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"THE PREACHER AND HIS PROVINCE.

AN ARTICLE BY HIS EMINENCE CARDINAL GIBBONS.

In the Current Number of the North American Review.

After the Bible, the study of mankind is the most important and the most instructive pursuit for the ambassador of Christ. The aim of his ministry is to enlighten and convince, to persuade and

The first step toward the accomplishment of the noble aim is to obtain a thorough knowledge of man, his springs of action, his yearnings and desires, his passions and emotions, his vices and temptations, as also the arguments, the motives, and the means best calculated to promote his spiritual progress.

Now, the knowledge of the mysterious kingdom of the heart is more accurately acquired by studying the original than by seeing it described in a book. An artist makes a better portrait from a living subject than from his photograph, transgressions of these men arouse our We view objects in the abstract in books. but in the concrete in living men.

Books describe human beings as existing in times and countries, or under circumstances different from our own. But in studying the race that surrounds us, we contemplate man just as he is to-day.

We see him, not as reflected through the mind of another, but as viewed by ourselves. Human nature, it is true, is everywhere radically the same, but it receives a coloring and an impression from its environments. Man is influenced and modified in temperament and habits of thought by his social and do mestic surroundings, and by the political institutions under which he lives.

By a knowledge of his own times and people, the speaker can accomodate his remarks to the special needs of his hear-

An exhortation that would be admirably suited to a French or a Spanish congregation, might not be adapted to an American audience. A discourse against the evils of divorce, which is so vital a subject with us, would scarcely find any application in Ireland, or the Tyrol, where divorces are almost unknown. A sermon that would be most appropriate to a fourth or fifth century congregation might be out of place in our time and country, as the prevailing errors and vices of those times are not the

PREDOMINANT ERRORS AND VICES OF TO-DAY.

St. John Crhysostom's arraignment of the voluptuous Court of Constantinople in be a libel if applied to-day to the White House at Washington. His denunciations of the theatre in that city could not be justly repeated from an American pulpit without some important reserv-

They who have long experience in the ministry, cannot fail to observe the which young clergymen, whose knowledge is chiefly confined to books, and who have had, as yet, little They are apt to attach undue weight to treat lightly subjects of grave moment; splendor of their achievements. they may be strained, fanciful and un- me as I am; warts and all," sai real, and talk over the heads of the people; or they may denouce in unmeasured, exaggerated terms, a social plague scarcely known by the congre- little world in itself, a miniature of the

I once listened to a clergyman condemning in vehement language, low- as well as of pagan, philosophy. Massillon necked dresses where their use was utterly unknown, and where the censure had as little application as it would have had among the inhabitants of the arctic regions. I heard of a young minister of the Gospel who delivered a He replied that he drew his knowledge homily on the ravages of intemperance from before an audience composed exclusive ly of pious, unmarried ladies, who hardly knew the taste of wine.

Some of our separated clerical brethren are not unfrequently betrayed into similar errors by ascribing to their fellow-citizens religious doctrines and practices which the latter repudiate. A caricature, instead of a true picture, is held up to the public gaze, because the information is drawn from books, hearsay, or tradition, and not from contact with

Another advantage which we derive from a discreet study of men, is the habit of moderation in our judgment of them. We will find that few men are altogether perfect, and few also totally depraved. Blemishes will be discovered in the most exemplary character, and traits of genuine goodness in the most abandoned and perverse. This two-fold experience will teach us to use sobriety of speech in praising virtuous men and women, including even canonized saints, and fortitude in poverty and sicknes, and and to avoid excessive harshness in reproving sinners. For if we paint right-

WITHOUT A SINGLE FAULT.

vanity, and we discourage those that are and gratitude even among the inmates earnestly aspiring to virtue; but if we of our penitentiary. paint the vicious as absolutely bad. we

drive them to despair.

