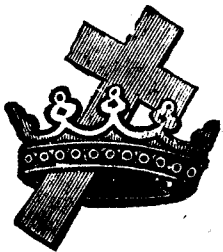


# Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

VOL. XI, No. 22.

WINNIPEG, MANITOBA, WEDNESDAY, DECEMBER 4, 1895.

\$ 2.00 per Year. Single Copies 5 cents.

## FATHER CHERRIER WRITES.

Deals With Rev. Dr. King's Motion in the Presbyterian Synod—Should the Government Interfere?

To the Editor of the Free Press.

SIR,—In reading the Rev. Dr. King's motion as discussed and adopted by the Presbyterian synod at Winnipeg, on Thursday the 21st inst., one would naturally ask to what purpose are directed all the doctor's efforts to convince the public that he and his co-religionists are opposed, 1st, to the restoration of Catholic separate schools in the province, 2nd, to any direct interference on the part of the Federal Government towards restoring their privileges to the Catholic minority of Manitoba. Long ere this have the Catholics of this country been placed in a position to appreciate the extent of the Protestant clergy's kind wishes to let them live and thrive; but whilst I cannot dispute the Rev. Dr. King's right to view the school question "in se," that is independently of the constitution of the land, according to his own individual opinions, I feel perfectly at liberty to ask the able divine why he had not the noble courage of boldly facing the real question which now stands as the crux between the Protestant majority and the Catholic minority of Manitoba, viz., "Have the Catholic minority in Manitoba a constitutional right to the restoration of separate schools?" and "granted this right and the constitutional obligations"—as Mr. Anglin puts it so clearly in *Walsh's Illustrated Magazine*, Nov., 1895—"of upholding it, what are the proper, the most prudent, the most efficacious means of attaining this object?" It is, in my humble opinion, by answering frankly and squarely such questions as these rather than by fomenting religious strife that Dr. King would render a true service to the cause of the restoration of peace and harmony in our province now in such dire trouble on account of the passing of the school law of 1890. But Dr. King is apparently an irreconcilable enemy of Catholic schools; he cannot therefore be expected to express any such liberal views as are entertained by some of his bosom friends. Principal Grant, for instance, writes as follows in one of his letters: "Why should we continue to shut our eyes to the plain facts of history, our own history included? Western Christianity has been and is divided into two great confessions, and they stand over against each other to this day. That is the outstanding fact of the last three centuries. Canadians tried hard to ignore it for many years prior to 1863. The alluring vision of a homogeneous and united people danced before their eyes, but they forgot that a people can be truly united only when great minorities do not feel themselves treated with injustice. Strong-willed statesmen like George Brown, Alex. Mackenzie, Oliver Mowat, Wm. McDougall and others dreamed of a system of common schools under which Protestant and Roman Catholic children should sit side by side on the same benches. They fought strenuously to realize their dream, but a long experience convinced them that it was the mere baseless fabric of a vision, which floated before their eyes, and that the path of wisdom would be to accommodate themselves to stubborn facts." . . . Would that Dr. King could be made to give his hearty indorsement to such equitable views, for he could then exercise a most beneficent influence towards an amicable settlement of a burning difficulty. But, instead of following his friend, Dr. Grant, in this the path of wisdom, Dr. King will insist on denouncing the Catholic schools as sectarian and proclaiming the Protestant public schools of Manitoba as unsectarian. Let it be known to the reverend divine that the Protestant schools of this province, however colorless they may appear in his own eyes with their infinitesimal quantity of religion, are just as sectarian in the eyes of Catholics and therefore as objectionable to their conscience as the Catholic schools of Quebec, for instance, are to the Protestant minority of that province. If the majority in Manitoba were Catholics instead of Protestants and a system of Catholic public schools were established after the principles

and methods which regulate the system of Protestant public schools now in force in our province, Dr. King, as a strong and staunch Presbyterian, would be the first to fight against such a system and soon would he be followed by a regular army of Protestant divines all ready to fight also to the very bitter end for the enjoyment of the liberty of the Protestant conscience. Why then should not Dr. King agree to live and let live, particularly when he knows full well that by the constitution of the land Catholics have an undeniable right to their separate schools. Reminding the doctor of the generous attitude taken by the Catholic legislature of Quebec in 1866 in order to protect the Protestant minority of the province in the enjoyment of privileges to be conferred upon them even after Confederation, I would respectfully and earnestly ask him, as far as it may lie with him, to use his influence to bring our local legislature or government, not to grant us Catholics any new privileges, but simply to restore to an aggrieved minority rights of which we have been so unjustly robbed. The judgment of the Privy Council, among other interesting statements, declared: "Contrast the position of the Roman Catholics prior and subsequent to the acts from which they appeal. Before these passed into law there existed denominational schools of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teachings. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only towards the support of Catholic schools. What is the position of the Roman Catholic minority under the act of 1890? Schools of their own denomination, conducted according to their views, will receive no aid from the State. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which State aid is granted to the schools provided for by the statute fall alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character. In view of this comparison, it does not seem possible to say that the rights and privileges of the Roman Catholic minority, in relation to education, prior to 1890, have not been affected."

Will not Dr. King recognize the wisdom of their lordships of the Privy Council, and will he not, as a good and loyal subject of the British Crown, submit to their judgment? Then have not the Catholics a right to look to him as well as to all men of high civil or religious standing to help us to obtain the redress of a grievance which surely cannot endure for ever.

So much on the question of the Catholic separate schools of Manitoba. With regard to the avoiding of any direct interference on the part of the Federal Government and seeking some amicable settlement of the question now at issue between the central power and our local government, no one more earnestly wishes for such a settlement than the writer of these lines; but I cannot help entertaining great fears because of the fact that ever since 1890, on every occasion when they were called upon to do justice to the Catholic minority of the province, our local rulers have bluntly refused to do anything whatsoever towards the restoration of our rights and privileges. God grant, however, that we may soon see the day when justice shall once more exist equal for all whether they belong to a ruling majority or an aggrieved minority, for then we shall experience anew how sweet it is to enjoy peace and harmony and what is the meaning of "British fair play."

A. A. CHERRIER, P. P.,  
Immaculate Conception,  
Nov. 22. Winnipeg.

## Rat Portage, Ont.

The town of Rat Portage at this time of the year is very dull, for there are no visitors here now in search of the beauties of nature, no campers out on the islands, but everything on land and water is in winter attire. The cold weather came very suddenly, and within a few days of the boats ceasing to ply to Fort Frances or to Keewatin and back, the lake was alive with venturesome skaters. Already the usual penalty of imprudent foolhardiness has been paid and one poor boy, venturing too near to a place where the ice was honey-combed from having been disturbed by the late boat from Fort Frances, went to the dangerous spot and was drowned. Fortunately, much to the alleviation of his poor mother's grief, the body was found on the following day, or it would not have been discovered, if even then, until next spring.

