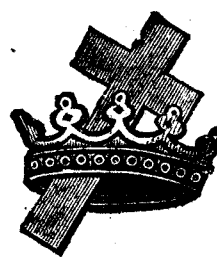


Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

T. BONIFACE, MANITOBA, TUESDAY, SEPTEMBER 12, 1899.

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

Senate Reading Room Dec 7

LEAGUE OF THE SACRED HEART.

PROTECTION FROM EVIL SOCIETIES—GENERAL INTENTION FOR SEPTEMBER, 1899—RECOMMENDED TO OUR PRAYERS BY HIS HOLINESS LEO XIII.

American Messenger of the Sacred Heart.

Evil societies of men or women are so necessarily secret that it is one and the same thing to speak of an evil association, and one that is secret in the strict sense. "For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved." Indeed, "secret society" is a mere euphemism for "evil society," and it is adroitly used by the officers of evil associations to allure others into membership, under the pretext that their society has so many advantages to offer they must be kept secret, whereas the truth is their society is so evil that they dare not make known its true character or purposes.

It is against the natural law, and therefore an evil thing to ask a man to bind himself to a secrecy so absolute that, if he considers himself bound by an oath so unlawful he can no longer exercise the inalienable right to seek advice or counsel from men whom he believes competent to give them, and, when necessary for his own or for another's welfare, to disclose to a prudent person the knowledge which he has acquired as secret. It is no extenuation of this evil to refer him to officers of the secret association itself for necessary advice or counsel when its secrets are concerned, for this is at least to limit his right if not to deprive him of it entirely, since it makes him depend upon men who are sworn to advocate the very thing which he will have strong reasons to consider questionable. It is criminal to put fetters on the human mind: the society which asks, and strives to compel a man, to give up the chief legitimate source of knowledge the advice or counsel of a prudent, competent, and disinterested man, is guilty of the crime of darkening and enslaving a human intellect, and every member of it shares the guilt.

It is not necessary to dwell upon the nature of evil societies, or, what is the same thing, those which are strictly secret, nor is it necessary to point out in such parts of their constitutions or other declarations that are sometimes permitted to become public, passages which distinctly declare their evil aims. We may even omit the exposures which must necessarily be made whether by members who are intelligent and brave enough to turn to better things, or who have reason to be disappointed because the promises of benevolence and worldly advancement held out to them have not been fulfilled. It is good, but it is not strictly necessary, to appeal to the authority of the Church, whose pastors, from the chief one who occupies the throne of Peter to the simplest priest, have

ample reason for denouncing secret societies and considering them so clearly and unquestionably evil as to cut off from communion with the Church those of her children who have joined them. "By their fruits ye shall know them." Already suspicious in the unlawful secrecy they require, the many evils they seek to perpetrate on the Church and human society cannot escape detection. "The evil tree bringeth forth evil fruit."

It is all very well to plead that individually their members are good men; that they possess the civic and natural virtues sometimes in a high degree; that their ostensible purpose is benevolence, that their secrecy is merely to protect their own interests; that evil men may make use of an association to commit crimes for which the members are not responsible; that, if evil in one place or country, a society is not necessarily evil everywhere.

In the first place, individually the members of an association which is secret in the strict sense of the word, are not good men, for the mere reason that they have freely yielded the gift of their reason, and, what is more serious, their wills, gifts which even the Supreme Giver respects as their own, to other men who are neither divinely nor humanly appointed to control these gifts, and who give no guarantee that this control will not be abused. Properly speaking, in abandoning what is best in human nature, members of secret societies cease to be men, i. e., moral agents or individuals at all, since they are no longer the masters of their own actions.

The civic virtues no member of an evil or secret association can possess; he cannot be loyal to his country since he has sworn absolute allegiance to a society whose interests may conflict with the country's welfare; nor can he, as a citizen, work for the good of his fellows, since, as a member of a secret society, he is sworn to work exclusively for the benefit of a few. The natural virtues, as they are understood nowadays, he can and must practise, for they are inculcated in the rules which govern him, and in the instructions written or spoken, which are liberally given him. He must keep his character legally and socially unblemished; or, if he fail, no effort must be spared to keep it for him by using influence in the court rooms, or in the public press. He must affect an outward respect for religion, at least, in countries where religion is still revered by a majority of the people, and he must not only cultivate a ritual which has every semblance of a religious ceremony, but even impose it on others at every opportunity, particularly in national functions or by parading it in public, even though he may be ashamed to be seen at a service which is truly religious. He must show his benevolence by giving his time, labor and means for objects directly or indirectly connected with the advancement of his society, and externally at least he must conform his habits to the public criterion of honesty and the domestic virtues. In fact, the cardinal sin of the chief secret societies, particularly of freemasonry in all its forms, is that they strive to supplant true religion which is supernatural, by one which in their conception is purely natural in its origin and principles as well as in

its practices and the motives which inspire them. It is a leading principle of this religion to speak very often of the Deity under various terms, but to dwell very little upon His attributes and title to our service; whereas it is never done exalting humanity, which is really supreme in its worship. Acknowledging no revelation from God, it accepts only such truths as its votaries declare to be in accord with human reason. In its view the powers of our nature are quite adequate to do all that is required of them, so that there is no need of grace, nor of the sacraments and other means by which it may be obtained. This is why it looks upon the Church, which is the divinely established guardian and administrator both of revelation and of the Sacraments, as its own arch enemy, or rather as the enemy of the human race, with which it pretentiously identifies itself. In the vain endeavor to substitute their humanitarianism for religion, the secret societies extol the natural virtues, bent on proving as they are that humanity owes nothing to religion but obstacles to its natural and proper progress. Hence it is that they value no appreciation more highly, and use no bait more adroitly in recruiting members than the esteem in which some of their body is held for the external observance of the natural virtues.

How shallow is the pretense of secret societies to the acquisition of the natural virtues may be judged from their constant boast that they are a benevolent organization, as if real benevolence could be compatible with the selfish motives they hold out as an inducement to membership, with the exclusiveness with which they dole out the benefits in their possession, and with the rule of self-interest they follow in making and publishing their benefactions. No man seeks to enter them without the motive of self-advancement, or at least to save himself from their hostility; no person derives any benefit from them except the members or some of their families; and the chief motive in helping either their members or those belonging to them is to inspire those who have not yet joined them with a respect and even a fascination for their power and influence.

