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CALENDAR FOR NEXT WEEK.

- 5, Sunday—Third Sunday after Easter. Feast of the Patronage of St. Joseph, with octave.
6, Monday—St. John before the Latin gate.
7, Tuesday—St. Stanislaus, Bishop, Martyr.
8, Wednesday—Apparition of St. Michael Archangel.
9, Thursday—St. Gregory Nazianzen, Bishop, Doctor.
10, Friday—St. Antoninus, Bishop.
11, Saturday—St. Leo, Pope, Doctor (transferred from April 11th).

CITY AND ELSEWHERE.

The number of patients treated at the St. Boniface hospital last week was 85, of whom 40 were males, 34 females, and 11 out-patients.

The May devotions commenced at both St. Mary's and the Immaculate Conception on Tuesday and will be continued on every evening during the month.

The Directors of the Catholic Truth Society are requested to meet at 8:30 sharp on Friday evening at their Hall. Business—to consider and revise the constitution.

The Rev. Father Fox who has been visiting Brandon where he preached a few days mission passed through the city last week on his return to Rat Portage.

We read in our Eastern Catholic exchange that Mr. Frank Smith, son of our well known friend, Mr. Don. Smith, who is attending the Ottawa University, has lately been laid up with a severe attack of la grippe, but has, we are glad to say recovered.

The Rev. Father Zerbach will for some time to come assist the reverend pastor of the church of the Immaculate Conception. We are sure this will prove good news to the German parishioners of whom there is a very large number.

We sincerely regret to hear of Mr. A. McGillis's sad accident, and we hope that the prayers of St. Mary's devout worshippers, among whom our afflicted friend has every right to be numbered, will soon bring about his complete recovery.

The Hon. J. G. Bourinot, Clerk of the Dominion Parliament, has an article in the Forum for May giving a very striking comparison of the Canadian and American systems of government, to show why the American system does not commend itself to Canadians. He thus explains the absence of any influential annexation sentiment in Canada.

Mr. Ewart's Lecture. Will be published in full in this paper next week, together with an excellent descriptive report of the special features of that unique gathering in the Congregational Church last Monday. We sincerely regret that we have no room this week even for this report, though it was prepared expressly for this number. But we could not afford to omit a single line of Rev. Father Cherrier's admirable reply to Dr. Bryce; and financially, we are not in a position to issue any supplement to the Northwest Review, until our delinquent subscribers pay their just debts.

"The Criminal Crowding of Public Schools" and "Crowded Schools as Promoters of Disease" are two subjects of pressing importance that are taken up in the Forum for May. Professor J. H. Pennington, of Philadelphia, by a study of the principal American cities, shows what lamentable lack of sufficient and wholesome buildings there is—how, indeed, much of the educational work in Boston and New York and many other cities is worse than wasted. Dr. H. D. Chapin, of New York, lays down the conditions that should govern the healthful building and arrangement of school rooms.

Consumption and Lung Difficulties. Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purify that stream of life and it will very soon carry off and destroy the poisonous matter, and like a crystal river flowing through a desert, will bring forth flowers throughout the body, the elements of health and strength. As the river, leaving the elements of fertility in its course, causes the barren waste to bloom with flowers and fruit, so pure blood causes the frame to rejoice in strength and health, and bloom with unending beauty. All Medicine Dealers sell Dr. Morse's Indian Root Pills.

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TRUTH, TEMPERATE, TELLING

(Continued from page one.)

