



CELIBACY OF PRIESTHOOD.

IMMEMORIAL CUSTOM OF THE CHURCH SINCE THE TIME OF THE APOSTLES.—NOT A PART OF THE CATHOLIC DOCTRINE.

[Most Rev. Monseigneur Sebastian Martelli, Apostolic Delegate to the United States, in Harper's Bazaar.]

Some weeks ago the Christian world was startled by the announcement that the reigning pontiff, Pope Leo XIII., had dispensed the Catholic priests throughout South America from the law of celibacy, and that he would follow this decree at the proper time by permitting all priests throughout the world to marry. A long cherished project of our Holy Father—the reunion of the Christian Churches—was used to give this statement a semblance of truth. In the entire Christian world only the Catholic Church requires the celibate life of the clergy, so fervently advocated by Christ and those to whom he delegated the power of teaching His Word. There were those who feigned belief that, so anxious is Pope Leo to regraft all the sects upon the parent stem, he would be willing to surrender one of the cherished traditions of Church discipline.

AN IMMEMORIAL CUSTOM DATING BACK TO THE TIME OF THE APOSTLES.

Celibacy has been an immemorial custom of the priests and bishops of the Catholic Church, dating back to the time of the Apostles. Taking the words of our Divine Lord, "There are eunuchs that have made themselves eunuchs for kingdom of heaven's sake. He that can receive it let him receive it," the Church has enforced celibacy on her ministers. There has never been a time when she did not command in unmistakable terms that those who desired to become shepherds of the flock should deny the flesh and give themselves up to the higher life of self-abnegation and sacrifice. There have been times when, owing to the hardness of heart and the perversity of human nature, she has been obliged to tolerate the marriage of portions of her priesthood in certain countries and under certain conditions; but she has always done this unwillingly, and for the sole reason that it would prevent greater evils. The life of chastity led by the great Teacher of Mankind was the life which the Church ordained from the beginning as a suitable one for her pastors. The earliest successors of St. Peter recommended the example of John the Beloved Disciple, who so closely resembled his Master. Of the twelve whom Christ called, only Peter was a married man. Tradition tells us that, notwithstanding, St. Peter followed the higher life. There have been but few pontiffs who have not legislated upon this subject. The most recent and important utterance was made by Pius IX. at the time of the Vatican Council, when he stated in unmistakable terms that the celibate rule had always been commanded by the Holy Roman Church from the beginning. The early Church fathers record many instances of su-

preme law on the subject, and testify that it was universally commanded and taught, if not always universally obeyed.

THE CUSTOM FORMALLY EMBODIED IN THE DISCIPLINE OF THE CHURCH BY THE GREAT HILDEBRAND.

The great monk Hildebrand, who reigned from A. D. 1073 to 1085, under the title of Gregory VII., has the honor of determining this important issue, and formally embodying it in the discipline of the Church. In decreeing the celibacy of the clergy he established no innovation. He merely applied the logic of Christian philosophy to remedy the evils, both spiritual and temporal, which were creeping into the Church. Catholic theologians hold that the spiritual life of the clergy is the strong rock which buttresses the edifice St. Peter, as the vicar of Christ, imperishably founded on God's own covenant. When the priests become corrupt and forget their high calling, radical methods must be employed, for if the shepherds go astray, what dangers must threaten the flock!

THE CHARACTER OF THE GREAT HILDEBRAND'S WORK.

It was this condition which faced that giant of piety and strength, Hildebrand, when he ascended the papal throne. Tradition says that, like the great Redeemer of Mankind, his father was a carpenter and that he spent his early years following that lowly vocation. Yet this was the man who brought the haughty Emperor of Germany, Henry IV., to Canossa to do penance publicly for his sins. To remedy the lax lives of the priests he made the major Holy Orders an impediment to the sacrament of matrimony. In this way he prevented concubinage among the priesthood, because, whether lawfully or unlawfully living in the marriage state, they were deprived of the rights and privileges of clerics.

After this decree of Gregory VII. the celibacy of the Western priesthood became universally recognized and respected, and the evils countenanced and encouraged by temporal princes were arrested and destroyed.

CELIBACY NOT A PART OF CATHOLIC DOCTRINE.

Non-Catholics, as a rule, believe that celibacy is part of the doctrine of the Catholic Church. This error will be readily perceived by a knowledge of Gregory's action and the papal legislation which has followed it. It is entirely disciplinary in its character, and in no sense is an article of faith. It is often believed, too, that all Catholic priests make a vow of celibacy, which is also incorrect. The Catholic Church holds, as decreed by Gregory VII. and the pontiffs who have followed him, that the major Holy Orders are a ban to matrimony. This papal mandate renders the marriage of a priest, deacon or subdeacon, duly ordained, not only unlawful, but null and void, according to the Church, and in Catholic countries null and void according to the law of the land. The marriage of a priest, deacon or subdeacon is regarded precisely in the same light as the marriage of a divorced person whose husband or wife is living. In the sight of the Church it is concubinage, and not matrimony. Those who receive the major Holy Orders place it

beyond their power to contract matrimony, but, as explained before, no vow of celibacy is taken. This class of priesthood is known as secular—those who are directly under the control of bishops, and not in the monastic orders or minor religious communities.

STATUS OF CELIBACY IN THE CATHOLIC CHURCH.

