

Northwest Review.

Senate R. Room.

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CURRENT COMMENT

At the Toronto University banquet last week one of the most distinguished young graduates spoke of his Alma Mater as "the greatest university in Canada." Truth to say, this was the only manifestation of that modesty for which Toronto the Good is proverbial, all the other speakers confining themselves to general principles or pleasing reminiscences, and avoiding all comparisons. But, when this reaches the ears of the general public, whose noisiest representatives measure the value of education by the amount of money expended on it, many people may ask "What about McGill University?" Well informed Catholic Canadians however, will not worry over this question of relative superiority. Accustomed as they are to the unfairness of the secular world to all things Catholic, they are not surprised that their own universities are ignored by people who neither know nor wish to know anything about them. But, apart from the paramountcy of religious knowledge, which, as being the highest kind of knowledge, no true university—from its very etymology, the home of all knowledge—should neglect, and which Catholic universities alone impart in its fulness, those Catholics who are conversant with the work of non-Catholic universities cannot help feeling the superiority in results of any Catholic college that has a complete course of philosophy over any so-called non-sectarian university, even "the greatest in Canada." Institutions of the latter class, which unwittingly reveal their true character in the under-graduates' silly name of "Varsity," dropping as it does all idea of unity, distinctly fail to develop in their graduates that mental perspective which subordinates the finite to the Infinite, the temporal to the eternal, and that judicial power of weighing conflicting evidence and of seizing on the strong and weak points in every argument, which is the best result of higher education, and which the graduates of Catholic colleges undoubtedly possess.

It is a curious commentary upon the scholarship of "the greatest university in Canada" that the gentleman who used that modest phrase, and whose speech was otherwise thoughtful and suggestive, concluded with a well-known Latin quotation which he first mutilated by leaving out two very important words out of seven, and then touched the whole thing off at the end with what is technically called a "barbarism." Horace's words are "Dulce et decorum est pro patria mori" (Sweet and seemly is it to die for one's fatherland). They were given with admirable distinctness and assurance thus: "Dulce est pro patria moriri." That last word is not Latin at all. Another speaker, who also has a weakness for extra syllables informed the assembled guests that wise men could "predicate future events," when he meant "predict."

No accurate and complete report of this, the first annual dinner of the Toronto University Alumni Association appeared in the daily papers of this city. The Tribune had nothing. The Telegram dealt in appreciative generalities, gave a list of the guests present, but reported none of the speeches. The Free Press printed a pretty full report of the President, Mr. Fisher's excellent introductory discourse, and what must have been a complete copy of Dr. O'Donnell's manuscript. But the other speeches were dismissed with very brief summaries or extracts, or with a mere word or two. Mr. Coyne was reported as replying to the toast of "Our Alumni," whereas "Our Alumnae," the lady graduates, was his theme. Father Drummond's remarks were attributed to the "Rev. Dr. Good," which, for those who know our local Mark Twain was decidedly "good," while the specialist's own too short paragraph was fathered upon a mythical and unknown personage, called by the reporter, "the Rev. Dr. Gunn."

As Dr. O'Donnell's speech is printed in type different from that of the rest of the report, as it is the only one that appears in the first person in the Free Press, and as there was no stenographer to report verbatim, the natural inference is that the "oldest Toronto graduate in the city" revised and superintended that report himself. In the fervor of his delivery—for he spoke without looking at his paper—he said that this country, in order to attain its proper development, "must be governed by university men." But in the Free Press this rather bald and bold requisite for a new country is doctored into the following: "I am of opinion that men having had university training, men who can discuss great questions dispassionately and reason logically, are the ones to put us on a proper footing"—which, of course, treads on no exalted corns.

Other notable remarks are not mentioned in the Free Press report. Thus Mr. Perdue, in order to show the progress made by his Alma Mater in recent years, quoted the saying of the Premier of Ontario in 1870, that Toronto University was then "an effete institution." Mr. T. R. Deacon, speaking of the "Scholar in Business," said that in business pursuits "a highly educated man is better than any other, provided he has the divine gift of judgment." No doubt some men, and he instanced one successful manager of a great enterprise, may succeed without high education because they have that divine gift coupled with a strong character; "but the average man cannot achieve those successes without university education." Dr. Beath got off a good thing. Showing with affected solemnity how from the simple Latin word "lego," I read, we get our legislators, he went on to suggest that from the simple Greek word "grapho," I write, we get our grafters. But he immediately protested against the belief that all politicians were dishonest; on the contrary he maintained from experience that many of them were paragons of honesty. Dr. Good's carefully worded epigrams contained this gem: "A profession differs from business in that it is a calling that gives pleasure quite apart from the financial reward." He related, how, at the beginning of his medical career, if he did not know what to do when consulted by a patient, he invariably and sincerely said that he did not know. But whether it was due to his appearance of wisdom or to some other cause, his patients would not believe him. When, however, other young physicians attempted to follow his example and said they did not know their patients believed them. Father Drummond, speaking of the University of Manitoba, the toast to which he replied, said that a university which was an outgrowth of four or five colleges was more likely to be broad-minded than one which was a development from a single college.

The first number of "Norwood Notes," the first organ of that flourishing bailiwick, is before us. It is published by Mr. Everett Boyd and is a very creditable performance, press work, reading matter and advertisements. In the "Salutatory" we learn that there are 1,400 people living south of Hospital street, and, to judge by the many interesting local items, they certainly have at length found an intelligent voice. The tone of this promising little journal is excellent, as witness the paragraph:

One of the amusing features of the speech-making last week in Woolsey hall was the apologetic utterance of Mr. Hagel because of his inability to speak French. It is perhaps unnecessary to say that most people outside of Norwood think we all parlez-vous over here. We don't, but we'd like to.

This is the right spirit—to wish one did know another language. But perhaps the editor is not aware how many people do speak French in Norwood. The pastor of St. Boniface Cathedral claims nearly sixty French Canadian families there, which, with the well known size of those families, means one quarter of the 1,400. Apropos of large families we are pleased to see

that the French-Canadian healthy taste for them is catching. In the Church of England column "the congratulations of the church are tendered to Mr. and Mrs. N. Fox, Berry street, on the birth of their fifth son."

Mr. Thomas Berry, who, besides being a member of the St. Boniface town council, is also commissioner, justice of the peace, and notary public, contributes a breezy article to Norwood Notes. He is both strenuous and direct. Hear him on the fever question:

In conversation with our medical officer, Dr. Lambert, a short time ago, he told me we had six fever patients, four in Norwood and two in St. Boniface. Now, this was in October, and one of the heaviest months in Winnipeg for fever. We have practically no sewer in operation in St. Boniface and Norwood; hence the comparison, Winnipeg full of fever, St. Boniface nearly without any.

And, oh! what a kindred spirit we find him on the St. Boniface car service.

Now, it is bad enough to have to stand up riding home every night, but that is not what I am kicking about. I am kicking for more straps to hang on by. We want about thirty straps on each side of the car to hang by and not like it is at present five or six passengers hanging by one strap.

One night we counted the passengers in one of these cars and found about eighty-five persons and six straps, and one car has just one strap; and so it runs.

Arc lights seem to be a pretty good substitute for moonlight, till the moon herself shines in all her silvery splendor. Last Saturday, on one of the city circuits a little after 7 p.m. the arc lights suddenly went out. But the moon was nearly full in a cloudless sky, and to anyone standing a hundred feet from the nearest arc light, its disappearance was hardly noticeable. So much more satisfactory for nocturnal peregrinations is the moonlight than the electric substitute. And yet learned astronomers tell us that moonshine is more than half a million times weaker than sunshine. Do we realize the immense difference? Half a million times, exactly 575,000 times! Why, we can sometimes read by moonlight in this clear atmosphere. Yes, but if you covered the whole canopy of heaven, all the visible sky, with bright full moons, you would yet have only fifty thousand of them, and the light would be still ten times less than that of the sun on a clear day. What a blessing is God's sunshine, and we are blest with so much of it here all winter through.

Queer indeed are the requests editors get. One wealthy lady wants to know what would be a suitable Christmas box for an elderly and confirmed bachelor. As this is all the information volunteered, we must consider several hypotheses. If he is bald, send him a nice skull cap. If he shaves, present him with a fine box of seven razors, one for each day in the week, or a safety razor, or a set of safety razors; these necessary tools are always getting out of order. If he smokes, send him a box of good cigars. If he travels much give him a suit case or a bag with a gaping mouth that stays open. If he reads at all, order the Catholic Dictionary for him, or one year's subscription to the Northwest Review. If he is a priest, get him a new breviary; breviaries don't last more than twenty years. If he is a business man, send him a good large diary for 1906; he can there write down his New Year resolutions. If he is a medical man, send him a new portable instrument case. If he is a lawyer, order for him Rickaby's Ethics; even if he is already honest, that will keep him so. If he is poor, get him a rise or send him a cheque, or a ton of coal (see our ads.) Don't send him "The Way to a Happy Marriage," or Cicero's treatise on "Old Age," though St. Liguori's "Preparation for Death" might be acceptable and would be most salutary. Whatever you do, don't send him bad cigars, or a box of fancy soap, or a gold-headed cane, or hair dye, or a hand mirror.

The Sisters of St. Boniface Hospital are sorry to find that, in spite of the new wing which can receive one hundred and fifty patients, they are still obliged to refuse some for want of room. People ask them to build again; but they cannot increase their heavy debt of \$25,000 without appealing to the generosity of the citizens of Winnipeg. True, St. Boniface Hospital is not within the limits of our city; but Winnipeg patients are constantly being treated in the Sisters' Hospital, and for many Winnipeggers the St. Boniface institution is nearer than the Winnipeg General Hospital. The registers of St. Boniface Hospital show that out of 27,000 patients treated there from 1872 to Nov. 24, 1905, 10,110 were residents of Winnipeg. Of the patients received this year, from Jan. 1 to Nov. 24, 1905 were from Winnipeg.

THE CALL OF THE SHEPHERDS

By Mary E. Mannix in December Donahoe's

Deep Night is on the hills,
With jeweled flag unfurled;—
His baying dogs the wakeful shepherd
stills
Close to the sleeping fold,
And gazing upward to those sparks
of gold,
Piercing the dark, he marvels at
the world.

