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"AD MAJOREM DEI OLORIAM."

No.29

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PAROCHIAL

GENERAL INTENTION FOR FEBRUARY.

Named by the Cardinal Protector and Blessed by the Pope for all Associates.

(The Canadian Messenger of the Sacred Heart.)

In the order of God's Providence the parochial clergy constitute the ordinary channel through which the Faithful receive the infallible teaching and the life-sustaining sacraments of Holy Church. Even where, as in many parts of America, canonically erected parishes are unknown, there is always one priest to whom the care of souls in each town, village or mission is more particularly confided, and that priest is the representative of Jesus the Good Shepherd. All Catholics are aware of this, and yet are there not comparatively few among us who pray regularly for our parish priest?

Now this ought not to be so, if we had the interests of Jesus at heart. For, surely, among all the souls redeemed by His Precious Blood none can be dearer to Him than those whom He himself has appointed to represent Him before the Faithful. Those, then, who really wish to love Jesus-and do we not all at least entertain that wish?—should bestow especial tenderness on the men He loves best. Father Faber puts this thought in his own inimitable words: "Every creature has a worth of its own, with which its Creator has mercifully enriched it. Yet it is more to us to know what his Creator thinks of him than to know what he is worth himself; and it is not so much his own worth, as God's love, which is the measure of the divine appreciation of him. Nevertheless, God's esteem of creatures becomes the creature's real worth, because it raises him to his own height." * And can anything higher be conceived than God's appreciation of the priests He has chosen to stand in His stead?

That they who thus stand have, without any metaphor but most literally, been chosen by Him is a point that needs tittle or no development for a Catholic. The Sovereign Pontiff, who is Christ's Vicar on earth, appoints the Bishop of each diocese on the surface of the globe, and the Bishop appoints the parochial clergy. There are but two steps between the parish or mission priest and Our Lord Himself, and those two steps are guaranteed by His permanent governance of His Church. It matters not if the Bishop be the most worthy of his high office or the priest the ablest and best that could be found; the only question is: Is the priest approved and appointed by his Bishop, and is the Bishop recognized by the Successor of St. Peter? All other considerations are of no weight in comparision to this one. To be the duly accredited representative of Christ is the essential point. Apart from the paramount fact that this is Christ's way of salvation as taught in the New Testament, this method of establishing connection with Him is the only reasonable one, the only one that can be verified by a rational animal, that is, a being whose knowledge begins in the senses. All other methods, such as are in vogue outside the Church, are based on purely subjective tests and therefore liable to the grossest delusion.

A non-Catholic clergyman may be a paragon of virtue, a furnace of zeal, a mine of information, a golden-mouthed orator; what are his credentials? Faith comes from hearing; hearing from preaching; but what right has he to preach, if he is not sent by Christ? † He will tell you that he feels he has a mission, he may even point to converted sinners as a proof that his labors have the stamp of divine approval; but what sort of proof are his feelings to one who has never experienced them, who knows how easily religious enthusiasts delude themselves, take their imaginings for realties and serenely propagate the fraud? And how does he know that these sinners who are supposed to have been converted are not merely men that have changed their lives through motives of health or because they hoped for a purely natural peace of mind?

No; for matter of fact, sensible men or women who really want to find out the royal road to heaven, there can be no other way than that of visible sign-posts and tangible, duly accredited guides. Other paths may be more welcome to childish vanity, but they end in the wilderness.

Vain, empty impostors, from Wycliffe down, playing on the infantile prejudices of the unthinking mob, have recommended, as a great discovery, the plan of direct communication with the Fount of Grace, as if that was not always open; they have spurned the channels chosen by the Fount; and they and their followers die of thirst close to the rivers of life.

It all amounts, in final analysis, to a hearty and humble acceptance of God's dealings with reasonable men in a world where miraculous intercourse, precisely because it is miraculous, cannot be the ordinary method of continuous revelation. Insist on miraculous intercourse as the beaten path and you soon get lost in a maze of absurdities. That divinely illumined and most sensible of women, St. Teresa, used to say that, out of a hundred so-called private revelations to Catholics whose sanctity non-Catholics have not a dream of, hardly one was ever genuine, the rest were all

* Bethlehem, p. 281, (first Baltimore edition.) † Rom. X. 15.

This subordination of God's official representatives is one of those fundamental tenets which Our Blessed Lord inculcated first by His own example and then by teaching. Thirty years out of the thirty-three He spent on earth were devoted to this great example. He, the Eternal Word, was subject to His creatures, Mary and Joseph, and b tween these two, His real mother and His merely legal father, He chose the latter as the representative of His Eternal Father. From the modern or natural point of view Jesus, being admittedly the worthiest of the three, should have been the ruler of the household, or, if not Jesus, then at least His Mother, who was vastly higher in dignity than Joseph. But Jesus reverses all these earthly views. He elects to be subject to Joseph, although Joseph was far inferior in grace to Mary, who herself was infinitely beneath her Divine Son. "He stood to Jesus visibly in the place of the Eternal Father. He was loved, therefore, in a most peculiar way by the Divine Person whom he thus awfully represented, and also in a most peculiar way by the Second and Third Persons of the Most Holy Trinity, because of that mysterious representation. The human soul of Jesus must have re garded him not only with the tenderest love, but also with deep reverence and an inexplicable submission. Meek and gentle, blameless and loving, as St. Joseph was, it is not possible to think of him without extreme awe, because of that shadow of identity with the Eternal Father which belongs to him and hides him from our sight even while it presents him to our faith."