Granted that their secrecy is intended merely to protect their own interests: this does not prove that the interests are not in themselves evil. The very nature of the secrecy required proves that their object and whole character must be evil. There are societies without number, whose members are pledged to secrecy to be observed according to the natural law, and therefore they are permitted to take advice and counsel from persons whom they deem prudent and discreet, usually their spiritual adviser, not only as to the propriety of pledging themselves to secrecy, but also as to the manner of fulfilling their obligations when doubts or questions shall arise. Of these societies, it is true to say, that they require secrecy as a protection of their lawful interests; but societies which require an unlawful secrecy, can have nothing lawful to protect by it.

Accordingly no member of a secret society in the strict sense can plead irresponsibility for the evil uses which men may make of the society, since, though it

may not approve of their evil doing, he has forsworn his freedom, and bound himself to be a party to their crime at least by silence. It is moreover criminal to enter into an agreement with any body of men, which by the very nature of its secrecy favors the perpetration of crime and encourages men to act as if immune from all human retribution.

Finally, a thing that is evil in one place is evil everywhere. The secret society is the same in principle no matter where it exists. It is an attempt to substitute humanitarianism for the true religion; to abolish the Church and coerce all men into its own fold; to favor the material and hinder the spiritual progress of the world; to establish new ideals of perfection and new criteria of morality; to substitute a pagan for a Christian civilization; to eliminate from the world all that is supernatural, divine revelation, the Church established by Christ, and the doctrine and sacraments by which it sustains the faith and charity of its members, and the priests who are chosen to administer them. As a political organization it has ever consistently striven to crush religion as a factor in public affairs; to admit none but its own extravagant ritual in civil functions; to control the influence and the salaries that go with public offices or employment; to secularize the instruction given in schools and universities; to degrade the sacrament of marriage to the level of a legal contract, and to ignore the privileges of the priesthood; to put insufferable burdens upon religious associations, and to exclude them as much as possible from the school room, the reformatory, and the hospital, where they might keep alive the spark of Christian faith.

It is not enough to plead that the secret societies of our country or in England are not apparently so hostile to the Church, or so prominent in managing for their own purposes the affairs of the State. Neither here nor in England have they failed to give public manifestation of their sympathy with their fellow members in other countries, and, when occasion demanded it, practical and substantial testimony of their union with them. This sympathy and union is one of the repeated arguments they use to show the world-wide nature of the craft. As for their prominence in public affairs, it is surely not easy to enter public life or advance therein without sometime or other reckoning with the lodge. But even were a secret society strictly isolated, should it fail to acquire influence in civil life, or make no attempt to injure religion, or the commonwealth, still its very secrecy, unlawful as it is, makes it an evil thing and a menace to religion, to the State and to the family.

Hence it is we are to pray for protection from evil societies, as we would against the powers of darkness with which their secrecy identifies them. We need not attribute to them the diabolical purposes and practices with which they are often charged; we need not investigate all the exposures which are made of their secret machinations from time to time, nor need we believe them all. Indeed, it is wrong to let our imaginations be imposed upon by their much-vaunted numbers, organization and achievements in philanthro-

pical and political enterprises. Our reason is quite enough to make us understand that they are wrong in their principle, that humanity is in all things self sufficient; wrong in their method, viz.: a secrecy which is opposed to the natural law; and wrong in the means they take of propagating their principles and of coercing men to join their ranks by advancing or retarding their pursuit of wealth or influence. Meanwhile, even allowing for the exaggerations of those who occasionally expose their nefarious purposes and enterprises, and for the excessive power too often attributed to them by weak or deluded imaginations, there is still by their own admission evidence enough of the part they play, directly or indirectly, by co-operation or sympathy, in anti-religious movements, to verify the Scripture's words: "A bad tree cannot bring forth good fruits."

To pray for protection against evil or secret societies means that we must ask of Almighty God every divine and human aid in opposing these powers of darkness. First of all we must ask Him to enlighten our minds and make us realize and deplore the evils of a secrecy which is so plainly against the natural law; and next we must beg the same light for the poor dupes who have already submitted, or who may be tempted to submit their intelligence and their will to the slavery of membership in any secret society, and with the light, we must beg for them the courage to withdraw from them or to resist the temptation of joining them, much as they may be led by the fear, often more imaginary than real, of being socially or commercially ostracised by them. Finally we must humbly beg of God, who knows the secrets of hearts, to bring to light their secret machinations against religion, the public welfare, the family and the individual, and, removing from our hearts all foolish dread of their impostures, inspire us to show at least as much wisdom in our generation as the children of this world, and as much energy in foiling their evil designs and safeguarding for ourselves and others the benefits of His divine revelation, of membership in His Church, and of all its saving ministrations.

D. H. wants to know the populations of principal towns in Manitoba and N. W. Territories. We give them as found in Waggon's Guide, simply arranging them by sizes: Winnipeg 39,400; Brandon, 5,200; Portage la Prairie, 4,000; Calgary, 2,700; Selkirk, 2,300; Lethbridge, Regina and Prince Albert, 2,000; St. Boniface, 1,942; Edmonton and Morden, 1,500; Neepawa and Moosejaw, 1,400; Carman, 1,200; Virden, 1,150; Moosomin, 1,100; Minnedosa, 1,056; Carberry, Indian Head, Medicine Hat, Souris, South Edmonton, 1,000.

The fourth Earl of Mexborough, who died on the 17th of August at Brighton, was received into the Church about five years ago, when he was eighty-four years old. He was the sole survivor of those who sat in the House of Commons before the Reform Bill of 1832. His first wife's brother, the late Earl of Orford, was also a convert. His second wife, Miss Raphael, was always a Catholic and survives him after a wedded life of nearly forty years.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

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

Subscription, - - - \$2.00 a year. Six months, - - - - \$1.00.

