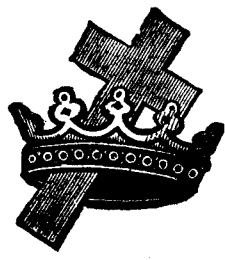


# Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIV, No. 46.

ST. BONIFACE, MANITOBA, TUESDAY, JUNE 6, 1899.

\$2.00 per year.  
Single Copies, 5 cents.

## FATHER DRUMMOND, S.J.,

### Replies to ARCHDEACON FORTIN.

(Continued from last week.)

In translating this passage I have had to use some technical terms in common use among Catholic theologians when they speak English. The word "grave" in particular here implies a mortal sin; for instance, "a grave obligation" means an obligation under pain of mortal sin, and "grave matter" means a quantity of stolen goods sufficient to constitute a mortal sin of theft.

Any careful reader who confronts these two passages will immediately notice the difference between the first quotation Archdeacon Fortin introduced into his sermon and the second which he now gives. The former states incorrectly (and is therefore a garbled quotation), the difference between mortal and venial thefts, and the last words "whilst he may retain the former ones," are certainly not from Liguori or any other Catholic theologian. The latter insists on the necessity of restitution even though the thief was not aware that he was committing a mortal sin. This new quotation also is badly garbled since the principal verb and a very important adverbial initial clause are omitted. Fancy any honest controversialist beginning a quotation at the sixteenth word of a sentence directly after a comma, and then placing a period just where the sense is about to be modified by another limiting clause! This is what the Archdeacon does when he writes: "Nevertheless, in small thefts, when anyone attains to a matter of importance, he is bound under grave penalty to make restitution. In the last theft which completes the matter of importance, it is allowable to recognize a mortal sin, etc." This is

#### SHEER NONSENSE,

resulting from a misunderstanding of the Latin word "licet." The Archdeacon has forgotten that "licet," when introducing a subordinate concessive proposition, without abandoning the main proposition, is used as a conjunction, meaning "even if, though"; he translates it as if it were an impersonal verb, and so he blunders into "it is allowable," which thus becomes the principal verb of a new and independent sentence and completely travesties Liguori's meaning. Liguori never dreamt of writing that "it is allowable not to recognize a mortal sin"; what he did say was, "even if.....he has not perceived the mortal sin." Thus the Archdeacon has, by his mistranslation, reduced a very clear sentence to unintel-

ligible rubbish; and, quite unconscious of the sorry figure he is cutting in the eyes of Latin scholars, he asks, "What becomes of Father Drummond's sneer?" and "Is that fit teaching for the people of this young country?"

To be sure, it is not fit teaching even for an old country; but then, Mr. Editor, it is not the teaching of Liguori. And here I wish distinctly to state, in the very teeth of Archdeacon Fortin's patronizing and gratuitous supposition, that I am not "getting out of conceit with the strange and grotesque morals of my 'church.'" They are strange and grotesque only to men of evil thoughts and large ignorance. And albeit the physical atmosphere of Manitoba is undoubtedly pure, I have yet to discover that the moral air of the majority of its inhabitants is particularly "pure and honest." There are, doubtless, many excellent persons in this province, and I feel sure that most of the readers of this letter will fall into that category, but I must say—since the Archdeacon so shamelessly misrepresents my true feelings—that I have never heard of any Catholic country, the Philippines and Mexico not excepted, where so large a proportion of the population is engaged in commercial and political knavery and in daily efforts to shirk the payment of honest debts.

Far from repudiating St. Alphonsus Liguori, I deem him a marvel of ethical wisdom, of the heroism of whose character his maligners have not a dream. Most of his moral judgments I hold to be eminently wise, and in particular I heartily approve of the passage of which the Archdeacon has given us the mutilated original and the absurd translation. My approval, of course, bears only on the true text.

As I have, in my sermon on auricular confession (see Tribune, Jan. 16, 1899), explained the reasonableness of the necessary distinction between mortal and venial sin, I will merely remind the reader that the Catholic Church holds venial sin to be, after mortal sin, the greatest of all evils, worse than the death of the body. Consequently, when Catholic theologians speak of "small matter" in connection with venial sin, they do not mean that it is a mere trifle, they use the word "small" in contradistinction to the word "grave," somewhat as we might say that Mont Blanc, imposing as it is, is really small if compared to the Himalayas.

#### DEFENCE OF LIGUORI.

This being premised, I proceed to defend Liguori's opinion. It will be noted, in my translation of the passage, that I have inserted, from the original the references to other authors omitted by the Archdeacon. These references show that Liguori's opin-

ion, though the common one among Catholic theologians, is nevertheless, only an opinion, contradicted, as he himself says, by other theologians. One might hold a contrary opinion and yet be a good Catholic. But I believe Liguori's view to be the true one. Since there is a distinction between mortal and venial sins, the line that parts them must be clear and definite. Now, suppose a sinner steals small sums at different times which in the aggregate have crossed, without his perceiving the fact, the dividing line between mortal and venial sin, as soon as he becomes aware of that fact, he is bound under pain of mortal sin to restore at least that portion of the aggregate sum which would reduce that aggregate to a venial matter. The grave obligation ceases as soon as, owing to a partial restitution, the matter ceases to be grave. For example, if \$2.50 are required for a mortal theft, the restitution of 50 cents brings back the theft to the category of venial matter. Therefore the sinner is no longer obliged to restore the two dollars under pain of mortal sin; but he is always obliged to do so under pain of venial sin. This reasoning, granting the Catholic premises, will, I am sure, approve itself to every lawyer-like mind, though I am quite resigned to hear it ridiculed by the superficial apostles of humbug and hypocrisy.