The League of the Sacred Heart which was established here on October 20th by Rev. Father LaRue, S. J., of St. Boniface, is in a most flourishing condition. There are upwards of 200 members of the League, and great numbers of them may be seen kneeling at the altar rails on the first Friday of each month to receive the Bread of Life; returning during the day to visit the Blessed Sacrament exposed over the tabernacle. Father Cahill, O. M. I., has been kept busy down to the present time enrolling members. He will be leaving us very soon to return to Fort Frances for the remainder of the winter. Father Vallis, O. M. I., late of Ste. Rose du Lac, spent a few weeks here; but has now been removed to join the staff of missionaries to the Indians at Qu'Appelle.

On the 20th of November the Rev. Father Kavanagh, S. J., of St. Boniface college, delivered an interesting and highly instructive lecture in the Music Hall on the Electric Telephone. The room was crowded from the platform to the door. Amongst the audience we noticed, in addition to the Rev. Fathers Blais, Fox and Cahill, the Rev. Mr. Page of St. Alban's and his lady; the Rev. Messrs. Colpitts, Hastings and others, and all expressed themselves as being highly pleased with the entertainment which had been provided for them. The Mayor of the town, Mr. Barnes, took the chair. The reverend lecturer gave some excellent experiments with apparatus which he had brought with him; among those which seemed to impress the audience the most vividly was the vibration of light in connection with the electric wires and a powerful magnet, which moved in regular pulsations on a sheet at the back of the stage, the wire being coiled around his own wrist. It was thus rendered quite easy to count the reverend father's pulse by the movement of the light on the sheet, and to judge whether he was depressed or excited by the success of his lecture. But there was no room for depression, as the clear, vivid explanation of each experiment, the absence of any failure either in the instruments employed or their application, must have been as satisfactory to himself as they were to his attentive audience. He was ably assisted by Mr. McCrossan, the obliging manager of the Electric Light company, of Rat Portage, and an intelligent employee of that company, Mr. Arthur Derry.

The lecture which was subdivided into two parts, was materially enlivened by an excellent concert. At the commencement, the children of the Catholic school under the training of the Faithful companions of Jesus gave the song "Among the Barley" and rendered it with much taste and feeling. The piano and forte portions of it were worthy of all praise. The ladies and gentlemen who took their turn on the boards, as well as the accomplished pianists, all gave their services gratuitously. Like the lecture itself there was not a single failure. The duet on the piano, by two sisters, who are boarders in the convent, and have been pupils of the good Nuns either at Brandon or here for several years, was greatly admired, as was also a comic song by Mrs. Kayll, "An Orrible Tale," a well-known song of Mr. Toole, the favorite comic singer of England, Ireland and elsewhere. The object of the lecture and concert was to pay for the introduction of incandescent lights into the church, which has lately been completed here by the Electric company and we are happy to be able to say that the net receipts, after paying all expenses, were rather more than \$100.

## THE LAND OF THE MUSKEG.

From the Oblates' Missionary Record.

Two young Englishmen have lately got back from an expedition in the Canadian Northwest, and have given the world a very interesting book with the title *THE LAND OF THE MUSKEG* (London: Heinemann). They went in search of sport, adventures, health and hardship, and of hardship at all events, they found enough and to spare. Mr. H. Somers Somerset, who has written most of the book, is only 21 years of age at the present time. He is the son of Lady Henry Somerset, whom all the world honors for her life of charity and her zeal in the cause of temperance. Mr. Somerset's companion was Mr. A. Hungerford Pollen, who contributes a valuable preface, some incidental passages, and a very large number of Kodak views. The Land of the Muskeg is a land which has a very special interest for all who know anything of Oblate Missions. I have tried, therefore, to give our readers some knowledge of Mr. Somerset's book. But let me first of all reprint here the review of it which appeared in the *London Daily Chronicle*.

"Now, who or what is a muskeg? will be the first idea of any home-staying Briton who may take up this most interesting book. A muskeg is a woody swamp, in the language of the Hudson's Bay country. The particular part of it with which for the second time in a generation the reader is made acquainted lies in the north of Alberta, the south of Athabasca and the east of British Columbia. Thither Messrs. Somerset and Pollen, enthusiasts both, went hunting and got badly disappointed. They had very hard times of it, and got no game to speak of. On the contrary, though they secured the services of the very most famous hunters of the region they were in frequent danger of sheer starvation amid the most squalid surroundings. The book records a plain tale that in some matters borders on the incredible, but is sufficiently authenticated to scare off two classes of travellers—those who would fain get big game, and those who would fain try their fortunes as emigrants in a district which has been about as much puffed by the agents as any other part of the American continent which is saying no little. Let it be clearly understood henceforth that any one who goes to the neighborhood of the Peace River goes to a worse place than the "Eden" of "Martin Chuzzlewit" to a land of swamp and desolation, where even if he succeeded in raising a crop, he would have no market for it, but where crops are few and the severity of the climate appears to alternate between the intensest cold and a moisture that produces mosquitoes by the million, and insects even more noxious to both humanity and brutes. Mr. Pollen, by pencil and kodak, has contrived to give us as good an idea of the country and its sparse people as Mr. Somerset in his bright and modest pages. There are 110 illustrations in all, some of which are scarcely decipherable even with a magnifying glass, but that is the kodak's pretty way, and there are four maps which leave nothing to be desired.

The Peace Reserve must have been so named by some humorist. It has in places an eight-mile current, is very deep, and "the water is so muddy that one can hear the sand hiss in the stream, and even a bucketful will make a slight noise when freshly drawn." Then "the whole area fit for cultivation only comprises a few small river-side flats in many thousands of square miles." The Roman Catholic Missionaries have got whatever hold on the natives and half-breeds there is to be got and Mr. Somerset can find no words too great for their kindness and self-devotion. On the other hand, we wish scepticism were possible about the picture he draws about one of the Anglican clergy of the Athabasca diocese, whose name he gives. We would fain hope there is some mistake about this person being supported by subscriptions in England. We have some specimens of the folk-lore of the Indians, one bearing a most remarkable likeness to the Welsh story of Gelert, which Southey set in such moving verse. The Beaver Indian version of the Deluge has singular points of resemblance to the Biblical narrative, from which it is said to be in no way derived. Mr. Somerset has come to the conclusion, not from per-

sonal experience on this expedition indeed, that the varieties of bears in North America have been overstated. Thus the grizzly of California and the silver-tip of Wyoming are the same animals. There is a curious instance given of second sight as to the proximity of unexpected persons, said to have originated in a foreknowledge of the arrival of a message to tell of the death of a child and the faculty remaining after. It is difficult for people at home to realise to what an extraordinary height perception and intuition can go in the natures of persons living solitary backwoods lives. We cannot refrain from giving a specimen of Mr. Somerset's powers of interesting us. Fifteen years ago he tells us the Indians of this region were in the stone-hatchet period of humanity. Now, in one place, at least, progress has been made even in this wilderness:—

