



## ANNALS OF ST. MARY'S.

A PAPER READ AT THE SILVER JUBILEE OF ST. MARY'S ACADEMY.

After bidding each and all a most cordial welcome, I proceed to the task before me. Difficult it is to compress into the space of a few short pages the records of a quarter of a century, so difficult that I would surely shrink were it not a labor of love to recapitulate the history of St. Mary's, the well-beloved Alma Mater of many who are proud to acknowledge as theirs, an Institution which has been for its privileged daughters a sanctuary of virtue, of culture and of refinement.

I learn from the first pages of its chronicles that on Aug. 10, 1874, under the guidance of that venerable missionary of the North, Reverend Father Lacombe, Oblate of Mary Immaculate, four Sisters of the Holy Names of Jesus and Mary (one of whom is here present) bade farewell to Hohelaga, the seat of their flourishing community, to fond parents, to kind friends, and to a country redolent with the balmy influences of religion and its refining associations. They left all this to come where? To these prairies of the far North, and what they were 25 years ago, how many of you, kind hearers, from hard experience, can tell? For whom did this pioneer band brave the bitter North? For us, dear companions assembled here to-day, for the children who yearly through our schools, that thereby greater glory might accrue to the Holy Names of Jesus and Mary.

They landed on the banks of the Red River, Aug. 23, 1874. The first to bid these weary way-worn travellers a cordial welcome was the Reverend Father Forget, secretary to that venerable Archbishop of sainted memory, who, too, was anxious to receive within his archdiocese the devoted daughters of Mother Marie Rose. "You are a thousand times welcome, my dear Sisters," was the heartfelt greeting which enhanced with a never-to-be-forgotten beauty that first blessing received on the plains of the North-West. Needless to say, how that fervent "God bless you" sank into hearts yet sensitive from wounds caused by severing the holiest ties for God's sake. There, too, were the hospitable Grey Sisters, Mother Hamel and Sr. M. Fiset, a pupil of a branch house of this Community in Langeuil, who with open arms offered a home to those who were yet homeless. Many prominent citizens were also present, but of that course only three are in this vicinity to witness the development of that humble beginning. Who were these generous missionaries? Their names are familiar to every pupil who has crossed the threshold of St. Mary's. There is a charm which lurks around the name of one, who during twelve years spent her strength and energy in behalf of this institution. Have not her kind condescension and tender solicitude, even in the minutest details of deportment and education, become proverbial in our dear Alma Mater?

Need I name our dear Mother John of God to whom the heart of every pupil goes out in reverence and grateful affection?

In 1886 she was recalled to the Mother House and Mother Mary Rosary came to occupy the position of Superioress. Her stay in the midst of us was short and sweet as the blooming of a summer rose; yet, the perfume of her virtue and affable manners exhaled a pure and holy fragrance which time has not lessened.

She was succeeded by Mother Martin of the Ascension, who during 18 years toiled in these Prairie Lands as teacher, guide and mother. Are not her strong principles of justice and firmness still remembered and lovingly cherished? Christian education was the paramount object of her endeavors, so she spared neither time, labor, nor even herself in the attaining of this truly noble ambition.

Then Sr. M. Leontine, after devoting 17 years as teacher, was called upon to assume this responsibility. Here during the too brief space of one year could she give full scope to that ardent zeal so characteristic of her missionary career.

This leaves me at 1894-1895, one of the most varied periods in the annals. At its opening we were enshrouded in gloom by the death of our venerable Founder. Three times again during that short interval did the heavenly visitant stop at our sanctuary of peace and found Sisters M. Zephyrin, Lambert and Agapit ready for the call of God. Then came March 19, and with it is chronicled an event which evokes sentiments of joy and happiness, the consecration of our revered Archbishop. But during this time of sunshine and sorrow, by a special permission of Divine Providence, Mother John of God came to share its griefs and joys with her children of the North-West.

This brings me down to the present Mother Angelic of Mary, who since 1895 has been faithfully walking in the footsteps of her predecessors, especially by her untiring efforts to cultivate in the young lady of to-day a pure love and ardent desire for a truly Christian education, so necessary in this 19th century.

Time will not permit me to mention the names of the able, zealous and devoted teachers who have been connected with St. Mary's; however, I cannot pass over in silence those who have gone to their reward: Sisters M. Sylvia Electa of the Sacred Heart, Frederick of Jesus, M. Zephyrin, M. Bernard, M. Angela, M. Lambert, M. Agapit. I wonder if to-day their kindred spirits do not hover over this scene where all bespeaks truth and loyalty to St. Mary's.

How I would like to dwell on the career of each one of our alumnae!—Suffice it to say that of the 16 graduates one has joined the Sisters of the Holy Names, five are married, seven have made teaching a profession, while the remainder are going through the quiet rounds of sweet domestic duty.

More than this does the history of St. Mary's reveal. Page after page is illumined with kindly deeds of generous benefactors. Foremost come that glorious phalanx of missionaries, the Oblates of Mary Immaculate, under whose protecting power the Community of the Holy Names in-

creased and multiplied. With Reverend Father Lacombe as the Raphael of their coming and Archbishop Tache as founder and first instigator of the good done in the North-West, could failure be possible? The spring of kindly deeds was then and there touched, and ever since up to the present Rev. Father Guillet, St. Mary's inmates have felt its beneficent influence.

