

Northwest Review.



"AD MAJOREM IN GLORIAM."

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AN HISTORICAL DRAMA.

A striking lecture by the Rev. Dr. John Talbot Smith.

God's Providence Towards Ireland—The Departure of Exiles, the First Act—Marvelous Prosperity of These Exiles Makes the Second Act.

Catholic Transcript, Hartford

The Rev. Dr. John Talbot Smith lectured to a large audience on St. Patrick's night. He spoke in substance as follows:

We live in a time which sees as in a drama the last acts of many a historic romance, whose beginning and long course through the centuries have brought doubt to simple hearts as to the providence of God. That providence is not always clear to us. In our hours of sorrow and despair we are apt to accuse God of neglecting us, and the injustice of the world. So often left apparently unpunished, seems to strengthen our charge. Yet we have only to look around us to see how foolish is our unfaith. The other day they discovered the bones of a martyr in one of the Roman catacombs, and bore them with solemn pomp, loving reverence, to the rich shrine prepared for them. Nearly sixteen centuries have passed since that martyr stood before his Emperor and received his sentence. What a change in the scene between yesterday and to-day. Then the Emperor on his throne, the center of the world's beauty and power, and the martyr was only a wretched criminal going to death; now the Emperor is forgotten, condemned, an outcast, and the martyr receives the applause of mankind, the altar where his name will be forever remembered, and the loving honors of the Christian millions. Who remembers Henry II. of England while St. Thomas a Becket lies at the foot of his altar in his own blood? Who recalls Henry VIII. except to curse the tyrant who slew the blessed Thomas More? Remembering these things, you will appreciate the description now to be given of the last act of a great drama in which a nation, apparently feeble, fought a nation apparently strong. It was a struggle of right against might, of the faith against the sword.

It is sixty years since the children of St. Patrick left the country of their race and set out in numbers for America. Their English rulers had made Ireland impossible for them, and they turned to America, the land open to all the exiles of the world. With joy the English rulers saw them going. Their departure promised to solve the Irish question for England. America is welcome to them, said the London Times. But America did not welcome them. A certain group of the American people feared the numbers of these unfortunates, feared their Catholic faith, and dreaded the influence which they might one day acquire in their adopted country. The first years were years of sorrow in America. The presence of the Irish was made a political issue, the Know-nothing party was formed to drive them out of the country, all positions of honor in commerce and in government were closed against them, their churches and convents were burned, and

their lives imperiled in the land which they had loved next to their own, and for which they were willing to die. The party of bigotry got much of its inspiration from England. We send you, said the English rulers, a race which we have cast out with joy, an ignorant, dirty, lazy, drunken, superstitious race. They have won these qualities, not from the fact that we made them the slaves of the landlords, robbed them of the fruits of the labors until it was not worth while to labor, deprived them of schools, and made life simply horrible, but from the superstitious faith which they have cultivated; they have been the slaves of the Pope and his priests for centuries, and have declined to accept the Protestant religion from us. This was the steady declaration of the English. The Irish were wretched and degraded because they had been faithful to Christ in the face of English persecution. It was a challenge to Christ.

The challenge was answered within a quarter of a century. The first thirty years were times of hard hips and peril, but they passed away, and the Irish in America were forgotten when the dread era of Civil War began. When the turmoil of that conflict had passed away and life resumed its routine, the keen rulers of England saw a wonderful scene. The highest positions in the gift of the American people had fallen to the lot of Irishmen and their children; in the commercial world the most eminent names were Eugene Kelly and William R. Grace; Charles O'Connor and James T. Brady were leaders of the New York bar; Francis Kernan was Senator and John Kelly was the political leader of New York; Archbishop Hughes had acted as the agent of the American government in Europe; and General Sheridan was at the head of the American army. When the same rulers looked about the world they found MacMahon president of France, Sir Charles Gavan Duffy premier of Australia, Darcy McGee powerful in Canada, and behind these men a host of lesser men whose influence could be felt in the whole English-speaking world. This was the answer of Christ to the impudent challenge of Protestant England. In thirty years the outcast Irish had proved themselves the equals of their critics and their enemies by winning the world's best prizes against overwhelming odds.

But the drama did not end here. Punishment, the punishment of divine justice came next. Proud of her great language which she had forced upon the Irish people she found the Irish in every colony as well as in the United States using it to batter down English influence; proud of her political prestige, England found it impossible to answer the blows dealt that prestige in various ways by the Irish exiles; proud of her great heresy, she saw the Irish revive and renew the hierarchies of the United States, western Canada, Australia, New Zealand, Scotland, and England itself. In the English-speaking world today the greatest power against the English heresy is the organization built up by the Irish and their children.

What a wonderful display of the power of Providence! At this moment the racial power and influence of the Irish is

greater outside than within Ireland. To what is this triumph of the weak over the strong to be attributed? To the devotion of the people to the religion of Christ. They were faithful to the Saviour, and he has given them their reward even in his world. They stood by their faith in spite of poverty and persecution, in the face of the world's ridicule, in the face of death; and he has placed at their command not only the riches of the earth, but a spiritual power which makes them leaders among races and nations.

THE FINISHING BLOW TO AMERICANISM

Delivered by the Rome Correspondent of the Chief Journalistic Representative of the Condemned School.

New York Freeman's Journal.

ABOUT THE PAPAL LETTER.

