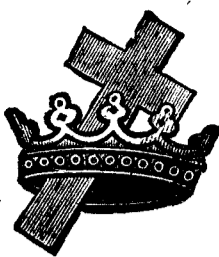


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"AD MAJOREM DEI GLORIAM."

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BLESSING THE CORNER STONE.

INTERESTING CEREMONY AT THE NEW CATHOLIC CHURCH ON SELKIRK AVENUE.

Free Press.

The ceremony of the blessing of the corner stone of the new Catholic church of Selkirk avenue, Sunday afternoon, attracted an enormous number of people who listened to the addresses and followed the beautiful ceremonies with the closest attention. Considerable progress has been made in the erection of the structure and an idea can now be formed of the appearance the sacred edifice will present when completed. A stone basement about ten feet high is surrounded by what will evidently be a most commodious and handsome church with an imposing entry approached by a flight of steps and crowned with a lofty tower. For the occasion a platform had been erected at the sanctuary end of the church, and the interior was decorated with British flags, whilst from the tower floated the papal colors. The proceedings commenced exactly at three o'clock when His Grace the Archbishop of St. Boniface stepped to the front of the platform and delivered in English a stirring address on the importance of the work they had assembled to do. The ceremony, he said, was pregnant with most salutary lessons for one who cared for the things of the other world, for those who were hungry and thirsty for the truth. That church was a monument of faith, it was a proof of belief in the other world, and also an act of love for and confidence in the most Holy Trinity—the Father, the son, and particularly the Holy Ghost. The ceremony was, too, a holy one because it was grounded on scripture, and they would find in it continual references to the old testament. Appropriate psalms of David would be recited, the words of Jacob on the road to Mesopotamia would be used, and the ceremonies would call to their remembrance the words of St. Paul, "the stone was Christ." When they saw the wall sprinkled with holy water they would call to mind actions of Moses, the great law giver, in sprinkling the book of the law and the people with holy water, and the explanation of this by St. Paul that he did it as a symbol of what Christ would do who was Himself the corner stone. So when the holy water was sprinkled they were reminded of the purity of heart that was necessary to please God. His Grace went on to explain the significance of the repeated references taken from the Old Testament which showed that in all ages religion was one. God never left men without some direction to guide them and the religion of the Patriarchs and Prophets was a preparation for the Christian faith, the shadow of which the substance had come since. The same God of Abraham, Isaac and Jacob was the God of Christians and the true religion of today must keep in close connection with the Old Testament. He could understand that men who invented new religions might find it strange that Catho-

lics kept so strongly the traditions of old, because those men received no mission, and did not understand that the true religion of to-day must consecrate the good things that united them with the old religion and remind the people of it constantly. His Grace then went on to give a lucid description of the various ceremonies which would take place, and in conclusion he addressed a few earnest words to those for whom the church is intended. They had come to this country to live freely in the exercise of their religion. They had been told, perhaps by men who misrepresented, that having crossed the immense ocean they had come to a place where there was no Catholic parish, but that was a false assertion. They found here bishops and priests; they found the same creed recited here, the same confession to God and the apostles. They could receive the same sacraments; in a word there was no difference between what they had been used to from their infancy in Europe and what they found here. They found in this country the same Jesus in His Tabernacle, they attended the same Holy Sacrifice of the Mass, and they found all the consolations of religion which they had been used to in the old countries. When a man comes to this country he should not ask for special privileges, exemption from this or that, as, what was needed in this country was men ready to abide by the just laws of the land. A just law was a direction coming from the proper authority and made for the good of the people, and Catholics accepted the laws of the country as such. Catholics did not come here asking for exemption from military service or exemption from anything else to which true citizens were liable; they asked simply what was granted to all others, true liberty to serve God in the church, in the family, in the school. In conclusion he spoke to them of his joy on this occasion, of the two excellent priests he had given them to minister to them, and he exhorted them all to be good Catholics and, therefore, good citizens. Addresses in Polish and German were then delivered by the Rev. Fathers Kulawy and then the ceremony in connection with the corner stone were proceeded with. The stone was duly blessed and a number of papers and documents were inserted in a cavity prepared for them. The cavity was sealed up by the archbishop and the stone then was carried to its proper place, the archbishop using for the purpose a silver trowel, which was a masterpiece of the silver worker's art. The ritual was a most elaborate and impressive one and its beauty and effectiveness was considerably enhanced by the splendid manner in which the grand plain chant music was rendered by the Immaculate Conception church choir. The whole of the proceedings passed off most auspiciously and at the close quite a substantial collection was contributed in aid of the building fund.

The new Coadjutor Bishop of Toledo, Spain, is only 32 years of age, probably the youngest bishop in the world at present, though Mgr. Taché holds the record, having been preconized 29 days before the completion of his 27th year, while he was still really only 26.

REV. FATHER CHERRIER.

TWENTY-FIFTH ANNIVERSARY OF HIS ORDINATION WILL BE CELEBRATED.

On Aug. 30th, Rev. Father Cherrier, parish priest of the church of the Immaculate Conception, will have been ordained to the priesthood for 25 years and on Sept. 26, of this year, he will celebrate his fiftieth birthday. On the occasion of Father Cherrier's twenty-fifth anniversary of his induction, the congregation had intended to celebrate the day by a gathering together of all priests from city and provincial congregations and as many of the Catholic congregations as could attend. It was the intention also to have the new bells, which are being prepared for the church in Belgium, rung for the first time and be blessed to the use of the church, but these bells will not reach Winnipeg in time and it is now probable that the date of the celebration will be changed to a later one.

