement could be noticed in the girl's condition, and by the time another box had been used the color was beginning to come back to her cheeks, and her appetite was returning. The use of Pink Pills was still continued, each day now adding to her health and strength, until finally she was restored to perfect health, and has gained in weight until she now weighs 140 pounds. Mr. McLean says he is convinced that Dr. Williams' Pink Pills saved his daughter's life, and he believes them to be the best remedy in the world, and does not hesitate to advise their use in all similar cases.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath or other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build and restore the strength of the pale and sallow cheeks, glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to female systems, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, the after effects of a grippé, influenza and severe colds, depending on the humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called builders and nerve tonics, put up in similar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

THE "MISERERE MEL."

As sung in the Sistine Chapel, in the Vatican.

It is holy week—we are in Rome, we have heard the "tenebrae" chanted in St. Peter's and in St. John Lateran's, but we have been told that the solemnity with which this most inspiring of ritualistic services is conducted in the Sistine chapel, surpasses our most sanguine expectations. For the benefit of my readers let me state that perhaps there is no sanctuary in Rome more suited for the sadness of this occasion than is the Sistine chapel. It is located in the Vatican palace, and is one of the glories of Michael Angelo, who spent nearly two years in painting its roof. The "Creation" and leading events of the Old Testament are vivified on it. Over the altar is that greatest of all masterpieces—"The Last Judgment"—the masterpiece of Michael Angelo. In the centre is seen the Saviour and His mother, higher up angels are represented as carrying in triumph the cross and other emblems of the Passion, while lower down may be discerned skeletons, rising from their ashes, underneath which the demon is represented in his most hideous forms. The striking effect of the whole is simply marvellous. Unfortunately the colorings are somewhat dimmed, owing to the smoke of incense which for centuries has been staining them. The entire aspect of the Sistine chapel is very sombre, and, as was before remarked, well suited to the realization of the scenes of holy week.

The ceremonies are already far advanced. The lamentations are being sung. The first is sung by one voice, so plaintively that one almost realizes the prophet weeping over Jerusalem, the city of desolation. The second lamentation is

Weak Lungs

may be inherited; not Consumption. Thin, narrow-chested children are the ones to look out for. Everybody with a tendency toward Weak Lungs should take

Scott's Emulsion

of Cod-liver Oil, with hypophosphites of lime and soda. It builds up the system. Cures Coughs, Colds and Wasting Diseases. Physicians, the world over, endorse it.

Hereditary Weakness

and all Blood Diseases are cured by SCOTT'S EMULSION. It is a food rich in nourishment.

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taken up by two voices, which increase the effect of the first, and the third by three voices, whose sad harmonious wailings penetrate the soul till it sheds tears of sorrow over the unrepenting Jerusalem. The grandest of all is yet to come. The last of the candles has been extinguished. It is the hour of the setting sun. The funeral light casts a melancholy halo upon the spot: the paintings stand out in bold relief. All is sad, sorrowful and silent. Unconsciously the listener mutters to himself: "Jerusalem, Jerusalem, turn to the Lord, thy God." Then arises in low subdued tones a tender wailing—the "Miserere" has begun! Words fail to express the grandeur, the sublimity of this psalm as it is sung to the Heavenly throne by such a choir as that to which we are now listening. "Have mercy on me, O God, according to Thy great mercy." Those are the words, and never were words rendered more realistic, never does the contrition of the soul ascend to a merciful God in a more sincere petition, "Kneeling in that silent twilight, shutting up every sense save that of hearing," the soul suffers itself to be carried unresistingly upon the majestic swells of harmony till it is face to face with its Redeemer. The greatest masters have been engaged in the composition of the "Miserere." In 1633 Luigi Dentice produced one, Allegri followed, then Bai in 1714. But in 1845 Mustapha composed it as the writer heard it in 1882. The great object has been to vivify in the music the literal meaning; where the words indicate sorrow or penitence, there the feeling is one of contrition, on the contrary when joy is expressed, the glorious and majestic swell falls upon the soul and drowns it in the gladness of the harmony. Verse after verse, witnesses a grand variation of sentiment till the mind of the listener is bewildered, like "a shivered mirror retaining only fragments of feelings." At first each voice unites with another in forming harmony, but suddenly it seems to weary of the union, and rushes madly through realms of choral modulations, whence it returns once more to join in the grand suspended cadence. The parts seem to be ever entangled. Here can be traced one "winding and creeping by soft and subdued steps through the labyrinth of sweet sounds; then another drops, with delicious trickling falls, from the highest compass to the lowest level of the rest." Then the extrication commences—first one voice, then another, like so many silver threads unravelling themselves from a beautiful texture, till they are wrapt up in the apparently unchanged modulation of the deep-toned bass, and filling up the magnificent diapason, swell into a glorious cadence, which belongs to heaven rather than to earth. During all this, the listener is living in an unconscious atmosphere of thoughts which have been carried by the voluptuous swell of the music into realms of celestial happenings, and his mind rebels against a return to earthly surroundings.