Neither can I omit those other great missionaries, priests, regular and secular, who are spending their lives and energies in planting the seeds of wisdom and virtue in hearts, and who, in the present as in the past, are friends of this Institution and its aids in the great cause of education. Several of them have proved their appreciation thereof by soliciting its members to be their helps in instructing the youth of their respective parishes. Shall I pass unnoticed those gala days of school-life when noble prelates, dignitaries of the Church and of the State condescended to honor us with their benign presence; yet, I must admit, that on no occasion did our hearts throb with greater joy than when the visit of our revered Archbishop was announced. One year, brief in happy memories did he spend in our midst, then came that great day—Consecration Day—which in opening to him a vaster field of labor gave us the two-fold privilege of possessing in him a father and a pastor.

On, on, might I continue; but it is needless, as the record of St. Mary's 25 years' work of usefulness is written in more gleaming characters than my poor, feeble pen can portray, in the memory of those who, as myself, have learned to know, to revere and to love this our own dear Convent Home.

## THE LATEST ENGLISH GHOST.

The peace of a select circle in Oxford is just now considerably disturbed by the facts having leaked out concerning a very thrilling ghostly visitation which happened a few weeks ago in an old home, reputed for a long time past to be haunted. No tenant had been found sufficiently bold to hire it until lately, when some young ladies connected with the Salvation Army, under the lead of Miss W., a well known worker among the poor, ventured to take it off the landlord's hands for a small rental. The first night they slept there they were much disturbed by uncanny noises and by the strange sounds of the moving of furniture. Determined to discover the truth, they set to work in a very methodical way by flouring the staircase, so as to detect footsteps, and by pasting up the fireplaces. They, moreover, induced the policeman to watch the house, so as to prevent any knavish attempts upon their credulity. The result was highly unsatisfactory, for on the second night of their stay they all saw the figure of a woman apparently issue from the wall, and pass up the staircase and vanish. Miss W. deposed that the apparition actually "passed through her own person, as through a door." On the following night Miss W. was upstairs, the other two ladies remaining in the parlor. Suddenly Miss W. heard an awful scream, and rushed down to see what had happened. On

the stairs she was met by the ghost, which once more "passed through her." Nothing daunted, the brave lady proceeded to look for her companions. She found one of them in strong convulsions and the other in a death faint. The sad part of the story is that one young lady has since gone raving mad from the effects of the fright, and the other died a few days ago from the same cause. The ghost is that of a tall female in a long gray dress or robe.—Montreal Star.

## JAPANESE LEPERS.

Kumamoto, (Japan), Nov. 15th. To the Editor of the NORTH-WEST REVIEW.

Dear Sir.—Many thanks to the charitable persons, who have done something for our poor lepers and other abandoned sick.

The work is commenced in three places: Biwasaki; Kumamoto et Yatsushiro.

Biwasaki is a simple village, near Kumamoto, and situated beside a district, which from immemorial time, has been the place of refuge for the poor lepers and other abandoned sick. We commenced something there in 1894. From October 1898, we have Franciscan nuns. See the enclosed photograph. We have built a little wooden house, which serves as a provisory hospital. The number of sick received until this day, is 488. Of that number, several are already dead, after receiving baptism. Many have returned to their country. Now there remain about one hundred, totally or partially dependent on us.

In Kumamoto, the chief city of this province, the work commenced a little time ago, is entrusted to the Sisters of the Infant Jesus, and has nursed 102 outcasts of all kinds.

In Yatsushiro, a subprefectural town some thirty miles distant from Kumamoto, the work conducted by the catechists numbered 33 patients.

Before concluding this account, I have two remarks to make.

First. It is very urgent to build a definitive hospital in Biwasaki. But we are in need yet of six thousand dollars, that is to say, sixty subscriptions of one hundred dollars.

Second remark. The deeds of mercy touch the heart of the heathen, and dispose them to Christianity. Our Lord said (Luc. x., 8-9): "Into what city soever you enter, heal the sick, that are therein". The work of the sick is essentially an apostolic work, and prepares conversions.

Dear Mr. Editor, we trust in the charity of your readers. Perhaps some of them could contribute a full subscription. To save the souls by relieving the bodies, is there any better work?

Your humble servant in our Lord,

J. M. CORRE,

P.S. Donations may be sent to me directly by International Post money order. They can also be remitted to the Father Econome of the Grand Séminaire, Montreal, P. Q. I should also be very grateful to you, Dear Mr. Editor, if you would kindly let them to be remitted to you, and acknowledge them in your paper.

Please send me a copy of the issue in which my present letter will be published.

Excuse the bad English. My native tongue is French.

## POSITIONS OF OPPOSING FORCES.

Montreal Star, Dec. 19th.

The dispositions of the British and Boer forces in South Africa, as gathered from the latest War office and other despatches, are as follows:

### NATAL.

Durban—British base. Pietermaritzburg—British. Estcourt—British. Frere—Boer's immediate base.

Chieveley—Railroad open to this point. Buller here after Friday's defeat.

Colenso—Present Natal storm-centre. Boers defeated Buller, who tried to force passage of Tugela Friday. Buller lost 1097 men and eleven guns. Boer loss unknown. No news except Buller's despatches.

Ladysmith—White commands 11,000 British, invested by Boers under Schalkburgher and Botha. Supplies short.

### CAPE COLONY.

Cape Colony—British base. East London—British base. Sterkstroom—Gatacre here. Naauwpoort—British.

Arundel—Occupied by French's cavalry December 7. French's headquarters.

