

from the sour and spectacled old maid whose moral lessons on Sunday were drank in from such a venomous fountain to be doled out to her pupils during the week? What chance would a Catholic boy or girl have in the hands of such teachers? How much of respect and veneration would they be taught for religion, when they witnessed the ill-disguised sneer, the ill-natured remark, or the open insult offered to the Church to which they belong, by some half-educated individual who was profoundly ignorant of what the teaching of the Catholic Church is! During the last election, every form of insult was hurled against us. The press and political platforms misrepresented us and lied about us. They were well prepared with the necessary ammunition, culled from the choice language of their political preachers.

If under similar circumstances, the Catholic clergy were to use such language they would be deserving of the contempt which all honest men must feel for the average politico-Protestant preacher of Winnipeg. If under any provocation, they were guilty of the vile vituperation in which their Protestant confreres indulged, the people of their own persuasion would be the first to blame them.

If the Catholic clergy of Canada, who have seen their Catholic people robbed and defrauded, dare to say one word in defence of the wronged members of their flocks, we are told that they should be denounced. Why? Unlike their Protestant brethren of the clergy, they are not seeking to deprive Protestants of any of their rights or privileges, but simply defending themselves against such invasion by Protestants. Are they not citizens of this country, with all the rights and liberties of free born British subjects? As such, have they not a perfect right to defend themselves and their rights, as well as those of their co-religionists from the hands of the despoiler? Must the Protestant cleric be allowed to turn himself into a political engine to destroy the rights of Catholics and misrepresent and malign us, while the Catholic cleric, who is deeply interested in the preservation of these rights, is to maintain a stolid silence? Our Protestant friends may rest assured that Catholics, both cleric and lay, will never attempt, whether in a majority or a minority, to interfere with any of their rights; but neither will we allow them to trample upon ours. The Protestant pulpit and press may howl and rant and cant; they may make every appeal they choose to ignorance and passion; but they can never prevent us from standing up for and manfully defending our rights and liberties. These liberties are as dear to us as theirs are to them, and when we are poltroons enough not to defend them, the time will have come when we shall no longer deserve them.

ARCHBISHOP INTERVIEWED.

Continued from page 1.  
matter. In the first place we have no desire to break down the present school system, and in the second, we don't desire to be independent of the local government. It is certain that with the old system we were under the local government. They had the right to place on the board whom they choose, and we have no desire to become independent of them now. All that we are asking for is liberty of conscience. It is all very well to talk about the bright picture of one grand national school system, but what is it if the people have not liberty of conscience? It would be so to Protestants if the conditions were changed. Before Mr. Gall's amendment, guaranteeing separate schools in Quebec, was made to the constitution, Protestants were leaving Quebec every year and many more would soon have gone if the amendment had not been made.

Upon the question of text books His Grace did not care to touch, nor would he go into details until he had a copy of the bill.

From the Tribune of Feb. 18th.

Newman's Thoughts on the Mass.

O To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words, it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes

present on the altar in flesh and blood, before Whom the angels bow, and devils tremble. This is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning, "What thou doest, do quickly." Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass; because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, calling on the Name of the Lord as he passed by: "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." And as Moses on the mountain, so we too "make haste and bow our heads to the earth and adore." So we, all around, each in his place, look out for the great advent, "waiting for the moving of the water." Each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers; separate but concordant, watching what is going on, watching its progress, uniting in its consummation;—not painfully or hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great Action is the measure and scope of it. ("Loss and Gain," ch. xx.)

A LIGHT KEEPER'S STORY.

HIS WIFE WAS A FEARFUL SUFFERER FROM RHEUMATISM.

Her Joints Were Swollen and Distorted, Her Nights Almost Sleepless and Her Appetite Gone—Suffered for Several Years Before Relief Was Found.

From the Kingston News.

