



"AD MAJOREM DEI GLORIAM."

Senate Reading Rm Dec 7

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ROMAN CATHOLIC MISSIONARIES.

Rev. Father Husson Replies to Statements Made Regarding Their Work in the Lesser Slave Lake and Peace River Settlements.

The following passage appeared in a long correspondence to the *Free Press* (March 11th) from the Smoky and Peace River Missions, signed "W. S. C." We give the text in full to show the animus of the contemptible cur whom Father Husson so effectively holds up by the tail. "W. S. C." makes believe also to attack the Protestant missionary in those parts, but this is only a blind, a bid for a reputation of impartiality. The Protestant missionary in those parts cannot very well be energetic when, counting his own family, he has not six persons in his flock. As practically all the residents are Catholics of unimpeachable morals, there is no bigotry and intolerance except in the fertile brain of "W. C. S." Thislanderous trifler, whose only merit is that he can write not (always grammatically, however, as appears from the sentence in which we have italicized the very much mixed pronouns) and intrigue with a few turbulent spirits, cuts a very sorry figure alongside of the manly self-devotion of Father Husson, a real French gentleman who never handled a broadaxe or a saw till he came to this country.

We have corrected the many misprints in the *Free Press* version of Father Husson's letter. Some of these are so obvious that one is tempted to suspect some bigoted underling in the printing office of having purposely invented them.

Extract of a Letter from "W. C. S."

"I would advise steps to be taken in order that the distribution [of seed corn] be carried out fairly, and not as it was done, I am informed some years since, when the supply was placed in the hands of Roman Catholic priests to give out as necessary. It is said very few received the help to which they were entitled, and that eventually when a couple of traders in the locality offered to sow it, reap, and subsequently thresh and grind it for the benefit of the community their offer was refused; and it was then sown by the Catholic mission, but no one has been known to participate in the results of the harvest which followed. Religion in this part of the country is indeed far from what it should be, when one considers that there is a people who, not so many years ago, were steeped in ignorance, and cruelty, and yet even then believed in the Great and Good Spirit. The very corn that they take to the Catholic mission to be ground must wait their convenience, and they deduct whatever proportion they choose, merely telling the Indian or breed that 'his share is ready for him.' The women especially are greatly under their influence, which is only maintained by threats of God's anger, and holding over them the terrors of the church should they question the will of the priests on earth. I have heard instance after instance of this from the individuals themselves, but will only cite two of them. In one case a woman was practically ruined on the death of her husband, by the priest insisting on her giving him the few horses left as a fee for masses being said. In another a man took corn to be

ground, but 'the white men were passing the mission every day and the priest had no time to grind,' with the result that this poor fellow had to buy flour (at \$10 a sack) from the priest, whilst his own wheat was lying in the mission barns. Can it be wondered at if the native is distrustful of the white men coming amongst them in larger numbers? The Protestant mission is equally culpable, though in a different manner, for the general complaint is that for years past there has been 'no energy.' There has been no regular church, and though one has been started, it is a mere shell, without windows, floor, or fittings, and this although there is an acknowledged desire among the people for both a proper church and also for a Protestant school. The service is held in the missionary's room, but to the uneducated native mind throughout the world, it is not 'proper worship' unless held in a special place set apart for the purpose alone. Probably the saddest sight is to see the numbers of people visiting the missionary, with a view to get that help which he is so powerless to give, and yet knowing that the priest has the power, but lacks the desire to aid. That he has the means is evidenced by the fact that labor costs the Roman Catholic mission nothing whatever, as it is performed by lay brothers, and as they were selling hay at \$30 and \$40 per ton, flour at \$10 (which cost very little for freight as it was brought from Edmonton by their own boat), it is evident that at least 200 per cent. profit was the result. I am sure that those Catholics who support these missions, will agree with me (and I write only from a humanitarian point of view) that it is the duty of the clergy to help those in need, and

not to lay themselves out solely as large profit making establishments. That profit, is the great desideratum, it is impossible to deny truthfully, indeed a large part of the business done is in the purchase and sale of horses, and many a Klondiker has parted with them, to the priest, for a few dollars only, whilst many others have bought them again, from fifteen dollars and upwards. I could cite instances of big profits under this head also, but the principle I am objecting to, is the combination of religion and trade, by missionaries, no matter of what denomination they may be. Bigotry and intolerance, I fear, is very prevalent, and as the people clearly see that such is the case they naturally take advantage of the strife between the two religions, and scheme to make all they can as a consequence."

Rev. Father Husson's Reply.

To the Editor of the *Free Press*:

SIR,—I reached this city just in time to read in your valuable paper a letter from a special correspondent (*Free Press*, March 11.) in regard to the settlements around Lesser Slave Lake, Smoky River and Peace River. That letter contains such gross misrepresentations and so many wicked hints on the work of the missionaries in those regions that it will startle any impartial reader at first sight, and indeed it has created a sensation wherever it has been read, for questions of all kinds were put to me about it everywhere. Your correspondent, who signs himself "W. C. S.," is very bold and forward in his assertions. But I hope I shall be able to satisfy him before I am done. Although I can handle a broadaxe better than a pen I hope to be able to re-establish the facts which he has distorted.

