



## DR. MIVART REFUSES TO SIGN A PROFESSION OF FAITH.

### INHIBITED FROM THE SACRAMENTS—NOTICE FROM CARDINAL VAUGHAN.

The following circular has been addressed to the Catholic clergy of the diocese of Westminster by the Cardinal Archbishop:

### NOTICE OF INHIBITION OF SACRAMENTS.

Archbishop's House,  
Westminster, Feast of St. Peter's Chair, 1900.

Rev. Dear Father,—Dr. St. George Mivart, in his articles entitled "The Continuity of Catholicism" and "Some Recent Apologists," in the Nineteenth Century and the Fortnightly Review for January, 1900, has declared, or at least seemed to declare that it is permissible for Catholics to hold certain heresies—regarding the Virginal Birth of Our Lord and the Perpetual Virginity of the Blessed Virgin; the Gospel account of the Resurrection and the immunity of the sacred Body from corruption; the reality and transmission of original sin; the Redemption as a real satisfaction for the sins of men; the everlasting punishment of the wicked; the inspiration and integrity of Holy Scripture; the right of the Catholic Church to interpret the sense of Scripture with authority; her perpetual retention of her doctrines in the same sense; not to speak of other false propositions. As he has thereby rendered his orthodoxy suspect, and has moreover, confirmed the suspicion by failing, after three notifications, to sign the annexed profession of faith when tendered to him by me, it now becomes my duty to take further action, and I hereby inhibit him from approaching the Sacraments, and forbid my priests to administer them to him, until he shall have proved his orthodoxy to the satisfaction of his ordinary.

Believe me to be, Rev. dear Father, your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN,  
Archbishop of Westminster.

P. S.—If it were true, as Dr. Mivart asserts, that there were persons calling themselves Catholics who hold any of the above heresies, it would be necessary to remind them that they have ceased in reality to be Catholics, and that if they were to approach the Sacraments they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church.

HERBERT CARDINAL VAUGHAN.

The profession of faith which Dr. Mivart was called upon to sign ran as follows:

#### FORMULA.

I hereby declare that, recognizing the Catholic Church to be the supreme and infallible guardian of the Christian Faith, I submit therein my judgment to hers, believing all that she teaches, and condemning all that she condemns. And in particular I firmly believe and profess that Our Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, in the fulness of time,

for us men and for our salvation, came down from Heaven and was conceived by the Holy Ghost, and born of the Virgin Mary—that is to say, that the same Jesus Christ had no man for his father, and that St. Joseph was not His real or natural father; but only His reputed or foster father.

I therefore firmly believe and profess that the Blessed Virgin Mary conceived and brought forth the Son of God in an ineffable manner by the operation of the Holy Ghost, and absolutely without loss or detriment to her virginity, and that she is really and in truth, as the Catholic Church most rightly calls her, the "Ever Virgin"; that is to say, Virgin before the birth of Christ, Virgin in that birth, and Virgin after it, her sacred and spotless virginity being perpetually preserved from the beginning, then, and for ever afterwards.

I therefore condemn and reject as false and heretical the assertion that doubt or denial of the Virgin Birth of Christ or the perpetual virginity of the Blessed Mary, Mother of God, is—or at any future time ever can be—in any sense whatever—consistent with the Holy Catholic Faith. (Cf. Nicene and Apostles' Creed and Constitution of Paul IV., "Cum Quorundam," and Clement VIII., "Dominici Gregis.")

I believe and profess that Our Lord Jesus Christ, after His death and burial, rose again from the dead, and that His Body glorified in His Resurrection is the same as that in which He suffered and died for us upon the Cross. I reject and condemn the statement that the Body of Christ rotted in the grave or suffered corruption as false and heretical, and contrary to the Holy Catholic Faith now and in all future time.

I firmly believe and profess in accordance with the Holy Council of Trent that the first man Adam, when he transgressed the command of God in Paradise, immediately lost the holiness and justice in which he had been constituted, and that he incurred through that prevarication the wrath and indignation of God, and that this prevarication of Adam injured, not himself alone, but his posterity, and that by it the holiness and justice received from God were lost by him, not for himself alone, but for us all. (Cf. Council of Trent, Session V.)

I firmly believe and profess that Our Lord died upon the Cross, not merely (as Socinus held) to set us an example or an "object-lesson" of fidelity unto death, but that He might give Himself "a redemption for all" by "bearing our sins in His Body upon the tree," that is, by making a true and full satisfaction to the offended justice of God for the sins original and actual of all men, and that these sins are taken away by no other remedy than the merit of the "one mediator, Our Lord Jesus Christ" (1 Tim. 5), who has reconciled us to God in His own blood; "made unto us justice, sanctification and redemption" (1 Cor., i, 30. Cf. Council of Trent, Session V.)

I reject and condemn all doctrines which deny all reality and transmission of original sin, and the perfect sufficiency of the atonement by which man is reconciled to God in the Blood of Jesus Christ, as false and here-

tical, and contrary to the Holy Catholic Faith now and at all future time.