The monastic orders take solemn vows of poverty, chastity and obedience. Many of the religious take the vow of chastity and obedience to their superiors, but do not include the vow of voluntary poverty. These are deliberate promises to God, and as such there is no power in the Church to dispense them. They are as binding on the minor degrees of the sacerdotal life as on the ordained priests or the consecrated bishop. In many religious communities there is a class known as the lay brothers, who are not destined for the priesthood, but who live under the same rules and make the same vows. The breaking of these vows is as grievous a sin for the lay brother, who is not a priest and will never be a priest, as it is for the man who has received the sacerdotal orders. No better explanation can be given of the status of celibacy in the Roman Catholic Church. This holds true, also, as regards the vows of chastity taken by women in religious orders.

THE GREEK CHURCH AND CELIBACY.

A small branch of the Church which acknowledges the primacy of St. Peter and his successors differs in regard to the law of celibacy. This divergence has existed from the first ages of the Church. At the Council of Nicea, 314 to 325 A. D., some of the bishops resisted the attempt to impose a life of celibacy on the clergy. History says they yielded a point, however, to their western brethren and consented to the regulation that no man could marry after ordination. It was permissible for a deacon to marry. About the fifth century this concession was withdrawn and only a subdeacon was allowed to contract matrimony. The eastern rite permits the marriage of subdeacons. It is a custom in the seminaries under this control to permit candidates for Holy Orders to leave the seminary before they have taken deacon's orders and to contract marriage. This permission is not always availed of; indeed, the proportion is becoming less and less every year. The marriage must be contracted with a virgin. To marry a widow would be a bar to ordination. Nor can a second marriage be contracted. This practice, while permitted, is not encouraged, and the bishops are never selected from among the married clergy. These priests are restricted in their marital intercourse, are permitted to say Mass only under certain conditions, and are expected to practice some trade or lucrative occupation aside from their pastoral duties, in order to support their families.

THE POWER OF THE POPE IN THIS IMPORTANT MATTER.

Since the rumor concerning the permission extended to the South American priests to break the law of celibacy, it has frequently been said that the Pope has no power to rescind this established order—that it would require a council of the Church. This is another error, growing

out of the misconception of the discipline which prevails. Leo XIII. has the same power to withdraw this order that Gregory VII. had to issue it. Nothing, however, is more unlikely. The South American priests do not desire and never petitioned for such a dispensation. Through the prelates which direct them they sent their wishes to Rome last spring. A council was held in the Vatican, and there it was decided to take measures to reinforce all the disciplinary regulations which have made the Roman Catholic priesthood such a power for good. It is safe to predict that should Leo XIII. issue a radical order, not one in ten thousand of the Catholic priesthood would take advantage of this permission.

THE PRINCIPLES WHICH INDUCED THE CHURCH TO EXHORT HER PRIESTHOOD TO PRACTICE CELIBACY.

In the early Christian times the principles which induced the Church to exhort her priesthood to practice celibacy were: First, that they might serve God with undivided hearts and liberty of action; second, that being called to the altar, they should lead a higher life—that of sacrifice, which is holier than that of marriage. Taking Holy Orders has never in any age of the Church been compulsory. Those who were permitted to undertake the ministry of God knew through a long novitiate that they must deny the flesh in order to be worthy teachers. In the apostolic times, as in our own times, those who entered the ranks as a shepherd did so with open eyes and comprehending all necessary sacrifices. The priesthood of to-day is as willing as the men who heard the words of the Apostle of the Gentiles when he praised in the highest terms the greatness of the virtue of continence. The modern priest, just as the ancient, follows in the footsteps of John the Beloved Disciple. He devotes himself to a nobler cause than the amassing of worldly goods that his family may live in comfort. His bride is the Church, the kindly mother of the poor, who are his family. A man who takes such obligations knowingly and with comprehension of their beauty and grandeur will not lightly renounce them.

Celibacy is the brightest jewel in the crown of virtue which should adorn the priestly brow.

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Mr. Nicholas Bawlf's many friends will be delighted to hear that the operation, which he underwent last Thursday morning and which his long previous weakness rendered a very anxious one, has been so successful as to set him well on the way to a speedy recovery.

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RECEPTION AT ST. MARY'S ACADEMY.