The agreeable flavor of Ayer's Cherry Pectoral makes it easy to administer to children. Its great merits confirm its popularity.

Ecclesiastical Province of St. Boniface.

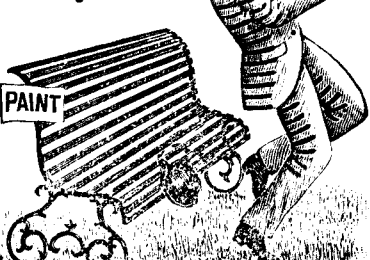
- I. HOLY DAYS OF OBLIGATION. 1. All Sundays in the year. 2. Jan. 1st, The Circumcision. 3. Jan. 6th, The Epiphany. 4. The Ascension. 5. Nov. 1st, All Saints. 6. Dec. 8th, The Immaculate Conception. 7. Dec. 25th Christmas. II. DAYS OF FAST. 1. The forty days of Lent. 2. The Wednesdays and Fridays in Advent. 3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of a. The first week in Lent. b. Whitsun Week. c. The third week in September. d. The third week in Advent. 4. The Vigils of a. Whitsunday. b. The Solemnity of St. Peter and Paul. c. The Solemnity of the Assumption. d. All Saints. e. Christmas. III. DAYS OF ABSTINENCE. All Fridays in the year. Wednesdays in Advent and in Lent. Thursdays in Holy week. Saturdays. The Ember Days. The Vigils above mentioned.

CHURCH NOTICES.

- CATHEDRAL ST. BONIFACE. Sundays—Masses at 8 and 10.30, a. m. Vespers at 3 p. m. Week Days—Masses at 6.30 and 7.30 a. m. ST. MARY'S CHURCH. Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Adelard Langlois, Superior of the Oblates. Rev. Father Fox, Rector, Rev. Fathers McCarthy and O'Dwyer, assistants. Catechism for boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m. Sundays—Masses at 7.00, 8.30 and 10.30 a. m. Vespers at 7.15 p. m. Week Days—Masses at 8.30 and 7.30 a. m. IMMACULATE CONCEPTION. Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector. Catechism for boys, who have made their first communion, at St. Joseph's school, McWilliam St. west, cor. Ellen St. for young boys and girls learning the short Catechism, and for those studying the instruction for perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier. Sundays—Masses at 8.30 a. m. with short instruction for girls at 10.30 a. m. with sermon. Vespers at 7.15 p. m. Week days—Mass at 7.30 a. m.

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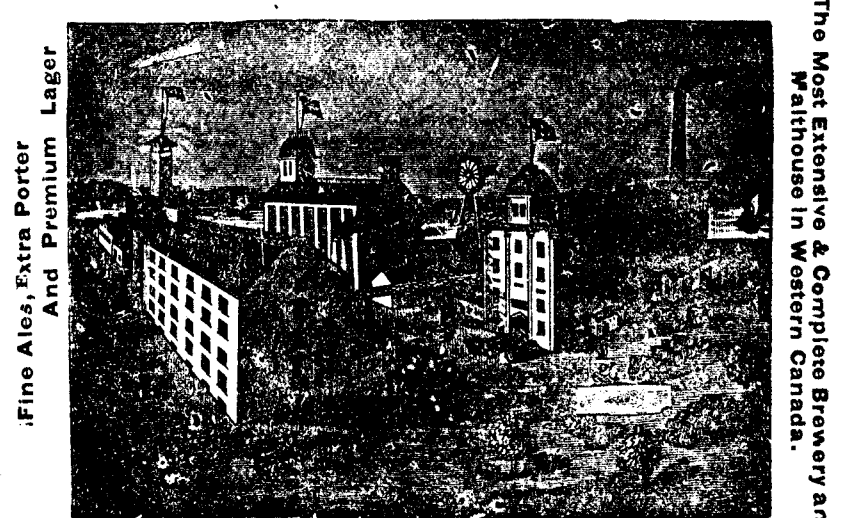
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Are prepared to furnish ice in large or small quantities daily, to all parts of the city.

