

ing to amend their school law sufficiently to remove the grievance, they rendered Federal interference necessary. The Bishops, therefore, in directing the attention of their people to the necessity of a Remedial Bill and to the obligations resting upon them, as Catholics, to stand by their persecuted brethren in Manitoba, only fulfilled a most sacred duty.

To try to make out that their Lordships did this because the minority affected are French is not true. The minority, as a whole, suffered much by this act; but the English minority were by far the greatest sufferers by the school act of 1890. This will appear quite evident to our readers when we tell them that the French Canadians are hived together in various parts of the province and, being in the majority, and, in many instances, having no Protestants resident in the municipality where they live, they can at least engage teachers for their schools that are not inimical to their race or religion; while, on the other hand, the English speaking Catholics are scattered among a large Protestant majority who, knowing their numerical insignificance, force them to contribute their taxes to Protestant schools and thus rob them of the means of supporting an efficient Catholic school for their own children. In the one instance, the minority are not compelled to pay their taxes to support Protestant teachers in Protestant schools, while in the other the minority are compelled first to support Protestant schools for the education of Protestant children and then to support Catholic schools for the education of their own children. Our Catholic friends of Ontario will readily see that the Globe does a gross injustice to the Hierarchy of Quebec in making any such inference in regard to their motives.

If the Globe wishes to ride the Protestant horse, let it do so. The task is not an uncongenial one to our contemporary; but in the name of justice and truth let it not mislead its readers by bearing false witness against the Bishops of Quebec. Their Lordships in no way exceeded their duty in directing their people's attention to the gravity of the situation both in regard to its religious as well as to its constitutional aspects.

The Globe appeals to the Catholics of the Dominion against the action of the Hierarchy. Such appeals are exceedingly suspicious and will, no doubt, meet with that consideration which they merit. We, also, appeal, in the name of the persecuted minority of Manitoba, to our co-religionists throughout the Dominion, not to be led away by the special pleading and dishonest statements of the Globe, but to stand as one man in demanding that the constitution of our common country be upheld and that right and justice be meted out to all minorities, whether Protestant or Catholic. We wish we had the means of reaching every Catholic heart in Canada and we would say: In the name of justice, in the name of loyalty to our Queen and to our country, in the name of our children's highest interests, cast party politics and party affiliations to the winds and stand by us in our hour of sore affliction. We are asking for nothing but simple justice based upon the highest constitutional guarantees, defined by the Highest Court in the Empire.

We are not seeking to interfere with the smallest rights of our Protestant neighbors. We are only pleading to be left to enjoy the rights of free born British subjects. We are 45 per cent. of the population of Canada. We have among our Protestant neighbors hundreds of thousands of fair minded and just men who would scorn to do us an injustice. If we fail to uphold their hands in their generous and manly struggle to do us justice, the fault will be our own. It is a supreme moment in the history of our dear Canada. Let us look to it that future generations may not find that page in our history stained by our own indifference to our liberties and the rights of generations yet unborn.

A Sister of Charity is the first woman to receive a decoration in Holland. She was made a Knight of the Order of Nassau-Orange by the two queens of Holland.

Up-to-date Clergy.

The Catholic Archbishop of Dublin, it appears, an enthusiastic cyclist, so much so that he takes his bicycle with him when he travels on the Continent. Several Monsignori in England are devotees of the wheel, one of them riding a make which is appropriately styled "The Demon." And, as to cycling priests, their name is legion. His Grace of Dublin, who is probably the first archiepiscopal cyclist, learnt Isaac Pitman's shorthand as late as two years ago and wrote to the Phonetic Journal several interesting letters about its advantages and his method of practising.

Not Motherless.

Alas! there are Maryless, Motherless Churches so-called. They will have nothing to do with her,—though from her they receive their Christ. Christ was not Motherless. His true Church, made to His likeness, cannot be Motherless. His Mother is her Mother for her Son is the head of the Church. Oh! holy Church! re-living the life of Jesus; clothed with His sanctities,—enshrining His everlasting Presence,—possessing His powers,—infallible witness of His truths,—executor of His will,—thou hast not forgotten His last legacy on Calvary to His well-beloved disciples,—“Behold thy Mother.” —FATHER RYAN.

