

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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THE LAND OF THE BOERS.

A MISSIONARY'S VIEW.

The Tablet.

Father Gidrol, one of the Oblate Fathers who, it will be remembered, have spiritual charge of the regions of South Africa—Natal, Transvaal, Orange Free State, besides Bechuanaland and Basutoland—in which the present war is being waged, commences in the current issue of the *Missions Catholiques* of Lyons an interesting series of articles upon "The Land of the Boers." The following extracts will be found of interest at the present moment:

When trekking, the Boers were careful not to forget their bibles and their ministers. For a long time Catholics were outlawed. They could not aspire to governmental functions, they had no rights of franchise, active or passive, they were not even allowed to practise their form of worship. This was an old souvenir of the persecuting laws of Holland. A story is told of the visit of the first Romish priest to the capital, Potchefstroom, which threw the huguenot camp into confusion. "Woe to thee!" cried a fanatic minister, "Woe to thee, Potchefstroom! For Satan hath fallen into thy midst in great wrath!" The city magistrate feared for a time that the Republic was in danger. He sent for the missionary, read the laws of the country to him, and forbade him to exercise his ministry under pain of immediate expulsion. The priest calmly replied that, having come to Potchefstroom to visit his co-religionists, perform a marriage service, and baptize some children, he thought it his duty to perform his duties to the end. "When I have finished," he added, "if you will kindly transport me to the frontier, I shall be extremely obliged. I am very poor and unable to afford the expense of a horse, much less of a waggon." And he was as good as his word.

The discovery of the gold mines brought about the influx of foreigners of all nations, and certain relaxation has been the consequence. Men's minds are gradually losing their old Calvinistic rigidity. Prejudice and fanaticism seem to be diminishing, but this improvement is rather to be attributed to a certain indifference in religious matters and a profound disgust for the despotism and mercantile spirit of the ministers. Here is a fact. "One day," writes Father Guiller, a Transvaal missionary, "I was asked to baptize two Boer children. I asked some questions about them. 'We won't go to our ministers,' was the answer, 'because in our religion you always have to pay, and as we are poor the minister always refuses us. Our children can't be baptized, because we can't pay five shillings to become Christians. We can't be confirmed, because we cannot afford ten shillings. For a wedding, we are asked £2.'"

Our hopes of converting the Boers are slight. Nevertheless, in many circumstances we have met with real sympathy towards the Catholic priest in quarters where a few years ago we found nothing but contempt or even hatred. We must attribute this change, at least in great part, to the influence of our schools, es-

pecially to convent schools, which admit Protestants as well as Catholics. The Boers, knowing the superiority of our education, now come to us to entrust their children to our care, and the children, being brought into contact with Catholic masters and mistresses, are later on able to correct and efface the innumerable false and mischievous ideas of their parents and friends, which have been entertained for centuries against the Catholic Church.

It is to be feared that the present war between the English and the Boers will be ruinous to our works. Many of our establishments will probably suffer, especially during the sieges of towns like Kimberley, Mafeking and Ladysmith. In many places the churches have been abandoned by the people, who have either fled or taken up arms. The missionaries are busy in various directions, acting as military chaplains to the Catholic soldiers, both in the Boer and English armies.

GOLDWIN SMITH ON CECIL RHODES.

Mr. Lecky, the historian, is noted for impartiality and calmness of view. As he is a great admirer of Lord Palmerston, he may be taken to be sound on the imperial and military questions. In his new book, "The Map of Life," he says of Cecil Rhodes: "When holding the highly confidential position of prime minister of the Cape Colony, and being at the same time a privy councillor of the Queen, he engaged in a conspiracy for the overthrow of the government of a neighboring and friendly state. In order to carry out this design he deceived the high commissioner, whose prime minister he was. He deceived his own colleagues in the ministry. He collected under false pretences a force which was intended to co-operate with an insurrection in Johannesburg. Being a director of the Chartered Company, he made use of that position without the knowledge of his colleagues, to further the conspiracy. He took an active and secret part in smuggling great quantities of arms into the Transvaal, which were intended to be used in the rebellion; and at a time when his organs in the press were representing Johannesburg as seething with spontaneous indignation against an oppressive government, he with another millionaire was secretly expending many thousands of pounds in that town in stimulating and subsidizing the rising."

Mr. Lecky further charges Cecil Rhodes with complicity with what he calls the shabbiest incident in the whole affair, the concoction of a letter representing the women and children at Johannesburg as in danger of being shot down by the Boers, which was kept in reserve to work upon opinion at the time of the raid.

Such were the influences which brought about this war and have sent a thousand young Canadians at the risk of their own lives to shed the blood and desolate the homes of a community of simple farmers which has not done them or their country any sort of wrong.

LETTER FROM VERY REV. FATHER LESTANC, O.M.I.

BISHOP'S PALACE.
ST. ALBERT, ALTA.
Nov. 25, 1899.