"Pere Morice was, of course, a Frenchman, but his English was irreproachable. It is something of a surprise to find a SAVANT and a man of learning working amongst the Indians in a lonely northern mission. But, judging by his congregation, it was evident that his talents were not thrown away. The Carrier Indians are immeasurably superior to their relations the Beavers. They build log-houses and many speak English, and read books and a monthly review in the native tongue, printed in the syllabary which the priests have invented for them. This is one of the many extraordinary achievements of this prince of missionaries, who not only is his own editor, compositor, and printer, but has invented a most ingenious syllabary, which is easily learnt—so that Indians that have no idea what writing is have been known to learn to read and write this language with perfect correctness after two or three days' instruction. Of course their manner of life is not that of the civilised man, for their employment remains the same unchanged, and they still hunt and fish like other Indians; but they have been given many of the advantages of civilisation, and none of its evils."

So far the *Daily Chronicle*, in a column of its famous literary page. We need a more detailed account of the journeyings of Messrs. Somerset and Pollen. It will do no harm to repeat that the Muskeg is not a wild beast, but something like an Irish "bog." The word is an Indian name for a peaty formation on the surface of a lake, due to the interlacing of vegetable drift and aquatic plants. In course of time shrubs and even trees grow upon the muskeg, and it may become solid enough to bear a road, or perhaps, a railway. A passage from Mr. Somerset will be quoted later on, to give an idea of what it must be to walk by day or to lie down at night in the muskeg.

[TO BE CONTINUED.]

**Abominations.**

The following dispatch from Toronto shows a condition of things which it is only natural to expect should exist in the home of Apaism and Orangeism:—

"Warden Massie, of the Central Prison, appeared before the Ministerial association this morning and made a sensational speech.

"He declared that for the last six months the spiritual affairs of the convicts had been neglected by the Protestant preachers, and that on that account he held the ministers morally responsible for the heinous and unmentionable offences which had been committed by the prisoners. No such neglect, he said, was chargeable to the Roman Catholic clergy."—*Michigan Catholic*, Detroit.

**Mr. Charles Devlin.**

An editorial note in Monday's *Montreal Gazette* refers to Mr. Charles Devlin as "a country M. P." That is the editor's opinion. The local editor in his report of Saturday night's speech in behalf of Dr. Guernin's candidature refers to Mr. Devlin as "a catching platform speaker," and that he concluded his remarks amid much applause. The young man from the country will probably prove to the editor of the *Gazette's* satisfaction before another six months has passed that they grow some fine specimens of manhood in the part of the country he hails from. As an orator Mr. Devlin has few superiors in Quebec province.—*Canadian Freeman*.

Senate Reading Rm Jan 5

**The Northwest Review**

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At 184 James Avenue East. WINNIPEG.

Subscription, \$2.00 a year. Six months, \$1.00. All Postage is paid by the Publisher.

P. KLINKHAMMER, Publisher,

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main street; and R. D. Campbell's, Bookseller, 532 Main St.

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**The Northwest Review**

WEDNESDAY, DECEMBER 4.

**EDITORIAL COMMENT.**

By way of reply to the Tribune's "studiedly dishonest innuendoes"—Ananias, we thank thee for that phrase in which thou hast limned thyself to the life—about Reverend Father Ritchot and perjury, we reprint from a Dominion Blue Book a recent affidavit of the Reverend Father on the very question at issue. If the Tribune does not copy this affidavit as an apology, Father Ritchot may invoke the strong arm of the law.

The Catholic Review of New York reproduces in full our recent article on eight undeniable facts in the Manitoba School case, which would form a very appropriate object of inquiry, should a commission be appointed. These facts will be remembered, bore on certain well-known declarations of Messrs. Greenway and Joseph Martin. Many thanks to our distinguished contemporary for thus directing attention from side-issues to the very heart of the matter.

The Rev. Dr. King comes in for a good deal of healthy criticism in his resolutions. Rev. Father Cherrier appeals to his sense of honor, fairplay and Christian charity, thereby implying that, unlike many of his supporters, he is capable of rising to the heroic level of confessing his error. Our editorial exposes the Rev. Doctor's misuse of the word "unsectarian" and retorts the argument against him. Mr. Ewart impales him on the shafts of relentless logic, and, when the learned Professor of philosophy attempts to defend himself by subtle distinctions and erudite limitations, the keen lawyer pins him repeatedly and implacably to the main point, dismisses with a word of explanation the pretentious quibble of Mr. T. Wardlaw Taylor, Jr., and incidentally impresses one with the radical impotence of a lifetime of professorial logomachies when arrayed against native ability in the service of the right.

**DR. KING'S RESOLUTIONS.**

The Presbyterian Synod has, as usual, passed some resolutions on the Manitoba school question. This action of the Synod surprises no one. For the last five years it has fairly revelled in that harmless recreation, vainly imagining that it was exercising a great influence on public opinion, even going so far as to send some of its resolutions to the Judges of the Imperial Privy Council and afterwards shamelessly to boast that its infamous conduct in thus corruptly approaching the highest court in the realm had the effect of influencing their Lordships' judgment in the Barrett case. As, in the present crisis, there are

no Privy Council Judges to approach with corrupt intent, and as the Dominion Government has declared his intention to follow the Constitution and remove the grievances of the minority if Manitoba fails to do so, would it not be well for the Rev. Dr King to delegate Dr. Bryce to send these resolutions to every member of Parliament with the threat that, should they do justice to the minority by removing their grievances, the Synod of Manitoba would resent it and turn them out at the next election? The Rev. Doctor succeeded so admirably in this species of terrorism with the Greenway Government when it contemplated abolishing both Catholic and Protestant schools and establishing secular schools pure and simple, that we do not wonder at this disciple of John Knox, with canny Scottish instinct, imagining that his threadbare resolutions would have the same effect on the Dominion Government.

The reverend doctor's resolutions, as an expression of the Presbyterian synod, derive all their importance from the fact that Dr King introduced them and that they express his own views. Had they been introduced by Dr Bryce, or some similar unimportant member of the Synod, the same resolutions would pass unnoticed, or, if noticed, would create no interest outside a few Presbyterian Church members; but coming from Dr King, they will necessarily have a greater effect on the public mind, from the fact that he is known as a thoughtful, and, according to his light, a sincere man, who is singularly free from the customs and methods of the demagogue.

