



DANGER OF DOUBT.

Special Illustration.

When that splendid Catholic layman, Frederick Ozaman, who founded the Society of St. Vincent de Paul, was seventeen years old, he was assailed with doubts about his religion. He had been very carefully educated and instructed in his religion by his excellent parents, who were both devout, practical Catholics, and, of course, naturally took his religion for granted. But he was a precocious young man of brilliant talents, high aspirations and lofty ideals, and all at once he was surprised to find himself questioning the foundations of his faith. He was not naturally inclined to doubt. He did not want to give up his faith; on the contrary, he clung to it with great tenacity. After battling with his doubts for some time he resolved to go to a learned and devout priest who had the reputation of being a profound philosopher and theologian. This good priest very soon satisfied his doubts, and from that time he commenced that brilliant career of faith, devotion and practical charity which has rendered him famous throughout the world, and which will carry his name down to future generations as one of the greatest benefactors of mankind.

The example of this admirable young layman furnishes a very important lesson, peculiarly adapted to the present time, when a disposition to skepticism and doubt is so generally prevalent. The lesson is that doubt is more matter of the will than of the intellect. It is easy to doubt for one who is so disposed. There is plenty of food for a disordered intellect influenced by a will debased by intellectual pride and self-indulgence. The world is full of mysteries which puzzle the proudest intellect. If a man is so disposed he can go on doubting, questioning and puzzling himself forever. He may even doubt about the existence of God. But there is no merit in doubting. Some men seem to be proud of their doubting, but it is no evidence of intellectual superiority.

Doubters and skeptics complain of mysteries in Christianity, but there are no greater mysteries in Christianity than there are in nature. You do not gain anything by discarding Christianity, on account of its mysteries, and taking up with nature, which has just as great and even greater mysteries, with no clue to any rational explanation, while Christianity, as embodied in the traditional teaching of the Catholic Church, has a grand intellectual system, unique, harmonious, and bound together in all its parts by the most stringent and conclusive course of logical reasoning—a system which, in the progress of ages, has satisfied the greatest minds that have ever lived.

Doubt is generally the result of intellectual pride or want of sufficient knowledge of the true teaching of Christianity. Some are more inclined to doubt than others. In fact, some seem almost to have been born with a skeptical spirit. The celebrated French writer, Renan, was a remarkable instance of this. He was educated by the Jesuits, who are among the ablest reasoners and most profound philosophers and theologians in the world. Yet he seemed to be possessed with a skeptical spirit from the start. His intellectual pride led him to question even the most fundamental and universally accepted truths. They could make nothing of him and could only predict a brilliant but erratic career for the young man, which he only too surely fulfilled. Spite of his brilliant writing, his fascinating style and great show of learning, he was far from being an accurate and reliable writer, and many of his reasonings against Christianity were puerile in the extreme, unworthy a schoolboy of common intelligence.

For the encouragement of us weaker Christians we may remember that even good and holy men have been assaulted by the demon of doubt. Even so illustrious a man as Cardinal Wiseman, when a student in Rome, distinguished for his remarkable talents, his profound learning and brilliant oratory, all at once found himself troubled with doubts about the faith. A man of his energy and rare talents, of course, could not rest until he had gone over the ground with the greatest thoroughness. The result was what might have been expected. His doubts vanished and the influence of his deep conviction was shown in the wonderful work which he accomplished in England, stemming the tide of anti-Catholic prejudice and reviving and establishing the old Church on a firm foundation. Bishop Neumann of Philadelphia had a similar experience, and now his name is before the Congregation of Rites as a candidate for canonization.

Temptations to doubt are often apparently permitted to try our faith and test our fidelity. If through pride, or passion, or natural inclination we yield to doubts, dwell upon and encourage them, we shall inevitably be led into skepticism and infidelity. If, on the other hand, we reject and abhor them as a temptation of the great enemy of our souls; if, like Ozaman, Wiseman and Neumann, we cling to our faith, take pains to satisfy and banish our doubts, we shall be confirmed and strengthened, and our faith will prove an anchor to the soul sure and steadfast and that entereth within the veil.

The tallest chimney in the world is in Glasgow and is 427 feet high, the second highest chimney, 353 feet high, has just been erected in New York.

"HOME RULE INEVITABLE."

Lord Emlay in announcing to an interviewer his secession from the Unionist party conveyed some home truths to the Government. The Government, he said, was the most offensively anti Catholic Government of modern times, had intensified the hatred with which English rule was regarded in Ireland, and had made Home Rule inevitable. To Conservatives who had been congratulating themselves that the Home Rule cause was practically dead, and to liberals who thought that they were engaged in burying it, this must seem a somewhat remarkable saying. But it is none the less true that the prospects of the Nationalists in Ireland are brighter just now than they have been for many a day. Men of social position such as Lord Emlay are beginning to cast in their lot with the people; the electoral lists are favourable to the Home Rulers, who will according to registration returns oust from St. Stephen's Green Division the single Unionist representative in the Irish capital; and, most important point of all the movement for unity which the Limerick Board of Guardians recently initiated has been taken up by the people with such earnestness that the leaders will be unable to resist it.—L'pool Cath. Times.

