

# Important Announcement.

## C. A. GAREAU

Has just received a choice assortment of English, French, Scotch and Canadian Tweeds, Suitable for Men's, Youth's and Boy's Suits, which will be **MADE TO MEASURE** at the phenomenal low prices as underquoted, and which you will find as low as any Eastern House can supply for.

Suits in Canadian Tweed	\$14.00
Blue Summer Serge	16.00
Good Imitation Scotch Tweed	17.00
Real Scotch Tweed	\$20, \$22, \$24.00
The very best quality of Black Serge Coat and Vest with Pants to choice	30.00
Good Black Serge Coat and Vest with Pants to choice	23.00

A Beautiful Worsted Suit at \$23, \$25, \$27 and \$28.

We have a splendid assortment of Pantings, which we can make to order at \$4, 5, 6, 7, 8, and \$9.

These are excellent goods and it will pay you to inspect them. We have secured the services of a First-class Cutter.

### In READY-MADES

WE have the latest styles, of the best Material, and bought of the best Manufacturers and at the lowest possible prices.

We have a full stock of **GENT'S FURNISHINGS**, in the shape of Natural Wool Underwear, Negligé Shirts, Cuffs, Collars and Ties of all description.

We have a good line in **HATS** of the very best makers and latest styles.

In your own interest call and see our goods and prices before going elsewhere.

NOTE THE ADDRESS:

## C. A. GAREAU, 324 MAIN STREET.

Sign of the Golden shear, Opposite the Manitoba Hotel, Winnipeg.



HE HAS A BIG HEAD.

and no mistake, but we can fit it, or any other head for that matter. It's a matter of importance to you to look at our stock of Spring hats before you make a purchase. Know what to buy before you do so. You can't half appreciate the new styles until you look over our collection. When you've done that, it'll be as easy as falling down to make up your mind what your new hat will be. It'll be a daisy, if bought at our store.

### WHITE & MANAHAN'S

496 MAIN STREET.

### SEEDS

Send for Catalogue.

Send to J. M. PERKINS for his ILLUSTRATED CATALOGUE

When you can choose from his LARGE VARIETY OF SEEDS. Acknowledged to be the LARGEST and BEST STOCK

In MANITOBA or the NORTHWEST.

J. M. PERKINS, 241, Main St., Winnipeg.

### Save Paying Doctors' Bills

BY USING

Dr. Morse's Indian Root Pills

THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

Morse's Pills FOR SALE BY ALL DEALERS

W. H. COMSTOCK, ROCKVILLE, ONT. MORRISTOWN, N.Y.

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WHOLESALE AND RETAIL

422 Main Street, McIntyre Block.

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Expansive & complete Brewery and Malting House in Western Canada.



REDWOOD AND EMPIRE BREWERIES, WINNIPEG, MAN.

### The Canada North-West Land Company Limited

Have the option of selecting under the terms of their agreement with the Canadian Pacific Railway,

Over 2,000,000 Acres of the Finest Agricultural Lands in Manitoba or the North-West Territories,

Which they offer for sale on Easy Terms. Payments by Installments. No Cultivation Conditions.

Write for Particulars of the Company's system of accepting shares instead of Cash in payment of Lands, by which a considerable saving is effected.

TOWN LOTS for sale in all the Towns and Villages on Main Line of the Canadian Pacific Railway,

BETWEEN BRANDON AND THE ROCKIES.

COAL LANDS — RED RIVER LOTS

Maps and all other information can be obtained at the office of the Company.

Winnipeg Office: 339 Main Street. London Office: 90 Cannon St., E. C. W. B. SCARTH, Land Commissioner. JOHN R. NESBITT, Secretary

### ST. MARY'S ACADEMY St. Boniface Academy

Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man.

—TERMS—

Payable Quarterly in Advance

Board and Tuition	PER ANNUM \$100.00
Tuition	15.00
Music Lessons and use of Piano	35.00
Drawing and Painting (Water Colors)	15.00
Bed and Bedding	10.00
Washing	25.00
Entrance Fee	60.00

Address: SISTER SUPERIOR, St. Mary's Academy, WINNIPEG, MANITOBA.

### St. Boniface Academy

CONDUCTED BY THE SISTERS OF CHARITY, Under the patronage of HIS GRACE THE ARCHBISHOP OF ST. BONIFACE.

