

# Northwest Review Senate Reading Room Dec 7

"AD MAJOREM DEI GLORIAM."

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## LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

Does man envy the little children whom our Lord blessed, and would he fain kneel down that Christ might stretch over him His sacred arms and lay upon his head His sacred hand? Then shall his desire not be vain; for, in the Benediction of the Blessed Sacrament, does our Lord bestow His blessing as He did of yore on those who sought it. Not a mere expression of an earnest wish is it, but an actual imparting of peace and calm, of joy and zeal, and hope and confidence. Some even have received the gift of faith when the Eucharistic Christ gave His benediction. Several instantaneous conversions suggest themselves; perhaps the best known is that of the celebrated musician, Hermann. Asked by a friend to direct the music in a Catholic church at Benediction one day in May, the Jew consented. When the monstration was uplifted by the priest, the maestro felt impelled to kneel. The blessing was given; for Herman it was faith. He corresponded to the grace, became a Catholic, a Carmelite priest, and died a martyr of charity as chaplain in the Franco-Prussian war. Another, an Anglican chorister, was similarly blessed, was faithful to the grace and entered the Society of Jesus, in which, after living an edifying life, he died a saintly death.

But beautiful and consoling and cheering as is Benediction, it is but a passing act. Does man, then, crave for an abiding presence, and say, with the disciples at Emmaus; "Stay with us." The Master could not resist their constraining appeal, and granted it. So does He consent to abide as a guest with men "all days even unto the consummation of the world." This is the distinctive mark of a Catholic Church—to be the dwelling place of the Eucharistic Christ. Its glory does not depend upon beauty of architectural design, richness of materials, wealth of ornamentation, sculptured wood or chiselled marble, glowing glass or costly fresco. The very tabernacle may be of humblest pine and in the lowliest of log chapels. What matters it, a palace without a king is not a royal abode, but the king's presence ennobles any house in which he dwells. So is it with the King, to whom all power in heaven and on earth has been given, who for love of men condescends to dwell among them, not indeed in the guise and state of a king, but as a prisoner in the prison-house of love—the Tabernacle. Day and night He is there, unseen except to the eyes of faith. He is there, unknown alas! to so many of those for whom He left His Father's house and laid aside His glory to clothe himself in the habit of man, to live with and die for man. And not content with all this, He contrives in His wisdom and power a means whereby He can abide with man forever.

Is the Tabernacle too dark a hiding-place? Do the doors conceal Him too much from view?

Then bring Him forth and place Him upon a throne, and surround it with lights; let the sweetest and loveliest flowers adorn it with their beauty and their fragrance. The Exposition of the Blessed Sacrament is the Eucharistic King's appointed time to receive the homage of His subjects. If many absent themselves, then must those who attend strive to make up for the ruddiness, the coldness, the indifference, the ingratitude of those who spurn, or at least neglect, so gracious a King.

Would man at times resemble the favored multitude who walked in the company of Christ during His earthly life? Then shall this wish be gratified by taking part in a Procession of the Blessed Sacrament. All bear lighted candles, the symbols of their lively faith. All raise their voices in song; now it has the exultant tone of triumph, the LAUDA SION, now it is tinged with majestic sadness, the PANGE LINGUA. As Jesus of Nazareth passes by, beneath the canopy of state, all fall in lowly reverence on their knees and without the sound of words beg for mercy, as did the blind beggar of yore by the wayside. How appropriate for all is his plea for mercy! How much do all need it! And when the Master asks: What will you? The answer of all should be: Lord, that we may see—see Thee as Thou art beneath the veils of the Sacramental species; see ourselves as we are in Thy sight that penetrates beneath what we seem to be to human judgment. Full of meaning is the Procession of the Blessed Sacrament, for it represents us as our lives should be, as individuals, members of a family, of the state, journeying through the world, a land of passage, as pilgrims and exiles, and travelling home to our true Father-land in company with Him, the full vision of whom shall be the cause of beatitude at our journey's end in heaven, as His Eucharistic presence is the foretaste of that bliss on earth.

But when life's exile nears its end, and the soul must start on that unknown way through the valley of the shadow of death, must it part from Him whose company has been its solace on earth? Ah, then, more than at all other times, it needs Him! All other friends must say farewell and be left behind, and the soul cries out in its agony, "The darkness; deepens Lord, with me abide!" The true light that never fails must then enlighten the darksome path. The true bread that cometh down from heaven must then give strength to the fainting spirit. The true love that burns within the divine Heart must fill the void that separation from earthly love entails. The seed of a glorious resurrection must now be sowed in the body so soon to corrupt. The pledge of glory must now be bestowed ere the spirit part. Again it is the Blessed Sacrament—the Viaticum, that fulfils all these longings of the soul at its parting from the sompanion of its pilgrimage.

Thus, as we said, has the Blessed Sacrament a marvellous power of adaption to the various need of man. View the Eucharistic Christ as our Victim in the Sacrifice of the Mass, as our Food in Holy Communion, as blessing us in Benediction, as our Guest in the Tabernacle, as receiving our homage in Exposition, as accompanying us in our pro-

gress through the world in the Procession, and as the Viaticum in our last long journey—what ground for genuine devotion does each of these Eucharistic phases afford us!