Rev. Father Cherrier has been in Winnipeg for the past 21 years. Twenty-five years ago he was ordained at Montreal and taught as professor of literature and science at Ste. Therese College, Quebec, for the next four years. He then moved to Manitoba and for three years officiated as parish priest of St. Boniface. For the three years following he was secretary of the bishop's palace and bursar of the college. In '81 to '83 he was president of the college and lectured on theology.

For the past 15 years Father Cherrier has been working with his present charge at the church of the Immaculate Conception, and those who remember the parish in the days when he took hold can see what was accomplished in those 15 years, due largely to his zeal and untiring devotion to his work. In the fall of 1891 the present church was begun, being completed on the 17th day of March, 1893. Owing to the smallness of the congregation when the project of erecting a new church was discussed, many doubted if it was not an undertaking of rashness rather than of zeal on the part of the parish priest. The church is now a credit to the city and to all who contributed to the fund for erecting it, and from the time it was built until now the congregation has increased in numbers until the large church is even now too small.

The new chimes, which are to be placed in the steeple, are being manufactured by Adrien Cauvard, of Tellin, Belgium, a noted bell maker who has taken medals and diplomas at Brussels, Branzelbs Amsterdam, Barcelona and Freiburg, and is considered probably the best manufacturer in this line in Europe. The chimes consist of three large silver bells, weighing altogether 2,400 pounds. The largest weighs 1,200 pounds, the others 700 and 500 pounds, respectively. It is expected that the tone will be very rich and powerful. One bell is pitched at B flat, another C natural and the third D natural. They will leave Belgium for Canada on August 15, which does not give them time enough to reach Winnipeg for the anniversary celebration which was to have been

held August 30, and which may possibly be postponed until the bells arrive.—Free Press, Aug. 8.

THE ACQUITTAL OF BROTHER FLAMIDIEN.

Catholic Times (England).

The riotous conduct of the mob at Lille in connection with the case of Brother Flamidien is a lesson as to the danger of popular agitations with regard to judicial questions, which should be decided calmly and without passion. The attacks upon the Brothers and the clergy to which this affair has given rise reveals the cruel side of King Demos. The facts of the case are simple and do not disclose a particle of evidence against the Brother who was accused. The Christian Brothers at Lille keep a school for extern pupils, and one night a lad named Foveaux who attended it did not return home. Search was made for him during the two following days, and on the third day his dead body was found by the porter in the parlor of the Christian Brothers' establishment—a room visited by many outsiders—near a box which might have served to hide or carry it. Brother Flamidien had taught the boy's class and had superintended it on the evening when he was missed. On this ground alone he was arrested. Forthwith a disgraceful campaign of outrage and calumny commenced against the accused Brother, his confreres, and the clergy. The institution was, so to say, besieged, and a priest or Brother could not go along the streets of Lille without being insulted. The "juge d'instruction" who gave orders for the investigation of the case adopted every expedient to sustain the charge against Brother Flamidien, but in vain. The Brother gave conclusive proofs as to how he spent every moment of his time, and now, after five months' detention in prison, he has been acquitted and set free by a full bench consisting of members of the Preparatory Chamber and the Chamber of Correctional Appeals. And instead of sympathizing with a man who has suffered undeserved hardship the mob cry aloud for his blood. The incident offers a notable illustration of popular ideas of fair play in France.

Some 50 years ago a case such as that of Brother Flamidien, in which so much popular passion has been aroused, occurred at Toulouse. The dead body of a little girl was found beside a wall which separated the yard of the Christian Brothers' establishment and the cemetery of St. Aubin. One of the Brothers was charged with the double crime which had been committed. The juge d'instruction could discover nothing to justify the accusation, but he was a man of prejudices, and he stirred up a popular agitation against the Brothers. The times were troublous. The struggle for liberty of teaching was carried on fiercely, and the throne of Louis Philippe was being undermined by revolution. Juries were intimidated by demonstrations in the streets. The accused Brother, Frère Leothade, was pronounced guilty and sent to penal servitude for life. After a martyrdom of 3 years he died, protesting his innocence on oath before receiving the Holy Viaticum. Later on the author of the outrage and assassination confessed his guilt on the bed of death; he was a commercial traveller.

THE CATHOLIC COPTS.

Since the fifth century the Egyptian Copts have, as a body, belonged to the Monophysite heresy. After the lapse of thirteen hundred years, during which time such Popes as Eugenius IV., Pius IV., and Gregory XIII. have made efforts to secure their return to unity with the Church, the present Pope has at last succeeded in bringing about some sort of reconciliation. His efforts on behalf of all Eastern Christians are well known, and the enthronement of Bishop Macarius on Friday last as Catholic Coptic Patriarch of Alexandria bids fair to remove all traces of heresy and schism. The Copts number about 500,000, of whom some 20,000 are Catholics. But it should not be difficult to bring back all these Monophysites to the faith. They believe in the Seven Sacraments, in the Real Presence, in prayers for the dead, in intercession to Our Lady and the Saints, in veneration of holy pictures, and the bulk of their clergy observe celibacy. This should make Protestants, who regard these doctrines as late corruptions of Popery, ask themselves how it comes about that the Copts, who separated from the Catholic Church in the fifth century, still retain doctrines and practices which are usually regarded as peculiar to Catholics. Is it not clear that the Church must have held them at least as early as the fifth century? Or how did the Copts come by them?—Catholic Times (Eng.).

THEY ALL GOT IN.

It appears that one idle day the frog, the duck, the lamb and the skunk started forth together to visit the show. Just what sort of show it was the chronicler doesn't state. Anyway, it was something that the queerly assorted quartet was anxious to attend, and they hopped and waddled and gamboled and trotted toward the big canvas inclosure with delightful throbs of anticipation.

