

The Northwest Review

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Such notes will prove of much benefit to the society themselves by making their work known to the public. OUR ADMINISTRATOR'S LETTER.

ST. BONIFACE, 28th Dec., 1894. To Mr. E. J. Dermody, Proprietor of North West Review:

MY DEAR MR. DERMODY,— As New Year's Day is coming near at hand, I am glad to be able to send you herewith the heartfelt expression of my earnest wishes for a happy and prosperous year for yourself, and an increasing prosperity for your paper.

The only English Catholic periodical of the Province and the Northwest Territories. I pray sincerely that the NORTH WEST REVIEW may long continue its life of usefulness for its selected information for all classes of society, its vindication of Educational Principles and Religious Truth. I also pray that your paper may find its way into every Catholic family in this Diocese, nay, of the whole Ecclesiastical Province of St. Boniface. Please find cheque for the amount of my subscription, and believe me, yours obediently,

J. ALLARD, O. M. L., Administrator.

The Northwest Review

WEDNESDAY, FEBRUARY 20.

"PERILOUS TIMES."

The Protestant Bishop of Liverpool has recently delivered an address to the clergy of his diocese, in which he describes the perils of the day. His Lordship, Dr. Ryle, said:

"The times are perilous in the matter of religion. What are the facts? Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion. They go neither to church nor chapel, as we know to our sorrow in Liverpool. Many openly sneer at the Bible as an old-fashioned defective book, and give God no place in their thoughts. Is not this perilous?"

Yes, your Lordship, this is perilous indeed, and wonderful (!) at the same time. How is it possible that after three centuries of battling against Popery and boasting of Protestant sanctity and Protestant advantages, multitudes of people have totally cast off all religion? Things were not thus, when, under Henry VIII, people had to be forbidden to go to church; but those people were Catholics. His Lordship continued:

"Romanism is increasing. Real Popery has revived, and extreme Ritualism is helping it. Some churchmen seem little better than Papiest. They scoff at Protestanism and the Reformation. They delight in the very Popish ceremonial, which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous Popish doctrines and boldly preach, teach, and defend them. Is not this perilous?"

This is perilous and very perilous for the established Church, but it is a peril, which will save England from the first mentioned peril, infidelity. It was high time that the Catholic Church came to the rescue of Protestantism, as otherwise the entire nation would have collapsed into unbelief. Dr. Ryle cannot stand scoffing at Protestantism, but little by little he will see worse than that. Another century from now, his beloved Protestantism in England will have yielded either to Catholicity or to infidelity. For Churchmen to scoff at Protestantism is in his eyes a sin, nearly as great as to be a Papiest; but the good Bishop ought to be more merciful to his faithful. They are only doing now what Protestants did, in the time of the so-called Reformation, against the Church, from which they had separated. They have been taught to scoff at others, and, now, for variety's sake, they turn their irony against Protestantism. Why, the sauce, that is good for the goose, is good for the gander. But let us hear about the next evil of the times:

"Indifferentism grows everywhere! Multitudes seem to care nothing about the distinctive doctrines of Christianity and to perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is only a matter of words and names, and it does not signify a jot what a man believes! Is not this perilous?"

We do not doubt in the least the cor-

rectness of this statement, but who is to blame? Was it "Romanism" that started this peril,—that preached that every man was the infallible interpreter of the Bible? If everybody is thought right and nobody wrong, it is but a consequence of the Protestant rule of faith. Protestantism is being more and more punished by the consequences of the very acts, wherein it has sinned.

The Bishop went on: "Look at the Sabbath breaking of the times. An enormous proportion of the inhabitants of our towns have not the slightest idea of keeping the Sunday holy. They like idling about, and not working, and pleasure seeking on Sunday well enough; but they never give the day to God. Millions around us are robbing God regularly once a week. Is not this perilous?"