If we consider the Holy Eucharist in comparison with the other sacraments, we must accord to it a double pre-eminence. It is the noblest of them all, and is the end and perfection of the rest. The ground of its incomparable greatness is that it contains—and that in a permanent way—Jesus Christ Himself. The other sacraments, like it, were instituted by Him, are sacred signs and by their own power confer grace; but the Eucharist alone possesses the Author of grace, the very substance of grace. The others possess grace by a participation in the power of Christ and as instruments for transmitting it; but the Eucharist has it in its plenitude and in its essence—Christ Himself. The others only have grace at the moment when they apply it; they receive it only to lose it again at once, as an instrument that acts only so much as it is moved, and which before, as after, one has used it, remains inert. But the Eucharist is full, perfect, integral as soon as consecrated; this plenitude it keeps as long as it exists; and, before Communion, it is in the perfection of its sacramental being, as in the hosts which are kept in the ciborium. Hence it is called a permanent sacrament.

On the other hand, baptismal water produces the cleansing of original sin only at the instant when the priest pours it on the head of the person baptized, while reciting the formula of baptism: but before and after it is merely holy water. The same is to be said of the holy oils which receive their wonderful efficacy only by the words pronounced by the priest in anointing the different parts of the body. Their virtue is transient, while that of the Eucharist is permanent, because it is the living and lasting presence of Him who is the "power of God." Hence, too, the Eucharist claims a permanent worship, and that of adoration; while only the respect due to sacred instruments is accorded to the baptismal font and the stocks containing the holy oils.

To be continued.

## Triumph Of Our Eucharistic King.

### OPEN AIR PROCESSION OF The Blessed Sacrament.

In lieu of the usual Vespers at three o'clock the grand Corpus Christi procession took place at St. Boniface last Sunday. The weather was beautiful, in fact the sun beat almost too fiercely on the uncovered heads of men and boys.

The reverential pageant was a very long one, all ages and both sexes being represented in large numbers. The band of the Industrial School lent its martial strains to the glory of our Sacramental Lord and at intervals the male choir sang the "Pange Lingua," "Sacris Solemnis," "Panis Angelicus," and the "Magnificat."

The procession, on issuing from the Cathedral doors, turned to the right into the Archbishopal grounds, down the central drive under the grateful shade of trees in the brightest green of early summer, then to

the left along the road that skirts the Red River as far as the Grey Nuns' Mother House, then to the left again up the walk leading to their front door, and finally back to the Cathedral through the Convent and Orphanage grounds.

At the Mother House the Tantum Ergo was sung, and Rev. Father Messier, who carried the Blessed Sacrament, with Rev. Father Beliveau as deacon and M. l'Abbé Maillard as subdeacon, gave Benediction to the kneeling crowd. The altar of rest in the porch was very tastefully decorated. One of the most charming things about it was the representation of adoring angels by live, sweet faced little girls forming a delightful tableau vivant. The long succession of convent buildings, before which the procession passed, was screened with foliage and relieved here and there by niches and altars with statues and large pictures. The most striking of these wayside shrines was erected in the vestibule of the Orphanage with a statue of the Sacred Heart as the central figure.

It was noticed that several well-bred Protestants not only uncovered before the Blessed Sacrament but even knelt down as the Sacred Host went by. Four other Protestants, one of whom trained a kodak on the officiating priest, were evidently too ill-bred and ignorant to be aware of their rudeness in keeping their hats on.

This glorious manifestation of belief in Our Lord's plainest words—"This is my body"—ended with solemn Benediction in the Cathedral, where the piety and fervor of the immense congregation reached their climax.

## YELLOW JOURNALISM.

THE N. Y. SUN THUS DESCRIBES THAT SENSATIONAL JOURNALISM TO WHICH THE EPITHET "YELLOW" IS NOW GENERALLY APPLIED, AND OF WHICH WE HAVE UNFORTUNATELY A FEW REPRESENTATIVES IN CANADA.

"The yellow badge has become so familiar, and the qualities it denotes are so generally recognized, that description is almost as superfluous as the mention by name of examples of the type. It is proper to remark, however, that the essential characteristics of yellow journalism are not those which are most in evidence to the eye and the ear. The bawling self-advertisement, megaphone announcements, the Gargantuan type, the prodigies of typographical arrangement and pictorial illustration, the colored crayon impressionist sketches on the bulletin blackboards, and the other vaudeville accessories, are mere externals. A newspaper might be as yellow as corruption without resorting to any of these devices to attract attention to itself. The essential thing that makes a paper yellow is the habitual attitude of its management toward its readers and toward the truth.

