

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

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## PROTESTANT TRIBUTES TO THE CATHOLIC CHURCH

### Talk With a Parson

Parson: "It (the Catholic Church) has never enacted a law nor adopted a policy that looked toward life, growth and spiritual evolution since it came into the world."

Now, Parson, we propose to prove that you are exceedingly ignorant of the history of European civilization and of the Catholic Church as the controlling factor in it. We will do this not from Catholic, but from exclusively Protestant authorities. No, because they better than Catholic authorities, but being Protestants, their testimony will not be suspected of bias in favor of the Church, but will be considered as an honest and frank effort to be true to the facts of history. Unlike you, Parson, the authors we shall quote are well known to the world in the field of literature and learning.

The first we quote is the historian

LECKY.

In his "History of Rationalism," he says:

The Catholic Church was the very heart of Christendom. The result of the ascendancy it gained brought about a stage of civilization that was one of the most important in the evolutions of society. By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom the conception of a bond of unity that is superior to the divisions of nationhood, and of a moral tie that is superior to force, by softening slavery into serfdom, and preparing the way for the ultimate emancipation of labor. **CATHOLICISM LAID THE VERY FOUNDATIONS OF MODERN CIVILIZATION.** In the transition from slavery to serfdom, and in the transition from serfdom to liberty, she was the most zealous, the most unwearyed and the most efficient agent. Vol. 2, pages 36, 37, 209.

The great statesman and scholar,

WILLIAM E. GLADSTONE,

said:

Since the first three hundred years of persecution the Roman Catholic Church has marched for fifteen hundred years at the head of civilization, and has driven, harnessed to its chariot as horses to a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of.—Quoted from Dr. Zahm's "Catholic Science and Catholic Scientists," page 116.

DR. SAMUEL K. MAITLAND

was librarian to the Protestant Archbishop of Canterbury, editor for several years of the British

Magazine, author of Essays on the Dark Ages, and many other works. In his essays, he says:

At the darkest periods the Christian Church was the source and spring of civilization, the dispenser of what little comfort and security there was in the things of this world, and the quiet scriptural asserter of the rights of man. Page 393.

M. GUIZOT,

the Protestant French historian, says:

There can be no doubt that the Catholic Church struggled against the great vices of the social state—against slavery, for instance. These facts are so well known that it is needless for me to enter into details.—"History of Civilization," lect. vi.

REV. E. CUTTS,

author of "Turning Points in English History"—a work which was published by the English Society for Promoting Christian Knowledge—says:

In the Middle Ages the Church was a great popular institution \* \* \* One reason, no doubt, of the popularity of the Mediæval Church was that it had always been the champion of the people and the friend of the poor. In politics the Church was always on the side of the liberties of the people against the tyranny of the feudal lords. In the eye of the nobles the laboring population were beings of an inferior caste; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted for heaven. \* \* \* On the whole, with many drawbacks, the Mediæval Church did its duty—according to its light to the people. It was the great cultivator of learning and art, and it did its best to educate the people. It had vast political influence, and used it on the side of the liberties of the people. \* \* \* By means of its painting and sculpture in the churches, its mystery plays, its religious festivals, its catechism and its preaching, it is probable that the chief facts of the gospel history and the doctrines of the creeds were more universally known and more vividly realized than among the masses of our present population.—"Turning Points of English Church History," 1874, pages 16, 165.

JAMES ANTHONY FROUDE,

the Protestant English historian, says:

Never in all their history, in ancient times or modern, never that we know of, have mankind thrown out of themselves anything so grand, so useful, so beautiful as the Catholic Church once was. In these times of ours well-regulated selfishness is the recognized rule of action; every one of us is expected to look out for himself first, and take care of his own interests. At the time I speak of the Church ruled the State with the authority of a conscience, and self-interest, as a motive of action, was only named to be

abhorred. The bishops and clergy were regarded freely and simply as the immediate ministers of the Almighty; and they seemed to have really deserved that high estimate of their character. It was not for the doctrine which they taught, only or chiefly, that they were held in honor. Brave men do not fall down before their fellow-mortals for the words which they speak or for the rites which they perform. Wisdom, justice, self-denial, nobleness, purity, high-mindedness—these are the qualities before which the free-born races of Europe have been contented to bow; and in no order of men were such qualities to be found as they were found six hundred years ago in the clergy of the Catholic Church. They called themselves the successors of the Apostles; they claimed, in their Master's name, universal spiritual authority, but they made good their pretensions by the holiness of their own lives. They were allowed to rule because they deserved to rule, and in the fullness of reverence kings and nobles bent before a power which was nearer to God than their own. Over prince and subject, chieftain and serf, a body of unarmed, defenceless men reigned supreme by the magic of sanctity. They tamed the fiery Northern warriors who had broken in pieces the Roman Empire. They taught them—they brought them really and truly to believe—that they had immortal souls, and that they would one day stand at the awful judgment bar and give account for their lives there. With the brave, the honest, and the good, with those who had been just in all their dealings; with those who had fought against evil and had tried valiantly to do their Master's will, at that great day it would be well. For cowards, for profligates, for those who lived for luxury and pleasure and self-indulgence, there was the blackness of eternal death.