They gave us the light without the shadow. There was no back-from the habits and occupations of the ground to their picture They exshadow. There was no back-ground to their picture They ex-hibited an ideal character entirely free ground from human foibles. Many readers regard these biographies as one-sided and unreal, and take no pleasure is studying them. Others, accepting them as true, derive little consolation or encouragement beyond their reach.

are treated to memoirs that aim at being? strong faith, virility of soul, genuine persuasive and moving will be his excharity, magnanimity of character, and self-denial, but not exempt from some of level of his flock, he will be in touch with the imperfections incident to humanity. I them, and they will recognize that his of these biographies is that the heart is in his work. He will retain his author has either studied his subjects hold on the masses without neglecting circle improved his sojourn in Greece. from life, or he represents them to us in the classes. convert his fellow being, to elevate him their true light, as portrayed in their but, if the preacher has not the symown actions and writings. The public pathy that is born of a knowledge of the who never committed an error of judgment, or who was never betrayed into any moral delinquency, will hardly ever be credited with any great words or with deeds worthy of being transmitted to posterity.

The best models of biography are the

inspired Penmen. They give us a faithful and accurate portrait of their most sacred subjects without any effort to hide their moral deformity or defects. David's sin, Peter's denial, Paul's persecution of the early Church, the wordly ambition of the sons of Zebedee, the incredulity of Thomas are fearlessly recorded without any attempt at extenuation or palliation. compassion without diminishing our reverence for them, and serve by contract to lend additional lustre to the halo of their subsequent lives.

Who thinks less of Augustin and Jerome, because he sees them engaged in earnest theological controversy which almost snapped asunder the bonds of charity? Who finds his veneration and love for Basil and and Gregory cooled, because of the melancholy estrangment that followed

A LONG AND TENDER FRIENDSHIP? Whoever would omit these episodes on the plea of edification, would mutilate these glorious lives. "Hath God any need of your lie." says the Prophet, "that you should speak deceitfully for Him?"

Neither have God's saints any need of not white sepulchres, and they fear not The alienation between Burke and Fox

at the close of their career, though much to be deplored, does not diminish our admiration for those two statesmen. It character of Burke, who sacrificed friendhip on the altar of truth. It shows us that upright men may sometimes differ in conclusions without violating conudgment of posperity.

Modern biographers, while dwelling at them." The jury lool with pride on the civic and military virgave him the verdict. tues of Washington, avoid the language of hyperbole in which some of his con-temporary eulogists indulged toward the pened to be engaged in that suit as junior Father of His Country. They seemed to counsel, be so dazzled by the lustre of that great n the object of their adulation.

Webster, too, shortly after his death. was lauded with extravagant encomiums as a man above reproach. The dispassionate testimony of Mr. Bryce, who says a character open to censure, will be acquiesced in by the judgment of impartial human character, which enabled him readers. Yet, the American people admire and cherish, none the less, these two illustrious personages, notwithstanding fulsome praise of modern prities. me as I am; warts and all," said Cromwell to Cooper the artist.

The first living book that a student should read in his own heart, which is a great heart of humanity. "Know thyself," is a primary maxim of Christian, was once asked how he could delineate so faithfully the emotions and rebellions of the human heart, and especially the

THE STUDY OF HIS OWN HEART.

He will also find an open and instructive book full of object lessons in the mass of human beings that he may encounter in the daily walks of life. He can pick up useful bits of information from his companions during his college course, and afterward from the persons he may meet on the street, on the farm, in the workshop, in the counting-room, in the social circle, on the steamboat and on the railway.

Sir Walter Scott says that a man of active mind cannot talk to the boy who holds his horse without obtaining some new thought.

But it is specially while making his daily rounds through the parish that the clergyman acquires profitable instruction and subject mattar for his sermons. He is made acquainted with their virtues and vices, and with the sources of their temptations. He observes their patience their Christian resignation in the presence of death. He will often contemplate in the cottages of the lowly, domestic peace and content which compensate them for their temporal privations. 1 we tempt the objects of our eulogy to have found evidences of genuine piety

All tuis personal experience will enrive them to despair.

This subject is forcibly illustrated by manner intelligible and attractive to his

people.