Let me introduce myself to you and to him and sign my name in full at the bottom of this letter. I am the Catholic priest who twelve years ago laid the foundation of that Smoky River Mission he talks so much about. When I arrived there the Indians, or, rather, the half-breeds, of that vicinity, were living by the chase and had never tried tilling their fertile soil. At first I used to visit them from another mission from time to time, but after they had sent a petition to our Bishop, in order to obtain a resident priest, I was appointed to that post. Game was scarcer in those days than now, so I persuaded most of the half-breeds to take each a claim round the mission, and in order to encourage them, I built with my own hands several houses, broke new land for them, and many a year gave them, from the nearest Mission, seeds in the spring, and all without any remuneration whatever. A few years ago, owing to the exceptionally dry season, we had no crop, and I applied to the Indian Department for a grant of wheat for seed in the spring. My petition was taken into consideration and we received forty bushels. This corn was carried at the expense of the government as far as Slave Lake and the Mission freighted it ninety miles further at its own expense, the work being superintended by our Bishop himself. Some of the Indians, it is true, could not be notified in time to take advantage of this gift that same season, but a provision was made for them

the following year. Meanwhile, when I had parted with all this grain consigned to me personally, I wrote a faithful account of the way in which it was distributed. This account is now in the office of the Indian Department and can be made public if necessary.

Well, Mr. Editor, compare my version of the whole transaction with that of your correspondent and tell me frankly if the treatment we have received at his hands is fair.

If "W. C. S." has been only a few months in that far northern region what can he know about the religion of the people? Still he says without flinching that "Religion in that part of the country is indeed far from what it should be." I deny first flatly that the Indians have been steeped in ignorance and cruelty for half a century back; and my experience of twenty-five years, besides that of my predecessors and fellow laborers, is surely worth that of your friend who does not count so many months.

Three years ago we put up a wind mill. It has not as yet given us satisfaction, because the millstones are too heavy for the power—aermotor sails of 16 feet diameter. The mill was bought at the expense of the Mission, nobody else ever helped us to get it, so the Mission is the sole owner of it. Wind has not been put at our disposal, so that we must take our chances, so must the Indians. But to insinuate that, through craft, the missionary refuses to grind the grain of an Indian, in order to be able to sell the produce of the Mission at a profit of 200 per cent., is as false as it is malignant. Flour has been sold by the Mission \$2 per hundred pounds less than by the Hudson's Bay Co., or by any other trader at Smoky River, oats 25 per cent less than at Lesser Slave Lake or any post thereabouts. Hay at the Mission was sold at not half the price suggested in your correspondent's letter, and I must remind you, by the way, that hay is very scarce around the Mission. Teams have to travel 25 miles every day to fetch it home, and that in an open prairie, where the ever-drifting snow exposes us to have no trail either going or coming back.

In the near future the government is to take some steps in regard to a treaty with the Indians of the north. I am confident that they will not find them a lower class of people than anywhere else in the Territories. And as for freedom in regard to religion, no tribunal of the inquisition will be found anywhere. As to morals our Indians would compare most favorably with any community of whites in the world. They have very little to do with strangers and with Klondikers in particular, and praises have been lavished by men of all creeds on their honesty and good behavior.

Your correspondent says also that freight and labor costs us nothing, as it is performed by lay brothers. There is not an Indian round our settlements that would not laugh at such simplicity. Let me ask Mr. "W. C. S." which is easier, to get the work done by men hired for money or to do the work with his own hands? Well, with the assistance of one or two lay brothers, I have done all the outside and inside work on the ten large buildings that constitute the Mission. I have hewn

all the logs therefor; I have whipsawed more than 100,000 feet of lumber, and shaved with my own hands over 100,000 shingles. So, "labor costs the Roman Catholic Mission nothing whatever." Do the same and you will see by experience what it costs.

Moreover, Mr. "W. C. S." since this is the only name we can bestow on you, freight also costs us something. A common York boat is valued at \$300. That boat does not go from Lesser Slave Lake to Athabasca Landing and back on the mere impulsion of an order of ours. We do not yet perform such miracles, and I presume you do not believe in miracles, especially those that might be counter-signed by a Catholic missionary. We have to man our boats with eight or nine men each, the same as other people, and pay the Indians for their work. The Hudson's Bay Co. choose to give their freight, this winter, at the rate of \$4 per hundred from Edmonton to Lesser Slave Lake, rather than take their chances in the summer. Freight from that post to our Mission is \$2 per hundred. Now, if flour is, say, \$3 at Edmonton, and we have to pay \$6 for freight, I do not know what objection your correspondent can have to our selling flour at Smoky River at the rate of \$10 per hundred, especially when the Hudson's Bay Co. sell it at \$12.

Your correspondent expresses the wish of seeing a good Protestant school established in the vicinity. First he will have to import there Protestant families, for outside of a few Klondikers, belated last season, who have no families, you can hardly find a child that belongs to a Protestant family, all the Indians being Catholics. If your correspondent is "writing only from a humanitarian point of view," why did he not inquire by himself rather than allow himself to be grossly misled by others? If he had called at the Catholic Mission like the gentleman he thinks he is, he would have seen a flourishing school with eighteen boarders besides day scholars under the superintendence of the Sisters of Providence from Montreal. He could have convinced himself that these Indians taken only lately from the wilds have made astonishing progress both in the English and French languages, thanks to the devotedness and the unremitting zeal of these ladies, who can never be sufficiently praised. This school has been opened at the sole expense of the Mission, no provision having been made by the Territorial government in its favor. So there are there now 18 children clothed, fed, lodged and taught entirely through the exertions of the missionaries. When "W. C. S." reads this I feel sure he will be awfully sorry to have missed such a sight.

I feel almost sorry to have to spoil that delectable tit-bit about the woman who "was practically ruined at the death of her husband by the priest insisting on her giving him the few horses left as a fee for masses being said." But the facts give the lie to the correspondent's story. A poor Indian whose wife was very ill came and planted his tepee quite close to the Mission. We supplied both of them with provisions and the sick woman with medicine gratis, during two or three months. Before her

Continued on page 3.

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TUESDAY, MARCH 28 1899

CURRENT COMMENT

A contemporary heads a brief
report of an interesting lecture
by Mr. J. C. Saul: "This series
of lectures by Mr. Paul nearing a
close." We infer that Saul is
now converted.