An awful conviction of this tremendous kind the clergy had effectually instilled into the mind of Europe. It was not a form of words repeated once a week at church; it was an assurance entertained on all days and in all places without any particle of doubt. And the effect of such a belief on life and conscience was simply immeasurable. \* \* \* In the eyes of the clergy the serf and his lord stood on the common level of sinful humanity. Into their ranks high birth was no passport. They were themselves, for the most part, children of the people; and the son of the artisan and peasant rose to the mitre or the triple crown, just as now-a-days the rail-splitter and the tailor become Presidents of the Republic of the West. The Church was essentially democratic, while at the same time it had the monopoly of learning.—"Short Studies on Great Subjects," Vol. I, pages 33, 37.

The learned

CANON FARRAR,

in his "Saintly Workers," says:

What was it that had preserved the best elements of Christianity in the fourth century? The self-sacrifice of the hermits. What was it which saved the principles of law and order and civilization? What rescued the wreck of ancient literature from universal conflagration? What restrained, what converted the intruding Teu-

tonic races? What kept alive the dying embers of science? What fanned into a flame the white ashes of art? What reclaimed waste lands, cleared forests, drained fens, protected miserable populations, encouraged free labor, equalized widely separated ranks? What was the sole witness for the cause of charity, the sole preservative of even partial education, the sole rampart against intolerable oppression? What weak and unarmed power alone retained the strength and the determination to dash down the mailed hand of the baron when it was up-lifted against the serf, to proclaim a truce of God between warring violences and to make insolent wickedness tremble by asserting the inherent supremacy of goodness over transgression, of knowledge over ignorance, of quiet righteousness over brute force? You will say the Church, you will say Christianity. Yes, but for many a long century the very bulwarks and ramparts of the Church were the monasteries, and the one invincible force of the Church lay in the self-sacrifice, the holiness, the courage of the monks.—"Saintly Workers," pages 82, 83.

In his

HULSEAN LECTURES

before the University of Cambridge this same Canon Farrar, chaplain of Queen Victoria, said:

From the fifth to the thirteenth century the Church was engaged in elaborating the most splendid organization which the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of Catholicism the monasteries preserved learning, and maintained the sense of the unity of Christendom. Under the combined influence of both grew up the lovely idea of chivalry, moulding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness to the natural graces of courtesy and strength. During this period the Church was the one mighty witness for light in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings and the turbulence of aristocrats it was an inestimable blessing that there should be a power which, by the unarmed majesty of simple goodness, made the haughtiest and boldest respect the interests of justice and tremble at the thought of temperance, righteousness and judgment to come.—Hulsean lectures for 1870, page 115.

An American writer in the NORTH AMERICAN REVIEW, 1840, says:

It would then, perhaps be expedient to refer the history of Europe in the Middle Ages to Italy, as the history of the ancient world has always been referred to Rome. The great ascendancy of the Papal, and the influence of Italian genius on literature and fine arts of all countries, made Italy essentially the centre of light, the sovereign of thought, the capital of civilization.

ANOTHER PROTESTANT WRITER in the North American Review, 1845, writes:

Though seemingly enslaved, the Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. To her chivalry owed its noble aspirations; to her art and agriculture looked for every improvement. The ruler from her learned some rude justice; the ruled learned faith and obedience. Let us not cling to the superstition, which teaches that the Church has always upheld the cause of tyrants. Through the Middle Ages she was the only friend and advocate of the people, and of the rights of man. To her influence was it owing that, through all that strange era, the slaves of Europe were better protected by law than are now the free blacks of the United States by national statutes.

SAMUEL LAING,

a Scotchman and a Presbyterian, in his "Observations on Europe," says:

Law, learning, education, science, all that we term civilization in the present social condition of the European people, spring from the supremacy of the Roman Pontiff and of the Catholic priesthood over the kings and nobles of the Middle Ages. All that men have of civil, political and religious freedom in the present age may be clearly traced, in the history of every country, to the working and effects of the independent power of the Church of Rome over the property, social economy, movement, mind and intelligence of all connected with her in the social body.

We will close our quotations from Protestant authorities by giving another from

REV. CANON FARRAR.

Consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. A religious education, incomparably superior to the mere athletics of the noble's hall, was extended to the meanest serf who wished for it. This fact alone, by proclaiming the dignity of the individual, elevated the entire hopes and destinies of the race. The humanizing machinery of schools and universities, the civilizing propaganda of missionary zeal, were they not due to her? And, more than this, her very existence was a living education; it showed that the successive ages were not sporadic and accidental scenes, but were continuous and inherent acts in one great drama. In Christendom the yearnings of the past were fulfilled, the direction of the future determined. In dim but magnificent procession "the giant forms of empires on their way to ruin" had each ceded to her their sceptres, bequeathed to her their gifts. \* \* \* Life became one broad, rejoicing river, whose tributaries, once severed, were now united, and whose majestic stream, without one break in its continuity, flowed on, under the common sunlight, from its source beneath the throne of God.—"Christianity and the Race," page 186.

