

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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DEATH OF A DISTINGUISHED NUN.

Irish Catholic.

The death of Sister Mary Gertrude O'Connor (known for upwards of a generation, as Mother Gertrude), of the Presentation Convent, Listowel, is an event deserving of more than local or ordinary notice. For nearly 50 years this truly excellent lady occupied a prominent and honored place in the religious life of her native county. Entering the Listowel Convent on the 15th of August, 1849, her religious life may be said to have synchronised with the life of that distinguished branch of the great Presentation Community, and the remarkable growth of that convent, both in usefulness as an educational institution, and in size, is in no small measure due to her influence and labors. But it was not in service to Order or devotion to rule—great as her service and devotion undoubtedly were—that this remarkable lady most distinguished herself. With a heart not less intensely human because chastened by discipline and divine love, a sympathy as wide as suffering humanity, and as deep as the deepest sorrow, and a wisdom born of no merely human knowledge and understanding, Sister Gertrude was not one to content herself with the ordinary routine work of a nun's life. Carrying with her into her convent a vivid recollection of the dreadful famine scenes she had so recently witnessed, her lusty charity found a spur more effective than exhortation or sermon—a spur which did not permit it to rest till the shadow of death came to its relief. She was ever foremost in such works of charity as her convent found itself in a position to undertake, and she brought to the execution of these works such a wealth of tact and judgment and such a knowledge of human character, as effectively secured them against miscarriage or failure. And she was as wisely discriminating in her charity as the great Apostle of Charity himself. "Find for me," she would say to those who helped her in the dispensing of her convent's charities—"Find for me the deserving poor—those who are heroically struggling with such difficulties and misfortunes as God has been pleased to cast on their way, and who try to hide rather than to exhibit their poverty: believe me, there are many such." And these she would first relieve, leaving the undeserving and clamorous to wait. For the very young she had a truly wonderful love, and as she regularly taught in the infant school of her convent, she had every opportunity for exercising it. Those words of our Lord: "Suffer children to come to me, and forbid them not, for of such is the Kingdom of God," were ever in her mind in the presence of the little ones. And "teach the little ones to love God," was her constant exhortation to the novices in her charge. But it was in a sphere peculiarly her own, and somewhat foreign to the genius of convent life, that this wonderful woman's great qualities of head and heart appeared in their fullest perfection. Early in her convent life she conceived the idea of

forming a class composed exclusively of very young men, of her own and her friends' acquaintance—principally of those intended for the Church or the professions. She saw in such young men forces which, according as they were regulated and directed well or ill, would infallibly turn out either to the benefit or the detriment of Church and country; and she likewise saw in wise, womanly and sympathetic counsels, powers which would make for the proper regulation and direction of these forces. Her great knowledge of the human heart showed her that there is no influence on earth which can for a moment be compared with that which a good and wise woman may exercise on those around her; and her knowledge of our people showed her that the overwhelming majority of parents are utterly incapable of bringing up their children, particularly their sons, in the way best calculated to make them strong, helpful and independent—true men and true women; whilst of the schools she knew that the moral side of the pupils' character receives but little attention there. Her class, or rather association of young men, was the outcome of these views, and her strong sense of duty to her friends in particular, and mankind in general. It was conducted more on social than on scholastic lines; and so tactfully and unobtrusively were advice and instruction given that the most conceited found himself corrected with little loss of dignity, and the most bashful and sensitive without blush or pain. The class was never large, but as each member dropped out to engage in life's hard struggle, some other young man was invited to take his place. In that way this truly great woman, in the course of her half-century of convent life, gave more useful and valuable instruction to hundreds of young men than all the schools and colleges of the Kingdom could have afforded them; instruction calculated to make them men strong, loyal and true—truly Catholic and Christian, capable of earning respect for themselves and their country in the land of the stranger. And to foreign lands most of them have gone, as the strong ones of our race have long, alas! been compelled to do. The majority of them have become priests, and the light they received they spread, or are spreading, around them with the Apostolic zeal which has ever distinguished the true Catholic Celt, thus making foreign peoples the debtor of their wise and saintly instruction. Nor was she content with merely instructing her young men. Many of them required material aid, and that aid, too, she generally found the means of giving.