How a thoughtful philosophical man, like Dr King, should talk of any form of religion as "unsectarian" is more than we can understand. Let us suppose, for instance, that the religious instruction prescribed by the Advisory Board was Episcopalian. Would it not be sectarian to Presbyterians, Methodists etc? If the State adopts a system of religious instruction, that is neither Methodist, Presbyterian nor Episcopalian teaching, would it not be sectarian to each of these sects, just in proportion to the nearness, or remoteness of its teaching as to their own?

Is an unsectarian system of religion possible among the sects? If not, how comes it that Dr King says that the thing is possible?

Here is the Rev. Doctor's solution, and it is most ingenious:

"If there was the right man or right woman in the teacher's desk, there was a great deal in the reading of the Bible and the prayer." Ah! Dr. King, is that honest to the other sects? The right man or right woman! For RIGHT read PRESBYTERIAN, and the reader will grasp the Rev. Doctor's meaning. But what about the Catholic pupil's chances in the hands of such a RIGHT good Presbyterian teacher? What lessons of truth would you expect him to draw from such a fountain? That Presbyterian teacher is taught to believe that the Pope is "the man of sin," and the Catholic Church "the scarlet woman, etc." With such a man "in the teacher's desk, the Bible and the prayers" would mean much from the Presbyterian point of view; but from the Catholic point it would mean death to the faith of that Catholic child. We have been there, doctor, and we know all about it, and we say that we respectfully decline, with thanks, your RIGHT man or right woman, as the teacher of our children. The fact is, doctor, that you can offer us no unsectarian form of religion; and you have unwittingly told us so in that short sentence.

**DALTON MCCARTHY.**

Fifteen years ago, when Sir John Macdonald was getting on in years, and the leaders of the Conservative party were forced in prudence to consider the question of succession, the name of Dalton McCarthy was received with a good deal of favor. It was well known that he was a man of considerable ability in his profession, and a trusted friend of the Conservative chieftain in the House of Commons and in the Province of Ontario. He occupied the presidency of the Conservative Association for Ontario and was consulted by his leader on all mat-

ters of great political importance. That he did not enjoy a seat in the cabinet was no fault of his leader, for it was there for him whenever he chose to accept it. It was natural that the party, especially, from Ontario, should look forward to the time when their leader should occupy a first place in the council of the nation. But their idol was, unfortunately, of the earth earthy. He was formed in a narrow mould and when the time came to test him, he was found lamentably wanting in those qualities of head and heart which go to make "a man of light and leading." To a statesman of Sir John Macdonald's perspicacity, the character of this man must have stood revealed, and with it the danger he would be to his country, should the fortunes, or rather misfortunes, of politics place him at the head of the Conservative party. The old chieftain, whose patriotism was a ruling passion, could not contemplate such a calamity with indifference. He, therefore, cast about him for a leader capable of holding in check the dangerous ambitions of Dalton McCarthy. Down by the sea, such a man was found, in the person of the late Sir John Thompson. The advent of this great Catholic acted on Dalton McCarthy as a red rag on a bull. All the littleness of the bigot came at once to the surface and a natural jealousy seized upon him. This found vent in the celebrated Jesuits' Estate discussion in the House of Commons, during that debate, Sir John Thompson made such mince meat that the victim never recovered from it. The clever, logical, dispassionate and incisive arguments of Sir John Thompson wounded the professional pride of his opponent, by making him appear ridiculous to the people of Canada. Great was the triumph of Sir John Thompson, but greater was Dalton's humiliation. Since that time he has identified himself with every unpatriotic and narrow movement against Catholics. Race and religious wars have sprung up wherever his voice has been raised. He is a political Ishmaelite in a country where, had he been wise and patriotic, moderate and just, he could have been an honored leader.

For some time this man has had his knife into the Government and has, time and again, challenged it to open up Cardwell to electors. No sooner is the constituency opened than Mr. McCarthy places a candidate in the field who represents his own narrow views. From a political platform he had the execrable taste to drag from the tomb his old political opponent, Sir John Thompson, and charge him with entering public life for the purpose of forwarding the temporal interests of the Catholic church through His Lordship the Bishop of Antigonish. This was a base falsehood uttered against a dead man, by one who would never have dared thus to accuse him in life. Mr. McCarthy cowardly defames a man whom the Queen honored in life and revered in death, and whose memory Canadians love to reverence.

Although the success of his candidate in Cardwell would be a blow to the Government, and would, therefore, help to bring about its humiliation, yet so dangerous and unpopular is the policy of Dalton McCarthy, and so subversive of all that is good and desirable, that Mr. Laurier had to bring out a candidate of his own, lest the country should suspect him or his party of sympathizing with Dalton. We are told that this action of Mr. Laurier incensed McCarthy; but, nevertheless, it was good politics as well as good statesmanship for Mr. Laurier to repudiate him and his policy of racial and religious hatreds. It is a glorious thing to contemplate the fact that, in our beloved Canada, men of the Dalton McCarthy type are political impossibilities.

**THE GRAVE OLD FREE PRESS.**

Since the Free Press has passed into the hands of the C. P. R., it is very amusing to watch its transparent attempts at being independent. The dear old thing has been trying to be the friend of both the Greenway Government and of the Dominion Government at the same

time. This has proved a most difficult task, and we often pitied the Manager of that commercial concern, because his labor was so arduous, though his motives were so evident that every one could divine them.

However, lately, things have become much easier for the dear old lady. She has come to the decision that the Dominion Government, being addicted to "wobbling" very much of late, is giving indications of going to pieces. Our contemporary tells us: "It has wobbled over everything it has touched, even the Manitoba school question." But the wobbling over which the Free Press' masters are most concerned is that increased mail subsidy. Had the Government not wobbled so much over that interesting item, or rather over the payment of it, without authority from Parliament, the dear old Free Press could forgive even its wobbling on the school question.

This latter point seems to cause our dear old contemporary a great deal of trouble. The cause is to be found in its anxiety to keep in with the Greenway crowd. The expectation of another subsidy, we suppose, is the power that moves it. That school question is becoming "a grave situation" for the province, because the Dominion Government has been wicked enough to say that, if Greenway does not obey the mandate of the Privy Council and remove the grievance of the minority within a certain specified time, it will do so itself because, in the words of the Finance minister, "the compact of Confederation must be carried out." The honor of that sensitive and patriotic gentleman, Mr. Thomas Greenway, has been outraged by the Remedial Order, and he cannot, in justice to himself, or the province, recognize any interference from the Dominion. He simply defies the Federal Government, but in doing so seems not to realize that he is defying the judgment of the Imperial Privy Council, and the constitution under which he is entitled to hold the authority he is exercising as first minister. But, while the dear grave Free Press sees in all this "a grave situation," it finds much relief and sunshine in the policy of Mr. Laurier. It says:

"There is another view of it. Mr. Laurier has said that he would not coerce Manitoba; but he has also said that he believes in separate schools, and would like to see the separate school system in Manitoba re-established."