equally both the Dominion and Newfoundland. But let us suppose for a moment that the Government at Ottawa would say to the delegates of this contemplated new province: Gentlemen we are now agreeing upon the terms that shall be considered as the Constitution of your province, but mind you if at any time the majority of your people should attempt to oppress the minority in direct violation of the Constitution, the Dominion Government, although in duty bound to protect minority rights, the Dominion Government will not interfere lest its action might be considered by the majority as an infringement upon Provincial rights; do you think that Newfoundland would continue much longer in its desire to become a part of our Confederation? I leave it with you to answer the question; but I have no hesitation to say that had a similar statement been made to the people of Manitoba in 1870, neither Protestants nor Catholics would have dreamed to enter the Confederation, and to this day the land that forms our Province might have remained in a semi-civilized state. When a contract is executed and duly signed by the two parties both are bound by it until it be proved illegal or rescinded; and just as any judge is in duty bound when called upon, to pronounce on the validity of the agreement, in like manner is the Dominion Government strictly obliged to pronounce on the rights guaranteed by the Manitoba Act to the minority, be it Catholic or Protestant of the Province. Otherwise it should be admitted, and that would be a strange principle of justice and equity, that where an individual can call upon a judge and obtain the redress of a wrong, the same action cannot be taken when the offended is a minority and the offender a majority. Now this would be exactly our case were the Catholic minority of Manitoba to be abandoned by the Dominion Government to the merciless mercy of the Protestant ruling majority of the Province. Yet according to

DR. BRYCE'S ETHICS

the Remedial Order is an unpatriotic action on the part of the Ottawa Government. Think you not rather with me that there can be nothing so unpatriotic as would be the sanction by silence or otherwise of such an injustice as is now being perpetrated on the Catholics of Manitoba; and is he not truly unpatriotic who would have the constitution of the Land laid aside to allow a minority to suffer because it is the wish of the majority that the rights of such a minority should be ignored. Reverend Doctor Bryce has something truly amazing not to say amusing to tell us regarding the loss which the restoration of our rights and privileges would entail. "Some what damage will be done by interference in the case of the 60 French schools in existence or absorbed into the public schools," says the learned Doctor, and after a long enumeration of pretended evils he winds up by this appeal to sympathy: "It is right," he exclaims, "to cause such confusion, trouble and loss. Surely the remedial Order is hurtful in the extreme." What an outburst of clarity on the part of the Rev. Doctor; but is it not too bad that he forgot to manifest the same sympathy for the poor Catholics of the Province at a time when so much confusion, trouble and loss was brought down upon them by the government of Manitoba? Where, I ask, was the so tender hearted Doctor, when that same government passed their amendments of 1894 to force by starvation the Catholic minority to surrender? How is it that he never spoke a word of encouragement to those sixty schools in their struggle for life? For now that most of them are to die out for want of support or to accept as a necessity of life the School Acts of 1890; he laments the results of the remedial Order. Does it not seem to you that the noble Doctor who whilst he is throttling a weaker man than him begins suddenly to lament because a more powerful hand is stretched forth to deliver the poor victim before he breathes his last. The Doctor has another very unfortunate utterance when, speaking of the Catholic conscience, he compares it to that of the Hindoo woman or the Mormon. Until the learned and conscientious Doctor has proved that the Catholics hold any principles of conscience similar to those of the Hindoo women of India or the Mormons, I shall reject his unchristian and unmanly insinuation as most unworthy not only of a man who dons the garb of a Doctor but even of any man worthy to be ranked among the citizens of a civilized land. Dr. Bryce says "that the Catholics accept all the subjects of the Public School programme." I am surprised to see the Doctor go so far, for by his statement I am left perfectly free to ask why is it that he makes so much opposition to our Catholic schools; and since we follow the same programme which is adopted by the public schools how is it that we are taxed at the same time with illiteracy? Might it be the fact of our exacting more of a religious training that would per chance make us less instructed in the eyes of the Rev. Doctor? If our programme covers the same ground as that of the Public schools plus much more of a religious training, what possesses the Doctor, I pray, that he should be such a persecutor of our schools? I am now over sixteen years in the country, and for so many years have I known the Doctor, I have worked with him on the Board of Studies, in the University Council and at the University examinations; never have I heard him make the least inquiry into the working of our schools. And as a matter of fact I never thought myself of mentioning the matter to the learned Doctor; for I had in his own writings of 1877 the proof that he could but approve of our school system as the best suited to all sections of the community. But had he only expressed a desire to see, although our annual reports of examinations, etc., were easy of access to him as to all interested, I would not only have taken much pleasure, but I should have considered it my duty to accompany him into any of our educational institutions or schools to let him gain such information as he might have wanted. But never has he expressed such a desire. Why? I do not know, unless perhaps he felt reluctant to enter any French school where he should have had to use a dual language. The fact is the learned Doctor never went to the trouble of visiting any of our schools, he preferred to credit without any proof an old slander a hundred times refuted. Wherefore the Reverend Doctor's agitation over the school question seems to me to be nothing but the result of a nervous irrita-

bility prompted by some causes altogether foreign to the so-called inferiority of our Catholic schools. In answer to Doctor Bryce's argument as based upon what he calls