The NORTHWEST REVIEW is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel, and at The Winnipeg Stationery & Book Co., Ltd., 364 Main Street.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by Special instructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, SEPTEMBER 12, 1899

CURRENT COMMENT

Mr. W. T. Stead is a master of phrase. In his last "Character Sketch" he got off one which, for ghastly gruesomeness, cannot easily be surpassed. "All this and more was said and written to me, until I really began to feel as if all that would need to be said about King Milan was this, that he was a putrefying mass of carrion, which nothing but a continuous diabolical possession enabled to keep moving among men." Can anything be more vividly loathsome than this metaphor of a rotting corpse galvanized into a semblance of life by an imp from hell? And yet the wizard of words manages to leave on the reader the final impression that the ex-king of Serbia has several redeeming virtues.

All the witnesses who favored Dreyfus are not only intelligent, brave and occasionally heroic, they are uniformly handsome, dashing fellows according to the pictures of them in the papers. On the other hand, all the witnesses who condemned Dreyfus are not only cowards, despicable liars, incoherent talkers, but they are also portrayed in the same papers as almost preternaturally ugly and repulsive in appearance. Thus do the journalistic farce and the cablegrammatic humbug go hand in hand. Meanwhile it is curious to note that all the enemies of France admire Dreyfus and its friends despise him.

The New York Sun of Aug. 27, chronicles at length a widespread movement of great importance in the Southwestern States. The Negro question is taking on an industrial phase; blacks are being driven from the country districts of a score of counties in Texas and parishes in Louisiana because they work for lower wages than the whites, and so they crowd into the large cities, where their ever increasing numbers intensify the latent racial prejudice: "The prevalent feeling in the Southwest, therefore, particularly in those sections where there are manufactur-

advantageous to get rid of the negro altogether." This state of things is one of the many terrible problems the United States will have to face before long.

THE FREE PRESS AND THE EDITOR OF THE NORTHWEST REVIEW.

We give in another column a letter which was intended to appear in the Free Press. The letter was delivered at the Free Press editorial department on Sunday night, Sept. 3. As it did not appear on Monday morning, our editor made inquiries, but without any practical result regarding the non-appearance of his letter. The following Tuesday, as the letter had not yet been published, our editor went personally to interview the editor of the Free Press but simply to be informed by him that the Free Press would not publish his letter. Had not Rev. Father Cherrier called at the Free Press editorial department, no doubt his letter would still be there awaiting publication the appointment of some one more in touch with a "Free Press" than the present editor of the Winnipeg journal which goes by that name. The said editor of the Free Press, who did not even think it worth his while to inform our editor of the refusal to publish his letter, had, however, the courage to tell Father Cherrier that he, Father Cherrier, knew too little of journalistic ethics. And posing there and then as a friend of Mr. Greenway—it is not that fault that we reproach the Free Press with, but rather the methods it follows—the editor of the Free Press showed the sore spot in his heart, by adding that THE NORTHWEST REVIEW had done nothing but sneer at the Free Press ever since he, the gentleman now editor of that paper, had taken charge. Perhaps the change of our attitude towards the Free Press is due to the change itself which of late has taken place in that paper. But let the case be as it may, we cannot but feel that the editor of the Free Press must be a brave man, since he refuses to publish in the columns of a free journal the Rev. Father Cherrier's letter. For the letter is either true or false; if true, the Free Press should in justice publish it as a reparation for its slanderous article of Saturday, Sept. 2; if false, the editor of the Free Press should not have lost the opportunity given him to administer a good dose of the sneering medicine which is so effective with him.

CHURCH AND STATE.

In view of the exaggerated statements of supposedly Catholic doctrine which we have recently rejected it may be well to set before our readers briefly the true teaching of the best Catholic theologians on the question of the relations between the Church and the State. The passage we quote below represents a condition of affairs which applies only to countries in which the entire population accepts the doctrines of the Church. Wherever there is any considerable body of misbelievers or unbelievers the Church refrains from insisting on the practical application of its principles. The truth, of course, remains in spite

of circumstances which do not allow of its being carried into effect; but that truth cannot be thrust upon those who will not admit it.

Cardinal Satolli, in his address at the annual banquet of the Carroll Institute, Washington, D.C., Feb. 26th, 1895, said: "It has never happened that the Church or a Pope entered, of his own accord, into the vast field of civil government; but history sufficiently proves that trouble has always arisen when governments have overstepped the limits of their legitimate authority, and have sought to interfere in religious matters."

With this by way of introduction, we proceed to quote from the Canadian Messenger of the Sacred Heart for January of this year:

"It will be well to bear in mind that both the Church and civil society are perfectly constituted bodies; that they both possess the three elements of a perfect society: the assemblage of men or members, a well defined object or aim and means adequate and proper to attain their respective ends. For this reason they are, each in its own legitimate sphere, independent. They are distinct from each other, for though the membership of two societies may be common, when their aims are distinct the two societies are distinct. Not only are they differentiated by their object, but their relative excellence and importance are thereby also determined. The end of the Church, as a society, is the eternal happiness of man; that of civil society, his temporal well-being. That the latter aim is subordinate to the former is palpably manifest, for man's eternal welfare belongs to a higher order of things than his happiness upon earth. On the other hand, though civil society is "subordinate" it is not, while in the legitimate exercise of its distinctive functions "subject" to the Church, for, in things temporal, and in respect to the temporal end of government, the Church has no power in civil society, such things being outside of its object. But in whatsoever things, whether essentially or by accident, the spiritual end (that is, the end of the Church), is involved, in those things, though they be temporal, the Church may by right exert its power, and the Civil State ought to yield. Where the respective attributes of Church and State are well understood there is no fear of a collision of rights which might result in a deadlock between them. For as the temporal and the eternal happiness of men are both ordered by Divine laws, these two societies are, of necessity, in essential conformity and harmony with each other. Collision between them can only be if either deviates from its respective laws."

THE LETTER WHICH THE FREE PRESS REFUSED TO PUBLISH.

To the Editor of the Free Press. Sir—Your article of last Saturday on "Clerical Support for Mr. Macdonald" will be fully answered in the next issue of THE NORTHWEST REVIEW. Meanwhile, however, there are two points in that article against which I claim the right to enter a solemn protest in your own columns. First, you commit a breach of

the most elementary journalistic etiquette when you go behind the published name of the editor to fasten, as it happens falsely, upon another person the authorship of articles for which I assume all responsibility.