What a dear, obliging man is Mr. Laurier! He said he would not coerce Manitoba, although he believes in separate schools. It is very kind of Mr. Laurier not to coerce Manitoba, notwithstanding his devotion to separate schools and his desire to see them re-established in Manitoba. Of course it would be unfair to hold Mr. Laurier responsible for what the Free Press says about his policy on the school question. Mr. Laurier could restore to the Catholic minority all their rights without coercing Manitoba, if Manitoba would obey the constitution under which she holds her rights of provincehood in Confederation, but if she persistently refuses to obey the mandate of the Imperial Privy Council and declines to remove the grievances of the minority—grievances for which she is alone responsible, and in the creation of which her government violated every pledge given to the minority—how is it possible for Mr. Laurier, or any other man charged with the administration of the Federal Government, to remove these grievances, without coercing Manitoba? Does the stolid old Free Press not see the absurd position in which it places Mr. Laurier? Mr. Laurier is, no doubt, a very clever and persuasive gentleman, who is not given to making himself very clear on the School question; but, much as we admire his ability to hide his policy on this matter, we cannot see how he can restore separate schools, in which he believes so fully and so lovingly that he would like to see them re-established, without coercing Manitoba—that is, assuming, as the Free Press assures us, that Manitoba is determined to resist the Remedial Order and to refuse to remove the grievances under which the minority are suffering. Wake up, old lady, and try to reason coherently—

**EXTRACT FROM "PROCEEDINGS IN THE MANITOBA SCHOOL CASE.**

Heard Before Her Majesty's Privy Council for Canada, February 26th to March 7th 1895—Ottawa Government Printing, Bureau 1895." Page 112; Exhibit A.

In the matter of the appeal of the Roman Catholic minority of the Queen's subjects in the Province of Manitoba to His Excellency the Governor-General-in-Council, from two certain acts of the Legislature of said province, being chapter 37 and 38 of 53 Victoria, intitled respectively: "An Act Respecting the Department of Education," and "An Act Respecting Public Schools."

I, Noel Joseph Ritchot, of the Parish of St. Norbert, in the Province of Manitoba, parish priest of the Roman Catholic church, make oath and say:

1. I was a resident of the Red River Settlement in and prior to the year 1870, and resided then as now about nine miles from the present city of Winnipeg.

2. I was one of the three delegates that were sent from the said Settlement in that year to negotiate with the Government of the Dominion of Canada as to the terms upon which Rupert's Land and the Northwest Territories were to be united to Canada. The other two delegates were Judge Black and Mr. Alfred H. Scott.

3. The instructions I received were in writing and consisted of three documents. True copies of two of these documents are hereto annexed and marked with the letters A and B, and the third was a bill of rights (Exhibit B), the seventh clause of which was as follows: "That the schools be separate and that the public money for schools be distributed among the different denominations in proportion to their respective populations according to the system of the Province of Quebec."

4. I received these documents together and I never received any other bill of rights than the one aforesaid. The other delegates had with them at Ottawa bills of rights similar to the one aforesaid.

5. The said delegates had frequent and protracted conferences with Sir John A. Macdonald and Sir George E. Cartier who had been appointed a committee by the Canadian Government for the purpose of negotiating with us, which conference extended to the second day of May.

6. During the said negotiations the said committee submitted to the delegates a draft of a bill containing the terms upon which they were prepared to consummate the union. This bill contained 26 clauses and the 19th thereof was an adaptation of section 93 of the British North American Act.

7. Upon the margin of the said draft bill I wrote my comments or remarks opposite each of the sections. Opposite the said clause 19 I wrote as follows: "Cette clause est la meme que celle de l'Acte de l'Amerique Britannique du Nord, confere, je l'interprete ainsi, comme principe fondamental le privilege des ecoles separees dans toute la plenitude, et en cela est conforme a l'article 7 de nos instructions."

Which is equivalent in English to,— "This clause being the same as the British North American Act, confers, so I interpret it, as fundamental principle, the privilege of separate schools to the fullest extent, and in that is in conformity with article 7 of our instructions."

8. I returned to the said committee the said draft bill with my remarks and comments written thereon as aforesaid and with the said memo. opposite the said clause 19.

9. After the conference with the delegates were completed Sir George E. Cartier on the third day of May introduced into the House of Commons the bill which afterwards became the Manitoba Act.

10. Shortly afterwards I returned to the Red River Settlement carrying with me a copy of the said Act which on the twenty-fourth day of June I presented with some verbal report of my mission to the Legislative Assembly. After a short discussion the following resolution was amid cheering unanimously passed:—

"That the Legislative Assembly of this country do now, in the name of the people" accept the Manitoba Act and decide on entering the Dominion of Canada on the terms proposed in the Confederation Act."

11. The copy of the bill of rights which I received as aforesaid prior to my departure for Ottawa I retained in my own possession until the trial of Lepine in 1874 for the murder of Thomas Scott. At that trial I was called as a witness and did as such produce to and

leave in the custody of the court the said copy of the bill of rights, since which time I have never seen it.

N. J. RICHOT, Priest. Sworn before me at St. Norbert, in the Province of Manitoba, this twenty-first day of February, 1895.

ORDINATION

Great Sermon by the Archbishop.

Messrs. Derome and Poulin were ordained priests last Sunday at the Cathedral of St. Boniface. The ordination mass was at 10 o'clock. His Grace the Archbishop preached a wonderfully complete, beautiful and touching sermon on "Ecclesiastical Vocations."

Fathers Derome and Poulin left for the east on Monday in order to say their first masses each in his parish church. They will return about the 20th of this month to labor in the diocese of St. Boniface.

FRIENDLY ADVICE.

IS THE MEANS OF RENEWED HEALTH TO A SUFFERER.

Dr. Williams' Pink Pills Succeeded Where Doctors Had Failed for Thirty Years—The Sufferer one of Northumberland Co's Best Known Men.

From the Trenton Advocate.

Mr. John Frost's case is a most remarkable one. He is one of the best known residents in the county of Northumberland, being a retired farmer of most ample means, and having financial dealings with hundreds throughout the townships.



GETTING INTO MY RIG WAS AGONIZING.

innumerable remedies, but all failed to cure me. Scarcely a month passes that I am not laid up, and frequently I am confined to bed six or eight weeks, unable to move hand or foot and suffering untold agonies.

Knowing his story to be true and anxious that Dr. Williams' Pink Pills should have a severe test, we prevailed on Mr. Frost, much against his will, to give them a trial.

Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills.

ever we are not at all surprised, for on all sides we hear of cures effected by the use of Pink Pills. The druggists remark their rapid sale and the satisfaction they give their customers.

EDDINGTON

Open Day and Night Full line of Drugs and Patent Medicines ALWAYS FRESH.

CHEMIST

PRESCRIPTION A SPECIALTY. 291 MARKET STREET.

