

Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

VOL. XIV, No. 34.

ST. BONIFACE, MANITOBA, TUESDAY, MARCH 14, 1899.

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

A LIFE AMONG LEPERS.

FATHER CONRARDY, WHO WILL FOLLOW IN THE FOOTSTEPS OF DAMIEN, HAS CHOSEN CHINA FOR HIS FIELD OF WORK—NOW STUDYING MEDICINE IN OREGON PREPARATORY TO HIS GREAT SACRIFICE.

From an Exchange.

For years Father Conrardy has been looking for the very worst place on earth, and now at last he has found it. Many may think that no more loathsome place can be found than the leper colony in the Hawaiian Islands, in which Father Conrardy has been working for the last eight years, but they are mistaken. An infinitely worse place is the leper colony in the province of Canton, China, and precisely because it is so unspeakably vile this good priest has resolved to spend his remaining days there, doing what good he can to the host of unfortunates who are slowly perishing.

There are sixty thousand lepers in the province of Canton, and they never saw a white man until Father Conrardy visited them, two years ago.

Only a man bent on self-sacrifice, through noble motives, would dream of spending his days amid such ghastly surroundings, and it is fortunate for humanity that such a man has been found.

Father Conrardy, who is now in Portland, Ore., where he is eagerly studying medicine and surgery, is well equipped for this work. He has been all over the world, and for eighteen years he labored among the American Indians. He also worked in Japan, China and India, and his last eight years have been spent among the lepers at Molokai. He well knows, therefore, the fearful life before him, and yet he does not flinch. Nay, on the contrary, he goes forth on this new mission with as much eagerness and zeal as the most loyal young soldier displays when he goes forth to the field of battle.

TALKS OF HIS WORK.

Father Conrardy was recently interviewed about his work, and he said: "I must study medicine for some time before I go to the leper colony in Canton. It is hard work, but I like it. If I had not become a priest I would have become a physician. After I have finished studying medicine I intend to visit several large cities throughout America with the object of interesting charitable persons in the unfortunate lepers. Seeing what is before me I sometimes shiver, but that feeling does not last long. I hope, with God's help, and with that of the friends of humanity, to prove of some service to the poor Canton lepers. When Christ cured lepers He never asked them to become members of His church, and I purpose following His example. What I mean is that I will try to do good to all, no matter what their creed may be. Sufficient will be my happiness if I can bring a smile of contentment upon the faces of the wretched Chinese lepers.

"When I was in Molokai I received very many proofs of grati-

tude from the lepers; and how they cried and kissed my hands, and how they would even have kissed my feet, if I had permitted them! When they were sick I would sit on their beds and comfort them as best I could, and then the wonderful look of gratitude that came over their poor diseased faces proved clearly that this divine sentiment of gratitude has been implanted in the hearts of all races of men. Since I left Molokai I have received many letters from the lepers there, and they all contain expressions of the deepest gratitude."

When the priest told the American Minister to China that he desired to visit the leper colony that gentleman was naturally surprised.

"It is impossible for you to go there," he said, "as no white man has ever lived among them. You would be committing suicide if you carried out such a plan."

Father Conrardy, however, would not be thwarted, and finally the minister gave way. First, however, he brought the matter to the attention of the German, French and English consuls, and he did everything else that was possible to protect the fearless priest's life.

THIS COLONY WELL MANAGED.

Since the United States has now a special interest in Hawaii Father Conrardy's views on this Hawaiian leper colony are of unusual importance.

"The colony," he says, "will not be affected in any way by the fact that the islands have passed under the control of the United States. The colony is being well managed, and it will remain under the supervision of the local government which has had charge of the colony since it was established. As took place in the case of the North American Indians, so, too, the natives of this island will gradually disappear before the more sturdy Anglo-Saxon race. That this will surely be their fate is evidenced by the fact that they have died in great numbers since the advent of the white population. Their ways are not ours, and our energy and industry seem to act on them like a blight."

That Father Conrardy will be able to render immense services to the Canton lepers can readily be seen. In a few months he will be a trained physician, and only the trained physician knows to what extent the terrible curse of leprosy can be alleviated by a use of science and of medicine. True, leprosy once contracted seems to be incurable, but then much can be done to lessen the pangs of those thus affected and to ward it off from those who are in danger of contracting the disease.

All honor, then, to the fearless priest who is doing in our day what Father Damien did so well a few years ago, until he, too, became afflicted with leprosy and died of the disease, on April 15, 1889. A similar fate may be in store for Father Conrardy, but he cares not. He is doing what he believes to be his duty, and not all the powers on earth can restrain him from this splendid act of self-sacrifice. There are sixty thousand living souls who need his services as a spiritual guide and as a physical healer, and for their sake he will shut himself out from the society of civilized men and will bury himself for his remaining years in a place worse than a living tomb, since in a tomb there are rest-

and peace, whereas surely nothing like peace is to be looked for in the abode of sixty thousand Chinese lepers.

To us, quietly pursuing our daily vocations at home, this awful Chinese colony may seem a pandemonium, but in Father Conrardy's eye it is, if not an earthly paradise, at any rate the one place desirable on earth. And during the next few months no young medical student will study more eagerly than he, whose object is not gain or worldly reputation, but simply such knowledge and skill as will enable him to alleviate the pangs of his unfortunate patients. A noble ambition truly, and one which entitles Father Conrardy to the respect and admiration of all friends of humanity.

THE JESUITS AND THE PAULISTS.

Catholic Standard and Times.

