

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## FATHER DRUMMOND, S.J., Replies to ARCHDEACON FORTIN.

To the Editor of The Tribune.  
Sir.—When, on the 15th January last, I preached a sermon in reply to Archdeacon Fortin's strictures on auricular confession, I had no intention of carrying on a prolonged controversy. I simply exercised the manifest right of giving one answer, and I intended thereafter to leave the question to the quiet reflection of an intelligent public. For I believe that the unavoidable recriminations arising out of a protracted controversy are seldom conducive to the spread of truth. Partisans on both sides are more apt to become embittered than convinced. However, since the Archdeacon has emerged from his four months' silence, and, in the words of an Irish bull, has once more opened his mouth only to put his foot in it far worse than before, I feel that I must, in all kindness, extricate him from that awkward posture. But I can assure you, sir, that I mean this to be the last time I shall attempt any such thankless operation.

POPE HONORIUS.  
With his delightful neglect of explicit reference, Archdeacon Fortin writes:  
"Father Drummond says in his reply: 'Pope Honorius was declared a heretic by his enemies.' In which reply did I say this? Not in the one on auricular confession, but in the previous one, made on December 8th, 1898, on 'The Real Presence.' Moreover, the Archdeacon omits a very important adverb, and changes the only verb in that short sentence. What I said, as appears in the Tribune of December 10th, 1898, page 5, column 2, paragraph 3, was: 'Pope Honorius was called a heretic only by his enemies.' Councils may 'declare,' and their declarations carry weight; but individuals may 'call' names, and nobody minds them. 'Now,' continues the Archdeacon, 'it is a matter of history that he was condemned as a heretic at the Ecumenical Council of Constantinople, held in 680.' As there have been no fewer than four Ecumenical councils held at Constantinople, this one ought to have been mentioned as the third. Otherwise one is inclined to imagine that the Archdeacon thought there was only one. The Archdeacon adds that Pope Leo II. 'confirmed the finding of the council and gave his infallible verdict against Honorius.' I beg the venerable Archdeacon's pardon. Pope Leo II. did not altogether confirm the finding of the council. The third council of Constantinople had, in the heat of controversy, called Honorius a heretic, but Leo did no such thing, and we must bear in mind that no pronouncement of an Ecumenical council is final except in so far as it is approved

and confirmed by the Sovereign Pontiff. He tells us that Honorius was condemned for weakness and neglect, as a favorer or an indirect and unintentional helper of heresy—a terrible reproach, indeed, for one in his position to receive, but very different from that of formal heresy. In his confirmatory epistle, sent to Constantine Pogonatus, Pope Leo says, "We also anathematize the inventors of the new error, that is, Theodore, the bishop of Pharan, Cyrus of Alexandria, Sergius, Pyrrhus, Paul and Peter, ensnarers, rather than guides, of the church of Constantinople; and also Honorius, who did not illumine this Apostolic church with the doctrine of Apostolic tradition, but allowed it, while immaculate, to be stained by profane betrayal." In his epistle to the bishops of Spain, the same Pontiff says that "Honorius did not extinguish the incipient flame of heretical dogma, as befitted Apostolic authority, but, by neglect nourished it."  
The whole of this question, which is too long for an exhaustive treatment here, will be found very satisfactorily solved in the Rev. Reuben Parsons' "Studies in Church History," vol. I., pages 432-448; Pustinet & Co., New York and Cincinnati, 1895; where it is evident that (1) there is no heresy in the writings of Pope Honorius; (2) that, even if there were, they are not dogmatic teachings of a Roman Pontiff, addressing the Universal Church, but simply the private utterances of the writer, and therefore not infallible; (3) that, finally, the infallible and Papally confirmed pronouncement of the Sixth General Council against Honorius did not condemn him for heresy but for neglect of duty. Consequently, I need not choose either horn of the Archdeacon's dilemma. There is a third horn which he has not noticed, and third horns are fatal to the intended effect of two-horned dilemmas. He says: "Either the accused Pope was an heretic, or else Leo II. could not be infallible in pronouncing him such." The third horn, which annuls the two others, should now read: "Or Honorius was declared by Leo II. to have neglected his duty in letters that had no pretensions to infallibility."  
THE CHURCH AND THE BIBLE.  
In order to prove that I was wrong in denying that the Church of Rome has ever taught anything contrary to the mind and spirit of Holy Scripture, the Archdeacon strings together a list of questions demanding several details of church discipline. This answer misses the point. I never pretended that every practice of the Catholic Church is explicitly taught in the Bible. No sensible person who believes that the Church is a living, growing organism could hold so absurd a theory. Even the majority of Protestants practically reject it, though, owing to lack of mental training, they are not aware of the contradiction between their practice and

their theory. Most Protestants observe Sunday as the obligatory day of rest; but where does the Scripture say that Saturday, the Jewish Sabbath, is abrogated, as a day of rest, and that the Sabbath must now be observed on Sunday? Most Protestants teach that infants should be baptized, but where does the Scripture teach this explicitly? Most Protestants pray to the Holy Ghost; but, to adapt one of Archdeacon Fortin's queries, "is there a single instance of an apostle addressing a prayer to the Holy Ghost?" And, to come down to particulars as the Archdeacon does, would he kindly indicate to me where Archbishops, deans, canons, and "venerable archdeacons" are mentioned in the Holy Scripture; and, since they are not mentioned, is not the use of these terms out of harmony with Scriptural teaching? According to the Archdeacon's strange logic, the answer would have to be: Yes, they are out of harmony. My answer would be: not at all; the fact that a doctrine or usage is not mentioned in Scripture is no proof that it is out of harmony with Scriptural teaching; that doctrine or usage may be a natural logical growth from the seed which is explicitly mentioned in the Bible and then it is in perfect harmony with Scriptural teaching.