This intercourse with living men not only enlightens the mind, but it also quickens the sympathies, and fires the heart of the speaker in the pulpit far more powerfully than abstract learning; for what is seen affects us more sensibly fron their perusal, since the model is than what is read, and the earnestness eyond their reach.

Of late years, I am happy to say, we strength of our impressions.

The more the man of God studies the true to life, that represent to us menof inner life of the people, their hopes and flesh and blood as well as spirit,—men of fears, their joys and sorrows, the more

man, whether churchman or layman, people; if he cannot say with his Master. I know mine, and mine know Me, he may enlighten without warming them His words may be

LIKE OIL POURED ON WATER;

they will not mingle with their hearts

These remarks apply to statesmen and lawyers, as well as to ministers of the Gospel. O'Connell's influence over the people of Ireland was such as no other man in his generation ever exherted on any nation. He could sway the multitune, move them to tears or laughter playing on every chord of their heart. The secret of his empire over his countrymen was that the had sprung from the peasantry, and had lived among them. He knew their grievances and aspirations, and sympathized with them in their wrongs and sufferings.

Gladstone would never have attained his acknowledged eminence as a public speaker without his vast experience in the House of Commons. It was in that great university of politics that he learned the art of a consummate debater.

Daniel Webster was not more indebted to his book-learning for his success at the bar, than to his keen descernment of human character, and to his power to conciliate and control it. The following anecdote of him was related in my pre-

He and Ruius Choate were once pitted against each other as opposing counsel Neither have God's saints any need of in a lawsuit concerning an alleged in-having their faults suppressed. They are fringement of a patent right on locomotive wheels. The wheels were before the ury. Rufus Choate, as counsel for the defendant, expended his legal acumen in a learned and labored mathematical esay, going to prove that there was an

essential difference between the wheels brings out in stronger relief the inflexible in evidence, and, therefore, no infringement on the patent right. Then Webster spoke for the plaintiff: "Gentlemen of the jury," said he, "you have heard an elaborate scientific disquisition upon science, or incurring the unfavorable those wheels I have nothing of the kind to give you. There are the wheels. Look The jury looked at them, and A judge, who attended the dinner, confirmed the truth

> The difference between these two their common sense.

Napoleon, though a poor shot, was the sionate testimony of Mr. Bryce, who says greatest general of his age. He said with that his splendid intellect was mated to truth of himself: "I know man." He owed his success to his insight into

TO MAKE A JUDICIOUS SELECTION

of his military officers and State officials. opportunity to commune with their the more discriminating verdict and less I have heard of distinguished lawyers, fellow-men, are sometimes liable to fall. when they have had an important case spots discovered in these effulgent suns in hand, studying the habits, dispositions matters of minor importance, and to serve only to disclose in bolder light the and mental calibre of every member of treat lightly subjects of grave moment; splendor of their achievements. "Paint the jury, and addressing to each in succession a few pertinent remarks calculated to convince his judgment, conciliate his good will, and gain his confidence. Clergyman at the time of their ordination are, I think, as a rule, more thoroughly grounded in sacred science than graduating lawyers are in the abstract knowledge of their profession, because the curriculum of the former covers a longer period of time than that of the latter. But what the jurist may lack in booklore, is compensated by his greater readiness of speech and felicity of expression. His faculties are sharpened by the contact of mind with mind in the courts, and by his habitual intercourse with the members of the bar, the jury and specta-tors. The earnest pleadings of his distinguished and experienced seniors are the strongest incentives to his intellect-

ual activity and honorable emulation.

The soldier of Christ, on the other hand, on emerging from the seminary, is sometimes unwieldly, and is oppressed by the weight of his theological armor, ill he has acquired practice in the arena of Christian warfare.

This advantage on the part of clerical students would be overcome, at least gatives of the citizen, the evils of political partially, by the more general establishment and cultivation of debating societies for the senior classes in our colleges and seminaries. In them they would learn to acquire ease and fluency of expression, and to wield with dexterity the sword of the word of God.

