

# Northwest Review

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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## Ecclesiastical Province of St. Boniface.

### I. HOLY DAYS OF OBLIGATION.

1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th. Christmas.

### II. DAYS OF FAST.

1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of the Ember week.
- a. The first week in Lent.
- b. Whitsun Week.
- c. The third week in September.
- d. The third week in Advent.
4. The Vigils of:
  - a. Whitsunday.
  - b. The Solemnity of St. Peter and Paul.
  - c. The Solemnity of the Assumption.
  - d. All Saints.
  - e. Christmas.

### III. DAYS OF ABSTINENCE.

- All Fridays in the year.  
Wednesdays in Advent.  
Fridays in Holy week.  
Thursdays in Holy week.  
Fridays in Holy week.  
Ash Wednesday.  
The Ember Days.  
The Vigils above mentioned.

Do you agree with the Catholic Bishops that in with the Roman Church?—St. Ambrose [A. D. 335-397].

## CHURCH NOTICES.

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## MY ROSE.

Droop all the flowers in my garden,  
All their fair heads hang low,  
For Rose, their fairest companion,  
Never again will they know.  
Bring me no flowers for wearing!  
Take these strange buds away,  
For I can't now have the sweetest,  
My Rose that has died to-day.

What has blighted my bloom,  
Stricken it down with death  
Over the walls of my garden?  
What have the world's cold breath?  
Then bring me no flowers for wearing!  
Take these strange buds away,  
Since I cannot now have the sweetest,  
My Rose that has died to-day.

—Dora Sigerson.

## LOVE AT FIRST SIGHT.

An Interesting Tale of How Lovers do Meet.

People do fall in love at first sight sometimes. Their eyes meet in a smile, and the thing is done.

Young Sir George Clevely thought it was so in his case when he was introduced to Miss Marian Somerville, at the vicar's garden party. Sir George was the vicar's nephew, and had just come home from his travels looking bronzed and handsome. Marian, a beautiful girl of seventeen, with the fairest of lily-like complexions, looked like a fairy in her jaunty pink cotton, under a big leghorn hat covered with roses. They looked at each other with mutual undisguised admiration, and smiled.

"That is the wife for me," said Sir George to himself, and Marian—well! Marian sighed, and looked melancholy almost as soon as she had smiled.

Sir George seemed to take possession of her naturally, and the smiles soon came back as they wandered round the trim lawn together, talking about a hundred things, and discovering that their tastes and opinions were all exactly similar. The young people were surprised to find how interesting a garden-party can be, and how quickly the time passes. When they bid each other good-bye, they felt they had been acquainted for quite a considerable number of months—if not years.

Sir George was not content, however, with even that amount of acquaintance. He sighed for more; and having every opportunity, of course, on account of his position in Sombury society, he managed to meet Miss Marian again very quickly. At their third or fourth meeting he asked her to be his wife.

Marian turned pale when she realized that he was doing so. When, with that sigh at their first meeting, she had put away all romantic thoughts in connection with her new acquaintance, the silly girl did it so effectually that she never wondered what Sir George's feeling might be with regard to herself. With her mind full of the barrier which divided her for ever from his love, it had never occurred to her that he might be ignorant of its existence, and she had enjoyed his friendship in the full conviction that no thought of anything more than friendship could possibly enter her companion's mind.

She was shocked and horrified now at her own thoughtlessness, and exclaimed in a voice full of pained regret: "Do you not know? Oh! why did I not tell you? I am engaged!"

Sir George did not blame her. He blamed himself instead for not having made inquiries before disturbing Miss Somerville's equanimity by his declaration.

"I am engaged to Mr. Sanderson," said Marian, demurely; "Mr. Sanderson, the organist."

It was with difficulty that the young Baronet restrained an exclamation of surprise and horror. He contented himself with repeating the name questions ingly to make quite sure that his ear had not deceived him. He could not understand a woman like Marian falling in love with Luke Sanderson, with his forty years, his bloated figure, and his incorrigible idleness. Some silly girls might be inspired with romance by his long hair and velvet coat, and his really good playing, but surely not Marian Somerville.

All his breeding could not keep back the next question which rose to his lips: "Then you are in love with him?"

The girl did not answer, but Sir George, as he looked at her grave, sad face, saw an answer in it.

"My rudeness certainly deserves a snub," he said to himself, "but if she had loved him she would have chosen a different way of administering it." He was unkind enough to feel pleased.

He would have felt more pleased still if he had known that to snub him was the last thing the girl thought of. That she was silent was because she knew she could not speak without crying.

He did not know that. He did not know how, in the seclusion of her own room that night, she threw herself on her bed weeping and bewailing the girl's foolishness which a year before had made her promise her hand out of little more than sheer nervousness, to the first man who surprised her by asking for it. A year ago! how much more she seemed to know now the possibilities of love that were in her.

Luke Sanderson had been Sir George's music-master in the Baronet's school days. The two men were far from being strangers to each other, therefore; and the young man, with his thoughts full of Marian Somerville, determined to renew his acquaintance with the musician, in order to try and find out what the charm was which had won for him the love of the most beautiful girl in Sombury. If his impressions of Sanderson were wrong, and the man seemed likely to make the woman he married happy, the Baronet was prepared to use his influence in improving the musician's position.

Sanderson, however, did not show himself very different from what Sir George imagined him. He was quite

## Home Rule Bound To Come.

Florence O'Driscoll, M. P., a visitor to this country, says the Catholic Columbian, discussed the future prospects of Home Rule with a reporter the other day.

"Now that the Home Rule bill has been rejected," he said, "Irish affairs will be somewhat quiet, as far as Parliament is concerned, for some time. The attention of legislators will be devoted to matters of interest to England, Scotland, and Wales.

"In the early part of 1895 there will be a dissolution of Parliament. The Liberals will go before the country, and will have a complete vindication. The Home Rule bill will be passed by the House of Commons, and the House of Lords will not refuse it. The bill will be passed by them, because—well, they will not reject it the next time.

"The feeling in favor of Home Rule has grown in the last few years all over the United Kingdom, and that feeling cannot long stand trifling. It must win in the end."

## Paid For His Sermons.

Rev. Bernard Enis, a Catholic priest of Minneapolis, Minn., was awarded \$417 for the loss of a valise by the Frank Parmelee Express Company by a jury in Judge Baker's court, Chicago. The valise and contents as claimed by the plaintiff, were lost by the expressman while in transit through the city. The reverend gentleman had in the valise forty type written sermons, upon which he placed the value of \$240. These sermons were of his own composition. Three note-books were also lost, which the plaintiff claims, contained the result of several years research. These books were valued by the plaintiff at \$300.

## A Word to Sectarian Editors.

The Catholic Columbian, Ohio, is responsible for the following:

Gentlemen editors of the non-Catholic sectarian press we want your attention for just a moment while we tell you something for your own information. Most of you would do well to print what we are going to say in a conspicuous place and in good sized type so that your readers will see it.