Such, Parson, is our reply to your statement. In the light of these Protestant scholars and historians you will be able to see that you have made a sorry

Continued on page 3

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**Northwest Review.**

TUESDAY, MAY 9 1899

**CURRENT COMMENT**

We publish with pleasure two remarkably beautiful letters from Mr. Roderick Ross, Sr., to Rev. Father Husson, endorsing the latter's manly and unanswerable defence of the Catholic missionaries in the North. These letters are the more valuable in that they emanate quite spontaneously from a scholarly and high-minded Protestant gentleman who was for many years a chief factor of the Hudson's Bay Company in the very district of which the Free Press special correspondent is so loquaciously ignorant. That the communications are spontaneous appears from the fact that Father Husson is not personally acquainted with Mr. Roderick Ross, Sr., and has never received from him any other letters.

A cool attempt to appropriate a French Canadian celebrity is made in the April number of the Toronto "Printer and Publisher." "W. M. M." contributes thereto a highly eulogistic article of the Montreal Star's famous artist, Henri Julien. He says quite truly that "The Bytown Coons" is the journalistic hit of the year. But, in the teeth of the inimitable cartoonist's own signature, "H. Julien," affixed to each of the said coons, the writer prints the name as "Henry Julian," thereby annexing him to that mythical entity, the Anglo-Saxon race. As the form, "Julian," is repeated no less than nine times in an article of some 800 words, the fraudulent intention is manifest. And yet Monsieur Henri Julien is and remains a staunch French Canadian.

Owing to the wretched roads in Assiniboia His Grace is forced to interrupt his visitation there and to return here next Thursday.

On Sunday, after Vespers Rev. Father Messier, on the occasion of his resignation from the rectorship of the Cathedral, was presented with a purse of gold by his parishioners as a token of their esteem and affection. The address of presentation was read by Mr. Bétournay, Mayor of St. Boniface.

**UNIVERSITY MATTERS.**

The majority of the University Council, made up of the representatives of Manitoba and Wesley colleges and most of the representatives of Medicine and Graduation, having recently ruthlessly overridden the determined and indignant opposition of St. John's College to the new site, the Council proceeded, in its meeting last Thursday, to consider the preliminaries to the choice of University chairs and of professorships in the proposed science department. It will be remembered that in 1893 the University Council—with the exception of the seven St. Boniface representatives—granted to the Government the right of appointing three professors and of paying their entire salaries. This was the initial blunder the consequences of which St. John's College has lately learned bitterly to rue. In 1897 a further act was passed by the Manitoba legislature guaranteeing partial payment of the future professors in the science building for which the Government is to lend the University funds furnished by the sale of the latter's lands.

The Chancellor, Archbishop Machray, expressed his opinion, Thursday last, that the act of 1897 no longer gave to the Government the appointment of professors, because the Government no longer undertook to pay their entire salaries. The discussion of this point was postponed to a later date.

At the previous meeting exception had been taken to frequent changes made in their representatives by St. John's College. Had each college the right to change its representatives whenever it pleased during the twelvemonth? If so, contended one particularly noisy graduate, the graduates were at a disadvantage; they could not easily meet or consult together, while the college officials could. To this Father Cherrier very frankly replied that it was only just and proper that graduates, who had no experience in teaching, should not be so advantageously situated as practical professors. This is the unanswerable argument by which, twelve years ago, the saner element in the University strove to prevent the change from two to seven in the Graduates' representation on the Council. Since the number of the Graduates' representatives has been thus increased the whole character of the University curriculum has changed for the worse. It has been a typical case of the usual Protestant process—the tail wagging the dog. Instead of real university scholarship the trend has generally been towards public school show and cram.

However, as to the question of appointing substitute representatives, the statute, according to Father Cherrier's report as convener of a committee to examine this question, is quite clear. The colleges have the power to fill vacancies whenever they wish, provided they give due notice.

The proposed new statute, making provision for a four years' course, was next taken up.

The initial statute re courses was adopted as follows:

There shall be three modes whereby a candidate may pro-

ceed to the degree of bachelor of arts, viz.: 1, by taking the ordinary course; 2, by taking the general course, i. e., the ordinary course with additional subjects; or, 3, by taking a special course.

After this came the statute respecting matriculation. The first clause required that no candidates should matriculate unless they had completed the sixteenth year of their age. This was one of those common instances of that peculiarly English Protestant mania of legislating for exceptions. Because half a dozen young men, in the 21 years of the University's existence, had matriculated too young and then fizzled out, there must be a hard and fast rule for hundreds of other candidates.

True, an exception might be made "with the consent of the Council on the recommendation of the Board of Studies." But Mr. W. A. McIntyre asked why such an exception should be made; he thought sixteen early enough. Father Drummond explained that the exception had been advocated by him because there was a great difference between the ages at which the Latin and Anglo-Saxon races came to maturity. In St. Boniface their students were very often ready for the examination at the age of fifteen. He thought the races of Southern Europe were more advanced than those of the northern parts. Similarly the Anglo-Saxons of America were more precocious than the Anglo-Saxons of Europe. He thought therefore that the university should leave room for these exceptionally bright and precocious students.