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We are also prepared to do SODDING AND TREE PLANTING.

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Keep the Works in good order. NORMAN, Ont., January 15, 1890. W. H. COMSTOCK, Brockville, Ont. DEAR SIR—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use. Life is as the time-piece; frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what the result?—at first, only a slight difference is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much care in thoroughly cleansing the entire works. So it is in human life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise you to purify the system frequently, by the use of Morse's Pills, and so preserve vigor and vitality. Yours faithfully, H. F. ATWELL.

Dr. Morse's Indian Root Pills.

The Travellers' Safe-Guard. AMAGAUDER POND, N.S., Jan. 27, '90. W. H. COMSTOCK, Brockville, Ont. DEAR SIR—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not without a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. Yours, &c., M. R. McINNIS.

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W. H. COMSTOCK, Brockville, Ont. DEAR SIR—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell more of Dr. Morse's Indian Root Pills than of all the others combined. Their sales I find are still increasing. Yours, &c., N. L. NICHOLSON.

AS AN ADVERTISING Medium the REVIEW is unsurpassed in reaching the Catholic population of Manitoba and the Northwest Territories.

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Handsome Novelties in Slippers for Evening and Holiday Wear.

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CITY AND ELSEWHERE.

NEXT Sunday will be Low Sunday.

For spring suits cut and made in the latest styles at right prices, go to C. A. Gareau.

Mrs. W. J. COLLTON who has been ill for the past few weeks is now on the road to recovery.

CAN any man professing one spark of Christianity conscientiously take the oath of the P. P. A.? We say not.

Mrs. MARTIN EGAN who has been visiting relatives in the east for the past few months arrived home on Saturday last.

BRANCH 52 C. M. B. A. received Holy Communion at St. Mary's church, and branch 163 at the Immaculate Conception church on Sunday last.

"Right is right, since God is God. And right the day must win; To doubt would be disloyalty, To falter would be sin."

PRENDERGAST, the assassin of Mayor Harrison, of Chicago, who was to have been executed on Good Friday, has been respited until April 6th.

THE NORTHWEST REVIEW, of Manitoba, appears last week in a cheerful sprink-like green in honor of St. Patrick—Catholic Columbian, Ohio.

SUNDAY next which will be Low Sunday, the members of St. Mary's Court No. 276, Catholic Order of Foresters, will receive Holy Communion in a body at St. Mary's church.

THE students of St. Boniface college are giving an entertainment entitled "St. Louis is Chains" this evening, at the college, the proceeds to go towards the funds of the hospital.

In olden times it was a custom to rise early on Easter Sunday to see the sun dance. Of course, the sun does not dance; but the eyes of a joyous and faithful people see it that way.

First by a glance over our advertisements the fair ladies in their walks these fine spring days, will find much to please the eye, to gratify the taste, at reasonable figures by calling on our patrons.

PARENTS have to answer to God for the souls of their children, therefore, remember that they are obliged in conscience to see that their children and others under their charge receive the Easter Communion.

MR. J. P. PRENDERGAST, M. P., left for St. Anne, having called again to the bedside of his friend and fellow-legislator, T. Pare, M. P. P. The latter has had added to his ailment a severe attack of typhoid fever, and is not expected to live.

At the services at St. Mary's church on Good Friday evening, there was the devotion of the Way of the Cross, followed by a most interesting and eloquent sermon on the Passion of Our Lord, preached by the Very Rev. Father Accorsini.

A DAILY paper has a long article on the interesting subject of "How to enter and alight from a carriage gracefully." To the most of us a more absorbing question is "How to avoid street cars on our streets safely," not usually having the opportunity to do it gracefully.

