

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## PEACE RIVER MISSIONS.

**Roman Catholics Have Befriended Many a Weary Wanderer—Reply to Charges Made by a Smoky River Correspondent.**

The Free Press has received the following letter addressed to Father Lacombe and received by the well known missionary just previous to his departure from Edmonton with the half-breed and Indian commissioners:

South Edmonton, March 27th, 1899.

Rev. Father Lacombe, O.M.I.,  
Calgary, Alberta:

Rev. Sir,—I am taking the liberty of writing you regarding a letter published in the Free Press by a correspondent who signs himself W. C. S., and to which you have very rightly replied, in which this individual attacks the good missionaries of "Smoky" or properly Peace River district. I regret I have not had the privilege of perusing this copy of the Free Press in which this letter of W. C. S. appeared, so I am replying on the basis of quotations which you make from his letter. In the first place I want to say that I am not a Roman Catholic, nor a member of the English Church (as these are the only two Christian bodies having missionaries on the Peace river west of Smoky river), but I am a Presbyterian and as such have always been educated to be tolerant, and to demand fairness for those of other Christian bodies.

During last year I formed one of the many gold prospectors who left Edmonton in quest of riches, and my route lay via Slave lake and Peace river, and like many others I had occasion to meet the Roman Catholic fathers and brothers of those two missions, and I can truthfully say that, irrespective of any one's religion, we were treated kindly and every information given us of the country, they never tiring to answer, as best they could, the many questions asked them by hundreds of people who were anxious to get all the information possible about this (to them) new country.

At Slave Lake his lordship the bishop, who had travelled those almost unknown lands for many years, and who had grown old in the service of the church and in the interest of the poor Indian, was to everyone as gracious and kind as if he were living in comfort in the east in his palace. The brothers also of the above mission sold us hay and feed for our horses, although at the time they were running the risk of depriving their own stock of fodder sufficient for the winter, and had it not been for this very hay, which we got from the mission, many of us would have had to turn back to Edmonton, as we could not procure feed for our stock from any other source. At Peace River the good father gave to every one who came along permission to use the corals of the mission, and all the straw we wanted free. They even divided amongst us any milk which they had daily more than the requirements of the house, without any charge; also tendered us their outbuildings to store our goods in, and although the "father" in charge did not require the horses, he actually gave food to some peo-

ple, who could do without horses, but had to have provisions in exchange.

I could name up into the hundreds people who were benefitted by the kindness of the mission fathers and brothers, and really I do not know how many of us would have got along without the assistance of these kind people. Personally I will never forget their goodness in providing my partner and myself with food on our return from Fort Nelson to Peace River, having gone without food for two days previous to reaching the mission on our return, and also having to subsist on moose meat and a small amount of flour for 30 days previous.

I can get several good people now in Edmonton to confirm what I have written and add a great deal more in favor of the good people of the Roman Catholic mission at Peace River. I really do not know what the Indians and half-breeds would do without the assistance of the several missions in this lonely country. As regards the mill at the mission, it is really a blessing to everyone living in that region. When I was there I noticed a Protestant taking away the threshing machine, and making use of it free of charge, and I could go on for a long time enumerating the many good turns that the rev. gentleman in charge of this mission grants to the people there irrespective of their religion. This individual, W. C. S., also attacks the clergyman in charge of the Anglican mission. How any man with a spark of manhood in him could criticize this poor clergyman, I fail to understand. I know of several who sympathized with this gentleman in his poor circumstances, and I really cannot understand why the wealthy people of the latter church do not help this hard-working good man to be a little more comfortable at least in his lonely work.

W. C. S. speaks about the distrust which the Indians have for the white man, and blames innocent people of course for this, but I can tell him a different story. The cause of distrust came about when men from an alien country went into the Peace River district and shot down the poor Indians' horses and also stole many horses and took them away for their own use. I can prove this by Mr. Gunn, the Hudson's Bay factor at St. John's, last spring, and other respectable people. No doubt W. C. S. belongs to the class of people, who were the sole cause of the Indians' distrust. I met quite a few people like W. C. S. when travelling in this north country last year, who never ceased cursing the country, the people and the government, and found fault with everybody and everything they met. I would advise this unfortunate individual to read Lord Somerset's book on travelling in Slave Lake and Peace River district, and he will find how different his impressions are to what this English gentleman had to write about the Roman Catholic and English missions on Peace River, also about the confidence he had in the Indians

and half-breeds of the above locality. W. J. CLUFF.  
South Edmonton, March 27.

### ROMAN EVENTS.

(From the London Catholic Times correspondent.)

#### THE VATICAN AND THE PEACE CONFERENCE.

The only persons here who take serious interest in the Peace Conference are the Holy Father and those immediately around him. His Holiness has from the first been anxious to aid the object in view as far as lies in his power. Of course he could not fail to see that the meeting has been used by Italy as a means for trying to slight him, and on that account Mgr. Tarnassi got orders to leave the Hague; but the fact is quite apparent to his Holiness that none of the leading Governments were anxious that the greatest moral power in the world should be represented. The delegates have no authority to deal with questions of moral law and the rights of suffering peoples. Their commission is to indulge in some empty rhetoric, whilst the Cabinets for whom they profess to speak are hatching plots for the dismemberment of weaker nations and the hoodwinking of one another. So far as the public here are concerned this is fully recognised, and the general feeling with regard to the Conference is one of the utmost indifference. But the Holy Father looks upon the proceeding in as favorable a light as possible, and hopes even against hope that some good may come from the meeting of the diplomatists.

