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It is impossible to exaggerate the value of FRUIT-A-TIVES as a medicine for children. They contain no alcohol — no morphine or cocaine — no dangerous drugs of any kind.

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During the summer, when children are so apt to eat improperly, mothers should have a box of Fruit-a-tives always handy.

At the first sign of Diarrhoea, Indigestion, Headaches, Bilioussness, Peevishness, Vomiting—give Fruit-a-tives according to directions. These splendid fruit liver tablets will instantly correct faulty digestion—clean and sweeten the stomach—regulate the bowels, kidneys and skin—and so invigorate and strengthen the whole system, that the little ones can quickly throw off the temporary illness.

Get a box now—to-day. 50c. a box or 6 for \$2.50 Sent on receipt of price, if your druggist does not handle them.

FRUIT-A-TIVES LIMITED, OTTAWA.

LEPER COLONY IS A MODEL TOWN

Strangely enough, the lepers of Cullion, in the Philippines, will have the distinction of occupying the only model up-to-date town in the archipelago. At least the Manila Times says so, and it adds that the United States in the Philippines will provide the victims of "the living death" with every comfort possible.

According to the recent canvass made of the Philippines Islands there are about 4,000 lepers in the archipelago.

About 150 cottages have been erected in Cullion, which, counting four persons to a cottage, will accommodate 600 patients. Other cottages will be built as fast as funds are available. When vacancies are created by deaths, other lepers will be sent to the colony from the various islands.

The object of the Government in the establishment of the colony is to rid the islands one at a time of lepers. When one island is clean, another will be dealt with, and thus it is hoped gradually to stamp out leprosy from the islands.

Cullion has an up-to-date sewer and water system. It is one of the most fertile islands of the archipelago, so that those who are able can find diversion in tilling the soil and thus help to lower the expense of maintenance.

The island is adapted to cattle raising. Animals are not liable to leprosy. Consequently the plan is to raise cattle for the market, and in this way, if possible, make the colony self-sustaining.

Cullion will have its Father Damien in the person of Father Valles, who has volunteered to devote his life to work in the colony. Several Sisters of Charity also have consecrated their lives to the attempt to relieve the condition of the lepers.

The colony opened with 600 afflicted persons. The number will be increased as rapidly as possible.



Perfect Brightness and Clearness. 4

KINKORA, P. E. Island. Mrs. Mary Jane Greenau who used Pastor Koenig's Nerve Tonic assures me that she has received wonderful benefits from it. She used to take fits very frequently, but since using this remedy has not had an attack since early spring, and then not accompanied with its usual terrible effects. Perfect brightness and clearness of intellect returned after the use of the Tonic.

REV. J. J. MACDONALD.

158 Elizabeth St., Toronto, Ont.

I cannot sufficiently express my thanks to you for the good Pastor Koenig's Nerve Tonic has done me, only the fervent wish that you may continue in your humane work. I owe you a debt of gratitude that I shall always remember.

ALEXANDER McLEOD.

FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Poor patients also get the medicine free. Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and now by the

KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$6.00. Agents in Canada—THE LYMAN BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

CANADIAN CLUB ENTERTAINS REV. FATHER DRUMMOND.

Interestingly instructive, eminently entertaining, refreshingly reminiscent and withal highly historical, was the address delivered by Rev. Father Drummond of St. Boniface College, Winnipeg, to the Canadian Club. Father Drummond is a very fluent speaker with a purity of language and pleasant method of delivery that would ensure attention for any subject he handled, but particularly so when he deals with a matter with which his own history is closely interwoven.

There were about 50 members of the club present, who after thoroughly enjoying the dainty repast set before them by the Ladies Aid, listened with pleasure to Mr. J. A. Craig's rendering of "War is a Mount of Jade" (C. W. Openshaw accompanist).

In introducing the guest of the evening President Vrooman said the subject—"The French Element in the North West"—would be a very interesting one to them. The French laid the foundations of the present Dominion of Canada, and met with much hardship and danger. He welcomed Father Drummond as the representative of that great order which furnished the pioneer missionaries in New France.

