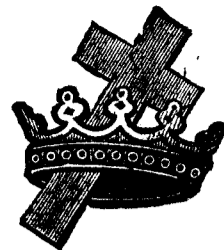


Northwest Review.



"AD MAJOREM DEI GLORIAM."

CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

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CANADA'S DELEGATE.

HE IS AN AMERICAN CITIZEN AND AN ITALIAN ARCHBISHOP.

Catholic Columbian.

An item of great interest to our Catholic friends across the border stated the other day that Abp. Diomede Falconio, O.S.F., had been appointed first apostolic delegate to the Dominion.

Mgr Falconio was born at Pescocostanzo, a little town in the province of Abruzzo, Italy, in 1842, and at an early age joined the Franciscans who are numerous in that part of his native land. He spent the first four years of his religious life with the Franciscans of the Italian province of San Bernardine, and then he was sent to Rome, where he studied for five years. While still a scholastic, he had a companion, who afterwards became the well-known Fra. Anacletus de Roccagorga, O.S.F., was sent out to St. Bonaventure's, Allegany, N.Y., where they taught. In 1866 Fra. Diomede, who afterwards became president of St. Bonaventure's was priested by Bp. Timon, and before his ordination he and Fra. Anacletus became citizens of this country, and both frequently voted in state and national elections. The two Franciscans were subsequently sent to Winsted, Conn., a Franciscan mission, but after two years of service there Fra. Diomede was ordered to Harbor Grace, N.F., which diocese was then governed by a Franciscan bishop, Dr. Carfagnini. For ten years the future delegate labored in that bleak land, and then he was recalled to this country, and sent to help Fra. Anacletus, who then had charge of a large congregation in the lower part of New York City. While engaged on this mission Fra. Diomede obtained permission to revisit his aged parents in Italy. He fully expected to be back in New York in a few months; but while in Italy he was named provincial of one of the Franciscan districts there, San Bernardine, his own native province. His administration proved so successful that the general of the order noted it, and the result was that, after serving as provincial for two terms, he was elected procurator-general of his order.

Then the Pope took a hand at honoring him, and named him Bishop of Lacedogua, and a few months afterwards put him at the head of the United Italian dioceses of Acerenza and Metra. At the time that a delegate was to be appointed for this country Mgr Falconio's name was mentioned as likely to prove that of the papal representative. Mgr Satolli was, however, selected. Mgr Falconio is described as a tireless worker, a skilful organizer and a man of broad views, gentle ways and affable and courteous manners. He speaks English and French as fluently as his native tongue, and if he prove to be Canada's first permanent papal representative, our northern neighbors are to be congratulated upon their good fortune in securing so capable and accomplished a delegate.

THOSE MISSING DOILIES.

A STRANGE STORY OF COVETOUSNESS, REPENTANCE AND RESTITUTION.

From the Chicago Record.

The upper crust of Washington society is just now agitated by a little sensation. It is a trifling matter, to be sure, but it involves a mystery and the good name of one of the prominent women in the Diplomatic Corps. Last winter several ladies who gave fine dinners and luncheons missed doilies. Some of them were of expensive embroidery, others of rich lace, and, while they are little, useless ornaments, a set represents a good deal of money, and to lose one of a set is to make the others practically useless, as every body knows. It is common at state dinners to call in caterers, who provide the table attendants, and many a serious consultation took place between fashionable caterers and hospitable women over the disappearance of these doilies, which, of course, was charged to the servants. Finally the leading caterer of the capital called the attention of one of the Cabinet ladies to a singular coincidence.

Doilies had been missed at every one of half a dozen dinners and luncheons he had served where the wife of a certain foreign Minister had been a guest. None had ever disappeared when she was not present. It was a startling suggestion that would not do to repeat. The lady might be a kleptomaniac, but to accuse her of stealing would cause international complications for which nobody cared to assume the responsibility. The caterers whose waiters had been accused held a conference. They decided among themselves that the woman referred to was guilty, but dared not accuse her even to exculpate themselves; so they devised a novel scheme, and when they found her name on a dinner card they removed the valuable doily from her plate at the table and substituted one of those cheap paper affairs that you find in the restaurants. The ruse was successful. There was no more complaint.

Three or four months passed by. The incident was almost forgotten, when a matronly woman, evidently of Irish blood, who declined to give her name, called at the residences of the Vice-Pres., several members of the Cabinet and Diplomatic Corps and at private houses where the upper crust are frequently entertained, and inquired if the lady of the house had missed any of her doilies last winter; if so, would she kindly get the pattern. When a sample was brought the mysterious visitor retired into a corner with an apology and pretty soon handed back the sample with the missing piece of lace or embroidery. In this way nearly all of the missing doilies have been returned without any further explanation, although the general understanding is that their recovery is due to the confessional of the Catholic Church.

Rev. Father Grenier, S.J., said Mass at Austin last Sunday.

BUILDING A RELIGION WITHOUT FAITH

A PROTESTANT MOVEMENT FOR CHRISTIAN UNITY THAT IS FOREDOOMED TO FAILURE

From the New York Sun.

A movement for Christian unity has been started in New York, but it is Protestant unity only. The Roman Catholic Church is excluded, though manifestly there can be no real Christian unity unless the majority of Christendom, which renders spiritual allegiance to the Pope, is brought into it. The great division is between Catholicism and Protestantism. In the first there is already complete unity so far, at least, as against Protestantism is divided into numerous denominations as necessity of its very genius.