Mother Gertrude was born in Tralee, about 76 years ago. Her father held a commission in the British army, served with distinction under Moore and Wellington, and the hero of Corunna is said to have died in his arms.

The Very Rev. John O'Connor, D. D., who for many years occupied a prominent place in the clerical life of his native diocese, and was one of the organizers of that brave band of Irishmen who went to the assistance of Pope Pius IX. in the early stage of his struggle with the infidel "makers" of modern Italy, and who, led by his fiery missionary zeal, went abroad while yet a young curate, where

he died some years ago, was a brother of Sister Gertrude's. Another distinguished brother was Dr. Morgan O'Connor, who died universally respected and regretted a few years ago, in Australia. Her country and her Church are the poorer by Mother Gertrude's death, whilst her Order has lost one of its greatest nuns, and her convent one whose place shall long remain vacant. May she rest in peace.

BOYCOTTING FRANCE.

The following happy hit appeared in the London (Eng.) Tablet of Sept. 22nd:

Sir—I have read with gratitude and admiration the noble letter which "Catholicus" has addressed to the Times about the attitude of Catholics upon the Dreyfus case. His advice to us to boycott the French religious communities in our midst is eminently practical. To me personally, however, it presents a difficulty, inasmuch as I have not hitherto been in the habit of contributing directly to the support of monks or nuns of any nationality. Still, I am determined, as far as possible, to act up to the spirit of the advice given by "Catholicus." I have just explained to my French governess that I must reduce her wages as a protest against the Rennes verdict. She protests that she has always sympathized with Captain Dreyfus. I have endeavored to make her understand that I am reducing her wages, not to punish her but to mark my sense of the conduct of the five wicked officers at Rennes. Even now she seems dissatisfied, though I made my explanation as clear as possible. I am afraid she is not intelligent enough for her place; in fact I must get rid of her, and that will serve as a further protest. I may also mention that, still acting in the spirit of the letter signed "Catholicus," I have taken pleasure several times this week in depriving my French poodle of his bone; I have torn out several pages from my French Dictionary, and I have decided to take an early opportunity to insult a French nun—of course, in a gentlemanly way. I confess I do not myself quite see the direct bearing of these severe measures upon the French Government, or even the French clergy, and it is certainly a little perplexing to be told that the present ministry is quite as anxious to rehabilitate Dreyfus as I can be. Still I think you will admit, Sir, that in these stirring times one must do something. And I wish it to be distinctly understood that I shall keep my eye on the French generals, and if the steps I have taken do not bring the desired result I am prepared to go further and forbid my wife to eat French beans. Imagine the women of England leagued to boycott French beans! Why they would simply exterminate the plant. I should think that would bring the French generals to their senses—don't you, Sir?

Yours truly,

A BRITON (New Style).

P. S.—Having promised a nephew, to whom I have always been foolishly indulgent, that I would pay his expenses for a fortnight during the Paris Exhibition, I have felt constrained to inform him that "considerations of international justice" would now oblige me to keep my money in the bank. He has sent me a most extraordinary reply.

ANOTHER OBLATE MISSIONARY'S JUBILEE.

FATHER ARNAUD'S FIFTY YEARS' LABOR IN FROZEN LABRADOR.

N. Y. Catholic News.

Quebec, Oct. 4.—Fifty years of missionary labors, travels and privations among the lowest and most degraded Indian tribes of the North American continent, in the far frozen north of Labrador, have just been completed by the Rev. Father Arnaud, of the Oblate Order, whose jubilee is about to be celebrated here with much solemnity. The wonderful career of the venerable missionary is intimately connected with some of the most sensational experiences of the Montagnais and Nascapee Indians during the last half century. He knows more of the interior of Labrador and has travelled more of it than any other explorer. Scarcely an Indian roams this inhospitable territory that he does not know by name. He has lived and journeyed with them and shared their privations, which to him were all the more painful, for his youth was spent in plenty and comfort.