To be sure, it is. It is bound to bring the curse of God over the nation. But My Lord, pray, whose fault is it, if millions neglect to frequent your dull, dry services, your monotonous sermons; if they are not attracted inside the bare walls of your churches, where there is no God residing in the tabernacle, and where, consequently, they do not find more than in a music hall or other place of amusement? Have you no reason to strike your breast and to say: "through my fault, through my fault, through my most grievous fault," when right there, in your own neighborhood, the humble Irish Papiest keeps the Sunday holy, not only by not working, but by going regularly to his church? Of him it cannot be said that he has "not the slightest idea of keeping the Sunday holy." He has been instructed, both by his parents and his spiritual superiors, what is due to the Lord on the first day of week, and he observes it too.

Let us listen once more to the Rt. Rev. Doctor:

"Look at the drunkenness of the times. In spite of Christianity, temperance societies, teetotalism, and education, we are very intemperate people. The number of public houses, gin palaces, and beer shops in every large town tells a tale, which cannot be mistaken. This suns of money spent in spirits and beer every year are perfectly astonishing. The testimony of judges and magistrates about the effects of drinking, as a cause of crime, is enough to make one's blood run cold. Is not this perilous?"

It is a good thing that "Romanism" had nothing to do with these things! These English Protestants must be another set of men than our Canadian Protestants. The latter, if we are to believe what they pretend, are the most temperate people on earth; they not only do not drink themselves as they claim, but they try to prohibit others from drinking. The great sin of the Catholics in this country, according to Protestant saying, is to indulge too freely in spirits. But if Protestantism in England be not powerful enough to stop drunkenness, by what special grace of heaven can it stop it in this country? Either the English ministers of the Gospel neglect their duty in that respect, or their conferees here state falsehoods, and therefore, Protestantism counts for nothing in this temperance question, and cannot claim credit for bringing about habits of temperance.

All the perils enumerated by the Bishop of Liverpool, "Romanism" excepted, like infidelity, indifference, desecration of the Lord's Day, drunkenness, etc., emanate from the same source—the "Reformation." Without subordination, relaxation in morals meet follow; and without the spiritual and absolute authority of the Church, error, indifference, and infidelity will soon make their appearance and have a rank growth.

WRONG, INDEED SIR: Our esteemed weekly contemporary the Winnipeg Saturday Night in its latest issue ventured an opinion on the Manitoba School Question. The perigrinating editor of that five-o'clock-tea journal, who by the way resides in Toronto, paid this province a visit not many days ago, and while here managed to take a cursory glance at the state of things, especially the feeling of Catholics upon the School Question. No doubt on his return journey to the east, he gave the matter much cogitation and by the time he reached his editorial sanctum was quiet imbued with the idea that after all the Catholics of Manitoba were not heart and soul with their church upon the very important question of separate schools. We have always had a certain amount of respect for the Saturday Night, inasmuch as it informed us of the doings of the upper ten, but when it crosses the political threshold and gives vent to views erroneous and unfounded then of course we no longer look upon it as an organ of authority. In a long time, the Saturday Night has not given utterance to a more fallacious statement than that wherein it says that the Catholics of Manitoba have grown contented with their lot. Had its editor gone deeper into the study of this now burning question, he would never have expressed himself thus, and he would have spared us the pain of addressing him in the following lines:

"A little learning is a dangerous thing: Drink deep, or taste not the Pierian Spring,"

In a dreamy rapture he kissed her golden tresses. "The future," he exclaimed joyously, "with its castles in the air!" "Pithecure," she said decisively, "don't deceive yourself. I tell you now I shan't live above the third storey in any circumstance."

MR. EWART'S BOOK.

The Manitoba School Question: Being a compilation of the legislation, the legal proceedings, the proceedings before the Governor-General-in-Council. An historical account of the Red River outbreak in 1889 and 1890: its causes and its success, as shown in the treaty—the Manitoba Act—And a short summary of Protestant Promises. John S. Ewart. Toronto: The Copp, Clark Company, 1894.