Last Tuesday evening at 7.30 there was hardly room for an extra chair in the prettily decorated hall of St. Mary's Academy when the entertainment began in honor of His Grace's anniversary. His Lordship Bishop Pascal sat on the Bishop's left, the remaining front seats being occupied by the clergy. A large number of parents and relatives of the pupils filled the hall. The piano overture was L'Echo de Naples, played by 15 young ladies. Miss B. McDougall sang the solo for the chorus, "Les Vendangeurs," accompanied by four pupils. The chief interest of the evening centred in a five-act drama, "The Shepherdess of Lourdes," the story of the cure of a blind girl and the consequent conversion of her sour-tempered and unbelieving mother and of the scoffing wife of the Prefect of the Department. The drama itself is well arranged full of life, pathos and humor, founded upon the very real story of Bernadette. The events take place in the north of Spain within a hundred miles of Lourdes, and at the grotto in the spring of 1858, while the marvellous apparitions were still occurring. The performers were: Miss Winnie Green, who was admirably done up in the simple peasant girl costume of Bernadette and had all the simplicity and modesty of the real heroine, Miss Gladys Georgeson, who, as Gertrude, the wife of the Castle keeper, made a charming elderly mother; Miss Beatrice Champion, the selfish Princess of Valencia, ill-treating her blind daughter and at the end thoroughly converted by her daughter's cure; Miss Olive O'Brien, who as Rosabella, the blind daughter of the Princess, excited the sympathy and interest of the audience by the way in which she kept her fine large eyes closed till they were opened by miracle; Lucilla, her younger sister (Miss M. Bernhardt), who accompanied her in their furtive journey to Lourdes in disguise; the Gipsy Girl, Miss M. Wilcox, whose gay pirouetting threw a dash of color and frolic over the scene; Madame Massy, the Prefect's wife (Miss A. Kavanagh), whose lofty sneers and ultimate repentance were thoroughly French; Madame Dozans, the Physician's wife (Miss I. Barrett), and Melle. Vergez, Mme. Massy's niece (Miss A. Connell), who both stood up bravely for Bernadette and ably parried each of Mme. Massy's thrusts; the Misses McCanna and F. Marrin, who, as Gertrude's daughters, lovingly teased their fond mamma; Miss M. Head, "Laurinda," the self-respecting governess, who is not going to be brow-beaten by the haughty princess; Misses L. Arnold and L. O'Brien, ladies in attendance on the princess; Miss K. McKee, as "Isabella"; Miss A. Fawcett, as Bernadette's mother, who treats her daughter as a visionary; Miss C. Guertin who personated the Guardian Angel; Miss M. Hastings, who appeared in the grotto as Notre Dame de Lourdes; and the Misses M. Crown, L. Head, A. Courtney, M. O'Brien, H. Perkins, J. McIntyre, M. Lewis and A. Law, who looked very quaint in the

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

Subscription, in advance, \$1.00 a year Six months, \$0.50.

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Northwest Review.

WEDNESDAY, MARCH 28, 1903

CURRENT COMMENT

The Pittsburg Observer, a new and thoroughly Catholic paper, none of your liberal Catholic monstrosities, has this editorial note in its issue of March 22:—

"The custom of bishops writing pastoral letters has almost died out in this country. We seldom see any communications to the laity from members of the hierarchy, except notices of collections. What is the reason of this?"

Whatever may be the reason of the fact, the fact itself is a sufficient reason for the deplorable insignificance of Catholics in the social and political life of the United States. Things are quite otherwise in Canada. Our bishops are models of pastoral solicitude. They are never weary of admonishing and instructing their flocks. The last number of "Le Trifluvien" prints an admirable pastoral letter from the new Bishop of Three Rivers, which is an exhaustive and yet concise treatise on the object of the episcopal visitation and the best way to attain that object. Our own Archbishop has, in the five years since his consecration, issued no less than 14 episcopal documents (pastorals and circulars) to the clergy and laity.

Special attention is directed to His Grace's reply to the address at St. Mary's Academy. This reply was reported verbatim and is eminently worthy of perusal.

The American "Messenger of the Sacred Heart" for April develops the monthly intention, "Gratitude for God's Benefits." An atmosphere of Christian thankfulness is a preparation for heaven, where ecstatic gratitude is the everlasting condition of the elect. "Be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father." (Eph. v, 18-20.)

The article we reproduce elsewhere by Monsignor Martinelli, the Delegate Apostolic to the United States, sets forth very clearly the discipline of the

Church with regard to the celibacy of the clergy. It also explains the exceptional status of the married clergy in the oriental rites united to the Holy See, such as the Greeks, the Armenians, the Copts, the Maronites and the Ruthenians.

On the 20th inst. the Montreal "Star," in the course of a long and interesting article on Father Lacombe, illustrated by a good likeness of the great missionary, announced that he was to sail by La Touraine, of the French line, from New York on the 29th inst. But, according to yesterday morning's Free Press, it seems he has chosen another route. He leaves for England per steamer Arawa, of the Elder Dempster line, sailing from St. John on the 28th inst. The Rev. Father will be accompanied by Dr. Brisson, of Laprairie, general agent of the Montreal Colonization society. They will, while absent, probably visit Belgium, France and Italy, and Galicia in Austria, and return to Canada in the spring of 1901. Bon voyage!

As may be seen from the Tribune's report of the Greek play at St. Boniface College, all the other colleges of the University, as well as the Collegiate Institute and the Normal School (by its principal, Mr. W. A. McIntyre) were represented in the audience. Manitoba College, the great Presbyterian stronghold, sent no less than four of its ablest professors, and the acting head of the college, Rev. Dr. Bryce, made a happy and graceful speech.

LADY-DAY.

Lady Day or the feast of the Annunciation was celebrated last Sunday, taking precedence of the office for the fourth Sunday in Lent. This festival, in which we celebrate the Incarnation of Our Lord, used to be ranked as second-class on account of the severity of Lenten observances excluding manifestations of joy; but, by a decree issued May 27, 1895, Leo XIII. raised it to the rank of first class. Many interesting historical facts connected with the Annunciation are to be found in the latest number (March 24) of the Ave Maria. It is a mistake to suppose, as one of our Winnipeg contemporaries lately asserted, that this feast began to be observed in the seventh century. What did happen in that century—and it is probably a misunderstanding of this event that led to the blunder—was that the Council of Toledo, held in 656, passed a regulation as to the date on which the festival should be observed; but the Fathers of the council expressly stated that the Annunciation was, already in their time, a feast of long standing. St. Augustine, in the early part of the fifth century, makes mention of this anniversary in one of his treatises (De Trinitate, lib. iv, cap. v.) and it is probable that the Christians of the East celebrated it publicly before the West did. The Benedictine father, Dom Columba Edmonds, writes in the Ave Maria: "At the church of Puy in France, there existed a custom of keeping the Annunciation even when it happened to fall on Good Friday. It is said that,

when this coincidence occurred in 1842, a special papal indult was obtained to authorize the use of this unique privilege. It is not stated how the apparently conflicting celebrations were combined."