Rev. A. A. Cherrier.
Dear Friend—While sending you my subscription to the very interesting NORTHWEST REVIEW I beg of you to accept at the same time the expression of my gratitude for your devotion to the great cause of Catholic schools and to the prosperity of the REVIEW.

May this word of encouragement and approval from a friendly heart be agreeable to the brave champion of our rights. May you meet with success in a struggle of such importance. May the Lord preserve you ad multos annos to fight the good fight.

A little prayer, if you please, for an ex-missionary of St. Boniface.

J. J. M. LESTANC, O.M.I.

STE. ROSE DU LAC.

On 25th Nov., our good and dear old friend, Mr. Benjamin Neault, departed this life, leaving a void which can never be filled. He passed quietly away fortified by the rites of Our Holy Mother, the Church.

Mr. Neault, one of the pioneers of Ste. Rose, was of pure Canadian descent, being grandson of Mde. Lajimodière, the first white woman who came to dwell in the Northwest.

Seven sons and four daughters were grouped around him here, not to speak of his other children, grand-children and great-grand-children. He was 68 years of age, and would have celebrated his golden wedding had he lived two years longer. Ste. Rose never saw so grand a funeral, every family in the neighborhood was represented, testifying to the great respect in which Mr. Neault was held, our fine new church being filled as on Sundays—the church he and his four sons had helped to raise.

R. I. P.

FROM ST. ALBERT.

Nov. 25, 1899.

His Lordship Bishop Grandin is pretty well and all the Bishop's household are in excellent health.

The weather is very mild. Our little Sturgeon river is as free as in July. There are not even any pieces of ice along the banks.

On all sides we hear nothing but the jerky hum of the threshing machines. The firmament is ravishingly beautiful; I have never seen at this season the sky so clear and unclouded.

The harvest is very good, in spite of damage done by hail in certain parts of this country and in spite of the almost continuous rains of July and August.

We are constantly hearing of new railways, of a charter for such and such a place. We shall believe when we see.

J. L.

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THE BELLS OF THE IMMACULATE.

A delay in going to press allows us to report the solemn blessing of the bells in the Church of the Immaculate Conception at 7.30 this evening. The beautiful edifice was crowded to the doors. Among the clergy present we noticed Vicar-General Dugas, Rev. Father Guillet, O. M. I., Rev. Father Albert Kulawy, O. M. I., Rev. Dr. Béliveau, Rev. G. S. Lebel, S. J., Rev. A. Rousseau. The pastor, Rev. Father Cherrier, opened the proceedings with an interesting address describing the use of church bells in connection with the sacraments and the Holy Sacrifice, and explaining the various ceremonies of the ritual for the blessing of bells. This ritual was fully carried out in an impressive manner by the venerable Monsignor Ritchot, of St. Norbert, whose improved health stood the strain fairly well. The bells were placed near the chancel rail, and at the close of the "christening" each one in the audience advanced and struck each of the three bells. Their mellow, silvery tones were much admired. The largest bell, weighing 1,200 pounds, and giving the note B flat, was christened Josephina Norbertina (Mgr. Provencher), Alexandrina (Mgr. Taché), Adalardina (Mgr. Langevin) in honor of the three successive Ordinaries of the diocese; the second bell, weighing 700 pounds with note C, received the name of Mary; the third bell, weighing 500 pounds, with the note D, being the gift of Messrs. Joseph and Antoine Bernhardt, bore the names of their wives, Catherine, Brigitta, added to the female forms (bells are always feminine in Latin) of the names of Fathers Lebret and Cherrier, the two successive pastors of the parish, viz., Louisa Alphonsina. These three bells were made to Father Cherrier's order by Mr. Causard, of the celebrated bell foundry at Tellin, Belgium. They will be hung to-morrow in the belfry and the chime will be heard for the first time on Friday, the 8th, the patronal feast of the church and parish.

In a letter written by an Irish officer in Pietermaritzburg two days before the war began, that is on October 9, and received by one of the Oblate Missionary Fathers, the writer says: "Father Murray was giving the Dublins a retreat (in Ladysmith?) when they were taken away; he went with them. We had the Manchesters here on Sunday—about 250 Catholics in church. They left yesterday with a convoy for the front. Father O'Donnell is going up from here, with Father Murray. There is a Catholic chaplain coming out with Buller. Father Delalle called on me to-day. Father Barret preached at the soldiers' Mass on Sunday. The Bishop is here; all well here. What a rush there was sending up the Indian contingent, train after train. It seems to me the largest percentage of them are Irish."

Immense increase in the sale of the D. & L. Menthol Plaster evidences the fact that it is useful for all rheumatic pains, lumbago and lame back, pain in the sides, etc. Davis & Lawrence Co., Ltd., manufacturers.

MRS. HOWARD GOULD'S SISTER A MISSIONARY.

ELLA M. CLEMMONS TO TEACH CATHOLIC DOCTRINES TO SAN FRANCISCO CHINAMEN.

San Francisco, November 17.—Ella M. Clemmons, sister of Mrs. Howard Gould, has decided to devote her life to teaching the doctrines of the Catholic Church to the Chinese, and as soon as she can lease a house in Chinatown suited to her purpose, she intends to open a Catholic Chinese mission.