#### SLANDEROUS FABRICATIONS.

And this brings me, by an easy transition, to the legitimate defence of my own words against the dishonest travesty of them which the Archdeacon palms off on your readers who cannot all be supposed to have kept a copy of my sermon on auricular confession. The Archdeacon says I have "discovered that a wife may steal from her husband and children from their parents without any great harm." I said nothing about the harm of stealing. What I spoke of was the necessity of restitution after theft by wives and children. My words were these: "Husbands and fathers are not supposed to be so incensed at appropriations by their wives and children as to expect them to restore what they have thus appropriated. Of course it would be better that children and wives should so restore and they are always exhorted thereunto, but what Liguori means is that the obligation in these cases is not so stringent" as in thefts by persons not of the family.

The Archdeacon continues, speaking of me: "He has also discovered that.....the guilt of theft depends on the circumstances of the man who is robbed. If he is rich you need have no scruples; put your hand deep in his pocket; if he is only fairly off, you must moderate your greed; and if he is poor, then you must rob him very sparingly. O tempora, O mores!" This, Mr. Editor, is I submit, a shameful travesty of my words, which were: "To steal a valuable thing is certainly a mortal sin. To steal a small amount from a very poor man might also be a mortal sin, though if stolen from a rich man it would be a venial sin, because the harm done to him would not be great." It is perfectly reasonable that the greater or less guilt of a theft should depend on the circumstances of the man who is robbed. If A. has but a loaf of bread between him and starvation, B. certainly commits

a mortal sin if, being himself in no danger of starvation, he steals it from him. But to steal that same loaf from a rich man's pantry would not be a mortal sin, though it would be a venial sin. On the other hand, immensely wealthy though the injured person may be, there is always a definite quantity which would constitute a mortal sin of theft. To steal \$5 from Lord Strathcona would be a mortal sin. And it must be borne in mind that every deliberate theft, however small, is condemned by all theologians as a very real wrong called a venial sin. Hence the Archdeacon's "You need have no scruples; put your hand deep in his pocket . . . You must moderate . . . You must rob sparingly" is a maliciously slanderous perversion of our teaching.

#### MORE GARBLING.

Archdeacon Fortin really seems constitutionally incapable of quoting anyone correctly. In his sermon he had said that in the confessional "questions are often asked of young people which are a perfect revelation to them, and open up a vista or corruption . . . hitherto unknown to them." I replied: "It is a fundamental principle, taught in all our books of moral theology, that in matters of purity no question should ever be asked that teaches the penitent anything as yet unknown." You will note, Mr. Editor, that in this reply I did not assert that no priest ever asked immoral questions; I was, on the contrary, fully aware that certain bad priests, who without any change of heart, became good Protestants, had been suspended from the Catholic ministry for asking immoral questions. The Archdeacon, in his letter to you, sir, now writes: "He (Father Drummond) further says that the priest never asks immoral questions of boys and girls in the confessional." I never said this. What I did say was that they ought not to ask—not immoral questions, for those no one should ask—but imprudent questions on delicate matters.

#### PRUDENT QUESTIONING.

Then the Archdeacon, with a thinly veiled prudency, which he ought to suppress when he preaches or writes to the papers, quotes a Latin passage in which Liguori shows how young people may be delicately questioned in such a way as to lead them to confess any immorality of which they may have been guilty. The Archdeacon stops suddenly in horror at the "immorality of the confessional," but he is careful not to tell his readers why he breaks off thus dramatically. I will tell them. He stops at a comma, because the next clause, "sed caveat ab exquirendo," etc., utters a note of warning against imprudent questions. In that conclusion of the sentence which the Archdeacon, with his usual honesty, omits, Liguori writes: "In the case of such persons it is better to sacrifice the completeness of the confession than to be the occasion of their learning, or being inspired with the curiosity to learn, what they do not yet know." Had the Archdeacon finished the quotation, he would have ruined his own case; so he prudently suppressed it. But he overlooked one clause in the Latin that he did quote, probably because he did not understand it, there being two misprints in ten words. This is the clause: "Sed in hac materia confessarius sit valde cautus in

interrogando;" "But in these matters let the confessor, be very cautious how he questions."

Now Mr. Editor, I maintain that this passage, completed as I have completed it, is perfectly wise and prudent. Many children have been rescued from the danger of contracting lifelong habits of vice by just such prudent questioning. No doubt it is much pleasanter for parents and pastors to close their eyes on such things and, according to Kipling's heathen morality, let the fittest survive; but those who really value chastity and integrity of body and soul will leave no stone unturned to save the young from moral contagion.

To revert to a parallel which I developed at some length in my sermon on auricular confession, and which the Archdeacon evidently finds unanswerable since he eschews it,

#### CONSCIENTIOUS PHYSICIANS

have frequently to interrogate their patients on matters of this kind. The only difference is that they do it more bluntly, less delicately than it is done in the confessional. The same parallel applies to all similar passages in Liguori. Many chapters in medical text-books, which are quite proper in that place, would cause the seizure of an ordinary newspaper if they were printed therein. Archdeacon Fortin says: "I could quote passages from that author (Liguori) which would cause every Roman Catholic in Winnipeg to blush for his church." No; they would not cause any intelligent Catholic to blush for his church, but the publication in English of technical information printed originally in Latin for the use of theologians alone would certainly make both Protestants and Catholics blush for the prurient prude who chuckles at the mere thought of translating such (to him) savory morsels.