They should, besides, profit by every opportunity to hear and observe pracised speakers; for, as a person may read the most elaborate manual on politeness and etiquette, and yet be awkward and embarrassed in company, if he does not occasionally appear in refined society; so the student may peruse the most approved treatises on elocution without much profit, unless he is brought face to face with recognized orators, and feels the magnetic and inspiring INFLUENCE OF THE LIVING VOICE.

already a limited number of travelling scholarships.

Herodotus, the Father of History, dewith men.

Plato, after being eight years a disciple of Socrates, spent twelve years in the pursuit of knowledge in foreign parts before he returned to his native Athens. Edmund Burke says of Homer and Shakespeare: "Their practical super-lority over all other men, arose from Christian sympathies prompt him to adtheir practical knowledge of other men a knowledge which Homer acquired by frequent journeys abroad; and Shake-Cicero improved his sojourn in Greece

and Asia by studying oratory under the best masters in those countries. St. Jerome, the most eminent Hebrew

scholar of his age, visited various cities into a safe channel before it overspread of Gaul and Greece, Antioch and other places in Asia-Minor, Palestine, Constan-Nor can it be a affirmed that the temtinople, Rome, Alexandria and other those times for erudition and piety. spread abroad, scholars from all parts of There is hardly a subject of public in-the civilized world flocked to him as to terest that has not been alluded to it an oracle.

Sir Walter Scott's charming novels are I may cite a few examples. remarkable for their accuracy in the portraiture of Scotch character, and the enes he describes. He obtained his information by traversing Scotland, living and conversing with the people, treasuring up their bits of local traditions, and afterwards interweaving them with historic romances. "I have read books enough," he says, "and conversed with splendidly educated men in my time; but, I assure you, I have heard higher sentiments from the lips of poor, uneducated men and women, than] have ever met with out of the pages of

It is well known that, while Milton is million. He made personal visits to the prisons, insane asylums, reformatories, and boarding schools of England. He frequented the haunts of poverty, suffering, and

WRETCHEDNESS IN LONDON.

His sense of indignation is aroused against official insolence, cruelty, and injustice; and his warmest sympathy is quickened in behalf of the victims of legalized oppression and tyranny. He draws his scenes from actual life; he leals with the men and women of his own time, and he gains the popular heart.

I was never more impressed with the inpulse given to knowledge by contact with learned men, than during the Vatican Council, when Prelates of worldwide experience and close observation were assembled in Rome. Each bishop brought with him an intimate acquaint; ance with the history of his country, and with the religious, social, and political luminary before he descended below the horizon, that they could detect no shadow the jury by the intricacies of a vocabulary above their comprehension, while webster gained his case by appealing to instruction and delight, as compared with a printed account, as a personal inspection of an international exposition would, in comparison with a description of it in the pages of an illustrated periodical. The living words left an indellible impress on the heart and memory.

It is scarcely necessary to say that the student who aspires to improve his knowledge by travel, should already possess maturity of years and judgment, and should have laid the foundation of and develop. Above all, he must be a man who has acquired the habit of close observation. You will find two companions returning from a journey made to gether; the mind of the one is stored with useful facts gleaned on the way, while the other has scarcely a single

practical incident to relate. It may be objected to literary tourists, that the knowledge they gather is sometimes purchased at the expense of piety for Kempis says: "They who travel much abroad, are rarely sanctified."
This axiom is true, indeed, of those that make excursions solely for pleasure's sake, but not of the diligent pilgrim who starts on his journey, bent on plucking fruits of wisdom by the road-side. David gave proofs of self-denial during his warlike expeditions; but he sinned in his home. Jerome's pilgrimages were blessed authorities. They will be "like apples with an increase of sanctity and know-

As the minister of Christ is pre-emi-waters of popular commotion; and the nently the friend and father of the apostle of Christ, raising his voice in people, he cannot be indifferent to any of the social, political and economic questions affecting the interests and happiness of the nation. The relations of Church and State, the duties and prerocorruption and usurpation, the

PURIFICATION OF THE BALLOT-BOX, the relative privileges and obligations of labor and capital, the ethics of trade and commerce, the public desecration of the Lord's day, popular amusements, temperance, the problem of the colored and Indian races, female suffrage, divorce, socialism, and anarchy-such are vital, and often burning questions, on which hinge the peace and security of the Commonwealth.

