The Northwest Review

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Correspondence conveying facts of interest will be welcomed and published.

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A Catholic correspondent wanted in every

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NOTICE.

The editor will always gladly receive (1)
ARTICLES on Catholic matters, matters of
general or local importance, even political
if not of a Party character. (2) Letters on
similar subjects, whether conveying or asking information or controversial. (3.) Ne vs
Notes, especially such as are of a Catholic
character, from every district in North
Western Ontario, Manitoba, the Territories
and British Columbia. (4.) Notes of the
proceedings of every Catholic Society
throughout the city or country. Such notes
will prove of much benefit to the society
themselves by making their work known to
the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody. DEAE SIR,—I see by the last issue of the VORTEWEST REVIEW that you have been in-trusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the adi-torial columns."

I need not tell you that I take a deep in Ineed not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation instating that the principles announced between the principles and in the way they like best. Therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain.

Yours all devoted in Christ,

its accomplishment.
I remain.
Yours all devoted in Christ,
†ALEX. ARCHBISHOP OF ST. BONIFACE
O. M I.

The Northwest Review

WEDNESDAY, JUNE, 28.

EDITORIAL NOTES.

they may do good religious work, will to them and others like them, the ers, build your own schools. I will prosucceed very well if they use the one life unapproachable finish of the British vide you with the necessary machinery God has given them to their spiritual statesman and the inimitable simplicity to tax your own people; I will inspect advantage. The trouble is that one life of the British gentlewoman. seems to their great towering religious eyes so insignificant that they let it go

A religious convention down South unanimously resolves "to indorse Paul's doctrine." The resolution is so vague. that one is left in doubt as to who "Paul" is. Possibly it may be the Apostle St. Paul. If so, let us hope the indorsement will follow with the practice of what "Paul" taught. This is where the hitch comes in with these so-called endorsements.

When Dr. Briggs announces, he be lieves the Scriptures are inspired and that he bases his faith upon their inspiration, after prayerful study and careful thought, why should he be punished as a heretic or in any manner criticized? Is he not holding up the doctrine of private judgment, the cardinal point claimed by the sects? Let there be consistency.

Every citizen has an incontestable right to advocate whatever policy he thinks best in itself, and most adapted to secure the welfare of the community. But it is also his incontestable duty to acquiesce in the decisions of the competent authority, especially when oppostion would tend to weaken the community's strength. Here there is no question of party or policy.

Never make a promise unless you see your way clear to keep it. Never enter into an agreement unless you fully propose to fulfill it. Lack of fidelity to promises and engagements are the faults of nearly all people. Your simple word should be as sacred as an oath. If we were asked for a motto on perseverance we would give this, for the best kind of perseverance is faithfulness.-Pittsburgh Oatholic.

The College of the Holy Cross, Worcester, Mass., will hold its fiftieth forgiven him. The ultra-Protestant the church as she she did the Protestant commencement on the 29th inst. We hosts are glad to see him go. We Cath- party, to her consuming passion. Not have to return our grateful thanks to olics, on the contrary, grateful for his only do those writers of public school biliousness.

the President for his kind invitation to be present. In October, this seat of learning will celebrete its golden jubilee. It has been postponed to that date because it will enable a larger number of the grand festivities.

An excellent exchange waxes wrothy and says we Catholics are great bigots. This is a mistake. A bigot is a man who is obstinately and unreasonably wedded to any religion or religious opinions. This cannot be said of Catholics. Our belief in the truth of our holy religion is neither obstinate nor unreasonable. Perhaps, however, our brother does not know it but it is a fact that every argument that proves the divine origin of the Christian religion proves also the divine origin of the Catholic church; and that while he has no secure foundation for his religious belief, the Catholic follows an infallible guide, with whom Christ has promised to remain until the end of time. So Catholics are not bigots, but they are reasonably and firmly attached to their faith, and in this they obey the express command of Christ to hear the church.

PROTESTANT TESTIMONY.

Rev. D. Davies Moore, a Protestant missionary in the West Indies, has written a letter to the Charleston, S. C., Examiner, in which he refers, in terms of fervent admiration, to the Roman Catholic Sisters of Mercy, who are ministering to the victims of the Amok, the epers, cholera patients and the smallpox victims. He says of the Sisters:

"They stand always and do their duty till they die."