INTERCESSION OF SAINTS.  
For example, granting that the intercession of saints in heaven for men living on earth is not explicitly taught in the Bible, we prove its harmony therewith in this way. The Bible cites many instances of just men, while alive in this world, interceding with God for their living brethren: see Gen. xviii, 23; Job, xlii, 8; Jas., v, 16. But, if, while still on earth and liable to lose their souls, these just men could successfully intercede with God, how much more effectually can they do so now that they are confirmed in righteousness and reigning with Christ forever? Therefore prayer to them and especially to the Blessed Virgin, the Queen of all saints, is eminently consonant with the spirit of Holy Scripture.

THE ONE MEDIATOR.  
Nor does this in any way interfere with the mediatorship of Christ Jesus (1 Tim., ii, 5), because all the graces we ask of the saints must come through the merits of Jesus Christ. We ask the saints to obtain certain favors for us, not of their own power, but, according to the well-known conclusion of the Church's prayers, "through Christ our Lord." If this sort of intercessory mediation interfered with the essential mediation of our Lord, it would follow that no one might ever pray for his neighbors: for it is clearly as much an interference with the mediation of Our Lord if you pray for your living relatives or friends, as it is if the Blessed Virgin Mary in heaven prays for us.

NESTORIANISM.  
Let me dwell for a moment on what the archdeacon says about the Blessed Virgin. "The worship of the Virgin Mary," he asks, "is that in harmony with scriptural teaching?" Yes; perfectly so. Our Lord himself was the first to worship her, not, of course in the sense of veneration, as when He has subject to her in Nazareth (Luke, II, 51), as when He wrought His first public miracle at her request

(John, II, 3, 5, 9). The Archdeacon objects to her being "called the Mother of God, (as if God, who is everlasting, could have a mother)." And yet we read that "the World," i. e., the second person of the Most Blessed Trinity, "was made flesh" (John I, 14). There is in Christ no human personality, but only one Divine Person. Mary is the Mother of that Person. Therefore she is the Mother of God, though undoubtedly she is not the mother of that Divine Nature, which the Second Person has from everlasting. Similarly, our mothers are really called the mothers of our persons, although they are only in reality the mothers of our bodies and not of that which is best in us, viz, our souls. To deny to Mary the title of Mother of God is implicitly to set up two persons in Christ, one Divine and the other human; which is rank Nestorianism condemned by the Council of Ephesus in 431.

INDULGENCES.  
The Archdeacon's perversion of the Catholic doctrine and practice of Indulgences belongs to so antediluvian an epoch of controversy that I will not dwell on it further than to say that this doctrine has ample scripture warrant in Matthew XVI, 19: "And I will give to thee (Peter) the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven;" also in II Cor., ii, 6-11, compared with I Cor., v, 3-5, where St. Paul grants a pardon or indulgence to the incestuous Corinthian whom he had previously excommunicated; that the Church never sanctioned unholy traffic in indulgences, which never included permission to commit sin; and that any Catholic manual will explain this matter to persons who honestly search for the truth.

PASCAL.  
Archdeacon Fortin replies to my condemnation of Pascal as a liar by a bare denial, to which he adds the extraordinary statement that Joseph de Maistre's book "had no greater success" than certain "efforts" which "were received with shouts of ridicule by the whole of Europe." This is the first I and the majority of people familiar with French literary history have heard of these "shouts of ridicule." In France itself, which at that time swayed the literary opinions of Europe, Bouillet, in his "Dictionnaire d'Histoire et de Géographie," a work so anti-Catholic that it was placed on the Index expurgatorius, tells us that Pascal's "Lettres Provinciales" often betray passion and were condemned in France by the civil authority. At the present time the French-speaking admirers of Joseph de Maistre are much more numerous than those of Pascal. De Maistre was never suspected of insincerity; Pascal, while admitting that he had been decided by a friend who manufactured most of his quotations against the Jesuits, did not retract his "Immortelles Mentenses," and thus continued to encourage a lie. Voltaire, who was himself such a master of malicious slander, ridicules the idea of judging Jesuit morality by such a satire as the "Lettres Provinciales" (Lettres au Père Latour, 1746).

The Archdeacon speaks of Joseph de Maistre's "book" in a

way that betrays his ignorance of the original. He did not write a book on this question, but only one chapter in one of his 14 splendid volumes.

Perhaps the Archdeacon can put his hand on Chateaubriand's "Etudes Historiques." There, under the heading, "Histoire de France," he will find these words: "Et pourtant Pascal n'est qu'un calomniateur de génie; il nous a laissé un mensonge immortel."  
Among the many gems I shall have to unearth in the course of this letter, I now come upon one that is a marvel of transparency. Anyone can see daylight through it. It is all made up of pellucid naïveté. We had often heard that George Washington would not tell a lie. But it appears that Blaise Pascal was infinitely better off in this respect. Not only he could not tell a lie, because, the Archdeacon kindly informs us, he "was one of the greatest mathematicians of his age; accuracy was the alpha and the omega of his character." Apply this delightful reasoning to a criminal accused of forgery, and see how it will work. "The accused is one of the most expert bookkeepers of his time; therefore no temptation can have made him tamper with the books he kept." The conclusion of an intelligent jury would be just the contrary. Precisely because he is such an acknowledged expert, temptation held out allurements unknown to ordinary bookkeepers, and he may very well have yielded to them, as Pascal did to the allurements of fame and to the applause of his heretical admirers. The fact that

ESCOBARDERIE  
has come to mean an adroit falsehood, because Pascal misrepresented Escobar, does not prove that Escobar was a liar. What it does prove is the accidental immortality of Pascal's lies. As well might one argue that Captain Boycott was an atrocious monster, because the word "boycott" was coined through hatred of him. In point of fact those who knew him best say he was a very decent fellow.