Politics has a moral as well as a civil aspect. The clergyman is a social as well as a religious reformer, a patriot as well as a preacher, and he knows that of the people. He has at heart the tem-The learned men of ancient Greece of those committed to his care. They This subject is forcibly illustrated by imanifer intentigible and stractive to his the different methods pursued in writing the lives of men conspicuous for by allusions to the incidents of daily life, then complete till they had travelled and teacher. His education, experience, by allusions to the incidents of daily life, then complete till they had travelled and teacher. His education, experience, like our Lord, who habitually instructed abroad and acquainted themselves with and sacred character give weight to his care. They naturally look up to him as to a guide of St. Mary's are proud of their success. We hope the concert will be a grand financial success. Tickets 25 cts. Reserved seats 50 cts.

There is scarcely a social or economic movement of reform on foot, no matter how extravagant or Utopian, that has not some element of justice to recommend it to popular favor. If the scheme is abandoned to the corrol of fanatics, rived most of the information embodied demagogues, or extrem sts, it will deceive the masses and involve them in greater misery. Such living topics need discriminating judges to separate the whea

from the chaff.

And who is more fitted to handle these questions than God's ambassador whose conservative spirit frowns upon vocate for his suffering brethren every just measure for the redress of grievances and the mitigation of needless misery?

The timely interposition of the minister of peace might have helped to check many a disastrous popular inundation by watching its course, and diverting it

parate and seasonable discussion of tendre, tendre, tendre, the consulted the men most conspicuous in phases of them that present a moral or religious aspect involves any departure When his own fame for learning was from evangelical and apostolic precedent. terest that has not been alluded to, if lished the Arrow, which is issued monthly not discussed, by Christ or his Apostles.

Our Saviour speaks of the relations of Church and State in His memorable de-claration: "Render, therefore, to Cæsar the things that are Cæsar's; and to God the things that are God's."

When the ancients asked our Lord to confer a favor on the centurion, they appealed to His patriotism, as well as to His zeal for religion. The centurion, they said, merits Thy bounty, for he loveth our nation: and he hath built us synagogue."

advice to certain officers of the law who had consulted him: "Do violence to no man: neither calumniate any man: and read by the few, Dickens is read by the be content with your pay"—a counsel that all public officials

WOULD DO WELL TO TAKE TO HEART.

St. Paul eloquently treats of the duties and privileges of citizens: "Let every soul," he says, "be subject to higher powers: for there is no power but from God. Render therefore to all their dues; tribute, to whom tribute is due, custom, to whom custom; fear, to whom fear honor, to whom honor.'

When the commander ordered him to be scourged, Paul protested against the outrage, and asserted his dignity as a Roman citizen, saying: "Is it lawful for you to scourge a man that is Roman and uncondemned?" The same Apostle treats with admirable tact and apostolic charity the delicate race question, both from a religious and social standpoint.

St. James devotes a portion of his Epistle to Labor and Capital. He denounces the injustice and oppression of the employer in language which, if utcondition of the people among whom he lived. One could learn more from a few pit, might be censured as a direct ashours, the count learn more from a few pit, might be censured as a direct ascyclopædias than from a week's study of books. An earnest conversation with those keen-sighted churchmen on the in his usual masterly manner and because the conversation with those keen-sighted churchmen on the in his usual masterly manner and because the conversation with those keen-sighted churchmen on the in his usual masterly manner and because the conversation with the censured as a direct ascertain the conversation with the censured as a direct ascertain the conversation with the censured as a direct ascertain the conversation with the censured as a direct ascertain the conversation with the censured as a direct ascertain the conversation with the conversati ual masterly manner and luminous style, on the great social and economic questions of the day.

In his Encyclical of January, 1895, addressed to the Hierarchy of the United States, his Holiness says: "As regard civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free State, unless Justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the Gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the science which he desires to cultivate the instruction of the people, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity in political life, of conscientiousness, self-restraint and integrity; for that cannot be lawful in public, which is unlawful in private affairs.""