ST. BONIFACE EXAMINATIONS.

RESULT OF THE SEMI-ANNUALS FOR THE COLLEGE AND SCHOOL.

Below are given the results of the semi-annual examinations held at St. Boniface college school last week. Each subject is divided into three classes. The first class contains the names of those who have succeeded in obtaining at least the note "good." The second "almost good," and the third "middling." In each of these grades the names are arranged in alphabetical order, independent of the rank obtained by the pupils. The examination, which took place at St. Boniface college, was not a competitive one; its only aim being to establish the absolute level of each scholar of each class in the college. The students who have failed in obtaining at least the note "middling," under the subject in question will not find their names classified.

RHETORIC.

Religious Instruction—Class I—Beaupré E., Bellavance A., Bernier A., Dubuc A., Lagimodière, Prud'homme; class II—Arsenault.
Latin—Class I—Beaupré, Bellavance, Bernier, Dubuc, Prud'homme; class II—Arsenault, Lagimodière.
Greek—Class I—Beaupré, Bellavance, Bernier, Dubuc, Prud'homme; class II—Arsenault.
French—Class I—Beaupré,

Bellavance, Bernier, Dubuc, Prud'homme; class II—Arsenault.

English—Class I—Arsenault, Beaupré, Bellavance, Bernier, Dubuc; class II—Lagimodière, Prud'homme.

History—Class I—Arsenault, Beaupré, Bellavance, Bernier, Dubuc, Lagimodière, Prud'homme.

Trigonometry—Class I—Arsenault, Beaupré, Bellavance, Dubuc, Prud'homme; class II—Bernier.

Euclid—Class I—Arsenault, Beaupré, Bellavance, Bernier, Dubuc, Prud'homme.

Algebra—Class I—Beaupré, Bellavance, Bernier, Dubuc, Prud'homme; class II—Lagimodière; class III—Arsenault.

Chemistry—Class I—Beaupré, Bellavance, Dubuc, Prud'homme; class II—Bernier; class III—Arsenault, Lagimodière.

An examination prize has been given to Elzéar Beaupré for his obtaining the note "very good" in each of the preceding matters.

HUMANITIES.

Religious Instruction—Class I—Magnan, Sabourin; class III—Lord.

Latin—Class I—Lord, Sabourin; class II—Magnan.

Greek—Class I—Magnan, Sabourin; class II—Lord.

French—Class I—Sabourin; class II—Magnan; class III—Lord.

History—Class I—Magnan, Sabourin, class III—Lord.

Euclid—Class I—Magnan, Sabourin; class II—Lord.

Algebra—Class I—Lord, Magnan, Sabourin.

Arithmetic—Class I—Magnan, Sabourin; class II—Lord.

VERSIFICATION.

Religious Instruction—Class I—Beaubien; class III—Clarke, Guay, Migneault.

Latin—Class I—Beaubien, Clarke; class II—Béliveau, Guay, Migneault.

French—Class I—Beaubien, Béliveau, Clarke; class II—Guay, Migneault.

Greek—Class I—Beaubien, Clarke; class II—Béliveau, Guay, Migneault.

English—Class I—Beaubien, Béliveau, Clarke, Guay, Migneault.

Algebra—Class I—Beaubien, Béliveau, Clarke, Guay, Migneault.

History—Class I—Beaubien; class II—Clarke, Migneault; class III—Béliveau, Guay.

Geography—Class I—Béliveau, Beaubien, Clarke, Migneault; class II—Guay.

SYNTAX.

Religious Instruction Class I Bellavance N., Bertrand A., Caron J., Collin, Hogue A., Laurendeau, L'Évêque J., Pambrun L., Péalapa.

Latin Class I Bertrand, Caron, Collin, L'Évêque, Pambrun, Péalapa; class II Hogue; class III Bellavance.

Greek Class I Bellavance, Bertrand, Caron, Collin, Hogue,

Laurendeau, L'Évêque, Pambrun, Péalapa.

French Class I Péalapa; class II Bellavance, Caron, Collin, Hogue, L'Évêque, Pambrun; class III Bertrand, Laurendeau.

English Class I Bellavance, Bertrand, Caron, Collin, Hogue, Laurendeau, L'Évêque, Péalapa.

Arithmetic Class I Caron, Laurendeau, L'Évêque, Péalapa; class II Bertrand; class III Bellavance, Collin, Hogue, Pambrun.

History Class I Bellavance, Bertrand, Caron, Collin, Hogue, Laurendeau, Pambrun, Péalapa; class II L'Évêque.

Geography Class I Bertrand, Collin, Pambrun, Péalapa; class II Bellavance, Caron, Hogue, Laurendeau.

An examination prize has been awarded to Louis Péalapa, who has deserved the note "very good" in every branch.