A great example this of respect for authority established by God. After having hidden away ten-elevenths of His short life in the practice of this all important virtue, Jesus could teach it to others with all the persuasiveness of long experience. And so he does over and over again. Though he branded the Pharisees as a race of vipers and held up their hypocrisy to public scorn, yet he preached respect to them as the successors of Moses and therefore the representatives of divine authority. "Upon the chair of Moses have sitten the Scribes and Pharisees; all, therefore, whatsoever they shall say to you, observe and do; but according to their works, do ye not: for they say, and do not." † This injunction of absolute obedience is all the more remarkable as the divine authority of the Scribes and Pharisees was soon to be transferred to the Infant Church. With respect to that Church, Christ's precept is still more explicit. This time it is not a bare command, it is clothed with the penalty of excommunication. "He that heareth you heareth me." § "If he will not hear the Church, let him be to you as the heathen and publican."** It requires either the purblindness of heresy or the shortsightedness of so-called "higher criticism" not to see that this respect for Church authority is one of the plainest teachings of the New Testament.

Now the parochial clergy, who have received from Jesus Christ, through their Bishops and the Pope, the mission to lead heavenward a portion of the flock confided to Peter, have every right to the respect of their people. The ministry of the priest is as far above all earthly power as the divine is above the human, the eternal above the temporal. Emperors, kings, or their still more influential prototypes in these democratic and plutocratic countries, the multi-millionaires of the day, wield an authority that is as nothing compared to that of the parochial clergy. Doubtless all the powers that be are ordained of God; but the priestly sway is different in kind, not merely in degree; it belongs to the supernatural order, to the category of things eternal. Hence, he that and no other language is You respects his priest thereby respects God. Conversely, he that attacks and insults or even despises and slights him, insults and all over the world in any counslights God Himself.

Understood in this way the traditional respect of Catholics for their clergy is eminently reasonable. Our enemies call the power that evokes it priestcraft, but there is really no craft about it at all, the other day which we had oriit is a plain case of claiming and getting one's due. All illegitimate pseudo-priesthoods have to rely on craft, in other words. human skill and cunning, to hold their usurped power. Hence it happens that there is more priesteraft in a week in the most obscure and erratic of the sects than there has ever been in the Catholic Church | What good would an English from St. Peter's time to the pontificate of Leo XIII. gloriously

And how easily the typical parish priest wins the respect of his flock! It seems to pursue him in proportion as he, in his humility, shuns it The immediate representative of Christ before his people and therefore clothed, in the administration of some of the sacraments, with exclusive anthority, he nevertheless opens wide, whenever he can to other approved priests, that most necessary and yet most delicate ministry of the confessional. Knowing how sensitive many of his flock are as to the strict incognito they would like to keep up in the tribunal of penance, he affords them Joseph H. Choate as Ambassador every opportunity to confess to any priest they may prefer. He to Great Britain. There is nothcalls in eloquent preachers even at the risk of being eclipsed by them, because he preaches not himself but Christ crucified and seeks the salvation of souls. His own instructions are practical and singularly well adapted to the different classes of his congregation. His weekly or monthly talks to fathers and mothers of families, to young men and young women, to girls and boys, each class being taken separately, are marvels of experience such as he alone can bring to bear on each set of difficulties, and they are also models of tactful zeal. Sodalities for both sexes, for youth and mature age, he recognizes as his best coadjutors in the Lord's vineyard, as the surest and most enduring reminders of the higher Christian life to which the best members of his parish should aspire. He warmly encourages the safest Catholic benefit associations, temperance organization, charitable societies, such as the St. Vincent de Paul conferences, which visit and wait on the poor as they would on Christ himself, altar societies for enhancing the splendor of divine worship. Avoiding neither rich nor poor, he makes himself all things to all men, visiting those especially who keep away from the Church and edifying all by his evident selflessness and devotion to their eternal interests. Though he may find it harder to deal with his wealthier parishioners, he nerves

Bethlehem, by F.W. Faber, p.131. + Matt., XXIII, 2-3. § Luke, X., 16, "Matt. XVIII. 17

(Continued on Third Page.)

WHY LATIN IS USED BY PHYSICIANS.

"I don't see," said the man leaning on the drug-store counter, "why a doctor don't write his prescriptions in English, instead of in Latin."

The druggist said: "You think, I suppose, that the doctor writes his prescription in Latin, so it can't be read so easily-so the layman can't steal his trade and learn what he is giving him. But that's all wrong. In the first place, Latin is a more exact and concise language than English, and being a dead language does not change, as all living languages do.

"Then again, since a very large part of all the drugs in use are botanical, they have in the pharmacopeia the same names that they have in botany the scientific names. Two thirds of such drugs haven't any English names, and so couldn't be written in English.