PASCAL AT HIS BEST.  
However, since the Archdeacon carries his admiration of Pascal so far as to assert that "the most absolute reliance can be placed upon whatever he published," I will take him at his word and quote for his benefit one strong passage from this brilliant writer and deep thinker on auricular confession. Speaking of self-love and of our anxiety to stand well with our fellow-men, he says:  
"Is it not true that we hate truth and those who tell it to us, and that we love to have them deceived to our advantage and that we wish to be thought of by them other than we really are? Here is a proof of this which horrifies me. The Catholic religion does not oblige us to discover our sins to everybody indifferently; she only oblige us to conceal them from all men with one exception, to whom she bids us unveil the depths of our heart and to let him see us as we are. He is the only man whom she orders us to undeceive (désabuser), and him she obliges to inviolable secrecy, which makes his knowledge as if it were non-existing. Could one fancy any thing more charitable or more tender? And yet man's corrup-

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**Northwest Review.**

THURSDAY, JUNE 1 1899

**CURRENT COMMENT**

The delay in the issue of this number is due to an accident that happened to a great quantity of matter that was already in type and had to be recomposed.

We publish this week the first instalment of Rev. Father Drummond's crushing reply to Archdeacon Fortin's recent letter. It will be noticed that, while refuting the Anglican dignitary, the learned Jesuit finds means to prove clearly and forcibly several important Catholic tenets.

The execution last Saturday of the two Galician murderers produced a very deep and salutary impression on the public. It was a striking repetition of what occurred on Calvary, when one criminal died impenitent and the other went that very day to Paradise. Simeon Czuby, who seems to have been a very bad egg from his youth up, insultingly refused the ministrations of the priest and apparently died the death of a reprobate, renegade Catholic. On the other hand Wasyl Guszczak was thoroughly repentant, and his death was most edifying. We have these two facts, not merely on the strength of newspaper reports, but on the testimony of the two Fathers Kulawy, O.M.I., the younger of whom remained with the condemned prisoners all the night preceding the execution. Guszczak had received Holy Communion on the Tuesday before his death and on the fatal day itself. He died praying most fervently to Jesus for mercy.

**NOTES BY THE WAY.**

In presenting to the citizens of Winnipeg the claims of that extraordinary sect known as "Christian Scientists" Judge Ewing, of Chicago, stated that they promulgated no belief that was not to be found in the Bible. The Holy Writings have been made responsible for many peculiar vagaries of the human mind but surely never before were they appealed to as the

source of a more illogical and grotesque system of belief than that held by Mrs. Mary Baker Eddy and her devotees. It is true these people claim that in many respects they are in accord with other Protestant bodies and we notice indeed that the Judge mentioned amongst their tenets belief in "the Immaculate Conception of the Virgin Mother" but considering the circumstances under which he was speaking and the audience he was addressing we doubt very much if he meant the Catholic dogma on this point. It is not, however, by what they hold in common with others that these people asked to be judged, but it is their teaching regarding matter and the cure of all the ills that flesh has hitherto been subject to which marks them out as a separate sect—and it is on the strength of Mrs. Eddy's revelations and the teachings contained in her book "Science and Health," which is the text book of the aggregation and contains the whole of their philosophy and practice, that they ask for the candid consideration of all "religious people".

Taking Mrs. Eddy's work then, we find that "Christian science" teaches that all disease is an affection of the mind, not of the body; that matter in itself can feel neither pain nor pleasure; that ordinary medicine, therefore, attacks disease at the wrong end—it attacks the body which is the symptom of the evil, not the mind which is the cause; "Christian Science" goes direct to the mind and the only true medical treatment consists in persuading the sufferer to realize that his sufferings arise from his own belief in them and if he will but disbelieve in them they will forthwith cease to exist. Mrs. Eddy also claims that by shewing disease to have its source in the human mind it removes the old difficulty that has troubled mankind till now of reconciling the existence of Evil with God's power and goodness. Such in brief is the groundwork of the teachings of the "Christian Scientist" as expounded by the High Priestess who according to Judge Ewing has reintroduced into the world "the Christ method" which Divine Providence carefully concealed from mankind until she revealed it some thirty years ago.