ALAS, for ex-priests and ex-nuns! Even the Orangemen are going back on them! The Canadian lodges have resolved to employ no more "escaped nuns and ex-priests" to lecture against Catholics. They say their mission is ended. Poor Chiqui!

THERE are 1,091 prisoners in the Kentucky State penitentiary at Frankfort. Of the entire number but 40 are Catholics. No doubt had some of the "enlightened editors" of this city and province had had anything to do with the above report, the figures would have been just the reverse.

THE Irish Standard says: All the Irish and French Catholic members of the police force at West Duluth were laid off last Monday night and their places filled by members of the A. P. A., it being the first opportunity of the new administration to strike a blow at the Catholics.

THE Catholic Record has it from trustworthy sources that the eleven French Canadians, ten men and one woman, in the parish of Maskinonge, Quebec, who left the Church to join the Baptist body owing to a dispute with the pastor over the site of a chapel, have returned to their old allegiance. Mere motives of personal pique had prompted them to do what few who do it get the grace to repent of.

THE members of the P. P. A. in Ontario finding no other body silly enough to fight with them are now engaged in warfare among themselves. Some of the more intelligent class? after being duped to join, and finding out that the majority of the gang possessed no religion have now shook them. What better could be expected from a class that was never taught neither the fear of God nor man?

The daily average number of patients treated in the general hospital for last week was 101 of which seventy-five were males and twenty-six females. Twenty-four out patients were also treated during the week.

ANOTHER proof that, from an intellectual point of view, the Catholic system of education is in no sense inferior to the secular one, was furnished by the result of a recent debate between students of the Georgetown and Columbian Universities. In the contest the representatives of Catholic colleges proved easy victors.

As will be seen from advertisement on our third page the pupils of St. Mary's Academy will give two entertainments, on Wednesday and Thursday evenings, April 4th and 5th. The programme for both evenings is of the most interesting character, and the performances of the pupils of St. Mary's Academy are too well known to need any repetition of praise from us. The entertainments are under the patronage of His Honor, Lieutenant-Governor Schultz.

MR. J. G. KAVANAGH, of Deloraine, who has been visiting the city for the past few days left for home yesterday, taking his little daughter, who has been suffering from injuries caused by the explosion of a cartridge some weeks ago. Mr. Kavanagh paid us a friendly call and had a long chat about the crops in his district last year, the P. P. A., and the present political situation. We were pleased to learn from him that fools are not very numerous in the Deloraine district, judging from the poor success the P. P. A. is meeting with in its propaganda out there.

THE time for making the Easter Communion extends from the first Sunday in Lent to Trinity Sunday inclusive. All the faithful are hereby warned that those who neglect to make the Easter Communion violate a law of the Church which binds under pain of mortal sin. The transgressors of the law are moreover, subject to excommunication, and should they die, to privation of Christian burial.

An observant citizen remarked the other day that a man could tell what part of the country he was in with his eyes shut by just hearing the different names given by the natives to the same thing. "For instance," he said, "in New England they call a certain toothsome delicacy by the sturdy old Yankee name of 'doughnut.' In the Middle States it has become a 'culler,' and in the South they speak of it as a 'nut-cake,' while in the West you can order it as a 'fat-cake,' and yet it is the same old doughnut that the Puritan Fathers used to pack in their knapsacks when they started out to make good Indians."

THE estimation in which the Vicar of Christ holds the Sisters of the different religious orders, says an exchange, was shown at a recent reception. Members of diplomatic circles, military officers in full uniform, ladies and gentlemen from the four quarters of the globe were in attendance, all in the costume which Vatican etiquette requires. There were also two Sisters of Charity, whose simple habit was in striking contrast to the dress of the lay persons in attendance. As soon as they were introduced the Holy Father cried out loud enough to be heard in all parts of the audience chamber: "My dear Sisters, welcome! welcome!" It was an incident to be forever remembered by all present.

