

# Northwest Review



"AD MAJOREM DEI GLORIAM."

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## LEO XIII.'S LATEST POEM.

COMPOSED AFTER READING "THE SECRET OF FREEMASONRY" By Mgr. Fava, Archbishop of Grenoble.

Extulit ecce caput vesano incensa furore  
 E stygiis inimica cohors erupta latebris.  
 Divinum Numen maiestatemque verendam  
 Aggreditur; Christi Sponsam mordere cruento  
 Dente audet, premere insidiis atque arte maligna;  
 Praelia mox effrons certamine miscet aperto.

At sacra iura Dei, sua iura, Ecclesia Christi,  
 Assueta infernas durare interrita pugnas,  
 Vindicat: erectoque animo, virtute superna  
 Hostiles ictus, hostilia tela refringit,  
 Et fera tartareas detrudat monstra sub umbras.

Tum palmas referens, illustra clara triumpho,  
 Altoque affigens radiantia lumina coelo  
 Incedit merita frontem redimita corona.

### TRANSLATION.

Fired with mad rage, from out its Stygian lairs  
 Lo! bursts the hostile train and rears its head.  
 God and His awful majesty it dares  
 Assault, rending with fang ensanguined  
 And harassing Christ's spouse with wily snares,  
 Ere brazen grown it wars in red.

Yea, but Christ's Church, long wont to stand hell's might,  
 Fearless as aye, upholds God's sacred right  
 And hers. Alert and heavenly armed, always  
 She turns aside the deadly shaft, and lays  
 The monstrous brood low in Tartarean night.

Glorious anon in triumph's wreathing bays,  
 Her eyes raised radiant to the Throne of Light,  
 She moves a queen, bedademed with praise.

ST. KILIAN MORE.

Church and to proclaim the glad tidings of His gospel to all men, promising to be with them unto the end of time. In obeying our priests, therefore we are not obeying man, but God, Who has given them authority and committed His truth to their keeping. It is not the opinion of a fallible man, but the majesty of a divine law that commands our obedience. That law is well defined and well understood, and has in all ages commanded the homage of the ablest men, the profoundest intellects the world has ever produced.

It is true that in case of doubt or dispute in regard to the meaning of this law final recourse is had to the infallible authority of the successor of St. Peter, the Pope of Rome. But it is a great mistake to say that we consider him infallible in everything. But for the crass ignorance of a vast number of Protestants it would hardly be necessary to repeat, what we have so often declared, that the Pope is infallible only in deciding authoritatively, for the whole Church, questions of faith and morals. Cardinal Newman, in his "Letter to the Duke of Norfolk," in answer to Gladstone's "Expostulation," says:—"But a Pope is not infallible in his laws, nor in his commands, nor in his acts of state, nor in his administration, nor in his public policy."

The Pope is the supreme judge in spirituals, and the priests are subordinates, but are all governed by the same grand code, and there is no more intellectual slavery in obeying that law and submitting to our spiritual rulers than in obeying the civil law and submitting to our civil rulers. Without obedience to the decisions of the civil tribunals, and submission to civil rulers, there can be no order in society, and anarchy reigns supreme. So, without obedience to the decisions of the spiritual tribunal, and submission to the ecclesiastical authorities, you can have no order in the Church, but instead disintegration and rebellion, such as now reigns throughout the Protestant world.

### THE "CHURCH TIMES" AND AGNOSTICISM.

Even the most cunningly constructed cupboard will occasionally allow the skeleton to come out, as the editor of the "Church Times" has found to his cost. He has just discovered that in spite of his lecturers on every conceivable detail of ritual and doctrine the vast majority of English people remain as near to indifference as ever, which prompts him to cast about for "the cause of this eclipse of faith." It seems never to have struck him that since our country was robbed of the teaching of the True Church, the Church of our forefathers, the English have never had faith in any definite form of Christianity. Are En-

glishmen more than human that the sight of the hopeless confusion of religious teaching even within the pale of the State Church should not result in making them despair of ever obtaining clear and definite teaching from anyone? Is it not the natural, normal result of contradictory teaching that the taught end by believing nothing more than they can prove by themselves? Is not Rationalism the only logical alternative to Catholicism in the absence of an infallible Church. But though each honest High Churchman yearns within himself for an infallible guide through the mazes of difficulties and anomalies which surround him in the Established Church, the exigencies of controversy prevent any outspoken declaration to that effect, the answer being so obviously simple. Another answer has then to be found to account for the recalcitrancy of the British public in repulsing the advances of the Anglo-Catholic, and since it is out of the question to find fault with his own form of religion, the author of the article, "Religion and the Press," lays the blame on those three great originators of Agnosticism, Darwin, Huxley, and Spencer. Truly the wisdom of the serpent is here displayed.—CATHOLIC TIMES