Last week your correspondent was so tired after finishing his Roman correspondence that he had no time to refer to or translate an important letter addressed by Mgr. Ireland to the Holy Father and published in the *Observatore Romano*. Since then Mgr. Keane and the Abbé Klein have also written. All three are unanimous in condemning and repudiating the doctrines condemned by His Holiness. The two distinguished American prelates solemnly protest that they have never held any of these opinions, and His Grace of St. Paul has declared that the American bishops will certainly condemn and repudiate them as one man. The Abbé Klein, who was the most prominently connected with the French edition of "The Life of Father Hecker," has furthermore declared that he will at once withdraw the book from circulation. Furthermore, Prof. Schell of Wurzburg, the prime promoter of Americanism in Germany, has laudably declared that he submits entirely to the judgment of the Holy See; that he will remodel his works in harmony with true Catholic teaching and that he will henceforth devote all his energy to the defense of the true faith. An interesting contrast to these declarations is furnished by an article in the *Signal of Paris*, written by the ex-Abbé Charbonnel. The wretched man fills a column and a half with sneers and jeers and snarls at those (especially the Abbé Klein) whose views have been condemned in the letter to Cardinal Gibbons.

AN AMAZING VARIETY OF INTERPRETATIONS.

Yesterday's American mail brought me an immense pile of newspapers containing comments on the important document. Comparing these with the Italian, German and French newspapers received during the last week, I find myself confronted with an amazing variety of interpretations. Much against my will, I am once more obliged to recur to the Italian—first, because some misguided persons (who are not Italians) persist in giving false news to this organ of private opinion, and, secondly, because this same false news is widely copied.

The Italian, then, which has been rampantly Americanistic all along, has the hardihood to assert that the Pope's letter admirably coincides with all it has published; that the best "inter-

pretation" of the document is Archbishop Ireland's letter in the *Osservatore*; that the framers of the Pontifical document were Cardinals Satolli and Mazzella; that these two princes of the Church were grievously mortified over the radical modifications made in their work by His Holiness and Cardinal Rampolla, who are both Americanists at heart; that the letter was sent to America after, not before, Mgr. Ireland's arrival in Rome; that His Grace of St. Paul has been informed "that he is in greater favor than ever at the Vatican." These eight statements are false—in fact, there is hardly a single assertion in the whole correspondence which is true.

In my last letter I explained in part the reasons which led His Holiness to address the document to the primate of the Church in America. The commentaries and interviews published in many American papers show me that the explanation was not quite full enough, and the published translation affords me an opportunity to expand it. Let me premise that what I am about to say now is not mere talk or imagination or guess work. What I write I know to be true.

A SATISFACTORY TRANSLATION.

Let me say, then, that the translation is in the main a very satisfactory one, but (omitting the translation of such phrases as "vivendi disciplina," which is inaccurate in some passages, and, strangely enough, accurate in others, and a few other more or less important details) it fails altogether to give the true sense of the Pontiff's thought in a part of one important paragraph:

In the Latin this runs: "Comperit tibi est, dilecte Fili noster, librum de vita Isaaci Thomae Hecker, eorum praesertim opera, qui aliena lingua edendum vel interpretandum susceperunt, controversias existasse non modicas ob invectas quasdam de ratione Christiane vivendi opiniones."

In the Italian version (which, let me point out, is official) the passage is as follows:

"Li è ben noto. Diletto Figlio Nostro, che il libro intorno alla vita di Isaacco Tommaso Hecker, per opera in specialità di coloro che lo tradussero in altra lingua o lo chiosarono, suscitò controversie non poche per taliene opinioni messe fuori intorno al vivere Cristiano."

And, finally, the English translation puts it this way:

"It is known to you, beloved son, that 'The Life of Isaac Thomas Hecker,' especially as interpreted and translated in a foreign language, has excited not a little controversy, because therein have been voiced certain opinions concerning the way of leading Christian life."

Now, the real sense of the passage is this:

"It is well known to you, beloved son, that the book on 'The Life of Isaac Thomas Hecker' has, especially through the work of those who have undertaken to publish it in a foreign tongue or to comment upon it, excited no little controversy, by reason of certain opinions advanced concerning the way of leading Christian life."

AN IMPORTANT DIFFERENCE.

The last version is not elegant (far from it), but in the light of the Latin and Italian texts, it is accurate, and that is the main

thing to be considered now. The difference between it and the published translation is sufficiently important in itself, but it becomes more important still, owing to the coloring it has given to the entire document. The English translation makes His Holiness put all the responsibility of the controversy on the French version of "The Life of Father Hecker" and the views of the religious life contained in it; whereas the Holy Father lays responsibility on all those who have given countenance and publicity to those views by promoting the publication of "The Life of Father Hecker" in French and by commenting on it in various ways.

THE ORIGINAL "LIFE OF FATHER HECKER" READ BY POPE LEO.

Now leaving this subject of responsibility, it is a very serious mistake to suppose that only the French "Life" is referred to in the Papal document. I note that an American clergyman has, in a manner, "excused" His Holiness for the condemnation of "The Life of Father Hecker" on the ground that the Pope, being a very busy man, has not time to examine the accuracy of a translation and just trusts to luck in dashing off a condemnation. This view of the matter is wildly grotesque, besides being grossly disrespectful. The supreme authority of the Church does not work on these offhand lines, and in the present case I am in a position to state that the English as well as the French edition has been subjected to the most careful examination and (this is the most important point) been found to be out of harmony with Catholic teaching. Indeed, nobody who reads the English work and the Papal letter together can fail to see that a number of propositions singled out for reproof in the latter are contained explicitly in the former, while the tone of the one is simply in violent contradiction with the tone of the other.

A FACT THAT CANNOT BE IGNORED.

Let me observe here that I am not now discussing what Father Hecker or his followers and admirers held or hold subjectively. That is another matter, and it is highly satisfactory to see with what unanimity everybody concerned repudiates and condemns all the propositions repudiated and condemned by His Holiness. But let us look objective facts squarely in the face and bow to their inexorable logic, no matter how much hurt we may be by them. It is a fact that "The Life of Father Hecker" in English as well as in French contains objectively teachings which are not in consonance with the teachings of the Catholic Church.