MGR. SATOLLI'S DECREES

—if he knew exactly what a decree means in the Catholic Church he would say not decrees but simply announcements—that no parent can be denied the sacrament for sending his children to the public schools; I shall only call the Rev. Doctor to task by reminding him that a man, particularly a man of his learning, should never curtail a quotation so as to make it mean more than it really does. Wherefore in quoting from Mgr. Satolli he should not have omitted: (a) that the announcement does not apply to localities provided with Catholic schools as efficient as the public school; (b) that when through necessity a child must be taken at a public school good care must be taken to remove the danger of perversion; (c) that such cases are left to the judgment of the ordinaries of the different dioceses interested. Why has the Doctor omitted to mention these three particularities connected with Mgr. Satolli's announcements? I can see but one reason for it namely, the weakness of his case. Finally Dr. Bryce would have us believe that the Remedial Order is a dangerous one; for, as he says, it may break the Dominion. It is a menace to every province. It makes progress impossible. Ontario may desire, as circumstances alter, to change some regulations placed on the separate schools." Strange and startling language were it coming from any other than the impetuous Doctor Bryce. Where is the man, I pray, that can honestly support that kind of ethics, viz.: that the rendering justice to an offended minority could at any time break up the Dominion or be a menace to any province and render progress impossible? What would you think of a household wherein a number of brothers, after having oppressed the weakest of the family, would rebel against the ruling of their common father to redress a wrong, and would put in such a plea as this: justice must not be done for it may break up the family home, the parental authority should not be exercised because it would be a menace to the progress of the family. Think you that the father should yield and let the innocent brother be sacrificed to the hatred of his rebellious brothers? No, decidedly no, for then would the father be truly the father of the family. In like manner in our Confederation: If any province, in the face of the determination of Federal authority to redress a wrong unjustly inflicted upon a minority, should be allowed to violate the Constitution and ostracize that minority, truly then would confederation be threatened and go to pieces. Dr. Bryce tells us that after Manitoba it may be the turn of Ontario to break the constitution in order to please the majority demanding that some new regulations be placed on the separate schools. Where then shall it be next? When and where is this unlawful movement to stop? Doctor Bryce indeed must be anything but the intelligent man he is supposed to be if he does not see the abyss to which his principles would inevitably lead Confederation. Provincial rights are sacred, and woe, should I say, to the sacrilegious hand that would attempt any infringement upon them! But what about the rights and privileges of minorities equally guaranteed by the Constitution of the land? Is it not the duty of every province to respect them, is it not the duty of the Dominion Government to see that they be respected, and are we not justified in repeating: "woe to the individual, woe to any provincial ruling majority that would lay a sacrilegious hand on these rights and privileges, woe to the Dominion Government were it to remain by its silence and lack of action a criminal onlooker at the slaughter of such rights and privileges!" Let me now borrow the Reverend Doctor's words in the winding up of his address, let me appeal to all my hearers to do what is