Finally they reached the door-tender, the frog leading the line.

Well, the frog had a green-back and passed right in.

The duck had a bill and followed the frog.

The lamb had four quarters and followed the frog and the duck.

But the unfortunate skunk was left of the outside. He had only a scent, and that was bad. Naturally he turned away, feeling pretty blue. As he was slowly going back over the hill he met a hoop snake rolling along at a lively rate toward the show. The skunk greeted him, but the snake did not stop.

"Don't interrupt me," he cried over his shoulder. "I've got to do a turn and I'm a little late," and he rolled along.

At the top of the hill the skunk noticed another old friend approaching. It was the sardine.

"Hello!" cried the sardine.

"What's the matter?"

So the skunk told him.

"I can guess how you feel about it," said the sardine sympathetically. "I belong to the smelt family myself. But, say, old fellow, you come right back and go in with me—I've got a box."

And the skunk and the sardine went back together.—Cleveland Plain Dealer.

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TUESDAY, AUGUST 22, 1899

ARCHIEPISCOPAL NOTICE.

By order of His Grace the Archbishop of St. Boniface the triduum in preparation for the Consecration to the Sacred Heart of Jesus, which was to have taken place the 5th, 6th and 7th September is now definitively transferred to the 7th, 8th and 9th of the same month, and the solemn consecration of all the faithful, in which the Holy Father lately so earnestly exhorted us all to take part, will take place on Sunday, the tenth of September.

ARTHUR BÉLIVEAU, Priest,
Secretary.**CURRENT COMMENT**

In reproducing the Free Press well written report of the laying of the corner stone we have had to correct a multitude of the most ridiculous misprints. One sentence, which, as printed in our contemporary, was sheer nonsense, we have restored conjecturally to something like sense; but it still seems to us very unsatisfactory. The Free Press can afford and generally has good proofreaders, but this was Sunday work and we all know how the Lord's work is liable to be scamped.

We have just received the artistic prospectus of "Le Vieux Paris," that is to say, the reproduction, on the bank of the Seine, in the Exposition grounds, of fourteenth and eighteenth century buildings and costumes. Those who have seen "Old London" at the Healtheries and Fisheries exhibitions in the metropolis of the Empire will have some idea of what they may expect in 1900. But this restoration of old and quaint houses and churches will be, like all Parisian art, very much better than anything else of its kind. Similar reproductions have been attempted everywhere; we have had Old Amsterdam, Old Antwerp, Old Berlin, Old Buda, Old Brussels, etc.; everywhere except, of course, at Chicago. Who could possibly take any interest in Old Chicago? But this Parisian revival adds many new

features, one of them being that most of the ancient city is built out on piles into the Seine, and another that all the turreted, machicolated, gabled, mullioned, corbelled, half-timbered, latticed and oriel-windowed structures will be habitable in all their storeys, clear up to the roof, and not mere foregrounds painted stereoscopically so as to deceive the spectator, as have hitherto been, except on the ground floor, all former restorations of this kind.

The Free Press of Saturday morning last published a masterly letter from Mr. J. P. Tardivel, defending himself against the slanderous misrepresentations of "Onlooker," the Free Press Montreal correspondent. Mr. Tardivel's style and mode of thought is thoroughly English of old England, and when we consider that he is at the same time the best authority on French in Canadian journalism and probably the very best French writer in Canada, his having preserved such a command of English idioms is an extremely rare phenomenon. There are certainly not three editorial writers in the Dominion who could pen such a letter. The Free Press editorial note, tacked on as a perfunctory protest, cuts a sorry figure indeed.

This is all well and good for those who like exhibitions, monster shows and such brain-wearing glitter. They will have their fill in the Paris exhibition of 1900, provided, of course, war does not make it impossible. But is there not matter for serious reflection in the fact that the greatest commercial nation in the world, after initiating in 1851 those international exhibitions which have since become so common, never thinks of giving another in its own capital, the largest city in the world? England has long turned her back on world's fairs. There must be some reason for this calculated abstention. No doubt British business men, being more far-sighted than any others, see that in the long run these pageants do not pay. A small dose of them like the Health Exhibition, may do; but huge undertakings like the Chicago financial fizzle seem to breed hard times rather than prosperity.

SOCIALISTIC COMMUNITIES

Frequent comment has been made in the local secular press on the recently reported collapse of the Ruskin socialistic community in Tennessee. Correspondents, clerical and lay, have aired their views pro and con. One of the most thoughtful articles appeared in the Free Press of the 10th inst. As its oracular tone is fully representative of what the more respectable non-Catholic journals would say, we venture to bring to bear upon it the searchlight of Catholic experience.

In the first place we are in complete agreement with this conclusion of the Free Press writer:

Neither the plan of socialists nor any other plan will ever enable mankind to alter the fundamental conditions of its being, by doing away with the inequalities, greater even than those of

wealth, which are fixed not by human law givers, but by nature—[i. e., God. Ed. N. W. R.] inequalities such as those of health, strength and intellectual power. When we speak of injustice we speak of something human, and it is idle to assail, as injustice, the inequalities which are decreed by a power above man's control.

Socialists, who sincerely expect the whole human race ultimately to practise their wild theories, betray a profound ignorance of past history and of present and future human nature. On the other hand, as the Free Press points out (but with an inadequate enumeration of causes), "thrift, good government," and, we would add, honesty, Christian charity and the true faith have already often brought about still more generally "the nearest approach to equality of wealth in this world."