We Catholics are here in this country to stay, to grow and to prosper. We are the strongest religious body in this country, whether you judge by numbers or anything else. We are as good citizens of any country as are the members of any religious sect or church. We do not exist in this country by sufferance or by the grace of anybody but under the Constitution. Under that constitution we have rights which we propose to enjoy when, where and as we please without asking permission of anybody. We do not wish to murder anybody or to interfere with anybody else's rights or to meddle in other people's affairs. And we propose to conduct our own affairs without let or hindrance from anyone.

We do not approve of ignorance and superstition and we are doing more to remove these things than any other religious body in the country. Our system of education is as good a system as that of any other religious body in this country and it is as efficiently carried out. We take rather better care of our poor than does any other religious body.

## The Harp.

Conservative persons belonging to the conservative party in England have recently been trying to induce Mr. Gladstone to use his influence in behalf of those who desire to see the royal flag of England waving without the harp of Erin upon it. This the aged Premier refused to do. The harp has adorned the emblem of the United Kingdom for a long period, he says; there will be time to substitute three crowns for it, as is suggested, when the present political difficulties are settled. Perhaps by that time Ireland will have a flag of her own, and we are sure that there will be a harp on it. Meanwhile the English stories can fly the Union Jack and "the cruel cross of England's thralldom."

The harp is not a modern instrument by any means. Representations of it have been found on the walls of ancient Thebes, dating back to the tenth century before the Christian era. Milesian princes carried harps to Ireland about a thousand years before the birth of Our Lord. These harps have heavy metal strings which would sadly task the fingers of to-day. It is said that a famous Italian harpist, being in Dublin, was invited to play upon one of the ancient harps—that of Brian Boru, which had been preserved with scrupulous care. When he had finished, holding up his bruised and bleeding fingers, he exclaimed: "I have always understood that your Brian had the arm of iron. Now I believe it, and also that he had fingers of steel."

The oldest harp in existence is in Trinity college, Dublin. It is believed to have belonged to another Brian, a King of Ireland, who was slain by the Danes in the early part of the eleventh century.

It is no wonder that the Harp of Erin is a cherished object.—*Ave Maria.*

## THE GRIM REAPER.

ALPHONSE JEAN.

The death was announced on Sunday of one of St. Boniface's most popular young men in the person of Mr. Alphonse Jean, which occurred on the above date at 9 o'clock at his father's home. The deceased was well known in Winnipeg, where he was lately in the employ of Mr. J. G. Hargrave, merchant of this city. He has also been a member of the Ninetieth band and a member of the Immaculate Conception church choir, and a member of the St. Boniface Independent band. The sterling qualities which distinguished the deceased during his short life, being but 29 years old, made for him a host of friends, who will lament the death of one who was so faithful to them. The funeral service took place this morning at 8.30 in the St. Boniface cemetery.

## HARRY QUIGLEY.

At High Mass at St. Mary's on Sunday last the prayers of the faithful were requested for the repose of the soul of Harry Quigley, who died of paralysis at Vancouver on Saturday night. Deceased was a native of Sherbrooke, Quebec, and came to Winnipeg in 1879, graduating at Manitoba university in 1886. He brought a love of the national game with him from the home of lacrosse, being one of the organizers of the Assiniboine club in 1881, and an active member till disbanded in 1884. Deceased took part in the Northwest rebellion in the ninety-second battalion, and at its disbandment joined in the Ninetieth, forming the famous lacrosse club of that name, and being secretary till 1889, when he left for the coast.

Leo XIII. sets all pastors of the church a glorious example of generosity in the cause of education by his annual contribution of nearly \$100,000 towards it. On learning lately that additional schools might be purchased in Rome in different localities he promised his contribution towards them.

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J. K. BARRETT, LL.D., Editor-in-Chief.

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Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or ordering for clubs, etc.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody.—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, OCTOBER 11.

EDITORIAL NOTES.

Know Popery. Pass the word around, brethren of the tripod, and credit it to Archbishop Ryan.

The Catholic Congress was a grand affair. In no other part of the world than this country, could such a congress be held. The "Know Popery" cry has gone abroad.—Facts.

"Study the Encyclicals of our Holy Father, Leo XIII. Hold fast to them as the safest anchorage," cried out the Apostolic Delegate to the vast audience at the Catholic Congress. The applause which greeted the pronouncement was immense and most inspiring.

The Christian Brothers were felt at the Congress. The address of Brother Ambrose was most earnest, inspiring and its matter showed good judgment and a cultured taste. It brings the Christian Brothers to the front rank as educators. To them is chiefly due the educating, grand Catholic educational exhibit.

The resolutions adopted by the Catholic Congress last week says upon the School question: "As the preservation of our national existence, the constitution under which we live, and all our rights and liberties as citizens depend upon the intelligence, virtue and morality of our people, we must continue to use our best efforts to increase and strengthen our parochial school." There is no uncertain sound in this; no compromise.

In his eloquent address at the closing of the Catholic Congress, Cardinal Gibbons said: "But above all, ladies and gentlemen, the voice of this congress has spoken out clearly and fully in vindication of the Holy Catholic Church; it has removed many prejudices and misunderstandings. This congress helped to tear off the mask that the enemies of the church would put upon her fair visage. This congress has torn those repulsive garments with which her enemies would clothe her, and has presented her to us in all her heavenly beauty, bright as the sun, fair as the moon, with the beauty of heaven shining upon her countenance. This congress has well shown that the Catholic Church, properly understood, is the light of the world and the refuge of suffering humanity." True, and undeniable.

While we do not claim it to be a duty of the clergyman to help the Catholic paper by giving it the benefit of any item of news which he thinks would benefit the general Catholic public, we believe he would be doing a good and

proper work if he did so. The Catholic paper is not perfect. It has its faults. It is always desirous to receive a well meant hint, a forcible suggestion if you prefer, and is ready to profit thereby. We think the Catholic press should have every assistance possible in its work. There should be no obstacle placed in its way to prevent it from receiving reliable information. By means of the Catholic press, in Catholic lines, the Catholic faith is preached to thousands, and presented for acceptance to many who probably would never have any other method of hearing the truth. The value of the press is that it multiplies teachers. We are in the age of the apostolate of the press. It reaches places where no sermon is ever heard. The amount of good done by the earnest Catholic paper is vast. The majority of the Catholic reading public prefer the newspaper to books. Some people say that it is a greater gain for a Catholic article to appear in a non-Catholic paper than in a Catholic one. This may be denied as false. Non-Catholics who take an interest in Catholic news always go to the Catholic paper to find it out.

CATHOLIC SNOBBERY.