The above is the full title of Mr. Ewart's complete statement of our school question. The dedication reads thus: "To the memory of Alex. Archibishop of St. Boniface, O. M. L., my client and friend, this work is inscribed in the hope that it may be of some avail in that struggle for liberty, to which was arduously given so much of his failing strength." The book, which is a demy octavo of 401 closely printed pages, is divided into three parts. Part I contains the Statutes: relevant passages of the British North America Act, the Manitoba Act, and the Manitoba School Acts before and after 1890; various affidavits in the original case of Barrett vs. The City of Winnipeg and in the decoy case of Logan vs. The City of Winnipeg; the Privy Council judgments in both cases; various petitions to the Dominion Government and actions of Government thereon. Part II gives in full Archbishop Tache's letter to the Free Press on religious instruction in schools as well as His Grace's pamphlet proving that the public schools of Manitoba are merely a continuation of the Protestant Schools before 1890; addresses, speeches, or extracts of speeches, and letters from Bishop Machray, Dr. King, Principal Grant, Mr. James Fisher, D'Alton McCarthy, Mr. Joseph Martin, etc. One of the best things in this Part is Mr. Ewart's clear and logical defence of our position against Dr. Bryce and the Toronto Lawyer. These articles of our eminent lawyer would of themselves give to his work an inestimable value. Take, for instance, this passage in which he exposes the absurdity of the Protestant view:—(p. 245).

"The true Protestant" argument now runs this way: "The state ought to protect itself from vice by education. Religion is an indispensable factor in all education, every day in the week." Therefore it is the duty of the state to educate, but to leave nothing to do with religion. The true Protestant should observe that his conclusion "It is the duty of the state to educate," is contradicted by the moment he asserts that it is not the duty of the state to teach "an indispensable factor in all education." It is as though he said: "It is the duty of the state to build warships; it is not the business of the state to furnish them with rudders. A rudderless warship, and an irreligious education are to Roman Catholics, similar abominations—great capacities for evil.

And again, this reference to the pecuniary motives which underlie all Protestant movements against Catholics (p. 246):—

In fact the true Protestant is easily driven to admit that the question is merely one of money. He wants one set of schools because it is cheaper than a double set; and, for the sake of economy, he will forego religion in the schools. Roman Catholics maintain that the economy would be false, and the divorce disastrous to the eternal welfare of the children. I gave none answer to my pamphlet that, at present, in Manitoba the saving would be a bagatelle. But the best answer is not that, but this: that Roman Catholics the matter is not one of money at all, but of conscience. In matters of conscience, Protestant denominations are wildly prodigal of their money; as witness the thousands of dollars which they annually spend in ungenerous competition with one another in every village in Manitoba and the Northwest Territories. They have a perfect right, no doubt, so to compete, and to urge subscriptions for the ruinous content upon grounds of conscience; but let them not say to Catholics that in a very much more important matter their consciences must be sacrificed to economy.

This was written in 1892. Had Mr. Ewart been able to foresee what has happened since, had he known that, in spite of taxes wrung from reluctant Catholics, the Winnipeg Public Schools would be a greater drain on the citizens' purses than were the separate Schools, he might perhaps have expressed a doubt that dishonesty can ever be made economical.

The salient feature of this great work of Mr. Ewart's is, undoubtedly, his concise and telling summary of the Red River outbreak in 1869 and 1870. Without any attempt at rhetoric, with the cold but resistless force of a glacier crushing all before it, he proves "that, upon the whole, the conduct of the Metis throughout the movement was characterized not only by great moderation and self-control, but by a regard for legal forms, and constitutional action, which, remembering the character and education of the people, must be regarded as striking and surprising;" that the Canadian party, including Col. Dennis and his body of surveyors, and Mr. McDougall, and the people about him, were the cause of all the difficulty; that Mr. McDougall's usurpation of the Queen's name, without Her authority, in his Quixotic proclamation, led the way, more than anything else, to place Riel in the position which he afterwards held; and that the object of the Metis was attained, and large and important benefits procured by their action. Mr. Ewart's final conclusions are these (p. 313):

"The passage by the Manitoba legislature of the School Acts (1890) was a violation of faith pledged to Catholics, upon at least three several occasions: (1) It was a violation of the spirit and true intent of the Manitoba Act—of a treaty entered

into under the direction, and with the sanction and approval of the Imperial Government; (2) it was a violation of pledges made to Catholics in 1876, when the Catholic members of the Manitoba Legislative Assembly agreed to the abolition of the Provincial Senate, the strongest guarantee for the maintenance of minority rights; (3) it was a violation (most flagrant and heartless) of the pledges made in 1888, on behalf of the Liberal party in Manitoba, at the election (St. Francois Xavier), which enabled it to defeat the Harrison Government, and thus paved the way for its own accession to office.