The Judge, however, not only claimed they had "the Christ method" but also that they were entitled to call themselves scientists because their teachings and practices—with the results thereof—are "demonstrable truth", and it is Mrs. Eddy's references in her book to this part of their theories that shew that nothing is too ridiculous to be advanced now-a-days in the name of religion. The adherents of the belief quote many instances of diseases healed and spiritual life restored by their treatment—"thousands of absolute cures" says the Judge—but even if all these cases are admitted to be genuine a perusal of Mrs. Eddy's book makes it certain that "Christian Science" as an explanation of them is demonstrably a mass of nonsense. Taking her doctrines as they stand and observing the manner in which she applies

them to practical life it will be found that Mrs. Eddy is her own most trenchant critic. We have only space for a few examples, taken at random. She says for instance:—"The blood, the heart, the lungs, the brain, have nothing to do with life." "The human mind has no control over what is termed the human mechanism". "The human mind has no power to kill.... Fear never stifled Being and its actions." Yet in another part of the same book she tells of "a gentleman who died of cholera" simply from fear arising out of a false belief "that he had slept in a bed in which a cholera patient had died". A well-known writer, pointing out these contradictions, asks is it possible that any educated human being can believe in a woman who having said that "the blood, the heart, lungs, brain have nothing to do with life" exclaims with exultation a little further on that "Christian Science changes the secretions, expels humors, relaxes rigid muscles" and "that even what is called the lost substance of the lungs has been restored by it"; who in one place denounces the absurdity of thinking that the human spirit can be subject to "the operation of a nerve", exclaiming "Think of it! The intellectual, the moral, the spiritual—Yea, Mind—subjected to non-intelligence!"—and in another place declares that whiskey "victimizes the race" and turns "men and women into loathsome sots"? Truly we may agree with the critic who has said that it seems hardly possible that even Mrs. Eddy's disciples can regard the reasoning of their revered mother as anything better than the frantic logic of Bedlam. Turning to another point we see that Mrs. Eddy teaches that arsenic and strychnine kill, not because there is really any deadly property in themselves, but because the belief that there is on the part of the majority of mankind has put this property into them. And yet it is one of Mrs. Eddy's main contentions that though the poisons which men believe in will, because of men's belief in them, kill, the medicines which men believe in are absolutely powerless to cure. The truth is, as the writer we have referred to, says, the "priestess" uses terms which she has never defined about subjects which she has never understood, and is thus able to insist alternately on opposite lines of thought because she has grasped the meaning of neither; and as an example of this confusion of thought we may present the following taken from scores of similar instances with which her book abounds. The unreality of the material senses, she is contending, is proved by our every-day experience. When the so-called material eye looks out on a wet day it sees no sign or hint of anything but an eternal downpour. "But the barometer—that little prophet of storm and sunshine—denying the testimony of the senses, points to fine weather in the midst of moist clouds and drenching rain". The logic of a woman who in propounding a philosophy of the non-existence of matter accepts the quicksilver in the barometer as a reality which rebukes materialistic vision, calls for no comment.

From this brief sketch of "the

comedy of Christian Science" our readers can see that so far as the High Priestess herself is concerned—and she is not only the head of the movement but is also the direct source of its doctrines and practices—the sect is the outcome of nothing more than a lot of self-contradictory nonsense. Yet the fact remains that men and women are, in growing numbers, professing themselves believers in the doctrines of this woman and thousands are leaving the various subdivisions of Protestantism to join her society. It shows how deplorably susceptible to every fad or theory the average Protestant mind is and how, having no authority to look to in religious matters, they are carried away by any pretender who comes to them with the claim of a special "revelation".

**WHY CATHOLICS HAVE THEIR OWN SCHOOLS.**

That Catholics insist upon educating their children in their own schools—schools that many of them have to make sacrifices to support—is regarded as marvellously strange by Protestants in general. Our separated brethren maintain that secular education is all that is desirable in schools. But we Catholics know that education without religion is worse than no education at all.

The other day at a reception in his honor in Philadelphia the Right Rev. John W. Shanaban, the newly consecrated Bishop of Harrisburg, made it plain why Catholics educate their children in their own schools. The Bishop for many years had been the efficient superintendent of schools in the Philadelphia archdiocese, and his experience has certainly given him authority to speak on the subject of education. "At the present time", said he, "we are educating 45,000 Catholic children in the parochial schools of the archdiocese, at a cost of \$300,000 a year. What is our motive in supporting these schools? Why do our Catholic people so willingly make this immense outlay? It is to secure to the rising generation the priceless boon of a Christian education. But cannot a Christian education be imparted at home and in the Church? Is not home teaching, united to teaching in the Church, sufficient to form a thorough Christian? This is a question that needs serious consideration. To answer it properly, we must lay down as principles some preliminary truths. In the first place, we must remember that many, I might say the majority of, parents find it very difficult to impart religious instruction to their children; they have not the time, nor the strength, nor the will, or may be they are not qualified for this important work. On Sunday the priest's time is limited, and he can devote only a short half hour to the explanation of the catechism. Now I ask you what science, or what art, or what branch of industry can be learned by devoting only one period a week to its acquisition? Can we expect our children to learn the science of religion without close application and continued study? Again, instruction is not education. Education is the bringing out of all the faculties of the child, the development of its entire nature, the training of the intellect and the heart and the will—in a word, the body and the soul. To give all attention to the intelligence of the child and to neglect its religious training is not education. The imparting of secular knowledge and religious knowledge must go hand in

hand, and this work must be carried on from day to day during childhood, if it is to be done properly at all".