Readers of the Rome correspondence of The Freeman will remember that before the publication of the Papal document I asserted the existence also of a certain decree of the Index bearing on the question of Americanism. It might have seemed that this statement was verified by the publication of the decree condemning the works of Prof. Schell. This, however, is only partly true—that part of the decree to which I had particular reference has not yet seen the light. When or whether it will be published depends on circumstances. Only let me assert very positively that it exists.

ST. KILIAN MORE.

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TUESDAY, APRIL 4 1899

CURRENT COMMENT

The "Ave Maria" for March 25th, does not seem to have reached St. Boniface. Not only we, but also regular subscribers, have missed it all the more because it was the Lady-Day number, though the loss of any single number of so interesting and unique a review is always keenly felt.

As Christmas is the feast of joy, so Easter is the feast of glory. Christ Jesus, who had hidden his Godhead during the humiliations of Thursday and Friday last, now reveals the fact that He is very God of very God and immediately proceeds to console his best friends by reminding them that, if they bear their cross manfully to the end, they will share his glory. May our hearts be burning within us while He speaketh to us in the way as He did to the disciples of Emmaus.

We are pleased to see that the Council of the University of Manitoba has officially thanked His Grace for the offer of a site for University buildings, though the majority of the Council do not accept the offer. This is a more polite proceeding than was noticeable on a similar occasion, when, as Father Drummond lately reminded the Council—a reminder which has now borne its fruit—the late lamented Mgr. Taché's offer of eleven acres was never even acknowledged.

With reference to a certain question asked lately in the House of Commons at Ottawa, we have always considered it a point of honor among gentlemen never to publish a private conversation without the express permission of all the parties to that conversation and without submitting the report to the interested persons for their approval. If His Grace the Archbishop of St. Boniface had wished to have a question asked in the Commons or the Senate, he would have had recourse to those who represent the Catholic minority and whose record on this all-important school

question is stainless. We happen to know that we are at one with Mgr. Langevin in this view of that unauthorized interpellation.

The "Globe Review" for March is the spiciest number yet. Unfortunately, it is hardly quotable. One must read it through to realize its worth.

The approaching departure of Mr. F. W. Jones, the able and courteous assistant of the C. P. R. superintendent, will be to his many friends a cause of regret tempered, however, by the news that his future position as secretary-treasurer and manager of the Columbia River Company at Golden, B. C., implies financial advance. Mr. F. W. Jones is endowed with a capacity for work and with a serene skill in untying business knots which will ensure his success anywhere.

RETRACTATIONS WANTED

That staunch and highly educated Catholic, Sir William Hingston, speaking to a "True Witness" reporter about the Holy Father's health, insists upon mental labor not being unhealthy and takes care to instance his last letter to Cardinal Gibbons as "perhaps the ablest and best of his pronouncements." This is truly refreshing in the face of the chorus of apologies and covert sneers with which the majority of the Catholic papers have welcomed that admirable letter. Even the "Catholic World" for April is extremely unsatisfactory. Instead of nobly retracting the errors contained in Father Elliott's Life of Father Hecker, it strives to prove that the latter, in a work of his which was not condemned, is orthodox.

From Father Elliott first of all a retraction would have been in order. This the London "Tablet" makes clear, when it quotes as "entirely out of harmony with the express teaching of the recent Brief on Americanism" the following passage of Father Elliott's "Life of Father Hecker": "Men of stable character need no vows to guarantee adherence to a divine vocation, and men of feeble character may indeed vow themselves into an outward stability, but it is of little fruit to themselves personally, and their irremovability is often of infinite distress to their superiors." On this passage the "Tablet" says: "words which might be taken to imply that to the best sort of men vows are useless, while to others they are so often mischievous that on the whole (at least under modern conditions of society) a religious order would be better without them." The fact that such errors could go unchallenged for ten or twelve years, and that, when condemned, those who taught them do not retract but throw the blame on others, shows how necessary was the Holy Father's letter to Cardinal Gibbons.

Quite the most providential occurrence in American journalism is the recent correspondence of St. Kilian More to the N. Y. Freeman's Journal. Although Father Lambert is a doughty partisan of the Americanists, by long odds their ablest champion, he has not yet stopped the unanswerable comments of his Rome correspondent, and so we

have St. Kilian More writing this: "Nobody who reads the English work"—Father Elliott's Life of Father Hecker—"and the Papal letter together can fail to see that a number of propositions singled out for reproof in the latter are contained explicitly in the former, while the tone of the one is simply in violent contradiction with the tone of the other."

A CORRECTOR CORRECTED

An esteemed correspondent writes: "Since when have there been lepers only among the Jews? Was Naaman a Jew? Out of ten lepers healed by our Lord only one was found to return and give glory to God and he was a Samaritan." If "M.T." had read our comment of the 14th ult. more attentively, she would have seen that we never asserted that there never were any other lepers at any time or anywhere except among the Jews. What we did say was that the lepers cured by Our Lord were all Jews. True, one of the ten was a Samaritan, that is, he belonged by birth to a people who were half Jew, half Gentile. But the Samaritans, who are commonly considered a Jewish sect, recognized the Pentateuch, held most of the Old Testament beliefs and observed many prescriptions of the Mosaic law, and this one in particular was cured while in the very act of fulfilling one of these prescriptions—going to show himself to the priests. (Lev. 14, 2.) Moreover the best proof that his religious belief was orthodox is to be found in Our Lord's own words to him: "Arise, go thy way; for thy faith hath made thee whole." (Luke 17, 19.)