This movement for Protestant unity, therefore, in not for "immediate organic unity." That is dismissed by those concerned in the enterprise as impossible. It is simply for "reciprocation in religion" and "inter-religious co-operation," the circular announcing the project asking: "Has not the hour now come when the Churches should join hands in a new brotherhood?" With that end in view, a "State Conference" is to be held in New York, and like conferences are to be held in other States.

Already however, the theological and doctrinal enmities between these many Churches have lost their old bitterness, and they are no longer at sword's point; yet where there has been any obliteration of their lines of denominational distinction it has been due to declining belief on both sides or on all sides. If they come together, it will be because they are now indifferent where once they were fired with earnest conviction. When orthodox Protestants are prepared to go into conference with Unitarians the days of orthodoxy as a living faith are drawing to a close. The two are not attracted together by a common belief, but rather by a common unbelief. On that infidel ground unity may be possible, even organic unity; for only so long as each denomination devoutly believes that it exists separately in obedience to Divine command it is impossible. If, following the example of the agnostic, they all confess that the mystery of life and death is unfathomable by men, there will be no difficulty in their getting together as a philanthropic organization, with a common ethical system as a substitute for their old religion.

The new view of the Bible introduced at this time by the Briggs school of critics, though not originated by them, for it is a half century old, is dividing every Protestant Church into believers in Scriptural inspiration and those who loom upon the Bible as a fallible human production "containing revelation"—the meaning of which phrase is explained by Dr. Lyman Abbott when he puts Abraham Lincoln on the same plane of authority as the old Hebrew prophets. Accordingly, the younger generation is growing up to a

large extent without the old faith in the Bible. Recent literature bears notable evidences of this change; it is losing its Biblical color. Many men in the Churches who once accepted the Bible unquestionably and without a thought of criticizing it have now ceased to regard it reverentially. Dr. Briggs professes, with the assent of Bishop Potter, that he has made it more "vital," but he has killed the Book for all those who have been affected by his teachings. That is a fact apparent to every observer, and there is no getting away from it.

The unbelievers, as we have said, may combine to get up a new Christianity, with a purely ethical system as a substitute for the old theology. But the believers, where will they go? It seems not improbable that they will undergo a change of sentiment toward the Roman Catholic Church, with which they will be in sympathy, so far as concerns the infallibility of the Bible, while they must turn away sharply from the infidelity of the Briggs disciples. Really the great rock of defense of the inspiration of the Scriptures is now the Roman Church, and its exclusion from consideration by the proposed conference on religious unity suggests that the movement is propelled specifically by the new unbelief in the Bible. That it is a project for unity in unbelief rather than belief, for a sort of agnostic combination, the interest in it and sympathy with it manifested by Unitarians seem to bear witness.

The movement will never come to anything, however, for there is nothing to give it life. It is only an attempt to gloss over religious negation so as to give it the semblance of positive religious faith.

THE MIDDLE AGES.

Providence Visitor.

The commencement orator is abroad, and "rechauffes," more or less spicy, of old familiar subjects are served up for the delectation of admiring audiences. We had occasion to look over the first "oration" of the season in these parts.

It is about the progress of science and the relations between science and religion, and is as valuable as such things usually are. Our interest in it is confined to the opening paragraph. To emphasize the glories of the present age, the speaker "cast a glance backward" upon the period popularly known as the "Dark Ages." A gruesome vision unfolded itself before his gaze. It was a time when humanity was impotent; when the Church exercised complete and uncontested dominion; when ignorance was dense and widespread and superstition was flagrant and universal. It was a period "of ecclesiastical tyranny and intellectual bondage." "Free thought was condemned everywhere by the Church, and few indeed cared or dared to know anything beyond the accepted dogmas." The compiler of the oration in question is a master-hand at generalizations. Within the brief space of 15 lines he has managed

to summarize the whole contention of historians of the school of Robertson, whose broad and baseless assertions have been repeated so often that they form part of the hereditary convictions of multitudes of English-speaking peoples. On the Continent the study of the middle ages has become more and more general, serious and popular. Those who first among Catholics put their hands to the task nearly 50 years ago deserve undying gratitude. They have done much to revise the verdicts of wilful ignorance and among them Montalembert stands pre-eminent. The opening volume of his "Monks of the West" taken with Dr. Mailland's "Dark Ages" is the principal work upon which, so far as we know, English speaking Catholics must rely for help in challenging the calumnies and misrepresentations of those whose scorn of the middle ages is the outcome of their hatred for the mediæval faith.

Perhaps no period of Christian history, has been more misjudged than the so-called dark ages. And a large part of the judgments passed upon that period is mere declamation representing the prejudice of the partisan rather than the calm, well-founded verdict of the searcher after truths. There are some points, however, which stand out in such strong relief that it is difficult to see how even blind partisanship can overlook them. The first is that the Church civilized the barbarians who destroyed the older Western Empire. Her ministers were the depositaries of the meagre remains of the old Roman culture. They had, thanks to circumstances, the monopoly of education. They were the only class which possessed even the rudiments of knowledge. To say that the Church condemned "free thought" in these days is to talk crass nonsense. The Church did all she could to foster the spread of culture. Little by little, knowledge cherished in the cloisters became more and more diffused until it was disseminated among the masses of the people. Another point is that the Catholic unity in the Middle Ages quenched in no degree either political or intellectual life. The submission of men to the teachings of the Church excluded no prepossession for and no discussion of the great questions of philosophy and morality.

On the whole, perhaps the Dark Ages were not so very dark or our own days so very light as commencement orators want us to believe. Men lived simpler and slower, but surely happier lives. And it is doubtful whether the boasted scientific progress of this century has not degraded men rather than elevated them.