Stormberg—1500 Boers. Gatacre ambushed and defeated near here December 10. British loss nearly 700. Boer loss 20.

Dordrecht—Cape Dutch rising growing daily; 1500 Boers with six guns.

Colesberg—Boers. Reconnaissance toward Naauwpoort checked by British.

Aliwal North—Boers. Burghersdorp—Boers. Norval's Pont—Boers.

Waterfall—Large force of Boers.

Orange River Frontier—Boers in force. De Aar—British military depot.

Orange River Junction—Starting point of Methuen's advance to Kimberley.

Hope Town—4000 rebel Dutch menace Methuen's rear.

Belmont—Methuen defeated Boers here November 25. Boers here threaten Methuen's rear.

Gras Pan—Ten miles north of Belmont. Methuen defeated Boers here November 25. Boers still hover about.

### GRIQUALAND WEST.

Modder River—Methuen defeated Boers here November 28. Methuen here after reverse at Magersfontein. Boers close on all sides. Boers reported moving south from Jacobsdal, threatening Methuen's rear.

Magersfontein—General engagement December 11 resulted in British reverse, with 963 casualties. Boer loss believed over 700.

Spytfontein—Boers. Kimberley—1500 British under Kekewich besieged by Boers. Rhodes here. Supplies short.

### BECHUANALAND.

Mafeking—Baden-Powell commands 1500 British, besieged by Boers. Rations short.

Last Friday a thermometer placed in the sunshine registered 88 degrees.

Croup, Coughs and Colds are all quickly cured by Pyny-Pectoral. It lessens the cough almost instantly, and cures readily the most obstinate cold. Manufactured by the proprietors of Perry Davis' Pain-Killer.

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TUESDAY, DECEMBER 26, 1899

**IMPORTANT ANNOUNCE-  
MENT.**

Our up-to-date subscribers last year will remember that the premium they then received was fully equal to our promises. This year we repeat a similar offer, and the premium this time is not at all inferior to last year's. All subscribers who pay up in advance before Feb. 1, 1900, will receive a beautiful gold-mounted automatic pencil-case.

Remittances must be made by postal order or postal notes or by money in registered letter. Those who prefer cheques must make out a cheque for \$1.25 cents, the extra 25 cents being required by the banks. We cannot afford to lose 25 cents off a dollar subscription.

**CURRENT COMMENT**

Appearing as we do just after the joyousness of Christmas, we wish all our readers the best blessings of this holy season and the grace to spend happily the Holy Year of Jubilee, which is also the last of the Nineteenth Century.

In order to more powerfully induce pilgrims to visit the Eternal City, where alone during 1900 the jubilee indulgence can be gained, almost all other indulgences, both partial and plenary, are suspended during the twelve months which began the day before yesterday, the Jubilee having been solemnly opened in Rome on Christmas Eve. Thus, from Dec. 24, 1899, to Dec 31st, 1900 there will be no indulgence for the rosary, the stations of the cross, the prayer "Oh good and most sweet Jesus," and all other hitherto indulgenced prayers and practices of devotion. The only vocal prayer that retains its indulgence is the Angelus. Its ten years and ten times forty days for the Quarant' Ore and the indulgences of the Privileged Altar (gained by priests alone) are also allowed to continue. Though this is simply the revival of an ancient ordinance for the Great Jubilee Year, it comes with all the shock of a startling novelty to Catholics of this generation who had never heard of this stoppage of indulgences

before. Those of us who have grown up in the habit of using with special faith and love prayers which the Church has indulgenced will find this new departure a motive for appreciating still more highly the priceless treasure of indulgences and for striving to make up for the absence of them by greater fervor in the practice of solid virtue.

Now is Major Mulvey's time. Having fortunately been relieved by his constituents of all electoral responsibility, he is at liberty to devote his warlike instincts to the defence of the British Empire so sorely tried in South Africa. Let him, then, catch that historic "white horse," shoulder that terrible musket of his for the fourth time and be off to the wars again. We can do without him, but Buller cannot.

Last week's "Manitoba" contained a most interesting and important correspondence from Dawson City. The writer paints Fred C. Wade in his true colors, as one of the suddenly rich men of the district, as instrumental in removing Colonel Steele and Captain Starnes, both friends of Catholics, and in excluding from the administrative Council so able and just a man as Judge Dugas, as aiming at supplanting Mr. Ogilvie and becoming Governor of the Yukon. The rotund Fred already talks as if he were Governor, and as if he were hand in glove with the Hon. Mr. Sifton. His only argument for establishing unsectarian schools in the Yukon is that that district is further west than Manitoba and Manitoba has no separate schools!

The correspondent of "Le Manitoba" adds that the irrepressible and unscrupulous Wade is beginning to be found out at Dawson, where he is already quite unpopular. This shows that his Winnipeg phases are being repeated over there: at first a good deal of bluster and brow-beating, which for a time wins the applause of the groundlings, and then the silent contempt of all respectable people.

"Town Topics" rightly finds fault with an Italian translation of Kipling's "Absent-minded beggar" as "Il Mendicante Distratto." Of course this typically British use of "beggar" implies no begging. But how would our "arbitrator elegantiarum" translate the now famous title into French? How would "Le Luron Distratt" do?