The faithful servants of the church never relax their vigilance nor shrink at the approach of danger. The history of the church, her works and her destiny shine in a glory so refulgent that testimony of approbation is frequently heard from reluctant witnesses, her critics.

THE EARLS OF ABERDEEN AND DERBY.

The near advent of the Earl of Aberdeen to Rideau Hall is welcomed on all sides. If he can win in Canada the as the state is merely our own creation, those schools defined "excommunicagolden opinions he won in Ireland, he will be, in our long lives of honored and us and minister to our needs--not to rule admired Governors, one of the most us against our collective wishes, it can popular. It will be remembered that he and must be just what we wish to make alone, of all Irish viceroys, received it-therefore it can be both Catholic and from the people of Ireland a spontaneous | Protestant in the sense raised by our and enthusiastic ovation in the outburst of regrets at his departure.

cess with her Irish village and Irish performance of your family duties, industries at the World's Fair, how among which isto educate your children. worke may reconce the Countess is to In as much as one portion of you is her mustrious husband. To have two Catholic and another portion Protestsuch persons of "light and leading" ant, I will establish Catholic and Proworking in harmany upon the influen. testant schools. It is my wish that you tial classes of the Dominion may be should be educated because that is the looked forward to as a very special boon. wish of all of you who created Their magnetic sway is sure to make | me, but in as much as you are my for natural righteousness, broad and creator and I your servant, it would be deep culture, and enlightened kindliness wrong of me to interfere with your If it be true that we are destined ere freedom in selecting the method long to dispense with the services of a by which this education should be given. British Viceregal court and to choose Some of you are Protestants, some are our Governor-General from among Catholics. You disagree as to how this Canadians, there is little doubt that the education should be given. I recognize Earl and Countess of Aberdeen will those differences and will therefore These good people who are always make us, in after years, look back wist- establish two sets of school, on an equit sighing for a thousand lives to live, so fully to the days when we realized, thanks able basis. You select your own teach-

the coming, with still deeper feelings do | pupils and the results attained in your we speed the parting, guest. Lord and schools." This has been found practical titles we have known them best-will were the Protestant portion of the state leave behind them in Catholic hearts something more than the remembrance of their popularity; they will be thought the majority they have forgetten to be of as defenders of the weak against the onslaughts of the strong. Never, since of their schools while retaining Protestthe stirring times of Lord Elgin, has ant schools for themselves. In this any Governor-General of Canada taken | abusive sense, the state should not be so firm a stand against wrongheaded Catholie or Protestant, because it is the partisans as that which Lord Stanley of duty of the state to protect the weak Preston took against the unreasoning from the tyranny of the strong and to haters of everything Catholic. Not only delegation that met him in the serene atmosphere of the Lower Province, but position we have assumed. he bearded the loud-mouthed bigots in the very storms of their own prairies. It was an uncommonly brave act on his quoted Pius IX in answer to the civic

noble defence of our rights, sincerely histories misrepresent the policy of the regret his departure, albeit we rejoice at church by trying to fasten on to her the his succession to the earldom of Derby sellor, not merely a distinguished repreover and above all this, a fearless, enlightened and sincere friend.

THE STATE AND THE SCHOOLS.

Our contemporary the Northwest Bap tist, thus closes an article in its issue of of his complaint. "When he cites, for the 15th May last. "On the other hand, instance," says the Connecticut Catholic, if schools are to belong to the state, and are to be supported by general taxation, olic indulgence as a certificate of forgiveand managed by state authorities, it is ness of sin granted by the Pope for a sum as plain as a nose on a man's face they of money, he convicts the historian of can be neither Catholic nor Protestant. They must represent the state, and the umny." Imagine any child being taught state is neither Catholic nor Protestant. Will the Northwest Review in its leisure apply itself to this phrase of the subject should be taught to any child-because and give us the results?" We will gladly do so, but before start-