BICYCLE ADMONITION.

"Bredren," said the bicycle parson, "guide youah spiritual bikes in dis yere wo'ld so that you all won't scorch in the nex'."

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Northwest Review.

TUESDAY, JULY, 11 1899

CURRENT COMMENT

There is a man here that knows the new Apostolic Delegate, Archbishop Falconio, very well. Rev. Father Lacasse, O. M. I., spent several weeks in his company at St. John's, Newfoundland, some 15 years ago. He says Mgr Falconio speaks English perfectly, looks 20 years younger than he is, and was even at that time thoroughly in touch with Canadian affairs. His Excellency, as we should henceforth call him, is a most genial, gentle person, wise and discreet and yet frank and engaging. His views, compared to those of the school represented by "Innominato," are as the poles asunder.

A propos of the Rev. B. F. Austin's recent conversion to Spiritualism and his sermon last Sunday in Winnipeg, if sincere men of his mental calibre were familiar with the records of spirit manifestations in the Catholic Church, they would not be so easily startled by the so-called revelations of professional mediums. There are numberless instances in the lives of the saints where the clearest and most definite communications are received from the other world, but never through persons who gain either money or notoriety by them. They all rest upon the testimony of real saints, and it is almost a definition of a saint that he or she will not under any provocation, and least of all for the satisfaction of vainglory, tell a lie or deceive in the slightest degree. Moreover, saints never reveal their communications with the spirit world except when obliged to do so through obedience to their directors, and they make the revelation with the greatest repugnance. How different is the case of amateur and professional mediums it is hardly necessary to point out.

Our two excellent Canadian contemporaries "The Casket" and "The True Witness" have come out in vigorous opposition to the library of literary treasures which the Montreal "Star" is booming. This is

simply one more of those one-sided Protestant collections in which all things Catholic are studiously suppressed. No collection of literary treasures is worth buying by a Catholic unless it is made by a Catholic. But even the best of them, made by the most intelligent and orthodox Catholic, is hardly worth buying at a bargain. Each one must collect his own library of Catholic books. One of the best guides to such a collection is the "Ave Maria," which, in each of its weekly issues, adds some new and sound Catholic work. In a library collected by other people than the reader himself, at least nine tenths of the matter must be wasted and left unread. Not so in the choice library you collect gradually yourself. Thus you have more profit both for your purse and your mind.

THE APOSTOLIC DELEGATION

The news of the establishment next month of a permanent Apostolic Delegate for Canada brings joy to the hearts of all those who sincerely desire the carrying out into practice of those educational principles so admirably laid down in the Holy Father's encyclical "Affari Vos." We gladly welcome the appointment to that high and important office of the Most Reverend Diomede Falconio, O. F. M., Archbishop of Acerenza and Matera. The fact that he is a fervent disciple of St. Francis, the Apostle of poverty and simplicity, will shield him from that fascination which the powers that be are wont to exercise over less spiritually minded men. We trust that his coming will at length lift the school question out of the political arena and at the same time prevent politicians from brewing it away as a troublesome matter.

The Franciscan Delegate will also doubtless give a fresh impulse to the Third Order of St. Francis which Leo XIII. so earnestly recommends to all the faithful.

ONE RESULT OF CATHOLIC TRAINING.

In "Picturesque Canada," part 7, (Ottawa), p. 183, Rev. Principal Grant, the Presbyterian Head of Queen's University, says:

"The French Canadian members (of Parliament), in consequence probably of the classical training that is the basis of their education, are far superior to their English-speaking 'confreres' in accuracy of expression and grace of style. Even when they speak in English, these qualities are noticeable."

THE FIRST MASS IN CANADA

"La Semaine Religieuse" announces that Monsieur Hautaux, sometime Minister of Foreign Affairs in France, has decided to offer to the Cathedral of Montreal, in the name of his Government, a painting representing a memorable event in Canadian history—the celebration of the first Mass in Canada, June 25, 1615. The offer has been accepted and its execution intrusted to Ernest Laurent, winner of the Roman prize of 1889. The painter, from a letter

written by him, seems aware of the grandeur of his subject, and will test his capacity in its fulfilment." We clip this item from the N. Y. Catholic News. The date is wrong. It ought to be September 7, 1535, when the first Mass was celebrated on Ile aux Coudres, on the north shore of the St. Lawrence about 50 miles below Quebec, during Jacques Cartier's second voyage to Canada. See "Jacques Cartier" by N. E. Dionne (Léger Brousseau, Québec 1889) p. 57. And even before that date Mass was said on the coast of Labrador on June 11th, feast of St. Barnabas, 1534, and in a bay of the Gaspé country called by the natives Checatica and which Jacques Cartier christened Jacques Cartier bay, we find in the discoverer's own notes that "one of the Chaplains"—which implies that there were several—"sang" Mass on June 14th, 1534. "Ibid.," pages 37 and 39.

But perhaps the event mentioned by the "Semaine Religieuse" is the first Mass said in the island of Montreal, by Father Vimont, Superior of the Jesuits in Canada, on the very day of his arrival there with Maisonneuve, May 17, 1642, the date of the foundation of Montreal, which Father Vimont called "Villeneuve" and for which he predicted a glorious future. In any case the "Semaine Religieuse" is wrong.