As Naaman was cured in the ninth century before Christ his case does not bear upon our assertion. But his conversion to the Jewish religion does afford a strong confirmation of our main contention, viz., that those who take care of the lepers ought to labor for the cure of their souls.

THE HOLY FATHER'S HEALTH.

The European papers that came by the last mails are full of details about the Pope's health. The London "Universe" says:

The wonderful vitality of His Holiness Leo XIII. amazes all men, no matter what creed they profess. At his age the Pontiff's physical strength and mental vigour are simply miraculous. Without anaesthetics he undergoes a serious and painful operation, and comes through the ordeal improved in health and spirits. And this at the end of his 89th year. There is hardly a parallel in human life for such endurance and strength of constitution. For the last ten or twelve days the eyes of civilized men have been directed towards the supreme head on earth of the Church, for whom the prayers of the Catholic world have been most fervently offered up.

Now that the crisis is past, let us briefly recapitulate the principal phases of this extraordinary trial for so aged a Pontiff. For some time the Holy Father had been troubled with a tumor or cyst in the thigh near the iliac region. This cyst, being about the size of a small baby's head, was found ripe for an operation. Before submitting to it the Pope offered up a short prayer and refused all anaesthetics.

His Holiness suffered severely, being sometimes forced to cry out with the pain. After the operation, which consisted in an incision in the form of a cross, six inches each way, he said to Dr. Lapponi in a bantering tone: "What a hard heart you must have to make an old man of 90 suffer like this!" This was on the first of March. On the second, the next day, Dr. Mazzoni told an inquirer that if the Pope recovered as fully as was expected there was no reason why he should not live ten years more.

On the 9th of March the Pope's physicians, Doctors Mazzoni and Lapponi, publicly deny that he is suffering from senile cancer; they report that he is eating better than he has done for a long time.

On the 14th of March the Paris "Vérité" announces that the Holy Father's health continues to improve so markedly that his physicians have authorized him to resume his audiences. A solemn Te Deum was celebrated on Sunday, March 12th, in St. Peter's, for the recent coronation anniversary, and also in thanksgiving for the Pope's cure.

Since the middle of last month the news of Leo XIII.'s health has continued, on the whole, favorable. One of the most recent despatches, dated March 29th, says he has sent to Dr. Mazzoni, one of the physicians who treated him so successfully during his recent illness, a gold ring set with brilliants and an autograph letter thanking him for his cure.

Still, the great age of this illustrious sufferer must prepare us for a probable early end to this most wonderful Pontificate. Meanwhile our Easter prayer should be: "Abide with us, Lord, for the day is now far spent."

OAK LAKE BANQUET.

While printing this straightforward letter from Mr. W. J. Manbey, a well known attorney-at-law and solicitor of Oak Lake; while, moreover, gladly certifying that he is a bona fide Catholic and that he has ever manfully defended the rights of his French and Catholic brethren, we leave to the writer the full responsibility of his letter. Amid the wranglings of two great political parties, on neither of which a far-seeing Catholic should place much reliance, it is some comfort to know that no insult was offered or even intended to French Catholics at the Conservative banquet which Mr. Manbey helped to organize.

To the Editor of THE NORTHWEST REVIEW:

Sir—Your readers will have observed that Grit newspapers and speakers are never tired of referring to the Oak Lake banquet to the Hon Hugh John Macdonald and that they invariably endeavour to persuade the French Catholics of Manitoba that they have a grievance in connection with the banquet. The latest offender in this respect is the Hon. Thomas Greenway, who from his place in the House has made two false statements relative to the matter:—

(1) That the words "Remember Bagot," printed at the bottoms of the bills, were intended as an insult to the French Catholics and to incite the Protestants against them.

(2) That Mr. Macdonald and other speakers present at the banquet delivered addresses hos-

tile to the Catholics and to the French Catholics in particular.

As a Catholic, as a member of the banquet committee, and as one who sat the whole night not six feet from Mr. Macdonald, I will say to Mr. Greenway, in the words of the Hon. Joseph Martin, that he is a "colossal liar."

As a member of the committee I fully adopt the responsibility for the words "Remember Bagot," and I say that they had reference solely to the infamous means by which the Liberals had snatched the representation of the constituency from us. Mr. Greenway knows as well as I do that at Bagot election Mr. Rodolphe Lemieux and other Liberal speakers told the French Catholic electors that it would be a sin to vote for the Conservative candidate, who would go to Ottawa to support Sir Charles Tupper, a Protestant, instead of a Catholic (?) like Sir Wilfrid Laurier.

So far as the speech of the Hon. Hugh John Macdonald is concerned, there was not one word from beginning to end which could be construed as hostile either to English or French speaking Catholics. This applies also to every speech made during the evening. In this I shall be borne out by every Catholic present. Among the French Catholics present I noticed Mr. Amable Marion, brother of Mr. Roger Marion, M.P.P. for Carillon; Mr. J. J. Arsenault, late homestead inspector, and who was dismissed by Laurier because he dared to stand upon a platform and reply to the foul insults hurled against the Catholics by Greenway's friend, Dalton McCarthy; Mr. Joseph Charpentier, and Mr. Framant. Among the English speaking Catholics present were Messrs. Harvey, Wright, Smith, McDonald and Flanagan.

Does Mr. Greenway imagine that no one of these gentlemen would have arisen so defend the French and the Catholics if any of the speakers had given cause?

My excuse for trespassing at such length upon your space must be the fact that it appears to be the intention of the Liberals to repeat these falsehoods ad infinitum and from Halifax to Vancouver.

That object is plain, viz., to catch Catholic votes by false pretences at the coming elections.