It would require the pen of a Thackeray to portray the Catholic snob. In no way is this snobbery so much shown as in the raising of children. The education of the child is followed only to befit it for a position in society. Its mind is stored with learning adapted to the worldly sphere in which it is to move; its ambition is excited to the history of some fortunate individual, who, emerging from obscurity, has risen to wealth and importance. Nothing, in fine, is omitted to impress upon the child's youthful mind the obligation of living for this world, and this world alone. He hears the rich admired and the poor despised. His models are the worldly wise. His associates are selected on account of their respectability in society, not on account of their acceptance with God. His parents would shudder at finding him in contact with the honest and virtuous poor. Their child may admire the purple and fine linen of Dives, but must not approach the rags and sores of Lazarus. Worse than all, the child is allowed to associate with those who know nothing of its religion except to sneer at it. The consequence of such principles is very obvious. You meet him in the swaggering, fashionable loafer who has been ruined by the criminal indulgence of his snobbish parents. You meet him in the shrewd business man, who is ever prostrate before the idol of Mammon, to which his youthful heart was consecrated. You meet him in the polished professional character, who has long since discarded his father's faith because it was a bar to this worldly advancement. You can trace it in the cold undevotional countenance of that woman, whom evil communications have many a year ago made ashamed of her scapular and her beads; and who is now, perhaps, meditating a final separation from her church, as the only way to escape the heartless persecution of a non-Catholic husband; or if not absolutely lost to God, pining to death at the prospect before herself and children.—Pittsburgh Catholic.

DEATH OF CANON FRITH.

The Catholic priesthood of the nineteenth century exhibits when occasions present, that heroism and self-sacrifice displayed by martyrs, (priests and bishops), of the times of the Emperor Nero, and of Roman pagan mobs.

It is seldom that the life of a priest is so beset with stirring events as was that of Canon Frith, of the diocese of Shrewsbury, England, who lately passed from the storms of earth to "the haven where he would be." A malignant fever, contracted while laboring in an infected part of Manchester, came near ending his days in the first year of his ordination. Shortly after that duty called him to Liverpool, where the cholera was raging, and he alone of all the ministering priests survived. His exertions during that awful epidemic were almost superhuman, and a description of them well-nigh challenges belief. But he passed through them, and was a conspicuous mark for the mob during the No Popery riots of 1851, when he had great difficulty in escaping from his insane fury. He was at one time giving Benediction when the rioters attacked his church and broke down its doors. The Canon who had retreated to the roof, would have been murdered but for the opportune arrival of the soldiery. His house was meanwhile set on fire by others of the No-Popery vagabonds. But Canon Frith was not to be overcome by such trials, and his serenity was never disturbed. It is said that his unvarying cheerfulness was one of his most useful weapons. It made friends and disarmed foes, and enabled him to accomplish much that would have been impossible to another in those troubled times. R. I. P.—Catholic Sentinel.

COMING DOWN FROM ITS HIGH HORSE.

So the local government has relented and sent a legal representative to Ottawa to appear before the Supreme Court in the Manitoba school case. With such an able and learned gentleman as Mr. F. C. Wade to look after the interest in this celebrated and historic law suit,

the local government is safe in having its broad and liberal treatment of the Catholic minority dealt with in an equally broad and liberal manner. We know of no one better qualified for such a task than the learned gentleman whom the government has selected. Poor Mr. Ewart! How uncomfortable he must have felt when the decision of the local government became known to him. But is it not cruel and ungrateful of the Greenway government to forget the past services of Mr. Joseph Martin? Why was he treated so shabbily? The slick Mr. Sifton, who fills Mr. Martin's place in the government and on whom, by virtue of his office, the selection of counsel devolved, must have been conscious of the affront he was placing on Mr. Martin by selecting another to fill his place. What a mighty fall for the great Joseph! He must feel his humiliation keenly. He was the first to make pledges to the Catholic minority and the first to disregard them, and now he has time to reflect on the reward his treachery has brought him. He thought that Mr. Greenway had sufficient honor to stand by the promises he had made and therefore would make room for him to become First Minister, but Mr. Greenway was not built that way and the whole thing miscarried, with the result that Mr. Greenway is on deck and he is in the mire. Well we cannot say that we pity him for, bad as Greenway is and unscrupulous, he is not as great a danger as Martin, because he is less able. Joseph Martin is a dead cock in the political pit and we rejoice at it. He has, we are pleased to see, given some sign of repentance, by appearing in a Winnipeg pulpit and giving out a hymn. "Onward! Christian soldiers" was a very appropriate beginning, the only difficult thing about it is that we are afraid dear Joseph's feet will not be able to stand the onward march, owing to their previous journeying in other paths. However, far be it from us to discourage the Hon. gentleman in his attempts to attain to a higher plane of Christian perfection.

THE REV. DR. BRYCE AGAIN.

"An honest man he is and hates the slime That sticks on filthy deeds. Honest, honest Iago."

Some time ago, Mr. J. S. Ewart, Q. C., sent a contribution to the Canadian Magazine, on "isms in the schools," which was a learned and carefully written article its chief plea being for toleration. The Rev. Dr. Bryce, the self-appointed champion of the intolerant conduct of the Manitoba government in despoiling the Catholic minority of their schools rushes into the same magazine and in them we will find the secret of his popularity among his own people. While he was a private member of the House it is more difficult to follow his history than it is since he became a minister, because it covers a period of less responsibility. Enough, however, is known to prove that he took an active part in many questions affecting the rights and privileges of the Catholics in his own province. Among those questions, perhaps the most important was the New Brunswick school question. It can hardly be necessary to remind our correspondent of the active part he took in that memorable question. Although a strong supporter of the then government, he cast his political allegiance aside when it clashed with the higher principles he was defending at that time. So marked was his conduct in this regard, as compared with that of many others, that a venerable Bishop from his own province exclaimed: "Costigan is the only honest man among them." And here lies the secret of his popularity. Costigan is an honest man. He has not only been a man of unswerving honesty but also a man who always had the courage of his convictions. When he entered the cabinet of Sir John A. Macdonald, he entered it as the representative of the Irish Catholics. To a man of his integrity and sense of duty, this meant an active misrepresentation. Before his appointment that position was a sinecure, after his appointment it became a living reality. While just and fair in his dealing with all men, he made it his special duty to see that justice and fair play were extended to his own people. His position in the cabinet did not mean so much the drawing of a fat salary as the scrupulous performance of every duty of his office. The following example will illustrate our meaning. Not long after he had been called to the Cabinet, an Irish Catholic civil servant—an appointee of the Liberals—was suspended, as Mr. Costigan was led to believe, unjustly. He remonstrated with the minister to whose Department the suspended officer belonged. The minister said: "Costigan, are you going to make yourself the champion of every Grit official in the country who happens to be a Roman Catholic?" Costigan's prompt reply was: "Most certainly, if he is unjustly treated." Before he was long in the government he discovered that there existed in the different departments a disposition to ignore the just claims of his countrymen and co-religionists to promotion and appointment in the civil service, and, in many instances he succeeded in obtaining for them fair play and justice. This, he found, a most difficult task not only in other departments but also in his own. It is no secret in Ottawa, that, on one occasion, he placed his resignation in

had to rush to the defence of his old friend Joseph Martin and say that he did not occupy the pulpit at Knox church, when the fact is the Rev. Joseph did fill that pulpit on that memorable occasion. But, dear doctor, Joseph is dead as a politician whatever he may prove to be as a preacher, and cannot help you very much to that coveted university principalship.