In last Sunday's issue of the New York Sun appeared a very imtemperate and foolish charge against the Jesuits, as instigators of the attack on the character and principles of the late Father Hecker and his congregation, because of jealousy caused by the success of this congregation in the work of conversion. Nothing could be more untrue. A Jesuit Provincial, Very Rev. Father Campbell, preached the funeral sermon on occasion of Father Hecker's obsequies in the Paulist church, New York, and nothing could have been more laudatory of the brave, generous founder of the Paulists. There is no order in the Church of which the sons of Ignatius can be jealous. They have kept aloof from this controversy. There is abundance of room and work in the great vineyard of the American Church for these and all other similar organizations. He is not a friend of Catholicity who attempts to sow the cockle of jealousy in so promising a soil.

THE POPE'S LETTER.

The Casket.

The Letter of the Holy Father to Cardinal Gibbons on the subject of "Americanism," so-called, was published, in an approved translation, in the Baltimore Sun a week ago, and has since appeared in a few of the leading Catholic and secular papers. We shall give it to our readers in full text next week.

Meanwhile, though we have ventured elsewhere to chaff a contemporary whose destructive mines were recently rather ostentatiously exploded on a false alarm in connection with this Letter, we should be sorry to say anything that should make the task of accepting it any more difficult to those against whom it is directed than it now is. The acknowledgment of errors is always a trying thing to human nature, and it behooves us not to add unnecessarily to its difficulties. To do this would be to interfere to that extent to prevent the accomplishment of the good that this most blessed and much-needed pronouncement of the Holy See is intended to effect—the promotion of that unity and unanimity which are most desirable among Catholics at all times and in all places, but especially in the face of bitterly hostile forces.

Candor compels us to say that the signs so far manifested are not reassuring to those (and surely they should include all good Catholics) who ardently desire

to see the Holy Father's pronouncement accepted in the proper spirit. One happy exception is the very complete and frank submission (judging from the cabled account) made by the Archbishop of St. Paul, now in Rome, the author of the Preface to the book whose teachings have been condemned. That frank and full acceptance of the Holy Father's teaching might well be copied by others on this side of the Atlantic.

Unfortunately, we see instead an effort to deny that there was anything in the writings of the man to whom the Letter refers by name, which called for condemnation; and to make people believe that the document is directed entirely against a French translation and abridgment of the book which it mentions. Why the Pope should in that case have addressed a letter to Cardinal Gibbons, those persons do not attempt to explain. Evidently they must hold that the document got into the wrong envelope, and was all along intended for the Cardinal-Archbishop of Paris instead of for His Eminence of Baltimore. The most superficial perusal of its contents will suffice to dispel that illusion; and we have not the least doubt that those who have recourse to this attempted explanation will yet see the necessity for more frank acceptance of the Holy Father's utterance.

Another line of action is that adopted, as we regret very much to observe, by *The Catholic Standard and Times*—namely, to characterize the whole matter as "intrinsically puerile and trumpery"—"a tempest in a teacup." We can account for this only by the fact that, as we observe from the same number of our contemporary, its editor-in-chief is ill, and that these remarks are the work of someone lacking sufficient insight to recognize the doubtful character of the compliment he pays the Holy See in which it has considered grave enough, and fraught with sufficient danger to Catholic truth to call for a lengthy, serious and most carefully considered Papal Letter. This writer could not well attack the Holy Father for having written the Letter, but he could vent his chagrin over its appearance by a fling at the "super-sensitive alarmists and busybodies" who had been the means of having Rome examine the question. While very grateful to the Holy Father for his Letter, he has a rod in pickle for those who caused it to be written, and but for whom the insidious errors it condemns might have continued indefinitely to delude souls. Such an acceptance as this, with a string to it, is surely not what an utterance of the Holy See calls for at the hands of a leading Catholic journal.

INDIANS MIGRATE TO MEXICO.

Philadelphia Cath. Stand. and Times.

We are about to witness a vast exodus of the Indian population. For some time negotiations had been going on between the heads of the Delaware, Cherokee and Creek tribes with a view to a settlement of the people in Mexico. These negotiations have terminated in the cession of tracts of land by the Mexican Government. When they have passed into their new home, representatives of each tribe will

proceed to the City of Mexico, where they will be formally welcomed by President Diaz. These tribes are the best of the Indian races now surviving. They have reached the highest stage of civilization attained by any, and their formal renunciation of United States' authority is the most eloquent comment that could be made upon the boast that we are able to deal successfully with any problems of government or social order that aboriginal races and unknown peoples can present. As a companion picture, corroborating its force, we may point to the movement begun in North Carolina to disfranchise the Negro population. Such a movement may be right and proper as a measure of self-protection, under existing conditions, but what a dismal confession of inaptitude it is! The man who demands an addition to the stock of social problems to that we have already on hand ready-made must be a glutton for trouble surely!

THE CONDITION OF CUBA.

From Cuba an American friend of the *Bystander*, who is engaged in the work of reorganization there, sends him a mournful picture of the present state of the island, which he describes as having been fearfully harried by civil war. Many of the plantations have been destroyed by fire. For miles around Matanzas there is scarcely so much as a garden patch under cultivation. Between Matanzas and Havana the destruction, desolation and abandonment are almost as complete as they are about Matanzas. Inspectors describe the state of things everywhere as heartrending, and report ninety thousand people in want of food, which the government will have to supply. It is very sad, but who is to blame? The civil war would have died out long before, and there would have been no need of Weyler's rigours, if the American government had done its international duty. Instead of that, it allowed a Cuban junta to post itself at New York, and carry on civil war in the island with American aid, and through the instrumentality of a set of vagabond blacks and mongrels, who were described as patriots fighting for freedom, and are now known to have been marauders of the vilest and most savage kind. What would the Americans have said if, during the civil war, the British government had allowed a Confederate junta to post itself in London, issue its manifestoes, circulate its bonds and equip expeditions against the United States?—*Goldwin Smith in Toronto Sun.*

WHAT THEY DRINK.