In the second place, I challenge you to prove, by quotation from our columns or reference to special numbers of THE NORTHWEST REVIEW, that THE REVIEW, as you have affirmed, "detests Mr. Greenway or anything in the shape of Liberalism, progress or enlightenment," or that THE REVIEW "has not for twelve months at least published an issue without an attempt to discredit Mr. Greenway and his friends." The last assertion is particularly astounding to those who regularly read THE REVIEW, considering that we have not alluded, even remotely, more than three or four times in the last twelve months to Mr. Greenway and his friends.

Yours truly, A. A. CHERRIER, Priest, Editor "Northwest Review." Winnipeg, Sept. 2, 1899.

A CATHOLIC WILL.

The following are extracts from the will of the late Recorder De Montigny, of Montreal:

"I give my soul to God, who I hope will order that it come to Him as I have asked daily, on a day consecrated to the Holy Virgin, to whom, many years since, I confided all my merits.

"I leave to the discretion of my children to pray and have others pray for me, relying upon their goodness of heart which will understand all that I suffered for them.

"I order explicitly that my funeral be most humble, placing my body in my gown of the Franciscan Order, in a pall bearing the crucifix and my kepi of Zouave.

"The hearse will be drawn by two horses to the church or one of the chapels of the parish where I die, and that a Mass of the lower class be said or chanted at 8:30 o'clock, my friends being requested not to send any flowers.

"I recommend to my children, as the secret of their happiness, to govern themselves according to the rules of the Catholic religion.

"God submitted me to sufferings in body and soul: I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who may have contributed to make me suffer, because they were but the instruments of God, who, of his mercy granted me the signal privilege of never having been wanting in my duties without having been severely punished.

"I will die comparatively poor and my heirs will have to submit necessarily to the law of labor, justly light and agreeable, when it is religiously accepted as are all burdens when properly borne.

"Let them remember the lesson given by the Master of Calvary that with the same cross one may lose or save himself according to the spirit in which it is accepted.

"To assist them as best I can to support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death the best possible Christian education in keeping with the means which I leave.

"If it pleases some one to write anything upon my humble existence they may mention that I am of the Third Order of St. Francois D'Assise and of the Nocturnal Adoration, and of some other societies, and my children and my friends who love me sincerely will have more consolation in learning that I belonged to those Phalanxes of Prayer, rather than to

clubs of amusement which I blamed for all.

"I desire that from the pulpits and through the press I be recommended to the prayers of the faithful and that they ask for me pardon for offences towards my fellows.

"I pray to God that the little I may leave my children shall not be for them an occasion of discord; let them be united in the future and may they be led through all dangers to Heaven, where I hope to meet them with their families."

Mr. De Montigny's wish, expressed in the opening sentence of this will, was realized. He died on the day set apart for the feast of the Assumption.

PAY YOUR DEBTS.

Western Watchman.

The postmaster of this city has publicly notified all employees under him that they must pay their debts; and that a failure to do so will constitute, during his administration, good cause for removal. The chief of police has done the same thing. The chief of the fire department has issued a similar notification. Policemen, firemen and letter-carriers will henceforward pay as they go; or they will go without pay from the people's purse. A butcher holding membership in one of our Protestant churches this week, in a public meeting of the congregation, surrendered his membership because one of the pillars owed him a bill of \$94 and refused to pay it. This brings before the public mind a subject that calls for quick and radical treatment. We have a small army of policemen drawing hundreds of thousands of dollars a year from the city treasury, the sole purpose of its creation and maintenance being the supposed necessity of protecting the public from thieves. Now there are a thousand dollars stolen by sordid honest people in this city for every one stolen by a professional thief. The unpaid debts incurred in this city during the past twelve months would run this city government and leave a good balance for the support of our charities. It is simply appalling. There is not a merchant in this city who has not been robbed; and so systematic is this thievery that all business men now make calculation for bad bills and charge their good customers to make up the deficiency. This thieving is done by the wealthier classes of our people more than by the poorer classes. One reason is they get more credit, and another is, they are more inclined to live beyond their means. The retail trade of this city dreads the West End. These people drive up in carriages and order their purchases delivered with the assurance of a Gould or a Rothschild, and, after they have run up a bill of several hundreds of dollars, silently steal away to other parts, leaving behind them mortgaged furniture and mortgaged horses and carriages. Poor tradespeople are taken in. They fear to refuse credit in the beginning and fear to make the loss doubly sure by cutting it off in the end.

It would be a splendid thing for our churches to follow the example of those lay administrators of our large civic interests, such as the police force, the fire department and the post office. No man should be allowed to disgrace a church by the thievery of fraudulent credit. We are sorry to say that while clearly excelling in most branches of morality, our Catholics do not shine forth as models of honesty. We have often heard it said that Catholics are more dishonest than other people. The reason for this false conclusion is, the vast majority of Catholics are poor and belong to the debtor class; and the Catholic poor

make very public demonstration of their Catholicity. In a city of 100,000 inhabitants, 500 might be convicted of theft who profess no religion; and because 20 Catholics have gone to jail people will wonder why it is that Catholics are so dishonest. But it is a shame that there should be any Catholics who are dishonest. They go to confession and never make their debts a matter of self-accusation. Many ignorant Catholics think they are entitled to all the credit they can get. Going into debt is just as honest as paying as you go. As long as you do not get the goods upon false pretenses, you are entitled to them, and if you cannot pay for them that constitutes the sellers' risk. Now, every instructed Catholic knows that to ask for credit when you have not a reasonable ground for believing that you can pay, is theft; nothing more and nothing less. Instructed Catholics sometimes make their debt a matter of confession, but after ten or more acknowledgements of their delinquency, they banish the subject from their minds and it is good-by creditor for ever. They should know that to keep what belongs to another without his permission is the very essence of theft. To steal \$10 is a mortal sin. To keep \$10 that belongs to another for a notable time without his permission and presumably against his wish, is also a mortal sin. Those men who secure money which they can pay and which they neglect to pay are guilty of sin in withholding payment, and guilty of still greater sin in frequenting the sacraments. Priests know very well what keeps people away from the sacraments. In youth it is lust; in mature years it is dishonesty. The Church is no refuge for thieves. The first terrible chastisement inflicted by the Church was for the crime of dishonesty. For their dishonesty Annas and Saphira fell dead at the feet of St. Peter. Dishonest people cannot enter heaven; they should have no place in the Church.