"But suppose a doctor did write a prescription for an uneducated patient. The patient reads it, and then tries to get it filled from memory the second time. Suppose, for instance it calls for iodide of potassium and he gets confused with cyanide of potassium. He could safely take ten grains of the first, but one grain of the second would kill him as dead as a mackerel. That's an exaggerated case, but it will serve as an illustration. Don't you see how the Latin is a protection and a safeguard to the patient? Prescriptions in Latin he can't read and consequently doesn't try to remember.

"Now for a final reason. Latin is a language that is used by scientific men the world over. can get Latin prescriptions filled try on the face of the earth where there is a drug-store. We had a prescription come in here ginally, and which had since been stamped by druggists in London, Paris, Berlin, Constantinople, Cairo and Calcutta. prescription be in St. Petersburg?"

TOADY CHOATE.

Philadelphia Cath. Stand. and Times. A good many of our contemporaries are commenting bitterly on the appointment of Mr. ing in the matter to be angry about. It is a compliment of a very dubious kind to be conferred on any self-respecting man. After the position to which the servility of such men as Adams, Bayard and Hay had reduced that ambassadorship, no genuine American gentleman could think of accepting it on the condition that he was to uphold his predecessors' traditions. Ambassadors are generally selected for office because of their presumed fitness. The toady is the part which the British Ambassador has now got to play, and Mr. Choate requires no tuition or stage "make-up" in that particular role.

NORTHWEST REVIEW

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JUESDAY, FEBRUARY 7 1899

CURRENT COMMENT

The resignation of Sir T. Wardlaw Taylor leaves the chief-justiceship of Manitoba open to its rightful inheritor, the Hon. Josph Dubuc. Having been more than nineteen years on the bench, although he is but 58 years of age, he easily enjoys all rights of seniority. Even if he were not the most competent claimant, his right to the succession would be none the less indisputable, since no higher qualifications are needed for the chief justice than for a puisne judge. But, in the opinion of the best lawyers, no other claimant combines in a higher degree the three paramount qualities of legal lore. ability and conscientionsness.Th only possible pretext for not giving the chief-justiceship to Judge Dubuc would be the fact that he is a French Canadian Catholic.

In reprinting the True Witness's article on Chiniquy, w suppress the last paragraph, because it contains two views that we do not share. The first is that death removes Chiniquy from all criticism of his life, a sentiment which we have already shown to be unreasonable The second is that the Church prays for the soul of Chiniquy. This is incorrect; the Church never prays for apostates who die in their apostasy. She prays once a year, on Good Friday, for heretics and schismatics, that they may be converted; but nev er does she pray for outwardly impenitent sinners. To be sure, individual Catholics may and do pray for such people. Many fervent Catholics prayed long and earnestly for the conversion of Chiniquy, and perhaps their prayers may have been heard at the last moment, though none of the bystanders knew it. But the Church, in her official capacity never can say of him:"Eternal rest grant unto him, O Lord!"

THE TWO CHINIQUYS

Nothing was more noteworth in the late Chiniquy's career than the intellectual deterioration that grew upon him as he sank more and more deeply into the outward profession of Protes tant errors. This mental decay reached its climax in the "Decla ration of Faith," witnessed to before Rev. R. Lightall six days before his death. The well meaning bigots who sang his praises in such ghastly tunes at his funeral ought, if they valued his reputation, never to have allowed that Declaration to be published. It is so incoherent that some of the more important sentences it contains are not even finished. The reasons Chiniquy gives for remaining a Protestant are either in direct opposition to the manifest teaching of Holy Scripture or so ridiculously weak as to raise a smile of pity. One sample will suffice. He writes: "I cannot be any more a Roman Catholic, for I have shown by my book, 'The Priest, the Woman and the Confessinal', what auricular confession is." Now it is a well-known fact that no self-respecting and intel ligent Protestant attaches any importance to this book, which is a network of lies and lust, without the shred of a plausible argument to bolster up its lewdness.

How different was the intel lectual brilliancy of this same degenerate man before he fell away completely from grace. Many persons now living distinctly remember his eloquent appeals in the cause of temperance. The effects of his fierce denunciations of the drink evil still endure in the Province of Quebec. No doubt this popular style of oratory did not imply any very great grasp of mind, though it certainly revealed remarkable magnetic power and vivid imagination. But there was more than the mere play of fancy in his controversial efforts as a Catholic priest, there was dialectical skill and a wealth of timely argument which supposed a thorough knowledge both both of his subject and of the temper of his audience.

A curious and instructive spe cimen of Father Chiniquy's Catholic controversial methods is before us now. It is the report of a public discussion between the then famous Catholic priest and a Methodist minister. The date was January 7th, 1851, eight months before Chiniquy's final suspension from priestly faculties in Canada. He was then in his forty-second year and therefore in his prime. Though he had been several times silenced by different bishops for im morality. he was so profuse in signs of sorrow and resolutions of amendment that the Bishop of Montreal was giving him another chance of repairing the past, and, like a newly elected prime minister who has spent years in the cold shades of the opposition, Chiniquy was evidently very proud of his recovered standing.