Britain's drink bill, just published, shows yearly the expenditure on intoxicants of \$19 for every man, woman and child in the United Kingdom. Irishmen and Scotchmen, it seems, have been much maligned in this connection for, while the Englishman drinks 2.41 gallons of alcohol yearly, the Scotchman manages with 1.66 and the Irishman with 1.45. The Englishman spends \$20.50, Scotchman, \$15.25 and Irishman, \$13.25.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

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

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

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

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TUESDAY, MARCH 14 1899

NOTICE.

The Most Reverend the Archbishop of
St. Boniface has granted to all the faithful
of the archdiocese a dispensation from
fast and abstinence next Friday, in honor
of St. Patrick.

CURRENT COMMENT

Mr. Keam, for many years a Protestant resident of the parish of Lorette, had been always treated by his Catholic neighbors with a marked kindness and deference evoked by his own considerate behavior towards them, when there came upon him, quite lately, a sudden impulse to turn informer and make a great fuss about some paltry departure from the strict letter of the school law. Is this Mr. Keam's way of expressing his gratitude?

Anent this burning zeal for the enforcement of school legislation it strikes us that, if rigor is to be used against the Catholic schools, it should be applied impartially everywhere. For instance, would it not be well for Dr. Blakely to visit the Mennonite schools? We are told, on very good authority, that the Mennonite teachers are, many of them at least, woefully incompetent, that they teach and practise their peculiar religion whenever they choose during school hours, and that they do not teach English at all, only German or that travesty thereof which is the native lingo of their pupils. The Doukhobors will need watching, too. We feel quite confident that their schools will be hotbeds of spirit-wrestling. Fairplay, gentlemen, fairplay. Kindly distribute your kicks all round.

That ineffable sheet, *United Canada*, publishes a huge picture of Grattan's Parliament, College Green, Dublin, 1798, with this startling legend printed beneath it: "The above engraving of the Irish Parliament is the only one in existence. It is taken from the original photograph (sic!) while the house was in session over a hundred years (sic) ago." To be sure, everybody knows that photography was invented in 1839, forty-one years after the scene depicted in the picture, that is everybody except the U.

C. editor, who no doubt imagines that it was invented by Tubalcain, if indeed he ever heard of the latter.

In the course of an article on the Presidents of the French Republic the *Catholic Standard and Times* ranks Gambetta among them. Now though, or perhaps because, Gambetta wielded great influence, he never was President of the French Republic. Again, the same paper tells us that Thiers was a French Protestant. Now Thiers never was a Protestant; he was a Catholic who lapsed into indifferentism. Finally—for there are at least three huge historical blunders in this one short article—it is very amusing to read that Thiers "held religion in reverence," when every well informed Catholic knows him to have written thirty volumes of French history in which the Catholic religion is systematically antagonized. The only help he ever gave the Church was when he advocated the maintenance of the temporal power of the Pope; but this was a mere matter of political opposition to Napoleon III. Evidently the editor-in-chief of the C. S. and T. must still be too ill to attend to business, as the *Casket*, in the article we reproduce elsewhere, tells us he was the preceding week.

We are now gravely informed that President Faure twice asked for a priest before he became unconscious. Let us hope this is true. But, as it was not mentioned in the earliest accounts of his last moments, it looks like an after-thought.

Loubet seems to have reached the Presidency of France by dint of holding his tongue and smiling on all parties. Neither he nor Faure were ever known to be particularly able men; but he is, if anything, more colorless than Faure was. The success of such non-entities is a worldly confirmation of the second beatitude: "Blessed are the meek, for they shall possess the land."

Shortly after the Hotel Manitoba fire we insisted that the remaining walls should be pulled down without delay, because they are a danger to life and limb. That danger was exemplified one day last week, when a large portion, three storeys high, of the top brick work of the northern wall was blown off and wrecked a telegraph pole. Some of the girls from St. Mary's Academy had but just passed the dangerous ruins when the accident occurred. The men who were at work on the debris also fortunately escaped. But such grave risks should not be tolerated.

By request of a valued contributor to these columns we publish an article on Father Conrardy, the devoted successor of Father Damien. This article we credit, in a general way, to "an exchange," so that people may not think we have compiled it. We do not mention the name of the paper from which we take it, because we know that paper, though enjoying a large circulation, has a habit of appropriating without acknowledgment similar articles which are evidently not the work of its own staff. Neither are we much taken with the tone of Father Conrardy's

supposed talk. Besides its too persistent air of self-laudation, it contains a very misleading statement to the effect that, "when Christ cured lepers He never asked them to become members of His church." This looks astonishingly like indifferentist claptrap. When Christ cured lepers He had not yet established His church, the Jewish religion was still the way of salvation and the lepers were all Jews. On one occasion He told them to go and show themselves to the priests. At any rate Christ cared far more for the cure of their souls than that of their bodies, a sentiment which is strangely lacking in this supposed interview. Let us hope that Father Conrardy's true feelings have been unconsciously distorted by a non-Catholic interviewer.

The *Casket*, in the very number from which we cull its admirable editorial on the Pope's letter, chaffs Father Whelan, of the *Western Watchman*, for announcing oracularly, on February 9th, "There will be no letter on Americanism," and then having to publish in his own paper that same letter a fortnight later. Our Antigonish contemporary good-humoredly pities "the esteemed editor, who has a very diverting weakness for posing as a repository of ecclesiastical secrets, which he is ever ready to share most generously with his readers."