LATIN ELEMENTS.

Religious Instruction Class I Mondor, Noël; class II Fillion, Paré Alf., class III Dupas. Latin Class I Beaupré A., Dupas, Mondor, Noël; class III Fillion.

French Class I Beaupré, Dupas, Mondor, Noël; class II Paré.

English Class I Beaupré, Dupas, Fillion, Mondor, Noël.

Arithmetic Class I Beaupré, Dupas, Mondor, Noël; class II Paré.

History Class I Mondor, Noël; class II Beaupré; class III Fillion, Paré.

Geography Class I Noël; class III Beaupré, Mondor, Paré.

To be continued.

His Grace Archbishop Langevin preached two admirable sermons on New Year's Day. The first was at High Mass in the Cathedral. He spoke in French with a depth of feeling and facility of expression that recalled the palmist days of the late Archbishop Taché's soulful eloquence. In the evening Mgr. Langevin gave a brief stirring English address in St. Mary's Church. "If," said he, "people ask you why your archbishop is so silent now, tell them that he is obeying the Vicar of Christ."

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.

Why suffer in silence when you can secure the advice of this eminent physician free of charge.

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CURRENT COMMENT

"La Vérité" of Quebec, after mentioning, as we did some time ago, that Mgr. Martinelli, Apostolic Delegate to the United States, denied any knowledge of any recent decree permitting the burial of Catholic Freemasons, adds that Archbishops Ryan, of Philadelphia, Kater, of Milwaukee, and Kain, of St. Louis have repeated the same denial, and remarks upon the silliness of those who imagine that Leo XII., who has been more unsparing than any of his predecessors in denouncing Freemasonry, would now stultify his past record. Evidently this decree is, like the bogus encyclical to the Chilian hierarchy, a pure invention. The cablegram people seem to have a mania for these Papal inventions. Still more recent than the supposed Freemason decree is the rumor that the Holy Father was preparing an encyclical against anarchism, followed by a denial based on the well known fact that Leo XII. has spoken his mind about anarchism plainly enough already in several of his encyclicals.

The Gordon Memorial College at Khartoum which General Lord Kitchener is trying to found is a project that ought to be frowned upon by Catholics. The memory of Gordon is a very fine thing to preserve: he was a real hero; but the way in which his avenger wishes to preserve it is distinctly unchristian. We are informed that not only will it not be a Christian college but that the religion of Mohammed will be taught therein. Consequently, whosoever contributes to the fund opened on the 19th ult. by Major Drummond, secretary to the Governor General of Canada, will be co-operating in the spread and maintenance of an antichristian sect. True, Major Drummond, in his letter to the Montreal Star, merely says that "there will be no interference with the religion of the inhabitants"; but we know, from British experience in India, what that euphemism means. Under pretext of liberty every facility will be given for incul-

cating the tenets of the False Prophet.

This project of General Kitchener's is purely and simply a bluff to choke off Mr. François Deloncle's proposal to establish French schools at Khartoum and Fashoda. Though this proposal is dismissed by the "Courrier des Etats-Unis" as a personal fad of Mr. Deloncle's ("cette fantaisie tout individuelle"), it looms very large in the eyes of the English who are quite aware, as this gentleman reminds them, that "France has been, for more than a hundred years, the educator of the East, and particularly of Egypt, while there issue, from her schools, every year more than six thousand Egyptians who speak and write French," and that "there were French schools in Khartoum before 1884." Moreover, the difference is all in favor of the French schools and colleges which, being in the hands of Catholic religious orders, undermine by historical Christianity the fictitious basis of Islamism.

Quite a number of people will live through this year 1899 under the fond persuasion that they are witnessing the last year of the nineteenth century. Countless newspaper hints and innumerable advertisements, all taking it for granted that the 99th year of this century is its last, keep up the curious delusion. One hardly knows how to account for such a manifest blunder. It ought to be plain as a pike-staff that 1900 is the hundredth year of the nineteenth century and that that century is not complete till its hundredth year is over. The mistake may perhaps have arisen from a confusion between cardinal and ordinal numbers. People forget that Jan. 1st, 99, is only the first day of the 99th year, which, though it will be labelled 99 (i. e. the 99th year) for a twelve-month, will not be completely and truly 99 years till Dec. 31st is finished. Similarly, a centenarian enters upon his hundredth year as soon the 99th is completed, but he is not really a hundred years old till his hundredth year is ended. This era will be 1900 years old just as the clock strikes midnight between Dec. 31, 1900 and Jan. 1, 1901.

BEGINNINGS OF ST. MARY'S PARISH, AND OF CATHOLIC SCHOOLS IN WINNIPEG.