A flash across the sky
As by some Titan hurled—
And now a strange new orb bursts
forth on high,
The Star of Bethlehem!
The Shepherds wonder what has come
to them!

What message to a hushed and waiting
world!

They leave the silent hills
By paths with radiance peared,
"Peace upon Earth," each echoing
valley fills.

Led by the Christmas Star,
They meet upon the way from near
and far,

Seeking the Child—the Saviour of
the World.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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Sold by Druggists, 75c.

Take Hall's Family Pills for constipation

Clerical News

Rev. Father Menage, who was ordained priest on the feast of the Immaculate Conception, goes to Woodridge, where his parents reside, for next Sunday. Rev. Father Deshaies, late pastor of Woodridge, is now curate at the cathedral of St. Boniface.

Rev. Father Gendreau, O.M.I., pastor of Our Lady of the Portage at Kenora, being rather seriously unwell, the whole work of the parish devolves on Rev. Father Costale, O.M.I., the curate, and on Rev. Father Pelouquin, O.M.I., who is also in charge of Norman.

Rev. Father Desrosiers, pastor of St. Antoine d'Aubigny, and Rev. Father Benoit, curate at St. Jean-Baptiste, were in town early this week.

Rev. Father Camirand left for a visit to Emerson on Monday.

Rev. Father Dumoulin, pastor of Keewatin, came here on Monday last on parish business, and was the Archbishop's guest till Friday, when he returned home.

Rev. Father Menage said his first Mass last Monday in the Archbishop's private chapel. On Tuesday morning at eight o'clock he said the Students' Mass in the spacious new chapel of St. Boniface College.

Rev. Father Arpin, S.J., of Fort William, came here on Tuesday and was a guest of the Jesuit Fathers for a few days, leaving for home at the end of the week.

Persons and Facts

A Canadian is non-commanding admiral of the Turkish navy. R. D. Buckham, born at Windsor, Ont., was given a commission when he arrived at Constantinople with a man of war built at the Cramps shipyards, Philadelphia, and he rapidly rose to the senior rank.

Rumors from London, Madrid and Rome report the definite betrothal of King Alfonso and Princess Victoria Eugenie, daughter of Princess Henry or Battenburg, sister of King Edward. Despatches also state that the Duke of Norfolk in an interview with Pius X. was informed that Princess "Ena" should become a Catholic before the official announcement of the betrothal. The marriage ceremony, which will be Catholic, will be very private, it is said.

"There are no better pastors in the world than the Irish priests," says the Pall Mall Gazette, in a review of Father O'Riordan's new work, "Catholicity and Progress in Ireland." "From the religious point of view they devote themselves absolutely to their people and pass their self-sacrificing lives cheerfully and gladly, seeking no reward, so far as this life is concerned, but the esteem and love of their flocks. Some of them give themselves entirely to the spiritual duties of their position."

There is in prospect a Jesuit University on the North side, Chicago, which will perhaps be the largest Catholic institution in the United States. The University has been actively advocated during the past fifteen years.

The Vatican and the Russian government have reached an agreement, it is reported, whereby an apostolic nuncio—probably Mgr. Symon, who was exiled from Russia recently,—will be appointed to the Muscovite capital. The Pope is very gratified by Count Witte's proposal.

Colored Catholics of Baltimore will have a new \$20,000 church ready for occupancy about Christmas. It will seat about 800.

Rev. Father O'Boylan has just settled a strike of Newark (O.), polishers, involving 2,500 men. During the difficulty there were two murders and several shooting and stabbing affrays.

The Catholic population of the United States at present numbers about 14,000,000, and if there is added to these figures the Catholic population of the Philippines and Porto Rico the Catholic population under American government would exceed 20,000,000. The 140 bodies including the various branches of American Protestant and Dissenting churches held at New York, represented 18,000,000 communicants.

Seven of the lost genus of the American buffalo arrived in the Chicago stockyards last week and were put on the market like common bees. It is expected the city authorities will interfere and take possession of this fraction of the 1,000 bison now alive in the world.

(Continued on page 5)

MEETS ENGLISH CATHOLICS

Dr. Pace, of the Catholic University Tells of the Blackburn Conference of the English Catholic Truth Society which he Attended. His Impression of the Good Work Done.

(Copyright Catholic Press Association.)

The Catholic Truth Society of England held its conference this year at Blackburn, Sept. 24 and 28. It was the eighteenth annual meeting of the society and it attracted representative Catholics from all parts of England. The presence of His Grace, the Archbishop of Westminster, the active share in the proceedings taken by the bishop of Salford and other members of the hierarchy and the discussion of papers read by eminent scholars both clerical and lay, showed that the occasion was one of great importance to the Church in England.

An interesting programme had been prepared by the secretaries, Mr. James Britten, K.S.G., and Rev. W. A. Colgan; and arrangements had been made by local committees for the reception and entertainment of those who attended the conference. Two days were occupied by the regular business sessions, and the closing day was devoted to excursions in the neighborhood of Blackburn.

The Catholic Truth Society, originally established by the late Cardinal Vaughan during his rectorship at Mill Hill College, owes its present organization to the zeal and energy of its secretaries who have devoted themselves to the work for the last twenty years. The society aims "to disseminate among Catholics small and cheap devotional works to assist the uneducated poor to a better knowledge of their religion; to spread among Protestants information about Catholic truth and to promote the circulation of good, cheap and popular Catholic books." With these objects in view it is not surprising that the society should have received the approval and support of ecclesiastical authority and the recognition of the Holy See. It has also served to unite, for a common purpose, the intellectual and moral forces of the clergy, the religious orders and the laity. With a membership of about 1,500 it may rightly be considered the foremost Catholic organization in the Country.

The leaders and members of the society have realized that the press is the best means of attaining their object. They have carried the truth to the people through a large number of publications which are sold at a nominal price. Thus, in one series, there have been issued fifty-nine volumes at one shilling each; and there is a whole library of penny pamphlets and leaflets. These publications, large and small, are decidedly up-to-date. They deal with questions of actual interest, thus placing in the hands of the people a prompt reply to the erroneous statements regarding the Church which are so freely circulated by active opponents. Each of these publications, moreover, is the work of a writer whose ability is recognized. The leading scholars of England gladly contribute to this popular form of English literature. The result is that though they have to struggle against tremendous odds in point of number, influence and means, they, nevertheless, secure a hearing, and, to a great extent, counteract such movements as the Rationalist Propaganda.

The interest taken in the work of the society, not only by its members, but also by the whole Catholic body, is partly due to the fact that the conferences are held now, in one place, now in another. Since 1888, the society has met in fourteen different towns. Its proceedings are thus brought to the attention of the people in various sections, and are noticed by the press, both secular and Catholic.

The choice of Blackburn for this year's conference was peculiarly happy. The town has a history which is full of interest for Catholics, and which goes back to the Saxon days. Here St. Edmund, King of England, was martyred by the Danes. Alfred the Great claimed a fee from Blackburn as a Royal Manor; and St. Edward the Confessor actually received from his Manor of Blackburn an annual income of thirty-two pounds.

In the hard days of the Reformation Blackburn had its full share of suffering and more than one of those who died for the faith belonged to the town or the district. The first resident priest in Blackburn after the Reformation came there in 1781. In 1819, there were 1200 Catholics in Blackburn and the neighboring villages. At present there are in the "Hundred" of Blackburn 65,000 Catholics with forty-three

churches and 102 schools. Near by is the famous Stonyhurst College, which celebrated its centenary in 1894, though its records go back to 1592, the year of the foundation of St. Omer. Whalley Abbey, Mitton church, and Houghton Tower are all within easy reach of Blackburn and are full of historical associations.

The programme of this conference included papers on "Catholic Missions" by Bishop Nolan and Rev. T. Jackson; "Our Duty as Citizens" by Miss Zanetti; "Boarding Out," Miss Leigh; "Rescue Work on Family Lines," Mr. Norman Potter; "Socialism," Mr. Devas; "The Rights of Minorities," Rev. Joseph Rickaby, S.J.; "The Catholic Truth Society," Mrs. V. M. Crawford.

From this list it is clear that the society is giving special attention to problems connected with the social work of the Church. The discussion, in fact, which followed the reading of the several papers showed that the Catholics of England are keenly alive to the importance of such questions. And it was encouraging to see how deeply the lay members were interested in this practical side of the Church's activity.

The paper, however, which possessed the greatest significance was that which Archbishop Bourne read on "The Education Question." Those who are familiar with the educational movement in England during the last few years will realize the importance attached by all parties, Catholic and Protestant alike, to the utterance of His Grace of Westminster. And those who heard him at Blackburn must have been impressed by the attitude of calmness and the breadth of view with which he surveyed the situation.

In the annual report submitted by the secretaries of the society, there is a rather significant paragraph under the heading, "A Catholic News-Agency." It is there pointed out that one of the principal causes of the prejudice against Catholics is the misrepresentation of the Church by the press. Some of the fables are home made; others come from abroad. The needed antidote has been supplied by the Catholic Press Bureau in Germany and France, which furnishes the Catholic papers with accurate information and runs to the ground each false statement as it appears. The work is to be taken up in England by the Truth Society and there can be no doubt as to the good that will thus be accomplished. The press will thus become not only a source of fresh and interesting news, but also an auxiliary of the Church in the field of popular education.

[Rev.] E. A. PACE.

An Excellent Piano.

Mr. S. L. Barrowclough, the well known musician and western manager for the Morris Piano Co., has just unloaded a carload of fine pianos. He says, go were you will, search every piano wareroom and every piano factory from coast to coast, and you will not find a piano that will give you more solid, permanent satisfaction than the Morris piano. Viewed from any standpoint, it will justify the most extravagant praise. In tone quality this piano possesses an individuality that at once places it in a class of its own. It is looked upon by musicians, piano experts, and the trade, as one of the few really artistic pianos in the market. Mr. Barrowclough says that the Morris piano finds a ready sale because its discriminating buyers are quick to recognize the many excellent qualities of its tone and action. He invites the most critical comparison of the Morris pianos with those of other high-grade makes. Whether you wish to buy or not, you will be a welcome visitor at the Morris warerooms.