This she will conduct independent of any order and she will maintain it herself.

Ella Clemmons became a convert to the Catholic faith less than two years ago. Shortly after her conversion she decided to give up her pleasant life and give her entire time to the promotion of the faith she has adopted. In looking around for some line of work she became interested in the Chinese, and saw in Chinatown a wide field for Christian endeavor.

There is no Catholic Chinese mission in this city, and the idea of founding one seemed to the young woman the right thing for her to do, so she began the study of the Chinese language, and for seventeen months she has labored to perfect herself.

She has learned enough of the language to enable her to carry on the kindergarten method, and she hopes in another year to speak fluently.

She has already established two classes of Chinese, and these she teaches during the day and in the evening.

"I shall call the mission 'Christ's Studio,'" she said, "and I hope I shall find a place so that I can open it before many weeks go by. I am going to call my line of teaching the kindergarten Bible study."

"I shall furnish the mission nicely, just as though it were my own house, and anyone who desires may join any of the various classes I shall carry on. My great hope is that the mission may open the way to my working among the Chinese women. My heart aches for these poor creatures, and I want them to enjoy the truth and the beauty of my religion."

Ella M. Clemmons is a young woman and very beautiful, like her sister, Mrs. Gould, and it will be a surprise to her many friends on both sides of the continent to know that she has taken up the work of Christianizing the Chinese.

At 6 a. m. Wednesday morning, Nov. 28, at the residence of Father Conaty in this city, occurred the marriage of Mr. J. M. Ryan to Miss Lelia Drain. The bride is a sister of Mrs. Wm. Spriggs, of this city, and is well known in the city. The groom is a son of Judge Ryan, of Portage la Prairie, and a brother of Dr. Ryan, of Grafton. The ceremony was performed in the presence of a few relatives and intimate friends. The happy couple left on the morning train for Winnipeg.—Grand Forks Plaindealer.

Winter began here on the 1st inst. The thermometer dropped yesterday to 8 below zero; it is going up to-day as if the dread era of mud and mildness were about to return.

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Northwest Review.

TUESDAY, DECEMBER 5, 1899

CURRENT COMMENT

Impartiality in national concerns has never been a characteristic of the "Tablet," since the advent of its present editor. As a well informed organ of Catholic opinion, the great London weekly is probably without a peer; but in all matters where English interests are at stake it sees other interests with a jaundiced eye. Thus, in its issue of Nov. 18 it takes the trouble to publish the Hon. Chas. Fitzpatrick's sadly antiquated and thoroughly discredited letter to "Le Soleil" of Quebec on the Transvaal war, in which the Solicitor-General depicts the Boers as little better than savages and the Outlanders as anxious to elevate the standard of morality around them. And all this fudge comes a month after Mr. W. T. Stead's South African Catechism!

Replying to a letter from Dr. W. Y. Leyds to Mr. William Redmond, M. P., "The Tablet" says the Doctor's evidence that four Catholics are in the service of the Transvaal government is worthless, because it is "in direct conflict with information officially supplied by the British Government." As if the official reports to the British Government were infallible. The Tablet wants to prove a general negative, viz. that no Catholic is allowed to hold a government position in the Transvaal. Now the fact of one single person being thus allowed would destroy its case, and Dr. Leyds, official foreign representative of the Transvaal, gives the names of four Catholics: Mr. A. Bruyn, of the State Secretary's department; Mr. De Souza, of the Commandant General's department; "Mr. Jossion, who is attached to my legation;" and Mr. Gosselure of the Public Works Department. Four undeniable affirmations of this kind leave the Tablet's general negative badly snowed under.

But the Tablet is nothing if not obstinate. It prints long quotations to show that the Statute Book of the Transvaal is against Dr. Leyds. If so, this simply proves that the employment of Catholics is illegal, it does not prove that they are not employed. One might similarly argue that there are no

Jesuits in Great Britain and Ireland, because the Statutes of the United Kingdom declare the Society of Jesus an illegal body. On the 18th of last month, the "Catholic Times" tells us, a case came up before the Lord Chancellor's Court in which a ward of Chancery was to be hauled over the coals for determining to enter the Jesuit novitiate, which would be in the eyes of the law a reprehensible act. A stranger to English life might therefore conclude that no Jesuits could be known as such or hold property in the British Isles. But any well informed Catholic would merely have to state that there are about nine hundred Jesuits in Great Britain and Ireland, and that they own at Stonyhurst, the most splendid college property in England, finer than that of any individual college in Oxford or Cambridge. Statutes easily become a dead letter when public opinion ignores them.

We are pleased to witness the energy with which our fellow citizens, who suffered by the recent conflagration, have set to work to carry on their business as far as circumstances and the season will allow. Under so severe a blow, weaker men would have given up in despair. But the strong man who has been burnt out simply calculates how he will make any more fires on his premises practically impossible by eternal vigilance as to details of construction, as to the management and location of furnaces, and especially as to prompt protection in case of fire. This last element receives a practical elucidation in another column.