Since writing what precedes we have found the event to which the "Semaine Religieuse" refers. It must be the first Mass said in the newly founded town of Quebec by Father Dolbeau, a Franciscan of the order called Recollects. This is mentioned by Laverdière as the first Mass since Jacques Cartier's time. But, if one is in search of the first Mass since Jacques Cartier's time, why not take the first Mass said by Father Briard, S. J., soon after landing in Acadia, which is a part of what is now Canada, May 22nd 1611?

NOTES BY THE WAY.

Mr. Winkler, the curbstone preacher, who for six summers past has taken up his stand each Sunday evening at the corner of Main and McDermott streets, and has taught his peculiar doctrine regarding Immortality to thousands of passers by, is an able and courteous speaker, and when he invites questions and offers opportunities of discussion as he invariably does he is at least entitled to fair play and that same measure of gentlemanly consideration which he always extends to opponents.

People who do not want to hear him or to behave properly have full liberty to pass on their way, and if they stop to listen the sacredness of the subject should ensure good order and decent behavior. The conduct of the crowd has, however, for the past two Sunday evenings, been characterized by anything but decency and orderly conduct on the part of the audiences which have assembled, and on Sunday evening last the proceedings reached a point that called for the interference of the police. We are bound to say that this was not Mr. Winkler's fault, but we think the unseemly conduct of the crowd should suggest to him the advisability of discontinuing the discussion

of such sacred matters in the open air. It seems to us most deplorable to hear the sacred scriptures and the Holy names tossed about in debate amidst the laughter and jeers of a thoughtless gathering of street-walkers and whilst Mr. Winkler evidently feels that he has a mission to enlighten the world on the particular theories he has formed, he must realize that such scenes as have recently taken place make it desirable that he should devise some other means of reacting the multitude.

A private letter recently received from a former well-known resident of Winnipeg now in Dawson city gives a very dismal account of the conditions of existence for the average man in that far off portion of the Dominion. There is no doubt a great deal of gold in the district, and fortunes are yet to be dug out of the grounds, but according to this account the ordinary worker who has used up all his means in getting into the Klondike territory—and there are thousands there in this condition—is simply a prisoner in the country unable to get more than a bare and very uncomfortable subsistence and absolutely without any prospects of being able to get back again. Government officials do well in the Yukon, and so do those who "stand in" with them, but as it costs money to "stand in" with a government official out there, the percentage of those who have any chance at all of realizing the hopes which lead them to go into the country is very, very small. But according to the writer it is no longer a mere question of realizing hopes, but the deplorable consideration which stares many of them in the face is first how to exist and then how and when will they be able to return.

It is a real case with many—perhaps a majority—of those at present there, of having "burst their boats." Attracted by the glowing accounts which appeared in the Press hundreds gave up good positions, and raising what money they could spent it all in getting to Dawson and now find themselves almost destitute and obliged to work when they can get anything to at starvation wages.

A great many people have visited the exhibition of work at St. Mary's school during the past week and we are in a position to say that the exhibit has been a source of surprise and delight to all who have seen it. One of the most prominent visitors was the Ontario minister of Education, Hon. Mr. Ross, who not only seemed particularly pleased at what was laid before him but expressed himself as astonished at the extent of the programme of studies which is followed at this institution. What he and those members of the Public School Board who accompanied him thought of the building, we do not know, but we can well imagine that Mr. Ross, at any rate, must have left the school with a feeling of unalloyed contempt for the tyrannical majority which stubbornly persists in its refusal to do justice to the minority, and which in its bigotted intolerance

steals the money that should go to the erection and support of a building worthy of the high standard of education which is attained.

We have noticed with pleasure lately symptoms of independence of political control in the columns of the "Tribune" newspaper which if persevered in and carried to their logical conclusion will make that journal the real organ of the people.

There can be no doubt in the mind of any thoughtful citizen of the Dominion that there are elements in the party system of our parliamentarians which are a menace to the country. Now the least dangerous feature of the present state of affairs is the existence of a subsidized press, and so great has this evil become that of late readers can never be sure of getting a true and correct account of what is being done by the politicians. There is certainly room in Manitoba for a thoroughly independent paper, one which will give the public the real news of the day and will unflinchingly condemn wrong-doing and follow up the guilty parties, no matter who they may be. The Railway deals and the Franchise act which are at present agitating that Province are two matters which might well engage the attention of the "Tribune" whilst it is in its present humour. It is an outrage that the preparation of the voters' list should be surrounded by so much mystery, and some of the scandals connected with the carrying out of the Franchise law are really disgraceful. We repeat that in this matter the "Tribune" can, if it likes, do a great public service by letting the light of publicity into the dark doings of the registration clerks, and we venture to say that if at this particular stage in the history of Manitoba the "Tribune" shows real independence and a desire to "hew to the line" let the clips fall where they may, it will not only do a great public service, but will at the same time ensure for itself a lacking and profitable place in public esteem.

In the name of decency and in the interests of public morality we protest against the publication of the article to which the Free Press gave special prominence in its evening edition of Thursday, and which dealt with an alleged insult to the Queen that had appeared in a rival journal. We know many parents and heads of households who are highly indignant at this outrage committed by the Free Press, and well they may be, for when it is remembered that the Free Press goes into the homes of hundreds of citizens where it is read by ladies, young girls and growing boys, it is simply disgusting that for the sake of making a far-fetched point against a political opponent the managers of what was once known as "the great moral daily" should have the audacity to print such a glaringly suggestive article and print it in such a way that it was the most prominent item in the paper and so arranged that it necessarily caught the eye and was read by everyone—young and old, the pure as well as the debauched—into whose hands that issue

the journal chanced to come. We say nothing about the bad taste—we should really use a much stronger expression, but will let it go at that—displayed by the Free Press in dragging Her Majesty's name into such filthy dirt, but we shall content ourselves by adding that we hope it will be a long day before another such article offensive alike to British loyalty and British morality will be sent broadcast through the community.