"Here is the infallible test: Suppose a newspaper is in possession of a startling war rumor or a deliberately fabricated piece of alleged news sure to make a sensation on the street and to sell numerous extras containing it. Suppose the conductors of the newspaper are either definitely aware of the falseness of the

alleged news manufactured under their own noses, or privately doubtful of the truth of the despatch innocently acquired from outside. Do they systematically put forth the lie for the sake of the sales, or do they systematically suppress it for the sake of the truth and the protection of their readers? Do they rush the doubtful rumor at once to their presses and to the newsboys, or do they hold it for verification and the proper satisfaction of their own professional and personal consciences? In one case the newspaper is yellow. In the other case it is honest and worthy of the respect and confidence of the people.

"The distinction, therefore, is precisely the same as that between the man of truth and the professor of bunco. It is a question of motive and moral responsibility or moral debasement; and that is all there is to it. Yellow journalism is systematic and conscious deception for gain. It does not alter the case or obliterate the shameful hue even if the proprietors of a yellow newspaper prefer, on the whole, to print genuine news from the seat of war rather than bogus; or if they are energetically and noisily enterprising in the pursuit of genuine news; or if the patriotism which they proclaim is so far real that they would rather falsify for the interests of their own flag than for those of the enemy; or if they are cheerfully optimistic and good natured in many matters wherein vivacity is not the touchstone. The yellowest of the yellows possess some qualities which would be eminently creditable apart from the circumstance that their status is settled the moment they manifest a readiness to swindle their customers whenever temptation and opportunity coincide.

"All this is now so generally understood that you rarely see anybody buy a yellow newspaper without a grin on his face."

## THE MASONIC POWER.

We sometimes lose sight of the tremendous injury which is wrought by the Masonic system to the Catholic name. Nothing is more common than for Protestant writers to hold Catholic countries responsible for the evils of their misgovernment. It is frightful for Catholics to be reproached with the misdeeds of their deadliest enemies. There is hardly a Catholic country in which the Masonic lodges have not, since the days of Pomal, contrived somehow to get the upper hand by crooked ways, and every iniquity they perpetuate is laid at the door of the Catholic Church and the Catholic religion. We are reminded of this shocking wrong by the news that the French Freemasons have scored a triumph in inducing the Chamber of Deputies to veto the decision of the Senate, arrived at two years ago, to set apart a public holiday in honor of Jeanne D'Arc. Thus a sublime figure which all the world now agrees in honoring is flouted by a set of hole-and-corner materialists in a country which used to be called the eldest daughter of the Church, and "Catholic France" will, in due time, when history comes to be written, get the benefit of the scandal.—PHILADELPHIA CATHOLIC STANDARD AND TIMES.

Rev. Fr. McCarthy, O.M.I., went to Wapella last Friday.

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**Northwest Review.**

TUESDAY, JUNE 14, 1898.

**CURRENT COMMENT.**

A letter was received here last week from His Grace the Archbishop of St. Boniface in which he says there is no truth at all in the rumor lately circulated about a conflict of jurisdiction between the Jesuits in the Klondike and His Lordship the Vicar Apostolic of Athabasca-Mackenzie, in whose diocese is the Yukon district. This is an authentic and most welcome confirmation of our substantiated denial of this ridiculous rumor when first it was given currency. Our beloved Archbishop adds that he is looking forward to a speedy return.

When the Rev. Dr. Sutherland, speaking at Convocation and noting with pleasure that the University in the near future was to receive substantial aid from the Government, added, with marked emphasis, that he thought the Government should indeed assist and encourage the University but not provide all the necessary funds, this sentiment was welcomed by the audience with a decided applause that must have sent the cold shivers down the backs of certain members of the University whose chief aim in life seems to be to bask in the sunshine of Government favors and make the University a party machine.

In connection with our editorial on "Normal School Training" we would suggest that Catholics who follow the Winnipeg course should make it a point to ply the instructors with repeated requests for explanations of the obscure and falsely philosophical jargon which they are requested to admire. It is almost a pity that our shrewd and eminently sensible nun-teachers have no opportunity of questioning these instructors who discourse so glibly of what they do not understand. The practical, matter-of-fact Sisters who teach in our convent schools would make short work of empty verbiage. They would soon pick such sciolists as Rosenkranz to infinitesimal pieces. They would hold up to richly deserved scorn the shallowness of men who, when they could learn from living members of religious orders at their very doors what are their principles and practice, are content to swallow the crude and ignorant misrepresentations of pretentious pedagogues who never met or talked with either a monk or a nun, and whose persistent misunderstanding of Catholic doctrines and aims would almost make one despair

of the bulk of the human race, were one not reminded of Carlyle's "mostly fools," for whom guiltless folly is the only hope of salvation.

The editor of "United Canada," under date of the 11th inst., says that Dr. J. K. Barrett either inspired or wrote the remarks made lately in these columns on the vagaries of the Ottawa sheet. This is absolutely false. Dr. Barrett has neither inspired nor written anything in the NORTHWEST REVIEW for years. He had no knowledge of what we wrote about "United Canada" till he saw it in this paper. Nor is it true that the C.M.B.A. of Winnipeg ever attempted to injure Mr. Grace's paper for political reasons. These denials we make for the benefit of those of our readers who may still think that "United Canada" respects the truth. We have no hope of convincing the cad who can neither spell nor answer an argument.