As it is of course impossible that I should be personally known to all your readers, and as the reptile Liberal press will probably denounce me as a sham or "basswood" Catholic, I would respectfully request you, Mr. Editor, to append to this letter an editorial note certifying that I am a bona fide Catholic and that I have constantly and on all occasions devoted my time and my ability (such as it may be) to the defence of the rights of my French and Catholic brethren, which have been so cruelly trampled under foot by Greenway and his colleagues, not because they had any conscientious objections to us, but solely in order to obtain office and the spoils of office.

Your obedient servant,

WM. JOHN MANBEY.
Oak Lake, March 24, 1899.

CAN SELL AND CANCEL.—Smith and Jones were talking the other day about their business interests. Smith was an hotel man, and Jones a manufacturer's agent. "I say," said Jones, "however do you use such an enormous quantity of pears and peaches?" "Well," replied Smith, "we eat what we can, and what we can't eat we can." "Indeed!" said the other; "we're about the same in our business." "How is that?" "We sell an order when we can sell it, and when we can't sell it we cancel it."

THE DAUPHIN GALICIANS.

Free Press. Mr. C. W. Speers, general colonization agent, has returned to the city from a visit of inspection to the Dauphin district. While there he inspected the Galician colony and found the settlers doing remarkably well. They spend the time in taking out lumber, erecting buildings and preparing for the coming season's work. The men also do odd jobs on the railway and transporting supplies. The country, Mr. Speers said, is well adapted for the new settler. It is rich, fertile and well wooded. On the whole the Galicians there possess a large number of cattle and have good shelters for them. Each settler has a large quantity of land cleared and in addition to their grain they have a quantity of potatoes still on hand. Every evidence of thrift and prosperity surrounds them. Mr. Speers also noticed a feeling of friendliness towards these people in the town and in the settlements. This was particularly noticeable among those who at the first were much prejudiced against their coming, but now realized the benefits which would follow the proper colonizing of this people. Mr. Speers was also much impressed with the phenomenal growth of Dauphin town. He was also driven by Dominion Land Agent Herchmer through fields that had yielded 45 bushels of wheat to the acre. There was a great influx of people into the Dauphin country and for many miles on each side of the railway the land is fertile, well timbered and well watered. Undoubtedly a great future is ahead of this part of the province. Mr. Speers visited the Hungarian colony near Whitewood.

SAMOA'S RIGHTFUL KING.

In these days of government of the people, by the people and for the people, there are strange and inconsistent happenings in distant Samoa. The man who by every right and title—descent, popular choice and personal worth—should rule over the Samoans, has been set aside by the arbitrary decision of foreign powers, and a puppet in the hands of London missionaries has been proclaimed king. Consistency is indeed a virtue, but the American and British authorities in Apia who dethroned Mataafa, have failed to exhibit the least particle of it. England selects its ruler by the law of heredity, and by that law Mataafa has a right to the throne of Samoa; the United States elects its president by popular choice and Mataafa is the choice of three-fourths of the people of Samoa. Mataafa is the greatest Samoan of the century. Those who have met him have spoken in the highest terms of his character, his virtues and his magnificent bearing. Robert Louis Stevenson was proud to claim him as a friend, and the Congress of the United States recognized his services when our sailors went down to death in that terrible hurricane in the harbor of Apia. But no European or American is more intimately acquainted with Mataafa than Mgr. Broyer, vicar apostolic of Samoa, who has had 20 years' experience in the South Sea Islands. On the occasion of the recent troubles in Samoa Mgr. Broyer was in Paris, where he gave a most interesting sketch of Mataafa to the editor of L'Univers. Mataafa's conversion to the Catholic church dates back to 1863, when he was in his thirtieth year. So sincere was his conversion that he put away his many wives and retained one whom he married according to the rites of the Church. She died 15 years after the marriage, and over her dead body in the presence of a large crowd of Samo-

ans he pledged himself to celibacy. That pledge he has observed with religious fidelity. He has always remained faithful to the memory of his first wife, and, before his exile from Samoa, he visited her tomb daily and recited the Rosary on bended knee. Mgr. Broyer also testifies that Mataafa was a weekly communicant, and so zealous was he in the interests of religion that he helped to build with his own hands a church for the Catholic missionaries.

Mataafa has a two-fold claim to the Samoan throne. He is the rightful heir and the popular choice. The ruler was selected by four chiefs until the arrival of the English preachers in 1830. They immediately laid their wires to capture the government and they succeeded. They had one of their proselytes, Melietoa-Tavita, proclaimed king without much opposition. When he died his son ascended the throne and the intolerance of the preachers was gradually stirring up antagonism to their puppet. Finally this opposition broke out into open violence when the grandson of Malietoa attempted to succeed to the throne in 1886. Then the Germans interfered, exiled the candidate of the preachers and selected Tamasese as ruler. Tamasese belonged to the old royal race by adoption. The Samoans rejected him and demanded that the true representative of their ancient race, Mataafa, should govern them.

Then war followed. The dreadful catastrophe of Apia Bay, in which three American and three German vessels were lost, put an end to the quarrel. Mataafa and his soldiers displayed gallant heroism in rescuing the sailors, and by their efforts 150 lives were saved. The world stood in admiration at the nobility of the gentle savage, and the Congress of the United States publicly thanked him.

Peace reigned once more in Samoa, to be rudely broken by the interference of the Powers. The Congress of Berlin was held; Malietoa was brought back from exile and imposed on the Samoans against their will.

But Mataafa would not allow his personal ambition to stand in the way of his people. He knew it would be useless to resist the injunction of Berlin, and an agreement was entered into whereby Malietoa should be nominal ruler and Mataafa should direct public affairs.