ST. MARY'S SCHOOL.

STANDING OF PUPILS FOR THE YEAR IN THEIR RESPECTIVE GRADES.

The following is the list of pupils attending the St. Mary's school last year, with their standing in the respective grades. The school is in charge of the Brothers of the Society of St. Mary:

VIII.—John P. O'Donnell, R. Emmet Kelly, J. A. Coyle, W. Kelly, John M. Picard, Chas. B. Kelly, Russel Murryhy, Thomas Nagle, A. E. Egan, M. Allman.

VII.—F. P. O'Donnell, Robert J. Turner, Alphonse Brissette, M. Kelly, Thos. Somes, Leo Barry, Hubert Fewtrell, Adolphe Turner, H. Hastings.

VI.—Eudore J. Chevrier, Ernest C. Rochon, Aubry M. Kennedy, Ulric Phaneuf, A. Lavalée, Wm. J. Fee, Vincent Walsh, Harold Hinds, Wm. Somes, Frank C. Gilday, Ernest McIlroy, Daniel Allman, Homer Cronin, Ronald McDonald, Eric Doherty, Albert M. Holley.

V.—John L. Adshead, Peter L. Egan, Arthur McGovern, Rosaire Gagne, Henry Kelly, E. Harold Conway, Joseph M. Ricard, Philip Pelissier, Zephirin Boucher, Ralph Kane, Joseph Rivers, Napoleon Bonneau, Leo Russell, Frank Baylie, Louis O'Conner, Alexandre Bonneau, Frank Jobin, James Barry, Edward Martin, George Biggins, Samuel Biggins, Nicholas Bawlf, A. Despatis, Joseph St. Mars, S. Corcoren, W. Kennedy.

IV.—Maurice O'Connell, Chas. O'Connell, Wm. McInnes, Percy Kennedy, Murray Porteous, James Johnson, Chas. Tobin, James Moran, A. Pelissier, John Passy, Wm. O'Donnell, Frank Shea, Gaston Pambrun, Frank Devaney, David Allman, Wm. Murphy, Arthur Lalonde, J. P. Morrissey, Thomas Mooney, James New.

III.—Lawrence Kelly, Thomas Moran, Wm. Barry, J. Healy, Emmet McNermy, Alexander Fenning, John Cadarette, Fr. Powers, Jos. Stoutheart, Garnet McPhillips, Leo Egan, Courtney Julian, Henri Brisette, G. Lavalée, Fr. Doyle, Richard Somes, John Cronin, H. Deschambeaults, Wm. McAnin, W. Kennedy, Wm. Costello, J. Chisholm, Edward Helly, W. Thomas, Tom Bawlf, Wm. Ryan, Roland Kane, J. Kohnen, Joseph Lalonde, James Murphy, Patrick Morrissey, Elie Choinière, John Dimond, Eugene Joly, Albert Morrisson, Joseph Studthart, Joseph Huhon.

II.—James McInnes, Daniel O'Connell, James Konohue, J. Geaghty, Jas. O'Donnell, Garnet Irvine, Thos. Flanagan, C. Kelly, Benedict Tobin, Albert Evans, Anberon Ryan, A. Jefferd, Thos. Walsh, Thos. Fenning, Michael Corbett, Ed. Jobin, Adalbert Joly, A. Thomas, J. McDonald, John Mellroy, Joseph Hebert, Thos. F. Murphy, A. Blagini, W. Gibson, W. Hudsart, Frederick Rheault, Leo Doherty, Louis Meyers.

I.—Donald Eddy, Frank Hamel, Maurice McDonald,

Edward Nagle, Frank Healy, Thomas Enright, J. Gibson, A. Atkinson, C. Porteous, Albert Thomas, Arthur Scarry, Arthur Bisonette, Denis Cadorette, Napoleon Choinière, W. Moran, Henry Land, Etienne Poitras, Henry Russell, A. Persichini, M. Murphy, Cecil Julian, Emile Hebert, Moyland McDonald.

I. b — Edward Goldsmith, Alexander Jerome, H. Hazel, James Kilgour, Joseph Egan, Thomas B. Devaney, Frank Land, George Crou, Patrick New, Albert Egan, Alfred Atkinson, Wm. Russel, Patrick Geraghty, Clarence Thomas.

BLOOD POISONING.

TERRIBLE SUFFERING OF A PRINCE EDWARD COUNTY FARMER.

HOSPITAL TREATMENT FAILED TO BENEFIT HIM AND HIS LIFE WAS DESPAIRED OF — AGAIN WELL AND STRONG.

From the Belleville Sun.