As in this year 1899, the Catholic Institutions of Winnipeg enter the thirtieth year of their existence, it may be interesting to record some facts and data connected with their inception. Up to 1869 the English speaking Catholics on the west side of Red River, or Fort Garry Settlement, opposite St. Boniface, belonged to and attended the cathedral parish of that town. Their children frequented, as regularly as possible, the St. Boniface schools. The crossing of the river was attended with great difficulties except in winter. The late Archbishop (then Bishop) Taché, feeling their awkward situation, desired to give them church and school facilities on their side of the river. But his resources were small, and he had not an inch of land on the other side.

On the 1st of May '69 a Protestant school was to be opened

in the Settlement by Archdeacon McLean, the late Bishop of Saskatchewan, for the children of his numerous flock. Bishop Taché desired to give his little flock the same advantage. Moreover, the Governor of the Colony, Hon. Mr. Macdavis, insisted on his Lordship opening a Catholic school simultaneously with the other, as an easier means of having a separate one for his own children.

At the end of April, Bishop Taché sent Father McCarthy, an Irish Oblate, whom he had ordained priest at St. Boniface the 24th January previous, and who is at present at St. Mary's Church, across the river to find a place to rent temporarily, for a school. All suitable and available places in the village were held by persons of such strong anti-Catholic feeling, that the sight of a priest would shut off any arrangement. The Rev. Father called on a young Irish Catholic merchant (Mr. Kennedy), who was popular among the settlers, to see if he could help him in the matter. Mr. Kennedy, full of zeal for the cause, undertook the task of getting a place. He went to a friendly neighbour of his, William Drever, Jr., to rent two rooms in his house, (the present old cottage standing next to St. Mary's Academy (N. Dame Street East). Mr. Drever had rented the east half of the house to Mr. Lusted, (former carriage maker), both landlord and tenant being very pronounced Protestants. Mr. Drever hesitated, and inquired of Mr. Kennedy his object in renting the rooms, in spite of his irreproachable standing in the community. Mr. Kennedy said he would not press his request as Mr. Drever seemed to fear him, and added jokingly that there was nothing very strange in a young bachelor looking for rooms. However, Mr. Drever gave him the keys of the west side of the house for six months, for which Mr. Kennedy paid the rent in advance. Having this place he returned to Fr. McCarthy with the keys, who immediately placed them in the hands of Bishop Taché. His Lordship made known his project of opening a school on the west bank of the river, to the Sisters of Charity of St. Boniface, and requested them to take charge of it. This devoted community accepted the arduous task. Father McCarthy lost no time in notifying parents in the locality of the good news. Sisters St. Theresa (at present in St. Boniface) and the late Sr. McDougall were appointed by their Superiors to inaugurate the school.

On the morning of the 1st of May '69 these two ladies started on foot for Mr. Drever's cottage. At that time they had to cross the Red River above the junction, then cross the Assiniboine, and then walk from Fort Garry to their destination, often in mud and water. (Sidewalks are a modern institution). After the day's school work they returned home to St. Boniface. Thus these two sisters had the same route to walk twice every school day in fine or bad weather. The other Sisters who replaced the two first named, during the five years the Grey Nuns kept this school, were Sisters Curran, (now in Montreal), Sr. Allard (Sister of Very Rev. Fr. J. Allard) now in the U. S., Sister O'Brien

(now at St. Boniface), the late Sr. Lafrance, and the late Sr. Mary Catherine Davitt. We are happy to record the names of these ladies, heroines of charity, and pioneers of Catholicity in Fort Garry Settlement, now Winnipeg.

The difficulties the Sisters had to contend with in conducting the school were increased by the bigoted incivility of the occupants of the house, who deprived these ladies and their pupils of access thereto through the front entrance. Other indignities were borne patiently by the nuns, till Mr. Drever offered to Bishop Taché the purchase of the whole house, and lots belonging to it. This purchase was willingly accepted by the Bishop and effected in the beginning of the following month of June. The Sisters, being thus proprietors of the house, took a Catholic revenge on their fellow tenant persecutors, by allowing them to remain, rent free, till they could conveniently procure lodgings elsewhere.

When these tenants left, the house was rearranged to serve as a chapel as well as a school. Here then was the origin of St. Mary's parish. The Bishop, desiring to inaugurate this first regular place of worship in Fort Garry village before he started for the Ecumenical Council in Rome, celebrated himself the first mass in the same house on the 15th of June 1869. His Lordship further constituted this same chapel the place of worship for the people on that side of the river, under the pastoral charge of Rev. Fr. McCarthy, who celebrated the second and every daily mass thenceforward, while residing at the Bishop's palace. Owing to the disturbances caused by the Riel insurrection in November following, it was not possible to carry out all the Sunday religious services. It was only in August 1870, after the arrival of Col. Wolseley's expedition, that regular Sunday services were resumed. Rev. Fr. McCarthy continued to be pastor of the new parish of St. Mary's till September 1872 when he was transferred to Lake Manitoba, and was replaced by Rev. Fr. J. B. Bauduin O. M. I., who in 1874 was replaced by Rev. Fr. Lacombe, O. M. I.