HAVE YOU A PHOTO OF BABY

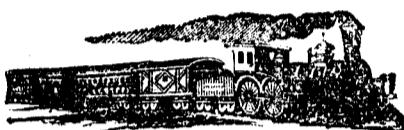
TO SEND TO GRANDMA AT XMAS? If not, now is the time to have one taken at

THE AMERICAN ART GALLERY, 574 1/2 MAIN STREET, WINNIPEG.

Special Rates for Xmas. MRS. R. E. CARR, Artist.



Time Saved On the Road To Success



Specially important to Seekers after Business.

How often during the year have you filled your shelves with new goods?

Have you thought of the fact that the quicker you sell your goods after receiving them the more you make and the more you are able to sell?

Has your competitor, occupying a smaller floor space than you do, a larger turn-over for the year than your own?

Are you selling the amount of goods you would like to?

Have you solved the question of "Does Advertising Pay?"

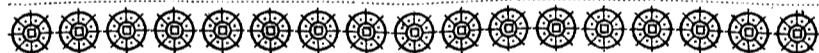
If you have, and have decided it in the affirmative, there is one more step to make success doubly sure, and that is to

Without Delay Subscribe for "Printers' Ink."

Each issue of this journal is brimful of advertising nourishment which will make any business grow if taken as directed.

The publishers are waiting to send you sample copy (free) which will give you some idea of its true value, and will no doubt end in your sending \$2 for a year's subscription to the best weekly journal on advertising on this continent.

Printers' Ink, 10 Spruce Street, New York.



WINTER EXCURSIONS

- VIA -

NORTHERN PACIFIC R. R.

- TO -

Ontario, Quebec, Nova Scotia, New Brunswick

Commencing December 1st, the Northern Pacific R. R. will sell their annual winter excursion tickets, via St. Paul and Chicago, to points in Eastern Canada west of Montreal at \$40.00 FOR THE ROUND TRIP.

WE OFFER CHOICE OF ROUTES QUICK TIME, COMFORTABLE TRAINS, And something to see on the way down.

TO THE OLD COUNTRY—Round trip tickets on sale at reduced rates via Halifax, Boston, New York and Philadelphia.

For full information call at our City Ticket Office, 486 Main St., or at depot, or write to

H. SWINFORD, General Agent, Winnipeg, Man.

WORTH THEIR WEIGHT IN GOLD

Keep the Works in good order.

NORMAN, Ont., January 15, 1890.

W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use.

Yours faithfully, H. F. ATWELL.

The Travellers' Safe-Guard.

AMAGAUDUS POND, N.S., Jan. 27, '90.

W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills."

M. R. MCINNIS.

A valuable Article sells well.

BORACHOIS HARBOR, N.S., Jan. 13, '90.

W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—I feel that I ideal in Patent Medicines, including various kinds of Pills. I sell more of Dr. Morse's Indian Root Pills than of all the others combined.

N. L. NICHOLSON.

R. D. CAMPBELL.

Bookseller AND Stationer 532 Main St. Next to Geo. Craig.

SHORTHAND

At Day and Evening Classes at Winnipeg Business College and Shorthand Institute. Typewriting, Book-keeping, Writing, Civil Service Preparation. Call for particulars, terms, etc., or write for Annual Announcement.

C. A. FLEMING, Pres.; G. W. DONALD, Sec.

A STIMULANT. A TONIC. A FOOD.

FOR OLD PEOPLE. FOR YOUNG PEOPLE.

Should you find the cold, raw autumn winds chilling you to the bone and making you feel as though it would be almost impossible to stand the still colder weather yet to come...

Porter enriches the blood, warms up the system and generally produces a cheerfulness of mind and a desire to look upon the brighter side of life.

Many people say "I don't like porter or lager, if I did I would use it regularly and no doubt be benefitted by its use." Now, people, as a general thing, don't use only the medicines prescribed for them, that are palatable or that just suit their fancy, they take anything and everything the doctor sends. So we say to such people take your porter as an article of fully recognized medicinal value, which you like it or not...

Bottled in quarts, pints and half-pints, the latter one glass, no waste always fresh.

EDWARD L. DREWRY,

WINNIPEG, Manufacturers of the celebrated Golden Key Brand Sterilized Waters, Extracts, etc.

AUSTEN'S Shorthand College.

And Commercial Training School. Stovel Block, McDermott Avenue, Winnipeg, Manitoba.

Special Summer rates for Shorthand, Typewriting, Commercial Arithmetic, Penmanship, Single and Double Entry Bookkeeping, etc., etc.

For terms and information call upon our address the principal W. E. AUSTEN, first holder in Canada of American Shorthand Teachers' Proficiency Certificate, Graduate and ex-Teacher (certificate) of Pittman's Metropolitan School of Shorthand, London, Eng.; late Shorthand Instructor, Winnipeg Business College.

TELEGRAPH IN SHORTHAND by Mail—Write to P. O. BOX 888, WINNIPEG.

NORTHERN PACIFIC R.R.

Time Card taking effect on Sunday, Dec. 16, 1894.

MAIN LINE.

Table with 6 columns: North Bound, St. Paul, Express, Daily, Read up, Miles from Winnipeg, STATIONS, South Bound, Read down, Freight, No. 108, Daily, Freight, No. 104, Daily.

MORRIS-BRANDON BRANCH.

Table with 6 columns: East Bound, Read up, Fri. No. 130, Ex. No. 128, Tues. Thurs. Saturday, Miles from Morris, STATIONS, W. Bound, Read down, Ex. No. 127, Fri. No. 126.

PORTAGE LA PRAIRIE BRANCH.

Table with 6 columns: West Bound, Read up, Mixed No. 143 Every Day Except Sunday, Miles from Winnipeg, STATIONS, East Bound, Read up, Mixed No. 144 Every Day Except Sunday.

Stations marked \*—have no agent. Freight must be prepaid. Numbers 147 and 148 have through Pullman vestibled Drawing Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Connection at Winnipeg Junction with trains to and from the Pacific coast.

TELEPHONE 490.

MUNT & CO.,

WHOLESALE— WINES AND LIQUORS. 251 Portage Avenue, Cor. Garry St. FAMILY TRADE, —O— SPECIALTY.

RICHARD & CO.

— WINE MERCHANTS. —

365 Main Street, WINNIPEG.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor—Rev. Father Gullett; Pres. E. Cass; Rec. Sec. H. A. Russell; Fin. Sec. D. F. Allan; Treas. N. Bergeron.

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. J. Markinski; Rec. Sec. P. O'Brien; 30 Lizzie St.; Fin. Sec. Rev. A. A. Cherrier; Treas. J. Shaw; District Deputy of Manitoba, Rev. A. A. Cherrier, 191 Austin Street, Winnipeg.