Read, in the *Canadian Messen-
ger of the Sacred Heart*, the
monthly intention for April,
"The Poverty of Italian Nuns,"
a picture of heroic abnegation
and at the same time a vigorous
defence of religious life, by Rev.
Father Drummond.

Even the *Free Press* arithmetic
is weak. It told us last Satur-
day evening that, on the attain-
ment of Mr. Greenway's 61st
birthday the premier of Mani-
toba was congratulated "on the
splendid manner in which he
carries his three score years and
ten."

During this week, both the
laity and the clergy strive to
enter into the spirit of Our
Lord's bitter Passion. No better
way is there of doing so than to
follow closely the liturgy of
Holy Week, and this can be
done by reading every day "The
Office of Holy Week," which
contains, besides all the liturgi-
cal offices, excellent explanations
of the same. For price, see ad-
vertisement.

Here is a nice specimen of
parliamentary logic. Mr. Jon-
ason is reported as saying, in the
Winnipeg House, last Thursday:
"Railways must be constructed,
not after the people are in the
country, but in advance of settle-
ment, and there must be popula-
tion to produce something for
the railways to carry." So the
railways must be there before
the people and yet the people
must be there before the rail-
ways. Were Mr. Jonasson an
Irishman, this would have been
laughed at as a bull; but, as he
is a Scandinavian, nobody no-
body noticed it.

Lord Russell of Killowen has
been appointed to succeed the
late Baron Herschell on the
Arbitration Commission; but
will he ever become, as he ought,
his successor on the Woolsack?

**THE FOUNDER OF THE
FREE PRESS**

Ten days ago, Mr. W. F. Lux-
ton left for St. Paul to become
manager of the *Globe* newspaper
in that city. His departure from
Winnipeg, with its associations
of the better part of a lifetime,
was to him a great wrench, as it
is to us a real sorrow. For
twenty-seven years, he has been
one of Manitoba's most promi-
nent citizens and has probably
done more for its prosperity than
any other public man now liv-
ing.

We Catholics especially owe
him a debt of everlasting grati-
tude. Pronounced Liberal though
he was, and therefore naturally
inclined to condone the errors of
his party, he set his face like
a flint against the school law
passed by that party in 1890,
because he deemed it unjust to
Catholics. Although he could
hardly be ranked as a believer
in any form of Christianity, he
thoroughly identified himself
with the righteous indignation
of the Catholic body and for
three or four years fought our
battle with the freedom of an
outsider and yet with an unerr-
ing logic and a resistless zeal
that would have not been un-
worthy of a Catholic theologian.
His innumerable and unanswer-
able articles on this question
remain in the files of the *Free
Press* as a silent and eloquent
protest against the time-serving
policy of his successors in the
editorial chair.

But those articles furnished a
pretext for his enemies to com-
pass his ruin. He was told that
he must cease to write in that
strain and that he must enslave
his pen to the behests of another,
or go. He went—and, after build-
ing up a fine newspaper prop-
erty which has never been finan-
cially so successfully as in the
last year of his management, he
himself was reduced to penury.
But his nobly independent spirit,
though momentarily stunned by
the meanness of the catiffs who
had knifed him, was never really
broken. And now, while mourn-
ing his absence from Canadian
journalism, we rejoice at his
own well merited appointment
to the management of a power-
ful journal "at a salary," the
Telegram tells us, "in some mea-
sure commensurate with his per-
sonal deserts and his ability as
a journalist."

Mr. Luxton's chief characteris-
tics are sincerity and fearles-
ness. He is as honest a hater of
shams and duplicity as he is a
warm lover of all that is good
and true. We most heartily
concur in the following editorial
remarks of the *Morning Telegram*
(March 21st):

The influence which Mr. Lux-
ton exercised during the many
years that he controlled the *Free
Press* of this city, was immense
and unique, an influence which
is thrown into vivid relief by a
comparison of the *Free Press* of
to-day with the *Free Press* in the
palmy days of his direction of
that journal. And that influ-
ence was exercised in the main
to the advantage of the West. In
those days the voice of the *Free
Press* was as much the voice of
the West, as under Walter, the
voice of the *Times* was the voice
of England. The force of Mr.
Luxton's personality is such that
his influence is bound to assert
itself in somewhat similar mea-
sure in the new sphere which
Fortune has opened to him. And,
if not directly, at least indirectly,

that influence will still be of
benefit to us of the Canadian
West; for Mr. Luxton can
scarcely fail, wherever he may
be, to diffuse correct and useful
information concerning Canada
and Canadian opinion, and in
his new home will naturally,
whether sensibly or insensibly,
do much to promote that kind-
lier feeling which has lately so
remarkably developed between
the two great branches of the
Anglo-Saxon race on this con-
tinent. That success may abun-
dantly attend him will be the
hope of most who knew him in
the sunshine of prosperity, and
of all who have known him in
the days when Fortune has
smiled less favorably upon him.

**REV. FATHER DANDURAND'S 80TH
BIRTHDAY**

Last Thursday, the 23rd inst.,
was a red-letter day for the
parish of St. Charles, Man. The
venerable senior priest of the
West, Rev. Father Dandurand,
O.M.I., pastor of the parish, was
celebrating his eightieth birth-
day. The High Mass was sung
by the newly ordained priest,
Rev. Charles Caron, several of
whose relatives reside in St.
Charles. His Grace the Arch-
bishop was present on his
throne, assisted by Father Dan-
durand. The clergy present
were Rev. Fathers Guillet, O.M.
I., Dorais, O.M.I., Husson, O.M.
I., Lecocq, O.M.I., Pères Louis and
Paul, Trappists, Rev. J. Messier,
G. Cloutier, E. Gravel, F. Tur-
cotte, Rev. Fathers Blain and
Vandandaigue, S.J.