The most remarkable example of a whole people transformed and exalted through Christianity that has been known since the middle ages is the Paraguay Reductions or colonies of Indians. They lasted for more than 150 years. In 1717 the Christian Indians numbered 120,000. Crime was almost unknown, thrift and artistic workmanship were universal, and a community of goods was established as in the apostolic age.

It is strange that this historical fact should not have occurred either to the Free Press editor or to Goldwin Smith, whom he quotes approvingly to this effect: "The utmost that religion or sentiment of any sort" (observe, by the way, his only notion of religion, a mere sentiment) "has done is to form the original bond of union, and invest the prophet-chief with the necessary power." But in the Reductions of Paraguay there was not merely one "prophet-chief," there were hundreds of apostolic men directing, during the successive generations of a century and a half, some fifty different colonies, and their success was so complete that even Southey, in his History of Brazil, which is full of prejudice against Catholics, could write: "The inhabitants, for many generations, enjoyed a greater exemption from physical and moral evil than any other inhabitants of the globe." Nor is there any reason to suppose that these model communities would not have subsisted till our own day, had not hungry adventurers from the outside plotted and brought about their ruin. The breaking up of the Reductions was due not to any internal dissensions or germs of social decay—for they were never so prosperous as when they were unjustly deprived of their rulers—but to the greed of the white colonists around them and the malignant policy of Pombal.

Thus religion has done what no other influence could do, and the religion that did this is no mere sentiment, as Goldwin Smith ignorantly calls it, but the only reasonable attitude of the creature towards his Creator. Nor could any ordinary amount of religious conviction operate such marvels. There was needed heroic abnegation and the most exalted virtue on the part of the Jesuits who founded and conducted the Reductions. Scores

of them were martyred by the very Indians whom their dauntless brethren afterwards transformed into the best Christian communities ever known.

However, this fact, that the Reductions were started and maintained only by dint of extraordinary self-denial on the part of the organizers proves that a community of goods, though not against nature, is so far above ordinary human nature that it can never become the lot of mankind in general. The mistake with all socialists, and with Bellamy in particular, is that they make no allowance for the consequences of original sin and for the constant struggle which the minimizing of those consequences entails. To come back to our first proposition, these dreamers are profoundly ignorant of human nature.

On the other hand, in the Catholic Church where alone, owing to the self-knowledge which the practice of auricular confession imparts, the possibilities both for good and evil of human nature are thoroughly understood, there is one other and a far more striking example of Christian communism. This case has lasted nearly nineteen hundred years. The members of this communistic body have steadily multiplied throughout succeeding ages. It is made up of representatives of all the toilers and peoples under the sun. Its aspects are as various as the needs of world-wide humanity. Its moving spirit, the mainspring of its undying life, is everywhere the same. And yet, oddly enough, neither the Free Press and Goldwin Smith nor the rest of non-Catholic socialists appear to be aware of its existence, and so they go on blindly spinning their systems and constructing their sociological theories in serene oblivion of the most marvellous and enduring social phenomenon that ever was.

"The so-called communion of the early Christians was short-lived," says the Free Press. This is true in the sense that a common ownership of goods soon ceased to be general. But it is not true in the sense that the communistic early Christians had no successors. When great multitudes entered the Church, it was soon found that this more perfect life was too painful for the ordinary Christian. But, all through the first three centuries of violent prosecution we catch glimpses of groups of clergy and laity here and there who were to all intents and purposes what we now designate by the noun substantive "religious," that is, persons specially consecrated to God and sharing their poverty in common. From the fourth century onward, under the various names of cenobites, monks, friars, regular canons and regular clerics, and religious societies and congregations, these Christian socialistic communities have never ceased to thrive both as to the variety of their forms and the multitude of their members.

Anyone who has read history at all knows how the religious orders flourished in the middle ages, more particularly in Ireland, England, Italy and France; but few even among well informed Protestants are aware how numerous the religious orders are at the present day. With

a tolerably wide knowledge of statistics we venture to assert that in this year of grace, 1899, there are as many Catholics following a religious community life as there ever were in the Ages of Faith. In that former period doubtless several religious orders numbered more members than any one order does now; but now the orders themselves are vastly more various and multiplied. Where formerly there were only a dozen great orders now there are literally hundreds of congregations. In Canada alone the Catholic Directory mentions 65 different orders of religious men and women, with a membership of about twelve thousand. In France the orders are far more numerous and the membership exceeds one hundred thousand. Though we have not been able to get at any general statistics of all the religious congregations in the world we feel well within the mark in affirming that there are at least five hundred thousand Catholic religious all over the globe. And it must be borne in mind that, however multiform are their costumes and however various the special objects of each institute, they all agree, not only in all the doctrines and practices of Catholicism, but also in that each individual has no private property, and that all form a perfect socialistic community, far more perfect, in fact, than any community that has ever existed outside of the Catholic Church. They all agree, for instance, that no member can spend one penny without leave from his or her superior, and that the superiors themselves are held to strict account and bound to use money or property only for the general good of the order. Moreover, the strict economy of their lives is something that would make a day-laborer shudder. We know of many communities of women in which the average annual cost of maintenance for each person, clothing, food and all other expenses included, is considerably less than one hundred dollars. Yet these religious are, all things considered, the most contented and cheerful of Christians. For them the future, even in this world, has no possibilities of hunger, old age no chance of desertion and no prospect of the workhouse.

As to their influence upon the outside world, they do a hundred times more good than all the non-Catholic charitable, philanthropic and world-reforming societies in the universe; only they don't get together and talk about it and have their talks printed in the newspapers. They educate millions of Catholic children at prices that defy competition; they care for millions of the poor, the sick and the aged, and they see in them all the person of Christ whom they truly follow.