Those who have given attention to the subject must know the evils that come from learning without religion. "You know well", declared Bishop Shanaban, "that the great crimes against society are not committed by illiterate men, but by men who in their youth were instructed, but not educated; by men who grow up from youth to manhood without religious training. Isolated cases are found of violence, robbery and other crimes perpetrated by the ignorant. But the crimes that go to the heart of society and shake it to its very foundation; the frauds on public funds; the robbery of savings banks and insurance offices, by which countless numbers are made to mourn; the unsettling of public credit; the gambling in stocks; the squandering and the pilfering of the Treasury of the nation; the unlimited power of corporations, by which the artisan and the laborer may be robbed of the fruits of their honest toil—these and many more such evils are not the work of ignorant and illiterate men. When we see rich men growing richer, and poor men growing poorer; when discontent is increasing and socialistic principles are spreading; when public honesty and public morality are at such a low ebb; when religious indifference and infidelity are spreading everywhere, it is not difficult for any thoughtful man to trace the cause, and it will be found in the separation of religion from what is called education. This, then, is the reason why we support our parochial schools at such a tremendous sacrifice; that we may educate our children; that we may make of our children good citizens of earth and of heaven".

Are not all these excellent reasons why Catholics should maintain their own schools? Irreligious education has created sad havoc among the youth of France. We must strive to save our beloved country from a similar danger. Some of the more enlightened and fair-minded among our separated brethren are beginning to recognize that the attitude of the Catholic Church on the education question is best for the nation, and they are advocating schools of their own in which to educate their own children. One of these days, when this education question is better understood, it will be admitted that the Catholic Church by fostering religion among the young does more for America than all other denominations combined.—N. Y. Catholic News.

**CATHOLIC LEANINGS IN SWEDEN.**

We read in the Catholic Champion, a ritualistic monthly of New York, that "the King of Sweden has visited Loyola, and with a piety, which can only awaken astonishment when it is remembered that he is Summus Episcopus of the most Protestant Church in the world, has paid his tribute of respectful homage to the memory of St Ignatius. The Prince of Sweden's recent visit to the Prisoner of the Vatican will not be forgotten. I have been told by a Swede that when disestablishment comes—which they consider to be inevitable in the near future—there is among the nobles and University men a strong leaning toward a return to the old religion. In the meanwhile Catholic missions are growing with considerable rapidity." These statements, coming from such a source as a ritualistic journal of the Protestant Episcopal Church, are significant. We trust that the ritualists themselves will soon make up their minds to return to the old faith. The state of affairs in their own denominations

ation now, both here and in England, should be enough to make them realize that there is no Catholicity whatever in their Church.—N. Y. Catholic News.

**THE REST A HUMBLE RULER LONGS FOR.**

Cardinal Wiseman, after nine years of the Cardinalate, wrote to a dear friend: "To me Rome is rest as it can be to no one else in England—priest or bishop. I look forward with delight to the repose of sinking or dropping into a lower position, that of my equals. At meetings, in Synods, in taking any general measures, I am placed. I cannot avoid it, as the head, the top, what you like to call it. I hate it, I feel as the apex of a pinnacle might be supposed to do, cold and bare in the open air, with nothing round it to sustain or warm it. I long to be one in the midst of many, all equal, myself the eighth or tenth, if at all looked up to, not on account of casual position, but from kind and friendly respect; speaking my mind freely with those who do the same. That is the rest which I fancy a man has who gets down from the stilts on which he has been exhibiting, or Blondin when he has jumped off the rope."

**MONTH OF THE SACRED HEARTH.**

The Sisters of St. Joseph of Nazareth observe the pious custom of offering up to the Sacred Heart of Jesus all their prayers, mortifications, good works, special Masses, etc., during the entire month of June for the spiritual and temporal welfare of all persons who may seek their aid in this way. Their suffrages are presented in particular for the benefit of their friends, enemies and benefactors; for the conversion of sinners, the spread of Christ's kingdom on earth, and for the release of the Poor Souls suffering untold agonies in Purgatory, who have no one to pray for them. Those persons who desire prayers, either for themselves or their friends, whether living or dead, including Catholics, Protestants, Jews and Atheists, are invited to write their request, sign the same with full name and address, and forward before June 1st to Rev. Mother Superior, Nazareth Academy, Mount Saint John, Concordia, Kansas. During the past year thousands of letters were received from all parts of the world expressing the gratitude of the recipients for favors obtained through the fervent supplications of God's devoted servants. The sick claim to have been healed in a miraculous manner; unhappy marriages have been blessed; wayward children have been reformed; the unemployed have procured lucrative positions; persons addicted to drink have become total abstainers; extraordinary vocations to the religious life have been obtained by numerous pious young girls; sin has been overcome and virtue acquired. May the Sacred Heart of Jesus be everywhere loved!

**SAYS A CRANKY BACHELOR**

Trying to quell a woman's wrath is a good deal like sitting down on a bunch of lighted fire-crackers to prevent their going off.

**MISPLACED KINDNESS.**

Spending five dollars on flowers for a friend's coffin and not one cent for masses for his soul is like smiling at a man caught in a burning building and not rushing to his rescue.

**The Pangs of Sciatica**

**MRS. PALMER, OF FENLON FALLS, TELLS HOW SHE SUFFERED.**

**Confined to Her Bed for Weeks—Her Limbs Became so Numb That a Red Hot Iron Could be Placed Upon it Without Her Knowledge.**

Only those who have felt the agonizing pains of sciatica can form any conception of the torture which the victim undergoes. The case of Mrs. Job. Palmer, of Fenlon Falls, was one of unusual obstinacy and severity, and she makes the following affidavit in reference to her cure, for the good of humanity. "I am 29 years of age and have lived in this vicinity all my life. I had always enjoyed the best of health until November 1897, when I took a stinging pain in my right hip which seemed to be in my very marrow as it affected every muscle and joint.

