

Fort Chilcotin: "How did Baptiste Lapiere do, who kept that place for a whole season with only his wife and an Indian boy?" And then the author remarks: "Lapiere, as his name indicates, was of French Canadian extraction, and people of that race have always had the knack of accommodating themselves to circumstances. Instead of showing that haughtiness towards inferiors, which is only too common among representatives of the Anglo-Saxon race, they would rather stoop to conquer and thus make friends instead of enemies." A splendid type of that race, Jean Baptiste Boucher, is described by Father Morice (pp. 248-253). "Waccan, the terrible Waccan," as he was called, "was the company's gendarme and chief executioner in New Caledonia; he was the official avenger of the killed, the policeman who was dispatched to the villages in order to stir up the natives and send them hunting or put a stop to the endless gambling parties that prevented them from exerting themselves on behalf of the white traders. He was the general purveyor of Fort St. James; when famine stared its inmates in the face, he was deputed to various Indian camps, whence he never returned empty handed. He was the faithful steward; assigned to the guard of the salmon," the staple diet of that region, "or fur convoys, he always saw to it that no harm came to the one and good care was taken of the other. As early as 1827 we see him acting the part of the confidant and the trusted steward even over full-blooded whites. Almost every page of the fort journal mentions his name, which in no instance is coupled with words of blame or disapprobation. He was the perpetual right arm of successive managers, their ex-officio lieutenant, who was repeatedly entrusted with the charge of the main fort during the absence of its official head. Chief factors came and chief factors went, but Waccan stayed under all governments. Finally, he was by regular appointment the interpreter of the central post, and by birth nothing else than a poor French Cree half-breed."

Perhaps the most remarkable governor of New Caledonia was Peter Skene Ogden, a son of Chief Justice Isaac Ogden, of Montreal, who governed this district from 1834 to 1844. He was a just man, who never failed to punish wrongdoers, and whose impartiality and prudence were recognized by all. In private life he had an inveterate penchant for practical jokes; but the trickster was once cleverly tricked by Father Chirouse. The details are worth reading at page 169. Ogden cared for nothing that did not bring pecuniary profit. He writes to John McLeod in 1839: "Our profits will exceed ten thousand pounds. . . Among the many good things their Honors from Fenchurch Street sent us last summer was a clergyman—and with him his wife—the Rev. Mr. Beaver, a very appropriate name for the fur trade. . . But this is not all. There are also five more gentlemen, as follows: two in quest of flowers, two killing all the birds in the Columbia, and one after rocks and stones. All these bucks come with letters from the President of the United States, and you know it would not be good policy not to treat them politely. They are a perfect nuisance."

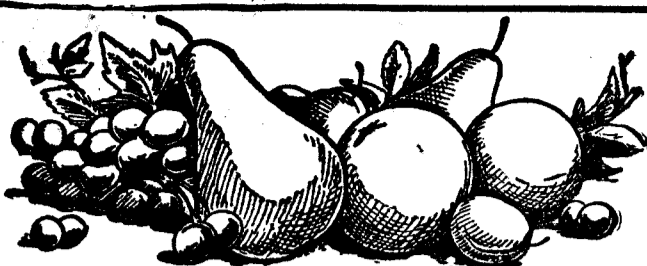
The mention of the Anglican parson with the fur-trade name reminds us that, for twenty years after the arrival of the Hudson's Bay Company, no clergyman attempted to evangelize the Indians, and even to this day the Church of England clergymen have limited their ministrations to the white population, so that "there has never been a Protestant Indian within the limits of New Caledonia" (p. 326). But lay people did impart to the Indians some notions of Christianity. The French Canadians and civilized Iroquois in the service of the company spoke to them of a Supreme Being who rewards the good and punishes the wicked. Peter Warren Dease, who was superintendent (or governor) of New Caledonia from 1830 to 1834, also tried to impart a smattering of Christianity to the Indians near him during his short stay at Stuart Lake. One of the clerks, William McBean, "has remained famous among the natives as a sort of lay preacher, whose hybrid religion betrayed his own Cree origin, since it consisted mostly of vague notions about the Deity and the primary precepts of the natural law, coupled with vain observances, the main burden of which was reduced to shouting and dancing." Father Morice lately discovered, a little above Fort George, on the Nechaco River, one of the meeting places of many southern Carrier Indians, who had, in 1834,

learnt a new religion from two Oregon Indians slightly educated at Red River. Their ceremonial consisted in dancing "in a circle, to the sound of strangely worded hymns, accompanied by invocations to the Trinity recalling the formula of the Sign of the Cross" (p. 222). "But more than these semi-pagan practices, the words and example of Mrs. Ogden, an excellent Catholic, effectively prepared the way for the missionaries. This should help Bancroft to solve the puzzle which arises in his mind at the treatment which the savages meted out to the first priest they saw, and whom, he remarks, they received with open arms, as if informed by heaven of the benefits he should bestow; and when he left they shed tears." That first priest was Father Modeste Demers, born at St. Jean Chrysostome, Que., in 1808. Ordained in 1836, he came the following year to Red River, and thence, in the company of Rev. N. Blanchet, afterwards first Archbishop of Oregon City, went to Fort Vancouver. There, in 1841, the two priests heard of the numerous Catholics living and dying without the sacraments, and of the thousands of benighted heathen savages in the far north, and, with the object of sounding the dispositions of the New Caledonia Catholics, appealed to the superintendent for help. Ogden's response was a generous subscription to defray the expenses of the journey from Protestants and Catholics alike. Thus it was that Father Demers became the first apostle of the interior of what is now British Columbia. To this day his memory is held in grateful remembrance by the Shushwaps and the Denes. Unfortunately he could not remain long. Arriving in New Caledonia in August, 1842, he left, in February, 1843. But, whenever he had an opportunity, he employed every moment in preaching, instructing, catechizing both whites and Indians, and baptizing many of their children. In the valley of William's Lake he gave to the Shushwaps a sixteen days' mission, which was blessed with the most consoling results.