#### THE HOLY YEAR.

The proclamation of the Holy Year has led to a marked increase of devotion in the Eternal City. Already the numbers visiting the three prescribed churches are far larger than usual. St. John Lateran's is the Cathedral of Rome. Its greatest treasure is the Holy Table of the Last Supper. This relic is kept above the altar of the Blessed Sacrament. It is exposed on Holy Thursday and December the 21st, the Feast of St. Thomas. In St. John Lateran are the heads of SS. Peter and Paul and a number of other remarkable relics, including a wooden altar on which St. Peter is said to have celebrated Mass. This relic is exposed on November 9th, the feast of the dedication. The basilica of St. Mary Major, at which jubilee visits are also prescribed, is dedicated to "Our Lady of the Snow." There is an ancient tradition to the effect that the position in which the church was erected was specially indicated by a shower of snow, which only fell on that spot. The church contains a portion of Our Lord's Crib called "The Great Relic." The body of St. Mathias rests here, and here likewise are the remains of Pope St. Pius V. In the Lady-chapel, also called "the Borghese," because it was built by the Princely family of that name, is a picture of Our Lady, supposed to have been painted by St. Luke.

#### THE CHURCH IN CHINA.

The news of the publication of a decree by the Emperor of China granting to the Catholic clergy of that country equal rights with the natives has been received at the Vatican with considerable satisfaction. That the concessions in the present state of affairs do not mean any

very important change is admitted. The Chinese authorities, even if they had the will, can scarcely do much to ensure an effective protectorate. But all the same the influence of the decree must count for something in the social work of the Catholic clergy. The natives still look with reverence to the Emperor and the Queen-Dowager, and they will show in their conduct a friendliness of disposition which has hitherto in too many instances been wanting. At the same time the action of the French Ambassador at Peking has raised suspicions against the other Powers closely interested in Chinese affairs, and I understand that it has been intimated on the part of Germany at least, that the German Catholics in China are to look for protection to their own Emperor. No doubt the Vatican will take care that everything possible shall be done to bring about a *modus vivendi*.

#### THE CASE OF PROFESSOR SCHELL.

The placing of Professor Schell's recent work on the Index led to controversies which are still engaging some attention at Rome. The Professor recently appeared before Mgr. Lorenzelli at Monaco, and in the course of a conversation with the prelate stated that he desired to see the special passages in his works to which exception had been taken. I understand that these passages have been marked and brought to his notice, and it is well to say that they concern not only mere questions of social or political progress but fundamental doctrines of the Church, such as the Professor's speculations with regard to God, the Trinity, mortal sin, and the pains of hell.

#### THE INFLUENCE OF ARCHBISHOP IRELAND.

The visit of Archbishop Ireland has evidently had a remarkable influence upon Catholic life upon the Continent. One of the Italian papers seems both surprised and delighted at the frankness and boldness with which in his address at St. Clotilde's, Paris, he called upon the French Catholics, clerical and lay, to be up and doing. It dwells upon his words, "Let them not be ashamed to be soldiers of Jesus Christ," and says: "It would be a good thing if the Archbishop repeated this beautiful discourse everywhere he goes, because there is need for the application of his words not only in Paris, but in every land. Public indifference to religion is the bane of our times."

#### THE SPREAD OF THE APOSTLESHIP OF PRAYER.

(Extract from the Canadian Messenger of the Sacred Heart.)

Let us bravely face the problem. Of the 250 millions of Catholics, who ought to be our first care, more than one third are necessarily excluded by infancy, mental or physical weakness and decrepitude, from active participation in the Apostleship of Prayer. This leaves about 160 millions that might be enrolled in our holy League. Thus, our first duty should be to multiply our members by eight. If each Associate could enroll seven new members, a great advance of Christ's kingdom would be

ensured. Then, as Catholics form about one-sixth of the entire population of the globe, if they were all fervent, the conversion of the remaining five-sixths would be far from impossible. As it is at present, what most retards the conversion of non-Catholics is the bad example of Catholics. But, if all our Associates were to pray with redoubled fervour, that obstacle would, to a great extent, disappear.

To those matter-of-fact people who look upon this project as a wild dream we would say: Every time you say the Lord's prayer and repeat those words He Himself taught us, "Thy Kingdom come on earth as it is in heaven," you indulge in a dream as wild as was that of the faithful Hebrews of the Old Testament, when they prayed for the advent of the Redeemer. Never did that dream seem wilder than when Christ Jesus hung between two thieves on Mount Calvary, and yet fifty years later the Gospel had penetrated to the ends of the earth. The signs of the times are much more hopeful now than then. True, there is much indifference, much practical atheism; but there is also much real earnestness, much dispelling of prejudice, much turning to God with deepest yearning.