Now it would seem that the presence in this nineteenth century of this great army of half a million of Christian communists ought to make thinkers reflect. It ought to prove to them that one religion at least can bring about "the nearest approach to equality of wealth." But they appear either deliberately to close their eyes to it as an insoluble problem or to explain it by those shameful suspicions which are always lurking in the lecher-

ous imagination of the hater of Rome. How ridiculous this latter explanation is must strike every one who reflects that lust is absolutely incompatible with a life of voluntary poverty. Those who yield to temptations of lust leave religious communities precisely because the sweet yoke of Christ becomes unbearable to the habitual sinner.

This leads up to another curious fact. The success or failure of religious orders depends solely on their fidelity to their rule. Fervent orders prosper, the negligent die out. As a rule, in our day, growth is one of the inseparable characteristics of a religious order, and the strictest orders grow fastest. This growth is simply astonishing. Take the Sisters of Providence, one of the many orders of women founded in the Province of Quebec. Two or three pious women began this work in Montreal 56 years ago without one dollar of capital. The Sisters number now over 1,800 in 66 establishments (some of them immense) spread through 14 dioceses of Canada and the United States.

Of course we can hardly expect Protestants to understand the only satisfactory explanation of these facts, viz., the action of the Holy Ghost in the Church. But we have a right to expect that those among them who have some pretensions to learning will not write nonsense about religion only forming the bond of union, will admit that religion keeps up the most flourishing communities in the world, compared to which the efforts of non-Catholic socialists are beneath contempt, and will not orally inform the laugh-ter-convinced Catholic world that "the so-called communism of the early Christians was short-lived."

THE ARCHBISHOP OF MONTREAL AND THE FRENCH NATIONAL FESTIVAL.

Apropos of the French national festival of July 14th the Montreal correspondent of the Manitoba Free Press wrote as follows:

Those who understand a little about French history and French sentiment must have smiled a little to see the other day the French flag flying from the city hall to commemorate the fall of the Bastille. What an ironic topsyturvy, to be sure! Although the Pope has recognized the present French republic, the Catholic church has never forgiven the revolution, and in this province religious services are still held in memory of the martyred Louis XVI. In Quebec Catholic opinion denounced the revolution and all its works. It was the Catholic church which prayed the most fervently for the success of the English over Napoleon. It was the French clergy who subscribed the most readily to the Nelson monument—a monument which glories in the defeat of the French navy. Remembering this, consider the enormous revulsion of feeling which makes it possible for Archbishop Bruchési to give his blessing to the French fête which celebrates the most signal act of an impious revolution which the church has never ceased to denounce! This is the proof that in spite of tradition or law or doctrine the Zeitgeist moves and modifies every creature and system, however he or it may have been supposed to be immutable. ONLOOKER.

and awkward correspondent looks at things in the wrong way. Albeit he admits as we do that time works in ideas and manners changes which are often difficult to explain, and which must be squarely faced and reckoned with, he still clings to the old outworn idea that the 14th of July means nothing but the "most signal act of an impious revolution." To-day the fourteenth of July has become the national holiday of France. Does anyone imagine that this holiday commemorates only a revolutionary act? Not at all. It has been transformed into an occasion for patriotic demonstrations, for wishing happiness and prosperity to the motherland. It is not our business to inquire how it happens that this once gruesome anniversary has taken on this pacific aspect. The fact is that patriotic and religious feelings have quite swamped the demagogic element in this holiday, and constitute the salient features of the annual 14th of July celebrations both in France and in all groups of Frenchmen elsewhere. In Montreal, the entire body of resident Frenchmen, with the Consul General at their head, flocked to the immense Church of Notre Dame to attend the holy sacrifice of the Mass and to listen to a sermon, not on the "Rights of Man," but on their own duties. This was a most edifying spectacle for all those who witnessed it. Nor was it particularly new. For several years past the national holiday of France has assumed this religious character.

His Grace Archbishop Bruchési, being then on his episcopal visitation, sent to the Consul General for France the following telegram: "The French residents of Montreal will perform to-morrow a noble act of patriotism and faith. Together with them, as they are gathered at Notre Dame, I will ask of God for France days of happiness and peace." The Free Press correspondent takes him to task for this. We on the contrary can only praise His Grace's timely and truly Christian wish. In Paris, a few days before the 14th of July, Cardinal Richard wrote a splendid letter in which the same sentiments and wishes are expressed. The strictures of the Montreal correspondent could not receive a more striking refutation.

A WOMAN'S SUFFERING.

WAS TROUBLED WITH PALPITATION OF THE HEART, EXTREME WEAKNESS AND NERVOUS HEADACHES.

In the little hamlet of Montrose, Welland County, resides a lady who gives much praise to the curative power of Dr. Williams' Pink Pills. The subject of this testimony is Mrs. Richard Hanna, an estimable lady who has resided in that locality for many years. A reporter seeking an interview with Mrs. Hanna found her willing to give full details, which are given in her own words. Five years ago I was taken ill. I attributed the trouble at the time to an injury sustained by a fall. Time went on and I did not get better. The symptoms of my complaint were palpitation of the heart, extreme weakness, stomach troubles and terrible headaches. I was very nervous, had no appetite and experienced much wakefulness at night. Finally I was compelled to take to my bed, being too weak to sit up any longer. In this condition I was treated at different times by three doctors, and took a great quantity of medicine but realized no benefit. Not one of my neighbors thought I would get well. In the meantime I thought myself that death would soon end my sufferings. One day Mrs. Smith, of Port Robinson, came to see me and persuaded my husband to procure for me some of Dr. Williams' Pink Pills, and he purchased six boxes. After taking the six boxes I had improved very much and was able to be up, though yet too weak to walk. I sent for another six boxes and as a result consider my cure complete. I can relish food better, sleep soundly, and stand more fatigue than I could for years previous. Although I have passed the meridian of life I feel as healthy as when I was in my twenties. With great pleasure and a grateful heart I give this testimony.

