

truotion of this fabric on the lines laid down by the great leader himself."

It was true, he admitted, that at confederation Quebec and Ontario were the only provinces that had separate school systems, but whenever a province seeks admission to the Canadian union, if in that province separate schools exist, the British North America act provided the same guarantees for the minorities in educational matters as the minorities enjoyed in Ontario and Quebec. In 1878 when Hon. Alexander Mackenzie introduced a bill to provide for the government of the Northwest Territories parliament unanimously, deliberately, and with its eyes open, sanctioned the organization of separate schools in that region and ratified the steps by legislation in 1880, 1885, 1886 and 1898.

Principle for All Time.

Dr. Sproule—"The right hon. gentleman gave the House to understand that Hon. Geo. Brown supported the principle of separate schools. Is it not true that in 1875 he opposed the principle of authorizing separate schools for the Northwest Territories, voted against it and gave his reasons?"

Sir Wilfrid—"I am delighted that my honorable friend has asked that question. Mr Brown did oppose the authorization of separate schools for the Territories; but told the House also that if the principle of separate schools was introduced, then according to the terms of the constitution it was introduced for all time to come. The whole subject is contained in my honorable friend's question and I am delighted he has asked it."

Speaking of the clause in the Northwest Territories act of 1875, which permitted the organization of separate schools in the Northwest Territories, and left the Territorial authorities to set this guarantee at defiance, Sir Wilfrid recalled that it commanded the unanimous support of the House of Commons, which included at the time such men as Sir John A. Macdonald, Sir Chas. Tupper, Hon. Edward Blake and Hon. Alexander Mackenzie.

Manitoba Schools.

Sir Wilfrid then discussed the Manitoba school question, stating that the intention upon the admission of Manitoba in Confederation was to establish the separate system. This had not been done however, as the result of over-caution in the clause for its provision.

Sir Wilfrid next traced the course of the bill of 1875 in the senate, and continued as follows:

"I am not here to advocate separate schools as an abstract proposition, but we have introduced into the bill the two propositions that the minority shall have the power to establish their own schools, and that they shall have the right to share in the public moneys as is the law today. It is in accord with the constitution, and with the British North America act. However, let me put a question to my honorable friend: 'If we were in the year 1867, and not in the year 1905, and if we had to introduce into this Dominion the provinces of Alberta and Saskatchewan, would my honorable friend tell me that these provinces would not have the same rights and privileges in regard to separate schools as we granted to Ontario and Quebec? Would he tell me that when you say to Ontario and Quebec, 'you shall have your separate schools, but Alberta and Saskatchewan shall be denied that privilege.'"

"The thing is preposterous. Let us rise above such considerations as these. In everything that I have said, I have refrained from saying a single word upon the abstract principle of separate schools. I approach the question upon another and broader ground; I approach the question not from the view of separate schools but I approach it upon the higher ground of Canadian duty and Canadian patriotism. Having obtained the consent of the minority to this form of government; having obtained the consent to the giving up valued privileges and the valuable position of strength, are we to tell them, now confidence is established, that the principle upon which they consented to the arrangement is to be laid aside and that we are to ride roughshod over them."

"I do not think that is a proposition which will be maintained in this house, nor do I believe it is the intention of the house. I offer at this moment no opinion at all upon separate schools as an abstract proposition, but I have no hesitation to say that were I to speak my mind upon separate schools, I would say

that I never could understand what objection there could be to a system of schools wherein, after secular matters have been attended to, the tenets of the religion of Christ, even with the division which exists among His followers, are allowed to be taught. We live in the Confederation of the seven provinces which constitute our nation today where, by the will and tolerance of the people, in every school Christian morals and Christian dogmas are taught to the youth of the country; and we live by the side of a country, a great nation, a nation for which I have the greatest admiration, but whose example I do not take in everything, in the schools of which these morals and these dogmas are not taught, for fear that dogmas might be taught in which all do not believe. When I compare these two countries; when I compare Canada with the United States; when I compare the status of the two nations; when I think upon their future; when I observe the social conditions of the civil society in each of them; when I observe in this country of ours a total absence of lynchings and an almost total absence of divorces and murders, for my part I thank Heaven that we are living in a country where the young children of the land are taught Christian morals and Christian dogmas. Either the American system is right or the Canadian system is right. They cannot both be right. For my part, I say this, and say it without any hesitation: I know that we are in the right, and in this instance, as in many others, I have an abiding faith in the institutions of my country." (Loud applause.)

JESUIT MARTYRS OF NORTH AMERICA.

To the Editor of the Milwaukee Catholic Citizen.