Why does not the Canadian Messenger of the Sacred Heart appear as early as the American one? We should prefer to publish its monthly intention rather than the New York version of the same subject; for, as we had occasion to remark once before, the Canadian editor of this department has a happier way of presenting his theme. We notice that this superiority of the home product is especially apparent in the June number. But, unfortunately, the Montreal edition reaches us too late for republication at the beginning of the month, while the American Messenger comes regularly to hand almost three weeks before the date it bears. Promoters of the Apostleship make the same remark and therefore reluctantly turn to New York. Verbum sat sapienti.

**NORMAL SCHOOL TRAINING.**

The necessity of Catholic normal school training for Catholics becomes evident from a cursory examination of the methods adopted in non-Catholic normal schools. What in the latter strikes an intelligent Catholic observer is the pretentious hollowness of the principles advocated. Not that all the principles of the favorite text books are false, else they would not deceive even the superficially trained men who admire them; but that many of them are based on false views of theology, philosophy and history.

Let us glance for instance at one of the much lauded text-books used in the Winnipeg Normal Course. The Principal, a kindly, well-meaning and straightforward man lays great stress, we are told, on "The Philosophy of Education" by Johann Karl Friedrich Rosenkranz, written in 1848, translated from the German in 1896 by Anna C. Brackett, and edited by W. T. Harris, L.L.D. This book, as well as the other text-books used in the Normal Course, sets much store by Rousseau as an educator, a view which would make an educated French Catholic split his sides with Homeric laughter. The only education Jean Jacques ever imparted was deistic, anti-Christian and revolutionary. Both the example of his wretched life and the results of his teaching are distinctly opposed to the very basic principles of Catholicism. And yet no hint of this was given by the instructors of the normalites. So much for their insight into the history of the one man who, with Voltaire, paved the way for the shameless orgies of the French Revolution.

At page 272 we find an example of theological error of the grossest kind. "Pietism proceeded from the principle of Protestantism, as, in the place of the Catholic Pelagianism with its sanctification by works, it offered

justification by faith alone." So here we have Catholic young men and women gravely informed, by an author whom their Principal extols to the skies, that their own beloved religion, the faith of the universal Church, is Pelagianism. To be sure, if these young people are pious, they will know by experience how constantly they stand in need of grace; if they read their New Testament and are well informed in religious facts, they will know that "justification by faith ALONE" is not mentioned in the Scriptures, that the word ALONE was interpolated by Luther; but what about the careless, thoughtless Catholic youth? Will not his faith be undermined by such assertions, the historical and theological falsity of which he will not be prepared to detect?

Rosenkranz aims, in the pseudo-scientific German way, at being profoundly philosophical; but his master is Hegel, the pantheist, the man who delighted in making black appear white, yes, and the finite infinite. However, Rosenkranz was a Doctor of Divinity and seems somewhat piously inclined; so that his teaching becomes a curious jumble of philosophic nonsense and the inevitably sane influences of a Christian atmosphere. The American editor, Mr. Harris, is fully conscious of the obscurity of the original. He assures us that "a revision has been made of the translation with a view to better adapt it to the needs of readers not skilled in philosophy", i. e. readers who insist on understanding what they read. He adds: "It may be safely claimed that no obscurity remains except such as is due to the philosophic depth (?) and generality of the treatment. In this respect the translation is now more intelligible than the original." As the translation in many places is absolutely puzzling, we naturally wonder what the original must be.

Take, for instance this befuddled sentence: "The Romish (!) Church annulled the principle of abstract substantiality of the Greeks (i. e., that suppressed individuality in behalf of divinely ordered religious ceremonies) through the practical aim which she set up in the principle of sanctity in works, and by means of which she raised up German individuality to the idealism of chivalry, i. e., a free military service in behalf of Christendom." What, in the name of common sense, is the author driving at?

What is the Greek "principle of abstract substantiality"? Is it "that [demonstrative adjective] suppressed individuality, etc.?" Or is it the Romish Church "that [relative pronoun] suppressed individuality, etc.?" But no; it cannot be the latter, since we are told in the next breath that that same Church "raised up German individuality to the idealism of chivalry." And yet how can that Church, represented elsewhere throughout the book as stifling all liberty, have raised up "a FREE military service?" We give up solving the puzzle. Mr. Harris shares our perplexity: in the comment, which he usually adds to the text, he says: "This seems strange to ordinary Protestant views." But he meekly submits to the obscurity of the whole sentence.

The last words of the Rosenkranz text are: "The education of the state must furnish a preparation for the unfettered activity of self-conscious humanity."

When the Principal of the Normal School pointed to this passage as one of very great importance, one of the pupils asked what it meant. Would the teacher kindly explain how the state prepares people for "the unfettered activity of self-conscious humanity." The enthusiastic Principal was sadly embarrassed and finally admitted that this conclusion of his favorite work was not exactly clear.