### FOR THE LAWYERS.

A close fisted old farmer thought there was a good chance to get some legal advice from the young man, gratis, so he dropped into his office, told him how glad he was that he had come into town, because the old judge was getting superannuated, and contrived in the course of his talk to get the legal information he wanted, and then bidding him good morning was about to leave when the young man asked for his fee. "What for?" said the old farmer, "For legal advice," replied the young lawyer. How much is it?" "Five dollars." The farmer declared he would never pay it, and the young lawyer told him if he didn't he would sue him. So the farmer trotted down to see the old judge, whom he found hoeing in his garden, and said, "Judge, I went in this morning just simply to make a neighborly call on that young scamp of a lawyer who has just come into town, and he charged me five dollars." "Served you right," said the judge, "you had no business to go to him?" "Well, have I got to pay him?" Certainly you have. Well, then, if I must, I must. Good morning." "Hold on," said the judge, aren't you going to pay me? "Pay you what for?" "Why, for legal advice, of course." What do you charge?" "Ten dollars." The result of it was that the old fellow had to pay five dollars to the young lawyer and ten dollars to the old one.

### AN APT QUOTATION FROM THE ATHANASIAN CREED.

Catholic Review.  
 In his address to the parishioners of St. John Baptist Church, The Brook, the Rev. Ralph T. Brockman, states that very soon the use of incense will be introduced into the services. The current number of the MONTHLY LEAFLET of this parish contains the following:—"AN AKWARD INTERPOLATION.—SCENE: The Usual Hall. OCCASION: A lecture of the usual kind under the auspices of the Church Association. DATE: Let us say anytime in the last twenty years. THE LECTURER: A shining light, and unlike all other luminaries.—His lecture has approached its end, and the lecturer, entering upon his peroration, bursts forth into a thrilling fervour. Forty years of my life have I spent in protesting against the Catholic faith.' Then, ere the good man could proceed with his protest, a voice from the gallery exclaims, 'Which faith except everyone do keep whole and undefiled, without a doubt he shall perish everlastingly.'"

### A QUEER MONSTER.

While travelling at one time in the west the writer's attention was arrested by a remarkable object. In outline it resembled an immense serpent, and it writhed and twisted as it flashed along in the sunlight. Since then it has been seen covered with a hard, iridescent shell, and it appeared almost or quite dormant. It is much more active sometimes than at others, and when the mood is on it it will run and leap and rise and fall with a tremendous roar. The people said that, while they could not tame it, they succeeded in making it work, and it was serviceable in carrying heavy objects, which, however, differing from most beasts of burden, it would only carry on its bosom. It loves the valleys and refuses to be driven up a hill. Wherever it travels it always goes in its bed, and those familiar with its habits say that if by chance it leaves its bed disaster is sure to follow. It has great commercial value, and its shell is sold in many places.

But the strangest part is yet to be said. It is a fact unparalleled in nature that this wonderful creature has arms, but no legs, and its head is at one end of its body and its mouth at the other.

And this queer monster is called a river.  
 —Chicago Record.

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### THE "INTELLECTUAL SLAVERY" OF CATHOLICS.

Sacred Heart Review.

"Oh, you Catholics are all intellectual slaves. You have to believe what your priests tell you, and you can have no opinion of your own. In case of difference of opinion appeal is made to the Pope, who claims to be infallible in all that he says and does, and when he gives his decision you all have to obey whether you like it or not." Such is a fair specimen of the language which is often heard and read from anti-Popery orators and writers. Even Gladstone, the Grand Old Man, once undertook to prove that Catholics were such slaves to the Pope that they could not be loyal citizens. Then he went to work and appointed distinguished Catholics to some of the most important positions in the government.

Well, dear Protestant friend, let us look at the matter a little. You read the Bible, of course, and you believe it, at least you profess to believe it, and we hope your conduct corresponds with your belief. What will you say then to that command of St. Paul to the Hebrews (xvi-17), "Obey them that have the rule over you and submit to them, for they watch for your souls as they that must give account?" We give King James' version for your benefit. Do you obey that injunction? If so, whom do you obey? To whom do you submit? Do you obey your ministers? Do they rule over you and do you submit to them? You laugh at the very idea; and well you may, for it is utterly foreign to the whole spirit and

constitution of Protestantism. You have no idea of obeying anybody or pinning your faith to anybody's sleeve.

But Catholics do obey them that have the rule over them. They obey their priests, their prelates and the Pope. They obey them because they believe that they have authority from Christ Himself to teach them the truth, and to govern the Church which He established. Now we put it to you frankly, who are the best Bible Christians? The Bible expressly commands obedience and submission to spiritual superiors, not merely in the single passage quoted, but the whole spirit of the New Testament is to the same purport. Catholics obey this injunction. Protestants do not. Can there be any doubt that Catholics are better Bible Christians than Protestants?