PRACTICAL DEVOTION TO THE SACRED HEART.

A letter has been issued by the Sacred Congregation of Rites to the Bishops of the Catholic world on the development of the worship paid to the Sacred Heart of Jesus.

After mentioning the joy felt by the Holy Father at the way in which his initiative has been followed in the consecration of the world to the Sacred Heart, the letter proceeds to point out the hopes which the Pope builds upon this solemn act of consecration for an increase of faith and fervor.

That these hopes may be realized, the piety that has been re-awakened must continue, and not vanish with the occasion by which it was evoked. Cardinal Mazzella, the Prefect of the Congregation, has, therefore, been commissioned to exhort the Bishops to organize suitable devotions in the churches of their dioceses. Amongst the devotions suggested are public prayers during the month of June to which are attached a partial indulgence of 300 days for each attendance, and a plenary indulgence during the month on the usual conditions for those who shall have attended at least ten times.

The frequent recitation of the Litany of the Sacred Heart is also strongly urged as well as the formation of confraternities amongst those who are engaged in study.

Rev. Father Willems, late pastor of St. Alphonse, left for Montserrat, West Indies, yesterday, where he is to take charge of the Catholic parish. His departure is greatly regretted at St. Alphonse.

A PIONEER'S STORY.

WM. HEMSTREET'S HEALTH RENEWED AT SEVENTY.

HE WAS AFFLICTED WITH ILLNESS FOR A LONG PERIOD, AND THOUGHT HIS DAYS OF USEFULNESS WERE PAST—HE IS AGAIN AS HEARTY AND ROBUST AS HE WAS 20 YEARS AGO.

From the Free Press, Acton, Ont.

No man is better known to the people of the counties of Halton and Wellington than William Hemstreet, a pioneer and much esteemed resident of Acton. Mr. Hemstreet is a native of this county, having been born in Trafalgar township in 1817. In his younger days Mr. Hemstreet conducted a tanning business. He subsequently engaged in the droving and butchering business, and some 25 years ago, owing to his superior knowledge of the value of live stock, he took out a license as an auctioneer. In this calling he became at once popular and he was constantly on the road, driving in all kinds of weather, holding auction sales several days in the week. Although possessing a strong, healthy constitution, the continued exposure and hard work of selling some days for six or eight hours at a stretch, he gradually lost his strength and vigor, and about three years ago found himself a collapsed and worn-out man. In conversation with a reporter of the Free Press he said: "I felt that my days of usefulness were over. My strength had departed, my voice was gone, I was too weak to do work of any kind and I was undeniably useless to myself or anyone else. My symptoms were peculiar and baffled several of the best local physicians, who differed very much in their diagnosis. I took their medicines faithfully but no improvement resulted. I did not suffer much pain but was a very sick man. Had no appetite, no strength, could not sleep, and both myself and my friends concluded that my days on earth were numbered and that my worn-out system would in a very short time lie down in eternal rest. I had to give up all my business interests." When Mr. Hemstreet's condition was most serious his attention was attracted by the published testimonial of Rev. Mr. Freeman, a minister with whom he was personally acquainted, relating to his restoration to health after using Dr. Williams' Pink Pills. He was particularly impressed with this testimonial and concluded that these pills must possess singular merit and healing power or Rev. Mr. Freeman would not lend his name to their approbation. Mr. Hemstreet then decided to give them a trial; he first got one box, then three, then half a dozen, and took them regularly. No very marked effects, he says, were noticeable but with characteristic persistence he purchased a further supply. By the time twelve or thirteen boxes had been taken, he felt that new blood was coursing through his veins; that he possessed renewed vigor and was able to perform all the duties his business calls demanded. "For a year I continued to take the pills," he said. "I knew I was regaining my old time strength and good health, and I was determined the cure should be complete and permanent, and I give them the credit for making me the new man I feel myself to be to-day. As evidence that my recovery is complete I have conducted a number of auction sales in the open air with perfect ease and with entire satisfaction to my clients.

"I am as much averse to making personal matters public as any one could possibly be, but my long continued illness was so widely known and my recovery

has been so marked and satisfactory that I feel that I owe a debt of gratitude to the simple but effective remedy which cured me, and this is why I thus acknowledge it, as well as to show to those who are up in years and in ill-health what Dr. Williams' Pink Pills did for me."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

MONSEIGNEUR BRUCHESI.

THE ARCHBISHOP OF MONTREAL PREACHES AT FATHER CHERRIER'S CHURCH.

His Grace the Archbishop of Montreal, Mgr. Bruchési, accompanied by his vicar-general, Mgr. Racicot, arrived in the city on Saturday and is at present staying with His Grace the Archbishop of St. Boniface. Mgr. Bruchési is visiting the west in search of health and will go through to the Pacific coast, visiting Catholic centres en route. Yesterday morning he celebrated High Mass at St. Boniface Cathedral and in the evening he officiated at Vespers and spoke at the Church of the Immaculate Conception. In addressing the congregation at this church, he said he did not intend to preach a sermon but he wished to tell them how really happy he felt in being in their midst, for he could not forget the relations which exist between the two dioceses. Montreal had given this country bishops, priests and nuns and it seemed to be the will of God that Montreal should accomplish His Divine work in this part of Canada. That day the Catholics of the diocese of St. Boniface were consecrating themselves to the Sacred Heart of Jesus. Whilst devotion to the Sacred Heart was as old as the Gospels it was only 200 years ago that our Lord in a particular manner manifested this desire to be especially adored and worshipped in His Sacred Heart, and since that time the devotion had spread over the earth. Altars, statues, churches had been erected in honor of the Sacred Heart; images of the Sacred Heart were treasured in every Catholic household, and many Catholics individually and privately had consecrated themselves to the Sacred Heart. Their great Pope thought that the time had come when not only individuals, but the whole Catholic world should be consecrated to the Sacred Heart, and that was the reason why that day they had joined in the solemn act by which their bodies, their souls, their intelligence, their will, their children, their homes, their country—everything they had—were consecrated to that Sacred Heart. His Grace spoke of the lesson to be learned from the alacrity and unanimity with which the millions of Catholics the world over had responded to the command of the sovereign pontiff—it spoke of the unity of the Church and the recognition of authority, without which there could be no unity. In conclusion he earnestly appealed to them to be faithful to the consecration of the day, and in all the circumstances of their lives to have recourse to the Sacred Heart, confident that their trust would not be in vain.