MESDAMES Lawlor and Cass have hit on a very happy way of raising funds for a most deserving object: the St. Boniface hospital. These two enterprising ladies have got together a most magnificent collection of plants and flowers, which they exhibit to lovers of the beautiful for the small charge of ten cents. The collection comprises some rare species of floriculture—choice exotics, and splendid blooms, and patrons are well repaid by a visit. There is also a museum of curiosities for which all parts of the world have paid toll. Anyone who desires to invest ten cents in the best manner possible cannot do better than patronise this exhibition. There is a liberal education awaiting them, besides the feeling that they have done a little to assist a most deserving object.

THE C. M. B. A. RELIEF ASSOCIATION.

Another Branch Being Formed—Some of The Benefits of the Organization.

Since our last issue in which we announced the establishment of a branch of the Canadian C. M. B. A. Relief association in connection with branch No. 163 of the C. M. B. A. steps have been taken by some of the prominent members of branch 52 to introduce the Relief association there, and we are glad to say they have met with such success that in a few days the new organization will be in full swing in St. Mary's parish. There is no doubt a great future in store for the Relief association in this city as throughout the rest of Canada for there is no doubt it offers unequalled advantages to the members. From the inception of the organization one of the principal objects has been to add as many benefits as possible towards assisting members during life, and as the funds have permitted the weekly benefit of \$4.00 for twelve weeks of sickness has been increased to the very liberal proportion of \$5.00 for fifteen weeks; the sum of \$50.00 on the death of a member's wife has been added; and recently compensation for accident has been introduced. The dues have remained the same throughout and the prospects are that owing to the progressive financial standing of the association further benefits will be added at the convention in September next without any additional cost to the members. The beneficial effect this Relief association will have on the C. M. B. A. can hardly be overestimated. By joining it a man secures a weekly payment during sickness which will assist him to pay his doctors' fees and part of his assessments in the C. M. B. A. without asking the branch to keep him in good standing. If a member is away from home it will provide him with means to go into a hospital or engage someone to look after him. If at home a sick committee is bound to visit him and assist him in every possible way. As the membership is spread throughout the entire prov-

ince of the Dominion it is likely to escape those heavy sick claims to which small bodies managing their own sick funds are always liable. It is claimed that the annual dues are lower than in any similar association, and it is certain that adding the four dollars per year to the total expenses of C. M. B. A. membership the amount combined will be found lower than any society giving the same benefits. The fifty dollars payable on the death of a member's wife will come at a time which is one of the most trying events in a man's life and the hundred and fifty dollars on the death of a member through accident will enable the family to pay funeral and other expenses leaving intact the C. M. B. A. Beneficiary. While no member of the C. M. B. A. is forced to join the Relief association every one should undoubtedly encourage it as its establishment has taken away the only excuse many men have had in refusing to join the mother body. The executive officers command the respect and confidence of all C. M. B. A. brothers, and by the admirable manner in which they have so far managed their affairs are entitled to the admiration of every man of business. C. M. B. A. men should earnestly consider the unequalled benefits of the Relief association, and give their assistance to extend its usefulness. Each new branch means just so many new helpers in the cause of the brotherhood, each new member adds just so many new members, and as the association is limited to members of the C. M. B. A. it cannot extend its usefulness elsewhere. For further information and particulars application may be made either to the President of the already formed Branch No. 38, Mr. F. W. Russell, to the secretary, Treasurer—Mr. J. Shaw, whose address is 262 Catherine Street; or to Mr. L. O. Genest, President of Branch No. 52 of the C. M. B. A. who is taking the initiative in the good work in his district. The method of becoming a member is very simple, all that is needed is an application form and to be examined by Dr. Neilson, whose office is now over Gordon's new drug store on Main street near the C. P. R. There is no initiation ceremony but from the time the supervising medical examiner signifies his approval the applicant is entitled to all rights and privileges as a member and a certificate is issued. The meetings are held quarterly, and the first gathering of Branch No. 38 will take place at the academy of the Immaculate Conception on the first Thursday in April.

Immaculate Conception Church.