This strikes at the very heart of the essential, fundamental difference between Protestantism and Catholicism. Protestantism encourages free thought, independence, individual supremacy, and tends to disintegration, and rebellion against constituted authority. Catholicism encourages obedience to authority and tends to unity, harmony and universal brotherhood.

Catholics do not obey their priests merely as individual men, because they are learned, talented or ever so good men, but as the representatives of a divinely constituted society. They look beyond the priest to Christ Himself Who founded the Church, Who gave to it a deposit of divine truth and commissioned the apostles and their successors in all ages to preach that truth, to establish His

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**Northwest Review.**

TUESDAY, JULY 19, 1898.

**CURRENT COMMENT.**

We often hear and read of the low birth-rate in France and in the New England states consequent upon the growth of materialism and licentiousness in those parts. It is therefore, to say the least, startling, to read that one of the Canadian provinces has the lowest birth-rate of any country in the world. According to the official statistics the highest birth-rate in Ontario for the past five years has been 21.7 per thousand and in 1896, the last year for which we have the figures, the rate was 21.2. The rate in France, the lowest in Europe, for the same year was 21.9 per thousand, and in Massachusetts, the lowest of the New England states, 27.02 per thousand. There is certainly much food for reflection in these figures, and they at least show that the moralists of Toronto have no right in this regard at least to point the finger of scorn, as they have been in the habit of doing, at France and New England.

**THE WASTE OF WAR.**

A shell thrown from a twenty-four-ton quick-firing gun rushes through the air at the velocity of 4,900 feet per second, striking its object with a force equal to that of 11,230 tons falling one foot. And yet, comparatively speaking, they are harmless. Thus, during the one-day bombardment of Alexandria by the British fleet of twelve ships, lasting from 7 a.m. to 4.30 p.m., no less than 5,165 shells were thrown into the town, yet no more than 800 Egyptians were killed—that is, it took, roughly speaking, six shells to kill one man. Again, during the Franco-German war, the Germans threw 30,000 shells into Belfort, only killing sixty Frenchmen, or 500 shells to kill one Frenchman. At Strasburg, in the same war, it took eighteen shells to kill every man. And at the siege of Paris 110,000 shells only killed 107 and wounded 209.

**CONVERSIONS IN ENGLAND.**

We learn from the "Tablet" of London, England, that the official returns for the diocese of Westminster and Salford show that 2361 persons were received into the Catholic Church in the Year 1897. From this an idea may be gathered of the vast number of Converts throughout the whole of England that must have entered the one true fold during the period mentioned. When it is remembered that these converts are drawn largely, if not mainly, from the highest intellectual, professional and social ranks in a country where, from the so-called Reformation until comparatively recent times, the Catholic religion and those who professed it were held in almost universal detestation we can better appreciate the marvellous change that has come over the English mind in its attitude to Catholicism. Many causes are contributing to this happy condition of things. Among these one may be noted, namely, that the English people have, especially since the epoch known as the Oxford Movement, turned to a more serious study of the true history of the Reformation in their own Country and as a consequence thereof the great truth is beginning to gradually leaven the national mind that the church which to-day owns allegiance to Rome the centre of Catholic Unity is the true Church of Old England continuous and identical with that founded by St. Augustine in 597 and in which for almost a thousand years before the Reformation was thought of their Catholic forefathers had worshipped. And alongside the growth of this truth is the correlative one growing apace, namely, that the parliamentary religion, into an enforced acceptance of which the English people were dragged under the barbarous penal enactments that disgrace the statute books of the Reformation period, is but a pitiful human makeshift for the Catholic faith of which the nation had been robbed by its Reformation rulers and their associate conspirators. Anglicanism is to-day on its trial as it never was before and those who are closely following the trend of events in the Establishment, and note the state of religious anarchy prevailing there, as well as the utter and obvious absence of any authoritative voice capable of restoring harmony from the general chaos, require little more than ordinary penetration to discern that its very foundations are fast crumbling away.

Writing some 80 years ago Count de Maistre stated that history for the last 300 years (i. e. from the Reformation) has been one grand conspiracy against truth." Those who have read Newman's "Present position of Catholics in England" can appreciate the statement in its bearing on the Reformation in that country. But historical fictions, no matter by what power and prestige they may be bolstered up cannot endure forever. Magna est veritas et praevalabit. As has already been said the people of England are revising their history of the reformation and are getting at the true facts, which is but another way of saying that the long reign of misrepresentation, slander and

defamation of the Catholic religion in that country is approaching its close. As a natural result of this Catholics are coming by their own. They are no longer looked upon with distrust and suspicion, or regarded as aliens in their own country; and instead of their religion being held to be, as in the unhappy past, the badge of servitude and mental and moral debasement, "going over to Rome" has now become not only rather fashionable but is regarded as evidence of first-rate intellectual ability and high scholarly attainments in the person who thinks out his way there.