"L'Echo de Manitoba" accuses "Le Manitoba" of bad faith because the latter quotes as the opinion of the NORTHWEST REVIEW words used by one of its correspondents. Mr. S. A. D. Bertrand's organ itself only tells half the truth. In our issue of October 3 we published a letter from "A Catholic Onlooker" in which these words occur: "Although there is a seeming settlement in operation in our country schools, I know enough of the inner working of this so-called settlement to affirm that it is only a sham settlement." Commenting on the entire letter, of which this is the most important statement, we wrote that, while finding our correspondent's language a little too vigorous, we were "bound" regretfully to admit that none of his statements are incorrect. This is tantamount to a direct approval of the expression, "a sham settlement," which "Le Manitoba" translates "une duperie" and attributes to us. At bottom "Le Manitoba" is right, though not technically accurate, while "L'Echo" quibbles about a technicality.

That same "Echo" has suddenly developed a great taste for religious metaphors. In one single article last week we find "petite chapelle," "the pontiffs of a coterie," "preaching union," "the knell of their influence," "mis au banc (sic!) de l'opinion publique"—this ought to be "ban," under the ban, but the word here spells "pew" and thus becomes quite clerical—"the cross that will be placed above the funeral text where lie hence-

forth your reputation and influence,"—whatever "a text in which reputation lies" may mean—and, last but not least, "you are in your agony and on Dec. 7 the population of St. Boniface county will sing the 'De Profundis' of your political career." Evidently the editor, who wrote at the end of the month the Souls in Purgatory, has stepped his fancy in the ecclesiastical imagery of death, and is preparing in sackcloth and ashes for the performance of his Christmas duty.

With unfeigned pleasure do we print in another column the touchingly kind letter which the Very Rev. Father Lestanc, Vicar General of the St. Albert diocese, writes to us. Old timers in St. Boniface and Winnipeg some thirty years ago still preserve the happiest recollections of the zeal and charity of Father Lestanc, who was at one time the Principal of St. Boniface College. The copper-plate perfection of his handwriting and the vividness of his fancy show that he enjoys perennial youth.

Our good friend the editor of "Le Manitoba" must forgive us if we protest, as in duty bound, against the extreme conclusion he draws, in this week's issue, from a casual remark of ours. In our last number we congratulated Mr. Joseph Bernier on his withdrawal "from an electoral contest in which his presence would have brought on a triangular duel with the chances in favor of the least desirable candidate." On this "Le Manitoba" reasons as follows: THE NORTHWEST REVIEW is published with the approval of the ecclesiastical authority. But THE NORTHWEST REVIEW brands Mr. Bertrand as "the least desirable candidate." Therefore, etc. Now this is what Newman once called stretching principles till they snap. The Archbishop's approval does not cover "obiter dicta"; it bears only on the general policy of this journal. As a rule, none of the editorials are submitted to His Grace beforehand, and in the present case this would have been impossible as the Archbishop is 1,400 miles away. We alone are responsible for the phrase on which "Le Manitoba" builds an entire editorial. And, when we come to review it, it is a very mild kind of disapproval. "Least desirable" implies that the candidate, whom we did not name, as "Le Manitoba" does, is desirable, though less so than the others. Just after that phrase was published His Grace wrote to us that he wished us to observe the strictest neutrality between the St. Boniface candidates.

The Catholic Church of St. Mary, Moorfields, London, famous in Card. Wiseman's time, was closed as a place of public worship on Sunday night, Nov. 12, and the process of demolition began on Monday. The site has been sold for building purposes. The remains of the Bishops buried in the vaults will be transferred to the church-yard of St. Edmund's College, Ware.

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HIGH OR LOW MASSES.

It will be remembered that in our last issue, our Letellier correspondent propounded the following

"Query—Would you kindly inform your correspondent as to whether it is better to have one High Mass sung or several Low Masses said for the Holy Souls? I believe this to be a point on which confused ideas are entertained, and that a little explanation on this matter would be welcomed by many."

In reply, we would first disclaim any intention to decide the practical bearing of this question on each individual case. It may happen, owing to the intense fervor of the celebrant and the attending faithful, that one High Mass may, on some particular occasion, be more beneficial to the Holy Souls than several Low Masses said with less fervor in the presence of fewer and less fervent worshippers. But, theologically and theoretically speaking, there is no doubt that the special sacrificial fruit of a High Mass is not greater than that of a Low Mass. The only difference between the High and the Low Mass lies in the singing of certain parts and in the more solemn ceremonies. These are accidentals; the essential in both is the same. Therefore, speaking in general, without any allusion to special circumstances and cases, it is better to have several low Masses said than to have one High Mass sung for the souls in Purgatory.