Some of the dwellers in Broadway and the tributary streets are sorely troubled over the planting of a Maternity Hospital in the very heart of that aesthetic quarter. It is really too bad that these innocent votaries of pleasure, these immaculate arbiters of taste, whose life is such an example to the rest of Winnipeg, should be unnecessarily reminded that, if they themselves cannot fall from grace, which they value so highly, their less favored brethren of the lower classes are liable to lapse from righteousness.

A special correspondent of the *Free Press* (March 11th), writing from the Smoky and Peace River Missions, accuses the Catholic missionaries in that district of charging extortionate prices for the provisions and fodder they sell and of not distributing the food supplies they had received from the government for distribution to the Indians. He makes several other vague accusations, but these are the only general and specific ones that we can find after reading and re-reading his diatribe. The animus thereof may be gathered from his casting a slur on the Oblate lay brothers because forsooth, they work without pay. This cowardly attack, in which no names are mentioned and no indication is given of the place where these things are supposed to have occurred, appears over the mere initials "W. C. S.," which may, for aught we know, be fictitious. In the absence of all proof and so long as the correspondent hides his identity we are justified in denying this malicious slander. Meanwhile His Lordship Bishop Clut, O. M. I., in whose district the slanderer writes, will be communicated with. We who know the self-denying lives led by this venerable prelate and his priests, whose coarse fare "W. C. S." would scorn to touch,

can afford to wait for a triumphant vindication of our devoted missionaries. They toil and spend themselves for the Indians, while "W. C. S." consorts with the most turbulent spirits among them and writes them up.

THE LATE DR. KING.

The *Winnipeg Tribune*, of last Tuesday, published several tributes of respect from clerical and lay gentlemen to the late Rev. Dr. King's ability and worth. All of them but one were necessarily tinged with Protestant sympathy for the ablest exponent of Protestantism in this country and would hardly interest Catholics who remember Dr. King's curiously illogical stand on the separate school question. He deprecated the abandonment of religion in the schools and yet opposed Catholic education. One of these tributes, however, will, we feel sure, interest those of our readers who have not seen the *Tribune*. Father Drummond replied to an interviewer as follows:

"I am profoundly grieved to hear of the death of Rev. Dr. King. He was a man of great intellectual acumen, combining in a very rare degree a firm grasp of philosophical theories with an unusually practical insight into business matters. As a co-examiner in mental and moral science, I have often talked philosophy with him. We have exchanged books and views and I have always found his philosophical first principles much nearer to my own than is generally the case with non-Catholic thinkers. Several years ago I was impressed with the zeal for philosophical studies he managed to instil into his pupils, who had unbounded confidence in his ability. I feel that the university has lost in Dr. King a representative of old-world culture, whose opinions had great weight with the more thoughtful members of our body. The self-made element among us can, of course, hardly appreciate the inestimable value of men who have been taught by contact with other distinguished men; but for those educationists who do realize the incomparable importance of the living voice and of long years spent in an atmosphere of culture, Dr. King's personality was a singularly sympathetic one."

LIBERAL STATISTICS.

The *New York Sun* has lately printed two articles on "Americanism" which are evidently the work of a Liberal Catholic venting his spleen on those whom the Holy Father's recent encyclical has so greatly comforted. It is not our purpose to expose all this writer's misrepresentations; we shall confine ourselves to a few tangible facts. The N. Y. *Sun* of Feb. 26. article "Rome and Americanism," says: The Paulists "have converted during the comparatively short existence of the community more than 5,000 Protestants." This fact is mentioned as an unanswerable proof of their great success. But, considering that the Paulists were founded in 1857, 42 years ago, not at all a "comparatively short existence," this sum of five thousand divided by forty-two gives not quite one hundred and twenty converts a year; and, as the Paulist priests number thirty-four, they thus average not quite four converts each every year. Far from being a proof of great success, this is really a ridiculously small result. We have no hesitation in

saying that it is far below the average number of conversions made yearly by hundreds of parish priests, secular and regular, all over the United States. One single province of one religious order in the Eastern States registered 1,167 conversions from Protestantism or infidelity for the twelve months between July 1st, 1897, and July 1st, 1898.

"The success (?) of the Paulist Fathers," continues the *Sun*, "caused much envy and bitter feeling among the older established religious orders of the Catholic Church. Coincident with the rise in power of the Paulist Fathers, the influence of these orders . . . began to wane." If this were true, the Paulists must have seen their community grow to vast proportions while real religious orders and congregations either stood still or dwindled away. Unfortunately for the *Sun* rhapsodist, the facts all point in a diametrically opposite direction. Here are some statistics of religious communities of men in the United States, taken from the last edition of the official Catholic Directory. We give only the total number of priests, omitting scholastics and lay brothers: Augustinian Fathers, 68; Benedictine Fathers, 489; Capuchin Fathers, 94; Carmelite Fathers, 36; Franciscan Fathers, 328; Fathers of the Holy Cross (the totals of professed Priests and Brothers are given together as 222, of whom doubtless one-third are priests); Fathers of the Holy Ghost, 51; Jesuit Fathers (here the statistics for the most numerous province, New York-Maryland, and for the Mission of the German province are wanting, but the total for the rest of the country being 414 priests, we may infer that there are at least 700 Jesuit Fathers in the United States); Marist Fathers, 69; Oblate Fathers of the Immaculate Conception, 47; Passionist Fathers, 89; Paulist Fathers, 34; Fathers of the Precious Blood, 81; Redemptorist Fathers, 296; Vincentian Fathers, 68. We have here given all the religious communities of priests whose numbers surpass that of the Paulists. The latter, compared to all the others, are as one to seventy-four. Now, great as may be the influence of genius, it cannot, especially in a system where priests are the lieutenants of God and dispensers of the sacraments, cope with overwhelming numbers. Thirty-four priests, even were they all Chrysostoms or Vincents de Paul, cannot possibly do the work of twenty-five hundred; they cannot even give umbrage to the 2,500 who are busy preaching and confessing up and down the country. Most of the twenty-five hundred have so much practical work to do in saving souls that they will never even hear of the thirty-four, unless the latter are consummate self-advertisers.