I firmly believe and profess that the souls of men after death will be judged by God, and that those who are saved will "go into everlasting life" (Matt. xxv, 46), and those who are condemned "into everlasting punishment." I reject as false and heretical all doctrines which teach that the souls in Hell may eventually be saved, or that their state in Hell may be one which is not of punishment (Cf. Constitution of Council of Lateran IV.)

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent, and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they were afterwards approved by the Church's authority, not merely because they contain revelation with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their Author and have been delivered as such to the Church herself. Wherefore, in all matters of faith or morals appertaining to the building up Christian doctrine, I believe that to be the true sense of Holy Scripture which our Holy Mother the Church has held and now holds, to whom the judgment of the true sense and interpretation of Holy Scripture belongs. (Cf. Council of Trent, Session IV; Council of the Vatican, Dogmatic Constitution of the Catholic Faith, chap. ii, can. ii.)

I firmly believe and profess that the doctrine of faith which God has revealed has not been proposed like a philosophical invention to be perfected by human ingenuity, but has been delivered as a Divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared, and that therefore that meaning of the sacred dogmas is to be perpetually retained which our Holy Mother the Church has once declared, and that that meaning can never be departed from, under the pretence or pretext of a deeper comprehension of them. I reject as false and heretical the assertion that it is possible at some time, according to the progress of science, to give to doctrines propounded by the Church a sense different from that which the Church has understood and understands, and consequently that the sense and meaning of her doctrines can ever be in the course of time practically explained away or reversed. (Cf. Dogmatic Constitution of the Vatican on Catholic Faith, chap. iv, can. iv.)

Moreover I condemn and revoke all other words and statements which, in articles contributed by me to the "Fortnightly Review" and the "Nineteenth Century" or in any other of my writings, are found to be in matter of faith or morals contrary to the teaching of the Holy Catholic Faith according to the determination of the Apostolic See; and in all such matters I submit myself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

## MATERNITY HOSPITAL.

### NEW BUILDING ERECTED BY SISTERS OF MERCY NOW READY FOR OCCUPATION.

Free Press, Feb. 10.

One more building to be used for charitable purposes has been added to the many which stand about on the city's streets, as ornaments of charity and virtue. This time it has been erected as the new quarters for the maternity hospital conducted by the Sisters of Mercy, and stands on Sherbrooke street, adjoining the Maryland bridge. Just two years ago a branch of the sisters was started from the mother house, in Montreal, on Broadway, and so much has the demand for an institution of the character they are conducting increased, that the quarters were found to be too small, with the result that the fine new building was commenced, and will to-day be occupied by them. The structure is three stories high, with a basement, size 44x66 feet, and when completed will be of brick veneer. This is meant to form only a very small portion of the building, which, it is hoped by the sisters, they will have as their home in time. The entire plan comprises a centre building, to be 180x50 feet, with two wings each 45x150 feet on either side, all three to be connected by two such buildings as is now up. The appointments of the present building are very perfect, being lighted with electric light, heated by steam, and water laid throughout. The interior finishings are of clear white pine, with British Columbia fir floors, and oak staircases. In the basement are refectories, kitchen and laundry. The first floor is largely occupied by the office, parlor, and five private wards; the second is given over to a large public ward for convalescents, five private wards, and the operating room; while the top flat is a public ward for maternity cases. Each of the rooms is very bright and cheery, and from many some of the best views in the city are obtainable. The estimated cost is 14,000, which, with other expenditures, leaves the sisters with a debt of about \$26,000 to carry, against which they have real estate. For the raising of this amount, and for the carrying on of their work they depend largely upon voluntary offerings from charitably disposed persons. Already their efforts have been appreciated, as the following mention goes to show. Mr. F. W. Thompson has furnished one room in the building, in addition to which he has given assistance in the way of cash and large gifts of flour. Mr. Scott, of the Scott Furniture Co., has furnished a room. Mr. J. H. Ashdown two beds, and Messrs. R. J. Whitla and F. W. Stobart a bed each. The entire accommodation, at present, is for 50 patients. They will be received from any part of the country, their treatment will be alike without distinction as to race, color or creed. Those patients who can, are expected to pay for the treatment they receive; but rich or poor both are alike welcome. The best of care and attention will be furnished by seven sisters of the

order and two trained nurses, all presided over by Mother Superior St. Lucie. The doors will be opened for the reception of patients on Monday next. The institution is undoubtedly one which will give much comfort to many sufferers and will be eagerly appreciated throughout the whole of the west.

The contractor for the building is Mr. J. A. Senecal, of St. Boniface, a man well known throughout the west as having erected many of the most important buildings connected with the Roman Catholic Church, chief among which are the St. Boniface hospital, St. Mary's convent, and hospitals at Calgary and Edmonton.

## ST. PIE-LETELLIER.

Mr. Barré, of creamery fame, held a conference in the St. Pie School house last night, at which several interesting facts relating to cream and butter making were explained.

Since Xmas two young married ladies have been added to St. Pie, first Mr. Zacharie Robert returned with his bride from Ste. Annes des Chênes; and, secondly, the week before last, Mr. Joseph Jutras, was married at Winnipeg, to Miss Clara Blais. They have now taken up their residence at the new house built near Mr. Moses Jutras' residence. Mrs. Blais, for many years resident in Winnipeg, will now reside with her son at St. Pie.