Born in France in 1827, Father Arnaud was ordained priest at Ottawa in 1849, and immediately afterward was sent by his superiors to accompany a party of Indians on their journey across the Labrador Peninsula of Hudson Bay. It was a painful journey to the young Frenchman, for the Indian ideas of cleanliness and of cookery are very different from those of civilized nations, and his stomach frequently revolted at the food that was set before him. He has seldom been heard to complain of his lot, but the Jesuit Father Crepieul has graphically described the life of a Montagnais missionary as a prolonged martyrdom, and a continual practice of patience and mortification. In winter the missionary lives in an Indian hut formed of sticks covered with skins and boughs of trees and banked around with snow. He lies upon the frozen ground with his clothes on, the hut being usually full of smoke, and if he perspires by day he is almost frozen at night. He eats from a dish seldom or never washed and licked by the dogs that share his bed. Sometimes he is forced to go without food.

Father Arnaud has experienced all these and even greater miseries. After his return from Hudson Bay in 1849 he was sent to labor among the Indians of Labrador from the Saguenay to the Atlantic Ocean. He has carried on his wonderful work until the present time, and will probably continue it until the end of his life. Nothing can exceed his affectionate regard for his Indian flock, many members of which he has converted from paganism.

Father Arnaud's descriptions of the sufferings of his, "poor sheep," as he calls the Indian members of his flock, often resemble some horrible fiction. They are corroborated, however, from other sources. He tells, for instance, of the disasters that befall the members of his mission at Mingan some winters ago, when 32 of his Indian converts died of starvation at the height of land in which the St. Jean

River has its source. About 20 Montagnais families left the coast during the previous summer for the part of the interior already described, taking no provisions with them, because they had counted upon finding plenty of caribou there. In this they were entirely disappointed, however, while an exceptionally early fall of snow found many of them without their snowshoes, and they could not even find the porcupines, hares and white partridges which are usually so abundant in Labrador. A few families among them contrived to reach Eskimo Bay, but most of the others miserably perished in the woods before Christmas. News reached the missionary the same year that two families had been abandoned to their fate at the headwaters of the St. Augustine River, and that a number of other Indians belonging to the same place, who had crossed to Newfoundland, had been massacred by the Mic-Macs.

Many times Father Arnaud has narrowly escaped death from starvation, drowning and exposure to the wild animals that roam the woods of Labrador.

PROTESTANTS MAY LEARN.

SOMETHING OF WHAT THEY MAY GET FROM CATHOLICITY.

"What a Protestant may learn from Roman Catholicism" was the subject of a sermon preached by Rev. William Redheffer at the Wesley M. E. Church, Belleville, N. J., on Sunday night. He said in part:

"The Catholic Church is the Church of the poor. Within its walls there is no distinction between the poor man and the one blessed with the world's goods, such as we so often see in our churches. At their altar-rail every man is treated alike, in a God-like, Christian manner. There is much to emulate in this regard. Another point that stands to the fore with these brethren of ours is their loyalty to their faith and to Church discipline. They arise at daybreak and go out to early services in all kinds of weather, often fasting from midnight. And, again, when they have some dispute with their pastor, they do not forsake their Church. They bear it nobly and let it make no difference with their attendance; while Protestants, in a like case, throw everything to the winds and refuse to have anything more to do with the clergyman or his Church.

"The ministers of that faith do not strive to make gains to their parish or congregation at the expense of their neighbors. They do not coax people to leave their home church and go to another, as I have seen done right here at our own doors in the Protestant denomination. Their discipline is thorough, and their priests walk according to a definite measure. They refuse to marry couples from visiting parishes without sufficient explanation from the pastor there. This is a wise precaution, and if we had something like it in our churches, much trouble and annoyance would be saved."

Hon. J. D. Cameron returned last Sunday from the east and has completely recovered from his recent alarming attack of bronchitis.

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CURRENT COMMENT

The obituary article we reproduce elsewhere from the "Irish Catholic" is deserving of careful perusal. Mother Gertrude, of Listowel, County Kerry, Ireland, was, in the words of one who knew her well, "a great missionary in the cloister." She was wont to gather together all the young men of religious promise in and around the town of Listowel into a class, the majority of whom, thanks to her apostolic influence, have become priests or religious. Rev. Bro. Mulvihill, O. M. I., is one of her conquests to the service of the Church. This is the sort of masterful woman we like, she didn't prate about her rights and thereby win the contempt of the masculine half of the human race; she simply used her God-given influence to raise that masculine half to a higher plane.