Most truly has it been said that Catholic Faith is the bulwark of common sense. In pro-

portion as men depart from the former is their estrangement from the latter. Saneness and perspicuity are the badges of Catholic thought. Anti-Catholic thought, especially if it pass through a German mind, is lamentably obscure and unwholesome, however high-sounding may be the words it loves to use. Outside of the Church there is in our day a positive worship for big words, and their sway over ordinary minds is well nigh despotic. Only the best of Protestant Universities, such as Oxford and Cambridge, escape the tyranny of sesquipedalian obscurity, and they escape it because they are still the most Catholic of non-Catholic seats of learning. What wonder, then, that well intentioned Protestants, with nothing but a common school training, should take up with a farrago of historic lies about Rousseau, monks, Jesuits and the "Romish Church," like Rosenkranz's "Philosophy of Education." Verily may we echo, in respect of such persons, the saying of James Russell Lowell about his own country, the country that is now booming Dr. Rosenkranz: "We are the most common-schooled and the least cultivated people in the world."

**MISTY PEDAGOGUES.**

Walter Lecky, easily the greatest of American Catholic critics, has, in the CATHOLIC NEWS of the 8th inst., a few remarks which so exactly chime with our own strictures on Rosenkranz in this number of the REVIEW that we hasten to reproduce his skit on dogmatic mistiness. Says Walter Lecky:—"The Meaning of Education, and Other Essays," by Nicholas Murray Butler, is a book that shows much thought and wide and observant reading of a certain class of books. As a consequence, it has a color that will not appeal to every reader. No Catholic reviewer can accept all of Dr. Butler's postulates, many of which are founded in the scientific skepticism of the century. His very definition of education is misty. He talks largely of the scientific inheritance, without making any clear definition of what science means. And as a matter of fact his book proves that science is, in his mind, not alone ascertained facts, but a large body of superstitions and romancings which pass in the books of his bent for science. Dr. Butler is, like all writers of pedagogy, dogmatic. One of the most striking characteristics of the age is its dogmatic cocksureness on every subject it vouchsafes to speak upon. The cry that the age of dogma is past is only a blind; it never had such a growth, and Dr. Butler's book and a hundred more, easily named, are the proof.

**The Jubilee of St. Mary's College, Montreal.**

On the 21st, 22nd and 23rd of this month the Alumni Association of St. Mary's College, Montreal, have organized an elaborate series of fetes in honor of the golden jubilee of their Alma Mater. This is the close of the fiftieth year of the first Jesuit College in Canada since the restoration of the Society of Jesus. Of course we need hardly remind our readers that the original Jesuit College of Quebec, founded before Harvard, flourished for more than twice fifty years.

St. Mary's College, started in 1848, has had a far greater influence on Catholic education in Canada than most Catholics themselves know. Long before the beautiful Church of the Gesu was built, when the Jesuits' chapel was merely a part of the college building, the preaching, and theological teaching in public and in private, of the Fathers of the Society of Jesus had given a fresh impulse to practical

fervor and a taste for breadth, depth and soundness of doctrine. St. Mary's College was the first of Canadian Colleges to popularize the modern adaptations of scholastic philosophy, to widen the scope of mathematical and scientific lectures, to teach Latin and Greek as living languages, to insist successfully on the adoption by the students of that pronunciation of French which is current in the best society of France, to cultivate the most refined taste both in elocution and style. These traditions have been so carefully kept up that in this year of grace, 1898, St. Mary's College compares favorably in solid and substantial culture with the best universities of the Dominion. It counts among its graduates many of Canada's most distinguished sons.

**ST. JEAN-BAPTISTE SOCIETY PROTESTS AGAINST AN ARTICLE IN THE "ECHO DE MANITOBA."**

At a general meeting of the St. Jean Baptiste Association of Winnipeg held in the hall of St. Mary's School in this city on the 5th inst., the following resolution was carried:—

Whereas a certain article entitled "Les Irlandais Catholiques" (The Irish Catholics) appeared in the journal "L'Echo de Manitoba" of this city on the 2nd inst.;

Whereas this article is calculated to breed discord and to impair the good understanding now existing among the different nationalists of this city;

Resolved, that the Journal, "L'Echo de Manitoba," does in no way represent the feelings of the French Canadians of this city, that this article is in every way to be deplored, and the St. Jean Baptiste Association of Winnipeg, assembled in a general meeting in the aforesaid city, protest energetically against this sheet's unjust attacks on their Irish Catholic fellow-citizens of Winnipeg, and affirm that the relations now existing between the French Canadians and the Irish Catholics as a body are of the best;—

That a copy of this resolution be transmitted for a publication to the following journals, "The Winnipeg Tribune," "The Northwest Review" and "L'Echo de Manitoba."

**BOYS' PILGRIMAGE TO ST. NORBERT.**

Last Thursday was a red letter day for the small boys of Father Lebel's Holy Angels Sodality. Bright and early, at five o'clock in the morning, dressed in their best clothes, 28 little sodalists crowded into four carriages of various shapes and sizes, accompanied by Fathers Lebel, Lalonde and Dumesnil, and rattled away across the two bridges through Fort Rouge to the venerable bailiwick where Monsignor Ritchot is counsellor, philosopher and friend to all the countryisice.