ST. FRANCIS OF ASSISI AND HIS PROTESTANT ADMIRERS

The London "Saturday Review" (Oct. 14), commenting on a recently published book, "Homes of the First Franciscans," by Beryl D. de Selincourt, gives expression to some thoughts which are strikingly like those which Catholics entertain on the same subject. "We confess," says our London contemporary, "that we are getting not a little weary of the making of these many books on St. Francis, by people devoid of the scholarship, devoid of the understanding and imagination, which could bring them into real touch with the Middle Ages. M. Sabatier is in a measure responsible for this plague of books. He started a fanciful St. Francis which has taken the fancy of a host of people who revel in the phantasy of the Middle Age, but have no stomach for its realities."

Slaves to Rheumatism

Freed by "Fruit-a-tives"

"Fruit-a-tives" cure Rheumatism and Rheumatic pains by removing the poisons which cause the disease. Rheumatism means poisoned blood. Too much urea or tissue waste is retained in the blood, owing to defective action of the bowels, kidneys or skin. The retained urea becomes uric acid, which inflames nerves and joints and thus rheumatism is produced.

Mrs. R. H. Dewara, Saint Ste. Marie, Ont., writes as follows: "I think 'Fruit-a-tives' are fine. I am using them for rheumatism, and have not felt it since I started to take them."

Fruit-a-tives
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"Fruit-a-tives" cure Rheumatism by greatly stimulating the action of the liver, kidneys and skin. "Fruit-a-tives" make each of these vital organs do its share of nature's work properly. "Fruit-a-tives" rid the system of excessive urea, and uric acid—and so purify and enrich the blood and build up the general health, that there can be no rheumatism.

"Fruit-a-tives" are fruit juices, concentrated and combined by our discovered process, which makes them much more powerful medicinally. Then tonics and internal antiseptics are added and the whole compressed into tablets.

If your druggist does not have them, don't take substitutes. Sent prepaid on receipt of price—50c. a box or 6 boxes for \$2.50.

FRUIT-A-TIVES LIMITED, OTTAWA.



That is an excellent stroke. The sentimental admiration of St. Francis which M. Sabatier started, which is very popular with Mr. Sabatier's fellow-Protestants, but which never gets any closer than admiration—never steps, for instance, from admiration to imitation—is something with which Catholics may be pardoned for having little sympathy. In fact, if we lose patience with it once in a while, it is hardly to be wondered at. St. Francis was a Catholic, a common-sense Catholic, a faithful Catholic. Our Protestant friends, who have, within the past few years, established a sort of Franciscan cult, would make of the good saint a misty figure, stripped entirely of his sturdy Catholic character.

But let us see what the London "Saturday Review" has to say further of the book under discussion. It praises the author for having hit upon a vital

SUFFERING WOMEN

who find life a burden, can have health and strength restored by the use of

Milburn's Heart and Nerve Pills.

The present generation of women and girls have more than their share of misery. With some it is nervousness and palpitation, with others weak, dizzy and fainting spells, while with others there is a general collapse of the system. Milburn's Heart and Nerve Pills tone up the nerves, strengthen the heart and make it beat strong and regular, create new red blood corpuscles, and impart that sense of buoyancy to the spirits that is the result of renewed mental and physical vigor.

Mrs. D. O. Donoghue, Orillia, Ont., writes: "For over a year I was troubled with nervousness and heart trouble. I decided to give Milburn's Heart and Nerve Pills a trial, and after using five boxes I found I was completely cured. I always recommend them to my friends." Price 50 cents per box or three boxes for \$1.25, all dealers or The T. Milburn Co., Limited Toronto, Ont.

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is a musical instrument before it is an article of furniture, yet it is an instrument that would beautify any room.

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\$40.00

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These prices are advancing every year.

A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: **J. J. GOLDEN** PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

England's First Organ

Elfeg, bishop of Winchester during the reign of Alfred the Great, is reputed to have procured an organ for his cathedral. It was the largest instrument then known, having 400 pipes divided among ten keys, supplied by wind from 26 pairs of bellows and re-

quiring the services of no fewer than 70 blowers. Judging from this, the Winchester organ came from a German model, for in that country, until much later, the wind was provided by a species of treadmill arrangement whereon the blowers tripped a bar, each working two pairs of bellows, like those of our smith, with their feet.

subject, and for diligence in topographical detail, but here, it says, "the limit of praise is almost reached." Then it goes on:—

"The style is weary, the treatment dreary, the scholarship lame and halting; while, throughout, the book is maimed and marred by the effort to present a St. Francis who shall be less offensive to modern susceptibilities than a real Roman saint of the Middle Ages. What can be the frame of mind of a writer who finds that St. Francis resembles a Protestant Reformer in his 'positive aspects,' who credits him with a 'hold on the pantheism which pervades the teaching of his Master Jesus,' who considers that 'the framing of a rule was in reality the death-blow of the Order?' (The rule was 'framed' by the Saint ere his twelfth companion had joined him, so that the Order on this theory may be said to be almost still-born.) Five years ago this sort of thing might have provoked merely a passing smile, but to-day nonsense about St. Francis comes in for review at a rate which makes it difficult for the reviewer to maintain equanimity."

—Sacred Heart Review.

The Worst of A Cold.

It is how suddenly it comes. No time to hurry to the drug store, croup develops, the lungs are affected with pneumonia or tuberculosis and it's too late. Keep Catarrhose on hand,—it kills colds instantly. Something magical about the way it cures Catarrh and Bronchitis. Catarrhose is the best remedy because it cures in nature's way, it heals, soothes and restores permanently. Carry a Catarrhose inhaler in your pocket, use it occasionally and you'll never catch cold—that's worth remembering.

SAMPLES OF CHOICE GRAIN FOR THE IMPROVEMENT OF SEED.

By instruction of the Hon. Minister of Agriculture another distribution will be made this season of samples of the most productive sorts of grain to Canadian farmers for the improvement of seed. The stock for distribution is of the very best and has been secured mainly from the excellent crops recently had at the branch Experimental Farms at Indian Head, Sask., and at Brandon, Man. The distribution this spring will consist of samples of oats, spring wheat, barley, Indian corn (for ensilage only) and potatoes. The quantity of oats to be sent this year will be 4 lbs., and of wheat or barley 5 lbs., sufficient in each case to sow one-twentieth of an acre. The samples of Indian corn and potatoes will weigh 3 lbs. as heretofore. A quantity of each of the following varieties has been secured for this distribution:—

- Oats.—Banner, Wide-Awake, Abundance, Thousand Dollar, Improved Ligowo, Goldfinder, and Waverley.
- Wheat.—Preston, Red Fife, Percy, Stanley, Huron, Laurel and White Fife.
- Barley.—Six rowed.—Mensury, Odessa, Mansfield, Claude and Royal.
- Two-rowed.—Standwell, Invincible, Canadian Thorpe and Sidney.
- Indian Corn.—(for ensilage).—Early sorts, Angel of Midnight, Compton's Early and Longfellow; later varieties, Selected Leaming, Early Mastodon and White Cap Yellow Dent.
- Potatoes.—Carman No. 1, Early White Prize, Rochester Rose, Uncle Sam, American Wonder, Bovee, Early Andes and Late Puritan.

Every farmer may apply, but only one sample can be sent to each applicant hence if an individual receives a sample of oats he cannot also receive one of wheat, barley or potatoes. Lists of names from one individual, or applications for more than one sample for one household cannot be entertained. These samples will be sent free of charge through the mail.

Applications should be addressed to the Director of Experimental Farms, Ottawa, and may be sent in any time before the first of March, after which the lists will be closed, so that all the samples asked for may be sent out in good time for sowing. Parties writing should mention the sort of variety they would prefer, with a second sort as an alternative, and should the available stock of both these varieties be exhausted, some other good sort will be sent instead. Those applying for Indian corn or potatoes will please bear in mind that the corn is not available for distribution until March or April, and that potatoes cannot be mailed from here until danger from frost in transit is over. No postage is required on mail matter addressed to the Central Experimental Farm, Ottawa.

Oppression is more easily borne than insult.

A WOMAN'S BACK IS THE MAINSPRING OF HER PHYSICAL SYSTEM. The Slightest Backache, if Neglected, is Liable to Cause Years of Terrible Suffering.

No woman can be strong and healthy unless the kidneys are well, and regular in their action. When the kidneys are ill, the whole body is ill, for the poisons which the kidneys ought to have filtered out of the blood are left in the system.

The female constitution is naturally more subject to kidney disease than a man's; and what is more, a woman's work is never done—her whole life is one continuous strain.

How many women have you heard say: "My, how my back aches!" Do you know that backache is one of the first signs of kidney trouble? It is, and should be attended to immediately. Other symptoms are frequent thirst, scanty, thick, cloudy or highly colored urine, burning sensation when urinating, frequent urination, puffing under the eyes, swelling of the feet and ankles, floating specks before the eyes, etc.

These symptoms if not taken in time and cured at once, will cause years of terrible kidney suffering. All these symptoms, and in fact, these diseases may be cured by the use of

DOAN'S KIDNEY PILLS

They act directly on the kidneys, and make them strong and healthy.

Mrs. Mary Galley, Auburn, N.S., writes: "For over four months I was troubled with a lame back and was unable to turn in bed without help. I was induced by a friend to try Doan's Kidney Pills. After using two-thirds of a box my back was as well as ever."

Price 50 cents per box or three boxes for \$1.25 at all dealers, or sent direct on receipt of price. The Doan Kidney Pill Co., Toronto, Ont.

The following is a report of the election on Dec. 5th, 1905, of Officers for branch 362, C.M.B.A., of Regina Sask.

- Pres.—Mr. J. E. Wheelan accl.
- 1st Vice Pres.—Mr. F. X. Kusch.
- 2nd Vice Pres.—Mr. Carl Moulter.
- Rec. Sec'y.—Mr. M. F. Malone.
- Asst. Sec'y.—Jno. Ehman, accl.
- Financial Sec.—Mr. Jno. McCarthy, accl.
- Treasurer.—Mr. J. J. Smith.
- Marshal.—Mr. Chris. Weber.
- Guard.—Mr. Geo. Engle.
- Trustees.—Mr. Adolph Ehman.