His Grace will remain in St. Boniface and vicinity until Thursday, and on Wednesday evening there will be a public reception at the palace.

ST. BONIFACE CATHEDRAL. High Mass was sung yesterday morning at the St. Boniface

Cathedral by the choir, accompanied by an orchestra of brass instruments. The rendering was a great success and Mr. Ernest Leveque, the choirmaster, and Prof. Salé, the organist, deserve great credit for their work in conducting and arranging the music. The occasion of the service was the consecration to the Sacred Heart.—Free Press, Sept. 11.

BEECHER AND INGERSOLL.

When Ingersoll was thrilling audiences with his great lecture on "Robert Burns" Beecher went to hear him in Chicago. At the Palmer House I asked him how he liked it.

"It was a wonderful entertainment," said Beecher. "He held his audience every minute. He is a great genius and I should like to write his epitaph."

"What would you write?" I asked.

"Oh," said Beecher, as he rubbed his two front fingers on his thoughtful brow, "it would be a short epitaph. It would simply be 'Robert Burns.'"—Eli Perkins in New York Sun.

We extend our heartfelt sympathy to Mr. and Mrs. James Bernhardt, of the Cosmopolitan hotel, whose boy, Joseph Ignatius, aged 2 years, 7 months and 8 days, died last Saturday afternoon. This is the seventh child our worthy friends have lost or rather sent on before to God. Rev. Father Cherrier conducted the service the day before yesterday, and the remains were interred in St. Boniface churchyard, J. Kerr having charge of the funeral. Masters J. Picard, Michaels, Barry, Harold, Hinds and J. Stullard were pall bearers.

We are glad to learn that Rev. Father Lavigne, of Neche, N. D., is much better, and, though still receiving treatment at St. Boniface Hospital, is able to go out occasionally.

The Family Medicine.
Trout Lake, Ont., Jan. 2, 1890.
W. H. Comstock, Brockville.
Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them.
Yours truly,
R. LAWSON.

THE Very Best
Investment a young man or woman can make is in a USEFUL, PRACTICAL and MONEY-MAKING EDUCATION, such as is given at the WINNIPEG BUSINESS COLLEGE. Write for circulars.
G. W. DONALD, Sec.
N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. I 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. I have taken but two of the small 5-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now.
A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 588 Newark Ave., Jersey City, I took Ripans Tablets with grand results.
Miss BESSIE WEDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets.
ANITA H. BLAUGER.

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced sort is intended for the poor and the economical. The dozen of the five-cent cartons (120 tablets) can be had by mail by sending forty-eight cents to the Ripans TABLET COMPANY, No. 18 Spruce Street, New York—or a single carton (TEN TABLETS) will 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.

Summer Printing.

We would like to furnish you with the class of printed matter best calculated to increase your business, and to make known your summer specialties and importations.

We Do Good Work.

You should have nothing else; the proper advertising of your business demands it—not necessarily high priced—and we will call on request and submit samples and quote you

Reasonable Prices.

That we please our present customers is the best recommendation we can give. We do not believe there is a printer in Manitoba who will try harder to please you. Secretaries of municipalities are invited to correspond with us. Address:

NORTHWEST REVIEW.
ST. BONIFACE.



THE "IMPERIAL LIMITED"
An unparalleled success.

THE FASTEST AND BEST EQUIPPED TRAIN CROSSING THE CONTINENT.

Steamers leave Fort William every Tuesday Friday and Sunday

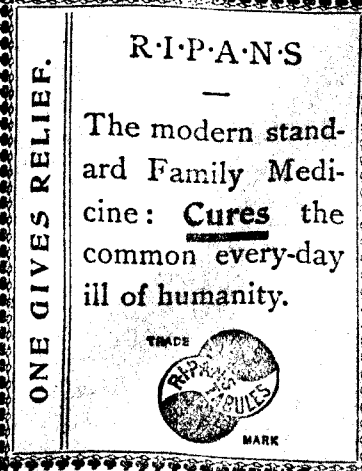
EXCURSION rates to the East and Toronto EXHIBITION.

Apply for particulars to nearest C. P. R. agent or to William Stitt, C. E. McPherson, Ass't Gen. Pass. Agt. Gen. Pass. Agt. Winnipeg. Winnipeg.

I have been suffering 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 two weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but he will take some time, he has been sick a long time. 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 their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial.
Mrs. J. BROOKMYRE.

My seven-year-old boy suffered when pain in his head, constipation and complained of his stomach. He could not eat like children of his age do 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.
E. W. PRICE.



CALENDAR FOR NEXT WEEK.

SEPTEMBER.

- 17—Seventeenth Sunday after Pentecost. Feast of Our Lady's Seven Dolours.
- 18, Monday—St. Joseph Cupertino, Conf.
- 19, Tuesday—Saints Januarius and Companions, Martyrs.
- 20, Wednesday—Saints Eustache and Companions, Martyrs. Vigil. Ember Day fast.
- 21, Thursday—St. Matthew, Apostle.
- 22, Friday—St. Thomas of Villanova, Bishop. Ember Day fast.
- 23, Saturday—St. Linus, Pope, Martyr. Ember Day fast.

BRIEFLETS.

Monsignor Ritchot continues to improve.

Rev. Father Blais, O.M.I., has arrived from the east.

Rev. Father Desmarais, O.M.I., arrived here from Dawson City last week.

The new brick wing to the Archbishop's house is now up to the second storey.

Rev. Father Verluy, C. S.S.R., preached for the Consecration to the Sacred Heart last Sunday at St. Joseph, Man.

Rev. Father Tourangeau, S.J., went to Letellier, and Rev. Father Lebel, S. J., to St. Agathe, to preach for the Consecration to the Sacred Heart.

The influx of new students into St. Boniface College since the reopening has been so great that a new preparatory class for English boys has been added under the care of Rev. Father Colclough, S. J.

Mr. D. Smith, inspector of Dominion public works, returned last Wednesday from Regina, where he started the work on the new land and registry office, as well as improvements on other public buildings.

The new town of Obb, on the Trans-Siberian railway, rivals, in the rapidity of its growth, the fastest growing towns of America. Three years ago there was not a single house where now there is a city of 14,000 people.