After Mass His Grace address-
ed the venerable octogenarian
in the most charming strain.
Paraphrasing a famous passage
from St. John Chrysostom, he
congratulated Father Dandurand
on his green old age, with sight
still undimmed, with step
still firm, with face young and
rosy giving the lie to his white
hair, with hand still unspasied,
with the alertness of his mind
still unimpaired. Rev. Father
Dandurand replied in simple
touching words that went
to the hearts of his assembled
people and friends. Then the
Archbishop and all the priests
gave him the kiss of peace and
wished him many more years of
health and usefulness. The re-
ligious ceremony closed with the
Te Deum.

At the fraternal dinner that
followed were present, besides
the clergy, quite a number of the
more prominent parishioners,
with whom we join in wishing
the venerable pastor of St.
Charles "*ad multos annos!*"

BISMARCKIANA!

**THE TROUBLE BETWEEN GERMAN
CATHOLICS AND CHANCELLOR.**

The Fourth Anniversary of the Con-
secration of the Archbishop of Saint
Boniface is celebrated in the Col-
lege Hall—The Principal Subjects
of the Entertainment Being the
Strife Between the Church and the
Late Prince.

Morning Telegram, March 21

The hall of St. Boniface College
was packed with an appreciative
audience last night. The occa-
sion was the fourth anniversary
of the consecration of His Grace
the Archbishop of St. Boniface,
who presided, having on his
right Mr. Justice Prud'homme
and on his left the acting head
of the college, Rev. Father Tou-
rangeau, S. J. The clergy were
present in large numbers.

The entertainment was partly
literary and partly musical. The
literary features were got up by
the "Académie Française," which
is the literary society of the col-
lege. All the essays, speeches

and dialogues were grouped to-
gether around one central idea,
the Kulturkampf, that is, Bis-
marck's long struggle with the
Catholics of Germany.

The programme opened with
a glee sung by fifty students,
Sadler's "Ecce Sacerdos Mag-
nus," very well rendered. An
appropriate address to His Grace
was then read by J. Lajoie, the
president of the literary society.

Part I, "The Test," contained
an essay on the persecuting May
laws, spoken with distinction by
R. Lagimodière: "Le Départ en
Exil," the Archbishop of Col-
ogne going into exile, an episode
of the great struggle, dramatized
by Alfred Bernier, of the Previous
Year, who took one of the parts,
the two others being taken by
A. Bellavance and J. Lajoie.
This was frequently applauded.

It was followed by a charm-
ing song, "La Semaine," charm-
ingly sung by a bright little lad,
A. Beaupré, and by another suc-
cessful glee, "Les Pêcheurs,"
by Auber.

Part II, "The Resistance,"
opened with an interesting his-
torical tableau on the German
School Law, by J. Arpin. After-
ward came a very well read Eng-
lish essay, "Catholic Congresses
and the Press," by J. Arsenault,
and an animated debate between
J. Prud'homme and L. Laliberté
on the advisability of a Centre
party in Germany. These liter-
ary efforts were relieved by two
good musical selections, "Le
Forgeron," a fine duet, sung by
the brothers Tremblay, and
"Loving Smiles of Home," a
sweet English glee, sung by the
college choir, the soloists being
H. Pirt and A. Beaupré.

Part III, "The Chiefs, The
Triumph," comprised a dialogue
composed by F. Lachance, about
Mallinckrodt and Windthorst,
and spoken with much vim by
G. Bélanger and F. Lachance;
an historical portrait of Wind-
thorst by J. Magnan; a vigorous
poem on Bismarck by A. Dubuc;
an able speech summing up the
whole question by A. Bellavance,
and a nice Greek sapphic ode,
the words and music of which
are by two of the Jesuit Fathers.

One remarkable feature was
that all the piano accompani-
ment was excellently done by a
little bit of a lad, A. Bertrand,
son of Mr. S. A. D. Bertrand.
The audience expressed its warm
approval of the speakers' state-
ments by cheerful applause.

His Grace, in reply to the ad-
dress, spok in French with more
than his usual charm of the
pleasure this entertainment gave
him. He had never witnessed
anything more solidly instructive.
They were evidently trained
by incomparable masters. No
doubt their essays occasionally
betrayed the ingenuousness of
young and fervent Catholics,
who think that truth need only
be stated plainly to be accepted.
But even this is a fault on the
right side. Great is truth and it
will ultimately prevail. He
complimented them on their
militant spirit. No people can
be free unless it is ready to strug-
gle for its liberty. The disgrace
of Bismarck shows how the
strongest men fail when they
fight against truth. On the other
hand, such heroes as Mallinck-
rodt and Windthorst will ever
be admired by all the lovers of
truth. Would that God would
give us such men.

His Grace added a few words
in English, recommending the
young men to be brave and firm-
ly attached to their faith; this is
the best way to help on the pros-
perity of the country.

ACADEMY ENTERTAINMENT.

In Honor of Monseigneur Lange-
vin's Fourth Consecration
Anniversary.