The first thing he did, in this public discussion, which took place at Ste. Marie Monnoir, was to ask Mr. Roussy, his opponent, a French Methodist minister, for his credentials. This was a clever move. Mr. Roussy had been going from house to

house trying to undermine the faith of the Catholics, and in some cases he had unfortunately succeeded. Father Chiniquy asks him who he is, where he comes from-he is a foreigner, he may be an adventurer "who, decked out with a title, taken I don't know where" (these are Father Chiniquy's words), "comes posing as an apostle of a new religion." Roussy takes this as an insult, a carefully prepared trap. Chiniquy puts it to the Chairman of the meeting, who decides that it is only reasonable to wish to know where Mr.Rous comes from and from whom he holds the mission to preach the Gospel. This gives Father Chiniquy the dearly valued opportunity of telling the people "who I am", and then he reads a letter from Ignatius Bourget, Bishop of Ville Marie" (Montreal). Apart from the publicly recognised title of Apostle of Temperance", which Monseigneur Bourget kindly inserts, the rest of the letter is the stereotyped formula by which every priest of good standing is certified as such. Father Chiniquy flourishes this letter as if it were some very special praise of himself, and will continue to flourish it during the forty years of his apostasy. But it serves its purpose admirably on this occasion. Roussy seizes his overcoat and is about to leave, protesting that if he were not a minister of the Gospel, the Governor would not have authorized him "to bury the dead, to marry and keep a

register of such events." Before a Catholic audience nothing could be more unfortunate than attributing the source of spiritual authority to a civil governor. In Lower Canada especially, where the Church had fought so royal a battle against the encroachments of a civil pow er alien in race and creed, Chiniastic plaudits of his audience by in modern languages. She did saying:"To speak to us of a diploma from the Governor, in order to prove that one is a minister of the Gospel, is the most ridiculous and absurd thing, Mr. Chairman, that you and this res pectable assembly have ever heard of."

Chiniquy plays with Roussy as a cat plays with a mouse. For a long time," he says. "I have desired to show this good parish the ignorance of these makers of new religions, and this opportunity is too fine a one to let slip I wish therefore to do all in my power to force Mr. Roussy to argue before you. But, as I think Mr. Roussy will never consent, for good reasons of his own, to show us what titles he has to our respect as a minister of the Gospel, I withdraw my motion and, without knowing what kind of man I have to deal with I consent to discuss with him."

At this well merited rebuke Mr. Roussy attempted once more to leave the hall, but the ten judges named according to his express wish decided that he ought to accept Mr. Chiniquy's generous terms.

We have space only for a few of the good points made by Father Chiniquy. He attacked Roussy for preaching that the Bible alone, interpreted by each individual, ought to be the sole rule of our faith. Roussy defended his error by means of a string of texts that did not prove what he wanted. Thereupon Father

Chiniquy replied:"Mr. Roussy has so many times heard his old grandmother tell the story that the word of God, and that we abhor the Holy Bible, that he firmly believes it. But in reality this is one of those ancient tales for which educated Protestants blush." What a terrible arraignment this is of the Chiniquy of the future, who was to stuff his vile works "with ancient tales for which educated Protestants blush!"

Here is another passage of Fa

ther Chiniquy's plea which

could not easily be bettered.

"During the short space of time which had elapsed between the wonderful invention of printing and the day that Luther published his first Bible, from 75 to 80 editions of the Bible, translated into the different languages of Europe, had been circulated amongst the people, with the authorization, and often at the expense, of the Catholic eslesiastical authorities. If the Church, during a few years, was obliged to put certain restrictions on the diffusion of and reading of the Bible in modern languages, Protestants alone were the cause of it. These sectaries had so changed the text in their false translations; they had by their ignorance, or rather by the corruption of their minds and hearts, so poisoned THIS SOURCE OF LIFE, that those coming to drink of it found in it rather the death than the life of their souls. Burope was for a time inundated with bibles in which the true text, as acknowledged by well educated Protestants, had disappeared to give place to the senseless and impious dreams of sectaries. Then, but then alone, the Church, rightly fearing, or rather, seeing that those falsified bibles were being taken for the true word of God, put some restrictions for a quy might well win the enthusi-time on the reading of the Bible then what wise and able physicians do in times of epidemics; they forbid us certain foods which are excellent at other times, but which become dangerous on account of the impure disposition of the air or of our temperaments. But never has the Church shackled the diffusion of the Holy Bible in the Greek or Latin text. Now, at that time, nearly every body who knew how to read at all understood Greek or Latin; for these two languages were then taught far more universally than they are to-day in all the principal schools of Europe. Bu the unhappy epoch when a deplorable epidemic forced the Church of Jesus Christ to take this extreme measure in order to prevent the contagion of evil attacking the very heart of the nations, was not of long duration. The devouring fever which Satan had, by the hands of Luther and Calvin, infused into the veins of Europe, had scarcely lost its intensity and contagion, when the Church once more invited her children to nourish their souls by the reading of the Holy Bible, and put it within the reach of all by the numerous authorized translations, which She recommended everywhere by the voice of Her chief pastor." Not content with this histori-

calsketch,Father Chiniquy brings his answer right down to the very time at which he was speaking. "Certain Protestants," he adds, "still repeat that the