"L'Echo de Manitoba" very naturally finds it strange that we should have blamed it alone for translating "a black sheep" by "un mouton noir" and advertising an objectionable play, when "Le Manitoba" was betrayed into the self-same error, both journals having accepted the same advertising item. This fact we did not know till our stricture had appeared. There was quite a joke at our expense when the foreman of "Le Manitoba" told us of it. Had we known they were both in the same boat we would certainly have said so. Thus we did not wilfully ignore one journal's fault and condemn that of the other; we were simply ignorant of the former—and this, by the way, is the only meaning of the French word "ignorer" which "L'Echo" uses in the English sense when it says: "Pourquoi ignorer l'un et condamner l'autre?" It should be: "Pourquoi prétendre ignorer?"

A hopeful sign of a growing disposition to be fair to Catholicism is the significant fact that "Richard Carvel," probably the best historical novel of American and English 18th century manners that has appeared since Thackeray's "Virginians," contains not one disparaging word about Catholics. The most dramatic scenes of the book are supposed to occur in the decade of

years between 1770 and 1780, and this latter is the year that witnessed the infamous Gordon No Popery riots during which over 400 persons were killed in London. Mr. Winston Churchill's novel, being a picture of the times, introduces us to all the leading figures of that brilliant epoch, Horace Walpole, Oliver Goldsmith, Garrick, Charles Fox, Lord North in London, George Washington, John Paul Jones, Adams, Chase, etc., in America; and yet not only does not one of his characters ever use the jocularly contemptuous word "Papist" or the stupid "Romish," but the hero, who tells his own story, puts Mr. Carroll at the head of all the Maryland patriots as regularly and constantly as the gospels put Peter at the head of the apostles. Richard Carvel notes with pardonable pride that he was honored upon two occasions with the confidence of the cousin of him who afterwards became the first Archbishop of Baltimore. At page 424 we find this: "For our cause 'The First Citizen' led the van, and the able arguments and moderate language of his letters soon identified him as Mr. Charles Carroll, of Carrollton, one of the greatest men Maryland has ever known." Far from suppressing Mr. Carroll's profession of the Catholic faith, the narrator explicitly mentions it more than once, although he does not mention a circumstance that would have been far more likely to please his readers, we mean the fact that Mr. Carroll was reputed to be the wealthiest man in the American colonies. All which has not prevented "Richard Carvel" from being reprinted twelve or thirteen times since it first appeared early in June last.

The Oblates' "Missionary Record" for October brings the glad tidings that the Oblate Fathers of Belcamp Hall, Raheny, County Dublin, who, for the first time this year, sent up their pupils for the Intermediate, without cramming for this examination, carried off one of the four All Ireland prizes (£2) for English Composition in the Preparatory Grade. The winner passed with Honors in every subject except Euclid and Algebra, and in these he passed very well.

"The Review (Oct. 12), of St. Louis, which, we are pleased to see now reaches us on the second and not, as formerly, on the fourth day after date, gives the gist of an interesting article from the New York "Evening Post" on "The Dead Languages." From statistics carefully gathered by a committee of the American Philological Association it appears that in the space of eight years from 1890 to 1898 the enrolment in the secondary schools of the United States increased 86 per cent, i.e., about five times the increase of population, that marked progress has been made toward the concentration of school work on a few leading studies instead of the former tendency to scattering and smattering, and that Latin is gaining faster than any other study. Latin heads the list of percentages of increase with 174 per cent, a rate more than double the 86 per cent. increase in the enrolment of pupils. Greek also scores a gain of 94 per cent. The

other principal percentages are: History, 152; Geometry, 147; Algebra, 141; German, 131; French, 107. Physics with 79, and chemistry with 65 per cent., alone fall below the 86 per cent. of the total enrolment. All these facts are very encouraging to scholars, especially when they occur in the most keenly commercial of nations.