ROMAN CATHOLIC GALICIAN.

The following letter of a valued correspondent calls for a special reply:—

I vainly endeavored to convince a certain neighbor of mine that a good number of the Galicians are Catholics, he declares that they do not belong to the Church and that a Catholic priest will not give them Holy Communion. I tried to convince him that many are real Catholics, being in communion with the Holy See in Rome.

A certain Galician who was working for us this last summer took great pains to explain that he was a Roman Catholic, I believe he was from Winnipeg.

The objection was also raised that they are not orthodox as they make the sign of the cross three times. I thought that there were certain ceremonies which these people retained, on their return from heresy, which being in no essentials contrary to religion the Pope had not caused to be abandoned. To settle this dispute I agreed to request the editor of the NORTHWEST REVIEW to tell us the facts of the case, and I shall be much obliged if he will kindly do so.

We now reply to each of these points. Most of the Galicians in this country are Roman Catholics in full communion with Leo XIII. Making the sign of the cross three times is a common practice in many Catholic countries, for instance in Spain. Pious Catholics all over the world bless themselves three times at the Gospel of the Mass. Our correspondent is quite right in thinking that these people are allowed, nay encouraged to retain certain ceremonies different from those used in the Latin Rite. These Galicians are Ruthenian Catholics, who use the Greek liturgy translated into Old Slavonic. Their native priests say Mass in this language, which bears somewhat the same relation to the Slavonic tongue of the present day as Chaucer's English bears to ours. They come from Austria, where the Ruthenian Archbishop of Lemberg has under him the suffragan sees of Przemyśl, Sanok and Sambor. Their union with the Holy See is so close that Leo XIII. has appointed Jesuits to train the Ruthenian (Galician) monks in the practices of religious perfection. This variety of rites and ceremonies coupled with complete oneness of faith is a specially beautiful prerogative of the Catholic Church.

MONKEYING WITH MONKS.

That venerable ignoramus, Archdeacon Fortin, imparted to the Y.M.C.A. last Thursday a share of his large ignorance on "Monks and Monasteries." The reports of the three daily papers, though conflicting rather strangely with one another, agree in stating that he condescended to praise the monks for their devotion, heroism and intense enthusiasm. In fact this is all the Tribune says of his lecture in so far as it concerned monks in general. Having to deal with an intelligent, educated audience, he could not very well refrain from some praise for the

men who saved the Bible and all classic literature from destruction by the barbarians. But his animus is apparent from the reports of the Telegram and Free Press. He thinks monasticism wrong and contrary to the teachings of Christianity, though of course he can advance no reason for this opinion. His historical data were rather jejune and often ridiculously false. For instance, he tells us that the Benedictines were finally abolished. By whom, pray? And when? The fact is that there are now in 1900 several thousand Benedictines in the world, that they have at least 16 monasteries in the United States, and that one of their monasteries is only nine miles distant from the spot where the Archdeacon oracularly adverted to their extinction, for the Trappists of St. Norbert are a branch of the Benedictine order. One paper says the Archdeacon spoke "from his own experience." This implies that he was once a monk or at least that he was once familiar with monasteries. Mr. Fortin seems addicted to such mysterious hints. We have met people who have gathered from his own words that he was once a Catholic priest. Such assertions are rather rash in this neighborhood. There are several people in this country who know all the circumstances of time and place connected with the apostasy of the Fortin family, and these witnesses all agree that, when that move, based on self-interest, took place, Octave Fortin was not a monk, nor familiar with monks, nor an ecclesiastical student, still less a Catholic priest. Besides, his ignorance of Catholic usages corroborates this fact.

The sting of the lecture was in its tail. Though the Jesuits are not monks in the strict sense of the term, he was bound to lug them in. Not being able to reply to their arguments, he gets back at them by abuse. One of his most astounding lies, whether intentional or simply the result of ignorance matters not, was his serene affirmation that the Society of Jesus was dying out in almost every land. The truth is that, on the contrary, the Jesuits are increasing in numbers everywhere. They have doubled their membership in the course of the last thirty years and now count 15,000 Fathers and Brothers.

His ignorance is, however, not surprising when we learn that he recommended to his audience, as an able exposition of the workings of the Jesuit Order, that infamous and immoral work of Eugene Sue's, "The Wandering Jew," of which it is hard to say whether its impurity exceeds its mendacity and the incredible nature of its fiction. One could more easily get at the true teaching of the Bible by reading Ingersoll's "Mistakes of Moses" than one can get at the true spirit of the Jesuits by reading the "Wandering Jew." The romance is so absurd that its very grotesqueness has led several distinguished men to enter the Society of Jesus. They reasoned that an order which could be attacked by such incredible lies must really be worth studying. We have been accustomed to look upon the Archdeacon as a high-

ly moral man; how then can he recommend an author whose lecherous tendency drove the French government to suppress his "Mystères du Peuple"? Eugene Sue was the Zola of his time, or rather he was worse than Zola because he made vice attractive. Do the laws of Christian purity cease to bind whenever there is an excuse for attacking Catholics and especially Jesuits? It would seem so; else we cannot explain how a respectable clergyman could recommend Eugene Sue, whose style, by the way, is wretched. Perhaps this also explains how decent Protestants can recommend and propagate the impure fabrications of Chiniqny. The end evidently justifies the means.