#### SUPPRESSIO VERI.

The suppression of the truth is one kind of misrepresentation in which I have shown the Archdeacon to be proficient. Here is another and last example. I had, in my sermon, quoted the following passage from Canon Scannell, of Southampton, England: "There is no kind of crime treated of in our moral theology but such as is minutely described in the authorized version of the Bible. There is this difference, however, that in Catholic theology such wickedness is specified in chastely-guarded Latin, whereas in the authorized version it is set forth in what to over-sensitive minds appears as too plainly explicit English. \* \* But the Bible and theology are protected by the same spirit that pervades both. None but the perversely reprobate could derive harm from the language of either. Vice in both is depicted in a manner which makes it not attractive, but loathsome." The Archdeacon omits the last three sentences, which give the gist of the whole passage. That there unfortunately are "perversely reprobate" readers of the Bible is proved by the well known fact, adverted to by the late Father Chiniquy, before he left the Catholic Church, that, in the case of Bibles exposed in public places, you can often tell what morally dangerous passages to skip by observing what pages have been most assiduously thumbed. In con-

Continued on page 3

## NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY  
TUESDAYWITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER,  
Editor-in-Chief.Subscription, - - - - \$2.00 a year.  
Six months, - - - - \$1.00.The NORTHWEST REVIEW is on  
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Main St., opposite Manitoba Hotel, and  
at The Winnipeg Stationery & Book Co.,  
Ltd., 364 Main Street.

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## Northwest Review.

TUESDAY, JUNE 6 1899

## CURRENT COMMENT

A report of the Confirmation services at St. Mary's Sunday before last, though quite ready for our last issue, was, through a deplorable oversight, omitted. We print it in this number.

At the special service for Galicians, Poles and Germans in the Church of the Immaculate Conception last Sunday — of which a report appears in another column — His Grace the Archbishop spoke a few touching words to welcome and encourage this large and important part of his flock, after which Rev. Father Albert Kulawy, O.M.I., preached to them in Polish, and his brother, Rev. Father William Kulawy, O.M.I., in German. The audience showed signs of deep emotion. The service closed with Benediction of the Blessed Sacrament.

After Benediction there was a general meeting in the school house, at which great enthusiasm was manifested for the building of a new church. A managing committee was formed and the subscription list, signed on the spot, was very generously filled. The church, to be dedicated to the Holy Ghost, will be situated near the present church of the Immaculate Conception. Mr. Senécal has drawn the plans of a new edifice. The territory tributary to this church will comprise all the city of Winnipeg, and the persons who will worship therein are all the Galicians, Poles and Germans not yet attached to any church. The Polish and German languages will be used exclusively in the sermons preached there. The inauguration of so holy an undertaking is full of promise for the salvation of souls.

## UNIVERSITY HONORS.

The Convocation of the University of Manitoba took place last Friday at 8 p. m. The success of the St. Boniface College candidates was most gratifying. Of the ten scholarships for which they competed with candidates of the three other colleges (Anglican, Presbyterian, Methodist), of the various col-

legiate institutes and of any other school (for anyone from anywhere may compete in these examinations), they won four: the first scholarship and the medal for Latin, Mathematics and Chemistry for the Previous Year (\$90), which was awarded to Elzéar Beaupré, who, by the way, is just turned sixteen while while most of his competitors were three or four years older; the second scholarship of the Preliminary year (\$80), awarded to Adonias Sabourin; the Previous Greek scholarship (\$40), awarded to Joseph Prud'homme; and the Preliminary Greek Prize (\$25), won by Josaphat Magnan. The total number of candidates from all quarters for the first two of these scholarships was about 230; the St. Boniface candidates were 10. Thus, where they had a right to expect one twenty-third of the honors, they secured one fifth, and, taking into account the money value of the prizes, they carried off \$170 out of \$660, i. e., more than one fourth. Moreover, Elzéar Beaupré shares with Isabella McGregor, of Manitoba College, the exclusive honor this year of having won three scholarships and having been first in seven subjects. However Beaupré surpasses her in that, when he was not first, he was much nearer the first than she was. Thus in Trigonometry, Chemistry and Horace he was second out of 68 Previous candidates.

For three years in succession St. Boniface has won the two Greek scholarships. This time, in the Previous, out of 25 Greek candidates, the first, second and fourth on the total were from St. Boniface. In the Preliminary year Magnan had earned the Greek prize, having been first out of 24 in two papers, viz., Homer and Greek Grammar, and second in Xenophon, while Beaupré was first in the three papers of his year (Homer, Demosthenes and Plato, Greek Grammar and Composition); but he chose rather the \$40 scholarship of French, History and Geography, in which he ranked immediately after Sabourin. Here we beg to call attention to an unfortunate oversight in the Class and Honor Lists. The name of Sabourin, who, as appears from the detailed table, was first in the five French equivalents, and who ought therefore to have received "Honorable Mention" for the French and History and Geography of the Preliminary, is left out.

Alfred Bernier won the \$60 scholarship in the French and History of the Previous; Jean Arpin, the \$120 scholarship, and Gonzague Bélanger, the \$80 scholarship of the Latin Philosophy course. In the second year of Philosophy the silver medal was awarded to Fortunat Lachance and the bronze medal to Louis Laliberté, who improved so much in his Senior B. A. year that he raised the total of his marks, which, last year, were second class, to first class.

In the B. A. Pass subjects St. Boniface kept up its reputation for thoroughness by taking first place in Latin, won by Arpin.