The history of Protestant Promises, from the capitulation of Quebec (1759) to the pie crust affirmations of Mr. Greenwood in 1888 must be very painful reading to such honest Protestants as still think that might, numbers and expediency cannot counterbalance one single manifest right. By way of epilogue, Mr. Ewart, who quiet humor runs through all his writings, quotes Sydney Smith's terse advice to the "No-Popery Fool," to the "No-Popery Rogue," to "The Catholics" and to "The Honest No-Popery People." The words addressed to these last are rich:—"We respect you very sincerely—but are astonished at your existence."

As a collection of important documents and convincing facts admirably marshalled, as a chain of unanswerable argument, this is by far the best work yet published on the Manitoba School question. It ought to enlighten and persuade politicians of both parties. But unfortunately, few political partisans have enough mind and conscience to appreciate Mr. Ewart's firm grasp of principles and fearless sincerity. Of course both parties will pretend to read this standard work; but will they take it to heart and act on its practical conclusions? Promises will doubtless be made, promises before a general election, promises that are generally con sidered german to the Greenwood pledges, made for one purpose and broken for another. However, it behooves the powers that be to show themselves as good as their word this time; for, should they not should they, after the election, shelve the question, the spirit of indignation that is growing among all Catholics throughout the Dominion will take form and substance in a Centre party, which, keeping aloof from the blandishments of office, will yet hold the balance of power, and then—it may be in ten or twenty years, but it will come as surely as the triumph of right and justice must come—that Centre Party will insist on the restoration to Catholics of all their rights and the restitution of all the money of which the local brigands have robbed them.

IT IS HIGH TREASON. The story of the treatment of the Catholic minority in this province has no parallel in the political history of Canada since it became a part of the British Empire. It was conceived in treachery and duplicity and brought forth in dishonor and in the violation of the most sacred pledges that it was possible to make. When the first case brought by the Catholics of Manitoba was pending before the Privy Council, the members of the Greenwood government and their friends openly and frequently declared that, no matter what that decision might be, they would decline to be governed by it, were it given against them. After the decision was given to suit them, these very men professed to hold the decision of the Privy Council in the greatest reverence, and called upon the minority to accept it as final. Although the Catholic minority felt that that decision was not in accordance with the law governing their pre-confederation rights and privileges, yet they accepted it without one word of disrespect for the Privy Council, recognizing, as they did, the fact that the highest court in the empire had decided against them. Having been defeated on the first case, which dealt solely on the rights which we had acquired before confederation, we fought forward our appeal to the Governor-General-in-Council, asking the relief granted to the minority by the constitution.

Again the case of the Catholic minority found its way to the Privy Council and this time we find the Lord Chancellor of England giving judgment in favor of the Catholics and apologizing, in as far as he could, for the former decision given against them. No sooner does this judgment become known than Messrs. McMillan and Sifton, Manitoba's provincial treasurer and Attorney General, declare, in interviews given to the press, that they would decline to accept the finding of the Privy Council and would refuse to obey its orders. Although we could not expect either statesmanship or respectability in men who won place and power by falsehood and treachery and held it by the lowest arts of the demagogue, yet we confess that we were somewhat shocked that sworn ministers of the crown; men who, in assuming office, took oaths of allegiance and loyalty to our Most Gracious Queen and to the constitution of the empire, from which they derived all their powers, should openly and boastfully say that they would not obey the terms of that constitution, as interpreted by the highest court in the realm.