PHILOCTETES.

PLAYED IN GREEK BEFORE AN ENGLISH AUDIENCE.

A most select audience greeted the second performance of Philoctetes at St. Boniface college last Thursday evening. His Honor the Lieutenant Governor of Manitoba presided, with Rev. Dr. and Mrs. Bryce on his right, and the Misses Patterson on his left. Among other notables present we noticed Rev. Dean O'Meara, Rev. Prof. Hart, Prof. Clark, Dr. J. K. Barrett, Mr. W. A. McIntyre, Mr. I. Pitblado, Mr. J. C. Saul, Prof. James, Judge Prendergast, Mr. D. M. Duncan, Mr. C. Hanbury Williams and several students from the sister colleges affiliated to the university.

One of the interludes in the original music was transposed so as to do duty as an overture played with real art by the Winnipeg theatre orchestra. Father Drummond then stepped in front of the audience below the stage and gave an interesting talk on the characteristics of Greek tragedy. It was to be noticed that the curtain would

RISE BUT ONCE

and remain up till the end of the play, the stage being never empty. The Greeks observed the three unities of action, place and time. The unity of action was remarkably perfect in this tragedy, since it was one long effort to break the will of one determined man. Philoctetes does not appear in the first act. He has been marooned by Ulysses on the desert isle of Lemnos, on account of a festering sore, the stench of which is unbearable. After almost ten years have passed in useless efforts to capture the city of Troy, Ulysses and Neoptolemus (son of Achilles), obedient to a prophecy that the Trojan stronghold could be taken only with the help of Philoctetes and the bow and arrow he had received from Hercules, come to Lemnos to try and persuade Philoctetes to go to Troy. As the latter is still armed with the famous bow, Ulysses dare not face him; he therefore instructs Neoptolemus how to get Philoctetes on board ship. He is to feign resentment against Ulysses the better to ingratiate himself with Philoctetes, who hates Ulysses for

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having condemned him to this TEN YEARS' SOLITUDE.

Neoptolemus is to pretend to be returning from Troy to his own home, and then, of course, Philoctetes will ask to be taken away from this lonely prison. The struggle between the son of Achilles, who hates the very sound of a lie and Ulysses, the craftiest of the Greeks, urging him to tell a lie in order to win Troy, takes up most of the first act. Neoptolemus at first indignantly protests that he had rather "fall by doing right than succeed by doing wrong." But the wily King of Ithaca gradually persuades him to stifle his scruples for a time.

Mr. Hormisdas Hogue, as Odysseus (Ulysses), dressed in a blue tunic and yellow chlamys with the many-hued conical cap worn by the mariners of the Grecian Archipelago, has an excellent facial expression in which energy and prudence predominate; his heavy, dark beard, eyebrows and hair helped to strengthen the impression of mature manhood which his deep resonant voice produced. Mr. Josaphat Magnan, with his attractive beardless face and his bright red cloak, looked appropriately young and noble as befitted the

SON OF ACHILLES.

His reluctance to adopt the course of deceit proposed by Ulysses was well represented in his restless pacing to and fro and his deprecatory gestures. Towards the end of this first act the chorus makes its "parodos" or first entrance in solemn step singing to the stirring music of the orchestra.

Before the second act Father Drummond pointed out how the chorus reflects the feelings of the actors and the impressions of the audience by expressions of joy, sorrow, admiration or horror, by hymns to the gods, by addressing the actors, advising or consoling, warning or approving.

THE CHORISTS,

who on this occasion were represented on the stage by eight nice-looking boys clad in white tunics (one of them, however, the corypheus, wore a pink tunic) with sky-blue sashes round their waists, fillets of the same color in their hair and prettily laced white buskins, sing to solemn or impassioned music, while moving from one side of the stage to the other, in so-called strophes (turns) antistrophes (counter-turns), and epodes (after-songs). The reverend gentleman went on to explain how the unities of time and place were perfectly observed in this tragedy, the entire action occurring on the same spot and requiring exactly the time spent in the performance. The imagination of the Greeks was more reasonable than ours. We tolerate plays that are supposed to last many years and to shift from St. Petersburg to New South Wales. However, at least one novelist, Marion Crawford, has written two novels the entire action of which takes place

IN ONE DAY,

which adds greatly to the dramatic effect.

The first entrance of Philoctetes at the beginning of the second act was the signal for loud applause. A man of athletic frame, with iron grey hair and beard, with face furrowed by pain and a bow and arrow in his right hand, was seen dragging himself slowly out of the mouth of a cave, sighing and groaning in evident anguish of body. Mr. Lajoie is admirably fitted to the part of Philoctetes, which requires a man of mature years. (Mr. Lajoie is, we understand, well on the shady side of thirty), a sympathetic voice, a strong, manly and expressive face and the mighty anger of a warlike hero. The mere committing to memory of 622 lines, almost one half of the whole

tragedy, requires a tremendous effort. But the only effort that was visible in his acting was the struggle against pain and passion. His appeals were

HEART-RENDING,

his indignation terrible, his delight at meeting Greeks and especially the son of Achilles, his old friend, most winsome. One unusually perfect feature of his action was the ease, amplitude and finish of the gestures that ended in his graceful, yet nervous fingers. It was thoroughly Greek, nothing was overdone, but everything was well done.