The result of the Chemistry examination in the Previous reflects great honor on the teaching of that branch in St. Boniface College. The three other colleges unite under one distinguished professor of chemistry, while St. Boniface students

are taught in French by one of the Fathers. Of the three other colleges some thirteen candidates failed in this subject; as to St. Boniface, not only not one of the candidates failed, but the lowest of our candidates was 18th out of 55 who passed, and the remaining six out of the seven St. Boniface candidates were 2nd, 6th, 12th, 13th, 15th and 17th.

A curious and instructive commentary on the high comparative standing of our students might be drawn from the following incident. A St. Boniface candidate, who did not shine among his classmates, was looking for a "Class and Honor Lists," and when asked why he wanted it, he said he wished to show his parents that, although he was habitually the last in his class at St. Boniface College, he cut a very fair figure in the University lists, being often well up towards the middle, occasionally far above it and never once last.

Of course the great victory of this year is the winning of the Previous medal by Elzéar Beaupré. This is the sixth time St. Boniface College has won this, the most valuable prize of the University, which has been bestowed in all 21 times. Considering that the proportion of our Previous candidates to the total number has been hitherto hardly one twelfth, six out of twenty-one represents an average success that need hardly be emphasized.

## NOTES BY THE WAY.

"The Literary Digest," a journal published in New York, which has a good many readers in Winnipeg, is an interesting paper in its way but in one of its departments at least, and many think in two, it falls very far short of being what its publishers claim, namely "a weekly compendium of the contemporaneous thought of the world." We have no hesitation in saying that under the heading "The Religious World" it almost invariably shews, if not Protestant bias, at least regrettable lack of accurate information on matters affecting the Catholic Church, and when treating of "Foreign topics" it does anything but justice to British thought and action. We wish to say nothing further on the latter point, but on the former we would add a word or two. What we complain of is that without being actually anti-Catholic the selections from the European press affecting the Catholic Church are almost always taken from un-Catholic sources, and, therefore, generally give readers of the Digest a very false impression. This was notably the case, for instance, in the issue to hand this week, in which a movement amongst the Catholics in Austria is very inadequately treated and prominence is given to an article by General Booth, of the Salvation Army, on "the Religious conditions on the Continent of Europe." With regard to the Austrian question the Editors of the "Digest" were evidently without proper knowledge of the latest phase of the matter as given in the reliable Catholic journals of Europe. And no paper can lawfully claim to give an adequate summary of "contemporaneous thought" on a Catholic matter unless it has

access to Catholic publications. Again General Booth is the last person in the world capable of giving satisfactory evidence as to the spiritual condition of the Catholics of Europe, and as a matter of fact if the Editors of the "Digest" gave fair consideration to Catholic journals they would have known that the article they quote was, so far as it referred to Catholic countries, nothing but a mass of hysterical absurdities and not worthy of a place in the columns of a paper such as theirs. These are two instances out of very many which we could quote from recent issues of the "Digest"—and on the other hand it would be difficult to select one article printed in the paper of late really acceptable from a Catholic point of view. We regret this, for, as we have said, the "Digest" is in many ways an interesting paper, and in its other departments is well-edited and acceptable to all classes of its readers.

In fear and trembling we would venture to say a word on Church music. We do not intend, and, indeed, we have not the slightest wish, to criticize the ladies and gentlemen who so freely and generously give their time and their talents in the production of our choral services, but we would like to enter a plea for a more general adoption of Gregorian music in relation to public worship. All authorities admit that the sublimest and most devotional music is contained in the Gregorian chant, and Catholics from the highest to the lowest, at least with very few exceptions, agree with the authorities, and distinctly disapprove of anything in our services which has an operatic or secular tendency. An operatic or secular piece of music, far from assisting and sustaining the devotions of a Catholic congregation almost invariably jars on the feelings and has an effect exactly opposed to that which music in the church is intended to have, whereas on the other hand the grand plain chant not only adds to the solemnity of the sublime service of the Church but for that very reason appeals to the worshippers and intensifies their devotion. One evidence of an operatic or secular tendency in church music is the advance notices which sometimes appear in the daily press of solos to be sung by certain vocalists at Mass on the following Sunday. It seems to us that these advertisements might well be dropped entirely, indeed solo signing should, as much as possible, be avoided. Let us have, as a rule, plain chant properly sung, this will be appreciated not only by Catholics but also by Protestants who may visit our churches. Choirs make a great mistake if they think that Protestants are anxious to hear are favorably impressed by the rendition of an elaborate choral service; they may be attracted once to a service of the kind but they will rarely come again on that account, for they can hear the same thing, often to much better advantage, in their own churches, whereas a plain chant service correctly given will often come to them with all the force of a revelation and they leave the church with a better appreciation of the digni-

ty of the service and a desire to know more of a religion which brings to its aid music so eminently fitted to the expression of the religious feeling.

We have just finished reading G. W. Steeven's book "With Kitchener to Khartoum" and would earnestly recommend it to all our readers as one of the books of the year which they cannot afford to miss. It is not merely a tale of battles gallantly fought and brilliantly won but it is a powerful narrative of one of the very greatest undertakings ever carried to a successful issue in the interests of Christian civilization. Written for the most part in that vigorous style with which Kipling has made us familiar it contains several passages which have never been excelled by that great master of healthy realism, and men rise from its perusal blessing the land of their nativity and thanking God that they, too, are Britons. It is not without special interest to Catholics and Canadians—indeed one of the most interesting chapters in the whole book is that dealing with the Director of Egyptian Railways, Major Girouard, the young French Canadian, who was in many respects Kitchener's right hand man. We would add that a people's edition of this great book has been published and can be obtained in the city for the small sum of 25 c. It is, therefore, within the reach of all, and in our opinion the rising generation would obtain a very desirable acquaintance with current history if some means could be adopted whereby reliable works such as this giving authentic details of important events might be introduced into our schools.