Rev. Father Drummond, who rose amid hearty applause, said he had chosen this subject because Portage la Prairie was an entirely French name, and it was therefore fitting that he should speak to Portagers of the people who had left their stamp on this prosperous town. In 1886 a farmer's letter had appeared in the Toronto Globe stating that land in this district was excellent, but the Sioux were a source of danger to the settlers. What a change in 40 years! Father Drummond said he had French Canadian, Irish, German, and Scotch blood in his veins and his grandmother was a niece of the first Governor of Quebec. In the early days labor was very scarce and it was no uncommon sight to see the young ladies ploughing in the fields.

The French element was first introduced in the west in 1663. The formation of the Company of the Gentlemen Adventurers of England—the present day Hudson Bay Co.—was the outcome of the efforts of two Frenchmen who interested Prince Rupert and some of the gentlemen of his court in the resources of the country. As soon as the Hudson's Bay Co. was formed, the French and French Canadians immediately started to develop their trading with the natives and the latter were a good deal the more successful.

Why was it, asked Father Drummond, that the Hudson's Bay Co., which was founded in 1670, did not get into the Red River country until 1773? It was because the company's representatives were principally counting housemen, business men unaccustomed to outside life, afraid of the savages, and therefore unable to inspire them with the confidence and desire to trade. The French Canadians, on the contrary, were always ready to make friends with the natives and hence their success in intercepting the fur trade before it reached the Hudson's Bay Co.

In 1737 La Verandrye got to the mouth of the Winnipeg River and discovered what is supposed to be Fort Couer. He proceeded westward and after many perils and hardships he came on New Year Day, 1743, to the foot of Rocky Mountains.

Then came the troubles by means of which Canada passed into the hands of the British. But by that time there was a nation already established.

There were those who derided the French half breed element, but it was at that time necessary to the welfare of the country and saved it from being over run by the Sioux. They were excellent fighters and many of the Hudson's Bay officials had testified to their value in the early days.

The first white woman to settle in the western country was a French Canadian, the wife of Francis Langimodiere. They were married in Quebec, and he took his wife back to his trading post in 1806. She was a heroic woman who had to face many dangers and hardships before which she never quailed. She died 25 years ago aged 96, and her descendants now number 700, of whom 500 were in Manitoba and the northwest. The first priest came in 1818, and the day after his arrival Mme. Langimodiere had 100 children ready for baptism and stood sponsor for all. She was the grandmother of Louis Riel.

The French Canadians had a very strong influence in the foundation and formation of Canada. The first voyageurs were French Canadians and so also were the first missionaries. La Verandrye was not a Frenchman, but a French Canadian. When France threw them over—for that was all it could be

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Burdock BLOOD BITTERS

Burdock BLOOD BITTERS

Mrs. A. Lethangue, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

called—they immediately submitted to the new government. In the early annals it appeared that the French in Quebec were much surprised at the justice of the English. Their allegiance grew so rapidly that only 14 years after they had been ceded to England they refused to join the Americans in the attack made in 1775. In succeeding years the tendency was always in favor of loyalty to the British and they frowned on the rebellion of 1837. Although the rebellion was foolish and doomed to failure from its inception it was one of those evils out of which good came, for it secured for Canada representative government for Canada.

When the reverend gentleman resumed his seat he was the recipient of a hearty round of applause and J. H. Metcalfe moved a vote of thanks to Father Drummond, which was seconded by G. A. J. Marshall and enthusiastically carried. The president tendered the club's thanks to Father Drummond, who briefly replied, and the proceedings were brought to a close by singing the national anthem.—Portage la Prairie "Daily Graphic," June 28th.

COUGHERS, HAWKERS, SPITTERS

Public expectation is against the common law, against the laws of health also. When the throat tickles, that's the time you need Catarrhzone; it soothes away the irritation, cuts out the phlegm and loosens the tight feeling. You'll quickly cure that Catarrh and throat trouble with Catarrhzone. It positively prevents new attacks and cures Catarrh forever and for all time to come. Don't take our word for it, try Catarrhzone yourself. Once used you'll be delighted with its pleasant and helpful influence.