The number of persons who last year joined the Church in the two dioceses named, apart from the rest of England for which we have not seen the official returns, is abundant evidence that the prayers being offered for England's return to Catholic faith are bearing fruit, a consummation for which Catholics everywhere should fervently pray.

**NOTES BY THE WAY.**

We have nothing but hearty congratulations for the management of the Winnipeg Industrial Exhibition and praise for the excellence of their arrangements which culminated in the tremendous success of the past week. Of course in an event of this kind the weather plays an important part and fortunately the elements throughout the week were most favorable, the only possible ground for complaint in this respect being the extreme heat, which at times was certainly about all that human nature could endure. But weather is not the only consideration that enters into the success or failure of such a gigantic affair as the Winnipeg Exhibition has now grown to be. Unless the management be thoroughly up-to-date and abreast of the times visitors will be disappointed and the result will be disastrous not only to the future of the show itself but even to the reputation of the community in which it is held. The fact, therefore, that the tens of thousands of strangers who flocked to the city all went home thoroughly delighted with the fair is not only a proof of the able way in which the business is managed and of the completeness of all the arrangements, but it is a matter that vitally affects the best interests of Winnipeg itself and puts the whole population under a debt of gratitude to the Directors and their able and energetic manager, Mr. Heubach.

Whilst treating of this matter we would say that Mr. Heubach has now had the management of the Exhibition long enough to allow the public to thoroughly judge of wisdom or otherwise of the directors who selected him out of a large list of applicants for the position some few years ago; and there can be, and is, only one opinion on that subject. He has, indeed, proved to be exactly the man for the place and it is not saying too much to assert that the success achieved and the creditable manner in which everything is carried out without the slightest trouble are due to his excellent administration of the affairs of the association,

his tact in dealing with the public, and his executive ability in arranging details of the show. We are aware that this is the opinion of the general public and it must be a matter of satisfaction to Mr. Heubach to know that his efforts meet with such widespread approval. He is to be congratulated too, on having most able assistants in his general office staff every member of which seems to aim at satisfying everybody and, wonderful to say, apparently succeeds in doing so.

**THE WORK OF RELIGIOUS CONGREGATIONS.**

The "Semaine Religieuse," of Cambrai, gives some statistics which show how largely France is indebted to religious Congregations. There are in the country over 1,200 congregations, comprising 30,000 men and 150,000 women. These congregations impart instruction to two million children, without receiving from the budget a single sou. In Homes which they have established they support 100,000 old people, 28,000 of whom are maintained by the Little Sisters of the Poor. They educate 60,000 orphans, and the number of poor and helpless to whom they afford food and shelter in their refuges and hospitals may be set down at 250,000. Were the State to take charge of this indigent multitude, it would be compelled, on a moderate calculation and according to the rate of expenditure in the "laicised" hospitals, to devote to this purpose annually no less a sum than one hundred and twenty-five million francs. And yet the Government is ever seeking to place fresh imposts on these Congregations.—CATH. TIMES.

**HUXLEY VERSUS PROTESTANTISM.**

All the world knows that the apostles of Agnosticism have destroyed the frail foundations on which the "Reformation" compelled the heretics to base their Christianity and that they have made the stock Protestant arguments in favour of the truth of that religion simply ridiculous in the eyes of the reading public. The awkwardness of the position for members of the Church of England lies in the fact that the public, as represented by the Press, take the Agnostic philosophy seriously, but merely smile indulgently on even the mightiest champion of the neo-Anglicans. No efforts of the most learned Anglican can persuade the ordinary individual that he has any faculties to enable him to decide whether, for instance, God is the Author of the Scriptures or whether Our Lord's nature was both divine and human, or the latter alone. In consequence, since he has not the authority of the Church to teach him, he falls back on the Agnostic creed and adopts the opinions of the intellectual giants who framed it. Nor is he to blame, for did not St. Augustine declare that he should not believe the Gospel were he not moved thereto by the authority of the Catholic Church?—Catholic Times.

Rev. Fr. Amyote, O.M.I., went yesterday to Ste. Anne des Chenes.

**AT LAST!**

"Notes and Queries" is not a Catholic publication, and if it has a reputation for anything, it is for impartial scholarship. This makes all the more notable the recent statement in its pages regarding the character of King Henry the Eighth and the motives which swayed the bluff monarch in overthrowing Papal supremacy.

\* \*

"Notes and Queries" says:—  
"One thing stands out clearly enough: Henry was a worse man than even his enemies have hitherto deemed him. For there was always a feeling that he might have to some extent persuaded himself that his first marriage was not good. That theory cannot now be held. It is also shown that he was not only willing but anxious to do anything whatever to please the Pope if only the Pope would declare the marriage not good. Had this been done, the Reformation would probably never have taken place."