A Broad-minded School-Teacher

At a meeting of the Norfolk County school-teachers, held in this city last week, Miss Mabel Hill, of the Lowell Normal School gave expression to some opinions and convictions which we wish were more generally held among people of her profession. Discussing the way history is taught in the public schools, Miss Hill said that too often the impression is given to the children that everything began in this country with the arrival of the Pilgrims at Plymouth. She herself, she declared, as a little girl, gained such a distorted and one-sided idea of the Pilgrims and their arrival that for a long time she believed there was no early development in this country except in Plymouth and Virginia. Miss Hill wants this changed. She wants the teachers to be somewhat broader in the view they take of America and its history. She wants them to make the children of all nationalities in the school rooms understand that the Pilgrims were not the "whole show," as it were,—that other peoples have done their share in the nation building, and that the immigrants of to-day from the various nations bring with them a tremendous inheritance. Another subject Miss Hill touched upon which shows how far in advance she is of other pedagogical persons. She said she would have the teachers take up specially the "splendid work of the Jesuits in this country and in Europe," a matter which she said had been suppressed in all the text-books. She would have the children also know how the monasteries led to the spread of learning and thence to chivalry.—Boston "Sacred Heart Review."

"Give us a tune," urged the music rack in the choir loft. "Be obliging. Even the bells play when they're tolled."

"No," growled the organ, in its deepest tones, "I'll be blown if I do."

M. T. McIntomney

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We Have Removed to Cor. Princess & Cumberland

DON'T THROW MONEY AWAY



THE SETTING HEN—Her failures have discouraged many a poultry raiser.

You can make money raising chicks in the right way—lots of it.

No one doubts that there is money in raising chickens with a good incubator and brooder.

Users of the Chatham Incubator and Brooder have all made money. If you still cling to the old idea that you can successfully run a poultry business using the hen as a hatcher, we would like to reason with you.

In the first place, we can prove to you that your actual cash loss in eggs, which the 20 hens should lay during the time you keep them hatching and brooding, will be enough to pay for a Chatham Incubator and Brooder in five or six hatches, to say nothing whatever of the larger and better results attained by the use of the Chatham Incubator and Brooder.

If you allow a hen to set, you lose at least eight weeks taking care of the chickens, or say in the eight weeks she would lay at least three dozen eggs. Let the Chatham Incubator on the hatching, while the hen goes on laying eggs.

Our No. 3 Incubator will hatch as many eggs as twenty setting hens, and do it better. Now, here is a question in arithmetic:—

If you keep 20 hens from laying for 8 weeks, how much cash do you lose if each hen would have laid 3 dozen eggs, and eggs are worth 15 cents per dozen? Ans.—\$9.00.

Therefore, when the Chatham Incubator is hatching the number of eggs that twenty hens would hatch, it is really earning in cash for you \$9.00 besides producing for your profit chicks by the wholesale, and being ready to do the same thing over again the moment each hatch is off.

Don't you think, therefore, that it pays to keep hens laying and let the Chatham Incubator do the hatching?

There are many other reasons why the Chatham Incubator and Brooder outclasses the setting hen. The hen sets when she is ready. The Chatham Incubator is always ready. By planning to take off a hatch at the right time, you may have plenty of broilers to sell when broilers are scarce and prices at the top notch. If you depend on the hen, your chicks will grow to broilers just when every other hen's chicks are being marketed, and when the price is not so stiff.

The hen is a careless mother, often leading her chicks amongst wet grass, bushes, and in places where rats can confiscate her young. The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not infested with lice.

Altogether, there is absolutely no reasonable reason for continuing the use of a hen as a hatcher and every reason why you should have a Chatham Incubator and Brooder. We are making a very special offer, which it will pay you to investigate.

Small Premises Sufficient For Poultry Raising.

Of course, if you have lots of room, so much the better, but many a man and woman are carrying on a successful and profitable poultry business in a small city or town lot. Anyone with a fair sized stable or shed and a small yard can raise poultry profitably.

But to make money quickly, you must get away from the old idea of trying to do business with setting hens as hatchers. You must get a Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your while to investigate.

We can supply you quickly from our distributing warehouses at Calgary, Brandon, Regina, Halifax, Chatham, Factories at CHATHAM, ONT., and DETROIT, MICH.

The Chatham Incubator and Brooder has created a New Era in Poultry Raising.

The setting Hen as a Hatcher has been proven a Commercial Failure.

The Chatham Incubator and Brooder has always proved a Money Maker.

A Light, Pleasant and Profitable Business for Women

Many women are to-day making an independent living and putting by money every month raising poultry with a Chatham Incubator.

Any woman with a little leisure time at her disposal can, without any previous experience or without a cent of cash, begin the poultry business and make money right from the start.

Perhaps you have a friend who is doing so. If not, we can give you the names of many who started with much misgiving only to be surprised by the ease and rapidity with which the profits came to them.

Of course, success depends on getting a right start. You must begin right. You can never make any considerable money as a poultry raiser with hens as hatchers. You must have a good incubator and brooder, but this means in the ordinary way an investment which, perhaps you are not prepared to make just now, and this is just where our special offer comes in.

If you are in earnest, we will set you up in the poultry business without a cent of cash down. If we were not sure that the Chatham Incubator and Brooder is the best and that with it and a reasonable amount of effort on your part you are sure to make money, we would not make the special offer below.

WE WILL SHIP NOW TO YOUR STATION FREIGHT PREPAID

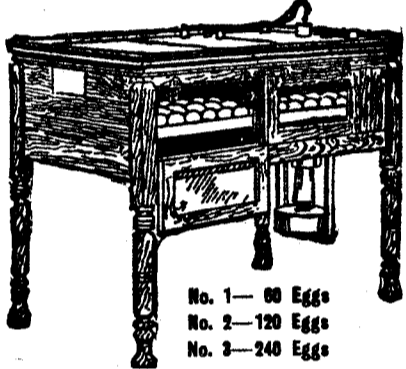
A CHATHAM INCUBATOR and BROODER

You Pay us no Cash Till After 1906 Harvest

"Gentlemen.—Your No. 1 Incubator is all right. I am perfectly satisfied with it. Will get a larger one from you next year. H. M. Lockwood, Lindsay, Ont."

"Gentlemen.—I think both Incubator and Brooder is all right. I got 75 per cent. out of three hatches. R. S. FLEMING, Platteville, Ont."

"Gentlemen.—I had never seen an incubator until I received yours. I was pleased and surprised to get over 80 per cent., and the chickens are all strong and healthy. A child could operate machine successfully. J. A. DAY, Rathwell, Man."



No. 1—80 Eggs
No. 2—120 Eggs
No. 3—240 Eggs

THE CHATHAM INCUBATOR—Its success has encouraged many to make more money than they ever thought possible out of chicks.

Every Farmer Should Raise Poultry

Almost every farmer "keeps hens," but while he knows that there is a certain amount of profit in the business, even when letting it take care of itself, few farmers are aware of how much they are losing every year by not getting into the poultry business in such a way as to make real money out of it.

The setting hen as a hatcher will never be a commercial success. Her business is to lay eggs and she should be kept at it. The only way to raise chicks for profit is to begin right, by installing a Chatham Incubator and Brooder. With such a machine you can begin hatching on a large scale at any time.

You can only get one crop off your fields in a year, but with a Chatham Incubator and Brooder and ordinary attention, you can raise chickens from early Spring until Winter and have a crop every month. Think of it!

Quite a few farmers have discovered that there is money in the poultry business and have found this branch of farming so profitable that they have installed several Chatham Incubators and Brooders after trying the first.

Perhaps you think that it requires a great deal of time or a great deal of technical knowledge to raise chickens with a Chatham Incubator and Brooder. If so, you are greatly mistaken. Your wife or daughter can attend to the machine and look after the chickens without interfering with their regular household duties.

The market is always good and prices are never low. The date for profit is to begin excess of the supply and at certain times of the year you can practically get any price you care to ask for good broilers. With a Chatham Incubator and Brooder you can start hatching at the right time, bring the chickens to marketable broilers when the supply is very low and the prices accordingly high. This you could never do with hens as hatchers.

We know that there is money in the poultry business for every farmer who will go about it right. All you have to do is to get a Chatham Incubator and Brooder and start it. But perhaps you are not prepared just now to spend the money. This is why we make the special offer.

IS THIS FAIR?

We know there is money in raising chickens. We know the Chatham Incubator and Brooder has no equal.

We know that with any reasonable effort on your part, you cannot but make money out of the Chatham Incubator and Brooder.

We know that we made a similar offer last year and that in every case the payments were met cheerfully and promptly, and that in many cases money was accompanied by letters expressing satisfaction.

Therefore, we have no hesitation in making this proposition to every honest, earnest man or woman who may wish to add to their yearly profits with a small expenditure of time and money.

This really means that we will set you up in the poultry business so that you can make money right from the start, without asking for a single cent from you until after 1906 harvest.

If we knew of a fairer offer, we would make it. Write us a post card with your name and address, and we will send you full particulars, as well as our beautifully illustrated book, "How to make money out of chicks." Write to-day to Chatham.

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The MANSON CAMPBELL CO., Limited, Dept. No. 6A, CHATHAM, CANADA

Let us quote you prices on a good Fanning Mill or good Farm Scale.

Grandma.—What are you doing in the pantry, Tommy?
Tommy.—Oh, I'm just putting a few things away, grandma.

"How nice it would be," mused the merchant, "if my clerks would take as much interest in my business as they do in everybody else's."

"Pa, what is a political croaker?"
"Well, he's a man who believes the country will go to the dogs if he doesn't soon get into a good, fat office."

Northwest Review

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SATURDAY, DECEMBER 16, 1905.

Calendar for Next Week.