Neoptolemus skilfully deceives the stricken hero. A choric interlude seems to confirm his false narrative. Philoctetes inquires about his companions at Troy, and entreats to be taken home. Just then a supposed merchant enters hurriedly with the news that Ulysses has left Troy in search of Philoctetes. This makes the hero more than ever eager to depart at once, and Neoptolemus agrees. The part of the supposed merchant was very well filled by Mr. Albert Dubuc who did full justice to a scene which, though short, has an important bearing on the general issue.

Before the third act Father Drummond explained how the sleep which overtakes Philoctetes after a paroxysm of pain is quite in accordance with modern medical experience. In his anguish the sufferer hands Neoptolemus the bow and arrows to hold till the fit is past. He then falls asleep through sheer exhaustion. Meanwhile the chorus sing in a low tone a beautiful hymn to the god of sleep. The chorists advise Neoptolemus to steal the bow, but he replies that the weapon without its owner is useless.

Summaries of the fourth and fifth acts were also given in a conversational tone by Father Drummond. On awakening, Philoctetes asks for his bow. Neoptolemus refuses to restore it. The scene that follows is full of interest. Philoctetes is rightfully indignant and reproaches the son of Achilles with his treachery. The appeal is so pathetic that Neoptolemus is on the point of relenting, when Ulysses appears, reviling him and threatening to use compulsion with Philoctetes. The latter, finding himself helpless in the presence of his old enemy, tries to throw himself down the rocks, but is bound by the servants of Ulysses. As he refuses to go, Ulysses and Neoptolemus retire with the bow. The chorus try to persuade Philoctetes to save himself by going with the King of Ithaca; but he is absorbed in his own misery.

Now begins the fifth and last act. During the musical interlude, Neoptolemus has been debating with himself and, now, repenting of his guile, returns to

RESTORE THE BOW

to Philoctetes. Ulysses threatens violence, and draws his sword, but the youth draws his and compels the older man to retire. He then goes to the cave-mouth and calls Philoctetes forth, who, smarting from fresh wrong, is at first incredulous; but when his beloved treasure is actually placed in his hands, joy prevails ever disbelief; and on Ulysses once more appearing, Philoctetes aims the deadly shaft at him. Neoptolemus interposes, thus saving the life of the wily schemer, and then makes one last effort to bring Philoctetes to Troy. When the hero refuses, Neoptolemus flings away ambition and sacrifices personal glory to truth. At this moment, when all hope of winning Philoctetes seemed lost,

HERCULES APPEARS

amid the clouds of heaven and by his miraculous intervention changes the obdurate mind of Philoctetes, who will find health and fame at Troy.

Thus ends the most unique

drama ever played in this western country. Mr. Adjuetur Hogue, who impersonated Hercules, sang and spoke with becoming dignity.

The music was one of the most engaging features of the tragedy. It was by turns pathetic, full of minor chords, or insistent and martial, or again occasionally joyous, and in general instinct with that grave solemnity which we are accustomed to connect with church oratorios. One of the two harmoniums used in accompaniment was played by Master Alexandre Bertrand, a lad of fifteen, who thus accomplished what several grown men had hesitated to undertake. The other harmonium was played by Mr. Matthews. The violins, violincello and bass viol were, we need hardly say, excellently handled by the musicians of the Winnipeg theatre orchestra. Several gentlemen from St. Boniface also greatly helped in the success of the singing.

Several times during the performance the applause was started by students of other colleges. It was noticed that more than one spectator followed the whole play in his Greek text. The minuet dances and evolutions of the eight stage chorists were much admired.

When the curtain fell a storm of applause burst from the audience and was continued so long that it had to be raised again, and the actors, grouped on the stage, received another ovation. His Honor the Lieutenant Governor, whom the rector of the college had called upon for a speech, gracefully transferred the pleasant duty to Rev. Dr. Bryce, who acquitted himself of it with more than his usual felicity. He said he had been charmed by the whole performance. The Greek was the noblest and most perfect of languages and he had followed the rendering of this great tragedy with the greatest pleasure. We read, he said, that the first beginnings of a college education were given here in 1818 by the first Catholic missionary, and now we have this finished product of Greek scholarship. It was, from the mere point of view of memory, a great effort to prepare such a tragedy, and the success is complete, since he had not observed any prompting. Having known the director of this college when it was affiliated to the university, the late Father Forget, and for many years past, in university meetings, having occasion to meet Father Cherrier and Father Drummond, he could say that the representatives of St. Boniface college, though he did not always see eye to eye with them, had always proved to be upright gentlemen. He was therefore delighted to be able to congratulate the students on their successful performance; he would even have a special word of praise for the younger ones, the chorists; they acted very naturally; they looked into that cave as if it were a real cave. Once more thanking the director and professors for this treat, he hoped to be invited again whenever another Greek play is put on the boards.

After Dr. Bryce's happy speech, which was warmly applauded, the orchestra played "God Save the Queen," and the audience dispersed thoroughly satisfied with so scholarly an entertainment.