Through inadvertence an error, corrected since, appeared in the columns of our contemporary "Le Manitoba" of Xmas, saying that Rev. Fr. Lacombe was the founder of the parish. From the foregoing authentic records this is easily rectified.

There are many other interesting incidents connected with those early times, which we intend some day to relate.

WRITTEN CONFESSIONS.

Missionary Record, O. M. I.

In a letter to a LES MISSIONS CATHOLIQUES, Father Bonnard, of the Saskatchewan Vicariate, relates a touching incident of his missionary career. An epidemic that had been raging in the glacial regions wherein his lot is cast had prevented him for some weeks from visiting one of the villages entrusted to his spiritual care. When he was finally enabled to harness dogs to his sledge and visit the village in question, he found sickness and death reigning supreme. The missionary writes: "I found eleven

bodies stretched out on the cabin mats, rigid in death, with the temperature 40 degrees below zero. I approached the remains to recite a prayer, and found, to my astonishment, that in the right hand of each corpse was clasped a little package—a piece of birch-bark folded in two. On the outside was written: 'Only our Father [the priest] may read the enclosed lines.' It was a confession. My poor people, feeling death approach and unable to confess their sins to God's minister, had written them on a piece of bark—the papyrus of these Northern latitudes. At the bottom of each sheet was some such request as, 'Pray, Father, say a Mass for the repose of my soul. I leave to you, in gratitude for this service, a beaver skin.' &c.

MR. NICHOLAS BURKE.

Mr. Nicholas Burke, of Burke Bros., Winnipeg, died on the last day of the year, fortified by the last rites of Holy Church. The funeral took place yesterday morning, Jan. 2nd. The Requiem Mass was sung in St. Mary's Church by Rev. Father Guillet, O. M. I., and the Libera by Rev. Father Dandurand, of St. Charles, an intimate friend of the late Mr. Burke. Rev. Father McCarthy conducted the services at the grave at St. Boniface cemetery. Wreaths were sent by the employees of the firm to which Mr. Burke belonged, from the Cercle Canadien, from Kilgour, Rimer & Co., and Mr. and Mrs. Chevrier. The pallbearers were J. Dumouchel, C. A. Gareau, H. A. Russell, H. L. Chabot, A. Gareau, and Jos. Bernier. The deceased came to this country 18 years ago from St. Jean Port Joli, Quebec. He conducted a general merchandise business at St. Charles for many years, moving to this city about five years ago. His devoted family has our warmest sympathy in their bereavement.

MR. M. A. KEROACK.

St. Boniface mourns the loss of one of its most respected citizens, Mr. M. A. Keroack, who died this morning after a painful illness borne with Christian fortitude and comforted by the last sacraments. He was 59 years of the age and leaves a large family. The funeral will take place next Thursday morning.

A PRETTY GOOD WORLD.

This world's a pretty good sort of world,
Taking it all together.
In spite of the grief and sorrow we meet,
In spite of the gloomy weather,
There are friends to love, and hopes to cheer,
And plenty of compensation
For every ache, for those who make
The best of the situation.
There are quiet nooks for lovers of books,
With nature in happy union;
There are cool retreats from the noon-tide heats,
Where souls may have sweet communion;
And if there's a spot where the sun shines not,
There's always a lamp to light it;
And if there's wrong, we know ere long
That the God above will right it.
So it is not, for us to make a fuss
Because of life's sad mischances,
Nor to wear ourselves out to bring about
A change in our circumstances
For this world's a pretty good sort of world,
And He to whom we are debtor
Appoints our place and supplies the grace
To help us to make it better.
—Josephine Pollard.

LOST AND FOUND

A story Concerning a packet of valuable Papers and a prayer to St. Anthony.

Catholic Standard and Times.

Some weeks ago, at the request of a local community of religious, THE CATHOLIC STANDARD AND TIMES gave place to an article on "St. Anthony's Bread." Thereby hangs a tale. The facts as here presented were obtained first hand and are indisputable. The meaning or significance to be attached to the facts is a matter of choice or opinion. The person whose experience is described expresses no opinion, but instead a strong, unshakable conviction. You who read may not be able to share his conviction; you can, however, offer a number of possible explanations, all of which the person most interested casts aside as insufficient.

For obvious reasons the name of the person is not given here, though it is in the possession of the writer. We shall call him Mr. X—. He is a party to a very important lawsuit which came up for a partial hearing on Saturday last. The proceedings of the day ended, he returned to his home. In his overcoat pocket he had carried all the most important papers pertaining to his case, papers upon which rested his only hope of success in his suit. It was with keen distress, then, that he discovered upon entering his house that the papers were missing. He made a rapid and nervous search of every pocket in his clothing. This was followed by a slower and more careful search. Again, for the third time, he carefully searched every pocket. The papers were not to be found. Owing to their bulk, which was quite considerable, it was impossible that they could be present and remain undiscovered in three separate searches, and the unhappy man, assisted by the members of his family, turned his attention to the halls and apartments of his residence. All efforts in this direction were equally futile.