But imagine the mendacity and treason of those men and the government to which they belong putting such treason-

able words as the following into the mouth of Her Majesty's representative, to be read by him from the Throne, at the opening of the third session of the eighth Legislature of the province. His Honor Lieutenant Governor Schultz was required to read the following:

"By the judgment of the judicial committee of the privy council, recently pronounced on an appeal from the supreme court of Canada, it has been held that an appeal lies to the Governor-General-in-Council on behalf of the minority of the province, inasmuch as certain rights or privileges given by prior provincial legislation to the minority in educational matters had been affected by the Public Schools Act of 1890, and that, therefore, the Governor-General-in-Council has power to make remedial orders in respect thereto. Whether or not a demand will be made by the Federal Government that that act shall be modified is not yet known to my government. But it is not the intention of my government in any way to recede from its determination to uphold the present public school system, which, if left to its own operation, would in all probability soon become universal throughout the province.

Comment is unnecessary. The language speaks for itself. It is reasonable and infamous. It states the fact that the Privy Council decides that the rights of the Catholic minority have been invaded by the school acts of 1890, and that, therefore, the Governor-General-in-Council has power to make remedial orders in respect thereto. It acknowledges all this and then it says, we will not recede from the position we have taken. The Privy Council may decide what the law is, the Dominion Government may direct that decision be enforced, but we decline to recognize the decision of the one or the authority of the other. We commend this precious piece of treason to those ultra loyal Protestant gentlemen in Toronto who are getting up contra petitions to the Dominion government against the claims of Catholic minority in Manitoba.

THE PRIVY COUNCIL DECISION. Father Drummond Interviewed.

We reproduce from the Northwest Rev. Father Drummond's interview. It hits off the situation admirably and will be read with much interest by our friends and with mixed feelings by our enemies. Those Protestants who have any shame will feel humiliated but few will escape the lash of the Rev. Father's keen satire:

Rev. Father Drummond, S. J., was approached by a representative of the Northwest being very busy could grant only a few moments.

"What do you think of the decision of the Privy Council?" asked the reporter. "I think," said Father Drummond, "it is a strong confirmation of the proverb, 'Second thoughts are best.' Their Lordships, whilst safeguarding their dignity as a practically infallible tribunal, really retract their former mistake and do so in a very forcible and interesting way."

"What, in your opinion, will be the effect of this decision?" "It is impossible to forecast its immediate effect upon the unstable equilibrium of opposing parties in the Dominion. However, I am inclined to think those of the Manitoba majority who are amenable to reason will be strongly emboldened by the Privy Council's decision, to reconsider their own unenlightened policy, and ultimately to turn from the error of their ways. Perhaps a surgical operation will not be needed to convince them that they have been fooled by sophisms."

"How fooled?" queried the scribe. "In this way. Although it seems to us very clear that we Catholics have an inalienable right to say how our school taxes shall be used, the adverse majority seem to think that re-establishing Catholic schools would be enabling us to put our hands into other people's pockets. We are in the position of the honest farmer who happened to sit down in a crowded train, by the side of a city-bred, timid lady, mortally afraid of having her pocket picked. (This occurred at one of those lucid moments in the kaleidoscopic history of fashion, when ladies' pockets were easily discoverable.) As the unlighted car dashed through a tunnel, the farmer's right hand, which was in his own pocket, was suddenly grasped by his nervous neighbor, while she shrieked at him. 'You bad man; now I've caught you! Wait till we get out of the tunnel!' He waited, and she found, to her dismay, that her hand was not in her own pocket, as she had thought, but in that of the offending farmer. Well, our tunnel is a pretty long one; but the locomotive is whistling, and there is a glimmer of light ahead. We have hopes that deluded and fickle Miss Majority will have daylight let in upon her ridiculous position before long."

A Happy Suggestion. Mr. Editor,—You know by a sad experience that ignorance is the worst enemy of the church especially amongst those who are in some capacity leaders in one way or the other; could you not advise the Catholics after they have read the REVIEW, or any other Catholic paper, to post it to some Protestants of the neighborhood, such as clergymen, school teachers, members of the Legislative Assembly, and even Senators, whom they know, to be opposed to subscribe to a Catholic paper as a regular home paper and who still are pleased to hear occasionally what Catholics have to say for themselves on