Encouraging as these figures undoubtedly are, their importance would be greater if we were told why so many take to Latin. Perhaps it is a compulsory subject in most schools, perhaps pupils choose Latin on the principle that the very small amount of it required in these schools is easier to assimilate than almost any other object of study. If Latin is a compulsory subject in most U. S. secondary schools the preponderance of pupils taking it would argue an improvement in the taste of school managers rather than of the students themselves. If only a slight acquaintance with the rudiments of Latin is required, then the preference for this subject would simply be a manifestation of laziness, though certainly one that has a wholesome tendency. A parallel case presents itself in the curriculum of Manitoba University. Many students find that, all things considered, it is easier to get up on examination in Greek alone than in any of the double-barrelled options that take the place of Greek and entail so much non-educative memory work.

Our exquisite friend with the superior air and the blasé manner, yclept "The Lounger," treads upon one of our tenderest corns when he brands us in "Town Topics" as "suburban." We don't in the least object to that other term "rural" which he also applies to us; all aristocrats have a liking for the country. But "suburban" suggests an accretion, an excrescence, a refuge for middle-class mediocrity. Besides, in our case it is just the exact opposite of the fact. Evidently "The Lounger," who plumes himself on having hobnobbed with no end of big-wigs on the other side of the pond, is not well posted on the history of these parts, or he would know that Winnipeg, though the more crowded bailiwick, is really an offshoot, and a rather degenerate offshoot at that, from two parent stems, St. Boniface and Kildonan. They are somebody, they are not parvenus, they can boast of great-grandfathers. Winnipeg is still far from the end of the 33 years that make up a generation of men; it is yet in search of a grandfather.

The odious word occurs in the following passage from "The Lounger" of last Saturday.

It is curious to find a journal of such high literary standard [as the "Spectator"], making the mistake of using the phrase "in petto" as the equivalent of "on a small scale." "In petto" no more means "on a small scale" than does "un mouton noir" mean "a black sheep," as was very properly pointed out by a suburban newspaper the other day. The phrase is Italian, and not French, and is literary construed "in the breast," generally "held in reserve." It has, of course, a further technical meaning (in reference to appointments made by the Head of the

Roman Catholic Church), but the precise definition of this will make a good exercise for our rural contemporary.

We positively refuse to stand up and recite for the benefit even of so exalted a personage as he who thus correctly corrects the great "Spectator." He knows he is right, the wretch, or he would not appeal triumphantly to us. Only he might have driven home the correction more forcibly had he pointed out that the Italian "petto" is merely a softening of the Latin "pectus," as the Italian "retto, fattore" are softening of the Latin "rector, factor."

It is deliciously funny, when it is not exasperating, to hear Mr. Peter H. Bryce, Deputy Registrar General of Ontario, call French names "foreign names." French foreign in La Nouvelle France! Why, five or six generations of cultured men and women had energized and mostly gone to heaven before English was spoken in Canada by adventurers mostly heading the other way. Mr. Tardivel, in the last "Vérité," very properly demolishes this Bryce.

Russell & Co., of Winnipeg, call our attention to the fact that they have a supply of the new Canadian Catholic readers in five grades, published by the Copp, Clark Co., of Toronto. These readers have been most carefully prepared under the express and diligent supervision of the Catholic Bishops of Ontario. We have looked into them and find them quite good. Being the cheapest readers in the market they are having a sale that astonishes even the publishers. On looking over them there came to us a feeling of pity for non-Catholics who, because of anti-Catholic prejudice, wilfully cut themselves off from such gems of literature as Catholic classics alone give us. Who but a Catholic can understand the martyrdom of the dear boy Tarcisius in "Fabiola," or the "Dream of Gerontius" by Newman?

The same misfortune deprives Protestant students of some of the most valuable masterpieces of French literature. Monsieur de Labriolle, on resuming his series of lectures on this subject in Montreal last Wednesday, recommended the study of De Sévigné, Bourdaloue, De la Bruyère and Saint-Simon. Of these four three are pretty well known to Protestant students, but the fourth, Bourdaloue, is carefully kept from them. Those letters of Madame de Sévigné, which describe Bourdaloue as by far the greatest orator and character-painter of his time, Bossuet not excepted, are expunged from the collections used in some Protestant schools. So effectual has been this ostracism of the Demosthenic Jesuit that even many Catholic students are ignorant of his incomparable sermons and would need to peruse what Sainte-Beuve, who cannot be called a Catholic, says of Bourdaloue's all-conquering power. He has left us discourses which, in resistless logic, unanswerable cogency and psychological analysis, have never been equalled, not even by the author of the Philippics. It would not be safe to let modern Protestants read these masterpieces of Catholic doctrine, though many of the

older generation of Protestant ministers gleaned largely from Bourdaloue without acknowledgment.