The members of the Dramatic
society of St. Mary's academy,
in commemoration of the fourth
anniversary of the consecration

of Archbishop Langevin, last
Tuesday presented for His Grace
the highly entertaining three-
act drama entitled "Anima."
The reception hall was well
filled at 7.30, when his lordship,
accompanied by a number of the
clergy, entered, was welcomed
by a chorus from the choir. His
grace was then presented with
a basket of flowers and the play
was commenced by a duet
played on six pianos. The play
"Anima" was well staged, and
reflected much credit, not only
on the unquestionable training
faculty of St. Mary's academy,
but also on the ability of the fair
students themselves, who had
shown unusual talent and faith-
ful rehearsal in the execution of
their respective roles. The ta-
bleau in the third act was beau-
tiful and presented to the audi-
ence "a fair glimpse of Paradise."
Special commendation is due
Miss Bertha Dubuc, who
appeared in the role of "Charity,"
highly pleasing to the audience
by her usual tact and graceful
manner. Miss Georgeon as "Ani-
ma," and Miss Beacher as "Faith,"
and Miss Fairchild as "Despair,"
performed their parts well, and
reflected on themselves much
credit. Miss Bertha Dubuc closed
the programme by reading an
address, to which His Grace
replied in French and in English.
A chorus by the choir closed the
evening's entertainment.—*Free
Press.*

**AT THE HOLY ANGELS'
SCHOOL.**

Wednesday in the forenoon
the pupils of the Holy Angels'
school tendered a reception to
Archbishop Langevin on the oc-
casion of the fourth anniversary
of his consecration. The neatly
decorated school room, the melo-
dious strains of instrumental
music and the sweet notes of a
hundred little voices combined
together in forming a most agree-
able entertainment. The pro-
gramme, though short, was
choice and varied, and excellen-
tly rendered by the little ones.

The opening number consisted
of a "Welcome Song," sung by
all the children of the school.
Then followed a French recita-
tion, so neatly executed by the
pupils of the senior department
that His Grace declared they
spoke French like Parisians. The
next number was a Floral Off-
ering, an operetta performed by
nine little girls speaking in the
beautiful language of the flow-
ers and addressing their words
indirectly to His Grace. Num-
ber four consisted of an English
recitation by six small boys of
the junior department. A de-
clamation entitled "Agnes the
Martyr" was next delivered in a
masterly and pathetic manner by
Miss Josephine Bawlf. The clos-
ing number consisted of a solo
and chorus in which Miss F.
Brooks acted as soloist, chorus
by all the pupils. Miss M. Kem-
ball then approached the arch-
bishop and recited a beautifully
worded address of congratulation
appropriate to the anniversary of
his consecration. His Grace re-
plied in his usual happy manner,
thanking both pupils and teach-
ers for the pains they had taken
in preparing and presenting so
creditable a performance, assur-
ing them at the same time that
the pleasure they had afforded
him that morning should not be
soon forgotten.—*Free Press.*

Rev. Father Viens, of Manitou,
was in town yesterday and
returns home to-day.

The Passion according to St
Matthew was sung last Sunda-
y in the Immaculate Conception
Church. Rev. Father Cherie
took the part of Our Lord, Rev.
Father Carrière, S. J., was the
historian, Rev. Father Toura-
geau, S. J., sang the parts of the
apostles, and the choir rendered
the exclamations of the rabbi.
The Church was densely packed
for this most impressive serv-
ice.

ROMAN CATHOLIC MISSIONARIES

Continued from page 1

death the good woman of her own accord requested her husband to give to the Fathers a horse as some acknowledgement of their gratitude and in order to have masses said for the repose of her soul. The Fathers would not accept the horse as a gift, but paid half the value to the Indian, who relinquished the other half for the above mentioned purpose. Two years after his wife's death, this Indian, who had wandered far away and fallen into evil courses, returned and wanted the Fathers to give him back the horse. They at first represented to him that he had himself transferred the ownership of the animal to them; but as he was obstinate and poor, they gave him back the horse, which he immediately sold to someone else. Thus the Fathers got only the use, for two years, of a horse which they had amply paid for in money and provisions. At that rate the Mission can hardly be what "We O.S." delicately styles it, a "large profit-making establishment."

The government has appointed a commission in order to make a treaty with our Indians. We are not afraid of the judgment that will be passed upon us; our past history is a safeguard to us for the future, and even the bitterest enemies of our Catholic church will not be slow in acknowledging the true motives of its priests and nuns.

A. HUSSON, Priest O. M. I., bursar of the vicariate of Athabasca-McKenzie. Winnipeg, March 18.

MR. HENRY GUILBAULT.

Early last week the finding of Mr. Henry Guilbault's team in the prairie some miles from Starbuck impressed his friends here with the belief that he himself must have perished in the severe storm of March 18. His brother, Mr. Ed Guilbault, of St. Boniface and Winnipeg, immediately instituted a thorough search which resulted in the sad discovery, last Saturday afternoon, of the lifeless body. The fears at one time entertained that he might have been waylaid on account of the considerable sum of money he carried about him proved groundless, the money being found intact. He must have walked on in the hope of coming on a house, and thus died of cold. The deceased was a highly respected farmer of Fannystelle, whither his father and brother, and Mr. H. Béliveau, his brother-in-law, betook themselves yesterday to be present at the funeral, which took place at Fannystelle this morning. THE REVIEW tenders its sympathetic condolence to the bereaved family.

R. I. P.

JOTTINGS FROM THE LIVERPOOL "CATHOLIC TIMES."

At the parish church of the Immaculate Conception, New London-road, Chelmsford, Miss Martin, of Mill House, Baddow-road, was received into the Catholic Church on Friday, March 3rd, by the rector, Rev. Father Padbury, M. R. She is the eldest daughter of Mr. Martin, architect to the P. and O. Co.

The Superior Council of the St. Vincent de Paul Society, at its Meeting on March 1st, with the advice of the Councils and Conferences of England, unanimously elected the Marquis of Ripon its president, and His Lordship has accepted the office. The Society is to be congratulated. There could not be a better successor to Mr. Blount.

Prof. Schell, of Würzburg, whose works were placed on the "Index," has expressed his willingness to bring his writings into conformity with the dogmas of the Church, and not to teach anything which the Church considers erroneous. The German Protestant press expresses anger and disappointment at the manly and sensible course taken by the professor. That is their way.

A correspondent calls attention to a statement, copied by a Newcastle-on-Tyne newspaper from the Sketch, in which it is asserted that Lenten dispensations have been bought in Paris this year. Of course the statement is absurd. When people are dispensed from fasting, they are often advised to substitute for it some good work, such as contributing to charities. The report may have arisen in this way.