ST. MARY'S COURT No. 278.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block. Chaplain, Rev. Father Gullett; O. M. L.; Chief Rat, D. F. Allan; Rec. Sec. T. Jobin; Fin. Sec. H. A. Russell; Treas. G. Germain. J. D. McDonald, D. H. C. R.

St. Joseph and Catholic Truth Society

OF NORTHWESTERN CANADA.

Meets every Thursday at 8 p. m., at 183 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres. A. H. Kennedy; Rec. Sec. T. J. Coyle; Fin. Sec. N. Bergeron; Treas. G. Gladwin.

CANADIAN PACIFIC RY.

EXCURSIONS.

TO ONTARIO, QUEBEC, NOVA SCOTIA, NEW BRUNSWICK

and the OLD COUNTRY

\$40 TO MONTREAL, TORONTO,

and Points West thereof.

Tickets good for three months and for stop off.

Dec. 1st Till 31st,

TOURIST CARS ON ALL TRAINS.

W. W. McLEOD, City Passenger Agent, 471 Main Street. J. S. CARTER, Depot Ticket Agent, or J. ROBERT KERR, General Passenger Agent.

OCEAN STEAMSHIPS.

FROM HALIFAX

Table listing steamship routes from Halifax to Montreal, Toronto, etc., with dates.

FROM ST. JOHN N. B.

Table listing steamship routes from St. John N. B. to Montreal, etc.

FROM NEW YORK

Table listing steamship routes from New York to Montreal, etc.

Cabin, \$40, \$45, \$50, \$60, \$70, \$80.

Intermediate, \$25 and \$35.

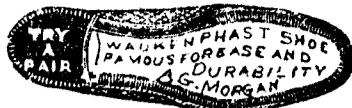
Steerage, \$16 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points.

Apply to the nearest steamship or railway ticket agent, or to

ROBT. KERR,

General Passenger Agent, Winnipeg.



Our \$3.00 Calf-Skin Boots made on the Waukegan Patent are very easy and durable. Sole is Goodyear - Welt. No nails or tacks to hurt in these famous Boots for either Lady or Gentlemen.

**A. G. MORGAN,**  
412 Main St.

**CALENDAR FOR NEXT WEEK.**

**DECEMBER.**

- 8, Second Sunday of Advent. Feast of the Immaculate Conception of the Blessed Virgin Mary. First class festival with octave.
- 9, Monday—Of the octave.
- 10, Tuesday—Translation of the Holy House of Loreto.
- 11, Wednesday—St. Damasus, Pope. Fasting Day.
- 12, Thursday—Of the octave.
- 13, Friday—St. Lucy, Virgin and Martyr. Fasting Day.
- 14, Saturday—Of the octave.

**CITY AND ELSEWHERE.**

Mrs. Dupas is gone home to-day.  
Branch No. 52 of the C. M. B. A. elects its officers for the ensuing year at the meeting this evening.  
Rev. Father Fillion, of St. Jean, was here on Monday last. He is delighted with the success of his bazaar.  
Rev. Father Dagneault, of St. Joseph (Leroy), N. D., who had come up for the ordinations last Sunday, returned home yesterday.  
Mr. J. S. Ewart, Q. C., arrived home from the east, where he had been on important legal business, on Monday of last week.  
Rev. Father Lacombe, the veteran missionary, passed through the city last week on his way to Ottawa where he will press the Half-breed settlement claim upon the Government.  
Yesterday His Honor the Lieutenant-Governor of Manitoba visited the Archbishop of St. Boniface, the College, the Convent, and the Hospital. Detailed reports are held over for our next issue.  
The work of the Little Sisters of the Assumption and the Lady Helpers of the Poor is forcibly described by John J. O'Shea in the course of an illustrated paper in the Catholic World Magazine for December.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies' and gentlemen's tailoring in first class style and at reasonable rates. Ladies furs altered to latest fashions and repaired.  
The new C. P. R. tariff and regulations for shipment of grain to Ontario and the seaboard became effective last week. It will be good news to the farmers to hear that the tariff shows a reduction of five cents per hundred pounds on last year rates.  
His Grace Archbishop Langevin and Rev. Father Cherrier dined with Lord and Lady Aberdeen, Lieutenant-Governors Patterson and Meakintosh and a score of other distinguished guests last Saturday evening, and remained for the reception that followed.  
The monthly intention of the Apostleship of Prayer for December is "The Interests of the church in the Far East (China and Japan)." The members of the League of the Sacred Heart are, therefore, requested to pray that the true faith may spread more and more rapidly in those populous hives of humanity.  
At St. Mary's church the Rev. Father Guillet, O. M. I. parish priest, opened last Sunday a retreat to the young ladies of the parish. Over one hundred and twenty-five ladies were present. The exercises of the retreat take place at 8 a. m. and 7.30 p. m. There will be general communion next Sunday at 8.30.

The December number of the Catholic World Magazine is a Christmas issue. It contains a variety of reasonable matter in addition to more solid contributions. Rev. John B. Tabb furnishes a gem of a Christmas poem. Three Christmas stories of high interest are given—the respective authors being Rev. John Talbot Smith, Walter Lecky and Helen M. Sweeney.  
St. Boniface Hospital reception days—Sunday, Tuesday, Thursday. Admittance to the public wards from 2 till 5 p. m. The patients will be allowed to receive only two visitors at a time, and if strangers, for only half an hour. Wednesday—Strangers admitted to visit the building from 9 till 11 a. m., and from 2 till 5 p. m. Private wards—Visitors allowed every day from 9 a. m. till 11 p. m., Sunday morning excepted.

Bishop Grouard, of Athabasca, arrived from the west from his northern diocese on Wednesday. He remained over the guest of the Archbishop until Thursday, when he resumed his journey east. We understand he goes east mainly for the purpose of purchasing machinery for small steam vessels which he intends to use in connection with missionary work on the great rivers which run through his immense diocese.

The congregation of the Church of the Immaculate Conception were highly favored on Sunday, Rev. Father LaRue, S. J., officiating and preaching at High Mass, whilst Rev. Father Kavanagh, S. J., occupied the pulpit in the evening. Each of the reverend Fathers gave a most interesting and instructive discourse on the topics suggested by the gospel of the day, namely, the second coming of Christ and the resurrection from the dead. There were good congregations at the two services.

Under the direction of Mr. Louis Bouche the last engagements for the rendition of Mercadante's Mass at St. Mary's church at Christmas have been completed by the selection of Miss Patton for the contralto solos. The other soloists will be Miss Barrett, Mr. Arnold and Mr. Crick. The chorus will be composed of forty selected voices with Mr. Evans at the organ and an orchestra under Bandmaster Johnson. A temporary addition to the choir loft will have to be built for the occasion.