Which exactly has been the Catholic contention all along. The controversialists do well to note that the contention no longer rests simply on Catholic statement. The article in "Notes and Queries" was inspired by a series of papers from the pen of Mr. James Gairdner in the "English Historical Review."—Preston Catholic News.

**"THIS IS MY BODY."**

London "Universe."  
It was Adam Clarke and Horne who pretended that in the Syriac language which our Blessed Lord used there is no word that expresses "to signify," "to represent" or "to denote," and that hence the verb "is" or "to be" (in the words of the consecration found in the Gospel) has a figurative meaning. This became a very favourite argument with Protestants, and you will find it in their older controversial books. It disappeared when Nicholas Wiseman, then a young divine, published his "Syriac Hours" in which he shows that the Chaldeo-Syriac possesses no less than forty words which signify "to represent."

The English language has only four or five—the Greek and Latin about the same number. When "Syriac Hours" appeared, Dr. Lee, Oriental professor at Cambridge, wrote to say that Clarke and Horne were quite wrong in the statement they had made. He was compelled to this out of respect for his own reputation, but he was silent until the fabrication was "blown upon."

**BABIES, BLESS 'EM.**

Babies are usually young. Now and then specimens may be found of twenty years and over, but such are invariably babies on their honeymoon. Real, live, unmistakable, heard-a-mile off babies are always young. The others—the honeymoon kind—are only make believe and ought not to count when facts are being dealt with.

Babies have features. With a good microscope you can see baby's nose. It has a high forehead—one that goes right over to the back of its neck. A baby's

ears are put on for amusement, solely to relieve its great expanse of cheek. The places where its eyebrows ought to be are there, but the eyebrows have not yet arrived, which gives rise to a suspicion that babies are bare-faced creatures.

It has eyes, which eyes it chiefly uses to express astonishment—evoked, no doubt, by the antics and language of those about. It has a mouth, too, which it uses for putting its hands and feet into, together with keys, pencils, coins, pieces of coal and other odds and ends that it may find lying about. A baby's mouth is by far the most useful of its possessions.

Babies wear clothes. The chief object aimed at in dressing a baby is to lose the baby among the clothes. If you have a foot and a half or two feet of baby you will require from forty to fifty yards of clothes to dress it properly.—BY A BACHELOR.

Notes from Ste. Rose du Lac.

A most successful concert (musical and dramatic) was held in the new church now under construction on the evening of the 13th of July. The proceeds are towards paying for the windows and doors. During the evening refreshments were sold, and a sheep, given for the purpose by Mr. Shannon, was raffled, the lucky winner being Mrs. H. Houde. The amount realized over and above the expenses is about \$80.

The scene was tastefully decorated with festoons, bulrushes and branches interspersed with flags, a Union Jack occupying the place of honor above the Queen's portrait. The program, which was long and varied, French and English, was ably carried out by the Misses C. A., H. F. Tucker and the Messrs J. A. Hamelin, C. Jacob, D. Neault, W. Tucker, J. Spence, E. and J. Houde and J. Robinson. Miss Shannon presided at the organ and accompanied the violin duets by Messrs J. Neault and songs by M. Castel F. Bertrand, Mrs. N. Adam and Miss N. Shannon.

A French play entitled "L'Archiduc Casimir," "Advertising for a servant" and the "Tableaux vivants" deserve especial mention.

A WEIRD JUNGLE STORY.

TWO SPORTSMEN, AN EARTH-QUAKE, AND A RHINOCEROS.

London Daily Mail.

A correspondent, whose veracity has hitherto been above suspicion, writes from Ha-Flong, in Assam, relating a story of the recent earth-quake there, which is best given without further comment than the above testimonial. It is as follows:—

Two residents of Ha-Flong, were out shooting rhinoceros forty-eight miles away from the station. They had been following up the spoor of one of these pachyderms, and finally came upon it quietly browsing in a valley. The first sportsman, waiting his opportunity, took careful aim, and was on the point of firing, when the quickwitted animal spotted him and charged just as the shikar pulled the trigger, the earth began to trem-

ble violently, and the bullet missed its mark.

The marksman was thrown to the ground by the rocking of the of the earth-crust, and the rhinoceros, wobbling about through the same cause, charged on to its helpless victim. But providence opened a yawning chasm between them, into which the pachyderm fell and was engulfed. At the time of the animal being swallowed up by the gigantic earth-crack, the sportsman's companion fired at the beast, but the oscillation made him aim so badly that he shot his already prostrate friend, and when the smoke cleared away could scarcely believe his senses, which told him the rhinoceros was defunct.

However, sportsman No. 2 summoned some hill men, and improvising a dhoohy, or stretcher, had his wounded companion carried in to Ha-Flong, where he as at present being attended to by the resident surgeon, and brought slowly back to life by the nursing of his fiancée.

CHANGES AMONG THE GREY NUNS.