Those who have any conscientious scruples about engaging in an unjust war—and well they may have, since an unjust war is legalized murder—had better not read Father McDermott's article on "The South African Republic" in the October "Catholic World." He thinks that "a sense of fair play, that a spirit of justice should have guided the counsels of the great Empire, which is dragged into this quarrel by the greed of men already rich and the greed of men hastening to be rich." To be sure, being in the United States, Father McDermott does not realize the clever web of plausible excuses with which "Pushful Joe" Chamberlain has worked up public opinion. Most Americans at bottom side with their Yankee poet saying: Of all the sarses that I kin call to mind, England does make the most on-pleasant kind. It's you're the sinner allus, she's the saint; All's right thet's hers, and all thet isn't ain't.

NOTES BY THE WAY.

One of the notable events of the past week was the visit to the city of Mr. Eugene V. Debs, the labor leader, and, as many would say, the "agitator," who has taken such a prominent part in the ceaseless and, often, bitter war between employers and employed that is being waged in the republic to the south. If Mr. Debs is an "agitator," and we gathered from what he said the other evening that he makes no objection to being called one, then all we have to say is that in our opinion the more of such agitators the better, and undoubtedly the world would be a much finer place to live in, at any rate for the masses, if the ruling classes instead of sneering at them and affecting to despise them would lend an indulgent ear to what they have to say and take into serious consideration the arguments they advance and the theories they propound. We venture to say that no one will deny the truth of the worst picture Mr. Debs drew of the deplorable condition into which workingmen have drifted in the large centres of population to the south—it is a species of slavery in many respects more intolerable than that which prevailed in the Southern States forty years ago; and no one can dispute his argument that this state of affairs is a danger to society at large and a menace to the safety of the social fabric. Then if this is so, why not give trial to the plans such men as Mr. Debs advocate as a means to set things right; it would surely be the part of wisdom if those who have something at stake instead of letting things drift would recognize the need of at once adopting some means to avert the threatening catastrophe. We say nothing here about the Christian aspect of the question. Our opinions from this point of view are well known to our readers—we merely wish to say now that Mr. Debs and others of his class who have given careful thought to the social problems, who are thoroughly

honest and in earnest, are men who deserve well of their day and generation—and, besides, they are becoming such a power in the land that no one can afford to treat them with contempt. We do not analyse all that Mr. Debs said. We don't say that we agree with all his conclusions, but we do unhesitatingly assert that men of his stamp are deserving of more than passing consideration—and if that consideration is not freely given now the time must inevitably come when it will have to be given under pressure.

The question of the appointment of a new chief of the Winnipeg Fire Brigade has been worrying our city fathers of late and at the time of writing it looks very much as if there are three or four favorites for the position. Judging by the past history of the council we shall not be surprised if none of those now named are selected. We remember, for instance, how when a new fire hall had to be built several sites were suggested each of which had its supporters, but as none of these could be agreed upon, the council by way of a compromise between the different factions eventually chose a site which none of them really wanted or thought would be in the best interests of the city. It will not surprise us, therefore, if a dark horse wins and an applicant not now named finally gets the appointment. We hope that a Canadian will be appointed and we unhesitatingly approve of the minority report presented by Alderman Mitchell. We cannot understand the necessity of going to the United States for a fire chief when we have competent men who have served long terms on the local force and who seem to possess all the qualifications needed. We do not take much stock in the contention that some of the men recommended have had charge of brigades in cities like Minneapolis, for it is well known that political considerations rule every important appointment by municipal corporations in those places, and fitness for the post cuts little figure if the political faith of the applicant is not agreeable to the majority of the aldermanic board which has the office in its gift. It is a pretty safe rule to follow to give all our best offices to Canadians; we have just as good men here as ever will be found abroad; and the people as a whole will be best pleased if this is recognized by the powers that be.