The Standard says: "Though communications are still going on with reference to the question of a Roman Catholic University in Ireland, it is practically certain that nothing will be done this session. The support of the leading men on both sides might have been secured for such a scheme as was sketched by Mr. Balfour, but it has been found that it would be impossible to obtain for it the votes of the rank and file of either of the great parties."

His Eminence Cardinal Vaughan has addressed a touching letter to all the children of the diocese of Westminster touching the rescue work. He says: "There are thousands of poor little children who are robbed of their faith, because, in their utter destitution and misery, they are taken to non-Catholic institutions, there to be fed and brought up as Protestants. I want you, my dear boys and girls, to help in rescuing these poor Catholic children. I want you to care for them, to have pity for them, to pray for them, and to succor them. I wish every school and college in the diocese, whether rich or poor, public or private, to make its collection."

Mr. Le Lievre, secretary of the "Protestant Press Agency," writes to us asking us to wait till his next tract on "Irish Romanism" is published. We have no doubt he will prove to himself and many others who know nothing on the subject that the Irish are wicked drunkards and have a double dose of original sin in their nature, but he scrupulously avoids the figures we gave last week from Dr. Dawson Burns. They are stubborn things. Mr. Le Lievre seems to think that when we said it suits him to be a Protestant we meant that he was well paid. Nothing of the kind. We said what we meant, which was that if he were a Catholic and made the unfounded charges he now makes, he would fall into disgrace and be made to do penance in sackcloth and ashes.

AN AWKWARD SYLLABLE.

A correspondent of the Bath Herald tells so good a story, that he will, I am sure, be glad that I should help its circulation. It is about the use of the word "mass," and the irritation it causes to certain folk to whom it is unfamiliar, and therefore of terrible import. Here is the story:

It must be nearly sixty years ago that a certain M. P. proposed in the House of Commons that the last syllable of words ending in "mas" (for "mass") should be changed to "tide." Candlemas, Lammas, Martinmas, Michaelmas and Christmas were names of abomination to this Quixotic M. P., and he wished to replace them by Michaeltide,

Christtide, etc. Unfortunately for the proposer, his name happened to be Thomas Massey, and so the great O'Connell rose at once to reply that he was quite agreeable to exchange mas for tide, provided Mr. Thomas Massey would set the example and alter his name to Thotide Tidey! This, of course, created bursts of laughter, and the motion fell through for want of a seconder.

HOW TO GET STRONG

Nature Should be Assisted to Throw off the Poisons that Accumulate in the System During the Winter Months.

Thousands of people not really ill require a tonic at this season. Close confinement in badly ventilated houses shops and school rooms during the winter months makes people feel depressed, languid and "out of sorts."

Nature must be assisted in throwing off the poison that has accumulated in the system during these months, else people fall an easy prey to disease. A tonic is needed and Dr. Williams' Pink Pills for Pale People is the greatest tonic medicine in the world. These pills make rich, red blood; strengthen tired nerves, and make dull, listless, men, women and children feel bright, active and strong.

Mr. John Siddons, London, Ont., says: "I can speak most favorably of the virtue of Dr. Williams' Pink Pills. They prove invaluable in strengthening and toning up the system when debilitated. Having used them for some time past I can speak most favorably of their beneficial results. As an invigorator of the constitution they are all that they claim to be."

But you must get the genuine Dr. Williams' Pink Pills for Pale People. Imitations never cured anyone, and there are numerous pink colored imitations against which the public is cautioned. The genuine are sold only in boxes the wrapper around which bears the full name "Dr. Williams' Pink Pills for Pale People." If your dealer does not keep them send to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c a box or six boxes for \$2.50.

THE PHILIPPINES AND CUBA

Catholic Standard and Times.

In the "Story of England," a youth's book written specially in view of the Anglo-Saxon alliance sham by a gentleman named Guerber, we find this passage relating to "bluff King Hal"

"Besides learning, Henry also encouraged commerce, which under him became very flourishing. But there was a new kind of trade begun in his reign which was not to his credit. This was slave-trading, and it was many years before that wicked traffic came to an end."

England, we are all aware, is the cradle of human liberty, and Spain is the epitome of all tyranny, intellectual darkness and groveling superstition. But it is not a little singular that while England was setting up the slave trade, Spain was much about the same time doing her best to put it down. We read in a despatch from Washington regarding the condition of the Philippines:

"Slavery in the Philippines was just as illegal under Spanish control as it is under ours to-day. By an ancient decree made by King Philip II. 300 years ago all slaves in the islands were set free and no more were to be taken in the future, either by Spaniards or natives. Child slaves were to be free upon becoming 20 years old, and those above 20 at the time of the decree were to serve five years longer before gaining freedom. Any slave before reaching the limit prescribed could purchase his liberty by paying a price determined by the governor or the bishop. In spite of this prohibi-

tion, slavery has ever since existed in the islands."

All English historians agree this monarch, Philip II., was the incarnation of every kind of deceit, treachery and fanatical cruelty. Was this one of his diabolical tricks, to set free all the Philippine slaves, and was it as another piume in the cap of "that royal throne of Kings, that sceptred isle," that the hero of the Field of the Cloth of Gold established slavery as part and parcel of the English Constitution? We would like Professor Goldwin Smith or some equally good authority on the development of civilization to determine this interesting problem.