Pessimism never was right. "As sight goes for nothing in the world of faith, in nothing does it go for less than in the seeming evil of the world. Everywhere evil is undermined by good. It is only that good is undermost; and this is one of the supernatural conditions of God's presence. As much evil as we see, so much good or more, we do know assuredly lies under it, which, if not equal to the evil in extent, is far greater in weight, and power, and worth, and substance. Evil makes more show, and thus has a look of victory; while good is daily outwitting evil by simulating defeat. We must never think of the Church without allowing largely for the extent of obscure piety, the sphere of hidden souls. We can form no intellectual judgment of the abundance of grace, of the number of the saved, or of the inward beauty of individual souls, which judgment even intellectually is worth anything, unless we form our estimate in the light of prayer. Charity is the truest truth, and the judgments of charity are large..... Faith has a sort of vision of its own; but there is no light in which it can distinguish objects, except the light of prayer." (Father, Bethlehem, p. 189.)

Why should not Zachariah's prophetic vision begin to be realized soon? "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers; and they shall look upon Me, Whom they have pierced, and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born..... In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem for the washing of the sinner." (Zach. xii, 10; xiii, 1.)

Rev. Father Blain, S. J., preached on Devotion to the Sacred Heart last Friday in the chapel of the Grey Nuns' Mother House.



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TUESDAY, JUNE 13, 1899

**CURRENT COMMENT**

We print in another column a valuable letter from Mr. W. J. Cluff to Rev. Father Lacombe, O.M.I., to which the Free Press, with a spirit of fair play that deserves high praise, gave prominence in its issue of Saturday last. This letter comes as a strong and altogether independent confirmation of Rev. Father Husson's letters in answer to the Free Press correspondent, "W. S. C.," who thus becomes the unwilling cause of well deserved honor to the Catholic missionaries of the Peace River country.

Apart from tiny, toy republics like San Marino and Andorra, where practically every man can acquaint himself with all the facts of every public measure, the only country where a truly representative government flourishes is the home and birthplace of modern democracy, England. Neither the Latin nor the German nations have any adequate notion of popular representation. The great republic, which plumes itself on "government of the people, by the people, for the people," is fast riveting the chains of its bondage to trusts, rings, bosses and occasional mob rule. And how far we ourselves are from that popular sensitiveness to injustice which is the touchstone of true democracy, is well brought out in one of our "Notes by the Way" in this issue.

Anent the appointment by the Holy Father of a new Spanish Cardinal, yesterday's Free Press says the Capuchin Father Jose Vives "will be the sixth Spanish cardinal in the sacred college, a number out of proportion to the dwindled influence of Spain, not only among the powers but in the Roman Catholic world." We cannot agree with our morning contemporary as to the dwindled influence of Spain in the Catholic world. Among all European tongues, the Spanish language is the most widely spoken in the world after English, and wherever it is spoken Catholicism prevails with its philosophy and theology. Now in the whole Catholic world

Spanish philosophers and theologians have no superiors. At the Vatican Council they were acknowledged to be the leaders in all discussions, though most Catholic prelates were unprepared for this revelation of Spanish acumen and erudition. And at the present moment the ablest works on the relations of science to religion are due to Spanish writers, who combine, in a very unusual degree, originality of conception and explanation with the strictest orthodoxy. The fact that Spain does not enjoy administrative success under the constitutional form of government, for which it is not suited, is no proof that it is inferior in intellect or morals. The power of popular self-government is akin to business ability. Neither supposes a high order of intelligence nor any lasting influence on the thought of mankind.

At the last University Council meeting, of which a fuller report will be found elsewhere, Rev. Dr. Sparling, principal of Wesley College, pointed out one great disadvantage arising from government control, namely, the fact that a government university does not attract donations. Nobody cares to contribute to a government institution. He cited in proof Toronto University, which had never received a cent from any other source than the government, whereas independent universities, like McGill, had been most generously supported by private munificence. These weighty remarks of the head of the Methodist College were carefully omitted in the reports of the three Winnipeg dailies, and indeed they were afterwards ignored by the speaker himself who, with that breezy contempt of consistency which distinguishes several members of the Council, voted for the measure that is to bring about that very government control which he so ably deprecated. The majority vote was made up of all the representatives of Convocation, Manitoba and Wesley Colleges, except Mr. Aikins and Mr. Somerset, and of Drs. Todd, Hutton and Bell, of the Medical College. Doctors Montgomery and Chown voted on the same side, but as representatives of Convocation. Only one of the four new government representatives on the Council, Mr. G. D. Wilson, voted, of course, for government control. The Chief Justice and Judge Richards were not present, and Mr. Perdue modestly refrained from voting on his first appearance. The minority vote comprised the Chancellor, all the representatives present of St. John's and St. Boniface Colleges, plus Mr. Aikins, Mr. Somerset and Dr. Jones, who seems to be the only medical representative capable of independent thought and action.