The Redemptorist Fathers are very pleased with the success of their mission in St. Mary's Church, Winnipeg. There was a large attendance throughout. The Missionary Fathers heard 860 persons in confession.

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A Woman's Advice.

TO SUFFERERS FROM NERVOUSNESS AND HEAD-ACHES.

MRS. ROBINS, OF PORT COLBORNE, TELLS HOW SHE FOUND A CURE AND ASSERTS THE BELIEF THAT THE SAME REMEDY WILL CURE OTHER SUFFERERS.

Mrs. Daniel Robins, of Port Colborne, Ont., is one of those who believe that when a remedy for disease has been found, it is the duty of the person benefited to make it known, in order that other sufferers may also find the road to renewed health. Mrs. Robins says: "In the spring of 1897 my health gave way and I became completely prostrated. Nervousness, palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus' dance. The least exertion, such as going upstairs for example, would leave me almost breathless, and my heart would palpitate violently. My appetite was very fickle and I was much reduced in flesh. The usual remedies were tried, but did not help me, and eventually I became so weak that I was unable to perform my household duties, and the headaches I suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. Williams' Pink Pills came to my notice and I decided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered my cure complete. The palpitation of the heart, nervousness and headaches had disappeared; my appetite was again good, and I had gained in weight nicely. I regard myself as completely restored and I would urge other women suffering as I did to give Dr. Williams' Pink Pills a trial, and I am sure they will have equally good reason to sound their praise.

There are thousands of women throughout the country who suffer as Mrs. Robins did, who are pale, subject to headaches, heart palpitation and dizziness, who drag along, frequently thinking that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich red blood, strengthen the nerves, bring the glow of health to pale and shallow cheeks, and make the feeble and despondent feel that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Rev. Father Distler concluded his very successful mission at St. Mary's, Winnipeg, by a solemn Requiem Mass and sermon for the dead yesterday morning. On Saturday he goes with Rev. Father Verlooy to Rat Portage to preach a mission there during next week. Rev. Father Godts returns to Brandon this morning.

Rev. Father Guillet, O. M. I., is delighted with the result of the Mission by the Redemptorist Fathers. Father Distler preached a beautiful sermon on Perseverance last Monday evening, during which he thanked all the people of the parish, the good Brothers of Mary and the Oblate Fathers, asking all to

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pray for him. It was very touching.

Archbishop Langerin lately received a letter from Mr. Birmingham, the ecclesiastic who was here last year, announcing that he had been ordained priest on Feb. 18 by His Lordship the Bishop of Nottingham, Dr. Bagshawe.

Mrs. Robinson publishes a card of thanks in the Rat Portage News, expressing the gratitude of the Catholic congregation to those who assisted in the sacred concert given in Notre Dame du Portage on the 19th inst. She says the success was largely due to the generosity of Protestants and to the spirited response of the French Canadians at Norman.

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CALENDAR FOR NEXT WEEK.

APRIL.

- 1.—Passion Sunday.
2. Monday—St. Francis of Paula.
3. Tuesday—Ferial office.
4. Wednesday—St. Isidore, Bishop, Doctor.
5. Thursday—St. Vincent Ferrer. Conf.
6. Friday—The Compassion of Our Blessed Lady.
7. Saturday—Ferial office.

BRIEFLETS.

Father Lacasse, O. M. I. is preaching a mission at Wild Rice, N.D.

The booklet for the Gadske concert is a triumph of the Free Press job room.

The retreat for the men in the Cathedral is put off till next week. It will be preached by the Archbishop himself.

Lieutenant-Governor and Madame Forget passed through the city last Friday from Ottawa en route to Regina.

A Mission will be preached in French for the French-speaking people of St. Mary's parish either next week or at the beginning of May.

At 4.30 p. m. last Sunday the Most Reverend Archbishop of St. Boniface administered Confirmation to twenty persons in St. Mary's Church.

Let us hate heresy with all our soul as we hate what God abominates, and let us love heretics with all the heart with which we love ourselves.—Pittsburg Observer.

Rev. Father Heertum, of Regina, left Moose Jaw last week via the Soo to visit his former parish at Depere, Wis. He will return next week to Regina and expects to bring back with him an assistant priest.

A successful concert was recently held in the Catholic church at St. Francois Xavier, netting some \$40 for the building fund, which now amounts to about \$4,000 in cash and notes. This with about two thousand more in sight, will make about half the amount required for the new church, which will be ready for use in the fall. Material is already being placed on the ground, and

no small degree of enthusiasm is in evidence.—Winnipeg Tribune.

Rev. Father Tourangeau, S.J., was at Morden last Sunday for the usual services.

Very Rev. A. Dugas, V.G., was suddenly called to Keewatin last Saturday on important business.

Mr. A. E. Chapman, editor of the Rat Portage News, who was unwell last week, is now recovering.

Rev. Dr. Béliveau went to St. Eustache last Sunday to take the place of Rev. Father Martin now at St. Boniface hospital.

A curious mistake occurs in a telegram from Rome in the Montreal "Star" of the 19th inst. We are told that "his holiness also telegraphed to Cardinal Vaughan, a rich Bishop" (instead of Archbishop) of Westminster.