Of course, the kingdom of God and the salvation of souls, form the habitual theme of the minister of religion and the burden of his life-long solicitude. The subjects to which I have referred are, in the nature of things, exceptional and incidental. They should be handled, moreover, with great prudence and discretion, with a mind free from prejudice and partisan spirit, and in the sole interests of Christian charity, social order, and public tranquillity.

Words inspired by motives so elevated, will strengthen the hands of the civil of gold on beds of silver." They will be the oil of religion poured on the troubled season, will merit the benediction of Heaven and the approval of all good med. 'In the time of wrath,' he will be a minister of peace and 'reconciliation.'

J. CARD. GIRBONS.

A GRAND SACRED CONCERT.

The Rev. Pastor of St. Mary's church announced on last Sunday that there would be a grand sacred concert in St. Mary' church on the evening of June 3rd. At this concert, which is in aid of the choir funds of St. Mary's church, portions of the mass sung on Easter Sunday will be reproduced. The musical critic of the Tribune was profuse in his praises of the manner in which this mass was sung on Easter Sunday and suggested that it be reproduced by the choir for the benefit of the lovers of music well as a preacher, and he knows that in the city who did not hear it. This rerests on the intelligence and the virtue production will be gratifying to the citizens of Winnipeg who attend this concert. St. of the people. He has at heart the tem-poral as well as the spiritual prosperity Mary's choir has taken a front place among the church choirs of the city and the people

Tickets 25 cts. Reserved seats 50 cts.

PROTESTANTS SING AVE MARIA

The Prayer Adopted by Father Brown's High Church.

Arguments in the Arrow, Published by the Sons of St, Sebastian, Supporting Its Use and the Invocation of the Saints.

The Protestant Episcopal Church of St. Mary the Virgin in West 45th street, New York, of which the Rev. Dr. Thomas McK. Brown is the rector, is decidedly high church in its services. Mass is celebrated on Sunday and week days, and confessions are heard in the church on Fridays and Saturdays, Incense and holy water are used, and a red light is kept burning constantly before the altar to signify the presence of the blessed sacrement. Over the doorway there is a white statue of the Virgin Mary, the patron saint of the church, In the parish house, next door to the church, is pubby the Sons of St. Sebastian, and is the most enthusiastic advocate of the advanced movement among the Episcopalians in this country.

The March number of this paper contains a remarkable article on the revival of the Ave Maria, or Hail Mary, the prayer so commonly used in the Roman Catholic Church. The article has aroused no end of comment among the Episcopalians of this city. After stating that the John the Baptist gave this excellent revival is a necessity of the age, the Arrow says:

"The controversies of the Protestant age have begun in negation. One of the latest negations, in different forms and degrees, has been the denial of the virginity of Blessed Mary. An assumed delicacy has veiled the enormity of the denial with the phrase the 'virgin birth' of 'the Christ.' The endeavor is to lower Christ to the level of a prophet, a philosopher, a leading man, a preacher of righteousness. This endeavor is augmented by the question raised concerning His by the question raised concerning His mother's virginity; for if He be only a leading man, His mother need not have been a virgin. If the controversy were confined to the vagaries of persons outside of the Church ignorant of the faith, or even to Church laymen who are more enthusiastic than wise in their Protestantism, it might merit no particular notice. But when men high in rank in the councils of the Church seem to suggest that it is possible that the 'higher criti-cism' might succeed in eliminating from the sacred Scriptures every word of the Old and New Testament which refers to the virginity of the mother of God, and that then the Holy Catholic Church throughout the world would not go on indefinitely affirming it, it is time to defend the faith by a practice or devotion which will raise the loyalty of Christians and stamp out the error,"