In this list the small number of the Paulists must strike even a casual observer. Making allowance for deaths and withdrawals from the community, a total of 34 after 42 years is a decidedly meagre result, the more so if we bear in mind the great prestige of the Founder, the still greater ability of his successor, Father Hewit, the literary successes of Fathers Young and Searle, and the acknowledged

virtue and zeal of all the Paulist Fathers. In the history of the Church there is no parallel to this phenomenal slowness of growth despite so many favorable circumstances. On the other hand, contrast the Redemptorist Congregation, from which the early Paulists withdrew on the plea that the rule of St. Alphonsus did not suit American ways of life. When the Paulists founded their community the Redemptorists were only, like themselves, a handful in the United States; to-day, they outnumber the Paulists nine to one and they are doing the most solid kind of work everywhere.

REQUIEM FOR PRES. FAURE.

ST. MARY'S CHURCH CROWDED—PRAYERS FOR THE DEAD FRENCH PRESIDENT—THE SERVICES CONDUCTED BY REV. FR. HUGONARD, OF QU'APPELLE—EDIFICE SUITABLY DRAPED—LT. GOVERNOR WAS IN ATTENDANCE.

Adapted from the Winnipeg Tribune.

The requiem mass at St. Mary's Church, on Thursday morning, in memory of President Faure of France, was very largely attended, the church being crowded to the doors. The edifice was very appropriately and tastefully decorated. There was a band of black all round the lower edge of the galleries, and on this as a background were draped the French colors, red, white and blue. The north end of the chancel was covered in black, a single gold cross standing out prominently in the centre. Just in front of the chancel rails was placed the catafalque, or supposed bier, just as would have been had the funeral of the late president been taking place from the church. The coffin was covered with the French flag and surmounted by the sword of office.

Mass was celebrated by Father Hugonard, O. M. I., of Qu'Appelle Industrial School; Father Guillet acted as deacon and Rev. Mr. Munroe as sub-deacon. The clergy in the chancel were Rev. Father Cherrier, Vice-Rector Tourangeau, S. J., of St. Boniface College; Rev. Father Blain, S. J.; Rev. Father McCarthy, O. M. I., and Rev. Father Dorais, O. M. I., principal of St. Boniface Industrial School. His Honor the lieutenant-governor attended with his staff and Capt. Gauthier, and there were also present Judge Dubuc, Judge Prendergast and nearly all the prominent French-Canadians and French people of the city and St. Boniface.

Just before the Libera Rev. Father Guillet, O. M. I., pastor of St. Mary's, said a few words of thanks to the large audience for coming in such numbers and for the impressive and awe-inspired silence with which they followed this solemn act of charitable intercession for the soul of the lamented President of the French Republic.

The service was full choral and was most impressive throughout. The St. Boniface Indian School band played a number of selections in an excellent manner before the service proper opened. Mr. Geo. Gellay sang "Thro' the Darkness," from the Stabat Mater, with much feeling, and Mr. H. D. Smith, who was in fine voice, sang "The Distant City." The choir was a strong one and the organ was presided over by Mr. Bétournay. The service was in every way a magnificent one and was much appreciated by the large audience present.

KLONDIKE KING'S MARRIAGE.

Alex. Macdonald, the "King of the Klondike," was married in London recently at the Roman Catholic Church of Corpus Christi, Brixton, to Miss Margaret Chisholm, eldest daughter of Superintendent Chisholm, of the River Police. The adventurous career of the bridegroom, and the almost equally romantic circumstances under which he first met Miss Chisholm attracted many to the ceremony besides the friends of the contracting parties, says the London Telegraph. The bride, who was given away by her father, was attired in a dress of ivory satin, trimmed with cream lace, and carried in her hands a magnificent shower bouquet. The bridesmaids were the three Misses Miller, Miss Elizabeth Chisholm (sister of the bride), and Miss Maud Rand. They were dressed in pink satin, with white hats trimmed with primulas and cerise, and carried bouquets of carnations, with cerise ribbons. The nuptial mass was celebrated by the Very Rev. Canon Chisholm, uncle of the bride, assisted by the Rev. Father Van Doorne, parish priest. Mr. William Chisholm, the bride's cousin, accompanied the bridegroom as best man. There were present several friends of the bridegroom, among whom were the Rev. Dr. Macdonald, of Inverness, and Mr. Ronald Morrison, of Dawson City. After the ceremony, the wedding party proceeded to the Holborn Restaurant, where a banquet was held, at which eighty guests sat down. Mr. Macdonald and his bride afterwards journeyed to Bournemouth for their honeymoon. Thence they will depart shortly for Klondike.

FATHER BRIDGETT.

Liverpool Catholic Times.

God in His own way raises up fitting champions for the Catholic Church at all times, but it is impossible to see the men who were received into it as a result of the Oxford movement passing away without feeling that it is hard indeed to replace them. What magnificent testimony to the power of Catholic truth do their conversions afford. The Catholics who join Protestantism are unhappy mortals, who as a rule have not fought with sufficient earnestness against their own passions. They found the Catholic rule of life too severe for the weakness of their flesh, and they lapsed into less exacting creeds, sometimes endeavoring to persuade themselves that their objections to the Catholic faith are doctrinal rather than personal. On the other hand, the highest aim of the converts to the Catholic Church is sanctification. Both by their character and their intellects the men of the Oxford movement have been all that Christians of a high type should be, and Father Bridgett was certainly one of the noblest spirited amongst them. As a writer he has done splendid work for the Catholic Church in this land—work which will long endure—but his best and greatest memorial is that he has left the example of one who regarded human life as something pure and sacred, and walked continually in the presence of God.