- 17—Third Sunday of Advent
- 18 Monday—The feast of Our Lady's Expectation.
- 19—Tuesday—Ferial office.
- 20—Wednesday—Vigil. Ember Day Fast.
- 21—Thursday—St. Thomas, Apostle.
- 22—Friday—Ferial Office. Ember Day Fast.
- 23—Saturday—Ferial Office. Ember Day and Christmas Eve Fast, anticipated on account of the Sunday intervening.

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN

CCLLXXXI.
(Sacred Heart Review)

There are some assertions which are so bold and so contemptuous of the facts of history, and of the authority of the greatest historians, that it is very difficult to answer them. There is a degree of effrontery which fairly takes away the breath. This is exemplified in the unrestrainedly bitter accusation which the Springfield "Republican" correspondent brings against the See of Rome, and which I have quoted in my last paper. I will repeat it, that we may have it distinctly before us.

"The Roman Church, for centuries, has been a concentration of the most dangerous and bloody power,—the power over souls by religious conformity—in the hands of a few persons at Rome, who have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for their crimes, when those crimes seemed to promise aid for the oppressor and subsistence for the priests who helped maintain the oppression."

Now what is the meaning of these furious charges, taken in their aggregate and in their mutual dependence? Plainly this, that at some point in the history of Western Europe doubtless, from his tone, long before the Reformation), the Catholic Church ceased to be the chief embodiment of Christianity, and the chief agency of spiritual and moral good, and became the seat of a conspiracy for using every religious and civil force of Europe as the passive instrument of the ambition and cupidity "of a few persons at Rome."

These "few persons," he would have us believe, have agreed,—whether explicitly or by mutual understanding is indifferent—to bend all the doctrines, sacraments, ceremonies, offices, successions, of Catholic Christianity, which before them had been ingenuously serving their avowed purpose of advancing the Christian religion, into the passive, and largely unconscious instruments of serving the diabolical selfishness "of a few persons at Rome."

That this conspiracy of evil might not fail, the successors in it have been insidiously chosen, this man would have us believe, from generation to generation out of those judged, by previous trial, likely to prove serviceable members of this great confederacy of hell. The writer would probably allow that these infernal designs had been covered by the infusion of a certain proportion of unconscious innocents, who have supposed themselves to be serving Christ, when, in reality, they were serving the Prince of Darkness. The clue, however, he would say, has been faithfully kept in the hands of a central succession of intending and conscious promoters of evil.

Let anyone examine Janssen's presentation of the customary language of the Lutherans towards the Roman See in Luther's time and down to the outbreak of the Thirty Years' War, and he will see how much this gentleman's way of speech resembles theirs, allowing, of course, for the great temperateness of style of a somewhat more refined age. To be sure, he does not, like Luther's disciples, choose twenty-two sorcerers in turn to the papal chair, or consent to have any cardinals carried off bodily by the devil. Indeed, I no more suppose that he believes in the existence of Satan than in the Divine authority of Christ. Yet, as we see, his animosity is so great against the Papacy, that it ought not to cost him very much effort to people the Vatican with all the infernal princes of Milton's Pandemonium, each in his proper style and function. However, he has already presented as odious a picture as he has present occasion for.

Note, according to him this diabolical conspiracy still subsists at Rome in full energy of purpose, although at present somewhat lamed in some of its agencies.

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He does not say that the Roman Church was once such a concentration of evil purpose, but that she "has been" this "for centuries." Pius X., according to him, is just as much a servant of the devil as he would describe John XII. as having been, although I dare say he would view the innocent Sarto as a good soul put up, like various Popes before him, as a blind to cover the faces of the malignant conspirators behind.

Observe, the question is not, whether, in nearly two thousand years of Catholic history, there have not been scandals, many and great. Who disputes it? The Christian Church is made up of men and women sinful even when sincere, and all of whom, assuredly are not sincere. Hypocrisy and crime have never been kept out of any office or order, from the Apostolate down. Those timid souls who behave as if the tares were not ever growing with the wheat have justly incurred the derision of Pope Leo XIII., who says there are those who would hardly be willing to own that Judas betrayed his Master, or that Peter denied him.

It has been computed, of course rather vaguely, that in the various parts of Christendom one hundred thousand men have sustained the supreme office of Bishop alone, the population of a great city. Give to this man now an approximate clairvoyant knowledge of Church history, and with what delight may we not imagine him prowling about for putrefying gobbets, dragging out for display one example after another of episcopal unworthiness!

The thousands and tens of thousands of bishops who have honestly endeavored to discharge their office, and many of them illustriously, would be to him as if they were not. In this whole long letter, for instance, I can not find one allusion, however casual, to a Roman Catholic worthy. Positively, unless my eye has slipped (and I do not think it has), the nearest approach to this is his mention of Lucretia Borgia, as "a beautiful nonentity," whom, nevertheless he praises for her piety and benevolence during the latter part of her life. We can imagine what his feelings are towards the Catholic Church, when Lucretia Borgia is the nearest approach to a Catholic Saint whom he can prevail on himself to mention.

There is a story told about Mr. Froude, which, I dare say, is substantially true, but which I have ventured to embellish a little. It is said that he was once in the library of Trinity College Dublin, looking over documents bearing on the insurrection of 1641. At last, gathering up a pile of them he handed them to the attendant, saying: "There, take these away. These give evidence mitigating the crimes of the Irish Papists, and I am here to find evidence aggravating them. I am the Devil's Advocate against them." Whether Froude said this or not, it sufficiently describes his way. Now this gentleman, intellectually, is the genuine half-brother of Froude. To be sure, he is too immensely inferior to him to be supposed of the full blood and therefore is happily exempt from

those occasional outbursts of involuntary admiration of the opposing side into which Froude's mental eminence sometimes betrayed him. This gentleman is the Advocatus Diaboli from beginning to end.

Let me again remind the reader that the question is not about the existence of scandals in Catholic history. Nineteen hundred years are a long time, and Europe and South America are a great region, and some ages have been more, some very much less favorable to religion and morality. The brighter the light, the deeper the darkness. Sin in Christendom is more conscious and therefore more aggravated than sin outside. Wickedness in a priest is more hateful than in a layman. These thoughts are common enough in Catholic theology, and these scandals are described, in composed detail, by Catholic scholars, by Dr. Lingard, by Wetzer and Welte, by Dr. Pastor, and in peculiar fulness by Cardinal Baronius.

Of course, by gloating on the worst aspects of Church history, and writing as if the endless instances of moral and religious excellence in Catholic annals did not exist, any one may easily make the Vatican, and indeed the whole Church, appear as if it were the appointed residence of Apollyon. That is the style of this writer. Yet, as we see he is not content with this. He deliberately assures us that the Roman See has been for centuries—doubtless at least since Hildebrand, eight hundred and fifty years—an inveterate and settled confederacy to violate all the principles of righteousness, and all the instincts of mercy, for the one end of advancing the power and the vulgar pomp of a knot of evil men at Rome, continued by a secret and unhallowed succession. With somewhat more decency of speech, this is no less abominably slanderous than the inconceivable brutalities of his first followers.

Before examining this tissue of contumely in detail, I will first consider how a Catholic of the same temper as this correspondent might, on his principles, deal with Protestantism.

CHARLES. C. STARBUCK.
Andover, Mass.

Regina Notes.

After very cold weather for a week there is scarcely enough snow for good sleighing, though sleighs are being much used.

Monday Nov. 20, the Oblate Fathers assisted by the Ladies of St. Mary's Altar Society were "At Home" to the members of the congregation from 4 to 9 p.m. at the Presbytery, Scarth street. This was one of the most enjoyable functions ever held in connection with St. Mary's church. His Honor the Lieutenant-Governor and Madame Forget, accompanied by Mr Bourget, Private Secretary, called during the afternoon. Mrs. Acastee and Mrs. Hutchison presided over the tea table which was laid in the library and very prettily decorated with flowers, the thoughtful gift of Madame Forget. Misses McCarthy and Seymour assisted in passing refreshments. A very great number of parishioners availed themselves of the opportunity presented of paying their respects to the very popular clergy. Mrs. McCusker and Mrs. McCarthy assisted the Reverend Fathers in receiving the guests. In the evening a very nice programme was given. There were songs and instrumental music. Mr. Lyons sang several songs in his excellent style. Miss. M.

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WHILE we handle almost everything that makes for comfort in the home we make a speciality of the necessities, such as STAPLES, GROCERIES, AND WEARING APPAREL. Most of the Wearing Apparel we sell is made in our own factories from goods bought by us direct from the Mills and made by expert workpeople. The result is two-fold—High Quality and Low Prices. The garments we sell both for men and women are fully described and illustrated in our Catalogue, and the Catalogue is sent free on request.

What we most of all insist on in Groceries is High Quality. This we never sacrifice to price, and though our prices are extremely moderate the quality is invariably high, and High Quality and Low Prices we are able to reconcile on account of the immense quantities we buy all for Cash. We issue a Price List every little while. It too is sent on request.

This Catalogue referred to also tells of our Staples; and our Staples have a reputation both for Good Quality and Good Value. Here are a few examples:—



WHITE WOOL BLANKETS Guaranteed unshrinkable; made from superior Canadian Wools; carefully carded and prepared, even fibre throughout, with soft, lofty finish. Sizes, 64 x 84 inches; 7 lbs. weight Eaton Price **\$3.33** Pair

WHITE ALL-WOOL BLANKETS These Blankets are of very superior manufacture, and are warranted Pure Wool throughout; thoroughly scoured and all grease removed; they have a very fine evenly napped surface; a Blanket that combines the best wearing and washing qualities; 8 lbs. weight. Large size, 68 x 88 inches Eaton Price **\$4.80** Pair

PURE WOOL BLANKETS Fine Saxony White All-Wool Blankets, in extra large sizes and heavy weight; made from the very best wool, entirely free from grease, oil, or any other weight producing material; clear make, with soft fleecy finish. Note the large size, 72 x 90 inches; 10 lbs. weight Eaton Price **\$6.50** Pair

GREY WOOL BLANKETS Made from good clear Stock thoroughly scoured, which will stand best washing tests, closely napped. These Blankets are of very close make; medium dark color; suitable for camping and general purposes. Size, 62 x 82; 8 lbs. weight. Eaton Price **\$2.80** Pair

ALL-WOOL GREY BLANKETS Finely made from selected Canadian Wools of very superior quality; thoroughly scoured; warranted unshrinkable; they have a soft lofty finish in clear silver grey color; 8 lbs. weight Eaton Price **\$4.80** Pair

RED WOOL BLANKETS Good heavy weight pure All Wool Blankets, in rich dark crimson color, which will not lose any of its brightness in the washing. Fancy black border of narrow stripes which gives it an exceedingly attractive appearance. Size, 68 x 88 inches; weight, 8 lbs. Eaton Price **\$5.20** Pair

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Murphy, who this summer returned from Rideau street Convent, Ottawa, sang a duet with Mr. Lyons which was much appreciated, she also sang several songs very well indeed. Miss McCarthy gave some excellent instrumental selections. Miss McLaughlin also favored the company with a Scotch Ballad. Mrs. Coupal gave some selections and proved herself an excellent pianist. There were several very hearty choruses. Mr. Hutchison, who has recently settled in Regina gave several humorous selections and showed himself to be quite an elocutionist. The piano kindly lent by Mr. John Murphy, was an exceptionally fine one and comments were heard on all sides upon its excellency of tone and finish.

