

**NOTES BY THE WAY.**

The Ministerial Association was well represented at the Strike meeting held in Selkirk Hall last week, and it was delightful to observe the sweet unanimity which for once prevailed amongst such eminent divines of various creeds as "Brother" Walker the Methodist, "Brother" Silcox the Congregationalist, "Brother" Vincent the Baptist and "Brother" Vroorian who runs a denomination of his own creation—gentlemen who have never, or hardly ever, been known to agree before. Such unanimity was, we say, delightful to behold but it was also suspicious and for a long time we were puzzled to account for it until at last "Brother" Vincent let the cat out of the bag and admitted that pure and unadulterated sympathy for the working man was by no means the sentiment which had inspired such doughty antagonists to bury the hatchet for the time being and to meet on a common platform. As Mr. W. W. Buchanan remarked in closing the meeting it is altogether a new thing to see the preachers basing any interest at all in matters affecting the material welfare of the toilers and we are glad, therefore, that "Brother" Vincent so innocently gave the thing away or we and others might still be bothering our brains in a vain endeavor to find the true explanation of such a remarkable change of tactics. Now, however, everything is plain, for they have told us themselves through one of their own spokesmen that their present pretended solicitude for the well being of the wage earner is all bunkum, and that in taking the workman by the hand and patting him on the back instead of treating him with their old time indifference they are simply playing a little game and working a scheme, the sole object of which is to buttress their own falling institutions.

"Brother" Vincent, it must be borne in mind, is a sort of amateur apocalyptic maniac—he is strong on the prophecies contained in Holy Writ and has a fearful and wonderful gift of interpreting them and applying them to current history. In this way he has discovered that for the future the masses are going to do the ruling of the world and he has decided, to use his own words, that "he will be on the side of the rulers." This is reason number one for the appearance of the preachers in such force at last week's gathering and partly accounts for the intense enthusiasm with which they have taken up the cause of the "masses" at this particular juncture—they think they see that the working men have at last learned how to unite and that united they will rule the world, therefore it is evidently good policy to be on the side of the working men. But this is not the only reason for their sudden change of tactics whereby they who were once and quite recently the subservient supporters of the monied power are now to be reckoned amongst the irreconcilable enemies of capital and corporations and the very dear friends of the down trod-

den laborer. They have a second and an even more powerful incentive to take a strong stand for the "rights of humanity," for they have recently discovered, as "Brother" Vincent said, that the Catholic church has already by its "system" gained a hold over a large section of the toilers and if the Protestants don't wake up and take immediate steps to counteract this the Catholic church will be the real ruler when the workingmen finally hold sway in the land. This was the way "Brother" Vincent put it. The pious and disinterested "brethren" who live only to save souls and, it now appears, specially to redeem "suffering humanity" from the "Slough of Despond" into which it has been dragged by the present "iniquitous Social System" have taken alarm—they see their flocks gradually diminishing in numbers, men are becoming conspicuous by their absence so far as the sectarian congregations are concerned, and once more they find in their hatred and jealousy of the grand old Catholic church sufficient incentive to cause them to put their differences for the time being out of sight and to unite in a frantic endeavor to hold the tide which is fast ebbing away from them and bids fair to leave them high and dry, dismal wrecks and castaways. Let not the workingmen then be deceived. These preachers are not safe guides—their past is against them—their conversion too recent and too sudden to be genuine—and now by their own confession they are known to be anything but the disinterested friend of the toiler which the warmth of their language and the unctious of their expressed sympathy might lead the unwary to imagine them to be. As friends of the working men we trust that if it is thought necessary to hold any more mass meetings the ministerial association will not be so strongly in evidence as it was last week.

We noticed in the papers last week another of those alarming little paragraphs which appear from time to time, and much too frequently, announcing that a dead body of an infant child had been found in the river, and we were astounded—we might even say horrified—at reading the closing sentence of the news item in which it was intimated that no investigation would be held. We believe we are within the mark in saying that during the past two years, at least a dozen dead babies have been found in various parts of the city or fished out of the Red River and it is clear that the dreadful crime of infanticide is prevalent here to an alarming extent and is apparently carried on with impunity for we cannot call to mind a single instance of anyone having been brought to the bar of justice on this account. There is little doubt that each one of these infants have been deliberately murdered and to us it seems unaccountable how such fiendish crimes can be committed in a small community like ours and all the perpetrators escape the punishment they so richly deserve. Can it be true that no effort whatever is made to trace the guilty parties? We can hardly believe it, and yet if the effort is made it is difficult to understand how it is that more satisfactory results are not achieved.

A number of our Catholic friends who are interested in the strike but who were not present at the meeting last week point out that there is no reference whatever to the Catholic Church in "Brother" Vincent's speech as reported in the daily papers. We may simply say that we were at the meeting and not only did "Brother" Vincent speak in a way most offensive to Catholics but his reference to the Catholic