The Pilgrims' Mass was said at 7.30 by Rev. Father Joseph, Trappist, in the Lady Chapel built by Mgr. Ritchot in his own grounds. The Reverend Trappist monk preached a soul-stirring and short sermon on going to Jesus through Mary. The young boys received Holy Communion and sang hymns during and after the Mass. Their piety, though frank and fearless, did not interfere either with their appetites at breakfast or their play between meals.

The entire day was a great treat. Several of the youngsters bathed in the Red River before the mid-day meal which was taken under the large St. Norbert trees. Then they played baseball and romped among the beautiful ferns. At half past four they all went to sing at Benediction of the Blessed Sacrament in the parish church.

A little after five the merry

band of worshippers foregathered before Monsignor Ritchot's door and gave three lusty cheers for the venerable prelate whose generous hospitality had enhanced the delights of their pilgrimage.

NEWS FROM ST. ALBERT.

The Very Rev. Father Lestanc, O. M. I., writes to us from St. Albert under date of June 4th:—

His Lordship Bishop Grandin, O. M. I., is pretty well and can work a little every day. We are having a prolonged drought. The crops have not suffered as yet; but His Lordship has ordered prayers for rain.

The Mother General of the Grey Nuns has completed her visitation at Lac la Biche and Lac la Selle. This very day she is leaving St. Albert to spend a few days at the Edmonton hospital, whence she will take the cars on Thursday, the 9th, for Calgary, where she will remain a few days longer before returning by the main line to Winnipeg.

Count de Cazes, Indian Agent at Stoney Plain, is dying at the hospital in Edmonton; he has received the last sacraments.

A PRIESTLY CARPENTER.

Rev. Fr. Lecoq, O. M. I., was in town last week. He is building a new church at Ste. Rose du Lac. To put up the framework he had a "bee." the neighbors helping for a day; but all the rest of the work he is doing alone with his own hands.

SOLEMNITY OF CORPUS CHRISTI

Last Sunday, at St. Mary's Church, Winnipeg, the Celebrant at High Mass was Rev. Fr. Audemard, O. M. I., Rev. Fathers George and O'Dwyer O. M. I., acting as deacon and subdeacon. The pastor, Rev. Fr. Guillet, O. M. I., preached and appropriate sermon. After Mass the procession of the Blessed Sacrament, participated in by the clergy, the altar boys and the First Communicants, took place around the inside of the Church. It was all very impressive and edifying.

CONVENIENT EXCUSES

The Casket. No matter what mishap occurs on board a United States warship now (and there is scarcely a day that something does not go wrong) it is always the work of a Spanish spy among the crew. No American warship is thoroughly equipped for sea unless she carries one or more Spanish spies to bear the blame of all accidents. This explains a great deal that was mysterious in the conduct of Uncle Sam's fighting vessels for years past.

A CUBAN REPUBLIC

Catholic Register (Toronto).

Dr. Lambert, in The Freeman's Journal, New York, tells The Register that the character of the Cuban population furnishes no argument whatever against the sweet reasonableness of American plans for the future of the island. He says there are Spaniards, Cubans of Spanish origin, Negroes, Chinese and others in the United States as well as in Cuba. Therefore, why not make Cuba as successful a republic as the United States? Is this proposition a serious one? We cannot so receive it. What would the white people of the United States say if Europe were to insist that the republic be governed by the black men, the yellow men and the halfbreeds? But this, as we understand it, is very like the proposition which the United States is forcing upon the population of Cuba.

Dr. Lambert adds that he has not heard of any "Anglo-Saxon" gush over Cuba! How very strange! Why even The New York Sun has an agreeable word to say for Joseph Chamberlain's wonderful "alliance." But England is playing this game for a stake. For instance, she would give many things for possession of the Philippines.

BUILDER AND STRENGTHENER

This is the term an Ottawa Lady applies to Dr. Williams' Pink Pills

Among many in Ottawa and the vicinity who have been benefited one way or another by the use of Dr. Williams' Pink Pills for Pale People, the Journal has learned of the case of Mrs. Gilchrist, wife of Mr. T. V. Gilchrist, of Hintonburgh. Mr. Gilchrist keeps a grocery at the corner of Fourth Ave. and Cedar street, and is well known to a great many people in Ottawa as well as to the villagers of this suburb of the Capital.

time she was far from well; her blood was poor, she was subject to headaches, and felt tired after the slightest exertion. She had read at different times of cures effected by the use of Dr. Williams' Pink Pills, and decided to try them. She was benefited by the first box and continued their use until she had taken five boxes, when she considered herself quite recovered.

THE "MOST IMPORTANT" THOUGHT.

The following is an anecdote of Daniel Webster: "Would you please tell us, Mr. Webster," said a guest at a dinner party given one day at the Astor House to the great orator by his New York friends, "what was the most important thought that ever occupied your mind?" This was the rejoinder: "The most important thought that ever occupied my mind was my individual responsibility to God."

Rev. Fr. Kullavy, O. M. I., returned to Dominion City yesterday to visit the Galicians in that neighborhood.