Miss Regina Blais has accepted the position of teacher for the juniors at Letellier school. Miss A. Keroack of St. Boniface being teacher for the seniors.

Last week we were favored with a couple of blizzards, which managed to sweep most of the snow from the roads, so that sleighing is not good. Yet we have not much reason to complain, for the winter has been very pleasant.

The Hail Insurance Co is still causing a certain amount of trouble, as they are now endeavoring to force certain persons who were not even insured to pay their assessment. The greater part of those who insured in this district have not yet paid either, as they consider the demands exorbitant.

Some fifteen years ago Lord Ava, when he had scarcely passed his boyhood, performed a signal act of heroism. A bear cub was kept in a bear-pit at Lord Dufferin's country seat, Claudeboye, Ireland. One morning the bear furiously attacked its keeper, who had descended into the pit to feed it. Lord Ava, attracted by the cries of the keeper, who was an old man, rushed into the pit wholly unarmed and tackled the bear cub, which had almost reached maturity. The keeper was then enabled to effect his escape, and Lord Ava fought bravely for his life, and at length succeeded in so stunning the bear as to be enabled to escape from the pit.

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**NORTHWEST REVIEW**

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**Northwest Review.**

TUESDAY, FEBRUARY 13, 1900

**CURRENT COMMENT**

The Ave Maria of the 10th inst. has an admirable article scoring those Catholic writers who "make light of what even outsiders regard as an attack on Christianity" by Dr. Mivart. Our Notre Dame contemporary considers it an "evident dereliction of duty" that certain editors "did not promptly and emphatically repudiate the 'Catholicity' for which Dr. Mivart claims a continuity."

The same ever interesting weekly magazine praises the late Mr. Moody's "noble superiority to petty prejudices and sectarian hatreds. One of his friends says: 'He told me he was ashamed of his former prejudice against the Catholic Church, remarking that there was no other Church in the country where Christ is preached so simply.'" The editorial writer of the Ave Maria remembers with pleasure that Moody not only contributed to the erection of a Catholic chapel in a struggling mission, but supplied it with an organ.

"President Eliot and Jesuit Colleges" is a paper reprinted in neat pamphlet form from the Sacred Heart Review. The author, Father Timothy Brosnahan, S. J., sent it to the "Atlantic Monthly" as a reply to an article by Mr. Eliot, President of Harvard University, in the October "Atlantic," wantonly and falsely attacking the Jesuit system of studies. With the strange and unaccountable partiality of the great secular magazines, the "Atlantic" refused Father Brosnahan's defence, but published in December a far less measured criticism of President Eliot by Mr. Andrew F. West of Princetown University. The learned Jesuit writes very well, with an under current of refined humor and without the slightest personal irritation or warmth. His defence of the traditional system of education as against the Harvard mania for elective courses is a fine bit of pedagogic irony, an exposure of President Eliot's astounding ignorance not only of Jesuit methods but of human nature in general.

Dr. James J. Walsh, writing

on "A Half-Century of Biology" in the Catholic World for January last, remarks most shrewdly that physical peculiarities which were once supposed to be due to hereditary transmission are often afterwards proved to be mere coincidences, and then he goes on to say that the distinction between coincidences and real transmission "is the great crux of the theory of evolution. We are no nearer a demonstration of the actual transmutation of species now than we were forty years ago, when Darwin's theory first disturbed the scientific world."

In the February number of the Catholic World Father McSorley, C. S. P., exposes the shallowness, the falsity, the comfortlessness of the prevalent nature-worship as exemplified in the writings of Emerson and Thoreau. Their pantheism, under the pretext of elevating nature, really degrades God. Between the Divinity worshipped by John the Divine, Catherine, Francis, Teresa and the impersonal Bigness adored of Emerson or the wrathless, pardonless Fate of Sir Edwin Arnold, yawns a fathomless gulf. Intellectually this nature worship is mean and narrow; morally, it is depressing, destructive of all noble effort, cold as an iceberg in a polar sea. "If purity, sublimity, instinct-proven reality be the guage of poetry and mysticism, then the pantheist is but a voiceless infant when compared with those whose faith teaches that Jesus, the Incarnate God, comes bodily to dwell within them as they kneel at the altar-rail."

The House of the Angel Guardian, 85 Vernon Street, Boston, Mass., has just published a dainty "Manual of St. Anthony of Padua" for the extremely low price of twenty cents. Besides neat head and tail pieces, this booklet of 83 pages contains fourteen well executed illustrations, a Life of the saint, a description of the principal sanctuaries in his honor, the hymns, the rosary, the novena, and a large number of prayers and exercises referring to this popular devotion. The get-up of this Manual reflects great credit on the management by the Brothers of Charity of a great Catholic orphanage. Requests for this valuable work should be addressed to Rev. Brother Jude, Superior of the House of the Angel Guardian. Twenty cents in Canadian stamps will do.