I kept up for several weeks although suffering the most intense pain, freely using liniments and many other internal and external preparations that sympathizing friends would suggest. I was then compelled to stay in bed as I got so weak and run down that I could sit up no longer. I received several courses of medical treatment such as electric batteries, poulticing, etc., but got no ease from the excruciating pains which would shoot down through my leg into my very heel where it caused a bursting feeling. Often I prayed that my heel would burst thinking this might give relief. The limb at last became so numb that a hot iron could be placed upon it without my having any knowledge of it. The closing or opening of a door or anyone entering or moving about in my room, seemed to increase the pain. For weeks I could not move any part of my body and had to lie in one position all the time. My brother was cured of rheumatism after every other remedy had failed, by taking Dr. Williams' Pink Pills, so I thought as a last resort I would try them. As the directions said that in severe cases three pills could be safely taken at a dose, I took this number three times a day for about a week although I got the relief I so long had prayed for in three days after taking the first dose. Then I kept on taking the pills two at a dose. In a week after commencing the pills I was able to get out of bed and dress myself and a few weeks later when I had gained strength enough, I was able to attend to all my household duties and I have ever since enjoyed the best of health. Friends and neighbors who were conversant with my case can also tell you of my terrible suffering and the remarkable cure effected by Dr. Williams' Pink Pills." **MRS. SUSIE PALMER.**

Taken and declared before me, at Fenlon Falls, in the County of Victoria, this 11th day of May, A. D. 1898.

**JAMES DICKSON, J. P.**

**IF IT HADN'T BEEN SUNDAY.**

"Had it not been the Sabbath day," said a Perthshire preacher to an elder "between the preaching's," "I would just have asked ye how the hay was selling in Perth on Friday."

"Well, sir," said the elder, "had it no been the day it is I wad jest hae tell't ye it was gaun at a shillin the stane."

"Indeed! Well, hed it been Monday instead of the Sabbath I would have told ye I have some to sell."

"Umph, aye, ou aye, sir! And had it been Monday, as ye say, then I wad jest tell't ye I wad gie ye the market price for it."

The elder's carts were at the manse early on Monday morning, and the preacher's haystack vanished like a highland mist.

**WAGHORN'S GUIDE TO TRAVEL and BUSINESS 50c YIV**

**FR. DRUMMOND'S REPLY.**

Continued from page 1

tion is such that he still finds harshness in that law; and it is one of the chief reasons for the revolt of the greater part of Europe from the Church. How unjust and unreasonable is man's heart to find it hard to be obliged to do in regard to one man what it would be just in some way to do in regard to all men! For is it just that we should deceive them?" (Pensées, I, art, 5, p. 55. Paris, 1860.)

**THE ARCHDEACON'S LATIN.**

Before examining the long Latin quotations which Archdeacon Fortin makes, and which, as I will prove, he very imperfectly understands, I will give a specimen of the way he blunders over three simple Latin words. These words, which he unnecessarily introduces into one of his own English sentences with a show of learning that is ludicrously disastrous, ought to read: "Sacro digna silentio," and meant of course "things worthy of sacred silence," that is to say, things about which a religious silence should be observed." In his text they appear as "sacrad digna silentio." However, I am willing to grant that "sacrad" may be a mere oversight in proof-reading; barbarous though the word is to any Latin scholar. What I wish specially to point out is the way he inserts them into his own clause, which reads thus: "things which should be hedged around by a "sacrad digna silentio." Translate into English the last three words, and you have this downright nonsense: "Things which should be hedged around by a things worthy of sacred silence." Evidently he ought to have left out the word "digna," the meaning of which is already expressed by his previous words, "hedged around by," and then "sacro silentio" being quite intelligible, this final clause would have read in English, "things which should be hedged around by a sacred silence." But, valuing this imperfectly understood quotation so highly that he could not make up his mind to drop one of the three precious words, he makes a sad mess of them all.

**MISREPRESENTATIONS.**

The Archdeacon in his sermon on the confessional gave what he called a quotation from Liguori's Moral Theology, but he added no reference. As the verifying of quotations is a matter of fundamental importance in all controversy, I very naturally said: "The Archdeacon professes to quote from Liguori's Moral Theology. Has he ever seen it? I have my doubts, or he would surely have given some explicit reference. I have searched in vain through the six volumes of Liguori for this passage." This drove the Archdeacon wild. After brooding over it for fifteen weeks he lets out his pent up ire in a tirade of half a column, of which only a few passages are worth noticing. "Well, my knowledge of Liguori's Theology, fragmentary though it be, is sufficient to teach a little of it to Father Drummond. My search of the six volumes has been more successful than his." Here, Mr. Editor, I beg you to pause and observe that the Archdeacon had to search the six volumes; therefore, he did not find his quotation himself; he picked it up at second or third or tenth hand. But there is something else, which you, sir, could not possibly suspect. In the first place he most unwittingly reveals the fact that he does not even know the name of that work of Liguori to which I alluded and from which I supposed he was quoting. Secondly, he substitutes another work in three volumes for the work in six volumes to which I was alluding. Thirdly, he substitutes a new quotation in lieu of the one he first gave. When I shall have developed these three

points you will see why it was impossible for me to find a quotation which the Archdeacon himself has not been able to place. But just here let me say that is not at all difficult to obtain Liguori's works; any bookseller in Winnipeg will order them for any customer; I myself would have been happy to lend the Archdeacon the six volumes in the college library. The Archdeacon gives me credit for a deep laid scheme of which I really never dreamt. I wanted, as every scholar wants, an explicit reference. That was all. The only advantage I foresaw on my side is that he knows so little of either theology or Latin. But that is his own lookout. "Que diable allait-il faire dans cette galère?"