This general principle, however, cannot apply to every case, because the Church does not pretend to say whether or no the Mass offered up for one particular soul has really been applied by God to the relief of that soul. All prayers, good works and Masses for the souls in Purgatory are offered up by the Church as the expression of an earnest desire. The Church gives, as it were, its vote that these Masses, etc., be applied to such and such a soul; but she does not know if God does so apply them. On the other hand, it is generally believed by Catholic theologians that there may often be an obstacle on the part of the saved but suffering soul that prevents the application of the "suffrages" of the Faithful on earth. Take the case of a man who has saved his soul by a very narrow margin. He has had just enough attrition to enable the final absolution to do its work, but he has been all his life a decidedly mean, calculating, selfish man, uncharitable to others, cruel in words if not in deeds. Fortunately he seldom realized the inherent wickedness and baseness of his nature, and so, albeit his words were often looked upon as mortal sins by others, they failed to become so because he was too low-bred to realize their malice. However, he goes to Purgatory with all the temporary penalty due to those very sins of uncharity which Christ abhors the most. The Supreme Judge will keep him in Purgatory until he pay the last farthing. He will refuse to apply to him the Masses that are said for him, he will pass on the fruits thereof to others less uncharitable. Now, in such a case as this the propitiatory value of the Holy Sacrifice

is most potent, and that propitiation is often best secured by the united prayer of friends and relatives hearing together a solemn High Mass. For this prayer is itself accompanied by some special act of self-denial on the part of the worshippers. The person who has asked for the High Mass has denied himself the use of the money offering, and has made a far greater pecuniary sacrifice than a Low Mass would entail. The people who come to attend this High Mass give more of their time to it, they remain longer in prayer. Both the celebrant and the laity find their devotion enhanced by the Church's solemn chant. There is, in a word, more individual effort, more grace "ex opere operantis" in a High than in a Low Mass. And that is precisely the sort of effort which is most likely to propitiate or turn away the wrath of God enkindled against that hard-hearted soul.

Moreover, there is this great advantage in getting a High Mass sung: you always know when the Holy Sacrifice is being offered up according to your intention. Not so with a Low Mass; the Mass you ask for today may not be said till a month or two have elapsed, the priest may have so many "intentions" on hand that yours will not be reached till you have forgotten all about it. Of course God does not forget, and your offering will be credited to you for all eternity; but the added efficacy of your joint offering at the same time as the priest will be lost.

Finally, on the score of general edification, the High Mass is far preferable to the Low. It gathers the people together for solemn public worship on week days. It sets a noble example which other pious people are not slow to follow. It suggests the thought of praying and gaining indulgences for the departed and thus may indirectly be of as much benefit to them as several Low Masses would be.

In reference to the foregoing problem and its solution a clerical friend kindly sends us the following communication:

To the Editor of the
NORTHWEST REVIEW.

Sir,
With regard to the query proposed in your last issue about the relative value of High and Low Masses, I beg to send you the answer to a somewhat similar question, which I translate from the celebrated French ecclesiastical review, "L'Ami du Clergé," for December 18, 1888. Though the first of the two questions herein discussed is slightly different from the one your correspondent asks, the principles involved are substantially the same.

Yours fraternally in Christ,
J. M.

[Extract from "L'Ami du Clergé."]
Q.—1. What is the best answer to give to those who pretend that a Low Mass has the same value as a Massa Cantata, and who consequently offer to

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the priest that celebrates according to their intention the lesser stipend.

Q.—2. What must we say to those who maintain that it is better to have two Low Masses said than one High Mass?

ANSWER.—1. This question, in the first place, calls for a remark of serious import. The Faithful might imagine that the stipend bears some proportion to the value of the Mass, and that it is consequently intended to pay for the Mass as one pays for an article of commerce. This is a false and detestable notion. To sell or buy the Mass is pure simony. This idea must be carefully removed from the minds of those who make this blunder. The stipend is an offering made to the priest who kindly applies the Mass to the intention of the person making the request. This alms corresponds, not to the Mass, nor to the fruit of the Mass, which can neither be appraised nor sold, but, on the one hand, to the gratitude due to the priest by the person for whom he offers the Holy Sacrifice, and, on the other, to the priest's need of food for the sustaining of life. For St. Paul says: "Know you not that they who work in the holy place eat the things that are of the holy place, and they that serve the altar partake with the altar?" (1 Cor. IX, 13). And again: "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" (1b. 11.)

Therefore what may increase the stipend for a Mass is not the value of the Mass itself, but, on the one hand, the grateful generosity of the person who asks that it be applied to his intention, and, on the other, the greater amount of effort required of the priest. A High Mass is more fatiguing than a Low Mass.

As to the comparative value of the Low Mass and the High Mass, we cannot appraise them as we measure the relation between two numbers, because we have no precise knowledge of what God grants to both. But what is beyond doubt is that the High Mass, all other things being equal, obtains more from God than does the Low Mass. For God grants more in proportion to the greater honor given him. Now God is more honored by a High than by a Low Mass: the chant, the ceremonies instituted by the Church in virtue of the power conferred on her by God, while enhancing the solemnity of the Holy Sacrifice, procure a greater glory to God. It is therefore more advantageous to secure the celebration of a High Mass than of a Low Mass.