It is to be hoped that the zealous missionaries who are intent on the conversion of the Cuban people are following the letters of Mrs. Fannie B. Ward from the late Spanish possessions with reasonable diligence. A state of affairs exists among the Cuban population which unquestionably calls for missionary intervention. Describing the humble folk about Matanzas in her last letter, for instance, she says:

"As a rule the servants of Cuba are the most honest, obliging and simple-hearted folk I ever met—universally pious, contented and happy. Each wears his or her precious charm, blessed by the priest, suspended around the neck by a string, and tells the rosary beads many times a day. When troubles press or dangers threaten the prayer, 'Valga me, Dios!' ('Protect me, God!') rises to their lips as naturally as sparks fly upward. Happy people! How gladly would most of us exchange our struggles with the world and the little knowledge we have gained for this unquestioning faith and the contented poverty which aspires to no higher lot."

This state of things will never do; the island must be thoroughly Americanized. Honesty and simple piety are only fit for people who live still in the middle ages. Mrs. Ward may not know the difference between a religious souvenir and a charm, but she knows virtuous people from rogues. In the same letter Mrs. Ward gives a picture of Cuban civilization in Cuba which leaves no wonder that she regards the place as a paradise. Soon it may be superseded by the more rational system of domestic architecture introduced into New York by an enterprising architect named Budensieck, by

means of which the island can never suffer from an overplus of population.

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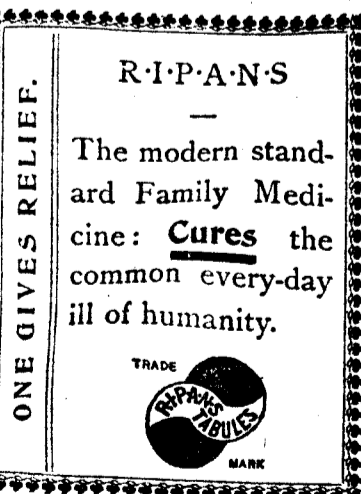
ROBERT KERR, Traffic Manager, WINNIPEG

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 these pills in all the papers but had no faith in them, but a friend insisted that I try them. Have taken but two of the small five-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great benefit 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 have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them about three weeks and there is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my 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 have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKMYER.

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



ONE GIVES RELIEF. R-I-P-A-N-S The modern standard Family Medicine: Cures the common every-day ill of humanity.

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced sort is intended for the poor and the old. One dozen of the five-cent cartons (50 tablets) can be had by mail by sending forty-eight cents to the Ripans TABLET COMPANY, No. 18 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. They relieve pain, induce sleep and prolong life. One gives relief.

BRIEFLETS.

A communication from Oak Lake will appear in our next.

Mr. and Mrs. Geo. Galt returned from the east yesterday.

Rev. Father Grenier, S. J., conducted services at Morden last Sunday.

Rev. L. Drummond, S. J., will preach in the Immaculate Conception Church on Easter Sunday evening.

Holy Week books for sale by the Winnipeg Book and Stationery Co., 364 Main St. See advertisement.

Rev. Father Blain, S. J., will preach the Passion sermon next Friday evening at the Immaculate Conception.

We are enabled to state authoritatively that there is no truth in the rumor pointing to the probable appointment of a coadjutor to the Anglican Archbishop of Rupert's Land.

Mr. Walter McHenry, son of Judge W. H. McHenry, of Des Moines, Iowa, has been received into the Catholic Church. The McHenrys can it is said, trace their ancestry back to the famous Patrick Henry of Revolutionary fame.

The beautiful office of Tenebrae will be sung at St. Mary's Church on the evenings of Wednesday, Thursday and Friday, of this week. Rev. Father Drummond will preach the Good Friday evening sermon on the Passion.

A resolution in favour of a Catholic University for Ireland was unanimously carried at a meeting of the Dublin Corporation on the 9th, inst., on the motion of Mr. William Redmonds, seconded by Mr. Pile, ex-High Sheriff.

The French Mission preached by Rev. Father Guillet, O. M. I., in his parish Church of St. Mary's, Winnipeg, was solemnly closed last Tuesday at 3 o'clock. The attendance was much larger than had been expected, and the Fathers were kept very busy at the confessional.

Referring to the anti-Catholic lecturer Ruthven or Riordan, the "Catholic Union and Times" of Buffalo says: "There is one place, however, which he won't trouble, and that is Buffalo. It was here that he was convicted and imprisoned for swindling, at the instance of a respectable Protestant gentleman."

Rev. Father Godts, C. SS. R. of Brandon, is conducting a Mission in the Cathedral of St. Boniface. He preaches every day after the 7 o'clock and the 9 o'clock masses and in the evening at 7.15. The Mission will close next Tuesday evening. The sermons are deeply impressive, and the attendance is very large.

Archbishop Keane has written to the Holy Father in the same sense as Archbishop Ireland with regard to the letter to Cardinal Gibbons. Abbé Klein, editor of the French edition of the Life of Father Hecker, has addressed to the Pope through Cardinal Rampolla a letter dated February 28th, expressing his unreserved adherence to the Pope's letter to Cardinal Gibbons, and announcing that he is withdrawing the French edition of the condemned book from circulation. The Abbe says he abjures without exception all the errors condemned by the Pope in the same sense in which his Holiness condemns them.

LETELLIER AND ST. PIERRE.

LETELLIER, March 17.—Since Sunday morning we, the parishioners of St. Pie, have been as-

sisting at a mission, preached by the Rev. Father Lacasse, O. M. I. We had all heard the reverend father spoken of in the highest terms, and we were particularly glad to verify for ourselves that those who spoke so highly of the reverend father were not in the least mistaken, for now we can join our voices to theirs in praise of the zealous missionary. The church was full at every service, perhaps some of our town friends hardly understand the amount of inconvenience this entailed on people living from one to eight miles from church and who, being farmers, had to hurry up and milk the cows, etc., while their wives made haste to prepare the repasts. But after all if we could not go to some inconvenience and trouble to work a few days for the salvation of our souls, when we give so many days a year for the good of our bodies, we should be but poor Christians, unworthy of the name of Catholic. Each day we had high mass, followed by a partial preparation for confession and a sermon. This service began about 10.15 a. m., and ended between 12 and 1. In the evening at 7 o'clock we had Rosary, sermon and Benediction of the Blessed Sacrament.