A "Constant Reader" wants to know if a successor to the late revered Bishop Durieu, whose lamented death was recorded last week, will soon be appointed. He is already appointed. The Right Reverend Augustine Dontenville, O.M.I., D.D., having been preconized Coadjutor, with right of succession, to Mgr. Durieu, O.M.I., April 3rd, 1897, became Bishop of New Westminster by the very fact of the late Bishop's death, and is now

the Ordinary of that diocese. While the faithful whites and Indians of that far western see are mourning the comparatively early demise of the saintly Bishop Durieu, who had not yet completed his sixty-ninth year, they are also rejoicing that the mantle of the venerable missionary prelate has fallen on the worthy and strong shoulders of a singularly gifted Bishop, who has just rounded off his forty-second summer. The latter, as our readers will remember, was consecrated in New Westminster on the 22nd of August, 1897, by our own beloved Archbishop.

Those whose memories can carry them back ten years will also call to mind how, at the First Council of the ecclesiastical Province of St. Boniface, in the summer of 1889, amid so imposing a gathering of venerable prelates, the air of simple, genuine holiness that distinguished Monseigneur Durieu impressed the bystanders with reverence for this apostolic man who had successfully evangelized fifteen Indian tribes. No wonder that his dear Indians, as we have recently learned, insisted on carrying out solemn funeral rites in their own fashion for their departed Father in God, besides the Requiem attended by the white population.

**NOTES BY THE WAY.**

Complaints are again being made regarding the regulations under which the doors of the Public Library are closed every evening at 8 o'clock, and for our part we would say that the governing body of this institution have apparently an entirely false conception of the purpose which the Library is intended to serve or they would certainly never have made this rule of early closing. They seem to act on the supposition that the city supports the Library for the benefit of the few and not for the masses, for it is an undeniable fact that during the months in which the eight o'clock closing time prevails, it is only citizens of comparative leisure and those who have very short hours of labor who can make any use of, or derive any benefit from, the Library. We can quite understand that it is right and proper that the Librarians should have reasonable hours of attendance, and as much as possible should be at liberty during the hot weather to enjoy the fresh air after sunset, but we think this could be advantageously arranged without entirely closing the door at an hour which absolutely debar the working classes from all participation in the benefits of the institution. This is an important matter and we would suggest that some of those who feel strongly about it—and we know the number is by no means a small one—take the necessary steps to lay their views before the management. We have no doubt if this is done some way will be found of meeting the wishes and consulting the interests of the public without doing any injustice to the librarians.

We are a democratic people, proud of our institutions, and apt to pride ourselves on the fact that we are not like unto others who live in older lands, and who, in theory, do not have

anything like the privileges we possess in the selection of their rulers and the making of their laws. We have used the words "in theory" advisably, for we are convinced that only a little consideration is needed to show that those on whom we exhaust our pity have, in many respects, much more freedom in the exercise of the ballot and much better security for good government than we have. It seems to us that just now Winnipeg is furnishing an excellent example of this. The parliament of Canada is sitting at Ottawa, making and amending the laws under which we are to be governed and to be taxed, and the citizens of Winnipeg, the chief centre of commerce and population in the west, have absolutely no representative. Does anyone imagine for a moment that an English constituency could be treated in this way? We venture to say that if the least important constituency in England was either by law or by the caprice of politicians deprived of representation at a meeting of the imperial Parliament such a fuss would be made about it that it would never happen again. But here in Winnipeg it seems to be taken as a matter of course, and in spite of all our fine theories about being the freest people on earth and the best governed we shall probably wait patiently until such time as the politicians in favor at Ottawa see fit to bring on the election. We have still a great many things to learn from the old country, and not the least important is the lesson to be fully alive to our privileges as British subjects and not remain, as we are now, the dupes and tools of politicians whose only aim and object is so to manipulate matters as to secure for themselves the longest possible lease of power and the continued control of the money bags of the country.

We note with pleasure that the "People's Voice," the excellent journal published in this city in the interests of the working man, approved of our recent declaration regarding the carpenters' strike. In that declaration we simply gave the Catholic doctrine on the labor question, and we very much wish that we could interest the working classes sufficiently to get them to examine with care the attitude of the Catholic Church on the social problems of the day. We are convinced that if working men as a whole could be induced to study the history of the Catholic Church in relation to labor and to listen to the advice of the Head of the Church to-day they would be taking the first step towards the real solution of the difficulties with which they now have to contend. In the Christian aspects of the labor question, in the social condition of the masses, in their struggle for life and shelter the active sympathy of the Catholic Church has ever been enlisted in favor of right against wrong. In every variety of condition in the past the Church has shielded and defended and liberated the workman from the tyranny and oppression of the ruling powers, and now in modern complications she is to the front in the labor question. Pope and bishop and priest are raising their voice as of old against greed,

luxury and oppression, and appealing for justice and Christian charity, and the Catholic Church is the only body that can rightly deal with the troubles, for she alone has long experience of the past, and she alone attempts to deal with the real sources of the evil.