## 'VARSITY VARIA.

Everybody regretted that His Grace of St. Boniface was too unwell to deliver the address which he had prepared for Convocation. It was a delicate compliment to invite him to speak on an occasion when his own college scored so brilliant a success.

A melancholy strain was noticeable in the opening address of the Chancellor, the Archbishop of Rupert's Land. He regretted that the choice of the new site for the University Science department would oblige his college to do all its teaching within its own walls, which are three miles away from the proposed new building. He also gave expression to the belief that the newer element in the University did not sufficiently appreciate the devoted labors of its first founders.

Of the fifteen candidates from St. Boniface College not one failed in any subject. There were seven candidates for the Previous examination competing with 63 others, collegiate and non-collegiate, and one of the seven carried off the first of the five great scholarships. There were three Preliminary candidates competing with 157 other candidates from all parts of the province, and one of the three carried off the second of the four great scholarships in that year.

After St. Boniface Wesley College was the most successful of



the affiliated colleges, winning no less than ten scholarships in four different courses. We say "after St. Boniface," because we take into account the double fact that St. Boniface follows one only of the six different courses, and does not present one fourth of the number of candidates presented by Wesley.

Manitoba College, which furnishes by far the largest contingent of candidates, won nine scholarships in three several courses.

Taking the Preliminary alone, the only year in which the Winnipeg Collegiate Institute competes, this institution was absolutely the most successful of all the competing bodies, Maxwell Wallace winning the first great Preliminary scholarship and Gilbert McColl the fourth, John McLean securing the second scholarship for English, History and Geography, and "honorable mention" as second for the Greek prize, and Edna M. Elliott winning the French and German prize. But, considering that the Winnipeg Collegiate is a government institution, enjoying the immense advantage of selecting its candidates from several hundred pupils of the public schools and educating them gratuitously under the very best teachers the Department of Education can secure, its competition with the affiliated colleges is hardly fair. Brandon Collegiate Institute won the third great scholarship of the Preliminary and the first scholarship in English, History and Geography.

Principal McVicar's address at Convocation was a very happy one. He complimented the members of the University on the decorum with which the proceedings were conducted, so different from the noise and disorder which seem to be quite in order at McGill. He also paid a graceful tribute to the language and literature of France. Chief Justice Killam's remarks were full of solid suggestiveness. Dr. Jones, though invited on the very morning of Convocation to fill the gap left by the absence of Mgr. Langevin, made an interesting and thoroughly practical speech.

FIRST COMMUNION AND CONFIRMATION AT ST. MARY'S.

The Tribune.  
One hundred and twenty-three candidates were confirmed at St. Mary's church Sunday, 28th ult., by his Grace the Archbishop of St. Boniface. The first communion was received in the morning and the candidates were confirmed in the afternoon. His Grace was assisted by Fathers Gravel, Béliveau, O'Dwyer and Father Guillet, rector. Mr. McManus stood sponsor for the boys and Mrs. Michael Kelly for the girls. The musical service was in charge of the new choirmaster, Mr. James Perkins, and reflected great credit upon his skill. The soloists were Miss Perkins, "Ave Verum"; Mr. J. J. Moncrieff, "Salve Mundi Domine"; Mr. Arthur Crick, solo from "O Salutaris," while the full choir rendered "Tantum Ergo." The Archbishop gave an impressive address. The following were the candidates:

COMMUNICANTS AND CONFIRMED. Masters Harold Conway, Harry Kelly, Frank Jobin, Arthur McGovern, Zephirin Boucher, Jos. Rivers. David Allman, Joseph Healey, Edward Kelly, Garnet McPhillips, Wm. Murphy, Wm. O'Donnell, Wm. McInnes, Jas. Johnson, Wm. Thomson, John Morris, Patrick Morris, Adelard Joly, Emile Joly, John Geraghty, Jas. Moran, Auburn Ryan, Frank Doyle, Wm. McAnnany.

Confirmed—Wm. Stedman, Paul Lemaire, Jas. Tynen, Pierre Chouinere, David Allman, Michael Corrigan, Jas. Moran, Percy Kennedy, Aloysius Tobin, Antonius Kane, Azarie Loisselle, Wm. Hubert Corrigan, Albert William Morrison, Edouard Blondin, Egidius Desaulniers, John Kennedy, Frank Joseph Powers, Joseph William Studhan, Peter Louis Egan, Ambro Joseph Kennedy, John Dominic Adthead, John Charles Codarette, Louis James O'Connor, Alex. James Fenning, Frank Frederick Bayles, Endre Stephen Cherrier, Jas. Leo Murphy.

COMMUNICANTS AND CONFIRMED. Misses Maud Kilgour, Mary Colloton, Violet Julion, Margaret Doyle, Mabel McDonald, Wilhemina McDonald, Anna Edmonds, Victoria Biggins, Rosalia Moduaska, Anna Gibson, Winnie Green, C. McDougall, A. Bemister, E. McDougall, Kathleen Adair, Rosa Olivier, Lily Aillard, Marion Gillis, Kate McClean, Kate Kelly, Eittie Hagarty, Kate Courtney, M. Lalonde, Winnie Courtney.