We fully agree with both the manner and the matter of the following extract from "The Lounger" in the same paper: "I fear me that the lesson is being sternly driven home that muscle, and brawn, and dash, and pluck, are not enough alone to win battles in these latter days; that brains and hard study are wanted too; and that the spectacled, scientific Teuton in his chair, with his books and his plans before him, may be putting his time to better purpose than his Anglo-Saxon rival in the hunting field and on the polo ground. However England's awful way of doing business seems to work out somehow in the long run." So it

has seemed hitherto; but this sort of haphazard warfare may very possibly already end by succeeding. Already England's well-wishers fear that her prestige is irretrievably lost.

The touching letter from Father Corre, Missionary Apostolic at Kumamoto, Japan, is accompanied by a photograph which we regret we cannot reproduce. Other Catholic papers have given half-tones of this photo, but they utterly fail to reproduce the details of the faces and mutilated limbs of the lepers whom two white-robed nuns are lovingly tending. Subscriptions for Father Corre may be addressed to Rev. A. A. Cherrier, Church of the Immaculate Conception, Winnipeg, and will be duly acknowledged in our columns.

**"A ROMAN CATHOLIC."**

To the Editor of the NORTHWEST REVIEW.

Sir,—Apropos of the Casket's recent article on "A Roman Catholic" copied into the REVIEW and other Catholic papers, let me put the matter in another light.

I.

I am speaking to a "High Anglican" and use the expression "We Catholics." He interrupts me with the request that I should say "We Roman Catholics." The Casket puts the question—"Would it be right to comply with this request?" I answer—"No; because under such circumstances my High Anglican friend would infer that I admitted his false assumption that there are Catholics other than Roman Catholics, in other words, that there are several species of Catholics of which Roman Catholics are only one. I should ask my friend what from his point of view are the other species of "Catholic" which with "Roman Catholic" make up the genus "Catholic." He no doubt would answer "Greek Catholic" and "Anglo-Catholic" and perhaps some others. To bring out the point more plainly I would say: "Catholic" is your genus; your species then are "Roman," "Greek" and "Anglo" and for this latter, it seems to me, you must permit me to substitute as its equivalent either "Anglican" or "English"; if you don't you have "Anglo-Catholic" (with a hyphen)—a single compound word, the meaning of which obviously is that the persons to whom the compound word is applicable are not Catholics at all but have merely some of the characteristics of Catholics. You accept then the word "English". But the species "Roman", "Greek", "English", are not species of the same class or order; with "Greek" and "English" we properly set down Russian, Spanish, German, Italian, &c. These species are based on a reference to the countries in which Catholics are resident or of which they are subjects; on the other hand "Roman" is admittedly in the present connection an epithet signifying obedience to the See of Rome. If there are other Catholics than Roman Catholics you must name other species of the same class or order, e. g., on your hypothesis Catholics in obedience to the Sees of Canterbury, Constantinople, Alexandria, Toronto, &c., whom, no matter where dispersed throughout the world, we might expect to be called Cantuarian, Constantinopolitan, Alexandrian, Torontonian Catholics; but no one has ever heard of such species of Catholics; that is there are none; that is again, "Roman" does not indicate one of several species;

that is still again, "Catholic" and "Roman Catholic" are identical. "Catholic" used of individuals is the adjective taken from the expression "the Catholic Church," which when expressing and emphasizing one of its essential attributes—its unity—is also designated "the Roman Catholic Church". "Roman Catholic" is thus also the two adjectives taken from this expression, "Roman" in no sense qualifying "Catholic" but each expressing attributes of the Church to which both words refer".

II.

But where the circumstances would not lead to the inference that a Catholic by using the expression "Roman Catholic" appeared to admit the existence of other Catholics than those in obedience to the See of Rome, I confess I see no objection to its use and I find that it is frequently used in public documents put forth by Catholic Bishops, and in Theological Manuals and controversial works by Catholics both clerical and lay of learning and standing, without apology. A great Saint—St. Francis of Sales in his "Catholic Controversy" (1st Ed. by Rev. H. B. Mackey, O. S. B., p. 211) has the following: "In the time of Gratian, Valentinian and Justinian there were everywhere Roman Catholics, as may be seen by their laws. St. Bernard says the same of his time; and you know well it was the same in the time of Godfrey de Bouillon. Since then the same Church has come to our age, ever Roman and papal. So that if our Church now were much less than it is, it would not cease to be most Catholic, because it is the same Roman Church which has been and which has possessed all the provinces of the nations and peoples without number; but it is still now extended over the whole world."

Here we have the Catholic Church at large spoken of as the Roman Church and in the other authors to whom I refer the whole Church is designated indifferently "the Catholic Church" "the Catholic Roman Church" "the Catholic and Roman Church" and "the Roman Catholic Church" and sometimes though doubtless seldom, "the Roman Church". That the word "Roman" in this connection did not first come into use only since the "Reformation" would appear to be shown in Newman's Development chap. v, sec. 1, 1st Ed., p. 275, et seq.