The first Jesuit martyr was P. Peter Martinez, who died in Florida A. D., 1566. After him died for the faith: P. Louis De Quiros and P. John Baptist Segura, A. D., 1570, in Maryland. Fathers John Mendez, Joseph De Solis, Michael Redondo and Rafael Llanes, all four brothers of the Jesuit order, died in Maryland A. D., 1570. Father Gilbert Du Thet died in Maine A. D., 1613; Father Anne De Nove in Canada A. D., 1646; Father P. Anthony Daniel in Canada A. D., 1648. His companions there in the following year were: P. Francis Joseph Bressani, P. John De Brebeuf, P. Charles Garnier, P. Natalis Chabanel, P. Gabriel Lalemant. These glorious martyrs of Huronia's St. Joseph mission, were preceded there by P. Henry Noel, who died in 1642, and in New York the great Father Isaac Jogues, Father Rene Goupil and the holy layman John de La Lande were martyred, on Oct. 17, 1646. Father Joseph A. Poncet ends Huronia's zealous apostles and martyrs of the Canadian St. Joseph mission, A. D., 1675.

The heralds of St. Joseph no sooner enter Wisconsin—in St. Joseph's crown the brightest pearl—one, whom we call the precursor of P. Allouez—the apostle of the great northwest, Pere Rene Menard dies for the faith near Marinette, Wis., August 10, 1661.

Father John Guerin, companion of Pere Louis Andre, suffered martyr's death at Green Bay, A. D., 1672. Pere Josef Le Boesme, companion of Pere John Enjalran, died a martyr's death at De Pere, A. D., 1687, both equally as saintlike brothers of the Jesuit order, as their precursor in martyrdom, Father Francis Le Moynes, who died in New York, A. D., 1656, along with Father Leonard Garreau!

In 1706 died Illinois' most zealous apostle—the martyr of Peoria—Pere James Gravier, a true and most worthy follower of James Marquette and Claude Allouez—founders of the Catholic Church in Illinois, Indiana and Missouri—a martyr like the holy Franciscan Pere Gabriel De La Rivourde, the first martyr in Illinois.

But none the less honor redounds upon another great Illinois missionary, Pere Sebastian Rasle, who was martyred in Maine, A. D., 1729. Pere Louis Senat was martyred in Alabama, along with Pere John Souel, A. D., 1731, where the year before Pere Francis Xavier Doutreleau had died the death of a martyr. This same year, 1730, Pere John Du Poisson suffered martyrdom in Arkansas.

At De Pere, Wis., were martyred in the year 1765, Pere Marine Louis Le-franc and Pere Peter Du Pauxay, of

St. Ignace, Mich., who, as sole survivors, presided over the vast missions of the late states, then governed by Protestant England. All these lands, consecrated to St. Joseph by Blessed Laval, first bishop of Quebec and New France, entrusted to Mary Immaculate by our country's first missionaries, Peres Isaac Jogues, James Marquette, Gabriel Duillettes, Andrew White—all these lands are Catholic today, strong in the faith of their martyrs, to which we may with equal merit reckon on the quasi-martyrs of the great Jesuit order, like Pere Charles Raymbaut and Gabriel Duillettes, first founders of Sault Ste. Marie mission in the north; or James Marquette, founder of St. Mary's mission in Illinois, Indiana, Missouri, Ohio; or Pere Andrew White, founder of St. Mary's mission in Maryland, thus uniting north, center, south under the banner of Mary Immaculate and her spouse, St. Joseph, whose greatest apostolic herald was the illustrious Pere Claude Allouez, who died at South Bend, Ind., A. D., 1690.

Among the quasi-martyrs may be ranked Pere Peter Chaumonot, who died in New York, A. D., 1670; Pere Julian Binneteau, who died in 1707; Pere Josef Dougy, who died at Mobile, Ala.; Pere James Fremin, who died in 1691; Pere James Bruyas and Pere Peter Milet, two zealous missionaries among the Oneidas of New York, who died in 1705; Pere Claude Dablon, zealous missionary in Michigan and Wisconsin, who died as superior at Quebec in 1702; Pere James J. Marest of Illinois, who died there in 1721; Pere Julian Garnier, a great missionary among the Iroquois in New York, who died in 1723; Pere Potier, of the Michigan and Indiana missions, who died at Detroit in 1781; Pere Peter Zerbiniati of the Oregon missions, who died in 1850, like his companions, Pere Christian Hoecken and Pere Peter De Smet, devoted to the cause of the salvation of the Sioux tribes. The last, but not the least, of America's great Jesuits is Pere John Baptist, martyr of Maine in the year 1854. On the top of this illustrious Jesuit ladder stand the two Jesuit bishops, John Carroll of Baltimore, who died in 1815, and John B. Miege of Leavenworth, who died in 1884.

Rev. J. J. Holzknicht, O.S.F.

WHERE THE LAST STAND WAS MADE.