I. In his sermon on the confessional the Archdeacon professed to quote from Liguori's moral theology. Now Liguori's principal treatise on this subject bears precisely the very title "Moral Theology" (Theologia Moralis). The edition I have, in six volumes, was published in Paris by Mellier Frères, in 1845. I naturally supposed that the Archdeacon was quoting from this work. But I now find, from his reply, that he points triumphantly to the "Homo Apostolicus," from which he has, after 15 weeks' diligent search, secured a quotation, though it seems, from internal evidence, highly probable that he has not seen that work either.

2. The "Homo Apostolicus," which he unwittingly supposes to be the same as the "Theologia Moralis," is a very different work, and is less commonly consulted than the latter. I had to inquire of several priests before finding a copy of it in Archbishop Langevin's library. And the curious thing about it is that "Homo Apostolicus," being a compendium, is all comprised in three volumes, whereas "Theologia Moralis" is spread over six volumes. Yet, strange to say, the Archdeacon, who refers explicitly to the "Homo Apostolicus" only, solemnly avers: "My search of the six volumes has been more successful than his." Now, Mr. Editor, when a man writes about a work as if it were in six volumes when it is only in three volumes, I am forced to conclude that he never saw the work and that his "search of the six volumes" is—to put it mildly—a figure of speech based on the confidence he felt in some learned friend who found the quotation for him and forgot to warn him that there are only three volumes in this work.

3. The Archdeacon substitutes a new quotation in lieu of the one he gave in his sermon. There he is reported as quoting from Liguori the following words: "If a man has stolen a valuable thing, then he is guilty of mortal sin; but if he has stolen a small amount at different times, it is only a venial sin; but if all these small thefts in the aggregate amount to a valuable thing, he is bound to restore the last theft, whilst he may retain the former ones." The phraseology and general tone of this passage struck me as being unworthy of St. Alphonsus Liguori and, inferring that the quotation was garbled, I called for the reference. Instead of repeating the doubtful passage and giving me the reference, thereto, the Archdeacon quotes another passage to which—mirabile dictu!—in this instance he prefixes an explicit and satisfactory reference. Having thus brought him to book, I am now enabled to realize how he has blundered in translating the original Latin. Before exposing his blunders I shall first translate the passage correctly, supplying the principal verb at the beginning of the sentence, which he has unaccountably omitted, although it is the hinge upon which the whole sentence turns. Here is the entire passage: "It is to be remarked, fifthly, that, although a theologically mortal sin is a prerequisite for the existence of a grave obligation to make restitution, as we shall say in number 39, nevertheless, (here begins Archdeacon Fortin's quotation) in small thefts, When a person attains to grave matter, he is bound under pain of mortal sin to make restitution, even if, in the last theft which completes the grave matter, he has not perceived the mortal sin; for in that case he is thus bound, no longer because he has unjustly received, but because he unjustly retains another man's goods. This is the common opinion held by Lugo, Cardenas, Viva, Tamburini, La Croix and others, against a few (dissentient theologians). It is to be observed, however, that, in order that such a one may be freed from mortal sin, it will be sufficient to restore only that small matter which completed the grave matter, according to the teaching of Lessius, Sanchez, Bonacina, Vasquez, Elbel and La Croix, against others." In translating this passage I have had to use some technical terms in common use among Catholic theologians when they speak English.

(To be Continued)

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

A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I completely forgot to run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 538 Newark Ave., Jersey City, I took Ripans Tablets with grand results.

MISS BESSIE WIDEMAR.

Mother was troubled with heartburn and 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, and 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 formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets.

ANTON H. BLAUKER.

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 for one week and the result 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 I am trying Ripans Tablets for him. He feels so better but it will take some time, he has been so long. You may use my letter and name as you like.

Mrs. MARY GORMAN CLARKE.

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 them 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. BROOKHUIS.

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

J. W. PRUCE.

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—see FIVE CENTS. This low-priced set is intended for the poor and the occasional. One dozen of the five-cent cartons (20 tablets) can be had by mail by sending forty-eight cents to the Ripans ORIGINAL COMPANY, No. 16 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.

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CALENDAR FOR NEXT WEEK.

JUNE

- 4—Sunday within the Octave of Corpus Christi and Solemnity of that feast.
- 5, Monday—Of the Octave. St. Boniface, Bishop, Martyr.
- 6, Tuesday—Of the Octave. St. Norbert, Bishop.
- 7, Wednesday—Of the Octave.
- 8, Thursday—Octave of Corpus Christi.
- 9, Friday—Feast of the Sacred Heart of Jesus.
- 10, Saturday—Saint Margaret, Widow.

BRIEFLETS.

Mrs. Blake, of Portage la Prairie, is somewhat unwell at St. Boniface Hospital.

His Grace the Archbishop of St. Boniface will be one of the speakers at the University Convocation next Friday at 3 p. m.

Chief Justice Killam and Principal McVicar have kindly consented to address the University next Friday at Convocation.

The Conferring of Degrees and the bestowal of scholarships for the University of Manitoba will take place in the Legislative Chamber, Kennedy street, June 2nd, at 3 p. m.