John Colton, a C. P. R. brakeman, was killed on the railway about three miles west of Holland on the Glenboro branch early on Tuesday morning. It is supposed he fell from his train and his body was badly mutilated, both legs being cut off. Deceased who was about 32 years of age was a resident of Winnipeg. He leaves a wife and small family who live at 46 Astin street. The remains were brought into the city on Wednesday and were interred in the Fort Rouge cemetery. Requiem Mass being first celebrated at the church of the Immaculate Conception, the Rev. Father Cherner officiating. R. I. P.

In the private chapel of the Archbishop's palace at St. Boniface on Wednesday morning a quiet wedding took place which excited a good deal of interest in Catholic circles. The contracting parties were Mr. Horace Chevrier and Miss Marguerite Gingras, and they were united by His Grace the Archbishop. A wedding breakfast to which on account of recent bereavement sustained by the bride, only the relatives were invited, was served at the residence of the groom's father, Mr. N. Chevrier, the well-known Main street merchant. The newly wedded couple have made their home at No. 310 Edmont street, and the Review joins with all their other friends in wishing them long life and prosperity.

Just as we go to press the dispatches from Montreal bring us the sad news of the death of Henry Kavanagh, Esq., for years an inspector of customs for Canada. The deceased gentleman was far advanced in years, having passed the limit of three score and ten. He leaves a widow, four sons and three daughters to mourn his death. The Rev. Father Kavanagh, S. J., of St. Boniface college, and Mr. H. J. Kavanagh, Q. C., of Montreal are sons of deceased. The Northwest Review tenders to these gentlemen, and the other members of the bereaved family, the expression of our sincere condolence and deep sympathy in their great bereavement. Next week we trust to be able to give our readers more particulars of the sad event. R. I. P.

YOUR CROPS THIS YEAR  
have been good and you have been able to pay off some old indebtedness and now feel as though you lived on easy street again. Take a little recreation this winter, or give your wife and children, who have not been to the old home for a long time, a little trip. From December 1st to 31st, inclusive, you can buy a Canadian excursion ticket to points in Ontario and Quebec as far east as Montreal, good for three months, for \$40.00. Call on any Northern Pacific agent and he will see that you are properly fitted out. You can thus stop over in St. Paul, Chicago, Detroit, Montreal, etc. and see the cities, or visit friends en route.

Mr. F. Cloutier, the well-known Main street grocer, had a letter in the Free Press of Saturday complaining that in prosecuting him for non-payment of the cigar license the authorities were guilty of discrimination. He holds that he refused to pay the license this year mainly on the ground that other dealers had never paid one and naturally, if this is correct, feels hurt that he who had regularly paid until this year should be singled out for prosecution. He further states that he asked the license inspector for a list of those who had paid the license, but that official on the advice of the city solicitor would not furnish him with one. He wrote the solicitor for information and appeared before the license committee, which body, he says, instructed the solicitor to give him the list and also answer his letter, but the instructions, although given four weeks ago, had so far produced no results. It certainly seems on the face of it that Mr. Cloutier has a grievance and one which should be thoroughly investigated.

The Pupils of St. Mary's Academy, repeated for Lady Aberdeen's benefit, the beautiful entertainment which we described last week. It was most kind of the Countess to come, after the many fatigues of the day, and devote the whole evening to the good Sisters and their pupils. The members of the two Ladies' Aid Societies of St. Mary's and the Immaculate Conception were present. It was distinctly a ladies' meeting. An address and bouquet were offered to Lady Aberdeen, who replied with much taste and point both in French and English. His Grace Archbishop Langevin then rose, and in his usual pleasant manner addressed Her Excellency, the audience and pupils. He said it was an honor to all to have so distinguished a guest among them. He lauded to the skies the consort of Her Majesty's representative. She was a lady, he said, remarkable not alone in social rank, but in intellectuality. She was going about doing good to the world, especially to her sex. Well might she be styled the "minister of the interior" for she it was who was accomplishing much for the welfare of family circles. Her presence to-night would long be remembered by the pupils of St. Mary's Academy. The Vice-Regal pair left for the east at about two the next day.

Who Can Dispute It?  
BERRY'S CORNERS, N. S., Feb. 15, 1894.  
W. H. COMSTOCK, Brockville, Ont.  
DEAR SIR,—Your Dr. Morse's Indian Root Pills are the best-selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in vari-

ous kinds of pills, and sell more of Morse's than any other.  
If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them. Yours gratefully,  
H. M. G. BARRY.

UNDER THE PATRONAGE OF  
**HIS GRACE THE ARCHBISHOP**  
a lecture on  
"The Passion Play at Oberammergau"  
illustrated with  
LIME LIGHT VIEWS,  
will be given in  
**ST. MARY'S CHURCH**  
— BY —  
REV. FATHER KAVANAGH, S. J.,  
of St. Boniface College  
— ON —  
Thursday Evening December 12th.

Appropriate vocal and instrumental music at intervals during the lecture.  
Tickets of admission can be obtained from any member of the Truth Society, under whose auspices this lecture will be given.  
**PRICE, . . . . 25 cts.**  
Lecture will commence sharp at 8.

**TROY LAUNDRY,**  
465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

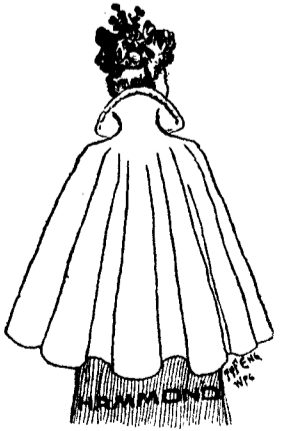
Work turned out within 4 hours notice will be charged 15c on the \$ extra.  
Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.  
Telephone . . . . . 362.  
Miss A. KILLEN, Prop.  
WINNIPEG.

**CLEARING SALE**  
of BOOTS, MITTS, SHOES, GLOVES  
— and —  
**OVERSHOES**  
— AT THE —  
**BLUE FRONT SHOE STORE,**  
575 Main St, next the Brunswick Hotel.

This stock must be cleared out by the end of December as we vacate the premises on that date.  
**OVERCOATS!**  
—oo—

**OUR STOCK IS Now Complete.**  
SPECIAL LINES :  
--- Freize Ulsters, ---  
\$8.50, \$10.00 and \$12.00  
in all colors.

**White & Manahan's**  
496 Main Street.  
**HAMMOND'S FURS.**



SPECIAL BARGAINS IN FURS THIS MONTH  
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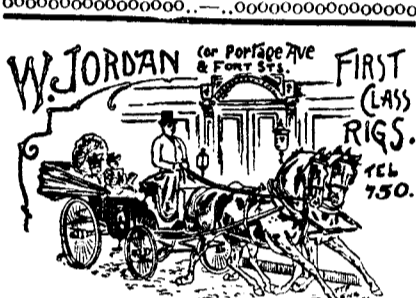
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