The article goes on to say that the central dogma of Christianity is the incarnation of Christ, and that the incarnatus est of the creed has always been recited with espicial devotion. "The Hail Mary is like an Incarnatus est out of the creed," continues the Arrow. "To use the Hail Mary is to confess the faith in brief, to strengthen its hold in the heart and mind. The omission of the Hail Mary by individuals or communities, like all omissions, has helped to bring about disproportion of the faith, a forgetfulness of some important truths. To continue to omit it will bring to succeeding generations, as heretofore, other ignorant attempts to deny Mary's virginity and the divinity of Him whom she conceived. In the Eastern Church, for exemple, there is this strong reminder which cannot be ignored: "To them that say that the Virgin Mary was not a virgin before childbirth, in childbirth and after childbirth : Anathema, Anathema, Anathe-

"Again, the use of the Hail Mary emphasizes that part of the doctrine of the Communion of Saints known as the 'Invocation of Saints.' age, at least, the Ora pro nobis has been in use: 'Pray for us' has been usual in all Christian communions. The evidence for this is not limited to service books, for in sermons by the Fathers, in other treatises, upon Christian monuments, it is shown that the Pray for us was one of the forms of ordinary invocation, It is beyond question that under certain circumstances Christians have invoked special saints—one, several, many, or all; just as the Kalendars have special days for commemorating one, two, several, many, or 'All Saints.' To have the example of Mary the Virgin in special remembrance is permissible and commendable, as well as ancient in practice. The collect for All Saints' Day Savs : Grant us grace to follow Thy Blessed Saints in all virtuous and godly living." If we are required to oultivate the communion of all the saints, why may we not select our saints, even Blessed Mary, and this we accomplish by using the Hail Mary."

After stating that the degradation of women has been a feature of all systems except Christianity, and that Christ exalted and restored woman to her rightful position, the Arrow says that the true position of woman and the part she has taken in the redemption of markind are kept before the world by the use of the

Hail Mary,"
At the parish house of the Church of St. Mary the Virgin, it was said yesterday that the "Hall Mary" had been a part of the public services there ever sines the statues of the stations of the cross have been erected in the church.

N. Y. Freeman's Journal.

The Northwest Review

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NOTICE.

The editor will always gladly receive (1
ARTICLES on Catholic matters, matters of
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if not of a PARTY character. (2) LETTERS on
similar subjects, whether conveying or asking information or controversial. (3) NETS
NOTES, especially such as are of a Catholic
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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.

The Aorthwest Review

WEDNESDAY, MAY 22.

In view of the present agitation about running the street cars on Sunday, it may be well to state a few facts bearing on the the observance of the Lord's Day. Advisedly we Catholics habitually refrain from calling Sunday the Sabbath; for to apply this term to the first day of the week is an historical solecism. The Hebrew Sabbath was the weekly day of rest with which the week ended; the Christian Sunday is the day of divine worship with which the week begins. The Catholic Church, "the pillar and ground of truth", has changed the day of rest and worship. With her credentials as the Living Interpreter of God's Will, she has a perfect for man, not man for the Sabbath". Man right to effect that change. On the contrary those who maintain that no practice should be introduced that is not explicitly confirmed by Holy Scripture, cannot logically defend their present observance of

the first day of the week.

Some of the Protestant clergymen who spoke last Sunday on this question asserted, with their usual carelessness about facts, that the Sabbath was instituted before the Mosaic legislation,-one said "before the fall", another "long before the Jewish nation had appeared". We should be curious to see how they prove this by the Apostles. Thoy still, indeed, allowassertion. There is not the slightest trace ed its observance; but the law was recogin Scripture of the observance of the Sabso likewise, and evidently the sacred duced from this text of Genesis is that God then laid the foundation of his future law and there promulgated that law.

ONE GREAT CONTRAST

between the Hebrew Sabbath and our Sunday, is that the former was primarily a day of rest and only secondarily and by consequence a day of prayer, whereas, on the other hand, the Christian Sunday is primarily a day of prayer and only secondarily and by consequence a day of rest. Although the morning and evening sacrifices were doubled on the Sabbath, this was merely a ceremonial prescription that concerned the priests and levites, and which the people were not commanded to be present at; no law of Sabbatical worship was imposed on the ordinary Israelite. Gradually, however, attendance on the prophets, and afterwards on the synagogue arose naturally out of the cessation of work. But the central purpose of the Sabbath was rest in memory of the creation and of God's resting after the creation; it was on formal dedication of that day in a negative manner by ceasing to work. Hence the stringency of the Jewish law of rest, which admitted of no exception. Conversely, the central purpose of the Sunday observance is worshipful gladness over the redemption, manifested in the sacrifice of praise and thanksgiving which we call the Mass; and the law of rest grew out of this as a protection to the law of worship. When Christianity became the religion of the Roman Empire, it to a Christian Sabbath. "There is left became necessary to pass some law of rest; otherwise a Christian who kept Sunday