On the other side it was contended that students who take their university course too young are liable to be injured or at least not to succeed so well in mathematical and philosophical studies. This, of course, was begging the question, which all turned on this point, Was sixteen too young? The last answer to this was the living fact that of three prominent members of the Council one matriculated at fifteen, one at fourteen, and a third at thirteen. A majority of the Council very wisely rejected the clause altogether.

We gladly chronicle a healthy movement towards a simplification of the courses. This movement was accentuated by the proposal to add botany to the Preliminary as a necessary subject. This brought a vigorous speech from the Chancellor. He said he disagreed entirely with the present system in Ontario universities of requiring so many subjects that no candidate could acquire anything but a smattering of each. He read the list of subjects put on the Scotch universities' matriculation papers by Her Majesty's commissioners. This list included only English, Latin, Mathematics and Greek or one other optional subject. He spoke of the more thorough scholarship imparted in the British schools and universities. Though he did not hope to change the current of ideas drifting more and more to a system that makes scholarship impossible and that is simply absurd, he would like to see fewer subjects and more thoroughness.

These remarks of the Chancellor evidently produced a deep impression on the more thought-

ful members of the Council. They wonder what will become of the University when His Grace of Rupert's Land shall, as he unfortunately must some day, retire, and the rude and crude champions of conceit and puffery will hold the floor. We had a specimen of their sort of reasoning when one member proposed that botany should be preferred to history because the latter was concerned only with dead men while the former treated of living things!

The majority of the council, feeling that "the proper study of mankind is man," struck botany off the list of fixed subjects. Further discussion of the proposed statute was put off till another meeting next Thursday.

**NOTES BY THE WAY.**

The Customs regulation under which duty has to be paid on all imported books printed in English and French, whilst all books printed in other languages are admitted free, in one of those extraordinary arrangements the wisdom or justice of which it is very hard for the average citizen to see. Why, for instance, Branch 163 of the C. M. B. A. should have had to pay \$1.50 duty on a consignment of books they received last week for their library from the Catholic Truth Society in England, because the books were printed in English, when they would have got them duty free if they had been printed in, say, the Swedish language, is a conundrum which will more than puzzle the ordinary intellect. This is surely a discriminating and violently protective feature of the tariff which justice and equity both condemn, and it is a pettifogging regulation which ought to be abolished at the earliest possible moment.

One of the objects of the C. M. B. A., as stated in the ritual, is "to educate members and their families by means of Christian books and literature." We heartily congratulate the members of the Immaculate Conception, Branch No. 163, on the fact that they are wide awake to this feature of their grand association and are gradually building up a first class library which will soon reach important dimensions. During the past month they have added to their shelves Wilfrid Ward's great work "The life and times of Cardinal Wiseman"; Rev. Dom Gasquet's "Henry, VIII and the English Monasteries"; and the whole forty of the shilling publications of the English Catholic Truth Society. For a comparatively small outlay they have thus secured a most valuable lot of books, and it certainly seems to us that they are acting wisely in expending in this way a portion of their surplus funds which otherwise would simply lie idle to their credit at the bank.

Between now and the 16th of the month the Provincial election which must take place within the next few months will be fought and won, for it is in the office of the Registration clerks more than on the hustings that the fate of the government and the opposition will be decided. We earnestly recommend every Catholic voter to take a personal interest in the matter and at least do all he can to see that

his own name is put on the list. At the last Provincial election scores of Catholics found that they had no votes, and unless they make vigorous efforts now it is altogether likely that this year they will again find themselves deprived of the right which should be theirs as British citizens. We trust, therefore, that all our readers will make application to be put on the list and will follow this up with an inspection of the list when it is printed, so that if they are left off they may apply to the judge. Nothing less than vigilance of this kind will secure a vote under our present iniquitous Franchise law.

**BEAUTIFUL LETTERS.**

The following letters from a former chief factor of the H. B. Co. were addressed to Rev. Father Husson, endorsing his letters to the Free Press:

West Selkirk, May 1, 99.

Rev. A. Husson.  
My Dear Sir—I have carefully read the letters of the Peace River Landing correspondent of the Manitoba Free Press and your answers to them, and I am much pleased to be able to congratulate you on the manful stand you have taken in your refutation of the calumnies and base insinuations of the long-winded scribe, whoever he may be.

I was in charge of every post in Athabasca district, including Peace River, for 13 years, and was during all that time intimately associated with the Catholic missionaries of that vast country. I can testify to the disinterested zeal and Christian spirit of the good and noble men who dotted that benighted region with bright and thriving mission stations. I know their work and its effect for good on the Indians. I also know the blameless home life of those missionaries and their everyday deeds of charity—the one blameless, if homely, the others unbounded if circumscribed and hidden.

We were always everywhere and at all times in accord, as I wished them good success in their work, and I knew that they worked solely and entirely for the spiritual and temporal good of the Indians.

With this expression of my sentiments founded on experience and knowledge, I have the honor to be

Yours very respectfully,  
RODERICK ROSS, SR.

West Selkirk, May 6, 1899.