The public is cautioned against numerous pink colored imitations. The genuine are sold only in boxes, the wrapper around which bears the words "Dr. Williams' Pink Pills for Pale People." If your dealer does not have them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

INGERSOLL AT LEISURE.

AN INFORMAL TALK WITH THE UNBELIEVER—HIS WEAKNESS IN ARGUMENT.

"The only time I ever met Col. Ingersoll," remarked a Western newspaper man now in New York, "was in Cincinnati in 1884. He was going further west on a lecture tour, and a couple of us reporters were sent down to find out why he wasn't doing Republican campaign work on the stump. We found him at the Burnett House, alone, in a big double room—it was a hot Sunday, about half past 5 in the afternoon—with the windows open, his coat and vest off, and his feet in big easy slip-offs. He greeted us in his usual genial, sunny, big-boy way, and in response to the question of the moment he said: 'Well, I've got more against the Christian religion than I have against the Democratic party, and I'm out fighting it,' and the interview was ended. No other reason being given, we took up our hats to leave, but the colonel stood in the way.

"Now, boys, look here," he said in his most persuasive voice and manner, "don't go off and leave me. I'm here by myself with nothing on earth to do till I dress for my lecture, unless it is to be bothered by callers I don't want to see, and I want you to stay and talk to me. Here are some good cigars—reaching for a box of fine ones on a table—and you can just sit down and we'll smoke and talk and enjoy ourselves."

"We weren't looking for that kind of a reception from so distinguished a man and were rather upset by it.

"We'd like to do it the best in the world," I said, "but wouldn't it be imposing on you?"

"Not a bit of it, not a bit of it," he said in a tone of frankest sincerity. "And if you'll only agree to stay by me I'll lock the door and not another visitor shall be allowed to disturb us. Is it a bargain?"

"It was, of course, and, helping ourselves to the cigars, we proceeded to make ourselves as comfortable as the colonel was, and in five minutes he was doing all the talking, with dogmatic Christianity as his subject. That he talked well there could be no denial, but a more illogi-

cal argument I never heard, for being a believer myself, I asked the simple questions that are the most difficult to answer. He hadn't the opportunity for ridicule and oratory that the stage afforded him, and when he had come down to plain methods of question and answer he was lacking in material, and I ran over in my mind a dozen pious old fellows in my native village who could have defeated him in argument at every point. After we had talked for quite a long time I put this question, the answer to which will show how weak he was:

"You will admit, Colonel," said I, "that all the representative men and women of the world, all who have done the greatest work for the betterment of their fellow beings, all who stand for the world's progress, all who are foremost in the field of the highest human endeavor, are believers in Christianity?"

"Yes," he admitted, "most of them are."

"That being true, then, how do you account for it?"

"Well," he replied promptly, "it's because they are all d—d fools."—N. Y. Sun.

PILGRIMAGE

TO St. Anne's

BY SOUTHEASTERN RAILWAY

Monday, September 4, 1899 (LABOR DAY)

For the benefit of St. Anne's Church.

Leaves C. P. R. Station, Winnipeg, at 8 A. M.

Stops at St. Boniface, Lorette, Dufresne, and at the bridge near the church at St. Ann's.

Return Tickets: Adults, ... 75c. Children, ... 40c.

DINNER prepared by the ladies of St. Anne's in the old Church.

CARRIAGES from bridge to Church.

RETURN TRIP begins about 6 p.m.

Have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowser, Ph. G., 588 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WINDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use, and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ANTON H. BLACKER.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought one and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the drowsy and sickening Ripans Tablets for him. He feels some better but it will take some time. He has been sick so long. You may use my letter and name as you like. Mrs. MARY GORMAN CLARK.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for earache and I tried them. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKMYER.

My seven-year-old boy suffered with pain in his head, constipation and complained of his stomach. He could not eat like children of his age do and what he did eat did not agree with him. He was thin and of a sallow color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but usually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. E. W. PAICH.

A new style package containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—TEN FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (30 tablets) can be had by mail by sending forty-eight cents to the Ripans OCEANIC COMPANY, No. 19 Spruce Street, New York—or a single carton (TEN TABLETS) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general druggists, news agents and of some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

ONE GIVES RELIEF.

THE modern standard Family Medicine: Cures the common every-day ill of humanity.



TRADE MARK

Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but usually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. E. W. PAICH.

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CALENDAR FOR NEXT WEEK.

AUGUST.

27—Fourteenth Sunday after Pentecost. Feast of the Most Pure Heart of Mary.
28, Monday—St. Austin, Doctor.
29, Tuesday—The Beheading of St. John the Baptist.
30, Wednesday—St. Rose of Lima, Virgin.
31, Thursday—St. Lazarus, Bishop and Martyr.

SEPTEMBER.

1, Friday—St. Raymond Nonnatus, Confessor (transferred from yesterday).
2, Saturday—St. Stephen, King.

BRIEFLETS.

Rev. Father Trudel arrived from Rome via Montreal and Selkirk, where he stopped over, this morning.

Rev. Father Drummond, S. J., returned from Rat Portage this morning. His lecture was fairly well attended.

The Pope has confirmed the election of Mgr Emmanuelian, Bishop of Cesarea, as Catholic Armenian patriarch.

Classes will be resumed at St. Boniface College Thursday morning of next week. Boarders should arrive the evening before.