it. In those day's of combines and false principles it is quite common for people | Catholics contend for parochial schools that, in as much as the families are olic church are put into the hands of either Catholic or Protestant or partly Catholic and Protestant children alike. Protestant, or both. The only excuse of the family, which means the good of Protestant children towards the church the family, and if the state is not these motives, viz. the needs and the the histories used in such schools are common good of the family, it is existing not teaming with such abominations, the for wrong motives and instead of being Catholic children attending such schools a benefit to the family it is an evil. In are exposed to a yet greater danger saying that the state cannot be either from the bigoted and false statements of Catholic or Prstestant, the Northwest Baptist virtually says it cannot or must to describe to her pupils some of the not be Christian. Surely the Northwest Baptist does not deny we are Christians! But it infers as much, when it says that of our paper that such was done in the the state cannot be Catholic or Protestant. We maintain that, in as much brought into being by ourselves, to serve tion" as the lopping off of the unforcontemporary. It can justly say "I have been created by you to serve you, to Pope. And we see, by Lady Aberdeen's suc- minister to your wants, to aid you in the your schools and will pay you from my However, gladly as we shall welcome treasury according to the numbers of the Lady Stanley-for it is under these before and should be practical to-day, willing to do what is tair and just to the Catholic portion, but because they are in fair and just, so they deprived Catholics administer to all its subjects even handdid he quietly snuff out the Protestant ed justice. But because the state has cant, for it is mere cant, is not only been unjust, is no argument against the

TEACHING FALSE HISTORY. The teaching of history in our public part to come to Manitoba so soon after schools has always been a difficult the Jesuit agitation; but braver far was matter, not because of the fact that it is church that the annexation of Canada his behaviour here. With Orangemen dangerous to teach the real genuine about elbowing him on either hand he article but because of the malicious fiction which goes by the name of hisaddress, and, with a merry twinkle in tory and often finds its way into public his eye, he emphasized the quotation in school histories. The dangers to Caththis way: "that shrewd observer of men olic youth in studying from such text and things, the late Pope Pius the Ninth.' books' are exceedingly great, because The Catholics that heard him could in almost every instance, the writers of harlly credit their ears, and the anti- those fictions seem to be inspired with Catholic paper mutilated the phrase. only one idea, and that is to misrepre-Then His Excellency visited all the sent and malign the Catholic church Catholic educational institutions of and make her teachings responsible for Winnipeg and St. Boniface, spoke French | the acts of cruel and designing political wherever French would please, and rulers, just because those rulers happeverywhere praised Catholics, French ened to be Catholics, but, in the majority these people in Erin are now mostly Canadians especially, for their loyalty. of cases, very bad ones. Take, for tilled for potatoes. If New England He seemed to make it a point to give instance, the Protestant version of the the Equal Righters the cut direct. To do massacre of St. Bartholomew. In almost wiser and more Christian if they lay in this needed an astonishing amount of every such history you will find it out for the legitimate expenses incurred what is known in England as "quiet | boldly attributed to the church, whereas | in introducing sound notions of elemen-Lancashire pluck. That pluck was the actual facts are that it was due respected by his multitudinous enemies, altogether to the cunning and treachery though they chewed the curd of bitter of an ambitious and designing woman for instance.—Catholic Review. disappointment. Nor have they ever who would just as soon have sacrifice

misdeeds of Catholic rulers, but they do In his admirable wife we lose an intelli- infinitely worse by going into the gent patroness of Catholic institutions; in domain of dogma and telling their pupils Alumni to be present and participate in himself we lose, not merely a wise counthat the church's teachings are the very opposite to what they really are. We sentative of our Gracious Sovereign, but had an instance of this quite recently in the eastern States, where a Catholic priest has exposed to the public gaze, the fictions contained in "Myer's Modern and Mediæval History." Father McGurk leaves no one in doubt as to the justice "the description in the history of a Cathdeliberate bigotry or downright calsuch rank villany in the name of Catholic dogma! It is shameful that such it is false, but what shall we say of the school that would teach such slander to connormal in them same school that would teach such slander to ing out it is necessary for us to under- Catholic youth. Our contemporary stand what is the state and who created justly says that "Protestants wonder sometimes, or affect to wonder, that to imagine that the state is some kind of in which their children should be a controlling deity which it is treason to educated." And yet this is really what condemn or criticize. The family is the all our children are exposed to in those creation of God and the state is the crea- Protestant institutious called public tion of families. This being so, it follows schools. Histories inimical to the Cathboth, the state can and may be Catholic, And with what result? To insult or she Herself undertook the care and some pious old maid who will undertake to describe to her pupils some of the the same Sovereign Pontiff proclaimed teachings of the Catholic church. Some the dogma of the Immaculate Conception time ago we pointed out in the columns Japan after having been so long secluded public schools of Manitoba. We told the Advisory Board that a teacher in one of tunate's ears and the packing of them in a box and the sending of them to the Pope for a present. We ventured the opinion, at the time, that it would require a large sized packing case to carry the ears of that teacher to the