Rev. A. Husson.

St. Mary's Presbytery.

Dear Sir—I have received your kind letter of the 5th inst. in acknowledgement of mine of the 1st; and I have now to say, as I should have said in the first letter, that you can make any use you like of what I have said on a subject that, I can assure you, caused me much pain and indignation.

I was intimately acquainted with many of the Missionaries of the North, among whom I may mention the late Bishop Faraud, Bishops Clut and Pascal, the late Père Grollier, Pères Tessier and Rapet, and others. These were all good men and true missionaries "sans peur et sans reproche."

Yours very truly,

RODERICK ROSS, SR.

Mr. D. Smith, inspector of Dominion public works, intends leaving for Rat Portage and Port Arthur on Wednesday. He will inspect the postoffice building at the former place, and the immigration office at the latter.

**ORDER OF THE ARCH-BISHOP'S VISITATION.**

MAY.  
 Friday 5—Starts for Regina.  
 Saturday 6—Regina.  
 Sunday 7—Regina.  
 Monday 8—Balgonie.  
 Tuesday 9—  
 Wednesday 10—Troy, evening.  
 Thursday 11—Qu'Appelle.  
 Friday 12—Montagne de Lime.  
 Saturday 13—St. Andrews.  
 Sunday 14—St. Andrew's, evening at Moosomin.  
 Monday 15—Leaves Wolsely for Neudorf.  
 Tuesday 16—Neudorf.  
 Wednesday 17—Broadview, Lac Croche.  
 Thursday 18—Lac Croche.  
 Friday 19—Esterhaz.  
 Saturday 20—  
 Sunday 21—  
 Monday 22—Fort Pelley.  
 Sunday 23—St. Mary's, Winnipeg, 4 p. m.; Immaculate Conception, 7.30 p. m.  
 JUNE.  
 Monday 5—Souris.  
 Tuesday 6—Evening at Brandon.  
 Wednesday 7—Brandon, evening at Hun's Valley.  
 Thursday 8—Hun's Valley.  
 Friday 9—  
 Saturday 10—Oak Lake.  
 Sunday 11—  
 evening at la Grande Clairière.  
 Monday 12—Oak Lake.  
 Tuesday 13—St. Maurice.  
 Wednesday 14—  
 Thursday 15—Return to la Grande Clairière.  
 Friday 16—Deloraine.  
 Saturday 17—  
 Sunday 18—  
 Wednesday 21—St. Norbert.  
 Thursday 22—St. Agathe.  
 Friday 23—St. Jean-Baptiste.  
 Saturday 24—Lettellier.  
 Sunday 25—St. Joseph.  
 JULY.  
 Tuesday 25—St. Anne.  
 Wednesday 26—St. Anne.  
 Thursday 27—LaBroquerie.  
 Friday 28—Lorette.  
 Monday 31—St. Pierre-Jolys.  
 AUGUST.  
 Tuesday 1—St. Malo.  
 Wednesday 2—St. Adolphe.  
 Sunday 6—St. Charles.  
 Monday 7—St. François - Xavier.  
 Tuesday 8—St. Eustache.  
 Wednesday 9—Fannystelle.  
 Thursday 10—St. Daniel.  
 Friday 11—St. Hyacinthe.

**PROTESTANT TRIBUTES.**  
 Continued from page 1

exhibition of yourself, and shown how ignorant a preacher may be and yet think himself competent to talk at a scholarly Catholic priest like Father Nugent. We make acknowledgements to Father Alfred Young, in whose book, "Catholic and Protestant Countries Compared," we found conveniently arranged all but one of the quotations we have given. Father Young's book is invaluable to the Catholic layman who is often bothered by such anti-Catholic trash as is to be found in the Parson's letter to Father Nugent, and in cheap Protestant literature generally. There are two other works that cannot be too highly recommended; we refer to Archbishop Spalding's "Miscellanea" and "History of the Protestant Reformation."—N. Y. Freeman's Journal.

**ANANIAS OUTDONE.**  
 N. Y. Catholic News.  
 One of the meanest pieces of bigotry we have come across in a long time is furnished by a Presbyterian journal, the Herald and Presbyterian, of Cincinnati, in the following item:  
 The action of Congress in

voting thanks to the Red Cross Society and a gold medal to Miss Helen Gould has called attention to the absence of Sisters of Charity and members of other Roman Catholic sisterhoods from the battlefields and camps during the Spanish-American war. When the question was under discussion, Senator Hoar asked that it might be delayed for a day and have a wider application. But next day, when the question again came up, he withdrew his objection on the ground that the "Sisters had not been in evidence during the war." And yet it will not be long before such a claim will be made for them.