His Grace the Archbishop of St. Boniface leaves to-morrow to make his episcopal visitation of Rat Portage. He will be accompanied by Rev. Father O'Dwyer, O.M.I.

The postponed pilgrimage to St. Anne's will take place on September 4. Intending pilgrims may feel quite reassured as to the roadbed; the South-eastern railway is now in excellent condition.

Dr. Schroeder, formerly the greatest professor of theology in the Catholic University, which got rid of him because he was too Roman in his views, has been unanimously elected Dean of the Theological Faculty of Munster, Westphalia.

Among the recent conversions to the Church in England is that of Mrs. Edward Oliveira Jones, only sister of Mr. Manbey, of Oak Lake. Mrs. Jones was received at Holy Trinity Church, Brook Green, and was confirmed by the Bishop of Emmaus at St. Mary's Church, Chelsea.

The C. P. R. is lengthening its sidings between Winnipeg and Fort William to accommodate the heavy wheat trains of 60 cars each this coming fall. This entire section is now fully ballasted and provided with steel rails of the heavy pattern, weighing 75 lbs. to the yard.

The bazaar in aid of the Catholic Church at Rat Portage is being held all this week in Mrs. Sharpe's new block, opposite the Opera House. The attendance was very good the first evening, yesterday, and promises a great success. The articles for sale are numerous, varied and many of them of real value. Tickets are issued for a C.M.B.A. banquet to-day and a C. O. F. banquet on Thursday.

Referring to the Silver Jubilee of the Episcopate of Mgr. Jolivet, Bishop of Natal, and the Golden Jubilee of his priesthood, the Zambesi Mission Record, the organ of the Jesuit missionaries in South Africa, says: "Bishop Jolivet has done a magnificent work in South Africa, and his Vicariate at one time seems to have extended from the Colony (even taking in a portion of that) to the Equator. His noblest monument will be in the evidences of his zeal which exist in many places in the shape of con-

ents, schools, churches, etc., and in the great impetus that he has given to religion and education in South Africa."

Rev. Fathers Devine and Lemire, S.J., of Montreal, stayed one day at St Boniface College yesterday on their way to the Pacific coast.

Rev. Father Lebel, S. J., who returned from Port Arthur last Friday, went to LaBroquerie to replace Father Giroux last Saturday, returning yesterday.

Mr. Jehan de Froment is attending the great convention of Fire Engineers, held this week at Syracuse, N.Y. He will explain before that body of experts his new invention for giving an instantaneous alarm of fire by means of a network of gun-cotton threads running under floors and in all places exposed to fire.

Mrs. Bessie L. Cooper, widow of a British naval officer, who was also a Fellow of the Royal Society, and a niece by her mother, of the famous Confederate general, Robert E. Lee, has entered a Carmelite convent in Rome, and her daughter, who is said to be most beautiful and accomplished, will become a Sister of Charity in December next. Mrs. Cooper was the daughter of Judge Collins, of Baltimore, Md.

MR. PRICE-HUGHES'S EXHIBITION.

Catholic Times, Eng.

Mr. Price-Hughes has been exhibiting at St. James's Hall a number of Frenchmen whom he put forward as ex-priests of the Catholic Church. We have no love for Transatlantic slang, but we think the only word which would aptly describe this religious exhibition is Mr. Price-Hughes's "fake." Of course, there was money in the business. "Mr. Price-Hughes," according to the report in the daily papers, "said that Mr. Bourrier wanted £200 in order to make his little monthly paper, which was doing a great deal of good, a weekly paper. Mr. Samuel Smith would give £50 if three other gentlemen would each give £50. The contributions were quickly forthcoming, Mr. Emeron Bainbridge and Mr. T. H. Bainbridge each giving £50, Mr. Gladstone £25, and Mr. Baldwin £25. The collection, which was for the general

A rich man died the other day. He died in the very midsummer of life, and he left his family \$1,000,000. The doctor's certificate showed that death resulted from typhoid fever. The doctor himself said to a friend: "That man was a suicide. He had a splendid constitution. I could have pulled him through if his stomach had been sound. But he ruined his stomach by hasty meals, snatched in intervals of business and by neglect of symptoms which have been warning him a year past, that his stomach was failing in its duties."



The symptoms of a disordered condition of the stomach and the organs of digestion and nutrition are, among others, variable appetite, sour risings, heartburn, undue fullness after eating, dull headache, dingy complexion, discolored eye, fluctuations in physical strength, nervousness, sleeplessness, despondency. No one person will have all these symptoms at once, but any one of them calls for prompt aid for the suffering stomach.

The restoration of the stomach, digestive and nutritive organs to a condition of sound health, begins with the first dose of Dr. Pierce's Golden Medical Discovery. The cure progresses from that dose until the functions of the stomach and its related organs are in healthy operation. Then the nerves are quiet, the appetite hearty, the sleep restful, the eye bright, the complexion clear. In one word the body is in a condition of perfect health.

"I was troubled with indigestion about two years," writes Wm. Bowker, Esq., of Julietta, Latah Co., Idaho. "I tried different doctors and remedies but to no avail, until I wrote to you and you told me what to do. I suffered with a pain in my stomach and left side and thought that it would kill me. Now I am glad to write this and let you know that I am all right. I can do my work now without pain and I don't have that tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Medical Discovery and two vials of his 'Pleasant Pellets' cured me."