Last Saturday the following appointments were made by the Mother General now at St. Boniface Hospital:—

Sister Fiset, Assistant; Sister Dudemaine, Superior of the Orphanage; Sister Quinn, Superior of the Indian Industrial School; Sister Baulne goes to Qu'Appelle; Sister Bourassa is going away, but her destination is not yet made public; Sister Girard has charge of the Crèche; Sister Joyal directs the orphans; Sister Coulombe goes to Calgary with Sister Buchert, lately from Montreal; Sister St. Marcién goes to St. Norbert, Sister Owens to St. Vital with Sister Berthiaume. Sister Ste. Thérèse directs the Auxiliary Nuns.

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  - 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

Athenian	June 2
Tees	" 3
Islander	" 10
Pakshan	" 11
Tees	" 17
Islander	" 24

Cottage City sails for Wrangle, Juneau and Sitka on'y.

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.

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 496, MAIN STR.

AGENTS WANTED.

In every part of the Dominion to handle our Jubilee goods. We offer the nearest designs on the market. Large sales and big profits to be realized by the right men. Set of samples sent by mail upon the receipt of \$1.00. Send for circular.

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"About 1730," says Dr. Ashe "Porter has first manufactured in the City of London" This name was given to the beverage, because the principal consumers, were the Stalwart Porters of the day, who found its invigorating properties most beneficial, under their strain of work.

The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the Invalid, because of its peculiar, aromatic flavour.

It is grateful to the Jaded Palate, because of its TONIC QUALITIES.

It creates a healthy appetite, and builds up the system.

All sized bottles from half pints.

EDWARD L. DREWRY, Mfrgr. Winnipeg.

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

To the East

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.

To the West

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.

Write for Quotations or call upon

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GENERAL PASSENGER & TICKET AGENT, St. Paul, Min.

H. SWINFORD,

GENERAL AGENT, Winnipeg, Man.

WINNIPEG OFFICE,

Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry.

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

North Bound Read up		South Bound Read down	
Freight No. Daily	St. Paul Ex. No. 108 Daily	St. Paul Ex. No. 104 Daily	Freight No. 104 Daily
8.30a	2.55p	1.00p	6.45p
8.15a	2.40p	1.11p	7.00p
7.50a	2.25p	1.25p	7.20p
7.30a	2.10p	1.37p	7.80p
6.59a	1.55p	1.55p	8.05p
6.45a	1.40p	1.70p	8.17p
6.28a	1.35p	1.84p	8.34p
5.58a	1.20p	2.00p	8.00p
5.28a	1.05p	2.14p	8.22p
4.52a	12.40p	2.30p	8.55p
3.30a	12.20p	2.44p	9.22p
2.30a	12.10p	2.58p	11.00p
8.35p	8.55a	3.04p	11.45p
11.40a	5.05a	3.20p	7.55a
	7.30a	3.34p	8.00p
	8.30p	3.48p	8.40a
	8.00p	3.62p	7.15a
	10.30a	3.76p	9.35p

MORRIS-BRANDON BRANCH

East Bound Read up		W. Bound Read down	
Ex. No. 254 Mon. Wed. and Friday	Ex. No. 208 Tue. and Saturday	Ex. No. 208 Mon. and Friday	Ex. No. 255 Tue. Thurs. and Sat.
8.30a	2.55p	1.00p	6.45p
8.30p	1.05p	2.20p	7.00p
7.35p	12.43p	2.30p	7.50p
6.34p	12.18p	2.40p	8.45a
6.04p	12.08p	2.50p	8.10a
5.27p	11.51a	3.05p	8.50a
4.50p	11.37a	3.19p	9.17a
4.02p	11.17a	3.33p	11.17a
3.28p	11.04a	3.47p	11.45a
2.45p	10.47a	3.61p	12.20p
2.08p	10.32a	3.75p	1.03p
1.35p	10.18a	3.89p	1.38p
1.08p	10.07a	4.03p	2.07p
12.32p	9.52a	4.17p	2.45p
11.56a	9.38a	4.31p	3.22p
11.02a	9.17a	4.45p	4.18p
10.20a	8.59a	4.59p	5.02p
9.45a	8.48a	4.73p	5.82p
8.54a	8.28a	4.87p	6.02p
8.28a	8.14a	5.01p	6.18p
7.45a	7.57a	5.15p	7.45p
7.00a	7.40a	5.29p	8.30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n		East Bound Read Up	
Mixed No. 303 Every Day Except Sunday.	Miles from Portage Junc.	Miles from Portage Junc.	Mixed No. 301 Every Day Except Sunday.
4.45 p.m.	0	12.35 p.m.	
4.58 p.m.	8.5	12.17 p.m.	
5.14 p.m.	10.5	11.50 a.m.	
5.42 p.m.	18.0	11.42 a.m.	
6.06 p.m.	25.8	11.17 a.m.	
6.13 p.m.	28.2	10.48 a.m.	
6.25 p.m.	32.2	10.29 a.m.	
6.47 p.m.	39.1	10.06 p.m.	
7.00 p.m.	43.2	9.50 a.m.	
7.30 p.m.	52.5	9.30 a.m.	