We are glad to know that the good word we said last week for the Valentine Stock Company, which is still appearing at the Grand Theatre, has been more than justified by what they have since accomplished. They have quite maintained the high standard of excellence which they achieved during the opening week, the plays they have put on and their rendition of them being all that could be desired. Rarely have the Winnipeg public seen a more beautiful performance than they gave of "Little Lord Fauntleroy," and the very liberal patronage they received shows that the theatre goes here are discriminating and know and can appreciate a good thing when they

can get it. This week they are putting on the famous historic drama "The Three Guardsmen," which deals with the affairs of France when the great Cardinal Richelieu was such a power in the land. One important point with this company is that their scenery and costumes are always historically correct; thus every play in which they appear besides being entertaining in the highest degree is invariably instructive and adds to one's understanding of past history and the social conditions of the times and peoples depicted.

AUDITORIUM BAZAAR.

CATHOLIC LADIES TRANSFORM THE BIG RINK INTO A BUSY MART.

The bazaar in aid of the building fund of St. Boniface cathedral is now in full swing and the interior of the Auditorium rink is for the time being transformed into a busy mart at which for the balance of the week a number of devoted ladies will give their best efforts to the disposal of a collection of valuable and handsome articles which have been gathered for the purpose. Three immense tables, representing the three parishes, St. Boniface, St. Mary's and the Immaculate Conception, are simply loaded down. The St. Boniface table is in charge of Mrs. S. A. D. Bertrand, who is ably assisted by Mesdames Betournay, Cyr, E. Guilbault, Lemieux, Lamontagne, Béliveau, Dubuc, A. Pendergast, D'Amour and Senez. Mrs. N. Bawlf, who presides over the St. Mary's table, is assisted by Mesdames Marrin, McIntyre, Cass, P. Russell, Cauchon, Vassar, Weiss and Guilmette. The president of the Immaculate Conception table is Mrs. F. W. Russell, who is assisted by Mrs. Germain, Mrs. A. Bernhart, Mrs. J. Bernhart, Mrs. Lauzon and Mrs. Kelly, and to this stall is attached a pretty flower stand in charge of the young ladies of the parish. A refreshment table is in charge of Mrs. Bernier, assisted by a number of ladies, and the waiting rooms have been converted into attractive dining halls where meals will be served every day and evening by Mrs. Lecomte, assisted by Mesdames Theo. Bertrand, Paradis, Milord, Mondor, Laurendeau, Gosselin, Phaneuf and R. Guilbault, with a bevy of young lady waitresses. There will be special attractions each evening. The most important will be fancy drills by the boys of the St. Boniface Industrial school and it is safe to predict that this feature will be a revelation to all those who have not already seen it. A fish pond and other side shows will also add to the enjoyment and amusement of the patrons of the bazaar and nothing will be left undone by the management to please those who attend.—Free Press.

Mr. Frederic Guernsey, Mexican correspondent of the "Boston Herald," says that the people of Mexico do not care to be disturbed by Protestant missionaries. "If you tell these good people that there is a deal of paganism here among the poor and degraded, they reply: 'Well, do we burn Negroes, do we lynch helpless Italians, do we spend Sundays in tormenting people of color? Why don't you have one law for the poor and the rich, and why do you look for the mote in our eye without casting out the beam in your own eye?'"

Rev. Father Cherrier has received news that the steamer in which the long-expected bells are stowed away, has reached Quebec. The bells will be here this week or next.

Words From the Heart.

A NOVA SCOTIAN FARMER TELLS HOW HE REGAINED HEALTH.

HE SUFFERED FOR YEARS FROM KIDNEY TROUBLE, SICK HEADACHE AND RHEUMATISM—ALTHOUGH ADVANCED IN LIFE HE HAS FOUND A CURE.