The man who wrote this paragraph is either an ignoramus or a deliberate liar. Perhaps he is not aware that the very first women to offer their services as nurses on the declaration of war were the Sisters of the Holy Names of Jesus and Mary, of Key West, who sent the pupils of their large academy for young ladies home so that they might turn the building into a hospital. There they cared for sick and wounded sailors, and did this work so well that they won the high praise of officials and the undying gratitude of their patients. For their services, by the way, they never asked for a penny. Who were the most efficient and faithful nurses in the army camps? Let the Herald and Presbyterian bigot refer to Surgeon-General Sternberg's recent letter to the superior of the Sisters of Mercy at Mount Washington, Md. This letter has been published in several newspapers, but, of course, the man who could write such a lie as we have quoted became stone-blind if his eyes ever fell upon it. If the Herald and Presbyterian writer knows any soldier who served in the war, let him ask if the Catholic Sisters were conspicuous in camp or battle-field by their absence. And let him ask any of the soldiers, Protestant or Catholic or infidel, who have been nursed back to health and strength in the hospitals of the Sisters throughout the country, what he thinks of their noble devotion to the sick and wounded boys in blue.

Then let this bigot make inquiries as to the number of nuns who gave up their lives for the soldiers of their country. He will find that the Catholic Sisters have a record unsurpassed by that of any other body of women who gave their services during the war. Perhaps men such as this Presbyterian editor are ignorant of what our nuns have done because these nuns did not deem it proper to rush into print every time they did anything. They were not seeking notoriety. As patriotic Americans they volunteered in the service of their country. As a matter of fact, thousands of nuns offered to go as nurses, but only two or three hundred were taken by the Government. They have not yet received all the recognition due them. And thus it is that so outrageous a lie as the one in the Herald and Presbyterian is circulated. It is in such ways that falsehoods about Catholics and their Church are started.

**THE SAMOAN DIFFICULTY.**  
 For the past month the press of Great Britain was unanimous in urging the Imperial government to a resolute anti-German policy in Samoa, where unhappily English and American as well as native blood has been shed. The jingoes were wild with joy, because "English and American soldiers and sailors were fighting magnificently shoulder to shoulder"—against naked creatures. On Saturday, however, a complete change took place in the English attitude, and it is significant that on the same day it was semi-officially announced that the American government had declined the invitation to send visiting warships to the leading ports of England during the summer. In short it appears that England is leading, or endeavoring to lead, Cousin Jonathan into entanglements, and that there is deceit behind the Samoan entanglement is evident from the rapidity of Lord Salisbury's back down to Germany. In fact a complete diplomatic victory is now conceded to the Germans, and what is more, conceded upon the German Foreign minister's firm demand. All the facts have not leaked out so far, but Germany, having insisted upon unanimity in the decision of the Samoan commission, has gained her point, which prevents beforehand the possibility of any understanding between England and the United States leading to practical results. Lord Salisbury has run away from a weak case full of deceit and the schemes of religious bigots. The bloodshed has been provoked by English missionaries who were jealous of the influence of German priests; and Germany is too strongly Catholic a country to stand any humiliation upon such grounds. The cable despatches on Monday reported that Michael Davitt has written a letter to Herr Liebknecht on the situation. He says that his visit to Apia gave him an insight into affairs there. The letter adds: "The whole trouble was really the work of a London missionary society seeking to make the English dominant in Samoa. It has a fanatical auxiliary in Justice Chambers, who, though nominally an American, is in reality an Englishman. He made use of disturbances which the London society promoted to further the project of an Anglo-American alliance to overwhelm the mass of the Samoans, who were for Mataafa, but because Mataafa is a Catholic and supported by the Germans, the London society, through its tool, Chambers, succeeded in inducing English and American officials to intimidate the people. It is certain that the American people will act justly when the truth is brought home to their minds, and there will be a reaction of popular feeling in the United States in favor of Germany when it is found that England is playing a perfidious game, trying to breed bad blood between America and Germany, and so profit by jealousy."—Toronto Catholic Register.

**ILLICIT MARRIAGES.**  
 When two Catholics go before a squire to get married it is because they discover an imperative necessity of reconciling events and dates. When a Catholic and a Protestant go before a squire for a permit to cohabit, it always means that the Catholic party is willing to sign a blanket mortgage on his body and his boots and his little soul to purchase the contempt and scorn of the Protestant. In cases of that kind our sympathies are always with the non-Catholic. — Western Watchman.

**USELESS IN ANY EVENT.**  
 In a country district in Scotland a lecturer held forth against the doctrine of eternal punishment, finishing up by offering to return and further enlighten his hearers on the subject, when one of the audience replied: "If what ye've been tellin' us is true, we're no needin' ye, and if it's no true, the less we hear the better."

**BACK FROM THE WILDERNESS OF THE REFORMATION.**  
 Mgr. Moyes, the editor of the "Dublin Review," dealing in the current issue with the Neo-Anglicanism of which Lord Halifax is the leader, marks three stages in the march of the Anglican movement. 1. The emancipation from the narrowness and baldness of dismal Reformation Protestantism and from the idea of a mere insular establishment and the yearning to be at one with the patriotic and liturgical traditions of Catholic Christendom. 2. The stage in which Anglicans not only look abroad for abstract standards of belief and practice but are willing to submit to what they regard as the authority of the "Catholic Church" and "Catholic consent," or the living voice and judgment of the "Ecumenical Episcopate" determining in supreme instances the meaning and sense of such standards. 3. The final stage, which we are yet to see, will be the true allocation of the living rule when in God's providence Anglicans will come to see that just as Catholicism is essentially the religion of the living voice and living rule, so that this voice and rule cannot be found save in the unity of the See of Peter. Such, the Monsignor hopes, will be the line of the march which, under God's light and leading,

many of the best and sincerest of the English nation will make, back from the wilderness of the "Reformation" to their ancient religious home in the peace and joy of Catholic unity. Fiat, fiat. — Liverpool Catholic Times.