by our taxes? Is it not audacious to ask of us to use such schools for the education of our children?

But is it not shocking to think that we

It is by such experiences as those that Protestants themselves furnish some of the best arguments that Catholics can advance against the acceptance of such schools for the elucation of Catholic

'Evangelization' ot the French-Canadians.

The New York "independent" thinks special interest attaches to the work of the French Evangelization Society in Canada." "The priests and bishops," it says, "are making strenuous The same Sovereign Pontiff attachel efforts to control the movement which is spreading. The general effect of the work has been increased by the chang-ing attitude on the part of the Roman Catholic people toward the highest authorities in their own church." Now the generally sagacious editors of the Independent" would only keep an office cat" they would get rid of most stories of this sort before publishing them. For this is a most ancient tale, told by interested Protestant mission aries of every Catholic country in which they have earned their bread and butter from the confiding folk who had sent them abroad.

Besides, if the "Independent" will only consider the matter calmly and without prejudice, it cannot fail to perceive the absurdity of all this talk about "evangelizing" Catholics, bringing the Gospel to Catholics, who of all calling themselves Christians are the only ones who have continued to maintain and absurd, but it is also insolent. In the present case it is also inconsistent. For we are constantly informed by some of the same class who thus pretend to find hope of Protestantizing-not evangelizing-the French-Canadian in the supposed fact, of their "changing attitude" would be "dangerous" because of the staunch Catholic feelings and belief of the same French-Canadians. Even conceding the "thirty-six mission fields" that the Presbyterians are said to have opened in French Canada within the rear, the "Independent" should rememper that opening a field and getting a good crop are two very different things. There was a time years ago when the opening of Protestant "mission-fields" in Ireland was a cause for many demands on "Evangelical" English purses, but the English who used to contribute for among the "benighted Irish Romanists" have apparently grown less liberal than tary Christian morality in the many

When you feel "as cross as a cat," a dose of Ayer's Pills will make you as good natured as a kitten. Try them for

CORRESPONDENCE

The Holy Virgin and Japan.

It is well known that Faith has been prought to Japan by the great apostle of the Indies, St. Francis Xavier. He landed here under the auspices of the Holy Virgin, on her Assumption Day, Angust 15th 1549. After him, other fathers of the Society of Jesus, followed soon by the Franciscans, Dominicans and Augustinians, came here to preach the Gospel, and made a great number of Christians, to whom they deeply inculcated the worship of Our Lord, with that of His most Blessed Mother. Never, from the primitive church, so much fervoor and piety was seen, the jealous devilthen raised a long and dreadful persecution, thousands of martyrs gave their life in the torments, and their last ery, when dying, was Jesus, Maria. It is reported also that many of them were comforted in their sufferings by appari-

(It is well known that of those martyrs 26 were canonized in 1862, and 205 beatified in 1867). At last, with the greatest portion of the flock, all the pastors disappeared in the storm, and here remained no bishop or priest, the country was entirely shut to foreigners, and for nearly two centuries and a half, it was generally believed in Europe, that nothing was left of the Japanese brilliant Christendom.

But that church founded under the auspices of Mary, and educated in Her love, could not perish. In lack of priests, weaken the faith of the Catholics and direction of it. She was the Star which for the existence of the state is the needs to excite the disgust and hatred of the guided the sons of the martyrs, during the long and frightful night, she was the luminous column going ahead before the by making them believe that she worship of that Beloved Mother, rooted founded on those principles and for teaches such abominations. And when in their families, maintained with itself n them the whole religion.