Confirmed—Josephine Blondin, R. Moore, A. M. Mulvaney, Mable McDonald, Mary Delia Desautels, Cecilia Jerome, Elizabeth McDonald, Isabel Kennedy, Helen Johnston, T. M. Olivier, Agnes K. Sullivan, Agnes Beaudry, L. V. Marcellais, M. I. Hockland, Maria A. Emond, Anna C. Brooks, Theresa G. Davis, A. M. Downs, Agnes E. Kimball, P. R. Modryeska, C. Picard, C. A. E. Plaxton, C. I. Hoffee, Agnes H. Perkins, E. S. McAnnany, Mary M. Rabat, C. A. Hackland, Mary M. A. Prudhomme, E. T. M. Baylis, M. V. Gilday, J. E. Boxer, Francis J. Bawlf, C. V. Eddy, C. K. Sullivan, Mary M. Bertrand, J. R. E. Chomiere, H. M. J. Dubuc, Mary H. O. Maher, C. K. McPhillips, Anna S. Murphy, C. E. Bourque, Anna V. Julian, Mary M. V. Poitras, Mary Anna Lafèche, Francis Bertram, S. E. King, M. A. Ward, A. M. Courtney, H. M. Doyle, H. Minnie.

The Doctors Puzzled.

THE PECULIAR CASE OF A NOVA SCOTIAN LADY.

The Trouble Began in a Swelling of the Big Toe Which Spread to All Parts of the Body—Doctors Could Not Account for the Trouble, and Their Treatment Did Her No Good.

From the New Glasgow Enterprise.  
Loch Broom is a picturesque farming hamlet situated about three miles from the town of Pictou, N.S. In this hamlet, in a cosy farm house live Mr. and Mrs. Hector McKinnon. A few years ago Mrs. McKinnon was taken with a disease that puzzled several doctors who attended her. It was generally known that Mrs. McKinnon owed her ultimate recovery to good health to the use of Dr. Williams' Pink Pills for Pale People, and a reporter of the Enterprise being in the neighborhood called upon the lady and asked her if she had any objections to relating the particulars of her illness and cure.  
"Indeed I have not," replied Mrs. McKinnon, "I think that those who are cured owe it to the medicine that brings them back to health, always to say a

good word for it. My trouble apparently had an insignificant starting point. It came on with a swelling in the big toe, accompanied by intense pain. Gradually the swelling extended to my limbs and then to my whole body, accompanied by pain which made my life a burden. A doctor was called in but he did not help me. Then another and another until I had four different medical men to see me, one of them the most skilled physician in the province. Yet my case seemed to puzzle every one of them, and none of them gave me more than the merest temporary relief. One doctor said the trouble was inflammation of the bone. Another said it was aggravated sciatica and gout. The other two called it by other names, but whatever it was none of them helped me. By this time I had got so low and weak that I could not lift hand or foot if it would save my life, and no one expected to see me get better. In fact the doctor said if I sank any lower I could not live. And yet here I am today as well as ever I was in my life. While I was at the lowest a minister called to see me and asked why I had not tried Dr. Williams' Pink Pills. I had tried so many remedies and had spent so many dollars in medicine that I hardly thought it worth while to experiment any more. However, I was persuaded to try them and after using a few boxes there was some improvement. By the time I had used a dozen boxes I had left my bed and was able to move around, and after a few more boxes I was again perfectly well, and able to do all the work that falls to the lot of a farmer's wife. All this I owe to Dr. Williams' Pink Pills and I think that after what they have done for me I am justified in recommending them to others."

Dr. Williams' Pink Pills give new life and richness to the blood and rebuild shattered nerves, thus driving out disease due to either of these two causes, and this means that they effect a cure in a large percentage of the troubles which afflict mankind. Some unscrupulous dealers impose on the public imitations of this great medicine. The genuine Dr. Williams' Pink Pills are never sold in bulk or by the hundred or ounce, or in any form except in the company's boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." No matter what the color of any pill offered in any other shape, it is bogus. These pills cure when other medicines fail.

FR. DRUMMOND'S REPLY.

Continued from page 1  
firmation of this view let me quote from "The Savoy," a literary and artistic London quarterly, the first number of which, bearing date January, 1896, is before me. Mr. Havelock Ellis, in an article entitled "Zola: The Man and His Work," an article, by the way, from which I quote as one quotes from an enemy and from one who is far from squeamish, says (p. 77): "If some of the stories of the Old Testament were presented to us under some trifling disguise on week-days we should declare that they were filthier than the filthiest things in Zola; and certainly, if the discovery of the Bible had been left for us to make, any English translation would have to be issued at a high price by some esoteric society for fear lest it should fall into the hands of the British matron."

CONCLUSION.  
The rest of the Archdeacon's letter does not call for any special refutation. His theological exposition of John xx, 23, is no answer to mine. His assertions about the morality of Catholic countries are unsupported by any evidence and therefore, in the case of a man who even when he gives a reference in-

variably misrepresents or mutilates the text, absolutely worthless. This much only will I say. Immoral or criminal Catholics are such because they do not confess their sins with the necessary sorrow or because they do not go to confession at all. Moreover, if the influence of the confessional is so deleterious, how comes it that the majority of those who leave the Catholic Church for Protestantism or infidelity are weak either in intellect or morals or both, and that men of the loftiest virtue and keenest intellect have, in all ages, entered the Catholic Church from conviction and found in the practice of auricular confession the greatest possible comfort to their souls?

With one more remark I conclude this letter, the extreme length of which was unavoidable. The controversial tactics of Archdeacon Fortin help me to understand what, until I met several persons of his stamp in this country, I had been unable to realize. Hitherto I had failed to comprehend how the word "jesuitical" had acquired its odious meaning of craftiness, hypocrisy and deceit. Now I see how it is. The jaundiced eye sees all things yellow. Our enemies transfer to us the beam that obstructs their own vision; they project into us their own pet delinquencies.