Mr. l'Abbé Maillard has just completed a fine bit of scenery for a play the plot of which is laid in the second century of our era. This drama will be represented at the Provencher School of St. Boniface towards the end of this month. The artist has succeeded in reproducing the Roman architecture of the time. The scene represents a picturesque valley studded with towers, bridges and rural dwellings.

AN IMPORTANT JUDGMENT—

At Osgood Hall, Toronto, on May 28th, on application of G. T. Fulford & Co., proprietors of the Dr. Williams' Medicine Co., a perpetual injunction was granted by Chancellor Boyd restraining Theodore Sweet druggist, of St. Catherines, from selling a pink colored pill in imitation of Dr. Williams' Pink Pills for Pale People. It seems necessary to again impress upon the public the fact that Dr. Williams' Pink Pills can only be obtained in packages the wrapper around which bears the full law-protected trade mark, "Dr. Williams' Pink Pills for Pale People."

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Calder! Northern Pacific Ry.

- TO-DAY'S LIST: Fine British Columbia Salmon, per can, - 10c - Mustard Sardines, large cans, - 2 for 25c - Fresh Mackerel, per can, - 15c - Fine Cranberries, 6 lbs. for - 25c - Fine Bitter Oranges, per doz., - 40c - Fine Sweet Oranges, per doz., - 25c and up - Finest Bulk Cocoa, per lb., - 30c - Finest Coffee, per lb., - 40c - Good Coffee, per lb., - 30c - Fine old Cheese, 2 lbs. for - 25c - Try a pound of our 35c TEAS.

Tel. 666, 525 Main St.



KLONDYKE.

Write for pamphlet descriptive of the routes to the Yukon country and sailing dates, rates, etc.

SAILINGS FOR JUNE:

Table with columns: Ship Name, Date, and other details. Includes Athenian, Tees, Islander, Pakshan, Tees, Islander.

All agents can ticket through at rates which will include meals and berth on steamer. Apply to nearest C. P. R. agent or to ROBERT KERR, Traffic Manager, WINNIPEG.

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Our Suit Stock Is Now Complete We have some Beauties! \$8, \$10, \$12, \$15. See our Special Line Kid Gloves Any Pair Guaranteed. ONLY \$1.00.

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Keep the Blood Circulating. To do this satisfactorily during the chilling winds of winter, there is nothing better than a well brewed All Malt Stout.

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The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

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Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

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Kootenay country (the only all-rail service), Victoria, Vancouver, Seattle, Tacoma, Portland, connecting with trans-Pacific lines for Japan and China. Coast steamers and special excursion steamers to Alaska; also quickest time and finest train service to San Francisco and California points. Special excursion rates the year round.

TO THE OLD COUNTRY

Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to Great Britain and Continental points; also to South Africa and Australia.

Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

Table with columns: North Bound, South Bound, Stations, and Read down. Includes stations like Winnipeg, Portage Jct., St. Norbert, etc.

MORRIS-BRANDON BRANCH

Table with columns: East Bound, W. Bound, Stations, and Read down. Includes stations like Winnipeg, Morris, Lowe Farm, etc.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, East Bound, Stations, and Read Up. Includes stations like Winnipeg, Portage Junction, St. Charles, etc.

Stations marked \*—have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, G.P.&T.A., St. Paul. H. SWINFORD, Gen. Agt., Winnipeg. CRRY TICKET OFFICE, 488 Main Street, Winnipeg.

A SHAPELY FOOT

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely.

A. G. MORGAN. 412 Main St.

CALENDAR FOR NEXT WEEK JUNE.

- 19—Third Sunday after Pentecost. St. Juliana Falconieri, Virgin. 20, Monday—St. Basil, Bishop, Doctor. 21, Tuesday—St. Aloysius Gonzaga, S.J., Confessor. 22, Wednesday—Votive office of St. Joseph. 23, Thursday—Vigil. 24, Friday—St. John the Baptiste. 25, Saturday—St. William, Abbot.

BRIEFLETS.

Australia is 26 times as large as the United Kingdom, 15 times as large as France and almost equal to the United States.

We tender our heartfelt sympathy to Rev. Dr. Bryce, whose best laid plans about the Moderatorship of the General Presbyterian Assembly unfortunately failed.

During the entire octave of Corpus Christi there is Benediction of the Blessed Sacrament at 7.15 p.m. in the Cathedral. There is also Benediction at the same hour every Friday of this month.

Yesterday afternoon Rev. Fr. Gravel, chaplain of the Grey Nuns, was the recipient of a beautiful address and songs in honor of his name day. The reception took place in the parlor of the Orphanage.

Sister Ste. Placide is starting from Edmonton for Lac la Selle, to which place has been recently transferred the convent formerly at Lac la Biche. She will be the Superior of an Indian Industrial School to be started there.

A French investigator has discovered that the character of a person's dreams depends in a great measure on which side the sleeper lies. The dreams of a lawyer, then, who habitually lies on both sides, must be very much mixed.

Mr. J. C. Auger has been sorely tried by the almost sudden death of Marie, his three-year old daughter, who fell a speedy victim to diphtheria last week. May God who has taken up to himself the dear little one, console the bereaved parents.