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 G. H. GILMOUR, W. H. HASTINGS.  
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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 small 5-cent boxes 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 do it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 539 Newark Ave., Jersey City, I took Ripans Tablets with grand results.  
 Miss BESSIE WREDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly 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 eats hearty meals, an impossibility before she took Ripans Tablets.  
 ANTON H. BLAUKER.

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 set is intended for the poor and the economical. One dozen of the five-cent 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.

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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 a daily paper, bought some and took them as directed. Have taken them about three weeks and the result 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 sick 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 am now 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's headaches but 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. FAIRC.

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 E. W. FAIRC.

CALENDAR FOR NEXT WEEK.

MAY

- 14—Sunday in the octave of the Ascension.
- 15, Monday—St. Isidore, husbandman.
- 16, Tuesday—St. John Nepomucen, M.
- 17, Wednesday—St. Pascal Baylon, C.
- 18, Thursday—Octave of the Ascension.
- 19, Friday—St. Peter Celestine, Pope.
- 20, Saturday—Vigil of Pentecost Fast.

BRIEFLETS.

Rev. F. L. T. Adam returned to Montreal last week.

Rev. Father Turcotte, of St. Adolphe, was in town last week.

Rev. Father Husson, O. M. I., returned from Rat Portage last week.

A new gate is being put up at the front entrance of St. Boniface College.

Three fourths of all the mail matter in the world, letters, newspapers, etc., are addressed in English.

The University Examinations in Arts, Medicine and Law began yesterday morning. There are 379 candidates in Arts.

His Grace the Archbishop left last Friday for Regina, where he begins the episcopal visitation of his diocese, the dates of which are given in another column.

Rev. Julian Paquin, S. J., Rector of St. Boniface College, returned from a four months' holiday, imperatively required by illness, last Saturday afternoon. His health is greatly improved.

Rev. Father Lecoq, O. M. I., of Ste-Rose du Lac, left for France last Wednesday. He goes thither in order to recruit his health which is seriously impaired. He hopes to return in September.

Rev. Father Woodcutter came in from Gretna last Friday on his way to Regina, where the Most Rev. Archbishop requires his services among the Germans and Hungarians during the archiepiscopal visitation.

"New Ideas," a Philadelphia monthly, is authority for the statement that the Rev. J. N. Ames, of Atlantic City, N. J., has invented a process by which hitherto valueless sea-meadow grass is pressed into oblong blocks and made into an excellent pavement.

Rev. Father Ducot, O. M. I., who went to France last autumn, has now returned to Montreal and will soon continue his homeward journey to the North, as far as Fort Norman, 200 miles north of Great Slave Lake. He is accompanied by a young Oblate priest and two Oblate lay brothers.

The regular weekly meeting of the St. Joseph's orphan's home committee was held Thursday night. Satisfactory reports were received regarding the progress made in securing contributions and sub-committees were appointed to make all arrangements for a grand excursion to be held on the 1st of July.—Free Press.

On Friday morning last a collision occurred, at the Broadway crossing of the Northern Pacific Railway, between a yard engine and the Portage la Prairie incoming train. One of the passenger cars was badly wrecked, though, as the train was slowing up and the yard engine was also moving slowly, no one was hurt. The crossing was littered with splinters. A young engine-driver seemed to have lost con-

trol of the yard engine; hence the accident.

Rev. Father A Kulawy, O.M.I., returned from Sifton last Friday.

Rev. Father Jacob, O. M. I., returned from the east last week.

The church of the Immaculate Conception gives a social tomorrow evening.

Rev. Father Page, O. M. I., came to town yesterday and returned to Esterhaz to-day.

An excursion to St. Anne's in aid of St. Joseph's Orphanage will probably take place on Dominion Day.

Rev. Father Husson, O.M.I., will return next Friday to his mission on the Peace River, via Edmonton and Athabasca Landing.

His Lordship Bishop Grouard, O.M.I. is now in Montreal on his way home to his mission of the Athabasca and Mackenzie rivers.

"It isn't injurious to eat a clove once in a while, is it, doctor?" "Well, that depends a great deal on the spirit with which you do it."—Chicago Tribune.

Rev. William Kulawy, O. M. I., younger brother of Rev. Albert Kulawy, O. M. I., arrived yesterday from Ottawa. He will reside for the time being at St. Mary's Presbytery, Winnipeg.

Rev. Father Lacombe, O.M.I., is expected here soon. We trust the famous missionary will let us see that picture of herself which the Queen sent to him through Princess Beatrice and Lord Minto.

Last Sunday being the anniversary of Rev. Father Tourangeau's ordination, the St. Boniface Convent of Jesus and Mary, of which he is the chaplain, celebrated the day with appropriate hymns during the Mass.