2. Is it better to have two Low Masses read than one single High Mass? We are not in possession of the data necessary for the resolving of this question. When the High Mass is of rule as at funerals, it is evident that the better course is that which the Church's law requires. Out-

side of that, each one is free to choose and act upon the opinion he prefers.

FIRE PROTECTION.

We lately announced that Captain W. O. McRobie, of the Brandon Machine Works Co., Limited, has obtained from our friend, Mr. Jehan de Froment, J. P., the right to make and sell his new fire alarms.

This fire alarm, combined with Captain McRobie's fire extinguisher, bids fair to be the best fire protection ever invented, for the above fire alarm will surely and promptly indicate the location of the least beginning of any actual fire, and the fire extinguisher will be a powerful means of putting out the flames even if they had gained some headway.

The Froment gun-cotton alarm is not so showy as others that have been sold at a high grade price, but is more efficient and simpler.

This apparatus is one of the four which, out of four hundred exhibited at the Syracuse International Convention of Fire Engineers, obtained the honor of a special mention, after having been examined by one hundred and fifty fire chiefs of North America.

"Fire and Water," the organ of the engineers of the city of New York, pronounced it a most remarkable success, "a perfect fire detective." In Montreal, after five days of experiments, the apparatus was declared to be the best in existence.

Capt. McRobie's fire extinguisher is well known, as it is set up in a great number of buildings.

Mr. Jehan de Froment's fire alarm has been already described in this and other papers. We simply point out here one of its forms. Everyone knows that fire begins very often by the chimney crumbling away from the inside and thus exposing the wood-work to the flames. Suppose then that a pyroxyline or gun-cotton thread is wound round the chimney under the floor; it will burn at the first contact of a flame four times quicker than gunpowder, and, by burning, it will relax a spring, effect the contact of an electric alarm, and the indicator board will show the place where the fire is.

Captain McRobie is beginning work directly. He has already received a great number of orders. A skilled electrician helps him set up the apparatus.

Mr. de Froment, on the other hand, is at the service of all who will do him the honor of inviting him to view their premises and see how his invention can best be utilized. His visits are free of charge.

The apparatus, far from being an eyesore in a room, is quite ornamental and inspires a feeling of grateful security.

Mr. Jehan de Froment's address is: Notre Dame de Lourdes, Man.

Waghorn's Guide was in time for the beginning of the month.

Children will go sleighing. They return covered with snow. Half a teaspoonful of Pain-Killer in hot water will prevent ill effects. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

STOMACH TROUBLE.

A FREQUENT SOURCE OF THE MOST INTENSE MISERY.

MR. HARVEY PRICE, OF BISMARCK, SUFFERED FOR YEARS BEFORE FINDING A CURE—DR. WILLIAMS' PINK PILLS RESTORED HIM.

Those who suffer from stomach troubles are truly to be pitied. Life seems a burden to them; food is distasteful, and even that of the plainest kind is frequently followed by nausea, distressing pains and sometimes vomiting. Such a sufferer was Mr. Harvey Price, a well known farmer and stock-grower living at Bismark, Ont. To a reporter who recently interviewed him, Mr. Price said:—"I have found Dr. Williams' Pink Pills of such incalculable value in relieving me of a long siege of suffering that I am not only willing but anxious to say a good word in behalf of this medicine, and thus point the road to health to some other sufferer. For five years I had been afflicted with stomach trouble and a torpid liver. I doctored and also denied myself of many kinds of food pleasant to the taste, but neither the medical treatment nor the diet seemed to help me to any degree. In January, 1899, the climax of my trouble appeared to be reached. At that time I was taken down with the grippe, and that, added to my other troubles, placed me in such a precarious position that none of my neighbors looked for my recovery. My appetite was almost completely gone, and I experienced great weakness, dizziness, vomiting spells and violent headaches. I was also troubled with a cough which seemed to rack my whole system. I shall never forget the agony experienced during that long and tedious sickness. Medical treatment and medicines of various kinds had no apparent effect in relieving me. After existing in this state for some months, my mother induced me to try Dr. Williams' Pink Pills. In May last I purchased three boxes, and before these were gone undoubted relief was experienced. Thus encouraged, I continued the use of the pills, and with the use of less than a dozen boxes, I was again enjoying the best of health. I can now attend to my farm work with the greatest of ease. My appetite is better than it has been for years, and the stomach trouble that had so long made my life miserable, has vanished. I have gained in weight, and can safely say that I am enjoying better health than I have done for years before. I feel quite sure that those who may be sick or ailing will find a cure in a fair trial of Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills make pure, rich blood, thus reaching the root of disease and driving it out of the system, curing when other medicines fail. Most of the ills afflicting mankind are due to an impoverished condition of the blood, or weak or shattered nerves, and for all these Dr. Williams' Pink Pills are a specific which speedily restore the sufferer to health. These pills are never sold in any form except in the company's boxes, the wrapper round which bears the full name "Dr. Williams' Pink Pills for Pale People." All others are counterfeits and should always be refused. Get the genuine, and be made well.