Church was actually the key-note of his whole oration inasmuch as it explained his own presence and the presence of his reverend "brothers" on the platform. We might go further and say that not only was "Brother" Vincent's reference to the Catholic Church the key-note of his speech but it was also quite in line with the tone of the meeting from start to finish, the whole proceedings of the evening having very much the appearance of a grand mutual admiration convention of the Ministerial association got up for the purpose of effectively advertising the sectarian preachers and their converticles. It does not surprise us that no note of this appears in the published reports of the meeting for it seems to us that in the very condensed reports which are given in our daily papers the real point of a speech is generally missed, and we have often heard the remark passed that one cannot, generally speaking, get an accurate knowledge of what is really said or done at a meeting by reading the press reports; and one gets very different impressions if one reads first, say, the Free Press and then turns to the Telegram. For instance, at the previous strike meeting none of the papers gave sufficient prominence to what Rev. Mr. Silcox said of the use of hemp and lamp-posts in the settlement of certain troubles in Chicago, and yet that was the one point in his whole speech which ought to have been seized upon to fairly illustrate the tone of his frothy address on that occasion. These preachers are glib talkers, but because they are abundantly endowed with the gift of the gab it does not follow that they are desirable guides for the working man to accept or follow; on the contrary, organized labor can gain nothing by encouraging and accepting as the exponents of its principles such orators and thinkers(?) as the Ministerial association numbers within its ranks.

**OBITUARY.**

The funeral of Mary Adeline Philomene, infant daughter of Mr. and Mrs. A. Picard, took place Sunday afternoon at 3 o'clock from their home at 214 Austin street to the Immaculate Conception church, where the service was conducted by the Rev. Father Cherrier, after which the remains were laid to rest in St. Boniface cemetery. Mr. Picard is a nephew of Father Cherrier. The floral offerings were numerous, amongst them being a wreath from Mr. and Mrs. Stewart, bouquet, Mr. Bertrand, tuberoses, Mr. and Mrs. Beliveau, cross of roses, Mr. and Mrs. Marples, spray, Katie and Tommy Downing, and many other offerings from sympathizing friends with no cards attached. The bearers of the casket were Jos. Lalonde, Arthur Lalonde, Wm. Markinski and John Chisolm.

**SERVING GOD.**

In proportion to the greatness of the Master is the nobleness of a service. To serve God is better than to rule a world. The servant of God cannot but be a king. As the service is free, the act of obedience is also the highest possible exercise of liberty, and submission to God implies the conquest of self. As the service of God is the first end of man, so the service of man is the first end of the universe. Man was not made for the universe, but rather the universe for man. Hence we see the universe created before man. Man is ushered as a king into his palace only after this temporary residence has been built, furnished, adorned and peopled with inferior animals.

Thus man stands between God and the universe, beneath God, above the universe. Man in the service of God, the universe in the service of man. Magnificent route! Man, coming from God, passes through the universe and runs

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heavenward! Nature itself reveals God to our eyes, we touch the earth with our feet alone and our brow flashes upward to the sky.—De Ponlevoy.

**THE COLLEGE FACULTY.**

The staff of St. Boniface College remains pretty much the same as last year: Rector, Rev. Fr. Hyacinth Hudon; Minister and Chief Disciplinarian, Father Tourangeau; Prefect of Studies and Lecturer in Natural Science, Father Blain; Bursar and Lecturer in Mathematics, Father Lebel; Lecturer in Mental and Moral Science, Father Drummond; Professor of Classics and Literature in the First Year of the University Course, Father Couture; Professor of Classics and Literature for Matriculation Part II., Father Bourgeois; Prepares for Matriculation, Part I., Father J. A. Grenier; Latin Elements, Father Robichaud; Teacher of Commercial Law, English Literature and Bookkeeping, Father John Macdonald; Commercial Class, Father Colclough; Preparatory French, Father Tessier; Disciplinarians, Fathers Vandandaigue and Waddel, the former being also musical director. All the foregoing are members of the Society of Jesus. Mr. Cormier teaches shorthand, typewriting, penmanship and other branches of the commercial course.

**BRIEFLETS.**

The press reports of the new king of Italy are not flattering. He is described as an impulsive character, a dwarf physically, with tendencies to exaggerate his kingly prerogatives. It were fortunate for Italy if the Salic law did not hold good in that kingdom. There is little reason to doubt that Queen Margaret would be better as a sovereign in her wise and mature womanhood than the weakling Prince of Naples.—Catholic Citizen.

Andrew Lang's new history of Scotland is not meeting with a cordial reception on the part of many Evangelical journals. Mr. Lang paints the reformation Catholic prelates, Cardinal Beaton and others, as true churchmen and patriots. He shows up John Knox and his followers as infamous conspirators against Scotland's religion and her crown. History is being re-written and the truth will out.—Catholic Citizen.

There is a consolation for the damage done to our missions in China in the official announcement that religious liberty has been decreed in Tibet. "The Lamas themselves have annulled the former edicts of prescription and death," writes the Vicar-Apostolic of the "Forbidden Land."

The Catholic Hungarian Magyars of St. Elizabeth's church, Cleveland, recently celebrated the nine hundredth anniversary of the official introduction of Christianity into Hungary and the coronation of St. Stephen as first Bishop of Hungary, whom Pope Sylvester II. consecrated and crowned in acknowledgment of the apostolic work he had done for his people. At the same time the Pope gave unto him the right and title of Apostolic King, with the privilege of having the cross carried before him in all solemnities. It was St. Stephen who gave to Hungary its constitution, which has been the foundation on which the prosperity of Hungary has rested even down to our own times.

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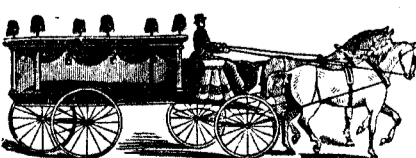
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