The Hon. Mr. Blair, Minister of Railways, in stating in Parliament the other day that the Government would not interfere in the Grand Trunk strike, added that wages must depend upon "the law of supply and demand." This is an old and damnable doctrine of political economists and means that the wage being determined by the supply and demand for labor, the capitalist will give less and less according as the number of applicants increases. One can well understand what the position of working men in Canada is to be if this doctrine is to prevail. The Government is spending the money of the country with a freedom never before equalled to bring into Canada thousands upon thousands of the laboring classes and whilst the demand for labor may perhaps increase to a certain extent it is very evident that its growth will not be in any respect comparable to the supply of labor. If Mr. Blair's doctrine is to prevail it inevitably follows that wages in Canada must fall to a level which will be disastrous to the well being of our working men and injurious to all the mercantile interests of the country that depend upon the support of the wage-earners. We venture to say that taking everything into consideration no politician ever uttered a more cold-hearted expression on the floor of the House of Commons than that we have quoted from Mr. Blair and we shall be much surprised if it is not resented by the working men of Canada to the discomfiture of the Minister of Railways and his colleagues who, by their present policy, are first demoralizing the labor market of Canada and then, when asked to do something for working men, coldly reply "we can't help you; it is merely a case of supply and demand."

**THE LAST MEETING OF  
THE UNIVERSITY  
COUNCIL.**A SERVILE MAJORITY VOTE FOR  
GOVERNMENT CONTROL.

At the adjourned meeting of the University Council held on Friday, Mr. Aikins moved the resolution of which he had given notice, that an appeal be made to the Local Government to so change the Act that professors should be appointed by the Council and not by the Government. Needless to say that Mr. Aikins made a strong argument in favor of his case, indeed in any assembly that was open to conviction his logical presentation of the dangers of Government control would have carried the day. In vivid language he sketched the proceedings of the Council and their dealings with the Government during the past few years down to the present time, pointing out how again and again the majority had been warned whither they were drifting and how they had blindly persisted in their fatal course until now they were face to face

with proposals which would inevitably put the University and a part of its professoriate at the mercy of the politicians of the day. Incidentally he touched on Dr. Bryce's connection with the details which had led to the present state of affairs and the Doctor certainly spent a most uncomfortable five minutes whilst the learned Queen's Counsel dealt with certain incidents in the proceedings in which Dr. Bryce had acted to all intents and purposes as the representative of the Government on the Council. At the close of Mr. Aikins' speech Dr. Bryce complained that the chairman did not protect him against such insinuations, but for the first time in our experience the Doctor positively collapsed when the chairman replied not only that he thought Mr. Aikins was quite justified in what he had said, but that evidence could be presented to the council which would greatly surprise every member as showing the lengths to which Dr. Bryce had presumed to go in his personal dealings with the Government in the matter. It was refreshing to see Dr. Bryce collapse at the rejoinder; for once in his life he found himself in a corner and one he could not get out of. Mr. Aikins' motion was followed by several amendments and counter amendments including one by Dr. Jones, who declared that whilst opposed to Government appointment of professors, he had come to the conclusion that the Council with its jealousies and bickerings was not fit to make the appointments, and he proposed that a commission consisting of the Chief Justice and two or three independent men should be appointed to select professors. Of course Dr. Jones did not expect to be taken seriously, he merely desired to express his opinion of the aims and motives of some of the reverend gentlemen of the Council who, in all their actions, show a narrowness and party spirit which is deplorable in such a body.

During the debate Dr. Sparling made a passing remark worthy of comment to the effect that undoubtedly there were dealings between certain members of the Council and the Government which were to be deplored; this was shown by the fact that whenever any matter was to be discussed in committee or in council they were sure to be forestalled by some proposition from the Government, which was very embarrassing and proved that some member or members were in constant communication with the Government. The debate as a whole showed that the members are becoming alive to the danger of Government control and that they fear political influence becoming a feature of the appointments; but eventually an amendment to Mr. Aikins' motion was carried to the effect that the Government should appoint the professors whose salaries they paid "after consultation with the Council," these words being added when Father Drummond had pointed out their importance and their presence in the University Act of 1893. A committee was also appointed to interview the Government re the amount to be voted the University, and then the meeting broke up in the rather disorderly

way which characterizes the close of all gatherings of this body. The members, or a majority of them, invariably seem to be bored by the proceedings and to be greatly relieved when someone takes the earliest opportunity of moving an adjournment.

## A HOME MADE HAPPY

MRS. TUCKER, OF NIAGARA FALLS, TELLS WHAT DID IT.

Her Daughter was Afflicted with St. Vitus' Dance and Helpless as an Infant—Dr. Williams' Pink Pills Cured Her after Specialists Had Failed.

From the Review, Niagara Falls.