Church forbids the reading of the Holy Bible by the people; this is a cowardly and absurd lie, we Catholics are the enemies of and it is only the ignorant or the silly among Protestants, who at the present day believe this ancient fabrication of heresy; some unscrupulous ministers, however, are constantly bringing it up before the eyes of their dupes to impose upon them and to keep them in a holy horror of what they call Popery. Let Protestante make the tour of Europe and America; let them go into the numerous Catholic book-stores they will come across at every step; let them for instance, go to Montreal, to Mr. Fabre's or to Mr. Sadlier's; and everywhere they will find on their sheives Bibles in all modern languages printed with the permission of the ecclesiastical authorities. I hold in my hand a New Testament printed less than five years ago, at Quebec. On the first page I read the approbation of the Archbishop of Quebec. Every one of those Catholic Bibles, to be found on sale at every bookseller's in Europe or America. in like manner bears irrefutable witness to the fact that Protestantism is fed on lies, when day by day it listens with complacency to its ministers and its newspapers, telling it in various strains that we, Catholics, are the enemies of the Bible."

Can the author of this passage be the same man who, in the very first chapter of his "Fifty Years in the Church of Rome," invents an impossible story about the parish priest of his native Murray Bay coming to get the Bible used in the Chiniquy family in order to burn it? Yes; he is the same man outwardly, as Dr.Jekyll and Mr. Hyde were the same person; but, when Chiniquy routed Mr. Roussy and reasoned logically on facts, he was as worthy as Dr. Jekyll was of being honored by those who did not know of his escapades as Mr. Hyde; whereas, when he wrote the "Fifty Years," in which there. is an utter absence of reason and facts, Mr. Hyde had completely supplanted Dr. Jekyll.

The pamphlet from which we ake the foregoing extracts bears the same title as this article,"The Two Chiniquys," and is published at the Office of the True Witness, Montreal, 1893, for 10 cents. We shall have occasion to quote from it again. Suffice it to say just here that Mr. Roussy. who had been instrumental in perverting several families whose descendants still uphold in this country the most unreasonable heretical doctrines, was so completely disheartened by: Father Chiniquy's controversy that he made his escape, unmolested, through the crowd.

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Since Chiniquy became a Protestant he never undertook any controversy with learned Catholics, he seemed to have lost all power of consecutive reasoning. Abuse, cock-and-bull stories, appeals to Protestant ignorance and lies out of whole cloth were henceforth his only weapons. That mental deterioration which was so remarkable in Père Hyacinthe-and Dollinger after their apostasy, was still more striking in Chiniquy. Hyacinthe and Dollinger regretfully bore with the loss of their prestige; Chiniquy, with insatiate vanity, transferred his to the riffraff and offscourings of the religious world.

THE PAROCHIAL CLERGY.

(Continued from First Page.)

himself to the task by the hope of thus exerting a wider influence With the humbler portion of his flock he generally finds more immediate consolation and nobler examples of Christian fortitude which are a constant source of edification to himself. Nor will he forbear to mingle in the local interests of his village or city, realizing, as he does, how the natural virtues that make for temporal welfare provide a rich soil for the germination of supernatural grace, and how potent for good, even outside of his co-religionists, is the influence of an earnest, prudent and sympathetic priest. His chief care, however, always is to see that the children be trained in thoroughly equipped Catholic schools, to foster among his flock the faithful fulfilment of their religious duties, and to stimulate them to the frequent reception of the Blessed Eucharist by devotion to the Sacred Heart of Jesus and by the practice of the Apostleship of Prayer in its three degrees.

Towards a pastor who gives to his flock such spiritual and even temporal nourishment, mere respect is not enough. parochial clergy are really the fathers of their parish, and well bred children do not stop at mere reverence for their father; they give him in return their heart's love; it is a pleasure to them to manifest their affectionate gratitude. True Catholics love their pastor all the more because he spends himself for their sakes, beeause he takes upon himself a charge and a burden, which, however admirable from the view-point of faith, is often, humanly speaking, a very thankless one. Quick to distinguish between sham and real devotion, they recognize the latter in their "Soggarth Aroon," the dear priest, than whom there is no better be-

loved man in the world.

The country parish priest, with his people scattered thinly over the neighboring district, has long and solitary journeys to take in all sorts of weather. His is a life of continual hardship. But, what comfort he finds in the hearty and loving welcome he receives from Catholics everywhere! There may be only one bed in the house, but that and the best of everything is for the "Father." The Catholics in remote districts may not see the priest more than two or three times a year; but, when they do, they make the most of his presence, they approach the sacraments with anwonted fervor, they are all filled with joy because their pastor is among them.