From the Enterprise, Bridgewater, N. S.
Solomon Meldrum, Esq., of Upper Branch, Lunenburg Co., N. S., is a gentleman of Scotch descent, and well known throughout the county. He is an agriculturist of repute and is prominent in the local affairs of the Baptist denomination. Referring to Dr. Williams' Pink Pills, he says: "I consider them a most wonderful and beneficent revelation in the realm of medicine. Previous to using these pills some two years ago, I had suffered for years from kidney trouble and rheumatism. Many a time had I been so bad that I could do nothing but endure the pain and pray for physical deliverance. My advanced age, being nearly 70 years old, made a cure look almost impossible, humanly considered, in a case of such long standing. But thanks to the Lord and Dr. Williams' Pink Pills, I am here to-day in excellent health with scarcely an ill feeling to remind me of past sufferings. Something over two years ago I read of the wonderful cures attending the use of Dr. Williams' Pink Pills. I thought if these testimonials are true it is possible the pills may benefit even me. I bought six boxes first, used them strictly as directed, and with the Lord's blessing they did me much good. But my ailments were chronic, deep seated, and I am an old man. The cure was not complete and I got twelve boxes more with all faith in the result. I only had to use six boxes of the second lot when I found myself quite free from kidney troubles, rheumatism and all other bodily ailments, except the disability incidental to persons of my advanced age, and even these were in a measure relieved. I may add that for a long time before I used the pills and when I began their use, I was the victim of the most distressing attacks of sick headache, the sensation of sea-sickness in extreme violence being not a whit more distressing. These attacks came on once or twice a week. After taking the pills, the attacks became less troublesome and finally ceased almost entirely. My son who lived at a distance took the remaining six boxes and stated to me that they did him much good. This I do know, that he looked much fresher and appeared in better spirits after their use. Believing as I do that an over-ruling power suggests to mortals all the wise and beneficial thoughts and inventions which operate to improve our race, and allay and cure our suffering, I say again that I thank the Lord and Dr. Williams' Pink Pills for my prolonged life and present good health. Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Great enthusiasm is displayed by the volunteers throughout the Dominion. Every one hopes to be selected for the Canadian contingent that is to go to the Transvaal.

CARDINAL GIBBONS AND THE REPORTER.

In a character sketch of His Eminence Cardinal Gibbons, contributed to the illustrated supplement of the New York Times by Raleigh Colston Smith, occurs the following interesting anecdote:

Upon one occasion, so the story runs, in Baltimore, a young journalist was sent by his chief to interview His Eminence upon a topic of local interest. When the interview was over, the Cardinal and his caller had a friendly chat upon a variety of subjects, including the Church. The journalist was a Protestant, and in the argument that followed he became excited and expressed himself freely from his point of view. Upon returning to his office he reflected upon the outcome of his visit, and came to the conclusion that he stood a fair chance of being discharged should the Cardinal repeat the conversation to his editor. The next day His Eminence dropped into the newspaper office in question and asked to see the proprietor, who was his personal friend. The reporter was told of the call and quaked in his boots. The publisher and the Cardinal discussed a matter of mutual interest to them, and before leaving His Eminence said: "By the way, you sent a young man to see me yesterday, and I was rather impressed with him. He appears to have the courage of his convictions. It would please me if you could do something better for him." Within a month the reporter, who anticipated dismissal, received a gratifying promotion.

His Grace the Archbishop of St. Boniface started for St. Malo yesterday morning, in spite of the cold drizzling rain. Thence he will proceed to St. Pierre-Jolys for the blessing of the cornerstone of the new church, on which occasion Mgr. Langevin himself will preach instead of Rev. Dr. Trudel, who was announced to preach, but who is detained here by the needs of the cathedral parish, all the work of which falls on him during the Vicar-General's illness.

THE Very Best

Investment a young man or woman can make in a USEFUL, PRACTICAL and MONEY-MAKING EDUCATION, such as is given at the WINNIPEG BUSINESS COLLEGE. Write for circulars. G. W. DONALD, Sec. N. P.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

I 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 two of the small sized 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.

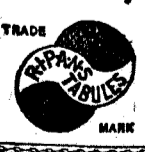
I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bower, Ph. G., 228 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIDMANN.

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. ASTOR H. BLAVEN.

ONE GIVES RELIEF.

RIPANS

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



Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually 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. PAINE.

A new style package containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—see 5775 CHAMBERS. This low-priced sort is intended for the poor and the economical. One dozen of the new sort (60 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 16 Spruce Street, New York—on a single carton (75c) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general stores, druggists, news agents and all some liquor stores and barber shops. Their health, sleep, induce sleep and prolong life. One gives relief.

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