It is a horrible feeling to know that you have lost all command or control of your limbs and must depend upon your friends to wait upon and serve you the same as an infant. This was the condition of Miss Myrtle Tucker for nearly a year, and the Review, learning that she had been wonderfully benefitted by the use of Dr. Williams' Pink Pills for Pale People, sent a reporter to hear her story. We called at the residence of Mr. Edwin Tucker, of the village of Niagara Falls. Mrs. Tucker received us very cordially on ascertaining the object of our visit. As nearly as possible these are her exact words in speaking of her daughter's case:—"My daughter Myrtle is in her fifteenth year. About a year ago alarming symptoms of St. Vitus' dance made their appearance, but for some time we did not know what was really the matter. She lost the use of her arms, her right arm was completely paralyzed. She had to be dressed and undressed, being totally unable to help herself. The best local physicians were called in and prescribed for her, but they appeared unable to afford relief. We made a trip to Buffalo last January and a specialist was consulted, who recommended that Myrtle be shut up in a dark room for three months, allowing no one to see or speak to her but the nurse. In fact the doctor insisted upon her being sent to one of the city hospitals. Arsenic was one of the specifics used: it helped to quiet for a time, but no permanent relief was obtained. After our return from Buffalo, my son urged me to try Dr. Williams' Pink Pills for Myrtle. He said he was sure it would do her good as it had cured his boy of a similar complaint. I then determined to try them as I was conscious the treatment she was getting was doing her no good. I purchased a box and the effect of the pills was almost marvelous from the very beginning; before the first box was used an improvement was plainly discernible. Five boxes in all have been used and Myrtle is now able to run and enjoy herself in a manner she could not do for months and months back. Two weeks ago she commenced to attend school after an absence of nine months. I want it distinctly understood," said Mrs. Tucker, "that the physicians all agreed that my daughter was afflicted with St. Vitus' Dance; that the treatment of the medical attendants did not benefit her and that no other medicine was taken after commencing Dr. Williams' Pink Pills, so that there is no doubt her recovery must be attributed to the use of these pills. Her state of health is now most excellent, her appetite is good and I am only too pleased to be able to certify to the above facts in order that others similarly afflicted may be encouraged to try Dr. Williams' Pink Pills."

An impoverished condition of the blood, or a disordered state of the nerves is the fruitful source of most ills that affect mankind, and to any thus affect-

ed Dr. Williams' Pink Pills offer a speedy and certain cure. No other remedy has ever met with such great and continued success, which is one of the strongest proofs that Dr. Williams' Pink Pills accomplish all that is claimed for them. They cure locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, palpitation of the heart, nervous prostration, diseases depending upon vitiated blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, curing all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

## ANOTHER DEFENCE OF THE PHILIPPINE FRIARS.

Bryan C. Clinch, in a leading article on the Church in the Philippines in the "Catholic World Magazine" for June, gives a most effective answer to the various calumnies that have been uttered against the church there. His statistics of marriages as well as surplusage of births over deaths are the best indications of the morality of the people, and he effectually does away with the accusation of the "lazy friar" by showing that the comparative proportion of priests to the people in the Philippines is not a bit higher there than it is in New York or Chicago.

### MARRIAGE STATISTICS.

"In every country the number of Christian marriages annually solemnized is regarded as a fair, if not absolutely sure, test of the general morality. It is a stronger test in Catholic countries, where divorce is unknown. General poverty and general immorality are accepted as the natural causes of a small proportion of marriages among any population. Applying this test to the Philippines, it would appear that the morality of its people bears comparison with any other land. In 1896 the official statements of the various countries showed that in the English colonies of New Zealand there was one marriage to every hundred and forty-two individuals, in New South Wales one to every hundred and forty, in Scotland one to every hundred and thirty-five, in France one to every hundred and thirty-three, in Prussia and England one to each hundred and twenty-five, and in the Philippines, in the districts served by the friars, one to every hundred and twenty persons. Incidentally, this statement, taken directly from the parish church registers, which are scrupulously kept in every parish under charge of the friars, disposes effectually of the common accusation that the natives are kept from marrying by the exorbitant fees required by the Spanish priests. By the ordinary church law of the Philippines, as of other Catholic countries, the priests are bound to bless all lawful marriages without fee, if the applicants are too poor to pay one. In other cases, a very moderate "right of the stole" is prescribed by the common law of each diocese. Nothing is easier for unscrupulous men than to throw out reckless charges of immorality, and few things are harder to refute when neither names nor dates are given. But why, it may be asked, should Catholic men, believing the doctrines of the church, deliberately bind themselves by solemn vow to life-long chastity, simply to gratify immoral tendencies? The records of the Philippines do not warrant the charge."

## THE BROMPTON ORATORY.

The Fathers of the Oratory are celebrating their golden jubilee at Brompton to-day. The Catholics throughout the country will, we feel sure, share their joy on such an auspicious occasion. Going back to the first establishment of the followers of St. Philip Neri in this country we meet with the name of the immortal Newman, and then comes a galaxy of distinguished men such as few Orders can point to within so short a period—Faber, Dalgairns, Stanton, Bagshawe, Gordon, Morris, and so many others. The Oratorian Fathers have performed an inestimable work in breaking down amongst the more wealthy classes those barriers of prejudice which kept large numbers outside the Church. So far back as November, 1849, we find Faber informing the Rev. J. B. Morris that lawyers and other professional men were pouring into the Church pell-mell, that he was "nearly worked off his legs," and that the success of the Oratory had been most marvellous. In the intervening half century that good tradition has been well preserved. Converts have poured in freely through that admirable channel; many a time the Oratorian Fathers have been worked off their legs; and the success of the Oratory has remained as unmistakable and as wonderful as ever. To-day the zeal and missionary and literary activity of the Fathers are worthy of the Newman-Faber period, and we have no doubt they will be kept busy responding to the congratulations which will be showered upon them and which have been so nobly earned.—Catholic Times, London.