The town or city priest is the slave of his flock. At all hours of the day and night he is called to minister to the sick and dying. Not one moment can he reserve to himself. Family troubles, business difficulties, advice for soul and body, everything is conaded to him as to the guide and friend of the entire parish For love and respect beget confidence, and assuredly no class of men are so thoroughly trusted as Catholic priests who are worthy of their sublime calling. Could they reveal the secrets of their wonderful experience in the trustfulness of their fellow-men, they would thereby furnish forth an unanswerable argument for the abiding presence of the Holy Spirit in the Church of God.

And yet-to come back to the thought with which we began is there not, as a general rule, much practical ingratitude, or, to way the least, neglect on the part of the laity? Do they not forget to pray for their pastors? They hear their confessor dismiss them with the words, "Go in peace and pray for me;" but, albeit they taste the peace of a shriven soul, they do not pray for him who has been, under God, the instrument of that peace regained. Accepting his ministrations as a matter of course, they seem totally unaware that the life the parochial clergy lead, voluntarily cut off as they are from the comforts and seclusion of home, is an abnormal one which cannot be kept up without that special supernatural assistance technically known as actual grace. Now the streams of actual grace with which the fervent priest's soul must be flooded rise in the mountains of prayer. Doubtless his own prayers may draw them to the surface of his daily life; but why should he be deprived of that additional potency promised to collective prayer in the name of Christ?

"That's all very well for the devout female sex," interjects an active and practical Catholic layman, "they have plenty of time to pray for our clergy, and are used to long prayers. I am not. I prefer to help our priests by working for them and giving them anancial aid." To this plausible objection there is one very obvious answer. Such practical co-operation with the parish priest is excellent in its way, but it would be better still if accompanied by prayer. No doubt all the laity should lend a willing hand whenever their pastor invites or suggests their assistance. Deeds are the best proof of love. By all means let every one of us give the Priest our moral and substantial support. But why not turn our Zeal and activity into irresistible prayer by offering it up to the Sacred Heart of Jesus for the spiritual welfare of our clergy? This would not involve any special expenditure of time; it would simply supernaturalize our work and multiply its effects a hundredfold, while enriching our own souls with the inestimable and everlasting benefits that are inseparably linked with prayers for others. If it be true, as St. James tells us, "that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins," * how much greater will be the reward of those who obtain by their prayers the sanctiacation and perseverance of God's chosen ministers, who are the very salt of the earth! It stands to reason that the perfecting of the soul of a parish priest must be one of the noblest possible aims for the unceasing prayers of his congregation. He it is that is ever lifting up his hands for Israel against Amalec, and so long as he keeps his hands aloft, Israel is victorious; but he may be tempted by fatigue to lower them a little, and then it is that his people should be to him as Aaron and Hur were to Moses and hold up his hands on both sides, so that it may come to pass that his hands will not be weary till the sunset of life and the dawn of immortality, till Amalec be put to flight by the edge of the sword of the spirit.

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee the prayers, work and sufferings of this day, for all the intenions of Thy Divine Heart, in union with the Holy Sacrifice of the ass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular, for the priests appointed by God to govern our parishes and to teach us the way to Heaven.

LEWIS DRUMMOND, S. J.

Victims.

AFTER EFFECTS MORE DAN-GEROUS THAN DISEASE.

A Well Known Quebec Farmer Suffered Untold Misery for Three Years Before He Found Relief.

The epidemic of la grippe which has swept over Canada like a scourge this winter, has left thousands of weak and despairing sufferers in all parts of the land. Grippe is a treacherous disease. You think you are cured, yet the slightest cold brings on a relapse. Its victims are left in a weakened condition and fall an easy prev to its manifold complications. The blood is left impure and impoverished; the nerves shattered, and heart trouble and nervous prostration are too often the result.

The following statement made y Mr. Daniel Clossey, a well nown farmer living near West Brome, Quebec, indicates the ravages made by the after effects of this scourge. Mr. Clossey says: "Some five years ago I had an attack of la grippe. The earlier symptoms passed away, yet I continued to fail in health, and suffered intense pain in my head. I was subject to attacks of dizziness, and unless I would grasp something would fall. I gradually grew so weak as to be unable to do any work. My legs and feet were as cold as ice even in the summer months. If I attempted the least exertion my heart would beat violently. For three years I was in this helpless condition, and although during that time I was attended by three different doctors, their treatment produced not the slightest benefit. At this time I read the statement of one who had suffered from similar trouble, who was cured by the use of Dr. Williams' Pink Pills, and I decided to try them. The result was simply marvelous. A dozen boxes did what three years of expensive medical treatment failed to accomplish-restored me to full health and vigor, and I am again able to do my work about the farm. I honestly believe Dr. Williams' Piuk Pills saved my life, and I am glad to make this statement for the ben-

After an attack of la grippe Dr. Williams' l'ink Pills is the only medicine that can promptly only medicine that can promptly estore you to health. They drive every trace of the poisonous germs from the system, build up and enrich the bl od

efit it may bring to others."

and strengthen the nerves. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams Medical Co., Brockville, Ont. Always refuse imitations or substitutes.

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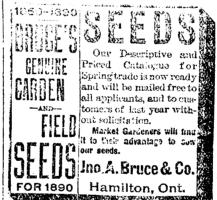
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GILMOUR & HASTINGS, BARRISTERS etc., Mointyre Block, Winnipsg, Man T. H. GILMOUR. W. H. HASTINGS.