On Sunday afternoon, Dec. 3, the three new bells for the church, now nearly completed, were blessed in the gallery of the church. These bells are of very excellent tone, being made in Baltimore at the McShane Foundry. They were named respectively: Sacred Heart of Jesus, Immaculate Heart of Mary and St. Joseph. Their weight is; largest, 1250 pounds, next 750 pounds, the other 350 pounds. Rev. Father Suffa, O.M.I., assisted by Rev. Father Hilau, O.M.I., performed the ceremony in the presence of a large concourse of people. The Sponsors of the bells, chosen from the heads of families of the English and German congregations were assembled in the gallery and after the "Laudate Dominum" had been sung and the three bells were rung, Madame Forget, the very popular and highly esteemed mistress of Government House gave the first stroke, followed by each of the sponsors and almost every member of the congregation. Quite a large sum was realized from the liberal donations. The principal sponsors were: His Honor the Lieutenant Governor and Madame Forget, Mr. and Mrs. Wm. Ehman. Second bell, Mr. and Mrs. Dan. Murphy, Mr. and Mrs. John Reinlander. Third bell, Mr. and Mrs. Dan. McCusker, Mr. and Mrs. Geo. Ehman.

The church will be finished shortly and at High Mass on Sunday Rev. Father Suffa announced that His Grace Archbishop Langevin would consecrate the new building on Sunday, Dec. 17. On Thursday, Dec. 7, the ladies of St. Mary's Altar Society will hold their annual Bazaar and Fancy Sale in the City Hall. The ladies have worked most energetically and it is to be hoped that their efforts will be crowned with unlimited success.

GENA MACFARLANE.

Persons and Facts

Continued from page 1

In Germany's recent little war, off in a corner of Africa, which got small attention from the telegraph editors of the dailies, there were 16,000 men engaged and the Teutons suffered 1,066 fatalities and 1,852 casualties.

French exchanges are commenting regretfully just now on the decadence of the French language. Even in Belgium, whose capital was termed 30 years ago "linguistement un Paris en miniature," the king is no longer "roi des Belges," but "Konig von Belgie," the Flemish title. The decline of the French language is marked since the battle of Waterloo, until now the English tongue leads with 116,000,000 citizens of the world speaking it; Russian is now spoken by 85,000,000, as against 50,000,000 35 years ago; German comes next with 80,000,000 adherents, while French is now the language of only 58,000,000 people. Moreover French has ceased to be the universal language of diplomacy.

The new church of the Sacred Heart of Winnipeg, will be opened to the parishioners on Dec. 25.

Wm. R. Routt and son Harvey, converts to the Church, contributed \$25,000 and the site to the new Catholic college recently opened at Jacksonville, Ill. Mr. Routt also gave \$50,000 as an endowment fund for the college.

Messrs. F. W. Russell and T. J. Murray were chosen at a parochial meeting last Sunday as the two delegates from St. Mary's parish called for by Archbishop Langevin to participate in a city committee. The functions of the committee will be to look after Catholic interests. It was at first suggested that the president of the Catholic Club and the president of the Lyceum should be the representatives of St. Mary's, but after due consideration it was decided to proceed with the election in the regular way by nomination and ballot. The following were appointed a financial committee for the parish: Messrs. McManus, T. Jobin, J. E. O'Connor, T. J. Coyle and D. Smith. A vote of thanks was

tendered the pastor, Rev. Father Cahill, for his conduct of the affairs of the parish.

The sixth transcontinental railway for the United States is realized in the extension of the Chicago, Milwaukee and St. Paul road to the Northern Pacific coast. About 1,500 miles of new road will be laid at an estimated cost of \$60,000,000. The Western Pacific, or extension of the Gould system, is another prospective transcontinental.

Nearly all of the expected \$60,000 for the Calabrian fund, conducted by the review "Civiltà Cattolica" for the benefit of sufferers from the recent earthquakes in Italy, has been contributed. The suffering of these victims is said to be more severe than the experiences of the persecuted Jews in Russia.

The debt of the Catholic University of America, which has experienced some painful financial strains, is now reduced to \$50,000. It is expected that the debt will be further reduced by at least \$10,000 by the end of the month in response to the annual circular of Archbishop Farley.

The new St. Mary's college, recently opened at Monroe, Mich., cost \$325,000. The architecture is of the modernized Elizabethan style. A forty-foot tunnel built at a cost of \$5,000 connects the new building with the old group.

The Belgian government's budget of worship this year is increased by one-half, \$64,000 being appropriated for the support of Catholic bishops and \$1,200,000 for other Catholic clergy. The Protestant denominations will get a subsidy of \$20,000 and the Jewish Church about \$7,000.

Very Rev. William J. Murphy, O.M.I., D.D., the newly appointed rector of the University of Ottawa, is a Westerner. He was born in British Columbia, at Williams' Lake, 40 years ago. He was graduated from Ottawa college in 1888, and completed his academic studies at Harvard. Since that time he has in turn been professor of physics, prefect of studies and secretary of his Alma Mater, and pastor of St. Joseph's parish.

Four Cardinals were created by Pope Pius this week at the second secret consistory of his pontificate. Three of the four were foreigners, which apparently manifested a desire by the Holy Father to equalize the foreign and Latin elements in the sacred college. Latin America was honored with its first cardinal, the nominations being as follows: The Most Rev. Samassa, archbishop of Erlau, Hungary; Mgr. Spinola, archbishop of Seville; Mgr. A. Dearcoverde de Albuquerque Calcavanti, archbishop of Rio Janeiro; Mgr. Cagaine de Azevedo, majordomo of the Vatican.

On Friday of last week a deputation consisting of St. Boniface town councillors Gauvin, Metcalfe and Berry called upon the Winnipeg Electric Railway Company in reference to larger cars and also the diversion of the proposed street railway through Norwood. Mr. Phillips promised that two larger cars would be placed on the St. Boniface line the next day, and he was as good as his word. On Saturday last passengers were agreeable surprised when they found the entrance steps easily negotiable, the car large enough to seat 35 persons, everything clean and bright and all the straps in place and unbroken. As to the proposed branch line it was decided that it would run on Tache street past the English church to St. Mary's road and then south. This will give an eight minute service to Norwood in the spring. We are told that at the next council meeting contracts will be signed between the town of St. Boniface and the W. E. R. Company. Now is the time for the councillors to be stiff and explicit in their stipulations: no small, shabby, high-stepped, strapless, unventilated cars.

Re the pronunciation of the name Dalzell, an elderly lady, now living in Winnipeg, informs us that she is aunt to the present Earl of Carnwath's wife and that their family name is pronounced "Dee-ell." The Earlom of Carnwath is quite venerable, as the present bearer of the title is the fifteenth earl of that name.

On Thursday morning, at 8 o'clock, in the chapel of St. Boniface College, Rev. Father Dugas, Rector, sang Mass for the repose of the soul of Theophilus Blain, who died at St. Remi, Que., on Monday at the age of 84. Mr. Blain was the father of the Rev. Joseph Blain, S.J., of St. Boniface College.

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ST. BONIFACE CATHEDRAL

From the Free Press (corrected).

As time passes, and the province of Manitoba grows older, it is natural to expect that its earlier institutions will gradually be taking on an air of venerability such as to give to them a more than ordinary interest in the public mind. Of this character are, especially, those whose formation and early activities had to do with the moulding and nourishing of the inner life of the people, and which was most closely bound up with their joys and sorrows, through periods that were not always the brightest or most promising. Among institutions of this kind there are, perhaps no better examples than are to be found in the historic churches of the country.

The Roman Catholic Mission of St. Boniface was the first founded of any of the religious establishments of Manitoba. To the priests of this venerable communion belongs the honor of first penetrating the wilderness of Rupert's Land, and of planting the gospel banner on the banks of the historic Red.

As early as 1731 Father Messaiger, S.J., accompanied the intrepid explorer, Sieur Varennes de la Verendrye as far as the western shore of the Lake of the Woods. A few years later, in 1736, Father Auineau, S.J., with a party led by a son of the before-mentioned explorer, suffered death at the hands of the Sioux on an island in the Lake of the Woods.

These forerunners of the great church, of course, were only transient, and were attached simply as chaplains to the parties to which they belonged. In passing they left no appreciable influence upon the people with whom they came in contact, nor any mark upon the after history of the country.

The first permanent missionaries of this faith to come into Rupert's Land were the Rev. Joseph Norbert Provencher and the Rev. Severus Dumoulin. These two priests arrived in the country from Montreal on the 16th of July, 1818, and immediately set about the erection of a church and school. Just how soon this church was completed authorities do not state: but the records of the period show that in 1844 the Catholics were in possession of a comfortable stone edifice, which served from that time on as the cathedral church of the diocese.

This original church was a picturesque and, for a time, commodious structure, some 100 feet in length by 44 feet in width. It was built partly of stone and partly of wood, and was surmounted by two graceful turrets a hundred feet in height. In these towers was placed a chime of bells, whose music, as it floated over lonely river and forest, was said to be of singular sweetness and beauty. These towers, with their chime of bells, have been rendered immortal by the poet Whittier, in the poem entitled, "The Red River Voyageur," in which, it will be remembered, he speaks of.