A reporter of the Belleville Sun recently had an opportunity to investigate a cure made through the use of Dr. Williams' Pink Pills for Pale People which is little short of miraculous. The subject of the cure is Mr. William H. Conklin, a well known farmer who lives in Ameliasburg township, Prince Edward county. When the reporter drove over to see Mr. Conklin he was under the impression from what he had heard of the case, that he would find a partial invalid, but to his surprise found a stalwart, robust man of six feet, actively engaged unloading logs from a sleigh. On making known the object of his visit the reporter was invited into the house and Mr. Conklin gave his story as follows:—

You can see for yourself that my condition is now one of good health, and yet I have been near death's door. A year ago last summer I injured my hand, with the result that blood poisoning set in. A doctor was called in and the usual treatment given and the hand apparently got well and I started to work. It soon turned out, however, that the poison had not been entirely got rid of and it spread through my whole system. The doctor was again called in, but looking upon my case as critical, advised me to go to the hospital at Belleville. This I did and remained there throughout the month of October, 1897. My condition was desperate, and as I was not making any progress toward recovery. I may frankly say that I gave my case up as hopeless. Believing that I could not recover, I asked to be taken home. I then tried various treatments with no better results. I could not walk without help, and I was doubled up like a jack-knife. At this stage I was advised to try Dr. Williams' Pink Pills, and sent for half a dozen boxes. After using the first half dozen my appetite returned and night sweats which had been the bane of my sleeping hours deserted me. Knowing that the pills were helping me I sent for a further supply. Meantime a swelling came in my hip, which finally broke, and from that on my progress was more rapid and I am again as sound as ever, and able to do a day's work with any one. I can only add that Dr. Williams' Pink Pills brought me to my present state of good health and so long as I live I shall praise the remedy that brought me back from the verge of the grave.

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 postpaid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville Ont.

THE CROWING FOR PUBLICITY.

BY GOLDWIN SMITH

A barmaid, having come to the said conclusion that life is not worth living, and resolved to commit suicide, leaves a dying request that the event may be put in as many papers as possible. The poor girl is a type of her generation. Not even electric or evolution distinguishes this age from that which preceded it more than the craving for publicity. Everybody's parties, everybody's dress, and everybody's personal and social movements, even those of the obscurist people, are in the papers, and to have them there manifestly is everybody's desire. A novel not so very many years ago could make an English gentleman to whom publicity was proposed answer, "Sir, you would degrade a gentleman to the level of a king or a grocer!" Privacy will soon be a high social distinction, as immunity from knighthood is already. Let us hope that the barmaid's last wish was fulfilled by abundant notice in the press, and that her shade is now happy.

Not unconnected in sentiment with this craving for publicity is the ostentation of wedding presents. On this subject what our forefathers would have deemed vulgarity has gone so far as to publish in the newspapers the list of presents with the names of the givers. This is an extreme case, but the display of the presents, even in the house, is a custom of recent growth and one which would be more honored in the breach than in the observance. Comparison between the gifts is invited, and the rich are glorified at the expense of the poor, whose offering perhaps is larger in proportion to their means, while their friendship is not less warm. Suppose instead of giving separately, all the friends were to pool their gifts, each giving according to his ability, and together purchase something that might be a real memorial and an heirloom instead of a lot of trumpery like that on a stall at a fancy bazaar; the amount which each subscribes. There is little use, however, in talking against the fashions of the day; presently the pendulum will swing back of its own accord.

ST-PIE—LETELLIER

June 27th, 1899

His Grace the Archbishop of St. Boniface visited Letellier last week and gave Confirmation to between 40 and 50 of the youthful members of the parish on Friday afternoon.

At High Mass on Saturday His Grace preached on the feast of the day, St. Jean-Baptiste, and especially exhorted his hearers to be faithful Catholics, when they would also be good Canadians.

Owing to some misunderstanding His Grace had been expected on the 22nd, on which day a great number of people assembled at the station to be greatly disappointed. The rain of the preceding day and of the morning prevented much decoration being done in the village so that one thing and another combined to render the reception of our distinguished visitor much other than we could have desired. We trust that

another time we shall be able to make a better display of our loyalty and zeal.

The grain is looking very well; so are the weeds! Mr. Moses Jutras is putting up a new house at St. Pie presumably for one of his sons for "Dame rumor hath it" that we shall hear marriage bells shortly. A new building is being hurried up in Letellier in which Mr. Gilbert, late of Bruxelles, will keep the post-office.

We have rain frequently these times but it does good. The pleasure seekers who intended going to St. Jean-Baptiste for the feast to-day must have been much disappointed by the heavy rains which fell until well on in the afternoon.

VOLTA, THE FATHER OF ELECTRICAL SCIENCE, WAS A CATHOLIC.

At the moment when all Italy, as well as the world of science, are feting the centenary of Volta's discovery of the Voltaic pile, and commemorating the event by the Electrical Exhibition at Como, the Eco d'Italia publishes most opportunely a testamentary declaration from Volta's own hand, which shows that, like Galvani, his forerunner, he was a convinced and fervent Catholic. This important document runs thus: "I have ever held and still hold the Catholic religion as the only true and infallible one, and I ever thank Almighty God that He has inspired me with such a faith, in which I am firmly resolved to live and die, in the lively hope of obtaining eternal life. I recognize the Catholic religion as a gift of God and as a supernatural faith. At the same time I have left no human means unused to strengthen myself ever more in it, and to combat every doubt which might rise in me against it, inasmuch as I have carefully studied it in its fundamental principles, and by reading books, both of an apologetic and of a hostile character, have closely investigated the grounds both for and against; and by this I have been still more firmly strengthened in the conviction that the Catholic religion is absolutely credible even to human reason, and that every right thinking mind ought to admit and love it." A noble declaration, indeed, of the father of electrical science! It is easy to understand why the entire body of Catholic students throughout Italy have resolved to honor

Volta in a very special manner as their patron.—The Tablet.

PILGRIMAGE

To St. Anne's By Southeastern Railway WEDNESDAY, JULY 26th 1899

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. Anne'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 at 6 p. m.



East

VIA THE LAKE ROUTES.

Steamers Leave Fort William

MANTOBA, every Tuesday ALBERTA, " Friday ATHABASCA, " Sunday

Connecting trains from Winnipeg every Monday, Thursday and Saturday at 16 o'clock.