We are so accustomed to hear that French Canadians are not so thrifty as their English speaking neighbors that we ourselves are almost tempted to be surprised when we read, in a recent report of the municipalities on the island of Montreal, that most of the exclusively French Canadian parishes are free from debt, that all the parishes in which the English speaking element is numerous, are heavily in debt, and that the largest debt of all in proportion to the population is that of the pretentious and exacting corporation, almost exclusively English, of Westmount. However, when we come to think of it, this is not a very different story from that of our Manitoba municipalities, the most solvent of

which are the French Canadian, whereas the only Manitoban municipalities that have gone bankrupt are almost exclusively English-speaking.

Readers of Jules Verne will remember the interesting story he built up about "Le Rayon Vert," how a man travelled all over the world to see the "Green Ray" at sunset. Some would-be learned men thought this was a mistake on the part of Jules Verne; but the great romancer of science seldom makes mistakes. French scientists, having recently examined the question anew, agree that there sometimes is a flash of green at the moment when the sun disappears from view beneath the horizon. Their explanations of the fact, however, do not agree. Mr. Guebbard says that the green ray is the great shadow of the earth feebly illuminated from the zenith and viewed by an eye fatigued for red. Mr. Pellat, on the contrary, states that the "yellow setting sun has a red lower and a green upper border separately examinable in the telescope and due to prismatic reflection in the atmosphere. The absorption which makes the sun's disc appear yellow makes the violet appear green or greenish blue instead of violet. When the sun sets, the upper green rim can be seen for a fraction of a second, but it may be kept longer in view if the observer goes up a slope as the sun sets." Mr. Guebbard thinks this is different from the green ray following the setting of the red sun. Mr. Raveau says that he has seen the sea colored green in a triangle with its apex at the point where the sun set, and the color seemed to flow away toward the horizon.

Some of the best features in Donahoe's Magazine for February are "Milestones in Pope Leo's Ninety Years" by Marie Donegan Walsh, "Salt Lake City and its People" by Dr. Thomas O'Hagan, "Doneraile," the home of the inimitable author of "My New Curate," by Andrew McAleavy and, especially, "A Catholic-Educated People," by Bernard Walsh, a paper in which the title phrase, borrowed from a sneer of Professor Schurman's, is applied to the history of Catholic Japan at the end of the sixteenth and the beginning of the seventeenth century. No grander proof of the effect of truly Catholic education can be given than the heroic martyrdom of 200,000 Japanese laymen, women and children during thirty years of the most awful persecution in the history of the human race.

Our able contemporary, The Casket, published, in its issue of January 25, a long article in reply to our correspondent "N.D.B." on the title "Roman Catholic." To this our correspondent sends the rejoinder we print elsewhere. For the better understanding of this letter we must premise that the Casket said Newman's "first step toward the true Church was to drop the word 'Roman' and call us simply Catholics. He was writing his book on Development. 'As I advanced,' he says in his Apologia, 'my difficulties so cleared away that I ceased to speak of the 'Roman Catholics'

and boldly called them Catholics.'"

Our correspondent's imaginary conversation between a Protestant and a Catholic is a retort courteous to a similar conversation imagined by The Casket between two persons named Gillam and Tobin. Hence the words, "But," etc., as per Gillam," indicating that the rest of Gillam's speech is supposed to follow; but the rest of that speech need not be inserted as it is refuted by our correspondent's arguments.

Other points in the Casket's defence as well as another article of Feb. 1 will be handled in a subsequent issue of the Review.

**"A ROMAN CATHOLIC."**

To the Editor of the NORTHWEST REVIEW.

Sir,—I thank you for sending me the Casket's article criticizing my letter to you

My thesis was in substance that, as designating Christ's only Church and its members, the names "The Church (of the Christians)" and "Christians" sufficed for a time; that after a lapse of time, in order to express an essential difference between the Church and various schismatical bodies which called themselves Churches and whose members called themselves "Christians," the Church's accredited teachers first, and then the Church herself, formally adopting an essential attribute as an additional epithet took for her the name "the Catholic Church" and for her members the name "Catholics"; that after a further lapse of time, in order to express an essential difference between the Catholic Church and various later schismatical bodies which called themselves parts of the Catholic Church and whose members called themselves Catholics, the accredited teachers of the Catholic Church (beginning at a time prior to the "Reformation"), though the Catholic Church herself may perhaps not yet have formally done so, adopting another essential attribute as an additional epithet (as declarative of the test of Catholicity and the source of unity) do not uncommonly designate the Catholic Church as "The Roman Catholic Church" and Catholics as "Roman Catholics."

That the expression "Roman Catholic" is often used by Catholics of learning and standing appears by my citation of a passage from Sr. Francis of Sales and a general reference to others; you kindly mentioned Bergier and Fr. Hunter S. J.; my small library enables me to mention the names of Fr. Harper S. J. (Peace through the Truth), Fr. Livius, C. SS. R. (St. Peter Bishop of Rome), Martin Rule (The Visible Unity of the Church) Fr. Ryder (Catholic Controversy), T. W. Allies (The See of Peter), Fathers Wilhelm and Scannell (Catholic Theology), Fr. Faa di Bruno (Catholic Belief).