"The bells of the Roman Mission

That call, from their turrets twain,
To the boatman on the river,
To the hunter on the plain."

The old church, with its priceless store of historic and poetic associations, thus immortalized by the tuneful Quaker, was destroyed by fire on the 14th of December, 1860. In connection with the destruction there is a story told that is, perhaps, worth repeating, because of the light which it throws on the rigorous hardship and primitive simplicity of those early times.

Early in November, some six weeks previous to the disaster above noted, a certain secular priest, of the name of Goiffon, while returning on horseback over the plains from St. Paul, had been caught and lost in a terrible blizzard, with the result that one of his legs and both his feet were frozen. In this condition the unfortunate man, was brought from Pembina to St. Boniface; and there, surrounded by whatever comfort the humble palace of the bishop could afford, was carefully attended by his sympathizing brothers of the faith. It was soon found, however, that the extent of his injuries was such as to render necessary the amputation of the affected parts. In the hope of saving the life of the sufferer, this was accordingly done. The operation proved successful enough: but soon the primitive surgeon was confronted by a new and most alarming situation. It was found impossible to stanch the flow of blood, and the good brothers were compelled to stand helplessly by to see the afflicted father slowly but surely bleeding to death through his wounded extremities. So sure were they, indeed, of the swift consummation of his impending fate, that candles were being hurriedly prepared in the kitchen of the palace, in order when the end came there might

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be nothing lacking in the mystic ceremonial prescribed by holy mother church for such occasions. In the hurry and confusion of such a situation, says the story, the tallow in the kitchen was allowed to boil over on the stove, and this bursting into flame, resulted in the complete destruction of not only the palace, but the cathedral which adjoined it.

There is an amusing turn to the story, which relates that the wounded father, having been hurriedly carried out into the snow upon the mattress upon which he lay, was like to be frozen to death before, in the excitement and confusion, he could be removed to the hospital. The cold, however, had one beneficial effect. It did what the skill of the surgeons could not do; it stopped the bleeding, and the good father lived for many years after, to tell the story of how the premature destruction of the candles intended for his funeral had been the means of saving his life. In fact Father Joseph Goiffon is still living at White Bear, Maine.

The present cathedral of St. Boniface was built under the incumbency of the late Archbishop Tache. The sacristy was erected in 1862 and this completed portion of the edifice was used as a temporary place of worship until the erection of the main building. This was accomplished in the fall of 1863; and from that date to the present it has not only served as the cathedral church of the diocese of St. Boniface, but has been the centre from which has irradiated everything that might be regarded as morally intellectually and spiritually, most vital to the Catholic people of the west.

From an architectural point of view, there is little about the old church to commend it to the consideration of the passer-by. It is a plain, unpretentious structure, suited to the humble needs of a "day of small things" that is past. From the view point of the historian and antiquary, however, it is not without its attractive features. Men of strong purpose, of keen intellect and far-reaching vision have moved within its walls. They lived their lives; they dreamed their dreams; they walked faithfully, according to their light; and now, in the shadow of the old church, they take their rest. In a stone vault, in the crypt, below the main altar, sleeps Provencher, first missionary and founder consecrated "bishop of Julopolis in partibus infidelium," and beside him reposes his beloved coadjutor and successor. Tache, bishop of "Arath," the well known and lately lamented archbishop of the diocese.

On the monuments in the enclosure about the church too one may read names that have been household words in Rupert's Land; names that have stood for movements that have spelled "influence" names that, while the annals of the Great Lone Land remain of interest to men, will be familiar as the moving factors in the scenes recorded. Here are to be seen the graves of governors, judges, Hudson's Bay officers,

"couriers des bois;" and—in a class by himself—Riel, the brave but misguided leader of the Metis, who laid down his life for a mistaken cause, and in death has found a place among the other silent children of the Holy Mother.

With no other basis of judgment than what is presented to him through the channels of his outward vision, the casual visitor, glancing around him on the humble and unpretentious simplicity of it might smile at the seemingly ambitious clericism which dignifies such a place by the term, "cathedral." It is not always in stately architecture and fine carvings, however, that are to be found the things most worthy of respect and veneration. The history of a thing counts for something; what it represents in thought, devotion and influence, counts for much: and judged by these standards, the old cathedral of St. Boniface might stand unashamed alongside of the most stately institutions of older lands.

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Obituary

The funeral of Elizabeth Emmerling, the deceased wife of Victor Mager, took place Tuesday morning from her late residence, St. Mary's road, St. Boniface to the Cathedral at St. Boniface. About sixty-five conveyances accompanied the remains from her home. The pallbearers were Mayor Turenne, Joseph Ranger, F. A. Muller, Roger Marion, Medard Guilbault and Joseph Lecompte Solemn High Mass of Requiem was celebrated by Monsignor A. Dugas, V.G., assisted by Rev. Dr. Trudel and Rev. M. Deshaix, as deacon and subdeacon. Several members of the clergy were present in the sanctuary. The Cathedral was crowded by friends of the deceased lady, who had come to pay a last tribute to her memory. The musical service was very impressive under the leadership of Mr. Clement. Mr. Albert Betournay presided at the organ.

Thirty High Masses were offered by the sons; ten were from Mr. J. E. Cyr; two from Mrs. Ed. Guilbault; six from Mrs. F. A. Muller; two from Mr. B. O. Filteau; two from Mrs. F. Chenier; two from the Lady Patronesses.

Letters of condolence were also received from His Grace the Archbishop, Monsignor Dugas, V.G., Rev. Father Drummond, the Sisters of St. Boniface Hospital and others.

Among the floral offerings were noticed a beautiful cross by the sons, a beautiful large wreath by the Market Gardeners' Association, wreath by James Enright, cross by the National Trust Co. heart by Miss E. Missiaen, crescent by Mrs. James Scott, spray by Miss M. Allyne, spray by Misses B. and M. Missiaen, spray by Nurse McDonald, and many others.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Old Josiah Maccabaeus is dead," said Aglais. And here mother and son dropped the subject by mutual consent.

The dreadful days, closed by the most awful day the world has known—closed by the ever-memorable and tremendous Friday—came and went. On the Saturday, Paulus met Longinus, who said he had been on Mount Calvary that afternoon, and that he, Longinus, was now and ever henceforth a disciple of him who had been crucified. The Sunday came, and brought with it a prodigious rumor, which instead of dying out, found additional believers every day. The disciples, most of whom had shown themselves as timid as they were known to be ignorant, now seemed transformed into new characters, who loudly affirmed that their Master had risen from the dead by His own power; and that they were ready to face every torment and all terrors calmly in the maintenance of this fact, which they predicted would be received and acknowledged by the whole world. And, indeed, it was no longer a rumor but a truth, attested by the only witnesses who could by possibility know any thing about it, either for or against; and whose earthly interests it would have been to deny it even while they knew it to be true—witnesses, who, if they knew it to be false—and they certainly knew whether it were true or false (this much was granted, and is still granted, by all their opponents)—could have had no motive, either earthly or unearthly, for feigning that they believed it.

So pregnant is this simple reasoning, that a man might ponder it and study it for a whole month, and yet find fresh strength in the considerations which it suggests; not even find a flaw if he made the one month twelve. Paulus's mind was determined, and so was his mother's. The son sought that same beautiful youth whom he had twice seen before; told him the new desire, the new belief, which had made his mother's and his own heart glad; and by him they were baptized as Christians, disciples of Him that had been crucified—by that fair youth, I say, who was to be known for ever among men, as "Saint John, the Evangelist."

"After all, mother," said Paulus, when they were returning together to her dwelling, "it is not so very mysterious; I mean the difficulty about the lowliness of our divine Teacher's chosen place among men. Because, see you, if the builder of those glorious stars and that sublime firmament, were to come at all amongst us, he would be certain to take the lowest and smallest lot, lest we should deem there was any difference as before him. We are all low and small together—the earth itself I am told, being but a sort of Bethlehem among the stars; but anyhow, we are but mites and emmets on a blade of grass in his sight, and had he taken a great relative place amidst us, it might countenance the lie and delusion of our silly pride. That part of it is to me not so mysterious, although I don't wonder at the Jewish notion that their Messiah was to have been a great conquering prince—that is probably what the Antichrist will be. It would suit the blindness of vanity better.

As he spoke the words, they heard a quick foostep behind, and were overtaken by Longinus, who, saying he had just heard of their reception, greeted them with every demonstration of rapturous affection.

"Now pursued he, walking by their side, 'good for evil to Master Paulus's family. Forgive the apparent intrusion, dear general, if I mention that I happen to know the story of your youthful love, as all the world have witnessed your fidelity to an unavailing attachment. But learn from poor Longinus that Esther Maccabaeus is now a disciple; and the Christian maid can wed, under a still holier law, the brave Gentile whom the Jewess was bound to refuse.'"

With this he turned into an alley under the court of the Gentiles and disappeared.

CHAPTER XXVI.

One still and sultry evening, the decline of a brooding day in spring, two persons were sitting on the flat roof of a house in Jerusalem. They were the Athenian Lady Aglais and her son, the comparatively youthful Roman General, Paulus—he who has so largely figured, even from his gallant boyhood, in the events and affairs we have been recording.