But Malietoa, at the instigation of the foreign consuls and the British preachers, violated his promise, transferred the capital to Apia, and then raised an army against Mataafa. The latter was taken unawares, defeated in battle, and his son was killed. He escaped with his warriors to Manone, a small island twenty-five miles from Apia. Thither the warships of those two great "Christian Powers," England and Germany, pursued him and threatened to bombard the fortifications which guarded not only Mataafa's 1,500 men, but 5,000 women and children against the fury and the vengeance of Malietoa. What a noble occupation for the battle-ships of civilized nations!

Father Broyer boarded the English vessel and interceded with the captain. The latter declared that he was under orders from the Consuls to bombard the place. Then the zealous missionary begged permission to cross over and interview Mataafa. The scant courtesy was extended to him and he crossed over in a small boat.

The warships were already steaming into the harbor when Mgr. Broyer landed. He interceded with Mataafa on behalf of the women and children and the chief went to consult his staff. The ultimatum of the consuls was sent in, demanding the surrender of the army. But Mataafa's chiefs stood firm and would not surrender. This decision was communicated to Father

Broyer by Mataafa in person. "We have done nothing to the whites. The good God will judge between them and us."

"If I were a warrior," replied the priest, "I might act differently. But remember the women and children."

Tears sprang to the eyes of the chief and he stood for a moment in silence. "Ah! Father," he said, "you should not have come. If we refuse to obey you, the good God will not bless us."

Thus was Mataafa conquered. In the article of surrender the consuls promised that the Protestant Molietoa would not be allowed to land at Marono. This promise was broken. The wild warriors of Malietoa were allowed to land and to loot the country, burn plantations and even commit gross outrages on women.

Mataafa with eleven other chiefs was exiled to the Marshall Islands where he won the respect of the German Consul. On the death of Malietoa last Au-

CONDEMNED.

When an innocent man is condemned for any crime he doesn't lose hope. His lawyers appeal from one court to another. They are bound to save him, if he can be saved. It is the same way with a good doctor when his patient seems condemned to death by disease.

But doctors make mistakes sometimes; they lose heart too soon. After they have tried everything they know and the patient is no better, they think there is nothing more to be done. They don't always get at the root of the disease. They frequently give a patient up to die of consumption, and are afterwards surprised to see him get strong and well again.

All lung and bronchial diseases are cured by Dr. Pierce's Golden Medical Discovery, because it supplies the system with healthy blood. It puts the vital forces into action and fills the circulation with the life-giving red corpuscles which build up solid, muscular flesh and healthy nerve-force.

Mrs. W. B. Duncan, of Arlington, Phelps Co., Mo., writes: "My husband took four bottles of Dr. Pierce's Golden Medical Discovery when he was (as he thought) almost into consumption, and we were very thankful that such a medicine could be found. I wish all persons troubled with cough would take it. Long may the 'Golden Medical Discovery' and 'Favorite Prescription' be made, I shall always recommend and prize these medicines."

"I will now endeavor to give you a full description of my husband's illness as far as I can," writes Mrs. M. J. Tedder, of Ellington, Reynolds Co., Mo. "Eight years ago last March is the date when he commenced to take Dr. Pierce's medicine. He was formerly a robust and hearty looking young man. He was 31 years old when married, and that winter every time he took a little cold he would cough very hard. He had pains all through his chest and lungs. When summer came he was feeling well and looking well. He said he had always coughed in the winter since a child. He was not alarmed at the symptoms as I was. I knew that his mother and the rest of the family had that dreadful cough and the most of them died with that dreadful disease, consumption. He continued to cough every winter, but kept at work and paid very little attention to his disease until in 1883 he had an attack of pneumonia. From that time he was never as well as he was before. His cough grew worse and worse, although he kept around all the time. Sometimes he would vomit immediately after his meals. He went on in that way for some time. In the winter of 1888 he coughed all winter and in the spring commenced his work as usual, coughing night and day the most of the time. Then I requested him to try something new, or to go to the doctor. He said 'well, if I go to the doctor I will go to bed, and go there to stay. I will never get well if I depend upon the doctor's medicine.' By this time he was getting very weak, and had no appetite, so he went to the drug store and the druggist said to him 'well I think it the best for you to go to the doctor.' My husband said 'No I will not, for if I do I will die sure, as I have known people with this disease who went to the doctors and next they went to the grave. You know as well as I that the doctors all call this disease hereditary consumption.' 'Well, said the druggist, I will give you Dr. Pierce's medicine, and you can try it as I believe it is the best medicine I have in my store. You can give it a trial.' So my husband commenced Dr. Pierce's Golden Medical Discovery, and also the 'Pellets' and by the time one bottle was gone he was improving. He had a better appetite and was feeling much better. He took seven bottles of the 'Golden Medical Discovery' and as many of the 'Pellets.' At the end of that time he looked like a new man, and said he felt like a new person. He has weighed more, since using your medicine than he ever weighed before. He gained about twenty-eight pounds. When he was at his worst he looked like a skeleton, but after he began to look so well and hearty the people would say, 'Well, George, we all thought in the spring that you would be in your grave by this time.' This was in the fall after he took your medicine. Our home doctor had remarked that he could not live very long, and when he saw the change he said, 'Well, I am surprised to see so great a change in that length of time.' At this time the fame of 'Golden Medical Discovery' spread rapidly through all that neighborhood."



gust the exiled leader of the Samoans was allowed to return to his beautiful island home where he was hailed as ruler by four-fifths of the people. The remainder were divided between three candidates—Tann, son of Malietoa, who is a mere boy in the preachers' school, a son of Tamasese and a cousin of Tann. Mgr. Broyer says that even in exile Mataafa has adhered most strictly to his religion. His faith is just as strong as ever, his piety just as fervent and his character as sterling.—San Francisco Monitor.