BRANN IS AFTER LINTON.

He Touches Up the Bigoted Congressman in Lively Style.

I am really glad that the A. P. Apes made that foolish "roar" anent placing a statue of Father Marquette among those of men whose greatness is America's glory, writes Editor Brann, in his Iconoclast. It served to recall to the memory of mankind a character that was well nigh forgotten—to remind us how much the New World is indebted to the dauntless courage and self-sacrificing devotion of the Jesuit Fathers and Franciscan friars. Father Marquette is indeed fortunate. When his noble deeds seemed destined to be forever hidden by the shadows of the centuries, bigotry and spleen rescued his name from oblivion and made it immortal. His greatness is unduly enhanced by comparison with the pitiful littleness of his detractors—our admiration of the man is intensified by contempt for his critics. Nothing exists in vain—even the A. P. A. hath its uses. With such a background Pere Marquette stands forth transfigured—illuminated by the light of God. He inherited an ample fortune in sunny France, and could have lived a life of luxury. Instead of doing so he was sent, at his own request a missionary to Canada when that country was inhabited chiefly by savage beasts and still more savage men. He went not to accept a high-priced pastorate and syndicate his sermons, but to live among bears and wolves, to sleep in huts and eat boiled dog—to fill the place of priests who had been tortured to death by savage tribes. Armed only with the crucifix, he penetrated 2,000 miles farther into the unknown forest than any white man had gone before. His discoveries were but incidents of his journey—his sole mission was but the salvation of souls, his zeal the glory of God. Everywhere he won his way by the magic power of love. Everywhere he was welcomed with rejoicing, and parted from with regret. "How bright the sun, O Blackgown, when thou comest to visit us," cried the chief of the savages, Illini, while painted warriors as fierce as hell's own brood, knelt to kiss the snow that had taken the imprint of his feet. No warship was necessary to force such a teacher upon them, no armed squadron to protect his mission house. When he walked they followed him; when he spoke they bent eagerly forward to hear the story of Christ crucified; when he slept they kept watch and ward, stealing up to look at the peaceful face that mirrored his gentle heart. Worn with hardships and sufferings too great for one so gently bred, he passed to his eternal reward, surrounded by his swarthy converts—the night of his death came down in those Western wilds ere he had reached manhood's glorious noon. In the North, as in the South, in Canada as in Texas, the Catholic priests were America's true pioneers. And now comes a gang of godless ingrates, who enjoy the blessings so largely due to the labors and sacrifices of these dauntless pathfinders—an unclean crew, with Linton of Michigan, howling in the lead—crying out that Pere Marquette deserves no honor at Columbia's hands because, forsooth, he was a Catholic! Why, do not these splenic pismires know that America was discovered by a Catholic and that the expenses of his voyage were defrayed by a Catholic queen, who tore the diamonds from her crown to set therein the star of the empire? To be consistent Congressman Linton should introduce a resolution to have the bodies of Sherman and Sheridan exhumed and their heads exposed on pikes because they acknowledged the theological supremacy of the Pope.

A NEW LEASE OF LIFE.

HOW A CUMBERLAND CO., N. S. MAN OBTAINED IT.

A Sufferer From Acute Dyspepsia and a Complication of Troubles Followed an Attack of La Grippe—He Was Forced to Quit Business and Was Helplessly Discouraged When Help Came.

From the Amherst, N. S. Sentinel.