The Holy Father has sent his special blessing and an assurance of sympathy to the Sisters of Nazareth and their charges in South Africa through the Right Rev. Mgr. James Leunon, Protonotary-Apostolic. Cardinal Ledochowski, Prefect of the Propaganda, has sent a similar message.

A PLEASANT EVENING AT THE HOSPICE TACHE.

The few outsiders who were privileged to receive an invitation to the entertainment last Tuesday at the Hospice Taché enjoyed a very pleasant evening. The orphan girls all together opened with a well sung chorus of welcome. This was followed by "The Converted Brahmin Priestess," in which Misses Ida Grenon and Bernadette Guichon, dressed in gorgeous oriental drapery, were converted by Miss Julia Wilson and her sister Christina, who appeared as nuns in a becoming black habit. The nuns looked very demure and the priestesses at first very haughty, but gentleness won the day and the proud Ida tore the bangles from her arms and abjured Brahminism.

"La Dent de Lait," a half-sung dialogue, revealed the cuteness of the little Misses Agnes Guichon and Regina Lambert, and was heartily appreciated by the large audience of Grey Nuns and their protégés.

Miss Beatrice and Miss Mary Fogg sang prettily the duet, "I love the flowers," after which Miss Ida Grenon and Miss Julia Wilson reappeared in modern costume as "Les Deux Sourdes," a clever operetta in which the music is quite in keeping with the vivacious and angry dialogue, and was well suited to the charming voices of these two bright young girls.

A gymnastic step set to easy music and performed by some 30 orphans all dressed alike in a tasty uniform revealed some pretty evolutions accurately executed. Then came "The Dead Bird," a short talk between two little tots, Miss Edna Ryan and Miss Agnes Guichon.

"La Complainte de Ste. Catherine" was a quaint old ballad on the martyrdom of St. Catherine—this entertainment being in honor of that saint's day—the stanzas were sung by Miss Ida Grenon and all the other girls joined in the chorus.

The most amusing feature of the whole evening was a short sermon by little Miss Rose McKenzie, a child of seven years dressed in cassock and surplice. The dear little girl gave out her sermonette with great dignity until the very end of it when her gravity collapsed and she ran away amid shrieks of laughter from the audience. The entertainment closed with the singing in chorus of "God Save the Queen."

It appears that the painter Millais, when Cardinal Newman sat for his portrait, never called him "dear old boy," as his biographer said he did, but really called him "Mr. Cardinal" and then said rather nervously to a Catholic caller: "Was that 'Mr.' correct?"

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 MASTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.

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CALENDAR FOR NEXT WEEK.

- DECEMBER.
10—Second Sunday in Advent.
11, Monday—St. Damasus, Pope.
12, Tuesday—Translation of the holy house of Loretto.
13, Wednesday—St. Lucy, Virg., Mart.
14, Thursday—Of the octave.
15, Friday—Octave of the Immaculate Conception.
16, Saturday—St. Eusebius, Bishop, Mart.

BRIEFLETS.

Stovel's Pocket Directory for December reached us yesterday.

His Grace, the Archbishop of St. Boniface, is expected back on the 13th inst.

The solemn blessing of Rev. Father Cherrier's bells will take place this evening at 7.30. Mgr Ritchot has been delegated by His Grace to perform the ceremony.

From the beleaguered Sisters of Nazareth in Kimberley no message has yet been received, but those at Cape Town, Port Elizabeth and Durban, all report that their houses are crowded with refugees.

The Red River froze over enough to be crossed on foot today. The ice, though not by any means like a sheet of plate glass, is smooth in patches, to the delight of many skaters who are testing it.

The pelican which the 16 year old son of Mr. Monette, of Ste. Agathe, lately shot there and presented to St. Boniface College, has been stuffed by Mr. Grieve, the taxidermist, and now proudly sports its huge pouch-bill in the College museum.

Mrs. O'Keefe, of Kinsale, the widow of a sergeant in the Munster Fusiliers, who has seven sons serving in the British army, has received a letter from the Queen through the private secretary, congratulating her on the fact and enclosing a present of £10.

We learn on reliable authority that "Archbishop" Mar Vilatte has been dismissed by the Holy Office without having his alleged Orders recognised or without being received into the Church. This is rather a bad blow for Father Ignatius.—Catholic Times (Eng.) Nov. 17.

When solemn Requiem Mass was celebrated at St. Sylvester's in Rome last week by Mgr. Storer for the souls of British soldiers killed in South Africa, all the Irish clergy in the Eternal City signified their disapproval of the Transvaal war by remaining away from the ceremony, though they doubtless prayed for the dead.

Last Thursday Rev. Father Cherrier presided at a reception of novices and postulants in the Grey Nuns' Mother House chapel, and preached an impressive sermon on the advantages of religious life. Sisters Reardon Dehaie and Neault received the grey habit, Sister Marie Rose the black habit, Misses Dunstan and Kate Dawson became Grey Nun postulants and Miss Adèle Monette auxiliary postulant.