The Casket claims Cardinal Newman as a witness against the use of "Roman" in conjunction with "Catholic"; but in the Apologia, to which the Casket refers, Newman is speaking of a time immediately prior to his abjuration, when he had come to see the error of his Anglican view that Catholics were either

less or more than Catholics by reason of being "Roman"; and he himself elsewhere in the Apologia says: "as soon as I believed that the Catholic Roman Church was the oracle of God"—seeing, as I think, the fitness of expressing, in the particular circumstances, the test of Catholicity

"The Casket believes the term 'Roman Catholic' is confined practically to English-speaking countries. My belief is that the term is in common and inveterate use wherever (1) as I previously mentioned, 'Old-Catholics' (2) as I now add, oriental schismatics and (3), as we both admit, 'Anglo-Catholics' are much in contact with Catholics, and that elsewhere it is not in common use because no counter claim to Catholicity is there put forward. I judge that I am correct as to the second case from having asked Russian Uniats in this vicinity if they were Catholics and receiving the answer: 'yes, Roman Catholics,' and similarly in the case of a Pole—only a few days ago. In both cases by manner and mode of expression they conveyed to me the impression that they wished to guard against my falling into the mistake of supposing that they were schismatics. In 'Palmer's Visit to the Russian Church,' too, in which many conversations are recorded between Mr. Palmer and schismatics, the latter, though commonly speaking of Catholics as 'Catholics,' do speak of them also as 'Roman Catholics.'

As to whether the Church has herself in any manner formally adopted the epithet "Roman" in conjunction with "Catholic," I expressed a desire for information. Your hurried references perhaps appeared favorable to the affirmative, nevertheless I confess that I shall not be surprised if a more careful investigation discloses that they refer to the local Roman Church. In any case, however, I go so far as this—that the more, the more strongly, and the more numerous schismatics claim to be Catholics, the more necessary is it that the test of Catholicity should be explicitly stated; and this I infer is the mind of several of the writers I have cited who were primarily addressing "Anglo-Catholics."

The question of grammar seems to have a large influence on the Casket. "Roman Catholics," it says, is a solecism in language—it is not English. But if "The Roman Catholic Church" is not a solecism—if it is English, then I contend that "Roman Catholic" is good English Grammar, just as the term "a Catholic Apostolic" would be good English Grammar if applied to a member of Irving's so-called "Catholic Apostolic Church"—though I do not know if in fact the term is so used.

What is the matter with this supposititious conversation:

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Protestant: "I am an English Catholic." Catholic: "Roman?" P. "No." C. "Then you are no Catholic; for to be a Catholic it is essential to be in communion with the See of Rome." P. "Then you are a Roman Catholic?" C. "Yes; I have no objection to the title." P. "But," &c. as per Gillam. Then I think my "nonsense in Greek" would be appropriate—translated of course to suit the mental requirements of the particular Protestant. The Casket says an unlearned Anglican would not understand, but I believe that the precise question we are discussing, that is, the interchangeable use of "Catholic" and "Roman Catholic," occasions no difficulty to the unlearned but only to those who are "so learned as to have lost their common sense" in the intricacies of the "Branch theory" or "Geographical Catholicism" and that for them my Greek nonsense, (which after all is much the same view as is put forward in Fr. Faa di Bruno's Catholic Belief,) would be the medicine which (humanly speaking) would cure them, rather than attempting, as the Casket would, to convince them that thousands of the members of the Church (which they are being asked to leave their particular form of error for) are in error as to their own proper name.

N. D. B.

Feb. 8th, 1900.

A TERRESTRIAL INFERNO.

Written for the Review by an English Banker.

Nestled beneath the chain of mountains which skirt the shores of the Mediterranean Sea, and sheltered from the cold biting winds which form amidst the gorgeous and icy glaciers of the snowclad mountains farther north, lies a fairy spot which bounteous nature has lavishly adorned with beauty, and surrounded with some of her choicest gifts. On the north and east tower upward towards the skies jagged and serrated spurs of the mountain range, the higher buttressed shoulders and pinnacles clad in a winter mantle of virgin snow. On the south is the south is the wide expanse of the ocean, sparkling in the sun, whose rays are reflected like glistening gems dancing on its surface; while above is the glorious azure sky, of a deep cerulean hue, rivaling the sapphire in the brilliancy of its tints. On all sides are tall graceful palm trees, while many another semi-tropical tree or shrub grows luxuriantly in the ever genial climate, some covered with strange flowers of scarlet or mauve, or gold, others cultivated more for the grace and beauty of their foliage or the symmetry of their growth. And not nature only, but a refined and cultivated art has also contributed to transform the place into a fairy Eden, by the construction of artificial terraces and winding walks, flower-bedecked parterres, grottoes and fountains, dracena-lined vistas bordered with flower beds in full and profuse bloom, flanked by small plantations of the lofty bamboo or the scarlet cactus. Added to all this the temperature, which is about the same as that of an English June, making it difficult to realize that it is in the midst of winter, combines to transform this well favored spot into a veritable earthly paradise. But here the similitude ceases. For in the midst of all this