Stations marked "-" have no agent. Freight must be prepaid. Numbers 103 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, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winnipeg. CITY TICKET OFFICE, 496 Main Street, Winnipeg.

A SHAPELY FOOT AND

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. One of the many bargains, Ladies' Kid Button Boots, extension sole for

\$1.25.

A. G. MORCAN. 412 Main St.

CALENDAR FOR NEXT WEEK JULY.

- 24—Eighth Sunday after Pentecost. Our Lady of Succour.
25, Monday—St. James the Apostle.
26, Tuesday—St. Anne, Mother of the Blessed Virgin.
27, Wednesday—Feast of the Humility of Our Lady.
28, Thursday—Saint Nazarius and his companions, Martyrs.
29, Friday—St. Martha, Virgin.
30, Saturday—Votive office of the Immaculate Conception.

BRIEFLETS.

Mr. Ryan, late of the Mounted Police and now of Macleod, was in town yesterday.

Sister Valade is returning from the Touchwood Hills owing to weak health.

Doctor Dubuc, who recently graduated with distinction at Laval University, Montreal, is now doing very well at St. Jean Baptiste, where he was warmly welcomed.

Rev. Fr. Tourangeau, O. M. I., and the Jesuit Professors of St. Boniface College, returned from Rat Portage yesterday, where Rev. Fr. Drummond S. J., had joined them on his return from Montreal.

Rev. Fr. Cahill, O. M. I., came to Winnipeg at the beginning of this week on business connected with his Indian School at Rat Portage. This School is in a flourishing condition, Fr. Cahill being ably assisted by Mr. Frank Racey.

In connection with the exhibit of the Brothers' School at the Winnipeg fair, a prominent man was heard to remark: "When business men are told that a boy is from St. Mary's school, they are quite satisfied that his penmanship must be excellent."

Monsignor Ritchot, V.G., and Rev. Fr. Cherrier left last Saturday to attend the funeral of Monsiegnur Laféche, Bishop of Three Rivers, who died last Thursday. It was eminently fitting that the archdiocese of St. Boniface, where the late lamented Bishop Laféche labored so long, should be represented at his funeral.

TELEGRAMS.

An amusing game is called "Telegrams." Any number of persons can play the game. Each player is provided with paper and a pencil. One member of the company gives out a word of ten letters and some one else gives a subject for the telegrams which are to be written and which must contain exactly ten words, the first letter of each word being taken from the word given out in regular order. Five minutes are allowed for the composition of the telegrams, at the end of which time they are read aloud.

For example, the word "lithograph" was given out and the

players were requested to write a telegram from a wife in the suburbs to her husband in town, notifying him of the arrival of a guest and the necessity for extra provisions.

Two of the eight telegrams written on the subject reads as follows:

"Louise Ingalls. Telephone Harvey. Oysters, grapes, red apples per Hamlin's.

"Lemuel in town. Have order greens, roast and peas hurried."

Another word was "Providence," and the subject was the announcement of a calamity at sea. One telegram read:

"Pavonia ruined off Valparaiso, in doldrums. Evelyn now coming east."

Another was: "Polly Roberts of Vancouver's Island, destroyed entirely. Ned cabled Ellen."

The game of "Telegrams" may safely be called a cheerful one, for the wording of the dispatches is sure to bring a laugh from the company, whether the subject be disaster or something of an agreeable nature.

Some of the readings may have to be preceded by an elaborate explanation, beginning, "presuppose," in order that the hearers may gather meaning from them. But this only adds to the amusement. — Youth's Companion.

A DISTINGUISHED AUSTRALIAN Catholic Doctor and Scholar.

Sir Anthony Brownless, Catholic Chancellor of the Melbourne University, Australia, died lately, in his 81st year. Sir Anthony Brownless had been knighted by the Pope and the Queen—in the Church he was a Knight of St. Gregory the Great and a Knight Commander of Order of Pius, and from the Queen he received the honor of Knight Commander of the Order of SS. Michael and George. Sir Anthony was a member of St. George's Parish, but the archbishop directed that the remains should have cathedral honors before burial. For forty-two years he had been identified with the University, and he had the distinction of being the senior member of the Council for twenty years. He was the first to receive the M. D. degree of the University, his diploma being granted in 1858. He was elected vice-chancellor, and held that office for twenty-nine consecutive years. In April, 1887, he was appointed Chancellor of the University, in succession to the Anglican prelate, Dr. Moorhouse, and for ten years was unanimously re-elected to that office.