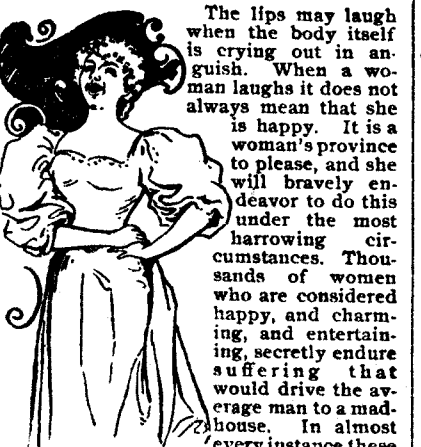
On Tuesday the Mass, at the request of the ladies who collected for the statue of St. Anthony, was in his honor, and the statue, which is placed between two handsome bouquets, was blessed. The statue is very nice and of the same height as St. Joseph and our Blessed Lady. It is also placed in the sanctuary.

During the retreat the Rev. Fathers Fillion, Campeau, Lavigne and others were present at some of the services.

The mission terminated at Mass on Thursday. In the afternoon the Rev. Father Lacasse rewarded us for our punctual attendance by a conference. All those who have the pleasure of his acquaintance will believe me when I say that we had a thoroughly enjoyable two hours. Besides relating amusing anecdotes of his college life, touching scenes from his Indian missions, Father Lacasse gave us some practical ideas on agriculture, advising us to grow roots to feed our cows better, etc.

I think Father Juras must be pleased to see how well every one availed themselves of this splendid opportunity to fulfil their Easter duties.

The weather, fortunately, kept cold during the mission, as a very little mild weather would



The lips may laugh when the body itself is crying out in anguish. When a woman laughs it does not always mean that she is happy. It is a woman's province to please, and she will bravely endeavor to do this under the most harrowing circumstances. Thousands of women who are considered happy, and charming, and entertaining, secretly endure suffering that would drive the average man to a madhouse. In almost every instance these sufferings are due to disorders of the distinctly feminine organism. They rob a woman of her health, her beauty, her amiability, her usefulness as a housekeeper, her capability as a mother, and her charm and power in the social and religious world. There is a safe, sure, speedy and permanent remedy for these troubles. It is Dr. Pierce's Favorite Prescription. It acts directly on the delicate and important feminine organs that bear the brunt of maternity. It endows them with health, strength, vigor and elasticity. It allays inflammation, heals ulceration, soothes pain and stops exhausting drains. It banishes the maladies of the expectant months, and makes baby's advent easy and almost painless. It insures the little new-comer's health and an ample supply of nourishment. It fits for wifehood and motherhood. Thousands of women who were almost hopeless invalids have testified to their recovery under this wonderful medicine. Medicine dealers sell it. Accept no substitute or inferior imitation. "For seven years," writes Mrs. Louisa Arthur, of Oswalt, Iredell Co., N. C., "I suffered untold agony from female weakness. I then commenced taking Dr. Pierce's Favorite Prescription and improved very fast. It saved my life."

A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge. Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity. Why suffer in silence when you can secure the advice of this eminent physician free of charge. All correspondence is strictly confidential and names are held as sacred. Answers to correspondents are mailed in plain envelopes. You are not asked to pay any exorbitant price for medicines, in fact it rarely happens that a patient has expended over 50 cents to one dollar before he or she becomes a firm friend and admirer of the doctor. A special staff of lady physicians assist Dr. Marschand in his treatment of female cases. Always inclose three-cent stamp when you write and address The Dr. Marschand Chemical Co., Detroit, Mich. U. S. A. Mention the Northwest Review when you write the Doctor.

completely ruin the roads which are not of the best now. In a few weeks the farmers will be busy seeding; they are beginning to get ready now. WHERE THE PUCK WENT.

The game of hockey which was played at St. Boniface college at 1:30 yesterday afternoon resulted in the defeat of the Winnipeg boys by a score of 7 to 4.

During the first half the puck was kept down mostly at the Winnipeg boys' end and when half time was called the score was five to one in favor of the College.

The game, especially in the first half, was spirited and exciting. The spectators greatly admired the College team's defence, especially Samson, the goal keeper. The Winnipeg boys were also recognised as fine players and a cheer always went up when Bawlf made one of his swift rushes.

During the second half, which was less lively because some players were slightly hurt, the Winnipegs made three goals, while the College made one.

The game was ably refereed by Tony Gingras, the well known hero of the Montreal match. Here is the make-up of the two teams:

- College—A. Samson, goal; D. Collin, point; J. Lord, c. point; E. Bélanger, J. L'Évêque, R. Chénier, (captain), forwards; E. Ohmer, spare man.
- St. Mary's School—A. Brissette, goal; J. M. Picard, point; Hastings, c. point; L'Espérance, Sibley, E. Marrin, W. Bawlf (captain), forwards.

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Branch 52, Winnipeg. Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p. m. Spiritual Advisor, Rev. Father Guillet; Chancellor, M. Conway; Pres., H. A. Russell; 1st Vice-Pres., T. Jobin; 2nd Vice-Pres., L. H. Fournier; Rec.-Sec., R. F. Hinds; Asst. Sec., W. Jordan; Fin.-Sec., J. E. Manning; 2nd Port. st.; Treas., J. Shaw; Marshall, J. Chisholm; Guard, J. Lepérance; Trustees, G. Gladfish, S. Starr, Geo. Germain, L. O. Genest, P. Shea.

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St. MARY'S COURT No. 276. **Catholic Order of Foresters.** Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ban., R. Murphy; Vice Chief Ban., 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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