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 so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tabules 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 Tabules. I am thirty-seven years old, have no occupation, only my bousehold duties and nursing my stok husband. He has had the dropsy and I am trying Ripans Tabules for him. He feels some better but it will take some time, he has been sick so long. You may use my letter and name as you like.

Mrs. J. BROOKNYRS.

I have used Ripans Tabules with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called billious 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 Tabules 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 5-cent boxes of the Tabules 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 Tabules induces me to add mine to the many testimonials you doubtless have in your possession now.

A. T. Dewyre. rion now.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tabules. I am a professional nurse and in this profession a clear head is always needed. Mipans Tabules does it. After one of my cases I foundmyself completely run down. Acting on the advice of Mr. Geo. Bower, Ph. G., 528 Newark Ave., Jersey City, I took kipans Tabules with grand results.

Miss Brasse Wiedman.

Hother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonish in the paper indorsing Ripans Tabules, She determined to give them ed to give them

determined to give them a trial, was greatly relieved by their use and now takes the Tabules regularly. Sie keeps a few careous Ripans Tabules in the house and says she will not be without them. The heartburn and elsepissmess have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tabules regularly, especially after a hearty meal. By 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 Tabules.

ANYON H. RAJUKES.

I have been suffering from headaches ever since I was a little girl. I could never ride in a correct control of the stomach. I heard about stomach. I heard about stomach and found such relief from their use she advised me to take them too, and I have been doing so since latt October, and will say they have complete I am twenty-nine years old. You are welcome to use this togistimonial.

Mrs. J. BROCKEYER. R·I·P·A·N·S

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

My seres year-old boy suffered with pains in his head, constipation and complained of his seemach. He could not est like children of his age do and what he did eat did not agree with him. He was thin and of a saffron color. Reading some of the testimonials in favor of Ripans Tabules, I tried them. Ripans Tabules 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 Tabules. I am satisfied that they will beneft any one (from the gradle to old age) if taken according to directions. coording to direc

A new style packet containing raw mrass random packed in a paper carton (without grees) is now for sale at some drug stores—ros rive currs. This low-priced nort is intended for the poor and the concential. One dozen of the five-cent cartons (190 tabules) can be had by mail by sending forty-sight cents to the Rivans Chemical Company, for 18 primes Strees, New Tork—or a single carton (vine Tabulus) will be sent for five cents. RIVANS TABULES may also be had of some grocers, general storebespers, news agents and at some liquor stores and barber shows. They hands pain, induce cleep and protong life. One gives relief,

A New Ecarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from va-rious quarters, have determined to undertake the management of a boardinghouse 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 er
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 Pre-

vencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3

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. Bonifase College will have to pay the tuition fees of the College.

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BRIEFLETS

Rev. Father Kulawy, O. M. I. went to Minnedosa last Friday and returned yesterday.

Rev. Father Lavigne, of Neche. N. D., was a guest of the Jesuit Fathers at the College last week.

Rev. Sister Quinn, Superior of the Industrial School, was suddenly called to Montreal last

Rev. Father Guillet, O. M. I., pastor of St. Mary's, Winnipeg, returned home from the east last Sunday.

Rev. Father Audemard, O.M.I continues to act as curate to Rev. Father Messier, parish priest of the Cathedral.

Dr. Dame has kindly consented to take up his residence in St. Boniface Hospital and to be the house surgeon there.

His Grace the Archbishop of St. Boniface went to St. Léon last Friday, accompanied by his secretary, Rev. Father Béliveau.

Rev. Father Giraud, the Armenian priest, has returned from Edmonton and Brandon, and is now, a guest at the Archbishop's

Rev. Father Turcotte and Rev Father Jubinville have changed places; the former takes charge of the parish of St. Adolphe, and the latter of St. Felix.

We regret to hear that Rev. Sister Dugas, Superior of St. Boniface Hospital, is once more quite unwell. Rev. Sister Parent is also on the sick list.

Rev. Sister Ste. Mathilde lost one of her brothers, and Rev. Sister Owens two of hers at St. Anne's lately, where they both went to visit their dying relati-

The Fathers of St. Boniface College acknowledge with thanks the receipt of two electric battery cells, charged for a year, from Mr. Jenkins of the C. P. R. Telegraph department, for the use of the Commercial Course attached to the College.

Of the 31 embassies and legations now at Washington 19 are Catholics, the representatives of Catholic rulers and Catholic countries. This includes three of the embassies, Italy, France, and Mexico, all the representatives of the South and Central American republics, also of Austria, Portugal, Belgium and Hayti.-Donahoe's Magazine.