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ROBERT KERR, Traffic Manager, WINNIPEG

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. I 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 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. Bowler, Ph. G., 389 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIEDMAN.

Mother was troubled with heartburn and indigestion, caused by overeating, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial. She was fully 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. BLAUKER.

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 as I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some 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 dropsy and I am trying Ripans Tablets for him. He feels some relief 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 CLARKE.

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 catarrh of the stomach. 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 suffers 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 has a red and of a saffron color. 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. PARSONS.

A new style pocket containing THE RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—303 FIVE CENT. 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 TABLET COMPANY, No. 10 Spruce Street, New York—or a single carton (10 tablets) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

CALENDAR FOR NEXT WEEK.

- JULY
- 16—Eighth Sunday after Pentecost. Feast of the Holy Redeemer.
 - 17, Monday—The Humility of Our Lady.
 - 18, Tuesday—St. Camillus de Lellis, Conf.
 - 19, Wednesday—St. Vincent de Paul, Conf.
 - 20, Thursday—St. Jerome Emiliani, Conf.
 - 21, Friday—St. Alexius, Conf.
 - 22, Saturday—St. Mary Magdalene.

BRIEFLETS.

The foundation wall of the new St. Mary's Presbytery is already about five feet high.

The Fathers of the College are laying down a new hard-wood flooring in their entertainment hall. They are also rebuilding the hand-ball court.

Rev. Father Drummond, S.J., left last Saturday to spend a couple of days with the Fathers of St. Boniface College who are camping out on Treaty Island, Lake of the Woods.

The train to Rat Portage on Wednesdays and Saturdays starts from Winnipeg at 2 p.m. and arrives at Rat Portage at 7 p.m., which means a little over 26 miles an hour. The first class is one of the new cars with high-backed seats, very comfortable.

There is much flitting among the Grey Nuns. Sisters Lanctot and St. Amable left last week for Montreal. Sisters Royal, Desautels and Naughton leave for the same destination to-day. Most, if not all, go for their retreat at the Montreal Mother House and will no doubt return.

Rev. Father Lebel, S.J., returned from LaBroquerie last Saturday. His retreat at St. Anne's for the First Communicants ended on Monday, the 3rd inst. Twenty-seven children made their First Communion and 112 persons were confirmed by His Grace the Archbishop of St. Boniface, who preached a most admirable sermon.

Rev. Father Lecoq, O.M.I., missionary at St. Rose du Lac, writes from Mans, France, that his health is fairly good and that he was heartily welcomed by his former teachers. It will be remembered that the Rev. Father went to France to seek advice from the best physicians there and to see if his native air would help to cure him of a malady which contemporary medical science often succeeds in healing.

The two balconies on the northern gable of St. Boniface Hospital have been taken down to make room for the new steam laundry which will be built against that gable and will be two storeys high, about 78 feet long and about 45 wide. The contagious annex patients have been moved from St. Roch's to the old St. Margaret's. St. Roch's building will be used as a dwelling for the man who work about the hospital.

On Monday morning, the 10th inst., a Requiem High Mass was celebrated at the St. Boniface cathedral for the repose of the soul of the Rev. Phidime Lecomte, O.M.I., who departed this life at Mattawa. Deceased was a brother of Mr. Jos. Lecomte, who formerly held the position of Mayor of St. Boniface. The Vicar General in asking the prayers of the congregation recalled the good work done by the lamented missionary who did so much in our midst by his eloquent preaching made so appealing by the zeal and piety of this

noble son of the Congregation of Mary Immaculate. Our beloved Archbishop who at one time did share in the labors of the Rev. Father was present at the Mass and funeral service, thus paying a worthy tribute to one with whom he had been so intimately associated both as a missionary and a brother in religion.

His Grace the Archbishop of St. Boniface, the Rev. H. Langevin, brother of His Grace, Rev. G. Cloutier and Rev. A. Béliveau took the Pacific express this morning for the western coast. Mgr. Langevin, O.M.I., has important business to transact with Mgr. Dantenville, O. M. I. and Father Béliveau will visit his sister in Victoria. Rev. Candide Thérien, who arrived here last Saturday, accompanies the archiepiscopal party.

The Very Rev. Father Dugas, the worthy parish priest of St. Boniface, delivered last Sunday a very touching and able sermon on the importance of religious societies, and he concluded by a warm invitation to reorganize the Apostleship of prayer, or League of the S. Heart. The ladies remained in the church after Mass and it took no time to obtain a number of promoters. Great is the zeal of the Pastor. May the flock faithfully follow!

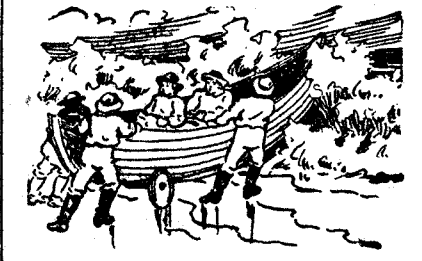
SISTERS OF MERCY.

GOING TO BUILD.

The Sisters of Mercy have purchased, through Messrs. Walter Suckling & Co., two and a-half acres of land on south by Cornish street, and on the north by Maryland street. It is their intention to erect a handsome four story brick veneer building, 58x74 feet, fronting on Sherbrook street. The building will have all modern conveniences, and the cost will be in the neighborhood of \$15,000. Work, it is expected, will be begun next Wednesday, and the present building, on the corner of Broadway and Edmonton street, used as a maternity hospital, will be sold.—Free Press.