A DESPRESSING SEASON.

It Is Just Now People Feel Most the Effect of Long Months of Indoor Confinement.

Winter is the most trying season of the year so far as health is concerned. Confinement indoors and overheated and impure air, makes even usually strong people feel dull, languid and generally run down.

A tonic is needed to assist nature in regaining lost energy. April is the month of all months when a tonic is of the most service. Dr. Williams' Pink Pills for Pale People is the only true tonic medicine. They do not purge and thus further weaken the already enfeebled constitution. These pills make rich, red, energy-giving blood, and transform listless, tired and worn-out men and women into smiling, healthy, happy, work-loving people.

E. Sims, of the Salvation Army, Kingston, writes: "At the time I ordered some of your Dr. Williams' Pink Pills I was physically run down. I felt a lack of energy, and always had a tired feeling. After using your pills for a time I felt as well as ever I did."

Thousands—some of them your neighbours—have been made well by Dr. Williams' Pink Pills, but you must get the genuine, which are sold only in boxes the wrapper around which bears the full name, "Dr. Williams' Pink Pills for Pale People." Sold by all dealers or direct from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

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ST. BONIFACE. Books, Stationery, Pictures and Picture Frames, Religious Articles and School requisites. FRENCH INKs a specialty. Wholesale and Retail. Correspondence solicited. M. A. KEROACK.

I have used Ripans Tablets with the most gratifying results. I had been suffering from a cough and cold for several weeks, and had tried many remedies without success. I had the teeth extracted, but the attacks continued. I had seen advertisements for Ripans Tablets in all the papers but had not time to try them. I had taken 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 does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 588 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss Bessie Windman.

Mother was troubled with a nervous and sleepless condition, 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. ARTHUR H. BLAUKER.

A new style pack containing THE RIPANS TABLETS packed in a paper carton (with the name on it) is now for sale at some drug stores—see your druggist. This low-priced sort is intended for the poor and is sold at a discount. Use one dozen of the five-cent cartons (120 tablets) can be had by mail by sending forty-eight cents to the American Chemical Company, No. 10 Spruce Street, New York—or a single carton (12 tablets) will cost for the same price. Ripans Tablets may also be had of some grocers, general storekeepers, news agents and at some drug stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

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Apply to nearest C. P. R. agent or to ROBERT KERR, Traffic Manager, WINNIPEG

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 sticking 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 that she had to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial. Mrs. J. BROOKMYER.

My seven-year-old boy suffered with pain in his head, confusion 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 sallow 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 actually disappeared, he is 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 child from the cradle to old age if taken according to directions. J. W. PAUL.

Advertisement for Ripans Tablets featuring the product name 'R-I-P-A-N-S', the slogan 'ONE GIVES RELIEF', and a circular logo with 'RIPANS TABLETS' and 'TRADE MARK'. The text describes it as 'The modern standard Family Medicine: Cures the common every-day ill of humanity.'

CALENDAR FOR NEXT WEEK.

- APRIL.
 9—Low Sunday.
 10, Monday—St. John Damascene, Doctor.
 11, Tuesday—St. Leo, Pope, Doctor.
 12, Wednesday—St. Isidore, Bp., Doctor.
 13, Thursday—St. Hermenegild, Martyr.
 14, Friday—St. Justin, Martyr.
 15, Saturday—Votive Office of the Immaculate Conception.

BRIEFLETS.

Rev. Father Lacasse, O. M. I., returned from North Dakota last Friday.

Telegraphic news to-day is that Leo XIII had a fainting fit of the gravest character. Let us watch, wait and pray.

The Indian commissioner's department have received the seeds for the Indian reserves, to be sent to the different agencies.

Rev. Father Husson, O. M. I., who had been ailing for some days past at St. Boniface Hospital, left yesterday with his health improved.

Rev. Father Blain, S. J., preached an eloquent sermon on the sufferings of Our Lord last Good Friday in the Church of the Immaculate Conception.

Mr. F. W. J. Bourget, clerk of the Indian commissioner's department, has accepted the position of private secretary to his honor Lieut.-Governor Forget.

During the siege of Paris no fewer than 22,000,000 letters sailed out of the city in the 54 balloons dispatched between the 10th of September, 1870, and the 28th of January, 1871.

Dr. A. J. Burrige, formerly house surgeon at St. Boniface Hospital, has returned from a post graduate course in Chicago. Dr. Burrige will practice his profession in the city; he has secured an office in the Clement's block.

Mr. Auger, who has for many years been connected with Ash-down's establishment, has accepted a position with a Montreal house. He was tendered a farewell supper by his friends at Hotel Vendome on Wednesday night.

A GERMAN listened a moment to an amateur piano performance in behalf of some local guild, and was heard to remark: "Dot makes me sorry for dot biano." "Why not for the people?" a bystander asked. "Der beeples can git away," was the answer. "Der biano musht shday."

Mr. Jas. Osborne, the new general superintendent of the C. P. R., arrived from the east on Thursday afternoon, accompanied by Mr. Geo. Graham, who will act as his chief clerk. To a reporter Mr. Osborne said he did not intend to go over his division for some time yet, but would stay in his office and familiarize himself with the details of the duties of his present position.

The Easter services at the Immaculate Conception were so largely attended that Rev. Father Cherrier could not help congratulating his parish on its increase. Whereas a year or two ago the church was half empty, to-day hundreds had to remain standing for want of room in the seats. On Maundy Thursday and Easter morning the communion rail was crowded. On Easter Sunday evening the Rev. Pastor preached what the "Free Press" report characterized as "a most eloquent and touching dis-

course, a masterly effort that had a telling effect on his hearers."