In 1847, when Japan was seeming as unapproachable as ever, Pope Pius IX, by an inspiration from Heaven, declared the Holy Virgin Principal Patroness of the whole Japanese Empire, under the title of Her most Holy Heart.

At length, in 1854, the year in which was opened again to foreigners and preachers of the gospel.

But all was not yet done Protestant ministers installed themselves first, the offsprings of the ancient Christians came to see them (hiddenly, for they were still under the ban of persecution), hoping to meet in them the successors of those who converted and cided to submit to the Supreme Court of taught their ancestors. Alas! they did not find Santa Maria, and returned disconsolate.

Soon after, a Catholic church was also raised. It was muished in 1865, and canonized in 1862. In that church, an august Mother holding Her child in Her

As soon as the church was opened to the public, there was every day a great affluence of visitors—the descendants of the martyrs were in the presence of ment is fully pledged to interfere in some Santa Maria; they had found again the way not yet explained. Meanwhile let priests of the olden days. On the 17th of March, they revealed themselves to one of them, Father Petitjean, who, the next year, was appointed by the Holy See to rule them: with the title of Bishop of Myrisphyta and Apostolic Vicar for

Some time afterwards, Pius IX, in order to perpetuate the memory of the benefactions of Mary towards this country, established in Her honor, a special holiday, to which he just assigned the Indulgences to the Invocation: Our Lady of Jupan, Mary conceived without

s n, pray for us.

There was no station of this Vocable, when 4 years ago, in the beginning of 1889, a missionary was appointed for the thither, the missionary chose a Patron saint for the new post, and had his desired. The missionary sent before a native priest, in order to rent a house. The houses to let were not wanting, and several times arrangements were made, which they always broke abruptly, mostly because they did not like our religion to be preached.

At last, a contract was signed; the missionary came speedily; but as soon as they saw him, they refused to fulfil the agreement, and this also through hatred against our Faith.

What was to be done? They were on the day before the 17th March, suddenly the missionary thought to apply to Our Lady of Japan; he called Father, and they decided together to put the new post under Her Vocable, if

following day. That very evening, a man called on could take possession of it from the following day, and preach there our religion with entire freedom. Great was their joy, and greater yet their thankthe first Patron, and to grant Her who nad in such way obtruded Herself.

And thus Our Lady of Japan has a post, that is to say, a large and nice and martyrs, and where took place the discovery I just related). She has a post, I say, and thanks to God, that post begins to have some converts, but it has yet no church, no chapel, not even an altar: the Mass is celebrated in a little Japanese room, on a poor table.

The question is therefore to build in this town of Kumamoto, in the honour up the plots of most of the secular ro of the Mother of God, under the title of mances of the day .- Catholic Citizen. Discovery of the Christians, or Our Lady of Japan, a sanctuary which would serve in the same time as a parochial

attract Her blessings on the future. triple purpose, with a residence near it, cured such multitudes of others?

arather considerable sum is required, about \$100,000) and we have but our

poverty. I recommend that good work to the orayers and sympathy of the persons who will take notice of this account. They who love the Holy Virgin, have out to consider what they can do. that good Mother, who never permitted Herself to be surpassed in generosity will repay it to them a hundred-fold in this world and in the other.

The anti-Catholic sects are endeavoring to take this country. It is necessary to oppose to them Her of whom the church sings: that by Herself alone she has killed all the heresies in the whole world: Cunctas hoereses sola interemisti in universo mundo. Her church, if it be handsome, will attract the eyes and nearts of the Heathen, and will be the pledge of numerous conversions.

The Japanese Empire contains over 40 millions of people. The number of our Catholics does not yet amount to 50 housands. But we have the freedom of creed from 4 years ago.

The Japanese people are the most intelligent and the most virtuous of all the heathen people which exist on the earth. St. Francis Xavier called the Japanese the delights of his heart, If this nation be converted to the Faith, there is good hope that it will exert a happy influence around itself and that it will be a great service to the church.

I have to evangelize two hundred and ninety three communes, very populous, and containing about two thousand and five hundred villages or towns, without reckoning this large city of Kumamoto. It is the equivalent of several diocese. lo help me, I have a native priest, whose centre of action is 36 miles from here (we meet every month for confessng each other), and two French sisters, who have rented a little house in Kumamoto, from where they are working to convert persons of their own sex.