Although the expression "Roman Catholic" may be much more common in English speaking countries than elsewhere I think Casket is incorrect in saying that we never hear it on the continent of Europe. Besides what I have said above I feel certain that I have seen documents issued by Bishops of France in which the expression is made use of, and I lately saw it stated that in localities where there are "Old-Catholic" churches, Catholic churches are sometimes distinguished by the addition of the word "Roman". I believe the history of the use, now under discussion, of the word "Roman" is about as follows:

In the lifetime of Our Lord and for some years afterwards His followers neither applied to themselves nor had applied to them by outsiders any distinctive name. "At Antioch they were first called Christians"—a name probably first applied to them by outsiders and then adopted by themselves. From almost the beginning there were schismatics who continued to call themselves and to be called Christians. In distinguishing the orthodox Christians from the schismatics, the accredited teachers of the Church pointed out that the true Church was easily distinguishable from schismatical bodies inasmuch as the former was and necessarily

must be Apostolic, Holy, One and (as having a universal mission) Catholic, and so the words expressing these attributes or marks were used as descriptive of the true Church, that is, authoritatively for several centuries before they appear to have been formally used as such by the Church in a corporate capacity or equivalently as in Creeds. (See Addis & Arnold's Cath. Dict., tit "Creeds" as to dates when these words were first inserted in the "Apostles" and "Nicene" Creeds). In other words in the development, occasioned by heresy, from the implicit to the explicit "The Church" became "The One Catholic and Apostolic Church" abbreviated to "The Catholic Church" and "Christians" became "Catholics". Later other Schismatics arose who claimed to be "Catholics" and either to be alone the whole Catholic Church or to be a "branch" of it, thus striking especially at its unity.

Then (as I have said—I think the accredited teachers of the Church in declaring the *test of Catholicity* and the *source of unity* showed that the Church was "Roman" and so again in the development from the implicit to the explicit an additional attribute supplied an additional epithet in the name of the Catholic Church and that in the mouths of her accredited teachers, though perhaps it may still be correct to say that the Church has not yet formally in her corporate capacity or equivalently as in creeds so styled herself. Do not the proceedings of the Vatican Council throw some light on the point under discussion? I have seen two statements that they do but the statements were contradictory as to what the proceedings teach.

I should like your criticism of what I have written.

N. D. B.

Dec. 15, 1899.

EDITORIAL NOTE.—As, in reprinting the Casket's article on the expression "Roman Catholic," we refrained from any comment (see NORTHWEST REVIEW, Nov. 28, 1899), we have no difficulty in accepting the more historically correct view of "N. D. B." who, as old-timers will recognize, once occupied our editorial chair with acknowledged ability. The spirit of the Casket's article we heartily endorse. We resent being forced by would-be Catholic Protestants to differentiate ourselves from them when the abysmal difference between us is so obvious. But, on the other hand, when the term "Roman Catholic" is properly understood, it is a perfectly legitimate expression.

Our correspondent quotes St. Francis of Sales as speaking of the "Roman Church" and "Roman Catholics". This shows that the "Casket" is not quite accurate in stating that the expression is not French. We lately came across another instance. Bergier, in his famous "Dictionnaire de Théologie," still one of the ablest of controversial manuals, published in Paris in 1788, writes: "In order to impose upon the ignor-

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ant. Protestants sometimes affect to say that they are members of the Catholic or universal Church, but not of the Roman Church; and by Catholic Church they understand the congeries of all the Christian sects. We have shown that this pretension is false; unity is one of the essential characteristics of the true Church; now this unity necessarily implies the possession of one and the same faith, the sharing in the same sacraments, submission to one universal pastor. This is really found among the various churches or particular societies that constitute the Roman Catholic Church (L'Eglise Catholique romaine)." Father S. J. Hunter, S. J., "Outlines of Dogmatic Theology" (1895), vol. 1, p. 388, puts the matter very well: "We acknowledge that the terms 'Roman Church' or 'Roman Catholic Church' may be misunderstood if their origin is not borne in mind. In truth the Church of Christ is one and unique; it is therefore sufficiently denoted by the one word, the Church, with no epithet added, just as we speak of the sun, for there is one sun only in the heavens: but men are found to claim the name of Church for other communities, and therefore, to prevent misunderstanding, it became usual to adopt epithets which serve to distinguish the true Church from her rivals, and the word Catholic, originally employed by way of protest against the Donatists, was found to be suitable for the purpose. It might still serve, were it not that it has been perverted from its original sense, which however it still retains in the mouth of all who have not a cause to serve, just as was the case in the days of St. Augustine; so, for the last three hundred years, the epithet Roman has often been employed, and still serves its purpose, for the members of the one true Church alone are in communion with Rome. It is in this communion with the common centre that various local churches find their unity in its perfection. The phrase 'The Roman Church' is therefore unobjectionable, if it be understood as merely marking a character of the one true Church; but if it be taken to mean that one true church is to be distinguished from another, it is to be rejected as involving a grievous error."

In reply to our correspondent's question about the Vatican Council, though a cursory glance at the Dogmatic Constitutions thereof does not bring to light the precise form of words "Roman Catholic," i. e. these two words and none other, yet we find the very first chapter beginning thus: "The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God." etc. The Council of Trent uses at least four times, the

words, "the Roman Church" (De Bapt., can. 3; de Extr. Unct., cap. 3; de Sacr. Missae, cap. 8; de Indulg.).

ST. PIE-LETELLIER.

Your correspondent desires to thank you much for answer to query.

The provincial elections passed off in an orderly manner. Many Catholic Liberals voted Conservative, desiring to show their disapproval of the Greenway school tactics. Mr. Greenway, through his organ the Free Press, did himself a great deal of harm, by his repeated boasting about National Schools. Apparently several gentlemen believed the French Canadians to be so ignorant of English that it did not matter what they said about religion, as long as they put the portraits of Mr. Greenway and Sir Wilfred Laurier together to show their feelings!!!

A certain gentleman who expected many French Canadian votes, ridiculed the same nationality at a meeting at Morris, saying that round Lake Manitoba the French Canadians signed their names by crosses. As I have some knowledge of that part of the world, I beg to say that most of the French speaking people there are half-breeds, although it is perhaps true that there are some French Canadians there who cannot write.