Mr. Chas. Tucker, who lives about two miles from Lockport, is one of the best known men in that section. He is engaged in business as a lobster packer, and deals in flour and salt and in addition has a fine farm. During the past three years Mr. Tucker has been an almost constant invalid, being the victim of a complication of troubles following a severe attack of la grippe. Recently he has been restored to his old time health and having learned that he gave the entire credit to Dr. Williams' Pink Pills, concerning which so much has been said through the press, a reporter interviewed him in the matter, and was cheerfully given his story for publication. Mr. Tucker said:—"About four years ago I had a severe attack of la grippe, which

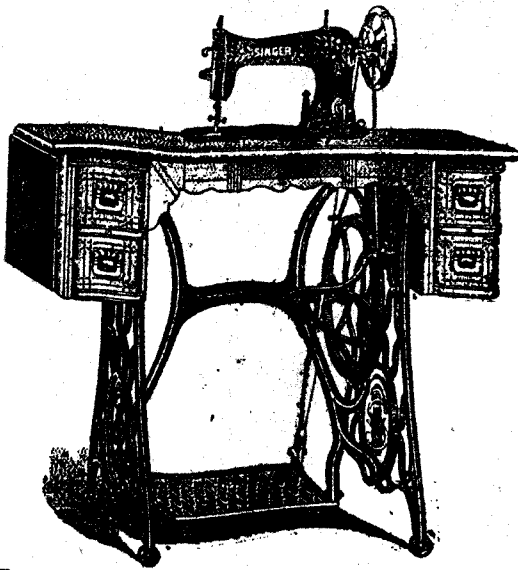


left me in a fearful condition. I had for a number of years before this attack been a sufferer from dyspepsia, but following the la grippe it took a more acute form, and to add to my distress my liver appeared not to perform its usual functions, and my heart troubled me greatly and there were as well other complications which baffled the skill of four doctors whom I successively called in in the hope of regaining my health. From the knees down my legs were as cold as ice, my bowels would bloat and I suffered great pain. My case went from bad to worse despite the medical treatment I was undergoing and at last I got so bad that I was forced to give up business. I could hardly eat anything, got but little sleep at night, and as you will readily understand my condition became one of despair. My father urged me several times to give Dr. Williams' Pink Pills a trial, but I was so discouraged that I had no further faith left in any medicine. However, more to please him than for any hopes of beneficial results, I began the use of Pink Pills. The first beneficial result I found was that the warmth and natural feeling began to return to my limbs, my bowels ceased to bloat, and with the continued use of the pills my appetite returned. I slept soundly and the action of my heart again became normal. I continued taking the Pink Pills until I had used in all fifteen boxes, and I have not felt better in years than I do now. I did some particularly hard work last fall, and was able to stand it with a strength and vigor which surprised me. I consider Dr. Williams' Pink Pills, not only a wonderful medicine, but in the light of what my other treatment cost, the least expensive medicine in the world, and I strongly recommend Pink Pills to all in need of medicine.

Dr. Williams' Pink Pills act directly upon the blood and nerves, building them a new and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had of all dealers or sent post paid on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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—Terms of sale to suit the purchaser.—

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350 Main Street.

—M. HEALY, Manager.

BIRTH.

LIDBY—At 333 Young street on the 21st May, the wife of William Lidby, compositor Review office, of a son.

Grand Deputies for Manitoba.

Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man.

District Deputies for Manitoba.

F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.
Spiritual Advisor, Rev. Father Guillet; President, L. O. Genest; 1st Vice, R. Prisco; 2nd Vice, M. E. Hughes; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allan; Marshal, E. Laporte; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.
Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; 1st Vice, M. Buck; 2nd Vice, J. A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Cherrier; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 183 Water Street.
Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshal, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 274. Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block.
Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., Rev. O. Genest; Vice Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trust., J. A. McInnis, K. D. McDonald, and Jas. Macdonald; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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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 with it and leave 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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Time Card taking effect on Sunday, May 3, 1896.
MAIN LINE.