beauty and loveliness is a palatial building, of aggressively florid architecture, in which is congregated the moral scum of Europe, gamblers and thieves, and rouses, though all wearing the outward semblance of respectability, mixed up with men and (sad to say) women, attracted from all countries in the one mad desire to gamble; all gathered in excited crowds round large tables upon which some of them are staking perhaps the income of a year at one throw, while others are rapidly losing their all upon the fatal table. The proceedings are conducted with apparent outward decorum, a hushed excitement reigning throughout the anxious assemblage. Scarce a sound is heard save occasionally a muttered imprecation—but the monotonous voice of the croupier calling out the number and colour which has turned up, and the constant clatter of the spinning ball rolling round the roulette, followed by the metallic rattle of the gold and silver coins raked off the table and poured into the ever-filling tills of the croupiers, who regard not the clearly apparent dismay of many of those who with sinking heart see their patrimony rapidly melting away and disappearing in the capacious maw of these relentless traders upon human frailty.

Now may be witnessed terrible scenes of silent agony, as one after another, one who has in a short hour or two sunk down into grinding poverty, leaves that fateful room, his very soul torn with remorse and rage at his fatuous folly, as he reflects that a loving family at home must be plunged into bitter penury, and that his life-prospects are blasted and wrecked.

Occasionally, although seldom, a man may be seen whose face is beaming with satisfaction, and whose hand is tightly clasped over his pocket, as if the money he has won would escape of its own accord. An hour after, however, perhaps that same man may be again seen, with the usual look of depressed anger upon his countenance, for the ruling passion has been too strong for him, and his winnings have again been raked off into those ever gorging coffers. And occasionally, too, one who has staked and lost his all, grimly goes out into the night, and with a bullet sinks his body into the grave and his soul into hell. Surely those who, even as spectators, support by their presence the apparent respectability of this sink of iniquity, are morally responsible as indirect abettors of the torturing misery, and ruin and desolation caused by this baneful earthly inferno.

But are there not other modes of gambling, more accessible than these tables, which are equally destructive and demoralizing?

We regret to learn of the sudden death yesterday morning of Miss Minnie Genthon, eldest daughter, aged eighteen, of Mr. Frederick Genthon, of this town. In the bloom of youth and strength she caught a chill which must have developed into congestion, for from the time when she sank down in a chair from weakness till she breathed her last not more than twenty minutes elapsed. Father Dugas, being called, hastened to her, but the end had come. She was a great favorite and will be deeply mourned. The funeral takes place to-morrow morning at nine in the cathedral.

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A CLERGYMAN'S ADVICE.

THE ALMOST MIRACULOUS CURE OF JOHN McDONALD, CAPE NORTH, N.S.

FOR YEARS HE WAS AFFLICTED WITH SPINAL TROUBLE AND PARALYSIS OF THE LEGS— WAS TREATED BY THE BEST SPECIALISTS IN VICTORIA GENERAL HOSPITAL, AT HALIFAX, WITHOUT BENEFIT— DR. WILLIAMS' PINK PILLS HAVE RESTORED HIM.

Mr. John McDonald, a well known merchant at Cape North, N. S., was for many years a sufferer from spinal trouble, which eventually resulted in partial paralysis. Treatment of many kinds was resorted to, but without avail, until finally Dr. Williams' Pink Pills were used, with the result that Mr. McDonald is again enjoying almost perfect health. Mr. McDonald's story is given as follows in his own words: "Almost thirteen years ago I caught a bad cold which lodged in my back, producing a terrible pain. Liniments were at first resorted to, but they had no effect, and the trouble became so bad that I could hardly walk, and could not go out of doors after dark, as I would be almost certain to fall if I attempted to walk. Medical treatment did me no good. I tried six different doctors, but the result was always the same. I spent \$30 for an electric belt, but it was simply money wasted. Years went on and I was continually growing worse, until in the spring of 1895 my lower limbs would scarcely support me. In June of that year I went to the Victoria General Hospital, Halifax, where I remained for two months under the treatment of the best specialists; but when I returned home I was actually worse than when I entered the hospital. This thoroughly discouraged me, and I gave up all hope of ever getting better. I continued to grow worse until about the first of January, 1896, when I had become so bad that I could not stand alone, as my legs were like sticks under me. My only means of locomotion was crutches, and my legs dragged after me like useless pieces of timber; I could not raise them one inch from the floor. About the first of the following April, Rev. Mr. McLeod strongly urged me to try Dr. Williams' Pink Pills. I had tried so many things without benefit, that I did not think the pills could help me, but nevertheless decided to give them a trial. After using six boxes I could see that there was a slight improvement, and I continued using the pills until I had taken thirty boxes, and by that time new life and vigor had returned to my legs, and I have since been able to attend to my business behind the counter without the aid of crutches, or even a stick. Under God's blessing Dr. Williams' Pink Pills have restored me to a new measure of health and energy. I never expected to again enjoy life in this world.

My restoration has caused a great wonderment in this section, and as a result I have sold many gross of Dr. Williams' Pink Pills in my store, and many of those who have bought them from me tell me they have cured them of their troubles. Dr. Williams' Pink Pills act directly on the blood and nerves. They do not purge, and therefore do not weaken like other medicines. They give strength from the first pill to the last used. There are many dealers who offer pink colored substitutes, because the substitute gives them a greater profit, but these should always be refused, as substitutes are either dangerous or absolutely worthless.