Don't let the dealer sell you a substitute, if you want a cure. Insist on having "Golden Medical Discovery."

work, amounted to £70." Well, so long as Mr. Samuel Smith and others of that type are ready to contribute largely, "converts" professing to be ex-priests will be found not only in France but in any country under the sun. The only cause of surprise to us is that such a clever showman as Mr. Price-Hughes could not get a larger muster for his exhibition than 18 Frenchmen who declared that they had been priests. Why, not to speak of curates, or chaplains, or the multitude of priests who are members of religious Orders, there are in France 3,437 parish priests. It would indeed be a miracle if amongst all the priests in France there were not some few who found that the standard of discipline required in the case of ministers of the Catholic Church did not suit them, and we know that when a priest falls away from his high vocation he is easily attracted to exhibitions where cheques for £50 are freely given. But Mr. Price-Hughes should have rehearsed the performance more thoroughly. M. Bourrier "gave away the show" when he stated that Protestantism is not popular in France; that it is detested both by Catholics and Freethinkers; that it is denounced as the servant of foreigners; and that it is characterized by controversy and division.

EX-PRIEST SLATTERY IN AUSTRALIA.

The Slatterys have become so well known now that even members of the Protestant Alliance will not associate with them or countenance their lectures. They are at present in Australia, and their only friends are the members of that enlightened body, the Orange Society. At Christchurch, Brunswick, the rector, Rev. Barley Sharp, who belongs to the Protestant Alliance, frankly expressed his feelings on the occasion of their visit, basing an outspoken sermon on the words, "Charity rejoiceth not in iniquity but rejoiceth in the truth." The Protestants, he said, had much better try to mend their own morals than to gloat over the sins of others. He quoted from the writings of Martin Luther, John Huss, and John Wesley to show that after the Reformation the Protestants, so far as morality was concerned, were no better than the Catholics. Protestants and Catholics in Australia should, he urged, forget the troubles of the past and should pay no heed to the literature of "escaped nuns," which could not be procured from respectable booksellers and was only to be obtained where proscribed and indecent books were sold. The Orangemen were much disturbed by Mr. Sharp's homethrusts at the Slatterys, and some of them created a scene in his church, but the rev. gentleman is convinced that the denunciation of people who are trying to collect money by making false accusations will only strengthen his congregation. The ex-priest and ex-nun business is falling flat.—Catholic Times (Eng.).

The Pill for the People. Murilla, Sta., Ont., Jan. 13, 1899. W. H. COMSTOCK, Brockville, Ont.

DEAR SIR.—Have been selling your Dr Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more. Yours truly, JNO. MCLEN.

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Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge.

Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity. Why suffer in silence when you can secure the advice of this eminent physician free of charge.

All correspondence is strictly confidential and names are held as sacred. Answers to correspondents are mailed in plain envelopes.

You are not asked to pay any exorbitant price for medicines, in fact it rarely happens that a patient has expended over 50 cents to one dollar before he or she becomes a firm friend and admirer of the doctor.

A special staff of lady physicians assist Dr. Marschand in his treatment of female cases. Always inclose three-cent stamp when you write and address The Dr. Marschand Chemical Co., Detroit, Mich. U. S. A. Mention the Northwest Review when you write the Doctor.

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WAGHORN'S GUIDE AT BOOKSTORES 56

SUPPLEMENT TO THE NORTHWEST REVIEW.

D · O · M

SPIRITVI · SANCTO

PARACLETO

DOMINO · ET · VIVIFICANTI

ADELARDVS

SANCTI · BONIFACI · ARCHIPRAESVL

SOLLENNIBVS · CERIMONIIS

QVAS · IPSE · CONCIONE · AD · POPVLVM · ANGLICE · HABITA

CONDECORAVIT

CONCIONANTIBVS · INDE · FRATRIBVS

KVLAWY

ALBERTO · QVIDEM · POLONICE

GVILLELMO · VERO · GERMANICE

AMBOBVS · HVIVS · ECCLESIAE · CVRATORIBVS

HARVM · LINGVARVM · POPVLIS · ADDICTAE

NVPER · SVBIECTIS · MAIESTATIS · APOSTOLICAE · FRANCISCI · IOSEPH

AVSTRIAE · IMPERATORIS · HVNGARIAE · QVE · REGIS

LAPIDEM · SACRVM · ANGVLAREM · STATVIT
TOTVM · QVE · TEMPLVM · DEVOTAVIT

XIII · KAL · SEPT · ANNO · M · DCCC · XCIX

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VICTORIA · BRITANNICI · IMPERI · REGINA · ATQVE · IMPERATRICE

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MINTO · DOMINI · CANADENSIS · GVBERNATORE

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CAROLO · CARON

HARVNC · AFDIVM · ARCHITECTO

The following is a literal translation of the Latin inscription, a parchment copy of which was enclosed in the corner stone of the Catholic church for Poles and Germans

To The Most Excellent and Most High God

The Holy Ghost,

The Comforter,

Lord and Lifegiver,

Adélard,

Archbishop of St. Boniface,

With solemn ceremonies,

Which he himself enhanced by an English sermon to the people,

Sermons having been preached afterwards by the brothers

Kulawy,

Albert, on the one hand, in Polish,

William, on the other, in German,

Both pastors of this church

Set apart for the peoples using these tongues,

Who were lately subjects of His Apostolic Majesty Francis Joseph,

Emperor of Austria and King of Hungary,

BLESSED AND LAID THE CORNER-STONE AND DEDICATED THE WHOLE TEMPLE

On the 20th of August, 1899,

During the Sovereign Pontificate of Leo XIII.,

Victoria being Queen and Empress of the British Empire,

Cassian Augier, Superior General of the Congregation of the Oblates of Mary Immaculate,

Minto, Governor of the Dominion of Canada,

James Colebrooke Patterson,

Lieutenant-Governor of the Province of Manitoba,

Alfred J. Andrews,

Mayor of the City of Winnipeg,

Charles Caron,

Architect of this building.