Mrs. J. Proulx has had the great pleasure of a visit from her sister, Sister St. George, a Grey Nun, who has been for some years on a reserve near Macleod, and who is now returning to Montreal to rest. Mrs. Proulx and her daughter, Miss Melina, left with Sister St. George to pass the winter months in Lower Canada.

It seems likely that the desires of the ladies of Letellier will be gratified with a convent.

The mayor, Mr. W. Frazer, was re-elected by acclamation, the councillors for ward 2, Mr. James Boiteaux and Mr. G. Beupré were also returned without opposition.

There was a large congregation at Vespers on the feast of the Immaculate Conception. The children of Mary in costume renewed their vows.

DAWSON'S FIRST SCHOOL.

THE CATHOLIC CHURCH FIRST.

Klondike Nugget, Nov. 8, 1899.

The Catholic Church has the distinction of opening the first public school in the Yukon territory. The building is a commodious one-story structure, 30x40 feet, and is situated at the corner of first avenue and Ninth street. It is furnished with desks, seats and blackboards; it can accommodate comfortably 40 pupils. Father Gendreau, superior of the Dawson mission, is the individual to whom may be attributed the establishment of this public institution. It will be conducted under his supervision. Sister Mary Joseph is the teacher. She has been selected by reason of her experience and ability in this line of work. The school was opened on Monday morning with 18 pupils in attendance, whose ages range from 6 to that of 14 years. There are 10 boys and 8 girls. The following are the names of the little girl scholars: McEwan, Clark, Farlane, Burton, Wright, Heck and the Day sisters. The boys are: McEwan, Day, Clark, Burton, Buckley, Moore, Farlane, St. Armand and the Ross brothers. The children are not all of the Catholic faith.

The projected Catholic Club will probably be in full working order in a few weeks. To give it a send-off an assembly and supper will be held tomorrow evening at Odd Fellows' Hall.

A FIERY FIRMAMENT.

BY AN ENGLISH BANKER.

(Written for the REVIEW.)

During the winter of the year 1883 many parts of this earth were favored with a spectacle, altogether more gorgeous and startling in its magnificence than anything of its kind which had been seen by human eye for probably many centuries, or possibly even, that has been presented since the earlier ages of geologic time.

In August of that year by far the most awful earthquake of which history has any record, which appeared to have shaken the very globe to its foundations, occurred on the island of Krakatoa. For three months previously, all residing within a hundred and fifty miles of that fated locality had been alarmed by the most appalling explosions, which by night and by day had rent the air, and the thunder of which had been heard as much as three thousand miles away. Some of these detonations were so violent, that at Batavia, a hundred miles distant, furious hurricanes ensued, the impulse having been so prodigious that the entire atmosphere surrounding the globe was disturbed. From Greenwich to Bombay, from Toronto to St. Petersburg, the instruments in the observatories recorded the series of awful outbursts, which with maddening, detonating roar, were destroying that fair garden of the east.

And then, culminating at the end of August, came the final crash. The island rent in twain, swallowed up in the ocean, again to be thrown up again severed and torn asunder, the mighty wave which resulted travelling far and wide, destroying towns and villages in countries far remote, and immolating nearly forty thousand victims. So colossal was this rolling surge that it is stated that a man-of-war lying off Java was carried inland and stranded in a field some distance from the sea.

But although this appalling catastrophe had devastated and laid waste some amongst the most attractive spots on earth, yet on the other hand it caused a brilliant display of aerial beauty, such as has perhaps never before been witnessed by mortal man. For the vast clouds of fine impalpable dust which were shot up right through our atmosphere, much of it integrating with it, and remaining suspended in its upper reaches, produced that wonderful series of gorgeous sunsets which, especially in those parts where the atmosphere is pure and clear, so delighted the lovers of nature's beauties during the winter of that year.

The writer, at the time, was at Biarritz, on the south west of France, and from that favored spot the spectacle was so superbly magnificent, that language utterly fails adequately to describe the overpowering, awful glory of the scene. Immediately after the orb of day had sunk beneath the horizon, the entire heavens appeared to have caught fire. Golden fire, purple fire, flames of amber, of softly shaded mauve, of blood red carmine; kindled tongues of azure light brightening into the richest of ultramarines; coruscations of emerald, dazzling in their intensity, and gleaming in streaks of flashing lustre midst the many-hued lambent rays; scintillating beams of glittering precious opal; with many another wonderful tint, so surpassingly fair and lovely that no limner's art could produce its like.

And stretched out beneath was the broad Atlantic, reflecting the sumptuous pageant upon

its ripple-covered bosom, every little wavelet scattering a shower of shining gems; the whole expanse a glittering display of emeralds and sapphires, of rubies and diamonds, of amethysts and chrysoptase; while over all seems vaguely to breathe the influence of the sweetly hued sardonyx, dyeing the whole moving expanse with its lovely tint.

But soon all is over, the ocean gems have gone, the flaming heavens have dimmed and flickered, and the shades of night have blotted out a scene surpassingly gorgeous and magnificent, and quite startling in its beauty.

But if the abode of man can be so glorious, how infinitely more glorious must be the abode of the Great Creator of all! The apocalyptic vision recorded in Holy writ reveals to us that those realms of glory absolutely revel in an overpowering effulgence of dazzling, many-hued brilliancy; the colouring of which is probably diverse from, and more beautiful than, anything here below. How mad, how fatuous, then, must those be who would, by neglecting or forgetting Him, be wilfully shut out from it all for ever!