Mr. Hugh McLaren, lighthouse keeper on Wolfe Island, is one of the best known men in this section, and to his vigilance in the performance of his duties is due the safety of the many craft sailing in that part of the St. Lawrence. Mrs. McLaren, his wife, has been an invalid for a number of years, and in conversation with a reporter recently, Mr. McLaren stated that she was rapidly regaining her old-time health under the treatment of that most marvellous of modern medicines—Dr. Williams' Pink Pills. Asked if he had any objection to giving the particulars, Mr. McLaren replied that emphatically he had not if such publication was likely to benefit any other sufferer. He said: "A number of years ago my wife con-



tracted rheumatism, and for a considerable time was a helpless invalid. Her joints were swollen and distorted; her nights were sleepless and her appetite poor and very fickle. During those years she experienced excruciating tortures, the pain never ceasing day or night. She had the benefit of skilled medical advice, but the treatment afforded no relief, and we began to fear that her trouble had gone beyond human aid. On a number of occasions I had read in the papers of Dr. Williams' Pink Pills, and this at last determined us to give them a trial. She had used some three boxes before any improvement was noticed; and then we began to note that she slept better and that her appetite was improved. Then the pains gradually began to subside, and after using about a dozen boxes she was able to get up and walk about. She continued the use of the pills for a while longer, and although occasionally she feels twinges of the trouble in changeable weather, she now enjoys better health than she had done for years, and can sleep as soundly as she ever did in her life, while her appetite never was better. I look upon Dr. Williams' Pink Pills as a wonderful medicine, for I know they have done wonders in my wife's case, and I feel certain that if any who are afflicted as she was will give them a good trial, equally happy results will follow, and I therefore give this testimony freely, hoping that it will benefit some other sufferer.

Mr. McLaren's strong testimony proves the claim made that Dr. Williams' Pink Pills cure when other medicines fail, and that they deserve to rank as the greatest discovery of modern medical science. The public should always be on their guard against imitations and substitutes, which some unscrupulous dealers, for the sake of extra profit, urge upon purchasers. There is no other remedy "just the same as" or "just as good" as Dr. Williams' Pink Pills and the genuine always have the full trade mark, "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box.

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MAIN LINE.

North Bound Read up	STATIONS	South Bound Read down
1.30p	Winnipeg	12.15p
1.50p	Portage Jct.	12.27p
2.10p	St. Norbert	12.40p
2.30p	St. Agathe	1.00p
2.50p	St. Jean	1.17p
3.10p	St. Francois	1.35p
3.30p	St. Joseph	1.55p
3.50p	St. Charles	2.17p
4.10p	St. Louis	2.35p
4.30p	St. Paul	2.55p
4.50p	Chicago	3.15p

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	West Bound Read down
1.20p	Winnipeg	12.15p
1.40p	Lowry	1.00p
2.00p	Myrtle	1.20p
2.20p	Roland	1.40p
2.40p	Rosebank	1.60p
2.60p	Miami	1.80p
2.80p	Wawanesa	2.00p
3.00p	Altamont	2.20p
3.20p	Somers	2.40p
3.40p	Swan Lake	2.60p
3.60p	Indian Springs	2.80p
3.80p	Marleopolis	3.00p
4.00p	Greenway	3.20p
4.20p	Baldur	3.40p
4.40p	Belmont	3.60p
4.60p	Hilton	3.80p
4.80p	Abowda	4.00p
5.00p	Elliot	4.20p
5.20p	Rounthwaite	4.40p
5.40p	Martinville	4.60p
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West Bound Read d'n	STATIONS	East Bound Read Up
5.45 p.m.	Winnipeg	12.10 p.m.
6.14 p.m.	Portage Junction	11.55 a.m.
6.19 p.m.	St. Charles	11.29 a.m.
6.42 p.m.	Headingley	11.21 a.m.
7.06 p.m.	White Plains	10.57 a.m.
7.19 p.m.	Gravel Pit Spur	10.32 a.m.
7.25 p.m.	La Salle Tank	10.24 a.m.
7.47 p.m.	Eustache	10.11 a.m.
8.00 p.m.	Oakwood	9.48 a.m.
8.30 p.m.	Portage la Prairie Flag Station	9.15 a.m.

Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett. District Deputies for Manitoba. F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

Branch 52, C. M. B. A. Winnipeg. Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Branch 163, C.M.B.A. Winnipeg. Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

St. Joseph and Catholic Truth Society OF NORTHWESTERN CANADA. Meets every Thursday at 8 p. m., at 183 Water Street.

ST. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block.

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Scotsman-Dominion Line..... Mar 14		New York-American Line..... Mar 7
		St. Paul-American Line..... Mar 11
		State of Nebraska-Allan State Line..... Feb 15
		Noordland-Red Star Line..... Mar 4
		Friesland-Red Star Line..... Mar 11