DEATH OF BISHOP VERTIN.

For Twenty Years He Had Ruled Over the Diocese of Marquette.

The Right Rev. John Vertin, D. D., Bishop of the diocese of Sault Ste. Marie and Marquette, died on Sunday, Feb. 26, at his home, in Marquette, Mich., from heart failure, brought on by grip. His death was unexpected. Bishop Vertin was born in Rudolfsbergh, Carniola, Austria, on July 17, 1844. He came to the United States in 1863, and entered the Theological Seminary of St. Francis, at Milwaukee. He was ordained a priest by

Bishop Baraga, in August, 1866. After holding several pastorates in Northern Wisconsin, he succeeded Bishop Baraga as Bishop of Marquette in 1879. The diocese comprises the northern peninsula of Michigan, and was established in 1857. Rt. Rev. Frederic Baraga was its first Bishop. He died in 1868. Its second Bishop was the Rt. Rev. Ignatius Mrak, who resigned in 1878, and was succeeded by the late Bishop Vertin. The diocese has a Catholic population of about 60,000. The late Bishop was loved and respected by all who knew him, irrespective of creed.

COMPLETELY PROSTRATED.

A Quebec Farmer Tells How He Was Restored from Almost Hopeless Suffering to Complete Health.

Mr. Wm. Goodard, a well-known farmer living near Knowlton, Que., says: "A few years ago my health gave way and I was completely prostrated. The least exertion would use me up and make it difficult for me to breathe. I suffered from headaches, had no appetite, and fell off in weight until I was reduced to 130 pounds. Finally I grew so bad that I was forced to keep my bed, and remained there for several months. I was under the care of a good doctor, but he did not seem to help me. One day a friend urged me to try Dr. Williams' Pink Pills and I procured two boxes. When I had finished them I could not see much improvement and would have stopped taking them but for the urging of my friend, who said that in my condition I could not expect to see immediate results. I continued taking the pills, and by the time I had taken a couple more boxes there was no doubt that they were helping me, and it needed no further persuasion to induce me to continue them. In the course of a few months I not only regained my health, but increased in weight 50 pounds. These results certainly justify the faith I have in Dr. Williams' Pink Pills, and I strongly urge those who are weak and broken down to give them a fair trial."

More weak and ailing people have been made strong, active and energetic by using Dr. Williams' Pink Pills than by any other means. They fill the veins with new, vigorous blood, and strengthen every nerve in the body. Sold by all dealers at 50 cents a box, or six boxes for \$2.50, or sent by mail by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

SOME RECENT CONVERSIONS

Miss Elizabeth Kilsyth Livingston, a member of the old New York family, has joined the Catholic Church, to the surprise of the exclusive society circles which she is a member. She was instructed in the faith by Father Healy, of St. Lawrence's Church, Eighty-fourth street and Park avenue, and received her first communion at the Convent of the Sacred Heart.

This young woman, who is a great beauty and has many accomplishments, was born in Baltimore. She lives with her uncle and aunt, Mr. and Mrs. Van Brugh Livingston, at No. 39 West Forty-ninth street, her parents and only sister having died some years ago. She was brought up a Baptist, but later joined the Protestant Episcopal Church. Her uncle and aunt are Roman Catholics.

She is a member of the Colonial Dames and is associated with many charities.

The Rev. Robert Thomas Nichol, an Episcopal minister, has become a Catholic. The knowledge of Mr. Nichol's conversion to the Catholic Church was a surprise to his friends, although it was known that he was one of the most devoted adherents of the Anglo-Catholic party in this country and in England. It is said that his action was altogether sudden and unexpected, and followed the attendance upon a series of missions lately held here in a Catholic Church and a subsequent brief study of the subject of Catholic doctrine. It is understood that he will study for the priesthood.—Worcester Record.

GREAT SNOWFALL SOUTH.

A propos of the recent great storm in the United States, it is stated that near and north of Washington there was a snowfall unparalleled for more than a decade, though above Philadelphia the record was not broken in respect to temperature. But Washington was not only buried in snow, her temperature went lower than at any other time since the United States Weather Bureau was organized, in 1872. Vicksburg reported that the mercury went four degrees lower than the record for the last thirty years, and New Orleans beat hers by nine degrees. Indeed, through that wide extent of territory known as the "South Atlantic and Gulf States," the temperature ranged from two to ten degrees lower than any thing known since the civil war.

METALS PRECIOUS AND RARE.

A Vast Difference Between the Market Value of Gold and Gallium.

The expression "worth their weight in gold" is a familiar one. In the book of standard quotations it is thus credited to John Ferrier: "Now cheaply bought—for thrice their weight in gold." It is very generally believed that gold is recognized as the most valuable of the precious metals, but such a view of the matter does not take into account "the scientists." There has recently appeared, under warrant of the highest scientific authority, a statement of values based upon the commercial price of various rare metals—a statement which overthrows many previous fond notions. A pound avoirdupois of gold is put in this statement as worth \$300. A pound of platinum is valued at \$144 and iridium at \$112. After these there is a rapid descent, according to the scientists, to cobalt worth \$8 a pound, magnesium worth \$4.50, bismuth worth \$2.75, sodium \$2.50, manganese \$1.10 and aluminum 35 cents.