The doctor, when alluding in his article to "the privy council decision" should have, in justice to the public, informed his readers that, according to his own statement, that decision was thus rendered in dutiful compliance with the resolutions sent to their Lordships, by the Presbyterian Synod of Manitoba, in other words, that that decision, affecting as it did the rights and liberties of the Catholic minority of Manitoba, was not rendered in accordance with the legal status of the case but in accordance with the wishes of the Presbyterians of Manitoba as expressed in the resolutions passed by the Presbyterian synod and sent to the Lords of the Privy Council. Why did not the learned doctor give this precious piece of information to the readers of the Canadian Magazine? But it is one of Dr. Bryce's methods never to tell more of the truth than serves his own purpose. In the Canadian Magazine he quotes the decision of the Privy Council as a legal decision, but in the last Presbyterian Synod he quoted it as a decision largely, if not entirely, due to the resolutions of the said synod which, he says, "were sent to their Lordships of the Privy Council and, no doubt, largely influenced the decision which they gave." The best criticism we ever read of Dr. Bryce and his methods was that of His Grace, Archbishop Tache, when he pertinently said: "Dr. G. Bryce is always Dr. G. Bryce." A whole volume could not better describe the man or his methods.

A POPULAR MINISTER.

A correspondent writing to us from the Northwest Territories, would like to know "the secret of John Costigan's popularity among the Irish Catholics of Canada, or what he has ever done to merit it?" We are very much surprised that a gentleman of the intelligence and political acumen of our correspondent should ask such a question of us. He adds: "I know the lively interest which you have always taken in him and the friendly tone of your paper towards him, therefore you may be able to give me a satisfactory answer." No task could be easier to us. All that is necessary for us to do is to examine the public acts of the Hon. John Costigan and in them we will find the secret of his popularity among his own people. While he was a private member of the House it is more difficult to follow his history than it is since he became a minister, because it covers a period of less responsibility. Enough, however, is known to prove that he took an active part in many questions affecting the rights and privileges of the Catholics in his own province. Among those questions, perhaps the most important was the New Brunswick school question. It can hardly be necessary to remind our correspondent of the active part he took in that memorable question. Although a strong supporter of the then government, he cast his political allegiance aside when it clashed with the higher principles he was defending at that time. So marked was his conduct in this regard, as compared with that of many others, that a venerable Bishop from his own province exclaimed: "Costigan is the only honest man among them." And here lies the secret of his popularity. Costigan is an honest man. He has not only been a man of unswerving honesty but also a man who always had the courage of his convictions. When he entered the cabinet of Sir John A. Macdonald, he entered it as the representative of the Irish Catholics. To a man of his integrity and sense of duty, this meant an active misrepresentation. Before his appointment that position was a sinecure, after his appointment it became a living reality. While just and fair in his dealing with all men, he made it his special duty to see that justice and fair play were extended to his own people. His position in the cabinet did not mean so much the drawing of a fat salary as the scrupulous performance of every duty of his office. The following example will illustrate our meaning. Not long after he had been called to the Cabinet, an Irish Catholic civil servant—an appointee of the Liberals—was suspended, as Mr. Costigan was led to believe, unjustly. He remonstrated with the minister to whose Department the suspended officer belonged. The minister said: "Costigan, are you going to make yourself the champion of every Grit official in the country who happens to be a Roman Catholic?" Costigan's prompt reply was: "Most certainly, if he is unjustly treated." Before he was long in the government he discovered that there existed in the different departments a disposition to ignore the just claims of his countrymen and co-religionists to promotion and appointment in the civil service, and, in many instances he succeeded in obtaining for them fair play and justice. This, he found, a most difficult task not only in other departments but also in his own. It is no secret in Ottawa, that, on one occasion, he placed his resignation in

the hands of the First Minister, because of a systematic attempt, on the part of some of his colleagues, to interfere with the patronage of his department, and only withdrew it when he received assurances that the obnoxious interference would be stopped.

Not long ago, when the air was surcharged with charges of peculation against some of his colleagues, and when the country was humiliated at many of the disclosures made, the name of John Costigan was held up as an honorable exception, by one of the most able and bitter opponents of the government.

John Costigan has proved himself a fearless and faithful defender of the Irish cause on every occasion, even when that defence required a condemnation of a member of the government as witness the Clarke Wallace escapade at Kingston. "The Costigan Resolutions" in favor of Home Rule for Ireland will ever stand as a monument of his tact, ability and devotion to that sacred cause. In one word, the secret of the Hon. John Costigan's popularity with the Catholics of the Dominion is to be found in his consistent, honest, determined, fearless and constant adherence to right and his implacable opposition to any attempt to set aside the just claims of his own people, regardless of their politics, to fair play and justice. When we consider that there is no class in the Dominion more sensitive about the honor and integrity of their public men than the Irish Catholics, the fact that the Hon. Mr. Costigan has, during those long years, as their representative, retained their confidence and grown in their esteem and love is the highest tribute that can be paid to his honor, honesty and manhood, and, we trust, fully explains to our correspondent the reason of his popularity.

NO DISGRACE.

The Catholic church does not despise poverty. With her it is no disgrace. Outside the Catholic church there is no such thing known as voluntary poverty. Only in the Catholic church is the life of poverty held out as the ideal life. One of the binding vows taken in her religious orders is the vow of poverty. But the church does not condemn riches. It is when riches deaden the heart and conscience to the fear of God, and open the door to sin that they are an evil. Riches are compatible with the most honorable conduct. Unhappily, however, the acquisition of money is, too oftentimes a vice. The desire to make it is insatiable. It is an engrossing pursuit that leaves room for no other. It absorbs the whole man, so much so, that he is actually satisfied with it and ceases to feel the want of the deity. There is no doubt that the possession of riches breeds a sense of security and independence, which has the effect of destroying the consciousness of dependence on God, which is a most important element of any true love for Him. Covetousness is the root of all evil said the apostle. This is a money getting age. An age of enterprise and discovery with the desire for great wealth marking it off from all the ages that have gone before, unless we except the age of Roman greatness and unbounded wealth, an age that was the precursor of the downfall of this empire. In our age material interests are prominent in the minds of men. Its primary characteristic is commercial. Commerce is the leading divinity of the day, and nations bid fair to stand or fall as they maintain their commercial supremacy. Commerce invokes the spirit of riches, a spirit most widely honored and worshipped. And of all the false gods men bow down to it is the most dangerous to their hearts. Universal testimony bears witness to the absorbing power of the pursuit of wealth. To obtain wealth, the merchant introduces into his goods inferior qualities in defiance of the contract, the cost of goods are misrepresented, weights are manipulated to give less in quantity than they ought. The employe makes false returns of the money received or spent. The professional man charges his client for fees never received, and profess to have expended on their behalf what he has put into his own pockets. The working-man lives beyond his wages, and incurs debts he knows he will never pay. The employer will show crooked balances to compel a reduction of wages. Trusted employes, will speculate away the monies sacredly given them in trust. The world grows old and dishonest in the worship of mammon. Everyone loves that which he himself has created and the self made man, as a rule, is far more devoted to his money than the one who has inherited his wealth. It must not be thought that riches necessarily carry idolatry with them, but any one who has heaped up money for his own enjoyment, though that money was got honestly has duties to perform in connection with his riches, lest to him will happen that hardness of heart, which the law of the Saviour so vigorously condemns.