### MR. DAVID JOYAL.

We regretfully chronicle the rather sudden death last Thursday of Mr. David Joyal of St. Boniface, who was stricken with apoplexy on the previous Monday, at sixty years of age. Though he could not speak after the stroke, he gave unmistakable signs of consciousness and received absolution and Extreme Unction. He had always been conspicuous for his piety, being a member of the Third Order of St. Francis, in whose habit his remains were laid out for burial.

Two priests, Rev. Fathers Messier and Caron, were with him in his last hours. His wife died about five years ago, and nine children survive him. Mr. David Joyal was the grandson of the first Canadian white woman that ever came to this country, Madame Lajimonière. He was born at Sorel, Que., and emigrated to Manitoba more than twenty years ago, where he plied his trade as shoemaker until his death. The funeral, which took place on Saturday morning at the Cathedral, was very largely attended. R. I. P.

Barry's Corners, N. S., Feb. 15th, 1894.  
W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR,  
Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other.  
If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them.  
Yours gratefully,  
H. M. G. BARRY.



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I have used Ripans Tablets with a mixed effect that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had my teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now.  
A. T. DEWITT

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 383 Newark Ave., Jersey City, I took Ripans Tablets with grand results.  
Miss BESSIE WIDMANN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets.  
ANTON H. BLAUKEK.

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**ONE GIVES RELIEF.**

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for stomach troubles. She had found such relief from them that she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial.  
Mrs. J. BROOKMIRE.

My seven-year-old boy suffered with pains in his back and stomach, and complained of his stomach. He could not eat like children of his age do and what he did eat did not agree with him. He was thin and of a sallow color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions.  
E. W. PRICE.

A new style packet containing TEN RIPAN'S TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced sort is intended for the poor and the sick. One of the five-cent cartons (10 tablets) can be had by mail by sending forty-eight cents to the Ripans Chemical Company, No. 10 Spruce Street, New York—on a single carton (ten tablets) will be sent for five cents. Ripans Tablets may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.



CALENDAR FOR NEXT WEEK.

JUNE

- 18,—Fourth Sunday after Pentecost.
19, Monday—St. Juliana Falconieri, Virgin.
20, Tuesday—Votive office of the Apostles.
21, Wednesday—St. Aloysius Gonzaga, S.J., Conf.
22, Thursday—Votive office of the Blessed Sacrament.
23, Friday—Vigil.
24, Saturday—Feast of St. John the Baptist.

BRIEFLETS.

Rev. Father Bourret, of Ste. Agathe, came to town yesterday.

On Wednesday last the University undergraduates and this year's graduates of St. Boniface College had a pleasant outing at St. Norbert.

Messrs Bérubé & Co., publishers of the NORTHWEST REVIEW and "Le Manitoba," are printing a fine illustrated calendar of St. Boniface College for 1898-99.

On the occasion of the children's First Communion at St. Anne's last Thursday Rev. Father Lebel, S. J., preached four times, twice in French and twice in English.

Sisters Naughton and St. Marcien left for Rat Portage last week on business connected with their Order. Sister Laverly takes Sister Naughton's duties at the hospital.

It is announced this morning that Mr. Shaughnessy is appointed President of the Canadian Pacific Railway. These Irish Catholics are such a shiftless lot, don't you know, almost as bad as French Canadians like Laurier.

Rev. Father Zerbach, who came in from Regina yesterday, had to return home by the local to-day because he was informed by telegram of the partial destruction, by lightning, of his church at Balgonie, last Sunday night.

Monsieur de Fauconval, hitherto consul general of Belgium in Canada, and well known in the Belgian settlements of this province which he visited some years ago, is now on his way to Chili, to which country he has been appointed Minister of the King of the Belgians.

A terrace of ten houses at the corner of Austin and Euclid streets is to be erected for the Rev. A. A. Cherrier, of the Church of the Immaculate Conception, and Mr. J. Béliveau. The contract has been awarded to Mr. C. Caron, who will proceed at once with the construction.

His Grace the Archbishop of St. Boniface will return from Deloraine next Monday so as to be here in time for the Closing Exercises the following day at St. Boniface College. On the 21st Mgr Langevin will resume the course of his visitation, beginning this time with St. Norbert.

His Honor the Lieutenant Governor of Manitoba, who bestows one gold medal and two silver medals on the successful students of St. Boniface College, has kindly consented to be present at the Closing Exercises of that College next Tuesday evening, which begin at 8 p. m. and comprise, besides the award of medals and prizes, a scene from Shakespeare, a short French play and music by the college choir.

ST. JEAN BAPTISTE CELEBRATION

At St. Jean, on the 27th inst., promises to be a notable one. Among the guests and speakers

of the day will be Hon. Mr. Evanturel, Speaker of the Ontario Legislature, and Hon. Thos. Chapais, the editor of Le Courier du Canada, of Quebec, and a number of prominent Quebec clergymen who are coming west in order to see the country, with a view of directing French Canadian immigration this way. Other prominent eastern gentlemen are also expected to be present. A committee is now actively at work arranging details. An excursion will be run from the city.—Evening Bulletin.

THE POLICY OF THE IRISH NATIONAL LEAGUE.