The services at the church of the Immaculate Conception on Sunday were all well attended. This was especially the case at the early morning masses; that at 8 o'clock being assisted in by a particularly large congregation, the greater portion of whom, including the members of Branch No. 163 of the C. M. B. A. who attended in a body wearing their badges and received Holy Communion. At 10.30 grand high mass was celebrated by Rev. Father Accorsini, with Rev. Father Lavigne, deacon, and Rev. Mr. Zerbach, sub-deacon. The choir rendered Mozart's first mass in C and gave it in a manner which more than sustained their already high reputation. Although an entirely voluntary organization, this choir has by faithful attendance at the practices, gradually advanced from one success to another, and the members have shown themselves fully qualified to give an artistic interpretation of the most difficult music. The mass given on Sunday was perhaps their most ambitious effort, but it went with a smoothness and precision that can only come from thorough devotion coupled with high musical ability. The reverend pastor of the parish, Father Cherrier, personally trained the choir for this occasion, and conducted on Sunday. He has been ably assisted by the organist, Mrs. George Germain, who thinks no sacrifice too great when the object in view is to make the services as impressive as possible, and in keeping with the solemnity of the various festivals as they come round. The full choir on Sunday morning was as follows: Sopranos, Mrs. A. Bernhart, Miss Frances Tobin, Miss Winnifred Tobin, Miss Corwin, and Miss McCormack; altos, Mrs. Buzzard, and Mrs. F. W. Russell; tenors, Messrs. Lanctot, Markinski, Shaw, Fecteau, and Ferstenberger; basses, Messrs. N. Tomney, A. Picard, Bellevue, Lalonde and Lavallee. At the offertory, Lambillotte's "Resurrexistis" was sung. This is a most beautiful composition, both the music and the words being very impressive. The principal solo parts were taken by Mrs. Bernhart, Mrs. Buzzard, Messrs. Lanctot, Markinski and Tomney. We have heard many choirs in the course of our life, some of them ranking very high in the estimation of the musical world, but we are free to assert that in no instance have we derived more pleasure and profit than we have in listening to the choir of the Immaculate Conception church, and in watching the constant improvement which has been going on in connection with it. It seems to us there are several causes which have obviously contributed to this great success. The first undoubtedly is that almost every member of the choir have great talent and is well disposed to use it in the service of the church. These good people have voices, they recognize it to be their duty to use those voices for the glory of God, and not looking for any other inducement they are ready to do everything that lies in their power to advance the interest of religion and especially of the parish they belong. This is the secret of their great success, and it is also a guarantee for the future, for the link that binds them together as a musical organization is one that will bear the test of time, and the troubles that have been so disastrous to many choirs of far greater pretensions they will in all probability escape.

In the evening the church was packed. During vespers the special features of the music were Zingarelli's grand "Laudate" and Mozart's "Magnificat." At the close of the vespers Rev. Father Drummond ascended the pulpit and preached an eloquent sermon on the festival of the day from the words "Whom seek ye, Jesus of Nazareth? He is risen! He is not here. Behold the place where they laid him." He described in powerful and eloquent language the beauty of the Easter season and the lesson of the immortality of the soul, concluding, "We then to the man who believes not in the resurrection of the body, for there will be a resurrection, and that is the only true comfort for the troubled soul. What worldly consolation can you offer to a sorrowful human creature? Oh, your

gospels of dirt!—your consolations of the world! How empty and how profitless are they! Tell the stricken ones rather that there will come a time when they shall throw off their burden of sin and sorrow and reap the happiness which is to come, the happiness of living with the pure God. Tell them this, and you open up to the weary and the heavy laden vistas of peace, of joy and contentment which will make rich, and bring no sorrow with them. Except ye have faith, and become as little children, ye cannot enter the kingdom of Heaven." The eloquent preacher made a deep impression upon his hearers.

Benediction followed during which Mrs. Lloyd, of St. Boniface, was heard to great advantage in an "O Salutaris," and the choir sang "Regina Coeli" and Lambillotte's "Tantum Ergo." The soloists of the evening were Mrs. Bernhart, Mrs. Germain, and Misses Tobin and Mrs. Buzzard.

Resolution of Condolence.

At the meeting of Branch 52 C. M. B. A. held last Wednesday evening, Mr. H. A. Russell secretary to the branch was instructed to write a letter of condolence to Mr. Chas. J. McNeerney, on his sad bereavement caused by the death of his wife, Mrs. McNeerney, some short time ago.

That whereas it has pleased Almighty God to remove by death the beloved wife of our Brother C. J. McNeerney be it resolved

That we tender him our heartfelt sympathy in his sad bereavement.

ALL MEN.

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