—TERMS—

Entrance Fee—once for all	\$5.00
Board and Tuition, per month	10.00
Music and use of Piano	1.00
Drawing	1.00
Bed and Bedding	1.00
Washing	2.00
Entrance Fee	2.00

Payments to be made every two months in advance. For particulars or uniform, etc., enquire at Academy.

### MRS. LUCIER'S Wonderful Cough Syrup

Will not only cure Colds and Coughs, La-Grippe, all affection of Throat and Lungs, but will prevent all these diseases by using this Cough Medicine whenever you feel uneasy. Sold at 181 and 183 Lombard Street, Winnipeg, opposite Canada Hotel.

### DO YOU KNOW?

—THAT— THE LARGEST STOCK, THE FINEST GOODS, THE BEST MAKES,

—OF— MUSICAL INSTRUMENTS

Are to be found at the Manitoba Music House, 482 Main Street, Winnipeg,

R. H. NUNN, & Co., P. O. Box 1407. Telephone 23

### FIRE & MARINE

Insurance Agency.

### G. W. GIRDLESTONE

FIRE COMPANIES REPRESENTED:

The Guardian Assurance Co.,	total funds, \$31,700,000
Royal Insurance Co.,	" " 51,000,000
City of London Fire Ins. Co.,	total funds, 10,000,000
The Northwest Fire Ins. Co.,	authorized capital, 500,000
Insurance Co. of North America,	total assets, 8,700,000
Reliance Marine Insurance Co., Ltd.	

All classes of insurable property covered on the shortest notice at current rates. \$250,000 paid in losses since commencing business in 1879.

NO DISPUTED CLAIMS.

Agents wanted in unrepresented places OFFICE

375 & 377 Main St., Winnipeg, Man

### A. D. McDONALD, Carpenter and Builder.

Estimates given on all classes of work. Jobbing promptly attended to either by day work or contract. Special attention given to orders from the country.

Address all orders to A. D. McDONALD, Carpenter, 363 Furby Street, Winnipeg, Man

### IF YOU WANT A Good Reliable Boot

—GO TO— J. BRENNAN, 242 MAIN STREET, WINNIPEG

REPAIRING NEATLY DONE.

### 60,000 ROLLS WALL PAPER.

Including Cheap, Medium and High Class.

DECORATION And FRESKO & C., SIGN WRITING & C.

W. R. TALBOT & Co. 345 Main Street.

Annals of Great Britain would have to record that the highest tribunal of the empire, under the pressure of the declarations of the Presbyterian synod of Winnipeg, had given a decision contrary to the sacred interests of education among the Catholics of this province.

An Anglican synod met on the 11th of January, 1893, in Winnipeg under the presidency of His Lordship the Bishop of Rupert's Land. The meeting numbered more than one hundred members, and twenty members, consisting of the chief of the clergy and laity of the Church of England. The Right Rev. president delivered his charge; most of it being on the religious teaching in the primary schools. His Lordship expressed arguments and opinions which are found in all Catholic treatises on the subject and substantiated by statistics. Here are quotations from the charge: "The known exclusion of religious teaching makes religion itself feel as something extra and superfluous."

Pure secular education has been accompanied by the deterioration of tone and character in the young. The efforts to supply religious education independently of the school failed. . . . Religious instruction will be given systematically by few parents, not at all where most needed."

Speaking of "what would happen in England if the present assistance to separate schools were to cease," His Lordship described at the same time what would happen in Manitoba and says: "Many schools would be closed, many others would give out inferior education, still enough will be carried on, that a government system of secular instruction might call itself national, but would be so in name not in reality. I have already stated that the Metropolitan of Rupert's Land, after having been for nineteen years the president of the Protestant section of the board of education, is since president of the advisory board for the public schools. He is consequently a member of a board of value of the religious exercises, prescribed by each of these two boards and here is the enumeration and appreciation made by His Lordship. "There is a short prayer concluding with the Lord's Prayer. There is a reading of a passage of the Bible. In the teaching of morals, there are the ten commandments. Now these are not small things in themselves, but they are doubly important, because they carry with them, for the teachers, a degree of liberty. Yes, the bishop knows the value of what has been chosen and prescribed under his presidency, for teaching the children of his church, as well as other Protestant children, and he adds: "The teachers who ignore these exercises can hardly be realizing their position as Christian men." After so speaking the president of the Anglican synod gave the following advice: "I think the synod would do well to pass a resolution, expressing the hope that there would be no interference with the present religious exercises" in public schools. The charge of the Metropolitan met with full approval and the committee appointed to report on it, presented the following:

"(2) Resolved, that while this synod would gladly see a larger measure of religious teaching in our schools than at present prevails, it trusts that every effort will be made, both by the educational authorities and by the Christian public generally, to render existing regulations on the subject as widely operative and efficient as possible."