In utter despair Mr. X— retired at a late hour. As he knelt to say his evening prayers he remembered the story of St. Anthony that had appeared in the CATHOLIC STANDARD AND TIMES, of which he is a regular reader, and made a fervent appeal to the "Wonder Worker of Padua" for aid in his extremity. The distress occasioned by his loss made sleep impossible, and on Sunday morning he arose suffering in mind and body. He dressed and started off to attend Mass. When within a block or two of the

church he absent-mindedly thrust his hand into his right hand coat pocket and then came to a full stop on the sidewalk. His fingers had closed upon a packet. Withdrawing the hand, his astounded vision rested upon the precious papers. He almost cried aloud for joy. He had searched that very pocket three times. During the Mass he offered fervent thanks to God and St. Anthony, and upon returning home announced his good fortune, inquiring at the same time whether any member of the household had found the packet during the night or morning and placed it where he found it. Such was not the case.

Mr. X— has fulfilled a promise he made when praying to St. Anthony, and the poor have already benefited through the occurrence. Perhaps (though this thought is not based upon any promise made or implied) the poor will benefit further in the event of a successful termination of the lawsuit.

Strange, isn't it?

A Thrilling Experience

A STORY TOLD BY A WELL-KNOWN SALVATION ARMY CAPTAIN

His Body Racked from Head to Foot with Rheumatic and Neuralgic Pains—Would Prefer Death to Undergoing Such Suffering Again.

From the Post, Lindsay, Ont.

It is the lot of but a limited number of people to enjoy the confidence of such an exceedingly large circle of friends and comrades as does Capt. John A. Brokenshire, who was recently interviewed by a Post reporter at the home of his parents at Rosedale, a pretty hamlet situated at the head of Balsam river in Victoria county, where the elder Mr. Brokenshire, who has reached the three-score years and ten, has held the position of lockmaster for the past twenty-two years. Capt. Brokenshire, the subject of this article, is 34 years of age, is well-known and highly respected throughout many of the leading cities and towns of Ontario, where, during his seven years service in Salvation Army work he has come in contact with a large number of people. He has been stationed at Toronto, Montreal, Peterboro, Ottawa, Morrisburg and minor places, and at one time was a member of a travelling S. A. string band. The following is Capt. Brokenshire's own statement:—"I had been slightly troubled with rheumatic pains for several years, and had to give up the Army work on different occasions on account of my trouble. When stationed in Morrisburg, four years ago, I became completely unfitted for work, as I suffered terribly with pains in the back of my neck, down my shoulders and arms through my body. In fact I had had pains of a stinging muscular nature from the back of my head to my toes. I could not bend my head forward if I got the whole of Canada to do so, and when in bed the only slight rest I got was with a large pillow under my shoulder, thus letting my head hang backwards. I could not get up, but had to roll or twist myself out of bed, as my spine seemed to be affected. My medical adviser pronounced my trouble neuralgia and rheumatism combined, which he said had gone through my whole system. He prescribed for me, but the medicine gave me no relief. I tried various other remedies but they were of no avail. Believing my case to be hopeless I determined to start for my home in Rosedale, but the

jarring of the train caused such terrible agony I was compelled to abandon the trip at Peterboro, where I was laid up for three weeks, when I finally made a herculean effort and reached home. As my mother says, "I looked like an old man of 90 years of age when she saw me struggling with the aid of two heavy canes to walk from the carriage to the house." At home I received every possible attention and all the treatments that kind friends suggested, but I was constantly going from bad to worse. In January, 1896, after many months of untold agony, I determined to try Dr. Williams' Pink Pills, having read so much in the newspapers of the great benefits received by others from their use. To make sure of getting the genuine article I sent direct to the Dr. Williams' Medicine Co., at Brockville, for the pills. After taking two boxes I noticed a slight improvement in my condition which gave me some encouragement and I kept on until I had taken twelve boxes, although before I got through with the sixth I could go to bed and enjoy a good night's rest such as I had not done for years. I never at any time enjoyed better health than I am doing at present. Since my recovery I have induced several friends to take Pink Pills for various troubles and in each case they have effected cures.

The above is a voluntary and correct statement of the facts of my case and I trust that many others may by reading this, receive the blessing that I have. If necessary I would make an affidavit to the above facts at any time.

I have used Ripans Tablets with so much satisfaction 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 the 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 sized 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.

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, 211 St. Newark Ave., Jersey City, I took Ripans Tablets with grand results.

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.

A new style package containing THE RIPANS 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 economical. One dozen of the five-cent cartons (30 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York—or 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.

A CATHOLIC PRESIDENT.