THE DUTY OF EVERY HONEST CITIZEN, namely to quit ourselves like men, and to be strong. But where is manliness, where the noble strength that should be exercised under the circumstances? Is it in those inflammatory speeches, which, since the issuing of the remedial Order, have been delivered from one end of the Dominion to the other? Or is it in carrying out what Dr. Bryce and others would have the people of this Province to do? I have confidence enough in my fellow-citizens to think better of them. Were the command from Ottawa a sweeping, tyrannical one, were the remedial Order unjust, inequitable and detrimental to the Province, as Dr. Bryce would have us believe, I should be among the first to form that noble phalanx ready to go to the very foot of the throne and to request a repeal of a legislation which would take away the natural rights of a free, growing, progressive province; but if the Order on the contrary is a just one, as I have endeavored to prove, one based upon the Constitution, one to remedy a great evil unlawfully inflicted upon an oppressed minority, an Order in a word of such a nature that it deserves the hearty endorsement of every honest man and true friend of our Confederation, yes, when the Remedial Order is such an equitable one, have I not a right to borrow Revd. Doctor Bryce's words and to invite all to quit ourselves like men and be strong. When an offended minority has by legal means scored a just and lawful point is it not the duty of the majority to nobly acknowledge the justice of the case, should it not hasten therefore to restore to the Catholics of the Province their rights and privileges, rather than wait for the action of a higher authority? Let us quit ourselves like men, let us be strong to advocate that equal justice be done to all, and once more shall we enjoy that peace and harmony which, for 20 years previous to the passing of the acts of 1890, had made the different sections of our people so happy to belong to the Province of Manitoba.

The Catholic Order of Foresters.

The Annual Meeting of the Local Courts, Satisfactory Reports. Elections of Officers. Delegates Selected for the Minneapolis Convention. In accordance with the provisions of the Constitution the members of the St. Boniface and Winnipeg courts of the Catholic Order of Foresters held last week their annual meeting for the election of officers for the ensuing year. The meeting of ST. BONIFACE COURT NO. 252 was held on Wednesday evening a large number of members being in attendance. Before the election the Chief-Ranger (Mr. J. E. Cyr) read his annual report in which he thanked all for the interest they had taken in the work during the past year,

the result of which was that they had now foreign at a state of prosperity which justified them in looking forward with confidence to a bright future. He referred with satisfaction to the pleasing financial condition in which they found themselves, and called especial attention to the fact that had not once in the history of the Court had a single member been suspended for non-payment of dues on assessments, which he thought was a remarkable and proud record when they considered the scarcity of work during the past winter and the financial depression. In strengthening their ranks they had been able to overcome without undue encumbrance the hard times. Mr. Cyr then went on to speak of the spirit of union and fraternity which animated all the members, and with regard to the advantages of membership he showed that during the past year the cost to the members of \$1,000.00 insurance had been only \$8.10 or 674 cents per month. In eloquent words Mr. Cyr referred to the two principal events of the year so far as Catholics were concerned in this Province, viz.: the death of the late Archbishop and the consecration of his successor, and in closing an inspiring address he again thanked the members for their devotedness in 1894 and called on them for renewed efforts during 1895.

The election of officers was then proceeded with and resulted as follows: Chief-Ranger—J. E. Cyr, (re-elected). Vice-Chief-Ranger—H. Beiveau, (re-elected). Recording-Secretary—M. Cyr. Financial-Secretary—L. N. Bétournay, (re-elected). Treasurer—S. A. D. Bertrand, (re-elected). Trustees—T. Pelletier, (re-elected); J. A. F. Bleau, (re-elected) and Joseph Senec. Representative to Convention at Minneapolis in May—F. W. Russell. The following appointments were made by the Chief-Ranger: 1st Conductor—J. B. Leclerc. 2nd Conductor—Joseph Morin. Inside Sentinel—L. Fournier. Outside Sentinel—A. Marion.

ST. MARY'S COURT NO. 276 held their annual meeting on Friday evening when the Chief-Ranger (Mr. T. D. Degan) presented a very complete report. They had had to mourn during the past year the deaths of two brothers, and there had been considerable sickness, but notwithstanding this the funds were in good shape and the general progress made had been satisfactory. Touching reference was made to the death of the late Archbishop and to the interest which Archbishop Languevin takes in all Catholic societies. The election of officers then took place as follows: Chief-Ranger—D. F. Allman. Vice-Chief-Ranger—R. Murphy. Recording-Secretary—T. Jobin. Financial-Secretary—H. A. Russell. Treasurer—G. Germain. Trustees—J. Mellon, J. Stack, and J. J. McDonald. Representative to convention—J. D. McDonald; Alternate—T. Jobin.

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