On Good Friday at the Cathedral the Passion according to St. John was sung by Rev. Father Béliveau, historian; Rev. Father Gravel, Our Lord's part; and Rev. Father Cloutier, the synagogue.

Outrageously doth winter linger in the lap of spring. Cold is the shade and colder still the nights. Firm is the ice on the frozen Red. Slushy are the streets where strikes the solar ray. And this is the fourth of April.

Rev. Father Blais, O. M. I., arrived from the east last Friday with over 130 French Canadian colonists, all of whom except one family, will settle in Manitoba. This is the largest and most promising contingent of Canadian settlers ever brought here on one train.

At the Immaculate Conception on Good Friday the narrator or historian part in the Passion according to St. John was sung by Rev. Father Carrière, S. J.; Our Lord's words by Rev. Father Cherrier; the other interlocutors by Rev. Father Tourangeau, S. J., and the shouts of the rabble by the choir.

Rev. Father Godts, C. S. S. R., concludes his great mission at the Cathedral to-night. The attendance has been very large every day. His sermons were found to be convincing, touching and practical. His Holy Thursday and Good Friday instructions were particularly good. On Easter Sunday at High Mass, just before the Papal benediction bestowed by the Most Reverend Archbishop, Father Godts made the people solemnly renounce all their past sins. It was a very impressive ceremony.

MADAME LOUIS GAGNON.

We chronicle with regret the demise, yesterday morning, of Madame Gagnon, wife of Mr. Louis Gagnon, of St. Boniface, whose golden wedding we mentioned a few weeks ago. She had been bedridden for a long time and her sweet and cheerful resignation greatly edified all her friends. We extend our sincerest sympathy to the bereaved husband and children. The funeral will take place to-morrow. R. I. P.



The old-fashioned watchman who prowled about the streets of medieval London, with a lantern in his hand to proclaim his coming, and who announced his passage through the streets by shouting "All's well," was a very inefficient protector when compared with the metropolitan police of New York City, commonly known as the "Finest." The modern policeman does not proclaim his coming to the evil doer by shouting or by carrying a lantern. He does his work more quietly and effectively than the old-fashioned town watchman.

It is thus that in all the walks of life and in all occupations, times change and knowledge and efficiency increase. In this respect medical science has kept pace with the advance in other lines. Physicians and chemists have grown rapidly more skillful. There are medicinal preparations now-a-days that cure diseases that were a few years ago considered absolutely incurable. The final triumph in this respect is Dr. Pierce's Golden Medical Discovery. It was first given to the world thirty years ago, and has stood the test ever since that time. It cures 98 per cent. of all cases of consumption, bronchial, throat and kindred affections. Thousands who were hopeless sufferers, and had been given up by the doctors, have testified to its marvelous merits. It is the great blood-maker and flesh-builder. It makes the appetite hearty, the digestion and assimilation perfect, the liver active, the blood pure and rich with the life-giving elements of the food, and the nerves strong and steady. It acts directly on the lungs and air-passages, driving out all impurities and disease germs. An honest dealer will not try to persuade you to take an inferior substitute for the sake of a few pennies added profit.

Dr. Pierce's Pleasant Pellets cure constipation. At all medicine stores.

A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificent 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 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.

THE LATE H. GUILBAULT

THE BODY OF THE UNFORTUNATE MAN INTERRED AT FANNYSTELLE.

Yesterday morning at Fannystelle, the funeral of Henri Guilbault, who was found frozen on the prairie, took place. The cortege left his residence at 8.30 a.m. for the Catholic Church, the pallbearers being Messrs. James Hamel, Chas. Cyrène, Jno. Castonguay, H. Levasseur, Jos. St. Onge and Jos. Charest. On arriving at the Church, which was filled with friends and relatives, Rev. Fr. Lebrault, parish priest, headed by the cross, and followed by the choir, received the body, and the coffin was placed on a stand in the centre of the church, when solemn requiem high mass was celebrated by Rev. A. Béliveau, private secretary to His Grace the Archbishop. The choir was under the leadership of Mr. P. Painchaud and was assisted by Mr. Allard and Mr. J. St. Onge. Miss Painchaud sang a very appropriate solo. After the solemn libera, the remains were interred in the cemetery near the Church. Among those who attended the funeral were Mr. V. Mager, Ed. Guilbault, H. Béliveau and J. F. Prud'homme, of St. Boniface.

The body of Mr. Guilbault was discovered by Mr. Louis Lespérance, a farmer of St. François-Xavier, who had been engaged for several days in searching for the remains. Deceased had wandered a distance of sixteen miles in a southeasterly direction from the hay stack where his horses were found. He had reached a swampy part of the country and evidently became exhausted, and lying down on his side with his face towards home, entered his eternal sleep. Mr. Lespérance, after finding the body, dragged it a distance of two miles on a pair of snowshoes, when he was given assistance by other searchers.—Free Press, March 29.

G. R. Vendome

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

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Branch 52, Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock. 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., S. J. Lucas; W. Jordan; Fin.-Sec., D. F. Allman; Marshall, J. O'Connor; Guard, J. Lesperance; Trustees, G. Gladish, S. Starr, G. Germain, L. O. Genest, P. Shea.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Burk; Rec.-Sec., J. Markowski; 180 Austin st.; Asst. Rec.-Sec., J. S. M. J.; Fin.-Sec., J. E. Manning; 261 Fort St.; Treas., J. Shaw; Marshall, J. Chisholm; Guard, F. Weintz; Trustees, P. W. Russell, J. Schmidt, P. Heers, A. Picard, P. O'Brien.

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Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Captain, Rev. Father Guillet, O. M. I.; Vice-Captain, R. Murphy; Vice-Chief, R. 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. McInnis; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin

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