And if the Archdeacon resents my handling him without gloves, I would beg to remind him of what Abraham Lincoln said to the bull that had chased him round a haystack. As Abe's legs were very long he soon came up with the bull's tail. Gripping it firmly he belabored the irate animal till it bellowed with pain. Whereupon Abe exclaimed, "Who began this thing anyway?"

Yours truly,  
LEWIS DRUMMOND, S. J.

LUCKY STUDENTS.

PROPORTION OF GRADUATES FROM THE DIFFERENT COLLEGES—WHERE THE MEDALS, SCHOLARSHIPS AND PRIZES WENT.

Of the sixty-one graduates of Manitoba University who received their degrees on Friday nineteen were from Manitoba College, nineteen from Wesley, nine from St. John's, two from St. Boniface, nine from the Medi-

cal taking the M. D., three taking C.M., one LL. B., one M. A., and one B. A. ad eundem gradum.

Of the medals in the arts course, eight were taken by Wesley, four by Manitoba, three by St. Boniface and one by St. John's.

Of the scholarships in arts ten went to Wesley College, nine to Manitoba, six to St. Boniface, five to St. John's, four to Winnipeg Collegiate, two to Brandon Collegiate.

There were three from St. Boniface who received honorable mention, two from Manitoba, one from Wesley, one from St. John's and one from the Winnipeg Collegiate.

Of the Isbister prizes the one in classics went to Manitoba College, four of those in mathematics to the Winnipeg Collegiate and two to the Brandon Collegiate.—Morning Telegram.

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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 that I 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 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now.  
A. T. DeWITT.

I want to inform you, in words of highest praise, of the benefits I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 888 Newark Ave., Jersey City, I took Ripans Tablets with grand results.  
Miss BESSIE WIDMAM.

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.  
ARTHUR H. BLAUEN.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and am trying Ripans Tablets for him. He feels so better but it will take some time, he has been sick so long. You may use my letter and name as you like.  
Mrs. MARY GORMAN CLARK.

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

Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngsters, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions.  
J. W. FISCO.

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The modern standard Family Medicine: Cures the common every-day ill of humanity.  
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A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—50¢ FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dozen of the five-cent cartons (60 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York—only single carton (TEN TABLETS) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

CALENDAR FOR NEXT WEEK.

JUNE

- 11.—Third Sunday after Pentecost. St. Barnabas, Apostle.
- 12, Monday—St. John a S. Faundo, Conf.
- 13, Tuesday—St. Antony of Padua, Conf.
- 14, Wednesday—St. Basil, Bishop, Doctor.
- 15, Thursday — St. Germaine, Virgin.
- 16, Friday — St. John Francis Regis, S. J., Conf.
- 17, Saturday—Votive office of the Immaculate Conception.

BRIEFLETS.

Rev. Father Viens, of Portage la Prairie, is here to-day.

Mr. J. E. Béliveau has purchased the interest of Clougher & Co. in the English Chop House.

Rev. Father Lacasse, O. M. I., is conducting a Mission in Rev. Father Lavigne's parish, Neche, N. Dak.

A washout occurred last Friday night near Revelstoke. This made the Sunday Atlantic express about five hours late.

Dr. J. K. Barrett left for Ottawa with Mrs. Barrett last Thursday. He is subpoenaed as a witness in the H. Costigan investigation.

Mr. Alex. Calder, of the C. P. R. employment bureau, says there is such a great demand for railway laborers that he could place 700 men at once.

Rev. Father William Kulawy, O. M. I., went to Rat Portage yesterday to perform a marriage ceremony and to visit some Polish families in the neighborhood.

An adjourned meeting of the University Council will be held next Friday afternoon, when the important question of the appointment of University Science professors will be discussed.

All mail matter for the Indian and Half-breed treaty commissioners should be addressed in care of the Hudson's Bay Co., Athabasca Landing, Alberta, who will forward the mail from time to time.

Rev. Father St. John, of the diocese of Southwark, England, who has been directing Rev. Lord Archibald Douglas's Catholic Boys' Farm in the Dauphin country, passed through here last week on his way to England.

The Oblate Fathers expect to move their old Presbytery to-day or to-morrow to the northwestern corner of their property. The kitchen has already been moved. Work on the new Presbytery will begin as soon as the ground is cleared.

The Very Rev. Azarie Dugas, Vicar General of His Grace the Archbishop, and Parish Priest of the Cathedral, arrived here last Saturday and immediately entered upon his duties. He was warmly welcomed by the many friends who learned to esteem and love him when he was Pastor of the same Parish from 1885 to 1889.

The out-door procession of the Most Blessed Sacrament took place last Sunday, the Solemnity of Corpus Christi, after High Mass. The imposing pageant of eucharistic worship wended its way from the Cathedral to Taché Avenue, and then southward along that picturesque river-lined road to the Mother House of the Grey Nuns, where a beautiful altar of rest had been arranged. Here His Grace the Most Reverend Archbishop, who carried the Sacred Host, gave Benediction, and then the procession returned along the inner

sidewalk of the Grey Nuns' property to the cathedral. The singing and devotion of the large cortege were very impressive.

Mr. A. E. Barré, the well known jeweller, returned from the East on Saturday. He reports that the jewelry business is very flourishing on the Atlantic coast.

At a meeting of the executive committee of the St. Jean Baptiste Society of Winnipeg, held on Sunday afternoon, it was decided to attend Mass in a body on the 25th inst. at St. Mary's church, and hold the usual procession. His Grace the Archbishop will preach. The celebrant of the Mass will be the Society's Chpplain, Rev. Father Cherrier. There will probably be an excursion to St. Jean on the 27th.