This morning at 7.30, in the Archbishop's private chapel, His Grace Monseigneur Langevin, O.M.I., united in the holy bonds of wedlock, Mr. Alexandre LaRivière, B. A., and Miss Réséda Bédard. The happy couple, who have our best wishes, left this afternoon for Detroit Lake.

Monseigneur Bruchési, in his sermon at the Cathedral last Sunday morning, touched very feelingly on his long friendship for Monseigneur Langevin. They were in the same class for many years in Montreal College. Not many classes in any college can boast of two archbishops.

According to the first report of the preachers the Church in the Philippines was reeking with corruption. Then gradually and grudgingly came the admission that all the Jesuits were good and that not all the friars were bad. Now comes Rev. Mr. McQueen, who writes from Manila that the Filipinos are "phenomenally chaste."—Western Watchman.

Mgr. Bruchési, Archbishop of Montreal, and Mgr. Langevin, Archbishop of St. Boniface, have accepted an invitation to be present at an open meeting of the Catholic Order of Foresters, in Unity hall to-morrow evening. A banquet will be tendered to their Graces by the ladies of St. Boniface in the Hospice Taché, after which there will be a reception at the palace, followed by the visit to Unity hall. This

occasion will afford the Catholics of Winnipeg an opportunity to pay their respects to the distinguished eastern prelate.

Rev. Father Drummond preached in Brandon on Saturday evening, Sunday morning and Sunday evening for the consecration to the Sacred Heart.

Rev. Edmond Grenier, pastor of St. Grégoire, near Three Rivers, Que., is here on a visit to his brother, Rev. J. A. Grenier, S. J., the bursar of St. Boniface College.

Rev. Canon Vaillant, of Montreal, arrived this morning to accompany Archbishop Bruchési to the Pacific Coast. Mgr. Racicot returning to Montreal on Thursday.

His Grace the Archbishop of Montreal arrived here last Saturday morning, accompanied by Monsignor Racicot, his Vicar General, who is also an uncle of Archbishop Langevin's. The distinguished travellers will continue their westward journey on Thursday.

Mr. Ludwig Erk, of Gretna, has sent us a translation (of the extract from "Vox Urbis") which is one of the best we have yet received. But, of course, before deciding whether it is the very best we must wait for further contributions.

Mr. J. K. Barrett, inspector of inland revenue, is confined to his summer home at Rat Portage with a badly bruised leg, the result of a mix-up with a kicking cow. Mr. Barrett has not been able to return to his office for about ten days.—Free Press.

The dimensions of the new Church of the Holy Ghost, which was blessed on the 20th ult., are as follows: Nave, 60 by 40; chancel, 20 by 13; organ gallery, 40 by 18; height in the centre of the nave, 28 feet; at the sides, 20 feet. The veneering in brick was begun this week. The basement is eight feet high.


Mr. Arthur Levêque, of Rat Portage, Indian Inspector, was here last week. He has just completed the work of making the annual treaty payments in his districts, extending from Rat Portage to Fort William. He made the trip in a canoe through the Lake of the Woods, Rainy River, and along Lake Superior, visiting all the camps and completing the payments without mishap. He paid out about \$16,000, the same amount as last year. This shows that there was no noticeable increase or decrease in the Indian population during the past year.

WELCOME WORDS TO WOMEN.

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over thirty years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is, of course, regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them. Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst imaginable cases. It is the only medicine of its kind that is the product of a regularly graduated physician. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to Dr. R. V. Pierce, Buffalo, N. Y.,—take his advice and be well.

Mrs. R. D. Monfort, of Lebanon, Warren Co., O., writes: "I drop you a line this morning to let you know that I have received the Medical Adviser, and how very much pleased I am with it. A crisp new five dollar bill could not tempt me to part with it."

On receipt of 31 one-cent stamps, to pay cost of customs and mailing only, we will send free to any address a paper-bound copy of Doctor Pierce's great 1000 page book, "The Common Sense Medical Adviser." Or, the same book bound in fine French cloth will be sent for 50 stamps. This is a more handsome and more durable binding. Address World's Dispensary Medical Ass'n, Buffalo, N. Y.



The first meeting, for 1899-1900, of the University Council last Thursday, was brief and uneventful. Mr. Justice Dubuc was re-elected Vice-Chancellor by acclamation. Mr. Justice Prendergast and Mr. J. C. Saul were re-appointed auditors. In the building committee Dr. Laird, who had been appointed temporarily in lieu of Mr. Ashdown, absent, was permanently re-appointed.

At St. Mary's church, Sunday evening, Mr. J. F. Egan, who is a soloist in a prominent Montreal church, sang "O Jesu, Deus Pacis" (Haydn), in fine voice, and the parishioners will look forward to Mr. Egan's next visit to the city for another musical treat. In the evening Miss Pambrun and Miss A. Flanagan were the soloists. Both ladies sang with much expression. Master Fred Alderson played an obligation to the solo by Miss Pambrun in a finished manner.

The Brandon convent, which reopened lately under the Sisters of Our Lady of Missions recently arrived here, began with 65 pupils, far more than was expected. The new house of the Redemptorist Fathers in Brandon is already completed up to the roof and will be ready for its inmates in November. It is a three-storey solid brick structure, built under the supervision of Rev. Father Gérard, C. S.S.R., who is an excellent architect. Some of the "wrinkles" in this building astound the local builders.

A very sad accident took place at the reserve St. Joseph last week. It is supposed that Mrs. J. Jubinville was warming some food for her six weeks' old baby over a lamp and that the lamp was upset. What is certainly known is that the fire began about 6 o'clock. Mrs. Jubinville called to her little niece who was sleeping with her for company, to get up, the house was on fire. She then aided in undoing the door, the child, who had wrapped a blanket round herself, ran out, but her aunt returned to the inner room. Whether she fainted or lost her mind will never be known, but she never left the house. Father Campeau had taken the Blessed Sacrament to the nearest neighbor that morning, to old Mrs. Beaupré. Coming out of the house with her son, they saw the flames and hurried to the scene of the fire. On the road they met the little girl, who said that her aunt was still in the house. Mr. George Beaupré crawled in on hands and knees and succeeded in bringing out the cradle with the baby in it. He re-entered the doomed house but to no avail; the smoke and flames were in possession. Later, with a rope, they recovered part of the body of Mrs. Jubinville. The other child was completely consumed. Mr. Jos. Jubinville was away from home. Father Campeau undertook to go and break the terrible news to the poor husband and father, who in so short a space of time had lost his dearest and nearest ones. The poor baby was badly burned, but God had compassion on the poor little motherless thing and soon sent for it to join the angel choirs. May her soul and the souls of all the faithful departed rest in peace.