On the 19th of next December the Pope will celebrate the fortieth anniversary of his Cardinalate. Special services of thanksgiving will be celebrated in all the churches of Rome. There is no other Cardinal in the Sacred College who can count so many years of the dignity. The next to His Holiness is Cardinal Monaco la Valletta, who is dean of the Sacred College.

OUR BUDGET OF FUN.

Let Everybody Laugh.

A call to arms: "Come, John, and take the baby."

The average farmer's boy leaves no stone unturned except the grindstone.

Marjorie—Jack is a very dashing fellow. Madge—Yes. He swears terribly.

No town looks as well from the car window as it does in a boom circular.

The girl who had a falling out with her friend will not try the hammock again.

"Travers says his best poems are still unwritten." "No doubt. That's why they're the best."

Horse dealer—I always pick my customer. Friend—do you? I was told that you skinned them.

"Strange, living so long here, that I haven't met you before." "Not at all. I don't owe you anything."

Mrs. Potts—Mrs. Flyer called this afternoon. Jack Potts (absent-mindedly)—What did you have?

Cynical editor—Ah, it is the way of the world. We never strew flowers on a man's grave until after he is dead.

"It's terrible the way the conversation is dragging. What shall I do?" He—You might get up a game of whist.

"No," said Grogan, "it is not meself that is in favor of shorter hours. There is too many hours in the day as it is."

Stalate—I wish I could do something to achieve notoriety. Ethel Knox—Why don't you try a sudden disappearance?

The papers are full of benevolent suggestions about fresh-air schemes, but none of them include any hints concerning the hand-organ.

Mrs. Sigherman—"Now, about the man you sent over to me—is he honest?" Mrs. Fireman—"Well, I should say. He has been tried twice for stealing and has escaped both times."

Mother—"Do you think his love for you is unselfish?" Daughter—"Perfectly. The other night he let me sit so long on his knee that he walked lame for ten minutes."

"Your hired man tells me he's working like a horse these days," said Barrows to his neighbor. "He told the truth. He's running away all the time, and whenever he sees a piece of paper on the lawn he shies."

Witherby—"You haven't seen my new boy, have you? They say he takes after his father." Plankington—"If he takes the same thing his father takes, I'm sorry for him, old man."

Foreign and General News.

Lord Mayor Shanks, of Dublin, received a grand welcome in Chicago on his arrival Tuesday.

The crop of the New York vineyards this year is the largest ever raised, about 8,000 carloads. A quantity of the grapes will be sent to England. The industry is very profitable.

It is computed that 20,000 women and children in the English mine regions are on the verge of starvation, as a result of the long strike.

Last Wednesday was Indiana day at the exposition, and was celebrated by thousands of people from that State. Governor Matthews and ex-President Harrison were the orators, and James Whitcomb Riley the poet of the day.

On the opening of a breach of promise suit in the supreme court at Boston a few days ago, at the conclusion of remarks of counsel, Judge Barker instructed the clerk to enter an order that no report of the case or comment thereon is to be made in any newspaper until the case is ended. The reporters then retired. A lawyer said later: "It is believed that there has been an understanding among the justices of the courts that hereafter cases are to be tried in the courts, and not in the newspapers." The move is a novel one in that city.

Catholic Notes.

God loves the poor, therefore he loves those who have an affection for the poor.

The Convention of Catholic editors lately held at Chicago adopted resolutions condemning the publication of anonymous attacks on high Catholic personages.

Archbishop Feehan presented to the Cathedral of the Holy Name, Chicago, two art glass windows made in Munich at a cost of \$2,500.

Archbishop Ireland says the Fairbairn plan is not a failure, but on the contrary is working satisfactorily in several places in his archdiocese.

The residue of the estate of the late Bridget Donnelly of Quincy, after a few minor bequests, has been left to the Home For Destitute Catholic Children.

It is said that there have been two hundred Christian martyrs in Uganda since the entrance of Protestant missions into that country.

Not After Fashion.

A sensible man left the world when Jesse H. Griffen, of Yorktown, N. Y., died the other day. In his will, which was made in 1888, he said: "I desire that my corps may be put in a plain walnut coffin without any silver plating and carried to Amawalk by some of my friends in an ordinary spring wagon, and that no tombstone be erected where my mortal remains are deposited in the earth, for I have noticed that people in moderate circumstances are often distressed by trying to follow the example of others who make expensive display at funerals, and to the vanity of survivors than of the virtue of the dead. If in passing through this life I can do anything for which posterity will be better and happier, it will be sufficient monument to my memory. If I fail in this, let no marble slab bear witness that one so worthless lived." The blessings of beneficiaries and the prayers of friends—these are a dead man's best memorials.

A LEAMINGTON MIRACLE.

THE TERRIBLE EFFECTS OF TYPHOID FEVER.

Mr. Joseph Robson, a well-known Farmer is Restored to Health and Strength after Nine Years of Terrible Suffering—All Hope of Recovery had been abandoned and he looked upon Life as a Burden.

From the Leamington Post. Mr. Joseph Robson, whose home is on the first concession of Merces township, about a mile from Leamington is known to almost every resident of this section.

For years past, Mr. Robson has been a victim of paralysis in its worst form, and his case was regarded as hopeless not only by himself and his friends but by the doctors who had attended him.

To one who knew Mr. Robson's pitiable condition as we did, it was with no small degree of surprise and pleasure that we recently saw him drive through town sitting quite erect on a cross board in a lumber wagon, and controlling a lively team of horses.

Hailing him we asked what miracle had brought about this changed condition, and asked if he had any objection to the publication of the facts connected with his case. Re-lying he said he would indeed be a mean man if he refused to let the public know how his wonderful recovery had been brought about.

Mr. Robson then told the story of his illness and recovery about as follows:— "About ten years ago, while living in the state of Ohio, I was taken down with an attack of typhoid fever, and for three months hung between life and death in a perfectly unconscious condition.

Recovering from this I ventured out to work too soon, the result being that I was taken down with a severe cold. During the first stages of my trouble I was able to move about with some difficulty, but the disease gradually fastened itself on me and I found one sense after another becoming paralyzed.

At this time my prospects in life were by no means discouraging. I owned a magnificent farm not far from Toledo, on which we had a comfortable home, and I owned not a dollar to any one.

I continued to doctor with specialists and experts from all parts of the States, each of whom promised to cure me of the disease, which they said was paralysis, but in every case they left me as bad and sometimes worse than they found me physically, and certainly worse financially.

After suffering in this manner for two years my family concluded that a change of climate might do me good, and so we removed to Canada, settling where we now reside.

This hope, however, proved a delusion, and each year found me worse and if possible added to my misery. Life itself became a burden to me and I knew that I was worse than useless to my friends.