Why do so many Christians, even soon after Confession, commit the same sins over again? Because they have not sufficiently considered the motives for contrition nor acquired that hatred of sin that is necessary for the steadfast practice of virtue.—CATHOLIC COLUMBIAN.

The Blessed Virgin has a special charge over the angelic virtue of purity. Those who desire to be chaste will not fail to invoke her maternal care for their innocence. If they call upon her with persistent confidence, they will not fail to experience the help of her protection. For them, too, she will bruise the serpent's head.—CATHOLIC COLUMBIAN.

The Catholics of Ireland have good reason to be proud of their conventual schools. According to the statistics just published by the National Education Board, 77.9 per cent. of the pupils examined in ordinary schools, 88.2 per cent. of those examined in the model schools, and 89.1 per cent. of those examined in the convent and monastery schools passed the Results Examination. This would be answer enough for the men who so constantly assert that the Irish clergy are

afraid of popular education.—LIVERPOOL CATHOLIC TIMES.

Very Rev. Father Leduc, O. M. I., Vicar General of St. Albert, arrived from the west this morning. He is, we are happy to note, much improved in health.

Mr. George Germain and his daughter, Corinne, left the day before yesterday for Toronto, Niagara Falls, Montreal and Boston. Mr. Germain is enjoying a well earned five weeks' holiday. Miss Germain will probably remain in the east for six months.

Next Friday, Feast of the Most Sacred Heart of Jesus, at 8 A.M. there will be, in St. Mary's church, High Mass and Second Communion for the children who made their First Communion last Whitsunday. Rev. Fr. Guillet will preach.

The closing exercises of St. Boniface College, on Thursday next at 8 p.m., will be graced by the presence of His Honor Lieut.-Gov. Patterson, who will himself present three medals which he kindly offered to grant. All friends of the College are welcome.

The funeral of the late E. D. Bawlf, who met his death from injuries received from a fellow workman in the Crow's Nest Pass, took place this morning from Hughes & Sons to St. Boniface Cathedral and was very largely attended.

So far no successor to Sister St. Placide as Assistant and Superior of the Orphanage has been named. The Mother Vicar directs this establishment with the assistance of Sister Bourassa, pending the return of the Mother General who is expected to make the new appointment.

Two Irishmen stood on a fish dock in New York watching the laborers load big cases of fish into the cars. Across the side of the boxes were the initials A.P.A., standing for American Packing Association. "I say, Pat" remarked Mike turning to his companion, "those A.P.A.'s are buying up all the fish so we will have to eat meat on Friday."

The St. Boniface College Athletic Association wish to tender their best thanks to the following gentlemen who kindly contributed to the prizes for the closing Athletic Sports: Rev. Fr. Messier, P.P., Capt. Adams of the H. B. Co.'s Stores, Rev. Fr. Guillet, O.M.I., Mr. Rocan, Mr. Collin, Mr. Gosselin. The prizes will be distributed to-morrow afternoon.

Rev. Fathers Drummond and Lebel, S. J., leave for Montreal next Thursday morning. Fr. Drummond goes to the jubilee celebrations of his Alma Mater, St. Mary's College, of which he was one of the ten Rectors who have governed it during fifty years. Father Lebel is also a graduate of St. Mary's; he will prolong his journey as far as Cacouna, his native parish, where he has some family business to settle in reference to his niece, Miss Lebel, who has lately entered the Grey Nun Novitiate at St. Boniface.

WE... Have now in Stock MARIOLATRY or New Phases of an Old Pallacy. Paper edition 30c, Cloth 60c. Catholic Prayer Books in great variety. Winnipeg Stationery & Book Co. (Limited). Successors to HART CO., LTD. 364 Main Street, Winnipeg, Man. FRED. ANSLEY, Manager. Subscriptions solicited for Ave Maria, monthly magazine—\$2.00 per annum.



There are weeds in everybody's garden, and no garden was ever planted in which weeds did not insolently present themselves. They come without invitation and without a welcome. If you recognize them as weeds, and if you have sense enough to know that weeds choke flowers, and pull the weeds up, root and branch, you will save the flowers. There are weeds in the health-garden of many a man and woman. The doctors call them disease germs. If you have sense enough to distinguish them from the flowers of health, and root them out, you will be robust, healthy and happy. The most dangerous of all the weeds in the flower garden of health is that deadly creeper consumption.

There has never been but one medicine that would choke out this weed, root and all. That medicine is Dr. Pierce's Golden Medical Discovery. It acts directly on the lungs through the blood, driving out all impurities and disease germs, and building up new and healthy tissue. It restores the lost appetite, makes digestion and assimilation perfect, invigorates the liver, purifies the blood and fills it with the life-giving elements of the food and tones and builds up the nerves. It sustains the action of the heart and deepens the breathing, supplying the blood with life-giving oxygen. Medicine dealers sell it.

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

Free. Dr. Pierce's Common Sense Medical Adviser. Send 31 one-cent stamps to cover customs and mailing only for paper-bound copy. Cloth-bound 50 cents. Address Dr. R. V. Pierce, Buffalo, N. Y.

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