Once again the Centre Party has shown its power as the governing element in German politics by the election of a Catholic to the office of President in the new Reichstag. Count Balloestrem, a prominent member of the party, has been chosen by the Catholic members of the Centre this important post. The influence wielded by the President of foreign legislative assemblies is extremely great, and we congratulate our German co-religionists on the choice their representatives have just made. Indeed since the famous Falk Laws, German Catholics have proved to the church as well as to the world the importance of Catholic standing together in defence of their religious rights, and defending them by means of a solid phalanx of Catholic politicians. Some day we hope, it may be possible in this country to imitate the example of our co-religionists who are subjects of the Kaiser.—L'pool Catholic Times.

THE SASKATCHEWAN VICARIATE.

Missionary Record, O. M. I.

The Vicariate Apostolic of Saskatchewan is under the jurisdiction of the Right Rev. Bishop Pascal, O. M. I., who resides at Prince Albert. The northern portion of the country is far colder than the districts round Prince Albert and Battleford, in the south and southwest. A new railway will soon connect Battleford and Edmonton.

The total population of the Saskatchewan Vicariate is some-

thing over 24,000. There are over 7,000 Catholics. Protestants are numerous. The eighteen Fathers in the Vicariate serve 13 churches where a priest is always to be found, 12 chapels visited once a month, and 22 other mission posts, scattered over an immense territory. Ten Coadjutor Brothers give invaluable assistance to the priests.

Four convents of different orders teach school in four missions in Saskatchewan. There are other Catholic Schools in various places, but Catholic education is much embarrassed by the requirements of the Government of the North West Territories, which unfortunately favours a common and secular system of schools.

English, French, Polish, Cree, Montagnais, Sioux, Sautaux, and Eskimo are the languages spoken within the limits of the Saskatchewan Vicariate.

He la Crosse, 260 miles to the north of Battleford, has about 800 truly faithful Catholic Indians. The mission has profited by the devoted services for 50 years of many missionaries including those who became Archbishop Taché and Bishop Farad O. M. I.; Bishop Lafèche of Three Rivers; and Bishop Grandin of St. Albert, still happily surviving to bless, instruct and edify a later generation.

Father Gasté O. M. I., has been the missionary of the Dénés at Lake Caribou, Cumberland, Saskatchewan these 30 years.

When Fr. Bonnald, of Lake Pelican, Saskatchewan, was in Europe for the General Chapter, he assured us that hot water with sugar and "a little bear's grease" makes an excellent substitute for coffee! He was never one to count his sacrifices.



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BRIEFLETS.

Bishop Joulain, O. M. I., of Colombo, on his return to his diocese had a very hearty reception from his people. In replying to addresses his Lordship spoke in Tamil.

The late Earl of Buchan died a Catholic, and the funeral at Uphall, Linlithgowshire, on Thursday, Dec. 15, was carried out with the full ritual of the Catholic Church.

Rev. Father Paquin, S. J., Rector of St. Boniface College, left last Thursday for a six weeks' rest insisted on by his physician. During his absence, Rev. Father Tourangeau, S. J., is acting Rector.

Yesterday, Jan. 3rd, Messrs. Deegan, Jobin, Marrin and other devoted friends of the St. Boniface Orphanage rejoiced the orphan girls and old women of the Hospice Taché with a plentiful supply of nuts, sweets and fruit.

A correspondent sends us a handbill announcing a forthcoming lecture by an anti-Catholic ex-convict. We may say that when once an ex-convict of this class has been sufficiently exposed we do not think that Catholics ought to take the slightest notice of him.—L'pool Catholic Times.

1899 is altogether "up to the nines." Add the figures together and you get 3 times 9. The first two figures, added together give 9; the third and fourth figures multiplied give the square of 9, added together they give 18, which is twice 9 and a repetition of the century figure. The last two figures, multiplied by the sum of the first two figures, give the cube of 9.

The Sisters of St. Boniface Hospital gratefully acknowledge, in addition to last week's acknowledgement, the following donations received: St. Boniface Town, \$100; La Broquerie, \$25; also gifts from Messrs. McDonagh and Shea, G. Couture, L. J. Colin, P. Gosselin, Richard and Co., J. Y. Griffin and Co., M. Rocan, E. Guilbault, C. Gareau, and Madame Alf. Lévesque.

In the German Reichstag Count von Ballestrem, the candidate of the Centre Party, has been elected President of the House by 279 votes out of a total of 340 recorded. The President and Vice-Presidents have had an interview with the Emperor, who spoke with satisfaction of his journey to the East and of the relations between Catholics and Protestants.

At the recent general meeting of the conferences of the St. Vincent de Paul Society in Toronto, the receipt was announced of \$100 from Prof. Goldwin Smith, who, we learn from THE CATHOLIC REGISTER, has, every year since taking up his residence in Toronto, given that amount to be divided among the various conferences of the Society in the city, for the benefit of the poor.

Among recent converts of note in England are the Hon. Ashley Morland Eden, half-brother of Lord Auckland, and Mr. F. Stakley Hall, a prominent Freemason. In reference to Mr. Hall's conversion the MASONIC JOURNAL, leading organ of Masonry in England, says: General regret is felt that he has thought it necessary to sever his connection with the craft, for in his retire-

ment local Masonry has lost an able and loyal member."