Last Sunday morning at 7.30 His Grace conferred minor orders on Louis Houdin and the priesthood on Henri Chauvin, both members of the Trappist order, in the chapel of the Trappist monastery at St. Norbert. Mgr. Langevin afterwards preached at the High Mass in the parish church of St. Norbert.

Father Garon, of Wood Mountain and Willow Bunch, spent Sunday at St. Mary's presbytery on his return from St. Boniface where he has been consulting his Superior with regard to the erection of a handsome stone church in his parish. The necessary subscription has been raised almost entirely among the people of his own parochie.—The Leader, Regina, March 22.

Another example of the misuse of "feasible" occurs in the Morning Telegram of the 22nd inst. In a report on Father Christmas we read: "his feasible arguments prevail," which being translated into English, can only have this nonsensical meaning: "his arguments, that can be done, prevail." What the reporter meant was "reasonable," "convincing," or perhaps "plausible."

Last evening Monsignor Ritcho's patronal feast was celebrated by a dramatic and musical entertainment in the St. Norbert convent. Addresses were read to His Grace the Archbishop and to the venerable Prætorian Apostolic, both of whose replies will be reported in our next. Quite a number of people from St. Boniface and Winnipeg drove out to that "loveliest village of the plain."

RECEPTION AT ST. MARY'S ACADEMY.

(Continued from page 1.)

Basque costume worn by the natives of Lourdes.

An instrumental duet was played on the piano by fifteen girls of the junior course. Another duet, "La Guerre des Deux Roses," introduced by Miss B. Simon, was sung very sweetly by Miss A. McDougall, soprano, and Miss A. Lachance, alto. His Grace was appealed to to decide whether he would chose the white or the red rose, and he promptly chose both. Miss L. Holbrook accompanied this duet. A piano selection, "Silvery Stars" was then played by seven pupils. Miss Burley gave a touching vocal solo, "The Rosary." Seven young girls played "Cadet Days" on several pianos. Miss K. McKee read a fine address to His Grace, and Miss R. Bernier spoke a few well chosen words of greeting to His Lordship Bishop Pascal. In the final chorus, "Good night," the soloists were Miss Burley and Miss B. McDougall,

accompanied by four pianists. The entertainment closed with "God Save the Queen."

His Grace first replied to the address in French, saying that he followed closely all the details of educational progress in this house. He often looked back with regret to the old time when he came regularly amongst the pupils of St. Mary's. It was with great interest he now witnessed the development of those who had passed through this convent and who have now to play their part in the world. He was most happy to receive the expression of their sentiments. There were links of grace between the priest and his spiritual children. He also thanked them for welcoming one of his venerable suffragans (Mgr. Pascal) who afforded them so much pleasure in coming here.

Speaking in English, His Grace said: "It always gives me renewed pleasure when I come here on the anniversary of my consecration. Bishops of the Catholic Church are not simply men that occupy exalted positions: they have received a special consecration which has added to their heart a new entity, a real addition to their soul, and the impress thereof will remain forever. And that consecration is for them the source of grace, given to them for the benefit of their flock. If the man himself is not much the dignity with which he has been invested is great and deserves great honor. Consequently, I accept this bouquet representing the pilgrimage to Lourdes. Those who have been privileged to pray there, at the holy grotto where Our Lady appeared, have felt that they were then nearer heaven than in any other place on earth. One feels that something divine hovers over this spot. The Mother of God has appeared there. Even those who do not believe, if only their hearts are sincere, feel something there that they experience nowhere else, and no sincere heart goes there without feeling nearer to God. It was, therefore, an excellent idea to prepare this pious drama. The naturalness and sincerity of the young actresses pleased everyone; they evidently believed what they said. I wish this drama had been played before a larger audience, so that more people might have been edified. We are a new people; we want to build up this country, and the foundation of the structure must be great respect and reverence for God. Man alone cannot lead society; woman must help him. Hence it is that too much care can never be bestowed on the training of young ladies, because they will one day be the heart of the family. We must have virtuous, pious women, and where can they be found more truly than in a convent like this? In witnessing this beautiful drama I thought to myself: These young ladies will have great influence in the world. I felt proud to see them doing so well. Their present success is pregnant with most fruitful results hereafter. The work that is being done here is not only a religious work, but a great social work. There are around us everywhere men who understand the necessity of our being a religious people, and such men understand that young girls must be educated with deep religious convictions, that their souls must be quickened with the sap of divine grace, in order that, as you said so well in your address, Christ may reign over the family and the country."

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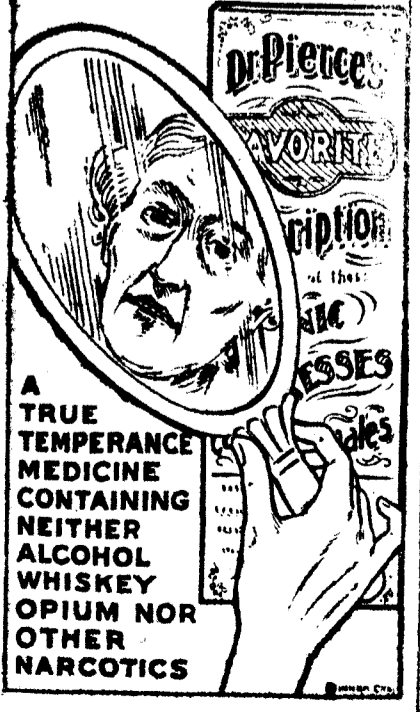
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