Mr. T. P. O'Connor has a silvery tongue, but we must confess that we read with great disappointment the reports of his speeches at the Bradford Convention of the Irish National League of Great Britain. For the Irish there could not be a more critical moment than the present. Mr. Gladstone brought that cause to the verge of success, and the Liberal party pledged themselves to press it forward. There are a good many honorable Liberals who are "faithful 'mongst the faithless found," but, taking them as a whole, their intent now is to know how they can most easily renounce their promises and turn their back on Mr. Gladstone's Home Rule policy. At present an election contest is in progress at Southport, and Colonel Pilkington, the Liberal candidate, is ready to talk of imperial federation or any subject but Home Rule. He is against the concession of an Irish Catholic University, against justice to the schools in which Irish Catholic children are taught, against the repeal of anti-Catholic enactments, which disfigure the Statute Book and may at any time be used for the persecution of Catholics. And yet Mr. T. P. O'Connor and the National League have nothing to say as to these momentous questions, nothing except to express the hope that Liberals will give Home Rule if they get into power. If the sky falls we shall catch larks. Let not Irishmen be deceived. The Liberals may stick to Home Rule if the Irish in this country show that they prefer a Conservative to a false Liberal. But if they act as Mr.



There are weeds in everybody's garden, and no garden was ever planted in which weeds did not insensibly present themselves. They come without invitation and without a welcome. If you recognize them as weeds, and if you have sense enough to know that weeds choke flowers, and pull the weeds up, root and branch, you will save the flowers.

There are weeds in the health-garden of many a man and woman. The doctors call them disease germs. If you have sense enough to distinguish them from the flowers of health, and root them out, you will be robust, healthy and happy. The most dangerous of all the weeds in the flower garden of health is that deadly creeper consumption. There has never been but one medicine that would choke out this weed, root and all. That medicine is Dr. Pierce's Golden Medical Discovery. It acts directly on the lungs through the blood, driving out all impurities and disease germs, and building up new and healthy tissue. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, purifies the blood and fills it with the life-giving elements of the food and tones and builds up the nerves. It sustains the action of the heart and deepens the breathing, supplying the blood with life-giving oxygen. Medicine dealers sell it.

"A doctor, who is considered an expert on lung troubles, told me I had consumption and could not live long," writes Mrs. James Gatzfeld, 77 Mary Street, Hamilton, Ont., Can. "Three bottles of Dr. Pierce's Golden Medical Discovery cured me completely."

Free. Dr. Pierce's Common Sense Medical Adviser. Send a one-cent stamp to cover customs and mailing only for paper-bound copy. Cloth-bound 50 cents. Address Dr. R. V. Pierce, Buffalo, N. Y.

O'Connor and the League did at Bradford the Liberals will regard them as bounden slaves who may be kicked with impunity.—Catholic Times (England).

THE CATHOLIC CHURCH WILL PRESERVE THE BIBLE.

In the present chaotic condition of Protestantism we Catholics have good reason to be thankful that we have an infallible authority that we can always look to for the truth. Our separated brethren, in all their sects, are battling among themselves over various questions of belief, while the old Church goes serenely on its way fulfilling the mission entrusted to it by its divine Founder. The controversy in the Protestant Episcopal Church over the ordination of Dr. Briggs has led one minister of that church, the Rev. Dr. De Costa, to make these timely remarks:—

"The Bible may be rejected, yet it will be preserved. If it fail of support in the Episcopal Church it will ever have the guardianship of the Church Catholic. It is not the real, humble, reverential scholarship that is doing the harm to-day; it is rather a conceited individualism, inspired by a false ambition, often seeking through studious experiments or reckless and foolhardy proclamations to test the measure of forbearance and tolerance in the Church, with the idea of using position in the Church for the propagation of doubtful opinions, or of determining how far a man may go aside from the recognized standards of Christianity and yet keep his place in the Church and claim the name of Christian. It is rather noteworthy that both sides claim to have with them all the honesty, all the learning and all the common sense. If it were true that either side has all the learning and common sense, it would still remain a fact of history that learning and common sense have very often been found upon the wrong side. This new criticism boldly dispenses with the supernatural, and proposes to bring back the 'age of reason.' We are plainly told that what we call the Bible is not the Bible, and that the office of criticism is to search for the 'rock-bed of divine truth, and for the massive foundations of the Divine Word in order to recover the real Bible.'"

In Protestantism there must always be such confusion as this. The Protestant system of private interpretation leaves every one free to believe just what he likes. He is at liberty, also, it must follow, to reject everything that does not suit his fancy. For this reason Protestantism has so many sects. Of course such a state of affairs must sorely grieve our really religious Protestant friends. But if they do not become Catholics they can never hope to be in a Church that is not influenced by every whim of the day. Truth is the same to-day as when Christ founded His Church, and that truth is only to be found in Catholicity.—N. Y. Catholic News.

ITS USE.

"What's the use of a peace conference?" inquired the skeptic. "A great deal of use!" answered the diplomat indignantly. "It's a barometer. If we can get through a peace conference without a fight it will be a pretty good sign that we can get through several years without a general war."

Last Saturday's regatta was greatly enjoyed by the patients of St. Boniface Hospital, who had a splendid view of the entire course.

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A New Departure.

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

Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity.

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Branch 52, Winnipeg.

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

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Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., E. Murphy; Vice Chief Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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