A writer in The Evening Post, New York, describing some country communities in England, says of the hamlet of Sampford Courtney, Devonshire, that it lies with its cottages of yellow "cob", deep-thatched and with outer stairways, looking much as it must have looked when the Devon folk gathered there to make a last stand for the Old Faith.

"In that very church, whose fine perpendicular tower overlooks the huddled cottages," says the writer, "was the new English service, the first prayerbook of Edward VI., read to a murmurous congregation on a fair Whitsunday in the year 1549. On the next day the people went to their priest and called on him to say Mass as of old. 'They would keep to the old and ancient religion as their fathers before them had done.' The flame of revolt, once kindled, spread to Exeter and through all the country. The Catholic insurgents, in the vigorous language of their chronicler, Hoker, could not 'abide to hear of any other religion than the one they were first fondled in. Wherefore, to keep and observe that was their only endeavor, and in respect thereof they regarded not king nor kaiser, passed not for kin nor friendship, regarded not country nor commonwealth, but were wholly of the opinion of the rebels and would have no reformation in religion.'"

"The stand for the ancient faith and the ancient language was all in vain. Lord Russell, seconded by the Carews and Courtneys—great Devon names—put down the rebellion. Russell relieved Exeter, which had been straitly besieged by the rebels, and stamped out the last embers of the revolt in the very town where it had first been kindled."

For some 350 years the gray old church of Sampford Courtney has been given over to Protestant worship, yet even now it is not hard to call back that far off time when the people, defrauded of their ancient faith, rose against the armed might of the anti-Catholic government in an attempt to win back their spiritual heritage.

Some day, Catholics devoutly be-

lieve, the old faith of which the English people were robbed in those days will again flourish as of old in England.

FOR YOUR PROTESTANT NEIGHBOR.

"God will not damn me simply for eating a piece of meat. Flesh meat is no worse on Friday than on Thursday."

This assertion is often made to excuse or to justify the violation of the law which commands abstinence from flesh meat on Friday. Those who make this assertion are right. It is not the meat that damns people. In itself eating of flesh meat is not more sinful on one day than on another.

That which damns people is the disobedience which leads them to eat the meat. That which is sinful on Friday is the violation of a law which was enacted only for Friday, not for the other days of the week. That which damns people is the rebellion against the legitimate authority of the pastors of the Church whom all are bound to obey as they are to obey Him who sent them, saying: "He who hears you hears Me; he who despises you despises Me."

It is not, then, a question of meat nor of days nor of the appetite; it is a question of a disobedient spirit which sins in refusing to obey a commandment which it is easy to observe. Aside from the fact that all the laws of the Church should be obeyed because they have been imposed upon Catholics by legitimate authority, it must not be forgotten that the laws of the Church have not been enacted by accident or through caprice, but on account of very grave reasons and for salutary purposes.

The law of abstinence, which is to be observed once every week, was enacted for the purpose of continually reminding people of the Passion, the sufferings and the death of the Saviour and of the necessity of doing penance for sin. The observance of this law is a public penance which Christians practise. Only the superficial or ignorant can regard the law of abstinence as useless. People well know that self-denial practised on Fridays is an occasion which leads them to think seriously of religious subjects, especially of their sins and the means of atoning for them.

LOSING ONE'S SOULS "TO SPITE THE PRIEST."

Of all the unfortunate mortals who belong to the far too numerous class known as "fallen-away" Catholics, the most illogical is surely he who has abandoned the Church because of some real or fancied injustice received at the hands of one of the Church's ministers. As if God's claim upon our love and service depended upon the conduct of our parish priest!

"A common sop to one's conscience," says a contemporary essayist, "is to grow eloquent over the shortcomings of the clergy; but it is doubtful if God will judge us by what the clergy do." Yet, because Father A. ten or fifteen years ago, rashly judged or unjustly upbraided Mr. B, the latter, as some of his sympathetic neighbors will tell you, "has never put his foot inside the church from that day to this."

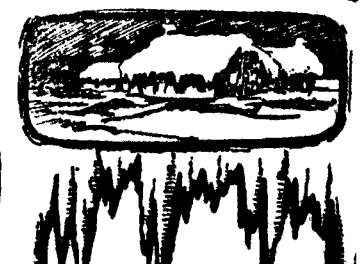
These same neighbors, with their half-hearted depreciations, not to say their actual condonation, of his unjustifiable action, are anything but robust children of the Church, and in one sense are more culpable than the recalcitrant Catholic himself. The sense of injury, fostered and fed until it has grown to be a monster passion, may partially explain, though it cannot of course, palliate, his insensate conduct: but the cold-blooded, deliberate approval of such conduct by Catholics who profess to be sensible men and women is a piece of folly that would be incredible were it not often met with. Losing one's soul "to spite the priest" is surely the very climax of unwisdom, and to justify it is a work more congruous to the enemy of mankind than to a genuine Christian.—"Ave Maria."

LIQUOR HABIT

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