Rev. Father Drummond, S. J., after a fortnight spent in St. Boniface Hospital, returned last Thursday to the college. The sore throat from which he suffered was at first diagnosed as diphtheria, but, on bacteriological examination of the white membrane, the diphtheritic bacillus was conspicuous by its absence. Father Drummond will reply to Archdeacon Fortin's sermon on the confessional Sunday after next, Jan. 15th.

A \$25,000 CHURCH

IN THE KIANDIKE
Edifice Erected Recently in Dawson City—
Father Judge's Work.

Rev. Father William H. Judge S. J., in writing to one of his relatives in Baltimore from St. Mary's Hospital, Dawson City, Alaska, October 6 1898, says.

"I have had a very busy summer, the building of our new church, in place of the one burned, and a large addition to the hospital, together with the care of providing for the coming winter, was no little work, and the large number of patients in the hospital for the past two months has kept me as busy as I could be day and night. We have 135 patients at present, mostly typhoid fever, which has been very bad here this summer, but doctors all agree that we are having unusually good success in the hospital.

"Our new church is very fine for this part of the world, and would do credit to a much older town. It cost \$25,000, and was the gift of one good man, Alexander McDonald. I said the first Mass in it on August 12, and blessed it, and then turned it over to the Oblates of Mary, who have charge of the parish now. I still have the care of the hospital which is as much as I can attend to with the present number, and expect to turn it over to the Sisters in the Spring and go back to American Alaska where I belong.

"We have five or six hundred at Mass every Sunday, so you can understand what kind of a town we have. I have a telephone in my office, not only for the town, but also to the creeks (the creeks are fifteen miles from Dawson). They are preparing to give us electric light. I think we will have about 15,000 people in this town this winter. I have met several Baltimore persons here lately, and indeed nearly every part of the world is represented here.

"It is sad to see how many poor people have left good homes to come here and find themselves without the necessaries of life, without money and without work. I fear there will be much suffering here this winter. There are thousands still in tents and winter is on us."

THE CHURCH NO CAUSE OF DECADENCE.

The Boston WATCHMAN says: "One of the most interesting and important questions of our time touches the extent to which Roman Catholicism is responsible for the gradual decline of power among the Latin nations. But can it be fairly attributed to the influence of the Papal Church? Certainly not. It may be laid at the door of the infidels in France, Spain and Italy, who have too often secured power and checked the good influence of the Church. What had Catholicism to do with the various revolutions in

France which contributed to her decadence? Who enthroned a Parisian prostitute as the goddess of reason in the temple of the Most High God? And who are prominent in the seats of government in Spain and Italy to-day? Not loyal children of the Church, we may rest assured, but men who have lost their faith, principally, no doubt, through the influence of secret societies. But aside from the causes for the decadence which are patent enough to the intelligent observer, it may be said that the Latin nations of this century are only following the course of the countries of the ancient world, who rose to supremacy and then sank back into the unimportant positions that they occupied before their rise. England is great to-day, but the time will come when she, too, will have passed the zenith of her fame, and will be no longer regarded as the mistress of the seas. It is in the nature of things that neither countries nor men can be forever advancing in worldly prosperity.

PENITENTIAL READING.

Liverpool Catholic Times.

We always feel that we are on the straight path to Heaven, for nobody could do penance more manfully than we when we are compelled by the awful duties of our position to wade through the Protestant religious papers. And now, if you please, one of them—the "Christian World"—attacks Dr. Horton for saying that the Catholics are clever journalists, and prides itself on its superiority to the Catholic Press! Well, there is no accounting for tastes. When we read the "Christian World" and other Protestant papers we are not at all surprised at the high percentage of victims to melancholia and the large number of coroners' inquests. The only relief to their dulness is their fanatical intolerance. Both features combined account for the fact that the CATHOLIC TIMES has thousands of non-Catholic readers.



Love is crowned triumphant only in the home where a baby completes the tie of matrimony. A childless marriage cannot be a happy one. It takes the final tie of a baby to bind two souls together in marriage for better or for woe.

Without this final tie a wedded couple lack the indissoluble interest that makes daily self-sacrifice not only a possibility, but a pleasure.

There are to-day thousands of homes all over the country that were once childless and unhappy, but that to-day echo with the laughter of happy babyhood, as a result of a marvelous medicine, known as Dr. Pierce's Favorite Prescription. This is the greatest of all medicines for women who suffer from weakness and disease of the delicate and important organs that bear the burdens of maternity. It makes them healthy, strong, vigorous and elastic. It makes them pure and virile. It allays inflammation, heals ulcers, soothes pain and tones and builds up the shattered nerves. It banishes the discomforts of the expectant period, and makes baby's coming easy and almost painless. It insures the little new-comer's health, and a bountiful supply of nourishment. It transforms weak, sickly, nervous invalids into happy, healthy mothers. An honest dealer will not urge an inferior substitute upon you.

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