Then comes a jump to chromium worth \$490 a pound and palladium worth \$560. Uranium is worth \$980 and osmium is worth \$1,000 a pound. There may be scattered about the community a few persons who are looking for bargains in barium, which costs \$1,900 a pound, or for rhodium, which costs \$2,500, or for arium, which costs \$3,600. Indium costs \$4,400, thorium \$8,300, and rubidium \$9,500. These figures, however, may be said to pale into insignificance—if anything connected with scientific discovery ever pales into anything so intangible—when compared with the value of gallium, which, according to the scientific standard, is worth \$68,000 a pound.

The apparent excess of value of the other metals quoted over that of gold is not due, it ought to be added, to their superior intrinsic worth, but rather to their exceptional rarity. Gold in general use as money, in jewelry, for ornament and otherwise is being constantly produced, whereas the more rare metals are with difficulty found, and the occasional demand for them gives them what may be called an artificial value.—N. Y. Sun.



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WAGHORN'S GUIDE TO TRAVEL and BUSINESS 50c pp

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 538 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WIEDMAN.

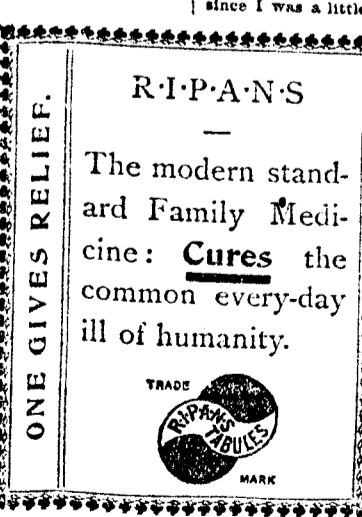
Mother was troubled with heartburn and sleeplessness, caused by indigestion, for good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, and was relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans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

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—for FIVE CENTS. This low-priced sort is intended for the poor and the economical. One dose of the present cartons (120 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York—or a single carton (TEN TABLETS) will be sent for FIVE CENTS. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but it will take some time, he has been sick so long. You may use my letter and name as you like. Mrs. MARY GORMAN CLARK.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for catarrh of the stomach. She had found such relief from their use she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKMYER.

My seven-year-old boy suffered with pains in his head, constipation and complained of his stomach. He could not eat like children of his age do and what he did eat did not agree with him. He was thin and of a saffron color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions. E. W. PAINE.



CALENDAR FOR NEXT WEEK.

MARCH.

- 19—Passion Sunday. Fourth anniversary of the Most Rev. Archbishop's consecration.
- 20, Monday—Feast of St. Joseph, Patron and Protector of the whole Church (transferred from yesterday).
- 21, Tuesday—St. Benedict, Abbot, Founder of the Monks of the West.
- 22, Wednesday—The Most Precious Blood (transferred from last Friday).
- 23, Thursday—St. Cyril, Bishop of Jerusalem, Doctor (transferred from last Saturday).
- 24, Friday—Compassion of Our Blessed Lady.
- 25, Saturday—Lady-Day. The Feast of the Annunciation.

BRIEFLETS.

Rev. Father Audemard, O. M. I., left for Montreal last week.

Rev. Father Kulawy, O. M. I., returned from Sifton yesterday.

Answer to A. P., M. Man.—Yes; a Catholic who gets married by a Protestant minister or any one else but a priest undoubtedly commits a mortal sin.

A special meeting of St. Mary's court, Catholic Order of Foresters, is called for this evening at St. Mary's school to consider some important business that will be brought up.

The anniversary of His Grace's consecration, occurring this year on Passion Sunday, will be celebrated on Tuesday, the 21st inst. The celebration will begin on the eve at St. Boniface College.

Rev. Father Hugonard, O. M. I., principal of Qu'Appelle Industrial School, who came to Winnipeg last week to see about a new lighting apparatus for his school, returned home last Thursday.

By a new time table which came into effect the day before yesterday, the Northern Pacific train for St. Paul leaves Winnipeg at 1.45 p. m., instead of 12.15, and will arrive at 1.05 p. m., instead of 1.

Rev. Father Tourangeau, S. J., Acting Head of St. Boniface College, went to Portage la Prairie last Wednesday to administer the last rites to Mr. Michael Gibbons, who died the next day and was buried by Rev. Father Lebel, S. J., last Saturday.

The London (Eng.) Times says to-day that "the government will probably appoint Baron Russell, of Killowen (Lord Chief Justice of England) to succeed the late Baron Herschell on the joint high commission." Catholics hope this appointment, than which there could be no better, will indeed be made.

The Most Reverend Archbishop of St. Boniface returned from Calgary with Rev. Father Gravel yesterday afternoon. They stopped over at Regina and dined at Government House. It appears that Rev. Father Husson, O. M. I., is expected soon in the territorial capital, where Rev. Father St. Germain is at present residing.

Those who would like to hear some bright French essays and one English one will come to the soirée of the St. Boniface College Literary Society next Monday at 8 p. m. in the College Hall. The subject of the speeches and dialogues is the Kulturkampf, the fight between Bismark and the German Catholics. The college choir will furnish fine singing.

The venerable and dearly loved Bishop of St. Albert, Mgr. Vital Grandin, O. M. I., is now far advanced in the fortieth year of his episcopate, having been consecrated Nov. 30, 1859. He is, as we have already several times pointed out to some of our eastern exchanges which seemed unaware of the fact, the senior bishop of the Catholic Church in Canada. His Lordship is seventy years old and has been 45

years a priest. He was hardly thirty years of age when he was consecrated.