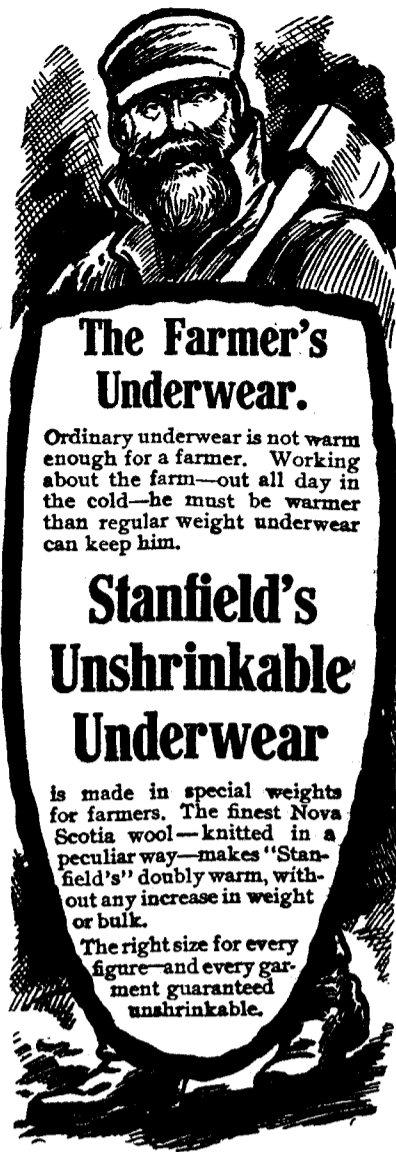
It was the 30th of March, and a Wednesday—the first of all Easter Wednesdays—the first in that new and perpetual calendar by which, throughout the fairest regions of earth, among all enlightened nations and civilized races, till the crash of doom, time was for evermore to be measured.

A servant, carrying a skin-cask slung over his shoulders, was watering the flowers, faint with thirst; and these, arranged in fanciful vases, which made an artificial garden of the housetop, shook their drooping heads under the fresh and grateful shower, and seemed to answer it with smiles of a thousand blooms and rays. As the man stole softly to and fro about the roof, now approaching the lady and her son, now receding, he seemed, in spite of the foreign language in which they spoke, and in spite of the low and hushed tone they observed, to follow with intense

and breathless though stealthy excitement, the tenor of their conversation; while his figure, in the last evening rays cast a long, shifting shadow that streaked with black the yellow flood to its farthest limit, climbed the parapet, broke upon its grail-work of balusters, and then was beheaded, for it flung off its head out of sight into empty space, leaving the calm air unblotted above the stone guard-wall.

An occurrence took place of which (that Wednesday evening) Paulus and his mother were witnesses—an occurrence in dumb show, the significance of which they were destined, only after several years, to learn; yet the incident was so singular, so strange, so impressive—it was such a picture in such a quarter—that when, long subsequently, the explanation came, they seemed to be still actually assisting in person at the scene which, while they beheld it, they had no means of understanding. We are going, in one moment, to relate that occurrence; and we must here request the reader to grant us his full belief and confidence when we remark that, in comparison of his amusement, his profit, and that mental gallery of pictures to be his henceforth (which we try to give to all who honor these pages with a perusal, we feel the sincerest contempt for any mere display of scholarship or learning. For this reason, and this reason alone, and certainly from no scantiness, and still less from any lack of authorities, we shall almost disencumber our narrative of references to the ancient writers and recondite documents (such as Astronomic Formula of Philip Ardaeus) which establish as positive historical facts the more striking of the occurrences still to be mentioned. In one instance the intelligent reader will discern that the most sacred of all evidence supports what we have to record. But if we were to show with what nicety of precision much profane, yet respectable and even venerable, testimony accords with the passage here meant in the Acts of the Apostles, and how abundantly such testimony corroborates and supplements the inspired account, this book would cease to be what it aims at being, and would become a historical treatise of the German criticism school.

(To be Continued.)



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'Christian Missions,' by T. W. M. Marshall.

(Continued)

From this time forth, then, the pages of Mr. Morrison's journal abound with ardent allusions to "my beloved Mary," which alternate with texts of Scripture, and other more or less congruous topics. If his wife, for they were speedily married, has a headache, he records, in a volume which it was his intention to print, that "it pleased the Lord," to support her in some unexpected way; and if he has one himself, she—not the first, but the second wife—presently writes, that he did not "murmur," but that "his entire acquiescence in the arrangements of Divine Providence sustained his mind." (Memoirs, vol. I, p. 294.) Such were their mutual reflections on this familiar malady. But his journal has many entries of the same class. "It would be all easy," he exclaims at one moment, "if Mary were well!" but the next, rebuking the transient weakness, he adds, "Patience, O my soul!" His soul, of which he candidly reveals the secrets, seems to have been in constant need of these admonitions. On one occasion he says: "My mind is in a serious frame, a little depressed, a little melancholy; but still holding fast." On another day the entry is, "I have to-day been pretty comfortable," but on the next there was a change for the worse in his fitful and intermittent piety, and he was only "tolerably comfortable." A little later the season of gloom recurs, and he is weighed down with an accumulated load of guilt. "But as all these passages, and many more like them, were destined to travel sixteen thousand miles, and to be published in England, he presently throws off this incubus of guilt, assumes a more cheerful tone, and rejoices, in characteristic language, to be once more under the "benignant government of Jehovah."

There is no better test of a man's character than his habitual language. Mr. Morrison's was, to say the least, peculiar. If he writes to one of the directors of the missionary society which employed him, and alludes, as he always does on such occasions, to some religious topic, he suddenly exclaims,—"Pardon, dear sir, my breaking off to vent the workings of my mind at this moment," (Memoirs, p. 166.) Perhaps a man really overcome by religious emotion would have been more careful to hide than to print it. Sometimes he is more natural; and then he says crudely, "But for the cause I serve, I would gladly exchange my present situation for any in England or Scotland

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of fifty pounds a year." (p. 310.)—a sentiment which, if not apostolic, was at all events perfectly genuine. But we are now sufficiently acquainted with Mr. Morrison's character, and may proceed to review his actions.

We next find him settled at Canton. "In the close of the year 1818," says Mr. Ellis, "he received an appointment in the Honorable Company's factory, which he has held to the present time (1834), with credit to himself and satisfaction to the Company, and without neglecting the great object of his mission." When we learn, as we shall do presently, how the "great object" advanced, we shall have no difficulty in believing that it suffered very little from his conflicting avocations in the factory; especially as his colleague, Mr. Milne, tells us, in his Retrospect of the Mission, "all that the missionaries to China could frequently do"—he means the Protestant missionaries—"was to address an individual or two, with fear and trembling, in an inner apartment, with the doors securely locked."

It seems they still adopted the same excessive precautions at Canton which Morrison had employed at Macao; and while the Catholic missionaries and their converts were accepting martyrdom in every part of the empire, these heralds of another religion were cautiously hiding themselves in what a vehement preacher of their own sect calls, with honest contempt, "a skulking and precarious sojourn in obscurity and disguise." Mr. Ellis, however, and precarious sojourn in obscurity and disguise." (China and the Chinese Mission, by Rev. James Hamilton, p. 20)

Mr. Ellis, however, though he relates all these incidents, is of opinion that, "to persevere under such circumstances,"—as a great many merchants and clerks at Canton were doing at the same moment,—"required no common strength of principle, no faint and wavering love to Christ and love to souls, and no more transient impulse of desire for their salvation." Whatever else we may think of this sentiment, we cannot at least deny that Mr. Ellis is in all respects a suitable biographer of Mr. Morrison.

It appears that Morrison's salary at the factory was five hundred pounds a year, "which was, after a few years, increased to one thousand pounds." (History of the Propagation of Christianity among the Heathen, by Rev. W. Brown, M.D., vol. II, p. 252.) It was on his promotion to this income which he, no doubt, faithfully earned, that his widow makes the following remark: "Thus did the Supreme Disposer of all events attest the fidelity of His servant, and make plain his way before him." We may venture, however, to doubt whether the acquisition of a liberal income is always a conclusive proof of acceptance with the "Supreme Disposer." "Blessed is he who hath a thousand a year," though it expresses a popular conviction, is hardly an accurate version of the First Beatitude.

But Mr. Morrison, already a "missionary" and a factory clerk, had other sources of income. He was also a private tutor, and makes mention of "a Dutch youth, my fifth pupil." (Memoirs, vol. I, p. 293.) It was perhaps fortunate that "the millions of the East" never lifted the latch of his door, for he could hardly have had much time at their disposal. He found leisure, however, to pursue his study of Chinese, and as he had begun with

a Harmony of the Gospels composed by the Jesuits, so he continued to the end to profit by the labors of Catholics. "I cannot refrain from inserting," he says, "that I have now the assistance of Chinese Christians of the Romish Church." Elsewhere his journal records, "I read part of the Exposition of the Ten Commandments by the Catholics." His immediate teacher was Abel Yun, "a Roman Catholic Chinese from Peking," and a convert of the Jesuits, who had "taught him the Latin language, which he speaks fluently." At another time the entry is, "Received from a Chinese Roman Catholic a present of three small volumes; his younger brother, an intelligent boy, sold me a book of Meditations." (Missionary Transactions of the London Missionary Society, vol. III., p. 328.)

(to be continued)

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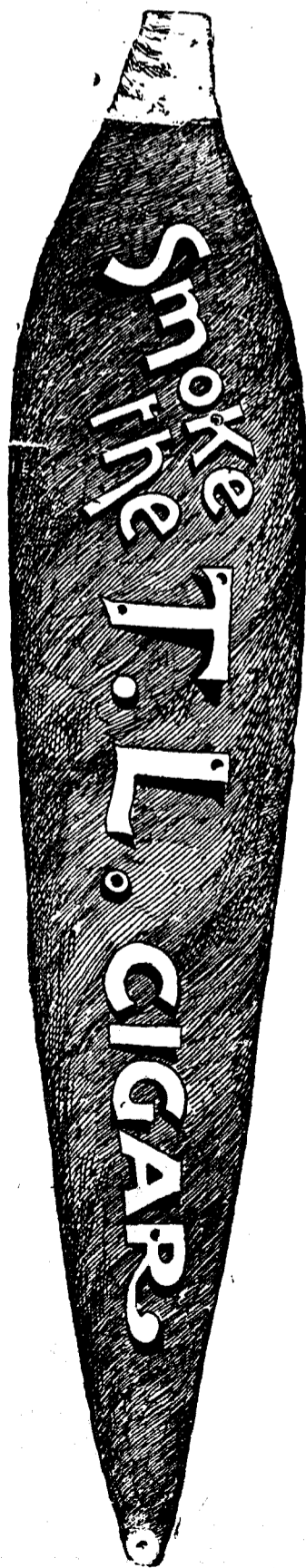
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