Ecclesiastical Province of St. Boniface.

- I. SOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.
II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays
Thursday Saturday in Holy week
The Ember Days.
The Vigils above mentioned.



The country woman is usually healthy and robust. If she isn't it is generally because of her own ignorance or neglect. She is a hard working woman, but her surroundings are healthy, and unless she has some local weakness, she bears her heavy burden without serious inconvenience.

The trouble with too many country women is that they do not sufficiently realize the supreme importance of keeping healthy in a womanly way. A woman's general health cannot be good if she suffers from local weakness and disease. If she suffers in this way, the strongest woman will soon break down and become a weak, sickly, nervous, complaining invalid. Dr. Pierce's Favorite Prescription cures all weakness and disease of the organs distinctly feminine. It acts directly on these organs, making them strong, healthy and vigorous. It cures all weakness, disorders and displacements of the delicate internal organs. It is the greatest of all nerve tonics. It banishes the discomforts of the period of solicitude, and makes baby's advent easy and almost painless. It positively insures the little new-comer's health and an ample supply of nourishment. Thousands of women have testified to its wonderful merits, and many of them have cheerfully permitted their experiences, names, addresses and photographs to be printed in Doctor Pierce's Common Sense Medical Adviser. The "Favorite Prescription" is sold by all good medicine stores, and a paper-covered free on receipt of 31 one-cent stamps to cover cost of customs and mailing. Cloth-bound 50 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

Don't suffer from constipation. Keep the body clean inside as well as outside. Dr. Pierce's Pleasant Pellets cure constipation and biliousness. They never gripe. All good dealers have them.

BUYING DRUGS

Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is as much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist. In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH. You can always rely with the utmost confidence on the DRUGS and Medicines which you get at

W. J. MITCHELL DRUGGIST. 394 Main St. Portage Ave. WINNIPEG.

The Great Female Medicine. The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Morse's Indian Root Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and the more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Morse's Indian Root Pills are sold by all Medicine Dealers.

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We want a number of families to do work for us at home, whole or spare time. The work we send our workers is quickly and easily done, and returned by parcel post as finished. Good money made at home. For particulars ready to commence send name and address, THE STANDARD SUPPLY CO., Dept. B., LONDON ONT.

Spring Footwear.

The Most Complete Stock, The Best Goods, The Lowest Prices. A FEW IDEAS OF OUR VALUES. 180 Pairs Ladies' Fine Kid Oxford Shoes, patent tip, would sell anywhere at \$1.00. FAHEY'S PRICE, 75 c. 120 Pairs Ladies' Kid Buttoned Boots, Usual Price, \$1.25. FAHEY'S PRICE, \$1.00. 300 Pairs Men's Fine Laced and Congress Boots, equal in style, appearance and wear to any \$2.50 shoe sold elsewhere. FAHEY'S PRICE, while they last \$1.50 60 Pairs Misses' Fine Grain Buttoned Boots, sizes 11 to 2. You always paid at least \$1.25 for this Boot. FAHEY'S PRICE, \$1.00. An endless range of Children's Boots and Slippers from 25 cts to \$1.00 per pair. When buying your Boots and Shoes, come to us. We can save you money. FAHEY'S, 585 Main St., Corner Rupert, St.

W. JORDAN. DOES NOT KEEP CARRIAGES ON THE STAND.

Table with carriage prices: 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.

20 Miles to Procure Medicine. Winfield, Ont. W. H. COMSTOCK, Brockville. DEAR SIR,—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of "sick headache" by their use. We could not do without them. Yours, etc., A. KRAMPEN.

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G. R. Vendome

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Use Lime Juice in your water if you wish to preserve your health. Now on hand the Famous

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Branch 52, Winnipeg. Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Gullett; Chancellor, Geo. Germain; Pres., M. Conway; 1st Vice-Pres., G. Gladish; 2nd Vice-Pres., J. O'Day; Rec.-Sec., H. A. Russell; Asst., R. F. Hinds; Fin.-Sec., D. F. Allman; Treas., W. Jordan; Marshall, P. O'Connor; Guard, A. D. McDonald; Trustees, P. Shea, R. Murphy, F. W. Russell, S. Jobin and J. O'Connor.

Branch 163, C.M.B.A. Winnipeg Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., Rev. A. A. Cherrier; 1st Vice-Pres., P. O'Brien; 2nd Vice-Pres., A. Picard; Rec.-Sec., J. Markinski; 180 Austin St.; Asst.-Rec.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning, 281 Fort St.; Treas., J. Shaw; Marshall, F. Krinkie; Guard, L. Huot; Trustees, P. O'Brien, A. Picard.

Catholic Truth Society of Winnipeg. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Bergson; Asst. Sec., G. Tessier; Fin. Sec., N. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Gullett, O. M. I.; Chief Ran., E. Murphy; Vice Chief Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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