I was unable to feed myself as my head and hands shook so that I have frequently left stabs in my child when trying to put my fork to my mouth. It was only occasionally that I could move around at all, and then only with the aid of crutches.

I lost almost entire control of my power of speech and got so bad that members of my own family could not understand what I was saying. My whole nervous system seemed undermined, and I abandoned all hope of ever again being any use to my family.

Last fall I was induced to try Dr. Williams' Pink Pills, and from that date my condition has steadily improved until to-day I am able to take my place with other men on the farm, and while my hand shakes a trifle, I am able to do a good days work every day in the week.

To Our Subscribers in Arrears.

The Catholics of any community or section cannot expect the secular or other papers to stand up for their interests, hence the necessity for papers of their own. And having such papers they cannot expect the support to come from any but themselves.

Every Catholic should be interested in the great questions that are agitating the world to-day, to say nothing of supplying their families with fine, wholesome reading matter. Such being the case why not remit the small amount of their subscription? Why not induce your neighbor to take a good paper also?

In fine, why not take a little interest in your own paper and help the publisher to make it better and cheaper, thereby encouraging home enterprise.

This Northwest Review, by persistent hard work has, we might say, been placed in the front rank of Catholic journals, and will be constantly improved if you send in the amount of your indebtedness for your subscription. It is a small amount to talk about but we will be highly elated to receive even that.

The total amount thus received would place us in easy financial circumstances. Some of our subscribers would be scandalized, others would be humiliated were we to publish the names of those who have failed to pay their subscription to this paper for from three to six years.

We have a large number of such delinquents on our list. They want the paper, but don't want to pay for it. This is neither business-like nor honest. Come, dear delinquent, pay up your subscription to this paper, and thereby save yourself humiliation. You will feel better yourself, and we will endeavor to make you enjoy the paper more than ever.

Happy the man who sees a God employed in all the good and ills that checker life.

City Markets.

The present condition of the markets both local and provincial are very quiet. The wet weather had state of the roads are in the most part the cause. The deliveries of new wheat are light at all points, and the decided fall movement has not yet set in.

The panicky condition at Chicago have not been without their influence, and what were bottom prices last week are now quoted as the highest figures. Yesterday's quotations Brandon freight were: No. 1 hard, 47c to 48c.

No. 2 hard, 43c to 45c. No. 3 hard, 38c to 40c. Street prices are as follows: Ducks are selling at from 20c to 25c a pair, cleaned; geese bring 75c a piece, small 20c pair undressed.

Oats, 25c to 27c a bushel. Butter—Fresh print, 20c to 25c per lb; tub, 19c; cooking, 13c. Eggs—Fresh, 25c per doz. Poultry—For live; per pair, 40c to 50c; spring chickens, 30c to 40c per pair.

Hay—\$6 per ton. Wood—Jack pine, \$5 per cord; tamarac \$5.50 per cord; poplar, \$4 per cord; cedar posts, 8c to 10c a post (7 feet length).

Vegetables—Potatoes, 25c a bushel; onions, 80c per bushel; green onions, 15c per dozen bunches; lettuce, 15c per doz.; celery, 25c per dozen bunches; pie plant, 25c per doz.; cucumbers 20 to 30c per doz.; cauliflowers, 75c per doz.; radishes, 10c per doz.; carrots, 45c per doz.; beets, 15c per doz.; corn, three dozen for 25c.

Meats, etc.—Butchers' killed beef, 5c; live weight, 2 1/2 to 2 3/4 per lb., by the carcass; dressed mutton, 10 to 11c; pork 6 1/2 to 7 1/2; lambs, 12 to 13c per lb.; dressed. Cattle—No. 1 steers, 3c to 3 1/2c; No. 1 cows, 2 1/2 to 3c.

Milk cows, \$25 to \$40. Hides—No. 1, 3c; No. 2, 2c; No. 3, 1 1/2c. Heavy steer hides, 4c for No. 1; 3c for No. 2; sheep skins, shearlings, 20c. Tallow—Rendered 5c; rough 2 1/2c in round lots. Wool—Round lots not over 7c; Montana type, light, 9c; heavy merino, 6 1/2c.

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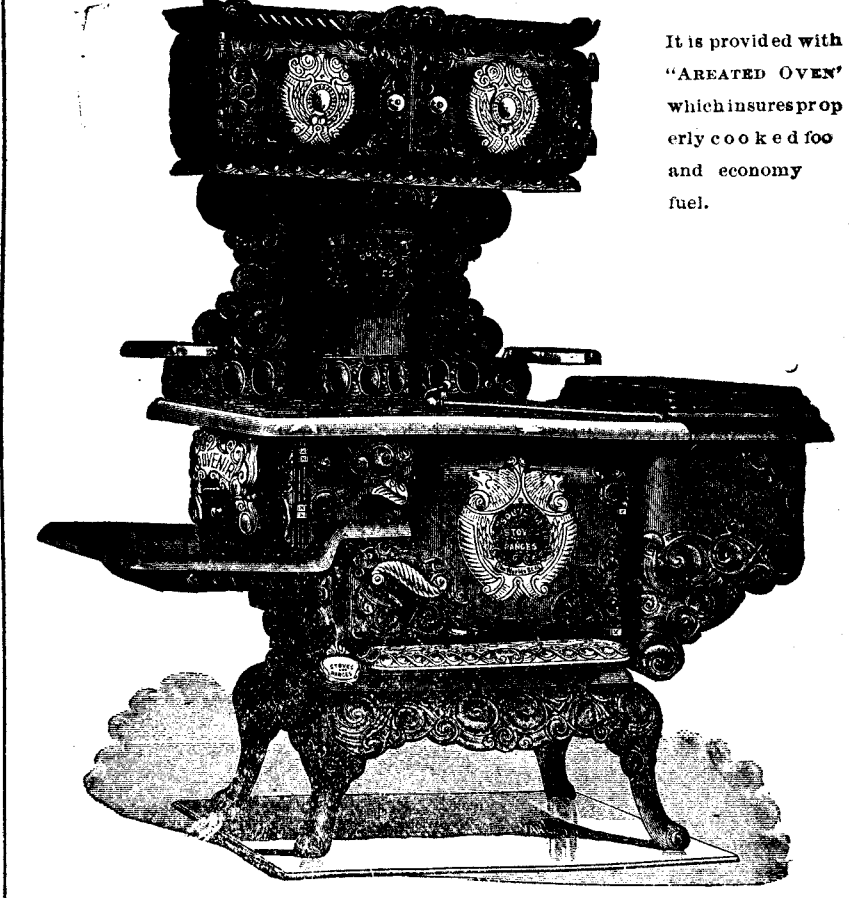
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WORTH THEIR WEIGHT IN GOLD

Keep the Works in good order. NORMAN, Ont., January 15, 1890. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use.

Life is as the time-piece: frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is the result?—at first, only a slight difference is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much care in thoroughly cleansing the entire works. So it is in human life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Morse's Pills, and so preserve vigor and vitality.