WEDDING BELLS.

MARRIAGE OF MR. J. H. BOURGOUIN AND MISS DUBUC AT ST. BONIFACE.

A quiet but pretty wedding took place Wednesday morning in the private chapel of the archbishop's palace, St. Boniface, when Miss Flavie Dubuc, eldest daughter of Mr. Justice Dubuc, was united in marriage to Mr. J. H. Bourgouin, manager of the Bank of Hochelaga, in this city. Only the immediate relatives and friends of the contracting parties were present, but the event was none the less interesting and impressive. The bride appeared in the chapel, escorted by her father, attired in a travelling costume of cadet blue, trimmed with white embroidered chiffon, with a hat to match, and carrying a bouquet of white roses. The costume was most becoming and the young bride was indeed beautiful and charming. The nuptial knot was tied by His Grace the Archbishop, and the bride was given away by her father. The groom was supported by Mr. Dorais, of Montreal. Before and after the ceremony His Grace addressed the bride and groom, congratulating them on the happy event, and also enjoining them to strive to maintain the honorable name of their parents, who had gained the highest esteem of the community. At the conclusion of the ceremony the wedding party proceeded to the residence of the bride's parents, where the conventional wedding breakfast was



To be idle is the hardest of all tasks. Our grandmothers understood this and even in their leisure moments were never found without some little task in their hands, if it were only knitting, tatting or crocheting. There was a reason for this that does not appear upon the surface. Our grandmothers were healthy women, imbued with a spirit of ambition and activity that would not permit them to be idle. If many modern women are much less active and more given to idleness than the stately dames of yore, it is because they enjoy a smaller measure of good health. A woman who suffers from weakness and disease of the distinctly feminine organs, who is racked with pain, and tortured with headaches and nervousness, cannot be active and helpful. Idleness and invalidism are the natural results of suffering of this description. The poor invalid woman is not at fault, save in her ignorance of her own physical make-up or neglect of her womanly health. Thousands of women are neglectful in this way because they shrink from the embarrassing examinations and local treatment insisted upon by the majority of obscure physicians. Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., has discovered a wonderful medicine that cures all diseases peculiar to women, in the privacy of the home, without the necessity of these embarrassing ordeals. This great medicine is known as Dr. Pierce's Favorite Prescription. It acts directly on the delicate and important organs that bear the burdens of wifehood and motherhood. It makes them strong, healthy and vigorous. It heals internal ulceration and inflammation and stops debilitating drains. It transforms weak, nervous invalids into healthy women. Dr. Pierce's Common Sense Medical Adviser FREE! For paper-covered copy send 31 one-cent stamps, to cover customs and mailing only. Cloth bound 50 stamps. Address, Dr. R. V. Pierce, Buffalo, N. Y.

served, and toasts to the bride and groom were proposed and duly honored. Among the guests present were His Grace the Archbishop and Rev. Father Lacasse. Mr. and Mrs. Bourgouin left by the C. P. R. Atlantic express in the afternoon for Montreal, where the honeymoon will be spent. A large number of friends assembled at the depot to bid them bon voyage. They will return to Winnipeg in July. The bride was the recipient of many beautiful and costly presents from her Winnipeg and St. Boniface friends.—Free Press.

CARROLL-DUCHARME.

PRETTY WEDDING AT ST. MARY'S CHURCH LAST MONDAY MORNING.

A very pretty wedding took place yesterday morning at 10.30 o'clock in St. Mary's Church which was witnessed by a large gathering of the friends of the contracting parties, Mr. Frank Lawlor Carroll, who is connected with the Hudson's Bay Company, and Miss Blanche Irene Ducharme, of Winnipeg, lately from Ottawa. The bride, who looked charming in her wedding costume, was given away by her cousin, Captain Ducharme, of this city. Miss Lilly Motta was the bride's maid and Mr. J. H. O'Donnell supported the groom. Rev. Father Guillet, P. P., officiated. The happy couple left for Rat Portage and Fort Frances on their honeymoon trip. After June 19th Mr. and Mrs. Carroll will be at home to their friends at 227 Hargrave Street.—Free Press.

NEW CATHOLIC PARISH.

POLISH AND GERMAN CITIZENS WILL FORM A CONGREGATION AND ERECT A CHURCH.

Sunday afternoon a special service was held in the Church of the Immaculate Conception for Roman Catholics speaking the Polish and German tongues. There was a large attendance, the seating capacity of the church being fully taxed. Rev. Fathers Kulawy officiated. Both addressed the congregation, one speaking in Polish, the other in German. His Grace the Archbishop of St. Boniface was present, and spoke briefly, saying that he had come to visit them and discuss with them plans for providing for their spiritual welfare.

The principal object of holding the service was to get the Polish and German Catholics together to consider the question of building a church for themselves. This move has become necessary because they are now so numerous that the accommodation of the Immaculate Conception is insufficient. After the close of the service a meeting was held in the presbytery and the matter discussed fully in a business-like way, with the result that it was unanimously decided to build a church and pledges were made to furnish the funds for putting up the building and for its maintenance. A subscription was started on the spot and the donations were very satisfactory. A committee was appointed to deal with the matter of site and other details. The Archbishop secured a site on Selkirk street last winter, but it is possible some other location will be chosen. There are some two hundred families of German and Polish Catholics living in the north end of the city, so that the congregation will be a large one to start with. The Rev. Fathers Kulawy will probably be appointed to the charge of the new parish. Efforts will be made to have the church completed this summer.—Free Press.

A New Departure.

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

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

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