Mr. E. J. Dermody, formerly manager of the "Northwest Review," who had lately been in business at Whitewood, Assa, has accepted a position as travelling agent for the Rublee Fruit Company.

The Most Reverend Archbishop of St. Boniface returned from Fargo yesterday evening and this morning blessed the marriage of Miss Dubuc with Mr. Bourgoin, Manager of the Hochelega Bank. The happy couple leave for the coast to-day.

The new Catholic Cathedral at Fargo was dedicated on Tuesday the 30th. The event corresponded with the silver jubilee of Bishop Shanley's priesthood. His Grace the Archbishop of St. Boniface was the most distinguished guest. The ceremonies were very well carried out.

THE WINNIPEG LISTS.

A great deal of indignation has resulted from the conduct of the Dominion Government over the making up of a special voters' list for the Winnipeg bye-election. That precious Franchise Act, of which Liberals have boasted so freely, has had a practical application there, and is, together with the scheming and trickery permissible under it, responsible for the violation of common sense and honesty that is being perpetrated there. The government was obliged to make up a new list for this election because the law requires it whenever the Provincial list is more than one year old. In this instance the government ordered the list made, and fixed the 13th of May as the day upon which it was to have been completed. They then appointed men to do the work and these latter opened offices and went to large expense which, of course the government must pay. They had almost completed the list, after several weeks' work, when suddenly, on the 12th of May, just one day before the day set for closing, the government sent orders to stop work and throw away the list they had prepared. Thus all the time and money were lost and an almost completed list was made valueless. The reason the government gives for such strange conduct is that the Provincial government has also started to make up a list for their own use which was to be completed on the 16th of May. But why the government should allow the work to proceed until the very last day and until almost the full expense had been

incurred is not explained. It is generally supposed that the government continued the work and expense until it could be determined which of the two lists was most likely to give the government candidate the advantage, and having discovered that there was a better chance under the provincial list, and that it offered the greatest room for manipulation, they finally decided to adopt it—"The West", Regina.

SHAKESPEARE A CATHOLIC.

Of late years there has been not a little controversy as to the religious belief of Shakespeare. Mr. Sidney Lee, in his recently published "Life of William Shakespeare", declares positively and emphatically that the great poet was a Protestant. Dr. Appleton Morgan, president of the New York Shakespeare Society, who is not a Catholic, says Shakespeare was a Catholic, and he gives good reasons for making this assertion. Dr. Morgan for a quarter of a century has devoted himself to Shakespearean themes. In a letter published in the May issue of the Catholic World he says, referring to the religion of Shakespeare: "The only person within a century of Shakespeare's date who ever made a statement on the subject, one way or the other, verbally or on paper, was Archdeacon John Davies, the vicar of Daperton, in Gloucestershire, England, a clergyman of the Establishment. In or about the year 1703 Archdeacon Davies made some autograph notes upon the diary of the Rev. William Fulman (also a clergyman of the English Church); and, among these notes, is the following direct statement: 'He (Shakespeare) died a Papist'. Now, as Archdeacon Davies was a Protestant clergyman, this statement is what lawyers call a 'declaration against interest', and therefore one to which great weight is to be reasonably given. Moreover, the use of the word 'Papist', instead of 'of the old faith' or 'Catholic', shows that the statement was made reluctantly and with feeling. Even if contradicted, these considerations would favor it. But it stands uncontradicted! Of course, Shakespeare was obliged, like every other subject of Elizabeth, to outwardly conform to the two 'Acts of Uniformity' which obtained during the period including Shakespeare's natural life. But Archdeacon Davies' statement leads to the conclusion (and I for one can arrive at no other) that, toward the close of his life, Shakespeare sought occasion, in some form, to publicly announce his attachment to the religion of his fathers and of his race." It must be admitted that Dr. Morgan's claim is deserving of more consideration than that of those who make statements that Shakespeare was a Protestant without giving proof of their assertions. Catholic students of Shakespeare have often remarked that his works contain many indications that their author was a Catholic. So, we see, Dr. Morgan's clear statement is only a confirmation of what has long been believed by Catholics familiar with the writings of the immortal Bard of Avon.

LAUGHS BETTER THAN TEARS.

I bless all the apostolic college of humorists. The man that makes me laugh is my benefactor. I do not thank anybody to make me cry. I can do that without any assistance. We all cry enough and have enough to cry about. God bless all skillful punsters, all reparteeists, all propounders of ingenious conundrums, all those who mirthfully surprise us with unusual juxtaposition of words. Thomas Hood and Charles Dickens and Sydney Smith had a divine mission, and so have their suc-

cessors in these times. They stir into the acid beverage of life the saccharine. They make the cup of earthly existence, which is sometimes stale, effervesce and bubble. They placate animosities. They foster longevity. They slay follies and absurdities which all the sermons of all the pulpits cannot reach.—T. De Witt Talmage.

WHAT IT GENERALLY AMOUNTS TO.

Blink.—After all, what is extravagance?  
Pink.—Parting with money we don't want to get things we don't know what to do with.—Brooklyn Life.

WHAT GOLD DOLLARS ARE WORTH.

Gold dollar pieces, the coinage of which has ceased, now sell as high as \$1.80 a piece. They are in demand for decorative purposes, birthday gifts, etc.



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"A pig that ate from the trough of a sea;  
The lid of a box on the ear;  
The dog that gave the bark of a tree;  
And a NECKLACE of beads on beer."  
—ANON.

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