Yours faithfully, H. F. ATWELL. The Travellers' Safe-Guard. AMAGAUDUS POND, N.S., Jan. 27, '90. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. Yours, E. McLENNIS.

A valuable Article sells well. BORACHOIN HARBOR, N.S., Jan. 13, '90. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell more of the Dr. Morse's Indian Root Pills than of all the others combined. Their sales I find are still increasing. Yours, E. McLENNIS. N. L. NICHOLSON.

To save Doctors' Bills use Dr. Morse's Indian Root Pills. THE BEST FAMILY PILL IN USE FOR SALE BY ALL DEALERS

AS AN ADVERTISING Medium the REVIEW is unrivalled in reaching the Catholic population of Manitoba and the Northwest Territories.



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A. G. MORGAN, 412 MAIN ST., McINTYRE BLOCK CITY AND ELSEWHERE.

This is Rosary month. It will soon be, "oh after the fair is over."

A HEART that has often been tendered is tough.

The Lieutenant governorships plum is still on the vine tree.

MR. F. W. RUSSELL has returned after a brief visit to Prince Albert.

MR. AND MRS. J. E. O'MEARA, of Selkirk, were in the city on Sunday.

SPRUCE gum costs a dollar a pound to those who chew to buy it.

MR. JOHN GILMOUR, of Russell, reports thirty bushels of wheat to the acre.

MR. JAMES JORDAN left for the World's Fair on Saturday.

MISS NELLIE COLLETON left last week on a brief visit in the east.

WOMAN may often be a conundrum, a puzzle, but the world never gives her up.

MR. C. J. O'CONNELL, of the Tecumseh House, left last week to take in the World's Fair.

CHILDREN, employ well your time; you owe an account of it. Time lost never returns.

ST. MARY'S COURT No. 276, C. O. F., will meet in Unity hall on Friday evening at 8 o'clock.

GRADING on the Galt road is nearly completed. The rails are laid for ten miles out of Dunmore.

After the fair is over, Think of those hotel rooms, With the pastebord beds and washstands Silent as so many tombs; And think of the cable cars running, Crowded with nothing but air; There won't be a fare in Chicago After the fair is over.

If all questions were settled or known there would be nothing left to develop the mind of man. His powers would be dormant or dwarfed.

MR. T. O. BOURBEAU, ex-M. P. for the county of Arthabaska, is in the city on a visit to his son, Mr. Richard Bourbeau boot and shoe merchant.

A NEW vest-pocket prayer book entitled, "Golden Prayers," and containing the mass and vespers, has just been issued by Benzinger Bros., of New York.

MR. ED. MCKEOWN, Manitoba's champion pugilist, was taken to the hospital on Friday, having an attack of typhoid fever. Ed's condition at the present time is considered very low.

MR. N. D. GAGNER, late of this city, and until recently of Bathgate, N. D., is said to have put in a \$300,000 plant at Cavalier, and will proceed to issue another paper at that point.

Mrs. COSTIGAN, wife of Hon. John Costigan, who has been visiting her son, Mr. H. Costigan, collector of inland revenue here, left on Saturday for Calgary to visit another son who resides at that place.

MATTIE SIDES, a Columbia girl, finished washing dishes in hot water, and to arrange something, thrust her right arm into the ice box. The cold atmosphere paralyzed her arm, which fell helpless to her side. In a few minutes her hand became cramped and the arm swelled to twice its normal size. A physician was summoned, but medicines were of no avail. Finally hot iron was applied and gave relief.

WAGHORN'S GUIDE for October is to hand. It contains all changes in time cards of travel and includes the new Pasqua section and connections with Sault Ste. Marie line to Minneapolis, etc. The sailings of Atlantic and Pacific steamships, rates of passage etc., are also given. The map of Manitoba has been brought well up to date and the new railway extensions clearly shown. The general business table including the municipal guide, the county court and military lists embody all alterations and additions.

The anniversary of Chas. Stewart Parnell's death was celebrated in Cork on the 7th instant with the usual imposing ceremonies. In the afternoon a procession of thousands marched through the principal streets to the hall where the memorial meeting had been called. The speakers eulogized Parnell, reviewed the recent course of events in the British parliament and appealed to the people to fight on, undiscouraged by the cause of home rule. The Nationalist club and

many private houses were draped with black. There was no disorder and the police made no arrests.

The commercial bank has closed up its Fort William branch.

MR. ADOLPHE POISSON, one of Canada's foremost poets, is a guest of Mr. J. A. Richards.

The residence of Mr. G. Phillips, at Elkhorn, was completely destroyed by fire on Monday evening last, loss \$700.

The Broadview fall exhibition which took place on Thursday of last week is reported as having been a success.

Civil service examinations will be held in this city on the 14th of November.

A BOARDER has good reason for suspecting his landlady when she advises him to eat sparingly if he wishes to be healthy.

A NEW YORK paper solemnly announces that one of the hotels of that city is to be enlarged by reducing the size of its immense rooms.

The Chicago papers pleasantly mention Bishop McDonnell's modest and practical address at the convention of the Catholic Benevolent Legion.

We notice that Mr. John D. Kelly lately of the Church Progress has accepted a teachership in the Knottsville Ky., district.

MR. T. D. WOODCOCK, of Chater, will again operate his elevator this year, the lease to Messrs. Dines & Cleveland having expired.

In a cemetery adjoining a small town in the State of Vermont, there is a tombstone bearing this remarkable legend: "Sacred to the memory of three twins."

ON Saturday last the three-year-old daughter of Mrs. Scaetson, of Rapid City overturned a burning lamp, and was so severely burned that death ensued in the evening.

"GRANTLEY MANOR," the interesting tale which has been running in these columns for some time was concluded in our last issue. Hereafter we will publish short serials of entertaining and pleasant reading. Look out for them.

The French government proposes to line the railroads for late trains. A penalty for trying to make two trains pass on the same track is a reform that would be generally appreciated. People do not object so strenuously to being late on earth as they do to being hustled into eternity ahead of time.

A HOME is generally what we make it, and it is pretty much the same with Catholic journals. Therefore, dear readers, send in the amount of your arrears to this office, and we will endeavor to make the REVIEW a "pleasant home" Catholic paper.

ON October 20th the students of St. Francis Xavier's College, New York, will render a Latin play at the World's Fair. This should be a sufficient answer to the criticism of those who profess to believe that Catholic colleges are not the equal of the secular institutions.

SAYS an exchange: The Rev. Dr. Edward McGlynn addressed over 2,000 of his friends and admirers at the Lexington Opera House, New York, last Wednesday night. The occasion was a reception to celebrate his fifty-sixth birthday, and was in the nature of a jubilee over his restoration to the priesthood.

THE North American Review for September may almost be termed a Catholic number, containing as it does, a brilliant article by the Rev. J. A. Zahm, C.S.C., of Notre Dame University, on Christian Faith and Scientific Freedom, and a thoughtful review of the questions involved in the Briggs controversy from a Catholic standpoint.