A Frenchman, being asked what was his religion, said, "I was brought up a Catholic, but I have lost the faith." His Protestant questioner then added "What Protestant church have you joined?" "Oh!" hotly replied the Frenchman,"if I have lost my faith. I have at least not lost my intellect." -

Branch No. 52 of the C.M.B.A. held a very successul meeting in their new hall, at the corner of Main and Lombard streets, on Wednesday evening. It was the first gathering in the new quarters, and the members were delighted with the change. President H. A. Russell was in the chair and the attendance was the largest for some time past. Seve-

ral applications for membership were voted on and at the close of the routine business congratulatory speeches were made by Messrs. E. Cass, N. Bawlf, R. Driscoll, Fournier, F. W. Russell and others. The branch starts the the new year with a determination to add a large number to its roll of membership and to extend as far as possible the benefit of the organisation amongst those eligible.

LETTERS FROM MGR. CLUT.

We have been allowed by His Grace and Mr. Arthur Bleau to translate the following extracts from letters lately written to them by the venerable Bishop of Arindèle, Mgr. Clut, O. M. I. Both letters were despatched from St. Bernard's Mission, Little Slave Lake, where His Lord ship has been living for some years in comparative retirement, though, as appears from the letters, that retirement is a very hard-working life.

December 14, 1898. My dear Lord Archbishop,

I have not written to you for a long time. During the whole summer I was absorbed in manual labor,and oftener had the spade and the axe in hand than the pen, so that my correspondents may have a right to complain. It is true also that we have few occasions to send letters to civilized regions, and we have just spent more than three months without receiving any mail. I am happy to inform Your Grace that all is well in my district Fathers, Brothers, Sisters, all vie with one another in zeal and devotion. I went to open the convent of the Sisters of Providence at St. Augustine's Mission on the Peace River, and I also visited St. Charles' Mission at Dunvegan.

In the autumn we received a visit from little Father Henri Giroux, and we loaded him with gifts to help him start his important mission of St. Martin at Lake Waboska.

On the 19th of this month I will go with Father Falher to visit and confirm our Catholics all around our "little" Lake, 70 or 80 miles long. On the 20th I shall celebrate the 41st aniver-



A man who neglects his health is sailing scraft of life in dangerous seas. He unot too soon awaken to the fact that he imperiting his most precious endow-

his craft of life in dangerous seas. He camot too soon awaken to the fact that he is imperiting his most precious endowment. All the wealth in the world, all the power in the world, all the love and poetry and music and nobility and beauty are but dust in the month of the man who has lost his health. Keeping healthy means looking after the disorders that ninety-nine men in a hundred neglect. You cannot get the average, every-day man to believe that indigestion or billiousness, or costiveness or headache or loss of sleep or appetite, or shakiness in the morning and dullness through the day amount to much anyway. He will "pooh pooh" at you, until some morning he wakes up and finds himself sick abad. Then he will send for a doctor and find out to his surprise that all these disorders have been but the danger signals of a big malady that has robbed him of his health, possibly forever. It may be consumption or nervous prostration or malaria or rheumatism or some blood or skin disease. It matters not, they all have their inception in the same neglected disorders. Dr. Pierce's Golden Medical Discovery makes the appetite keen, the digestion perfect, the liver, active, the blood pure, the nerves steady and gives sound and refreshing sleen. It is the great blood maker and flesh-builder. It cures 98 per cent. of all cases of consumption. In fact bronchial, throat and lung affections generally yield to it. Medicine stores sell it.

One or two at bedtime cure constipation—Dr. Pierce's Pleasant Pellets. They reprin

One or two at bedtime cure constipation
—Dr. Pierce's Pleasant Pellets. They regulate and invigorate the stomach, liver and
bowels. By all medicine dealers.

sary of my priesthood in a poor hut on the lake shore, where I am to spend the night.

You will be glad to learn that in spite of a very severe frost on June 13th, which levelled to the ground all our vegetables and cereals, thanks to timely rain followed by great heat, we have fine and abundant harvests. Our brothers have also been very successful in their autumn fisheries, taking 16,500 fine white fish. We have killed seven horned cattle, two calves and five pigs. Thus you see we have enough to feed our eighty free boarders (school children) and all the inmates of our two establishments, the Mission and the Convent, 93 persons in all, and all have good appetites, especially the children, who dispose of 102 fishes a day when they have fish at three meals.

(Extract of letter to Mr. A.Bleau)

Jan. 4th, 1899.

My health keeps up very well, although I still work hard and travel. Last winter I went to Sturgeon lake, 100 miles west of St. Bernard's Mission, and this winter, from the 19th to the 28th of December, I went as far as the eastren extremity of our Lake, 80 miles from here. My object was to administer Confirmation. No Bishop had as yet confirmed in these two places. During last summer I cleared two acres of the forest, in order to enlarge the Sisters'field, and, when the hard frosts stopped my work of clearing, I took up my axe and chopped sixty ox-loads of firewood. Though these two jobs were not exactly episcopal, they proved very useful to the Mission.

Pray for me that I may labor till death for the salvation of the souls of our immense Vicariate Apostolic.

† ISIDORE CLUT, O.M.I. Bp. of Arindèle.

A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magniscently equipped laboratory in Windsor, Out. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now pre cure the advice of this famous specialist free of charge

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tial and names are held as sacred. Assewers to correspondents are mailed in plain, envelopes.

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A. KRAMPIEN.

Yours, etc.,

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