North Bound Read up	Freight No. 108 Daily	St. Paul Express 103 Daily	Miles from Winnipeg	STATIONS	St. Paul Daily	South Bound Read down
1:20p	2:45p	3:00	0	Winnipeg Jct.	11:55a	5:30p
1:55p	3:20p	3:30	3.0	Portage Jct.	11:47a	5:47p
2:30p	3:55p	4:05	6.0	St. Norbert	12:01p	6:07p
3:05p	4:30p	4:40	9.0	Cartier	12:15p	6:25p
3:40p	5:05p	5:15	12.0	St. Agathe	12:30p	6:51p
4:15p	5:40p	5:50	15.0	Union Point	12:45p	7:02p
4:50p	6:15p	6:25	18.0	Silver Plains	12:55p	7:18p
5:25p	6:50p	7:00	21.0	Morris	1:06p	7:45a
6:00p	7:25p	7:35	24.0	St. Jean	1:22p	8:25a
6:35p	8:00p	8:10	27.0	Letellier	1:45p	9:15a
7:10p	8:35p	8:45	30.0	Emerson	2:05p	10:15a
7:45p	9:10p	9:20	33.0	Femina	2:15p	11:15a
8:20p	9:45p	9:55	36.0	Grand Forks	2:45p	8:25p
8:55p	10:20p	10:30	39.0	Winnipeg Jct.	3:00p	1:25p
9:30p	10:55p	11:05	42.0	Duluth	3:00p	1:25p
10:05p	11:30p	11:40	45.0	Minneapolis	3:00p	1:25p
10:40p	12:05p	12:15	48.0	St. Paul	3:00p	1:25p
11:15p	12:40p	12:50	51.0	Chicago	3:00p	1:25p

MORRIS-BRANDON BRANCH.

East Bound Read up	Freight No. 108 Daily	St. Paul Express 103 Daily	Miles from Morris	STATIONS	St. Paul Daily	West Bound Read down
1:20p	2:45p	3:00	0	Winnipeg	11:55a	5:30p
1:55p	3:20p	3:30	3.0	Morris	1:10p	8:00p
2:30p	3:55p	4:05	6.0	Low Farm	1:32p	8:44a
3:05p	4:30p	4:40	9.0	Myrie	1:50p	9:11a
3:40p	5:05p	5:15	12.0	Grand	2:05p	9:50a
4:15p	5:40p	5:50	15.0	Rosebank	2:25p	10:29a
4:50p	6:15p	6:25	18.0	Miami	2:37p	10:54a
5:25p	6:50p	7:00	21.0	Deerwood	2:55p	11:44a
6:00p	7:25p	7:35	24.0	Assinmount	3:10p	12:10p
6:35p	8:00p	8:10	27.0	Someret	3:25p	12:51p
7:10p	8:35p	8:45	30.0	Swan Lake	3:45p	1:32p
7:45p	9:10p	9:20	33.0	Indian Springs	3:55p	1:54p
8:20p	9:45p	9:55	36.0	Marleapollis	4:05p	2:18p
8:55p	10:20p	10:30	39.0	Greenway	4:20p	2:52p
9:30p	10:55p	11:05	42.0	Baldur	4:34p	3:25p
10:05p	11:30p	11:40	45.0	Hilton	4:50p	4:15p
10:40p	12:05p	12:15	48.0	Ashdown	5:15p	5:30p
11:15p	12:40p	12:50	51.0	Wawanesa	5:25p	6:25p
11:50p	1:15p	1:25	54.0	Elliotts	5:35p	6:57p
12:25p	1:50p	2:00	57.0	Southwaite	5:45p	6:57p
1:00p	2:25p	2:35	60.0	Martinville	6:15p	7:18p
1:35p	3:00p	3:10	63.0	Brandon	6:30p	8:00p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Mixed No. 148 Every Day Except Sunday	Miles from Portage June	STATIONS	Mixed No. 144 Every Day Except Sunday
5:45 p.m.	0	0	Winnipeg	12:00 p.m.
5:58 p.m.	8.5	8.5	Portage Junction	11:47 a.m.
6:14 p.m.	15.0	15.0	St. Charles	11:32 a.m.
6:42 p.m.	18.0	18.0	Headingley	11:15 a.m.
7:06 p.m.	25.8	25.8	White Plains	10:52 a.m.
7:13 p.m.	28.2	28.2	Gravel Pit Spur	10:29 a.m.
7:25 p.m.	32.2	32.2	La Salle Tank	10:20 a.m.
7:47 p.m.	38.1	38.1	Baldur	10:07 a.m.
8:00 p.m.	43.2	43.2	Oakville	9:45 p.m.
8:30 p.m.	52.5	52.5	Portage la Prairie Flag Station	8:29 a.m.

Stations marked *—have no agent. Freight must be prepaid.
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