This town contains over 100 temples where the devil has been worshipped for many centuries. Is it not time to erect one to Her who has trodden on his head, the sweet Virgin Mary?

Letters reach me directly with the address: Rev. J. M. Corre, Missionary, Apostolic, Kumamoto, Japan. Alms car e sent through any local post office (virtue of the treaties), or by a cheque of any bank. They can also be directed to Father Hinard, Director of the Foreign Missions, 128 Rue du Bac, Paris; or to Rev. G. Andre, St. John's Seminary, Brighton, Boston, Mass., or to Rev. E. M. Roinard, Director of the Grand Seminary, Brighton, Boston, or the Grand Seminary, Brighton, Boston, Brighton, Bri Roinard, Director of the Grand Seminaire, Montreal.

The Manitoba School Case. Boston Pilot-The Dominion Govern.

ment, by an order in council, has de-

Canada, as a test case, the questions at issue between the Catholics of Manitobs and the destroyers of their schools. It is unnecessary to give all the questions dedicated to the 26 Japanese martyrs as formulated by the Federal Government in full. The essential point which But is it not shocking to think that we should be asked to support such schools that altar was put the statue of that the Court is asked to decide is: Has the Dominion Government a constitutional ground for interference? Court says no, the Catholics of Manitoba must seek elsewhere for relief. If the Court says yes, the Dominion Governus review what Mr. Laurier said in Parliament last session about this matter. He took the view that while there might be no reason for complaint, or at least redress, if the common schools of Manitoba were strictly non-sectarian, there was ground for complaint and Federal interference if those schools were practically Protestant. And he added that he feared there were good reasons to believe that they were practically Protestant. Now, whatever may be the 17th March of each year. We call it the decision of the Supreme Court, the Fed-Feast of the Discovery of the Christians or simply the Feast of Our Lady of Japan deal with the issue raised by Mr. Laur deal with the issue raised by Mr. Laurier. It has been remarked that the Catholics would have to pay dearly for the luxury of a Catholic Premier. This saying emanated from no unfriendly source. Without dwelling much upon it just now, it must be confessed that there is a wide belief that if the Protesgreat Province of Higo, which had not tant Sir John Macdonald was in the yet been evangelized. Before proceeding place of the Catholic Sir John Thomp tant Sir John Macdonald was in the son when the Catholic schools were des troved, they would have been immedichoice approved of by his Bishop. But ately reconstructed under special laws this was not the Patron which God framed for their protection under the Ottawa Government. No Catholic exhim, to the chief town called Kumamoto | pects partiality from Sir John Thomp son or any member of his government. But they do want justice, and justice they must have. Should the promotion of Sir John Thompson be paid for by the destruction of Catholic srhools in Manitoba and their jeopar dizement in Ontario, much as we all admire the Premier, no Catholic will for one moment hesitate to declare that his advancement has been purchased at too

MICHAEL MULLALFY.

What They Should Do.

Now-a-days the best Catholic families he procured to them a house for the everywhere take at least one Cathelic paper. In the cities, however, Catholic families are met with that have been them, and said that he would place at accustomed to take only daily papers their disposal a house situated in such a and have not felt the need of a Catholi street, such a number, and that they paper. The daily papers present a good deal of Catholic news and such families

fulness towards Our Lady of Japan, the the reading world of to-day. Here are sishop consented without pain to annul points that the Catholic paper covers which no daily paper can cover. (1) presents reliable Catholic news wel selected and sifted from rumor and conjecture. (2) It discusses current post, that is to say, a targe and and town, with an immense Province aroun i it. (That Province is situated in the their most serious side—the moral side. (3) It presents reading to the control of that portion of Japan, household that is warranted free from anything which will suggest impurity of tend to debase. (4) Catholic spirit among its readers; this means an interest in the church, and interest in Catholic books and an interest in seeing the cause of Christianity promoted. (5) Its stories are free from the sensational immoralities that make

"Ir has cured others and will cure you" is true only of Ayer's Sarsparille church, and a monument for thanking The motto suits the medicine and the Her for Her past benefactions, and medicine the motto. To have something suitable to that it has will cure you, than the fact that it has will cure you, then the fact that it has something the fact that it has