"(3) This synod stands pledged to resist to the utmost any attempt to secularize our public schools."

The Rev. Canon O'Meara in proposing the adoption of the clauses of the report concerning religious education, reminded the synod that it is owing to the stand taken in 1890 by the bishop and the Rev. Dr. King of the Presbyterian church that the intention to fasten upon the country an utterly godless system was changed."

The Rev. T. J. Walton seconded the motion. "He argued that in the interests of children, the state and the church, education should not be made purely secular." After that the metropolitan acknowledged that "when the parish schools were given up there seemed to be no doubt that there would be a certain amount of religious instruction in the (public) schools."

It is evident that the Anglican synod (1) repudiates the purely secular schools as dangerous to all; (2) that on the contrary it recognizes the absolute necessity of religious instruction in public schools; (3) that it affirms that the Anglicans in giving up their parochial schools, had no doubt that the public schools would continue to give religious instruction. (4) The synod recognizes that in fact the public schools have religious exercises, "that are not small things in themselves, but that are doubly important, because they carry with them for the teacher a degree of liberty in his teaching." (5) the synod pledges itself to resist to the utmost any measure tending to diminish the religious instruction actually given in public schools.

To all that, Mr. Mincek, a member of the synod, adds "that as soon as the Protestant bodies agreed upon what they wanted, the government was willing to take action."

CONCLUSION. As a conclusion of all I have stated, I cannot help being convinced that the actual public schools of Manitoba are anything else but the continuation of the Protestant public schools, formerly established by law in the province and in force since the 3rd May, 1871, until the 1st May, 1890. The two systems are the same, as far as Protestants are concerned, but the result of the introduction of the new system has been detrimental to Catholics. The old regime had consideration for all religious beliefs and placed the citizens on the same equal footing with regard to their religious convictions; the new regime on the contrary, while hiding under false names, pretends to offer the same advantages to all, but creates an essential distinction. Some, more conscientiously, accept and in fact do accept what the law gives, while others cannot conscientiously avail themselves of the same, and suffer by the practical exclusion to which they are condemned.

An effort is made to create a painful distinction. The equality of rights is proclaimed and we are told: "It is not the law that is in fault. It is owing to religious convictions, which everybody must respect, and to the teaching of their church that the Roman Catholics find themselves unable to partake of the advantages which the law offers to all alike."

What a queer reasoning, laws favorable to Catholics were repealed, others were enacted contrary to their religious convictions. Such religious convictions which everybody must respect" and it is said: "It is not the law that is in fault, but it is the fault of the Catholic religion!" Just as if it were said: "It is not the fault of the Roman empire, but Christians were put to death under Nero and his successors, that was "owing to the religious convictions of those Christians and to the teaching of their church," which forbade to the faithful certain practices that the law declared equally advantageous to all alike."

The results secured by the two school systems of Manitoba are very different. The old regime has not failed to develop a remarkable advancement in the interest of education; a progress seldom achieved, if ever, in a new country and, in a way, previous to all, as related by Mr. J. B. Somers, when he says: "There has been an almost entire absence of the friction and disagreement that have marked the progress of education in some of the sister provinces." Can anyone say the same with regard to the new system? Alas, no! It materially retards instruction, at least amongst Catholics. On the other hand, how painful it is to witness every day the friction, the disagreements, the injurious proceedings, the dissensions and the uneasiness which prevail in the province since three years. The law was to be torn and it divides; it was to unite and it enlarges the distinction.

The Catholics have undoubtedly to suffer, but that does not close their eyes to advantages offered by their native or adopted land. We may suffer, but we cannot be traitors. Why add to the difficulty of supporting our schools as under the new law, the unjust reproach of failing in our obligations to country and allegiance. Such grave accusations have been uttered against us and the reader will permit me to repudiate them before closing my remarks and to tell to those unacquainted with my position, what my faith requires from me both in religious and in civil order. I am a Christian, as such I have my aspirations far above the world. While looking towards Heaven my faith is increased in the Holy Church of my Saviour, as the way which leads to it. I give my allegiance to that Holy Church, listening to her teaching by which I am directed to love the Lord my God with my whole heart, and my neighbor as myself. Her sacred teaching tells me to do good to them that hate me or wish me evil, and as I would that men should do to me, do I also to them in like manner. I am a Catholic!