LUTHER AND CONFSSION

The "Church Times" appropriately reminds the Protestant assailants of the Confessional that Luther, the father of the so-called Reformation, was unmistakably in favour of the



LAUNCHING THE LIFE-BOAT.

There are greater dangers than those of the angry sea. That dread disease—consumption, kills more men and women in a generation than the sea has swallowed up since the earliest history of navigation. There is a sure and safe life-boat ever ready to be launched for men and women who suffer from this merciless destroyer. It is Dr. Pierce's Golden Medical Discovery. It cures 98 per cent. of all cases of consumption, bronchitis, asthma, laryngitis, weak lungs, spitting of blood and throat and nasal troubles. It acts directly on the lungs, driving out all impurities and disease germs. It soothes and heals the mucous membranes of the lungs, bronchial tubes, throat and nasal cavities. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, and purifies and enriches the blood. It fills the blood with the life-giving elements of the food that build new and healthy tissues. It tears down, carries off and excretes the diseased and half dead tissues upon which the germs of consumption thrive. It checks the cough and facilitates expectoration until the lungs are thoroughly cleared. It is the great blood-maker and flesh-builder. Unlike cod liver oil, it does not build flabby flesh, but the firm, muscular tissues of health. It does not make corpulent people more corpulent. Thousands have testified to their cure under this great medicine after they were given up by the doctors, and all hope was gone. An honest dealer will not suggest some inferior substitute for the sake of a little extra selfish profit.

A man or woman who neglects constipation suffers from slow poisoning. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them. No other pills are "just as good."

'sacerdotalist' doctrine. In his Short Catechism of 1520, after giving directions with regard to the examination of conscience, he observes: "Thereupon, the confessor shall say, 'Dost thou believe that my forgiveness is God's forgiveness?' Answer: 'Yea, reverend Sir.' Then let the confessor say, 'As thou believest, so let it be unto thee. And, by command of Our Lord Jesus Christ, I forgive thee thy sins, in the Name of the Father, the Son, and of the Holy Ghost, Amen. Go in peace.'" What Luther taught, he also practised. To the end of his life he kept up the habit of going to confession, and receiving private absolution. The "Church Times" can, therefore, well retort upon the opponents of the Confessional that if the "Reformer's" writings on the subject were published at the present day Mr. Samuel Smith would call upon Parliament to suspend their author, Martin Luther, from the further exercise of his ministry.

—Catholic Times (England.)

QUIETUDE IN IRELAND.

FACTION AND FEUD ARE SAID TO BE PASSING AWAY IN THE EMERALD ISLE.

A correspondent of the London Daily News in reporting the opening of the new county councils in Ireland says:

"Striking as are the changes accomplished by the new Act, still more striking is the spirit of quiet, orderly, self-respecting reserve with which it has been carried into effect. For close on a decade the Nationalists of Ireland have been rent in twain by a painful internecine conflict. In the proceedings of the first Council meetings there was not even the faintest suggestion of unhealthy conflict. Differences there were, as there always must be, amongst intelligent men, but not a single ugly incident occurred to mar the harmony of the various meetings. That the people should have so suddenly risen to the demands of a new situation, requiring tact, discretion, and judgment, especially in Ireland, conveys in itself a moral that needs no laboured argument. 'Faction and feud are passing away,' sang a poet of the Young Ireland period. It would seem as if his dream had been accomplished.

STORY OF CARDINAL KREMENTZ.

A pretty story of the late Cardinal Kremetz, Archbishop of Cologne, is going round the German press. Philip Kremetz was a poor boy, and, like Cardinal Wolsey, the son of a butcher. As the eldest son, his father determined that he should be brought up to the trade, whilst the mother and the school teachers, perceiving his remarkable talents, strove in vain to procure for him permission to aim at a higher calling. One day, however, after school hours, little Philip was sent by his father to the other side of the Mosel to bring over a calf. He was so long away that his father in some alarm went to look for him. Old Kremetz found the gentils lad standing on the bridge and weeping beside the calf, which he was trying in vain to urge forward, for his own tender-hearted and sensitive nature made it impossible for him to drive the little creature on with blows. The angry father boxed his son's ears, with the words: "You can go and become a student, for all I care; you are too stupid for a butcher!" And this was the turning point of the future Cardinal's career.

A New Departure.

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 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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Yours, etc.,
A. KRAMPEN.

C. M. B. A.

Grand Deputy for Manitoba, Rev. A. A. Cherrier, Winnipeg, Man.

AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man.

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Branch 52, Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p.m.
Spiritual Advisor, Rev. Father Gullett; Chancellor, M. Conway; Pres., H. A. Russell; 1st Vice-Pres., T. Jobin; 2nd Vice-Pres., L. H. Fournier; Rec.-Sec., R. F. Hinds; Asst., S. Starr; Treas., W. Jordan; Fin.-Sec., D. F. Allman; Marshall, J. O'Connor; Guard, J. Lesperance; Trustees, G. O'ladish, S. Starr, Geo. Germain, L. O. Genest, P. Shea.

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ST. MARY'S COURT NO. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.
Chief Ran., T. Jobin; Vice-C. R., K. D. McDonald; Rec.-Sec., F. W. Russell; Fin.-Sec., P. Marrin; Treas., T. D. Deegan; Sr. Conductor, P. O'Donnell; Jr. Conductor, E. Dowdall; Inside Sentinel, J. Mellon; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

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are a sure cure for BILIOUSNESS, HEADACHE, INDIGESTION, LIVER COMPLAINT, DYSPEPSIA, ETC.

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