Rev. Father Drummond lectured last Sunday evening in the Church of the Immaculate Conception on "New Light on the Book of Ecclesiasticus," dwelling particularly on the recent discovery of the original Hebrew text which had been lost since the eleventh century. A report of this interesting and instructive lecture will appear in our next.

Catholics who wish to know who are their real friends would do well to read attentively the following list of men whose protest against the Sisters of Mercy setting up a Maternity Hospital in Broadway appeared in yesterday's Free Press: Whitla, Culver, Anderson, Morgan, Kirby, Maulson, Tees, Parker, Woodman, Perdue, Corelli, Howard, McLeod, Black, Wickson and D. M. McDonald.

Next Friday being St. Patrick's Day, there will be High Mass at St. Mary's Church at 10 a. m., during which His Grace of St. Boniface will preach. In the evening at 8 o'clock there will be a lecture by Rev. Father Drummond on "Some Phases of Irish Character," and a musical programme in which Miss Madge Barrett will sing. The proceeds go to the St. Vincent de Paul Society for the poor.

The organization of the university land board was completed Friday afternoon, when Rev. Canon Matheson was appointed chairman, and W. W. Cory, of the attorney-general's department, secretary. The members of the board are Hon. Col. McMillan, Hon. C. J. Mickle, Mr. A. Dawson, Mr. Jas. H. Ashdown and Rev. Canon Matheson. Information regarding university land can be obtained through the secretary.

CADETS FOR ST. BONIFACE.

St. Boniface College Authorized to Form a Corps. Free Press.

OTTAWA, March 9.—The formation of a cadet corps is authorized in connection with St. Boniface College, Manitoba. To act as captain, H. Hogue; to act as lieutenant, J. Arpin; to act as second lieutenant, A. Sabourin.

SOME FACTS ABOUT HONEY.

Honey is the only sweet that may be eaten in any quantities and for a long time without in-

A LITTLE LIGHT.

Every young woman needs a little light upon the subject of health. There is far too much unfashioned prudery among mothers. Every young woman should have explained to her the supreme necessity of keeping herself pure and wholesome and free from weakness and disease in a womanly way. Her general health, her future happiness, her good looks, her physical strength, her capability as a wife and mother, and the health and strength of generations to come are dependent upon this.



Nothing in the world will destroy the good looks, wholesomeness, the amiability, and the usefulness of a woman, quicker than disorders of the delicate and important organs that bear the burdens of maternity. Dr. Pierce's Favorite Prescription is the best of all medicines for women who are ailing in this way. It makes a woman strong and healthy where a woman most needs health and strength. It relieves pain, soothes inflammation, heals ulceration and gives rest and tone to the tortured nerves. It cures all the ills and pains too commonly considered an uncomfortable inheritance of womanhood. It has been used for over thirty years with an unbroken record of success. More of it has been sold than of all the other medicines for women combined. It is the discovery of Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. He will cheerfully answer, without charge, all letters from ailing women.

"Three years ago," writes Mrs. J. N. Messler, of 774 Vanderbilt Avenue, New York, N. Y., "the best physicians in this city said there was no cure for me—unless I would go to a hospital and have an operation performed. I could not walk across the room. I took Dr. Pierce's Favorite Prescription and after three bottles I could work, walk and ride." Torpid liver and constipation are surely and speedily cured by Dr. Pierce's Pleasant Pellets. They never gripe. They regulate, tone up and invigorate the liver, stomach and bowels. No substitute urged by mercenary dealers is as good.

A New Departure.

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

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

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

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

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

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

terfering with the action of any of the vital organs. Its food value is twice that of pork, pound for pound, and it has been noticed that persistent honey eaters are not nearly so liable to diseases of the respiratory organs as those who do not use it at all. It is calculated that the entire honey product of sixty bees during their entire working life will not amount to more than one pound of honey, an amount that a man with a good appetite would eat in a day without thinking much about it. Beeswax is almost entirely indigestible, and while it does no harm when swallowed, never enters into the food value of the honey it contains.

KIPLINGSQUE.

The keen-eyed urchin espied the great writer as he landed from the boat, says the Cleveland Plaindealer.

Stepping forward briskly he touched his hat and, pointing to the heavy valise in Rudyard Kipling's hand, smilingly remarked:

"Let me assume the white man's burden."

The great Kipling looked down on the blue eyes of the eager urchin.

"My boy," he said in even tones, "a burden the hand is worth two in the bush!"

And the boy passed on.

A New Boarding-House

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.

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The names of Porter or Stout (as used by the public) are synonymous. We wish to mention our STOUT. Made from pure Malt and Hops it is most nourishing to the invalid, because of its peculiar, aromatic flavour. It is grateful to the Jaded Palate because of its TONIC QUALITIES. It creates a healthy appetite, and builds up the system. All sized bottles from half pints.

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Branch 52. Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p. m. Spiritual Advisor, Rev. Father Guillet; Chancellor, M. Conway; Pres., H. A. Russell; 1st Vice-Pres., T. Jobin; 2nd Vice-Pres., R. Germain; Rec.-Sec., R. P. Hinds; Asst., S. Starr; Treas., W. Jorlan; Fin.-Sec., D. F. Altman; Marshal, J. O'Connor; Guard, J. Lesperance; Trustees, R. Murphy, T. Jobin; P. Shea, L. O. Genest, Geo. Germain.

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. Chierrier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Buck; Rec.-Sec., J. Markowski; 180 Austin st.; Asst. Rec.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning, 281 Fort St.; Treas., J. Shaw; Marshal, J. Chisholm; Guard, F. Welintz; Trustees, F. W. Russell, J. Schmidt, P. Heus, A. Picard, P. O'Brien.

St. MARY'S COURT No. 276. Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Rat., R. Murphy; Vice Chief Rat., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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