My allegiance to my church in the spiritual order is also my guide in the accomplishment of my civil or political duties. The sun of Canada has smiled upon my cradle, I hope it will also shine over my grave. For six generations, my ancestors were born on the banks of the St. Lawrence. Canada is my country. I never had nor never will have another home. Manitoba and the Northwest have had my life, my labors and my affections for nearly half a century, they will have them until my last day. I am a Canadian.

I was born and I have lived in British possessions; my allegiance is, therefore, to the Crown of England, my conscience and my heart repudiate anything that should be contrary to my obligations as a British subject. I feel happy to live under the protection of the glorious banner of the British empire. Can I be a traitor to the allegiance because I desire that the soft breeze of liberty should wave the noble standard towards my co-religionists as well as towards my other countrymen in order that every one may enjoy the protection and impartiality to which all are entitled in return of their allegiance?

ALEX., Arch. of St. Boniface, O.M.I. St. Boniface, April 20th, 1893.

### BIG DEMONSTRATION.

Of the St. John the Baptist Association of Winnipeg.

The St. John the Baptist Association of Winnipeg will celebrate their National Feast on Sunday the 25th inst. by a church parade to the Immaculate Conception church of this city in which all the Catholic Societies have arranged to participate.

High Mass will be celebrated commencing at 10.30 sharp.

His Grace the Archbishop of St. Boniface has kindly consented to give the sermon on the occasion.

It is said that delegates from all other organized societies of St. John the Baptist of the province has promised to take part.

The number of those who will take part in the procession will figure up to nearly 400 or 500. If so, there is no doubt that this parade will be the largest ever seen in this city.

The procession will leave St. Joseph's Friendly Union Hall 201 McDermott street at 9.30 a. m. in the following order:

1. The St. Vincent de Paul Society of Winnipeg.
2. The C. M. B. A. Branch 52 of St. Mary's parish.
3. The C. M. B. A. Branch 163 of the Immaculate Conception parish.
4. The St. Boniface Catholic Foresters.
5. The Winnipeg Catholic Foresters.
6. The St. Joseph's Friendly Union of Winnipeg.
7. The St. Boniface St. John the Baptist Association.
8. The Winnipeg St. John the Baptist Association.
9. The officers of the St. Boniface St. John the Baptist Association.
10. The officers of the St. John the Baptist Association of Winnipeg, with the delegates.

### Down With High Prices For Electric Belts.

\$1.55, \$2.65, \$3.70; former prices \$3, \$7, \$10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.



### Employment Bureau.

THE Dominion Government has established an Employment Bureau under the management of the Agent of Dominion Lands at each of the agency points mentioned below. The object chiefly aimed at in this establishment is to facilitate communication between persons seeking work and those who may have need of their services,—to find servants for the employer and work for the unemployed. In every case in which the assistance of the Bureau is desired, the person interested, if seeking work, should give information on the following points—His name in full, age, religion; whether married or single; the sort of work to which he and the several members of his family are accustomed; their number, sex and ages, and whether he and the adult members of his family are willing to work apart in different places, wherever employment may be had. Employers residing in Manitoba, the North-West Territories or British Columbia, in need of the services of agricultural labourers, artisans, mechanics or domestic servants, should give the nature of the service which they need, the wages they are willing to pay, the probable term of engagement, whether board and lodgings are furnished, and if age is of importance, the employer should also mention the fact.

Application, whether personal or by letter, may be made—

IN MANITOBA. To the Dominion Lands Agents at BRANDON, MINNEDOSA, YORKTON and LAKE DUFFERIN, and to the officer in charge of the DOMINION GOVERNMENT IMMIGRATION HALL at WINNIPEG.

IN THE NORTH-WEST TERRITORIES. To the Dominion Lands Agents at ESTERHAY, REGINA, SASKATCHEWAN, WASKIWIN, RED DEER, EDMONTON, PRINCE ALBERT, BATTLEFORD and LETHBRIDGE, and in

BRITISH COLUMBIA. To the Dominion Lands Agents at KAMLOUSAN and NEWCASTLE, or to the officers who have been provided by Government with Employment Registers.

No fees will be charged either to employers, or those seeking work.

H. H. SMITH, Commissioner of Dominion Lands, Winnipeg, Manitoba.