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A PLEASANT PARTY.

MR. AND MRS. N. BAWLF ENTERTAIN THE MEMBERS OF ST. MARY'S CHOIR.

Last Wednesday evening the members of the choir of St. Mary's Church and their friends were the guests of Mr. and Mrs. N. Bawlf at their beautiful residence on Assiniboine street. Nearly 100 guests were present and a most enjoyable evening was spent by all.

The reception room, spacious halls and dining room were all elaborately decorated in honor of the occasion and Mrs. Bawlf received the guests, assisted by Mrs. A. McIntyre. Parlor games and other amusements entertained the company until shortly after 11 o'clock when supper was announced. This was a recherché repast, the tables being most tastefully decorated with carnations and other flowers.

After supper the games were resumed until after midnight, when the guests gathered around the piano and sang "Soldiers of the Queen," "Auld Lang Syne" and the national anthem.

Before the party broke up Rev. Father Guillet, P.P., on behalf of the members of the choir, thanked the host and hostess for the pleasant time which they had provided for the vocalists and their friends.—Morning Telegram.

A CRUEL JOKE ON THE APOSTLE OF GUSH.

At the conclusion of the service at Holy Trinity church last evening. Ven. Archdeacon Fortin announced to his congregation that the gallant defenders of Ladysmith had cut their way through the Boer lines, and added that the God of Battles would grant more victories to our troops until the war was at an end. He closed his remarks by asking those present to sing "God Save the Queen," to which the congregation heartily responded. Unfortunately the news which the ven. archdeacon had furnished him proved to be incorrect, like many other encouraging reports circulated of late.—Winnipeg Tribune, Feb. 12.

The closing discourse of a series of English sermons of note in the Church of St. Andrea della Valle in Rome will be pronounced by the Very Rev. Father Lemius, Procurator-General of the Oblates.

Thousands of Canadians can vouch for the efficacy of that peerless cough remedy, Pyny-Pectoral. It cures a cold very quickly. 25c. of all druggists. Manufactured by the proprietors of Perry Davis' Pain-Killer.

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Sewer Construction DUMOULIN STREET.

NOTICE is hereby given that the Council of the Town of St. Boniface has decided to make and construct a common sewer on Dumoulin Street from the West line of St. Joseph Street to the West end of said Dumoulin Street.

The Town will issue local improvement debentures for an amount sufficient to cover the cost of said work, and will assess and levy an annual uniform frontage rate upon the properties of both sides of the street fronting or abutting on the portion of said Dumoulin Street where said sewer is to be made, which rate shall be sufficient to pay interest and raise a sinking fund to pay off the amount of said debentures in fifteen years. And, unless within one month from the publication of this notice, the owners representing at least three fifths of the real property fronting or abutting on said portion of Dumoulin Street to be benefited by such sewer, petition the Council against the said work and the assessment for the cost thereof, the Town of St. Boniface may, without further notice proceed with the construction of said sewer and levy a frontage local improvement rate as aforesaid.

By order, THEO. BERTRAND, Secretary Treasurer. St. Boniface, 27 Dec. 1899.

For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month.

Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

Applications should be made to THE SISTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.



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

Winter Printing.

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

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NORTHWEST REVIEW, ST. BONIFACE.

CALENDAR FOR NEXT WEEK.

FEBRUARY.

- 18, —Sexagesima Sunday.
- 19, Monday—Votive office of the Holy Angels.
- 20, Tuesday—Commemoration of the Passion.
- 21, Wednesday—Votive office of St. Joseph.
- 22, Thursday—Chair of St. Peter at Antioch.
- 23, Friday—St. Peter Damian, Bishop, Doctor.
- 24, Saturday—St. Matthias, Apostle

BRIEFLETS.

Rev. Father Lecoq, O. M. I., of Ste. Rose du Lac, was here last week.

Stovel's Directory for February came to hand only yesterday, though it was carefully stamped "Feb. 2, 1900."

The first group of pilgrimages of the Holy Year reached Rome on Jan. 14. The pilgrims came from Liguria and Piedmont, the extreme north of Italy.

His Grace the Archbishop of St. Boniface, accompanied by Rev. Fathers Fillion, Cherrier and Trudel, went to Ste. Agathe last Sunday and blessed the new convent there, returning yesterday.

Rev. Father Malo, of Bercourt, N. D., arrived here yesterday and leaves to-day for an extended tour through the Pacific States in the interest of Catholic Indian missions in his own State.

The new convent at Ste. Agathe reflects great credit on Rev. Father Bourret, the parish priest. The high basement is in stone, the upper stories are well finished inside and are destined to have a brick veneer.

Cardinal Trombetta, who died last month, was more than 79 years old when he received the Hat last June. His health failed shortly after his elevation to the Cardinalate, so that he was never able to exercise his Cardinalial duties.

A large farm of over 200 acres at Cahenashellny, Ireland, has been split up and distributed among the tenants by Lord Frederick Daly. The Galway rural district council marked its sense of appreciation of Lord Frederick's action by unanimously passing him a vote of

thanks, and hoped his example would be generally followed.