many current topics; it would cost them only 1 or 2 cents per week. It would not be advisable to send the paper to those who love ignorance, and would be offended. It would not do for these Catholics to fall into the same blunder as did a too zealous Protestant minister. He had met in a H. B. Co. fort, the good and kind Bishop Modeste Demers, the first missionary and Bishop of British Columbia and became very interested in the good, kind and gentlemanly Papiest Bishop. He told the H. B. Co. officers his feelings; how he felt sad to see such a good man deprived of the Bible and kept in the church of Rome in such deplorable ignorance. The officers winked at each other; encouraging and praising the zeal of their minister they had the satisfaction to see him go and offer his finest bible to Bishop Demers. The good Bishop was somewhat surprised, but recovered himself enough to thank kindly the minister, who was in his turn taken by a great surprise to hear the papist Bishop say; he had a Bible of his own and had been learning and studying it since he was a school boy. Years after the officers of the Fort would delight in telling the comedy they had on this occasion.

L. FOUQUET. Calgary, 9th Feb'y. 1895.

A Tale From Winnipeg.

How Two Prominent Citizens of the Prairie Capital Regained Health.

One Suffered from the Effects of Malaria And Indigestion, the Other from Nervous Prostration—Their Story as Told a Tribune Reporter.

From the Winnipeg Tribune.

The modern world is decidedly skeptical, and in the case of cures by advertised medicines, it is sometimes remarked that they occur at long distances. Recently, however, the Tribune was told that a Winnipeg gentleman had passed through an experience as remarkable as any of those published, and inquiry into the matter revealed the fact that several prominent citizens of Winnipeg had been greatly benefited by the use of Dr. Williams' Pink Pills. One of these citizens is Mr. W. A. Charlesworth, the well known contractor, who during his residence in Winnipeg has added to the beauty and wealth of the Prairie Capital by erecting some of its finest and most substantial buildings. Naturally what Mr. Charlesworth would say as to the merits of a medical preparation would be read with interest by the many citizens who have met him in business and socially, and a Tribune reporter was detailed to get from him some particulars in the matter. Mr. Charlesworth was seen at his beautiful and cosy home on William street, a few days since, and while unwilling to attract publicity, yet for the benefit of those suffering as he once "was he consented to give a simple statement of his case. About thirteen years ago, while living in the southern part of Illinois, near Cario, he had several attacks of malarial fever and ague, which left his blood poor and thin, and so deranged his system that for about ten years after he was a sufferer from chronic indigestion. He came north after residing there for some years in order to try to shake off the effects of the malaria, but without much success. He has not had, while in the north, another real attack of ague, but every season he had incipient attacks, which were only warded off by the prompt use of quinine. Bilious fever also threatened in the same way. He also suffered severely from indigestion. Determining to make a decided effort to get rid of his complication of disorders, he began in the fall of 1891 to use Dr. Williams' Pink Pills, the advertisements of which he had read in the newspaper. Mr. Charlesworth began to use the pills in October, and for the first month scarcely felt any improvement. However, from that time on improvement was rapid and the effect marvellous. The cold of the winter of 1891-2, as will remembered, was intense, and yet so great was the toning up of the system and the enrichment of the blood, that he scarcely felt the cold at all that winter. His indigestion was removed, and since that time he has not had another attack of malarial fever. He continued taking the pills up to about the middle of January. In closing his interview Mr. Charlesworth said:—"However, do not rely upon my authority alone, but see Mr. Fairchild, who has used the pills."

The Mr. Fairchild, it is needless to say, is Mr. Frank Fairchild, the largest dealer in vehicles and farm machinery in western Canada. Mr. Fairchild's name is too well known to readers of the Tribune to need any further introduction. He was also seen and fully confirmed what Mr. Charlesworth said. Some time ago Mr. Fairchild suffered from nervous prostration brought on by overwork, suffered also from a dull pain in the back of the head. After spending some time at a famous Chicago sanitarium he was advised to take something to build up his blood, the doctors mentioning Pink Pills in their list of things advised. At first he took a fluid preparation, but as he found this unhandy to take with him as he travelled, he decided to try Pink Pills, as Mr. Charlesworth had very strongly recommended them. He found great benefit from their use, and continued taking them until restored to health. He has no hesitation in recommending them as a great builder up and purifier of the blood.

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

The hair of a young lady recently turned white in a single night. She fell into a flour barrel.