The next missionary was the Jesuit Father Nobili, who arrived in New Caledonia in the summer of 1845. In the autumn of the following year he went to Babine, and "was the first minister of the Gospel ever seen in that quarter" (p. 233). He was also the first to baptize adult Indians as well as children, and to each he "gave brief certificates of admission into the Church, some of which are still treasured by the survivors." In the spring of 1847 he was recalled to the south.

"These were but skirmishes of the vanguard of God's army," but they served to establish a tradition and prepare the minds of the Indians for permanent evangelization. This did not not come to pass till 21 years later, when in 1868 Bishop D'Herbomez, O.M.I., accompanied by Father McGuckin, gave their first retreat in the village near Stony Creek. There the Bishop inaugurated those features of the Oblates' missionary system which have since yielded such satisfactory results. Although hospitably received by Peter Ogden, the missionaries took, up their residence close to the natives whom they had come to they went afterwards, they made the Indians understand that, if they wanted the priest to visit them regularly, they must renounce polygamy, gambling and conjuring. The Indians evangelize at Fort St. James. Wherever obeyed, and every adult, kneeling before the Bishop, renounced the use of intoxicating beverages. Gradually even the potlatches, feasts in which the Indians impoverished themselves by ostentatious prodigality in gifts, were abolished, because they recalled "to the minds of the natives the old observances of a heathenish life."

The mere advent of the first missionaries in the forties had calmed the fears of D. McLean, in command of Fort Babine. He had dreaded an Indian attack, but suddenly he found all the natives quiet and willing to exert themselves in the fur hunt. The cause of this reassuring change was that the Indian chief at Stuart Lake had seen two Catholic priests and the chief's advice to the Babines was one of the first fruits of their teaching. With the white employees of the company, the conversion of Governor McLoughlin at Fort Vancouver, one of the first conquests of Fathers Blanchet and Demers, had great weight and served to lighten the task of the two priests among his subordinates on the Columbia and to prepare a much-needed reform among the company's men farther north. But now, with the arrival of permanent missionaries the good work was to take on vaster propor-



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tions. When Father Lejacq visited the Indians of Stuart Lake in 1869, "everybody craved the favor of being baptized; and when it became known that only old or feeble persons would be admitted to the sacrament of baptism, all began to complain of some incurable disease or to ridiculously exaggerate their age" (p. 331). The writer of this notice has witnessed on the spot the admirable virtues of the Kootenay Indians in another part of British Columbia. Converted by the famous Father De Smet, S.J., and now directed by the scarcely less famous Father Coccola, O.M.I., they are as good as any Catholics in the world. But their conversion is perhaps not so wonderful as that of the Stuart Lake, Fraser Lake, Babine and other tribes. The former were irascible and warlike, but not particularly corrupt, while the latter were rotten to the core. In fact, "the Alexandria tribe had practically succumbed before the onslaught of vice and intemperance ere the priest could definitely implant himself" among them; but the now Catholic Indians of what was formerly New Caledonia are "witnesses of what religion can do even with the most corrupt societies" (p. 229).

The latest date of missionary work given in Father Morice's book is 1880. No doubt the author stops there through modesty; but, thanks to Lord Henry Somerset's "Land of the Muskogee," we catch a glimpse of a certain "Father X," who has civilized the Carrier Indians by methods which reveal his identity.

In Appendix B "the author once

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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax. daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet. Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August. Sat only. Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east daily	12 00
Tr'ns Pass.	Tr'ns Pass.	Tr'ns Pass.
20 00	and all points east daily	8 30
	WEST	
	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points. daily except Sun	
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points. daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, Medicine Hat, Fernie, and all points in East and West	17 00
Tr'ns Pass.	Tr'ns Pass.	Tr'ns Pass.
9 20	Kootenay. daily	19 00
	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points. daily except Sun	15 20
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points. daily ex Sun	12 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose J. W., Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	5 55
22 00	Kootenay. daily	
	NORTH	
	Stony Mountain, Stonewall, Balmoral, Teulon. daily except Sunday	10 20
16 00	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Claudeboye, Netley, and Winnipeg Beach. Tues., Thurs., Sat	9 45
16 15	Mon., Wed., Fri. Winnipeg Beach	8 45
17 15	Mon., Wed., Fri. Tues., Thurs., Sat.	
	SOUTH	
	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south. daily	13 4
14 00	St. Norbert, Carey, Arnaud, Dominion City, Emerson. daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
	"Winnipeg to Fort Frances." St. Anne, Giroux, Warrad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.	
10 20 daily except Sun.	16 25
	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jet., Fort William, Port Arthur.	
8 05 Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
	SOUTH	
	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul. daily	10 10
17 20	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, the Superiors. daily	13 30
	WEST	
	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points. Tues., Thurs., Sat	16 15
10 45	Mon., Wed., Fri. Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points. Mon., Wed., Fri. Tues., Thurs., Sat.	16 15
10 45	Gibert Plains, Grand View, Kamsack, and intermediate points. Tues., Thurs., Sat	16 15
10 45	Mon., Wed, Fri. Sifton, Minitonas, Swan River, and all intermediate points. Wed., Thur., Sat	16 15
10 45	Mon., Wed., Fri. Bowsman, Birch River, Erwood and intermediate points Mon. Wed.	16 15
10 45	Fork River, Winnipegosis Oak Bluff, Carman, Leary's and intermediate points. Mon., Wed., Fri. St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points. daily except Sun.	16 30