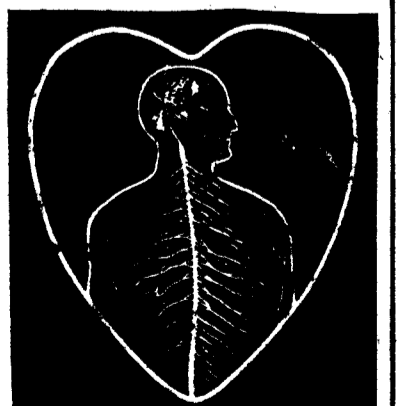
IF ATHEISM BE TRUTH.

[From "Religion and Republics," the address of Hon. Curtis Guild, Governor of Massachusetts, to the graduates of Holy Cross College, Worcester.]

"If atheism be truth it is strange that the loss of honest faith in some religion has ever been the prelude to the downfall of a nation.

When Athens learned in her theatres to swear "By Zeus, whoever he may be," when the Roman augurs smiled at their own unbelief in the religion they could not teach honestly to the people, when France forgot the righteous cause of her uprising in a reign of terror, and in the substitution of the so-called worship of

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reason for the worship of God, the Athenian republic was ready for the foreign invader, the Roman republic was ready for its Caesar, the French republic was ready for the dictatorship of a Napoleon.

The atheist in public life, recognizing no responsibility to a higher power in his own life, cannot properly respect his responsibility, his duty to other men or to his country. Centred in self, despairing of a future, despising the past, why should he improve the present?

We cannot all agree in our religious convictions, but only to the man of some religious convictions is it given to see that to-day is not eternity; that whether we will or not the course of civilization is to go upward and onward. To us here and now is given the privilege of seeking how to share in that glorious destiny, how best to serve our country, how best to serve our fellowmen, and in serving them how best to serve ourselves, in the great divine uplift that is not of yesterday, nor of to-day, nor of to-morrow, but through the centuries of centuries.

Now and always true men, not of one creed, not of one country, nor of one language, have found their own best advancement in the advancement of their fellows and their best inspiration in deep faith of God, that at sunset brings the smile to the tired eyes and to the paling lips, the whispered satisfaction in sacrifice, whether the words be in those of Bunker Hill, "Dulce et decorum est pro patria mori," or the ancient prayer of the older land, "Non nobis, Domine, non nobis sed nomini tuo gloria sit."

The Governor's address contained other fine thoughts: "The student of twenty may be an agnostic," he said, "the scholar of forty cannot be." And again: "History is the handmaid of revelation as fact is the buttress of of faith."

AN UNFORTUNATE CHILD.

Apropos of misses and masters, the "only child" has always been pitied because he is lonesome, and because he has been pitied he has also been petted. Petting is not good for anybody, and consequently hundreds of reasons have been advanced in support of the theory that large families were preferable to small and that children should be taught their place, and have the selfishness drummed out of them by other children a trifle older and stronger. However, the hero of this story put in a new plea for a numerous progeny when he returned the other noon from an institution of learning for beginners. He was evidently in abyssal spirits,

"What is the matter with you now?" queried his mother, "miss in arithmetic again, or did you get your hem-stitching and clay modelling wrong?" "No," he replied, dejectedly, "I ain't got nobody to catch anything from. It's funny I can't have no brothers or sisters like the rest of the scholars. Richard Lafin, who sits in the next seat to me, has caught the measles from the twins in his house; he's got 'em double, and he don't have to go to school for two weeks."—Ex.

Her Comfortable Philsophy

Aunt Panthea Brooks lived in a little New Hampshire village very many years without quarrelling with any one and was so thoroughly liked by every one for miles around that her popularity

excited the interest of a summer visitor. "Aunt Panthea," he asked, "how is it that you keep on such good terms with every one, while they are all quarrelling among themselves?"

"Well," said Aunt Panthea, "being as you aren't to stay here long, I'll tell you. When I go down the street I met Jason Purdy, and he says, 'Why, Panthea, how well you look.'

"I'm glad you think so, Jason," I say, smiling at him.

"Next minute up comes Ezry Dracut.

"Well now, Panthea," he says, 'how porely you are looking this year.'

"My land, Ezry," I say, 'how quick you are to notice those things.'

"So it is with everything, those who like to think one way, I let 'em think it, and those who like to think the other, I let 'em think it."

Who can deny that Aunt Panthea had discovered a comfortable philosophy of life.—Exchange.

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