Rev. Father Turcotte, of St. Adolphe, and Rev. Father Lalonde, of St. Norbert, came here yesterday and returned home to-day. The latter says that Monsignor Ritchot has almost completely recovered his health and strength.

The officers and members of the Catholic club are issuing invitations for a pedro party to take place in C. M. B. A. hall, McIntyre block, on Feb. 21. It is expected to be one of the largest parties of the kind ever held in the west.

Most of the emery of commerce comes from the island of Naxos in the Grecian archipelago, though a great deal also comes from the neighborhood of Ephesus. The entire business from both places, amounting to 4,000 or 5,000 tons a year at \$50 a ton, is in the hands of an English firm.

Each car on the Atchison, Topoka and Santa Fe railway is to have its own storage battery supplied with electricity generated by the axles of the wheels, and the locomotive headlights will derive their illumination from the same source. It is calculated that each full train, exclusive of the engine, will develop nearly 5,000 candle-power.

The Montreal Star of February 8 publishes a letter dated December 20, from Mr. Napoleon A. Comeau, of Godbout, Que., describing how at that place on Dec. 18, after five inches of white snow had fallen, there fell one inch of dark snow, followed by four inches more of ordinary snow. The dark snow, when melted, gave a dark bluish sediment containing crystals of various shapes which adhered to a pen-knife as to a magnet.

The death occurred lately at his residence, Greenpark, Emmis, of Mr. Michael McNamara, one of the eldest and most respected solicitors in the south of Ireland. Mr. McNamara's father was captain Michael McNamara, of the 60th Rifles, and during Napoleon's detention in the Island of St. Helena, Captain McNamara was stationed there in charge of the illustrious prisoner. The deceased gentleman was a devout Catholic.

The host of friends of Miss Corinne Germain, daughter of Mr. George Germain, of the provincial secretary's office, will be grieved to hear that she is lying seriously ill at the family residence, 67 Lily Street. She underwent a critical operation on Saturday, and, although she is very weak, the medical men report that her condition is as favorable as could be expected and they have every hope of a satisfactory recovery. — Free Press, Feb. 12.

The famous armless painter, Charles Francois Felu, died in Brussels, Belgium, last Wednesday. He held his palette with the left great toe and manipulated the brush with his right foot. His copies of the best masterpieces are much admired. Many specimens of his work are now on this side of the Atlantic. For many years he was one of the curiosities of the great Belgian picture galleries where he painted in public. He was a Catholic and died in his 70th year.

The Empress of China, who appears to have effaced the emperor in some mysterious way, shows great kindness to Catholic missionaries. When Bishop Favier, Vicar Apostolic of Peking, was coming to Rome, she charged him to convey to the Holy Father her sentiment of deep respect and veneration. In return Leo XIII. has now sent her a magnificent porcelain vase

bearing an accurate reproduction of a great picture of Constantine's battle near Ponte Molle.

An elaborate report of last Thursday night's tin horn brigade from Winnipeg in vading St. Boniface is crowded out.

The St. Boniface College boys are jubilant over last night's victory of the Winnipeg hockey team in Montreal, Tony Gingras, who made the sensational run and the cyclonic rush, being one of themselves. Three of the opposing team, which fought so gamely, Trihey, Scanlan and Brennan, are also old students of the Montreal Jesuit college of St. Mary's.

CONDOLENCE.

At a regular meeting of St. Mary's Branch 52 C.M.B.A. held at Winnipeg 12th Feb. 1900, it was moved and unanimously adopted; That whereas this branch has learned with sorrow and regret the death of the son of our esteemed Bro. M. J. O'Neill, Resolved that we the members of this branch hereby express our heartfelt sorrow for the loss sustained by our respected Bro. and Mrs. O'Neill and extend to them our most sincere sympathy and condolence in their sad affliction.

Resolved, that the same be placed in the minutes of this branch and copies be forwarded to Bro. O'Neill and "Northwest Review" and "Canadian" for publication.

R. F. HINDS  
(65 May St.) Rec. Sec.  
Branch 52. C.M.B.A.

Don't run chances by taking whiskey or brandy to settle the stomach or stop a chill. Pain-Killer in hot water sweetened will do you more good. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

The Pill for the People.  
Muriella, Sta., Ont., Jan. 13, 1890.  
W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR:—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.  
Yours truly,  
JNO. MCLEN.

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For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man.

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Branch 52, Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Tuesday, at 8 o'clock p. m.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., P. O'Brien; 1st Vice-Pres., A. Poirier; 2nd Vice-Pres., M. Burk; Rec. Sec., J. Markowski; 180 Austin st.; Ass't. Rec. Sec., J. Schmidt; Fin. Sec., J. E. Manning, 281 Port St.; Treas., J. Shaw; Marshal, J. Chisholm; Guard, E. Weintz; Trustees, P. W. Russell, Lesperance; Trustees, G. Gladish, S. Hearn, Geo. Germain, L. O. Huest, P. Shea.

St. MARY'S COURT No. 276.

Catholic Order of Foresters.

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