William Marconi, who perfected the wireless telegraphy invented by Branly, has an Irish mother. His father, a nephew of the famous Bianconi, the Italian who sixty years ago held the contract for carrying nearly all the Irish mails, went to Ireland as chief veterinary surgeon for the Bianconi stage routes, and there married the daughter of Power of Gorteen, one of the haughtiest of the rural Irish aristocracy. William is thus half Irish. His first wireless news-

paper despatch was printed in the Dublin Independent.

Lady Margaret Howard, sister of the Duke of Norfolk, a woman whose character was nobler even than her lineage, died on November 10.

Mr. Mulholland, Q.C., brother of Lady Russell of Killowen, and of Lady Gilbert (née Rosa Mulholland), has been appointed a County Court Judge.

His Grace, the Archbishop of St. Boniface, lectured on "Manitoba and the Northwest" before the Laval University in Montreal, on Wednesday last.

The recent cold snap came just in time to freeze the St. Boniface College open air rink. Yesterday the ice was like a flawless mirror, and during recreation the boys had a "high old time."

The funeral of Mary Agnes, infant daughter of Mr. and Mrs. W. F. Burnham, whose death occurred on Tuesday last, took place yesterday afternoon to the Cathedral cemetery at St. Boniface.—Telegram.

Remember that Thursday next, the 7th inst., and not Friday, the 8th, is a day of fast and abstinence. The fast is anticipated so that the feast of the Immaculate Conception may not be a day of penance.

The Canadian Pacific's Annual Excursions are this year to run from December 4th to 31st, and in order to accommodate those who cannot get away till after the holidays, they have arranged that the tickets purchased on the 31st will be good on the going journey until January 10th. The rate will be \$40.00 to Montreal and all points west thereof in Quebec and Ontario with correspondingly reduced rates to points east.

What might have become a very serious fire at St. Boniface, was prevented by Mr. G. A. F. Bleau and Mr. R. Goulet. About 1 o'clock on Wednesday as they were returning home from auditing books in Bleau's store, they discovered a blaze in the hall way of the east end of the Royal block. It was with great difficulty the fire was extinguished as the flames leapt up and caught in the woodwork of the ceiling. It is thought the fire originated by some person lighting a match or throwing away a cigar in the hall way which is papered. The

It is something besides bad air that makes a woman faint in a close theatre. A

well woman wouldn't faint. The woman who easily grows faint and dizzy—who has palpitation of the heart—a "stuffy" feeling—hot flushes—nervous troubles, better look for the cause in her digestive system or in the distinctly feminine organism—maybe in both.

Women who are not quite well and don't know just what is the matter, and women who are really sick and don't know exactly what is the matter should write at once to Dr. R. V. Pierce, at Buffalo, N. Y., stating their symptoms in detail. They will be advised by Dr. Pierce without charge.

Dr. Pierce is, and for over thirty years has been, chief consulting physician in the world-renowned Invalids' Hotel and Surgical Institute, Buffalo, N. Y. He has treated and cured more suffering women than any other physician in the world, and more of his "Favorite Prescription," for the correction and cure of all disorders and diseases of the feminine organs, except cancer, has been sold than of all other similar medicines. Write to Dr. Pierce. If his medicines are what you need he will tell you so, if they are not what you need he will honestly say so and will tell you what to do. Dr. Pierce's position is a sufficient guarantee that his advice will not be biased by the hope of selling you a few bottles of medicine. If you wish to study up your own case Dr. Pierce will send you, free of all cost, a paper-bound copy of his great 1000-page book, the "Common Sense Medical Adviser," of which over 750,000 were sold at \$1.50 a copy. All that Dr. Pierce asks is that you send 31 one-cent stamps, to pay the cost of customs and mailing only. For the book in fine French cloth send 50 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.



damage by the fire was slight, but the ceiling was blackened by smoke and charred.—Free Press.

Mr. Jas. P. Cranley, of Cavalier, N. D., who has been in attendance on his mother, Mrs. Cranley, in St. Boniface hospital, returns home with her tomorrow.

The Archbishop's residence being in the hands of carpenters and plasterers, has been temporarily vacated by Very Rev. Father Dugas and Rev. Father Gravel, who have taken rooms at St. Boniface hospital and by Rev. Doctors Béliveau and Trudel who are lodged in one of the cottages adjoining the palace. It is hoped that the junction between the new wing and the old palace will be completed interiorly, as it has long since been completed exteriorly, in a few days.

An Oblate missionary writes to England from an outlying part of the Natal Vicariate: "We are going to have a most horrible war, and God only knows the complications that we may see. The native tribes may rise. With the Boers it will be war to the hilt. And there are relations in opposing camps. England is very slow in sending out troops, and when is it going to end? The feeling of hate, and revenge won't die out for many and many a year. Pray for our missions."

20 Miles to Procure Medicine. Winfield, Ont.

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

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