Rev. Father Messier, who has been for the past ten years curé of St. Boniface, has resigned that charge and retired yesterday to St. Boniface Hospital, where he will be the resident chaplain. The new pastor of St. Boniface Cathedral, Rev. Father Azarie Dugas, who occupied that position before Rev. Father Messier, is expected to arrive at the end of this month. He will also be Vicar General of His Grace.

A SECTION FOREMAN  
His Life One of Exposure and Much Hardship.

RHEUMATISM AND KINDRED TROUBLES THE FREQUENT RESULT—ONE WHO HAS BEEN A GREAT SUFFERER SPEAKS FOR THE BENEFIT OF OTHERS.

From the Watchman, Lindsay, Ont.  
Wm. McKendry, a gentleman of 52 years of age, has for 28 years been a respected resident of Fenelon Falls, Ont. For 22 years he has held the position of section foreman for the G. T. R., which position he fills to-day, and judging from his present robust appearance will be capable of doing so for many years to come. During his residence at Fenelon Falls Mr. McKendry has taken an active part in educational matters, being an efficient member of the school board on different occasions. Many times he has been nominated as councillor, but owing to the position he held with an outside corporation felt it his duty to withdraw, although much against the wishes of the representative ratepayers. As the public well know, the duties

devolving on a railway section foreman expose him to all kinds of inclement weather, and it takes a man with a strong constitution to successfully fill the position. Mr. McKendry had no illness until about three years ago, when, to use his own words, he says:—"I was taken down with severe rheumatic pains in the right knee and the muscles of the leg. I could not sleep or rest night or day. I could not begin to tell you what I suffered. I took many remedies, both internal and external prescribed by doctors and friends, but instead of improving I was steadily going from bad to worse. One day while reading the Presbyterian Review I read of a cure through the use of Dr. Williams' Pink Pills, in the case of a man who had not been expected to recover and this prompted me to give this medicine a trial. The action in my case did not seem to be speedy and I was using my fifth box before any decided improvement was noted, but by the time I had used eight boxes I was a thoroughly well man. Since that time my general health has been the very best and I have no signs of the old trouble. I make this statement voluntarily, because I think it the duty of those cured to put others in the possession of the means of obtaining renewed health and I am satisfied Dr. Williams' Pink Pills will do all that is claimed for them if given a trial.

These pills cure not by purging the system as do ordinary medicines, but by enriching the blood and strengthening the nerves. They cure rheumatism, sciatica, locomotor ataxia, paralysis, heart troubles, erysipelas and all forms of weakness. Ladies will find them an unrivalled medicine for all ailments peculiar to the sex, restoring health and vigor, and bringing a rosy glow to pale and sallow cheeks. There is no other medicine 'just as good.' See that the full name, Dr. Williams' Pink Pills for Pale People is on every package you buy. If your dealer does not have them, they will be sent post paid at 50 c. a box, or six boxes for \$2.50, by addressing Dr. Williams' Medicine Co., Brockville, Ont. or Schenectady, New York.

BEST RELIGION TO DIE IN.  
Oliver Wendell Holmes was once asked by a clergyman what effect religious belief had on the mind of the dying. He replied: "So far as I have observed per-



One of a healthy woman's principal charms is her vivacity of carriage—the dainty, springy steps with which she walks. The woman who suffers from weakness and disease of the distinctly feminine organism, who is troubled with back-aches, stitches in the sides, dragging down or burning sensations, sick headaches and the multitude of other ills that accompany these disorders, cannot have the dainty, bounding carriage of a healthy woman. She will show in every movement that she is a sufferer.

There is a wonderful medicine for troubles of this description, that has stood the test for thirty years, and has been used successfully by many thousands of women. It is Dr. Pierce's Favorite Prescription. It acts directly on the delicate and important organs concerned and makes them strong, healthy and vigorous. It allays inflammation, heals ulceration and soothes pain. It tones and builds up the nerves. It is the discovery of Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. This is one of the greatest medical institutions in the whole world. During the thirty years that Dr. Pierce has been at its head he has gained the unbounded respect of his fellow citizens at Buffalo, and they showed it by making him their representative in the National Congress, from which position he resigned to give the remainder of his life to the practice of his chosen profession. He will cheerfully answer, free of charge, any letters written to him by suffering women. Address as above.

"A few years ago," writes Mrs. W. R. Bates, of Dilworth, Trumbull Co., Ohio, "I took Doctor Pierce's Favorite Prescription, which has been a great benefit to me. I am in excellent health now. I hope that every woman who is troubled with women's ills, will try the 'Prescription' and be benefited as I have been."

sons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their death-bed, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by." Father Schleuter, in his "Hour With a Sincere Protestant," very naturally and logically concludes that, if the Roman Catholic Church is the best to die in, it must be also the best to live in.—N. Y. Freeman's Journal.

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.

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Spiritual Advisor, Rev. A. A. Cherrier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Buck; Rec.-Sec., J. Markinski; Treas., R. Murphy; Vice-Chief Ran., 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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Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.  
Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., R. Murphy; Vice Chief Ran., 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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