LETELLIER—ST. PIE.

The Rev. Father McDonnell, of Ontario, is visiting his relatives, the Frazers, of Letellier and St. Joseph.

Threshing is progressing busily, the weather being favorable. On Sunday night a heavy thunder storm prevented much work being done next day, but by Tuesday all was dry.

A New Departure.

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

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

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

All correspondence is strictly confidential and names are held sacred. Answers to correspondents are mailed in plain envelopes.

You are not asked to pay any exorbitant price for medicines, in fact it rarely happens that a patient has expended over 50 cents to one dollar before he or she becomes a firm friend and admirer of the doctor.

A special staff of lady physicians assist Dr. Marschand in his treatment of female cases. Always inclose three-cent stamp when you write and address The Dr. Marschand Chemical Co., Detroit, Mich. U. S. A. Mention the Northwest Review when you write the Doctor.



GOLD PLATED. Cut this out and send it to us with your name and address and we will forward this watch to you by express for examination. It is a snap-back and best dust-proof open face, stem wind and set, gold plated, handsomely engraved. It looks like a solid gold watch, is fitted with a jewelled American Model Movement that we warrant to give good satisfaction, and is just the watch for trading purposes. After careful examination you find this watch to be exactly as represented, pay the express agent \$2.50 and charge, and it is yours.

Dept. Terry Watch Co., Toronto, Ont.

Call and See . . .

The Nordheimer Piano
ALBERT EVANS
218 Main Street.

JOHN HUGHES
Funerary of
M. Hughes & son,
Will be found with
Clarke Bros & Hughes
UNDERTAKERS.
507 MAIN ST. Tel. 1239
A COMPLETE STOCK.
The ONLY Funeral Car.

W. JORDAN.
DOES NOT KEEP
CARRIAGES
ON THE STAND.
◆◆◆ NO COLLECTOR ◆◆◆
CARRIAGES KEPT AT STABLE.
By the Hour from 7 to 22 \$1.00
" " " 22 to 7 2.00
No Order Less Than 1.00
Weddings \$3.00 to 5.00
Christenings 2.00
Funerals 3.00
Church and Return 2.00
Opera and Return 2.00
Ball and Return \$2.00 to 3.00
To or From Depot 1.00

Cor. Portage Ave. & Fort St.
Telephone 750.
NOW IN STOCK
MARIOLATRY
BY FATHER GANSS.
PAPER, 30c.
Secure a copy before it is too late.
Winnipeg Stationery & Book Co., Ltd.
354 MAIN ST.
FRED. ANSLEY, Manager.

"The Teachings of Science"
Bear out the statement of Sir Astley Cooper, the great English physician, that "Ale is a liquid food." C. H. Blake, M. D.
There is no higher authority quoted than that of "Sir Astley Cooper."
He declares that "Ale is a liquid food." When made from the best of malted barley—the pick of the fragrant hops—and brewed with the purest of well water, as our
Refined Ale
which
"SPARKLES LIKE CHAMPAGNE,"
is, then indeed "Ale is a liquid food."
EDWARD L. DREWRY,
Mr. and Importer,
Winnipeg.

C. M. B. A.

Grand Deputy for Manitoba,
Rev. A. A. Chertier, Winnipeg, Man.
AGENT OF THE C. M. B. A.
For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man.
The Northwest Review is the official organ of the C. M. B. A. in the Northwest of the Dominion.

Branch 52, Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Tuesday, at 8 o'clock p.m.
Spiritual Adviser, Rev. Father Guillet; Chancellor, M. Conway; Pres., A. Russell; 1st Vice-Pres., T. Jobin; 2nd Vice-Pres., H. Poirer; Rec. Sec., R. E. Manning; 2d Sec., S. Starr; Treas., W. J. Barrett; Finance, D. F. Altman; Marshall, J. O'Connell; Guard, J. Desjardins; Trustees, G. Gladwin, S. Starr, Geo. Germain, L. O. Gnest, P. Sheca.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immigrants' Conception School Room on first and third Tuesday in each month.
Spiritual Adviser, Rev. A. A. Chertier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Buck; Rec. Sec., J. Mark; 1st Sec., 180 Assiniboia st.; 2d Sec., P. Martin; Treas., T. D. Desjardins; Conductor, P. O'Donnell; Jr. Conductor, J. Dowdall; Inside Sentinel, J. Melton; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

St. MARY'S COURT No. 276.

Catholic Order of Foresters.
Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.
Chief, R. T. Jobin; Vice-Chief, K. B. McDonald; Rec. Sec., F. W. Russell; Sec., P. Martin; Treas., T. D. Desjardins; Conductor, P. O'Donnell; Jr. Conductor, J. Dowdall; Inside Sentinel, J. Melton; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

J. KERR,
Graduate of New-York School Embalmers.
SUCCESSOR OF
M. HUGHES & SON,
Undertakers and Embalmers,
140 Princess Street
Telephone 413.
Telegraph Orders will receive Prompt Attention.

FINEST MANUFACTURE
529
JOHN THOMSON & CO.,
Tel. 351.
UNDERTAKERS and EMBALMERS.
Open day and night,
529 MAIN STREET, WINNIPEG
Services First Class.
Prices Moderate.
FUNERAL CAR

Spring . . .
Our Suit Stock
Is Now Complete
We have some Beauties!
\$8.00, \$10, \$12.00, \$15.00
See our Special Line Kid Gloves
Any Pair Guaranteed.
ONLY \$1.00.
WHITE & MANAHAN

Save Paying Doctors Bills
BY USING
Dr. Morse's Indian Root Pills
*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.
Morse's Pills
W. H. COMSTOCK,
ROCKVILLE, ONT. MARRISTOWN, N.B.
WASHBURN'S GUIDE AT BOOKSTOPS