At a meeting of the Toronto board of health on Friday last a bill of expenses for the construction of a small-pox hospital at Rat Portage was submitted. The board refused to pay for the building, but agreed to liquidate \$1,784 for other disbursements. A resolution was passed asking the provincial treasurer to apply to the Dominion government for reimbursement of this amount.

CAPT. DUDLEY SMITH, of Roser, has returned after an absence of nine months in the old country. Capt. Smith is extensively interested in gold mining operations in the Rat Portage district. While in England he interested a number of capitalists in Rat Portage mines and formed a syndicate to be known as "The Bonanza." They are commencing operations.

"Old and New Lights on Columbus," is the title of a new book on Columbus now in course of printing to be ready for the public in a few weeks. It is from the experienced and gifted pen of New York's Catholic historian, Dr. Richard H. Clarke, who is already so well known as the author of "The Lives of the Deceased Bishop of the American Catholic Church."

"CAN you tell me what sort of weather we may expect next month?" wrote a farmer to his country paper, and the editor replied as follows: "It is my belief that the weather next month will be very much like your subscription bill." The farmer wondered for an hour what the editor was driving at when he happened to think of the word "unsettled." He sent a postal order.—Whitewood Herald.

MR. ALEX. ELVES, of Minnedosa, who brought his infant son to the city last week to undergo an operation from the supposed effects of a bruised arm of which the doctors in the west treated as inflammatory rheumatism but, without effect, returned home on Friday with elevated spirits, as a result of some of our skillful city doctors thinking that amputation was not necessary to save the child's arm.

BROTHER AMBROSE, in his excellent paper on "The Lessons of the Catholic Educational Exhibit," forcibly combated the absurd notion that the teachers in Catholic schools, for the most part men and women who follow a religious rule of life, are inferior to the instructors

in state schools. The worthy Brother recited the cases of Diogenes and Plato, separated themselves from the world in order to teach their disciples better; and he declared that the superior showing made at Chicago by the Catholic schools was ample refutation of the assertion that the teachers in these schools are in any sense inferior or unqualified for their positions.—Catholic Times.

There is many a thing that I'd like to portray And I would—if I had a kodak. For instance, the girl who chews gum at the play.

Oh, I would—if I had a kodak. I would show you the crowd that hangs on to the grip, And the blue air around that enlivens the trip; I would show you a waiter when grabbing a tip.

Yes, I would—if I had a kodak.

In a Methodist paper published in Cincinnati appears this delicious "special offer." "Owing to the great financial stringency, called hard times, I make this special offer, which holds good until Dec. 1. Any church wanting a protracted meeting, can have my services at \$12 per week, plus car-fare, should the distance be more than one hundred miles from Frankfort, Ind. My services are intended for churches wanting the plain simple gospel of Jesus Christ, regardless of human dogmas or opinions. Also churches convenient, wanting a pastor can secure my services at \$10 per trip, or \$500 per year, etc." Churches in need of the gentleman's services should act promptly, but, please don't all speak at once.—Terms, C. O. D.

Couldn't Fool Him.

A farmer went into a store in a Georgia town the other day, and asked the proprietor if he wanted to buy some fresh butter. The merchant told him he would ask his wife if she needed any, so he stepped to the telephone, called up his wife, and talked to her a few seconds through the phone, then turning to the countryman, who was standing with his hands in his pockets, his eyes stretched and his face very red, told him that his wife said she did not need any butter. The indignant countryman blurted out: "Look here, mister, if you didn't want any butter why didn't you say so? I ain't such a gold-durned fool as to think that you've got your wife shut up in that little box."

ALL MEN.

Young, old or middle aged, who find themselves nervous, weak and exhausted, who are broken down from excess or overwork, resulting in many of the following symptoms: Mental depression, premature old age, loss of vitality, loss of memory, bad dreams, dimness of sight, palpitation of the heart, nervousness, lack of energy, pain in the kidneys, headaches, pimples on the face and body, itching or peculiar sensation about the scrotum, wasting of the organs, dizziness, specks before the eyes, twitchings of the muscles, eyelids and elsewhere, bashfulness, deposits in the urine, loss of will power, tenderness of the scalp and spine, weak and flabby muscles, desire to sleep, failure to be rested by sleep, constipation, dullness of hearing, loss of voice, desire for solitude, excitability of temper, sunken eyes, surrounded with LEADEN CIRCLES, city looking, etc., are all symptoms of nervous debility that lead to insanity unless cured. The spring or vital force having lost its tension every function wanes in consequence. Those who through abuse committed in ignorance, may be permanently cured. Send your address and loc in stamps for book on diseases peculiar to man, sent sealed. Address M. V. LUBON, 24 Macdonnell Ave., Toronto, Ont., Canada.

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For Invalids. Armbretch, Coca Wine, Armbretch Coca Wine, Armbretch Coca Wine. A most wonderful restorative of vocal, mental and physical powers.

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A CHOICE lot of Cigars containing the Leading Brands at cost price. 513 Main St. Telephone 241.

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When catarrh attacks a person of scrofulous diathesis, the disease is almost sure to become chronic. The only efficacious cure, therefore, is Ayer's Sarsaparilla, which expells scrofula from the system and the catarrh soon follows suit. Local treatment is only a waste of time.

When the hair begins to come out in combing, it shows a weakness of the scalp that calls for immediate attention. The best preparation to arrest further loss of the hair and restore the scalp to a healthy condition is Ayer's Hair Vigor.

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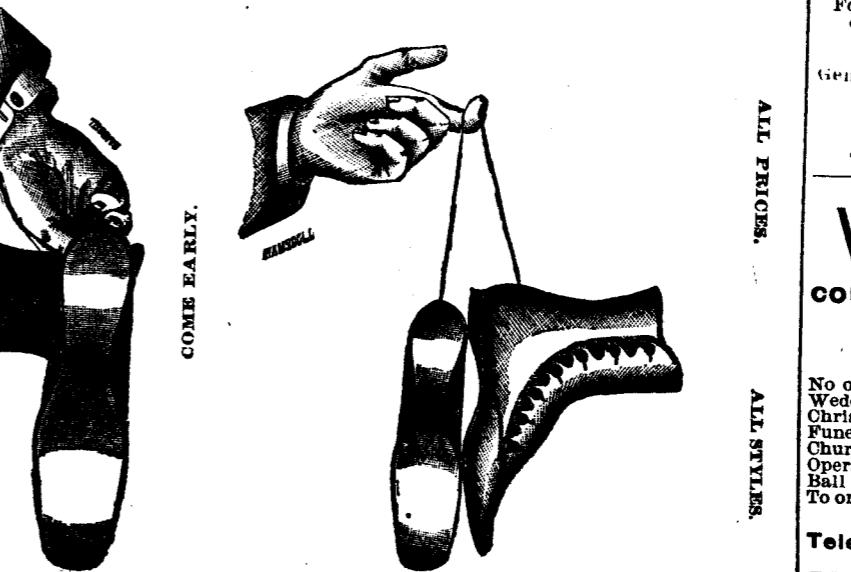
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