DAWSON HAPPENINGS.

Letters just received from Dawson City inform us that Rev. Father Desmarais, O. M. I., was one of the passengers on the steamer Stratton which was nipped by the floating ice and sank on the 7th of November. It appears that the rivers froze a fortnight earlier than usual and thus the Stratton was caught unawares on its way down. The passengers all escaped on the ice; the fact that not a single life was lost is astonishing, considering how rapidly the steamer sank. Father Desmarais had not even time to save his cassock, his breviary and \$1800 which had been entrusted to him to be spent in purchases for the Catholic Missions in the Yukon District. He had to walk back 150 miles to Dawson City and suffered greatly from hunger and cold.

On the 37th anniversary of his ordination, October 1st Rev. Father Gendreau, O. M. I., parish priest of Dawson City, was presented by his parishioners with a rosary of pure gold. The 59 beads are all small nuggets of two different sizes, the larger being, as usual, destined for the recitation of the "Our Father," the smaller for the "Hail Mary." This chaplet weighs twenty ounces and is worth five hundred dollars. Gold rosary beads are no novelty; Barré Bros. had some for sale in Winnipeg lately, but they were so small that they weighed less than one ounce and could be sold for eighteen dollars. This set, however, is large and weighs one pound and two thirds Troy. There is some talk of sending this princely gift to the Paris exhibition. Father Gendreau values it especially as a proof of the gratitude of his flock.

CONVENT OF ST. NORBERT.

The half-yearly examinations will take place on the 27th, 28th, and 29th inst., as follows:

Wednesday morning—Principles of Music and Vocal Music for pupils of all grades.

Thursday—Examinations for the three first grades.

Friday—Examinations for pupils of grades IV, V, and VI.

School term will end on the 30th Dec. New term will begin on Jan. 7th.

The D. & L. Emulsion of Cod Liver Oil may be taken with most beneficial results by those who are run down or suffering from after effects of la grippe. Made by Davis & Lawrence Co., Ltd.

For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month.

Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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CALENDAR FOR NEXT WEEK.

- DECEMBER.
- 31, Sunday—St. Sylvester, Pope. JANUARY, 1900.
  - 1, Monday—The Circumcision. New Year's Day.
  - 2, Tuesday—Octave of St. Stephen.
  - 3, Wednesday—Octave of St. John.
  - 4, Thursday—Octave of the Holy Innocents.
  - 5, Friday—Vigil.
  - 6, Saturday—The Epiphany. Holy day of obligation.

BRIEFLETS.

It will be 1900 next Monday.

Merry Christmas and a Happy New Year!

Rev. Father Lebel, S. J., went to St. Pierre Jolys for the Christmas services.

Rev. Father Cherrier went to St. Pierre Jolys to-day for the pastor's feast, St. John the Evangelist, to-morrow.

On the 18th, 19th, and 20th of this month a successful bazaar in aid of the new cathedral was held at St. Albert.

Rev. Father Poitras, O. M. I., was in Winnipeg last week and returned to Rat Portage on Friday. He was accompanied by Rev. Father Lacasse, O. M. I.

Very Rev. Father Leduc, O. M. I., V. G., having been retired owing to growing infirmities, Rev. Father Lestanc, O. M. I., now takes his place as parish priest at Edmonton.

The Archbishop-elect of Prague, the Most Rev. Count Von Skrbynski, is only thirty years old. He was ordained priest more than ten years ago when he was only nineteen.

A Polish secular priest of the Latin rite, Rev. Father Sweder, arrived in Winnipeg last week, and is the guest of the Oblate Fathers of St. Mary's. He is conversant with all the Slav languages, with German and Italian, and is beginning to learn English. Meanwhile he converses fluently with the clergy in Latin.

Next year, though divisible by 4, is not a leap year, because it is a hundred-year not divisible by 400. This was determined by Pope Gregory XIII., in 1582. It took England 169 years to accept this necessary correction of past errors. It has taken Russia 148 more years to make up her mind to keep step with the Pope.

The Convent of the Sisters of Jesus and Mary at St. Pierre was burned down last Thursday evening just before the Sisters went to bed. The fire caught from a stovepipe between the floors. Much of the movable property, including the piano, was saved. No one was injured. Rev. Father Jolys came in time to save the Blessed Sacrament from the convent chapel. Three of the burnt out Sisters are now at St. Mary's Academy, Winnipeg. After the holidays classes will be resumed in another house at St. Pierre.

We cannot yet say in how many places in this neighborhood the New Year Midnight Mass will be said. It may be said wherever the Blessed Sacrament is kept; i. e., in the four churches (the Cathedral, St. Mary's, the Immaculate Conception, the Holy Ghost), St. Mary's Academy, the Sisters of Mercy's Maternity Hospital, St. Boniface College, St. Boniface Convent of the Holy Names, the Grey Nuns' Mother House, the Industrial School, Hospice Taché and St. Boniface Hospital, The

Archbishop's new private chapel is not yet ready for use.

It seemed as if the entire parish of St. Boniface received Holy Communion at the cathedral Midnight Mass.

Rev. Father Blain, S. J., returned yesterday from St. Jean, where he had been assisting Rev. Father Fillion for Christmas.

The Fathers of St. Mary's Winnipeg hope to move to their beautiful new residence next Saturday in time for the New Year.

His Grace the Archbishop of St. Boniface, who sang the Midnight Mass, preached a beautiful sermon at the day High Mass yesterday.

Rev. Father Sweder sang the Midnight Mass at St. Mary's Winnipeg, Rev. Father Tourangeau, S. J., at the Immaculate Conception.

Rev. Father Coature, S. J., helped Rev. Father Turcotte for the Xmas services at St. Adolphe. The latter was the former's teacher many years ago.

Every druggist in the land sells Pain-Killer. The best relief for sprains and bruises. The best remedy for cramps and colic. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

Rev. Father Sweder preached to the Poles and Galicians last Sunday afternoon in the Church of the Holy Ghost, Winnipeg. Both the audience and the preacher were much moved when the latter touched feelingly on the persecution of Poles in Germany and Russia.

BEWARE OF STALE DRUGS.

Be careful to understand a physician's directions and to obey them implicitly. If it be supposed that any other person knows better about the case than the physician, dismiss the physician and employ that person in his stead. It is always best to consult the physician as to where medicine shall be purchased and to show the articles to him before using them, as great impositions are practiced in selling old, useless and adulterated drugs. Always put labels on vials of medicine and keep them out of the reach of children.

Just out of reach, is where every man would like to be when danger threatened him. Disease is more dangerous than any wild beast. To be just out of reach of disease, is safer than to engage it in a death struggle with doubtful results. The secret of keeping just out of reach

of disease is in keeping the blood pure and rich. Pure blood offers no breeding ground for disease germs. Rich blood creates a vigorous vital force to resist disease. This ideal condition of the blood is best obtained by the use of Dr. Pierce's Golden Medical Discovery. In thousands of cases where there has been obstinate cough, bronchitis, spitting of blood, weakness or other ailments which if neglected lead on to consumption, "Golden Medical Discovery" has healed the disease and put the life just out of reach of the destroyer. There is no alcohol or other intoxicant contained in "Golden Medical Discovery."

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MIDNIGHT MASS.

The midnight mass in St. Mary's church, attracted as usual, all the worshippers that the edifice would hold; and hundreds more doubtless who were not able would have been glad to secure admission. The tickets could scarcely be had even on Friday. The music was splendidly rendered, the choir being a strong one in numbers, and including some very good voices. Mr. James Perkins as leader, throws his whole soul into his work; and Mr. Eavns, an organist, understands well the part which he supplies. The soprano lead and solo parts were well taken by Miss Perkins; the contralto soloists were Miss A. Flanagan, and Miss Holroyde; Mr. Norman Douglas was heard to advantage in the tenor solos; and Mr. A. Crick in the bass. A short sermon was preached by Rev. Father Drummond, from Luke, 2, 10: "Behold I bring you good tidings of great joy." He dwelt upon the signs of this joy, and its source, showing that it is not in pleasure, but in nearness to Christ; that it is the exuberance of peace; that it is the very life of God. To obtain this joy, men must keep their consciences clean, lead innocent and pure lives, and practice kindness. The communion was partaken of by a great multitude of people.

The Church of the Immaculate Conception was crowded to the doors at the midnight mass when the great feast of Christmas was ushered in at the north end church. There were also good congregations at each of the other services and especially at vespers when a most touching sermon was preached by the Rev. Father Drummond, S. J. The choir rendered choice music and that the congregation entered thoroughly into the spirit of the festival was evinced by the devotional spirit which characterized all the services and by the large number of communicants.—Free Press.

From all over Canada come letters telling us of the great benefits derived from the use of The D. & L. Menthol Plasters in cases of neuralgia, rheumatism, lame back, etc. Davis & Lawrence Co., Ltd., manufacturers.

Christmas night brought in the genuine Manitoba cold, just zero, but such dry air that one could not believe the testimony of the thermometer. People thought you were joking when you said there were 32 degrees of frost. But the multitude of stars witnessed to that abnormally clear atmosphere which so often accompanies cold here. It was easy to distinguish five or six degrees of brilliancy (or magnitudes, as they are technically called) in the heavenly bodies, and there was starlight everywhere on a startlingly dark background.

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Branch 52. Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Tuesday in each month. Spiritual Advisor, Rev. Father Guillet; Chancellor, M. Conway; Pres., H. A. Russell; 1st Vice-Pres., T. John; 2nd Vice-Pres., L. H. Fournier; Rec.-Sec., R. E. Himes; Asst. Sec., Starr; Treas., W. Jordan; Fin.-Sec., D. F. Allman; Marshall, J. O'Connor; Guard, J. Lesperance; Trustees, G. Gladish, S. Starr, Geo. Germain, L. O. Genest, P. Shea.

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Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Buck; Rec.-Sec., J. Markinski; 180 Austin st.; Asst.-Rec.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning, 281 Port St.; Treas., J. Shaw; Marshall, J. Chisholm; Guard, F. Wehnitz; Trustees, P. W. Russell, Schmidt, F. Hays, A. Picard, P. O'Brien.

St. MARY'S COURT No. 276. Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chief Ruler, T. John; Vice-Chief, K. D. McDonald; Rec. Sec., P. W. Russell; Fin. Sec., P. Murray; Treas., T. D. Drogan; St. Conductor, P. O'Donnell; Jr. Conductor, S. Dowdall; Inside Sentinel, J. Mellon; Representative to Provincial High Court, T. Jobina; Alternate, R. Murphy.

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