we say of Sunday applies to all Catholic Christians. feast-days, for Sunday is simply the weekly feast-and on Sundays the Christian in commemoration of Christ's resurrection they might have leisure to pray. But it was always understood that, for an urgent reason, an exception might be made to the law of rest. Thus there never was any difficulty in allowing the people to gather in their harvest on a Sunday, when any delay would expose it to be ruined by a storm, provided permission thus to work were asked of the proper authority.

which seems to be fashionable among the Protestant ministers of this city, is a perversion and exaggeration of the Jewish Sabbath. The latter does not exclude re-Pharisees themselves, though they multiplied rules against servile work, though they forbade, for instance, climbing a tree lest a twig should break, never prohibited pleasure as such. Even a chief Pharisee did not scrupule to entertain on Sabbath (Luke xiv, 1). Contrast this with the Puritan view of the Sabbath, which makes the disciples came together to break bread. the avoidance of the most legitimate plea- The same Apostle writes to the Corinthians sure the primary object of the Sabbath. The only text that affords the faintest excuse for this view is Is. lviii, 13, according to the Protestant Bible: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, and the holy of the Lord honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, etc." But the whole context shows that the word "pleasure" here means "will," as it is translated in the Catholic English version: " from doing thy own will," "and thy own will is not found;" which has absolutely nothing to do with recreation. Besides, the best modern Hebraists say that the Hebrew word 'hafâsébâ (translated above by "pleasure' and "will") really means "affairs," "business," as elsewhere in later Hebrew.

OUR LORD DID NOT ABROGATE

the Sabbath during his earthly life. To do so would have been inconsistent with his position as one "made under the law" and with his own express teaching (Matt. xxiii, 3). But he did expose the inconsis tency and hyprocrisy of men who loosed an ox or ass on the Sabbath and were shocked when Christ on the same day loosed a daughter of Abraham whom Satan had bound". He, however, enunciated two great principles. The one was then, perhaps, part of the better Rabbinnical teaching: "The Sabbath is made is made to fulfil the law of Love. Not so with regard to the Sabbath, which is simply enforced for man's own good. The other great principle was: "The Son of Man is Lord also of the Sabbath", foreshadowing how His Church would one day transfigure and elevate the Sabbath. Just as the Sabbath law must give away before the natural needs of man, so, and much tian practice of the Lord's Day is mainly more, before the requirement of Him who is the head and representative of mankind (Mark ii, 23-28). Accordingly, the precept of observing the Sabbath

WAS COMPLETELY ABROGATED

nized as a dead letter, though they tolerated bath among the Hebrews before the time it, as they tolerated circumcision, in order to of Moses. True, in Genesis ii, 3, we read bury the Old Law with becoming honor. that "God blessed the seventh day and In the fifteenth chapter of the Acts of the hallowed it", but it is nowhere said that Apostles we read (v. 28, 29) that, having He told men in the pre-Mosaic period to do met in council at Jerusalem, they decided 'to lay no further burden upon" the writers knew nothing of a Sabbath kept Christians than abstinence from four by the Patriarchs. All that can be de-things there enumerated, among which no mention is made of labor on the Sabbath. St. Paul is more explicit: "Let no man concerning the Sabbath, not that he then judge you," he writes to the Colossians (ii, 16), "in eating and drinking or in the matter of a feast or a new moon or a Sabbath day; which are a shadow of the things to come, but the body is Christ's." Christians are not to be taken to task on such things, which are shadows of the substance that is now come, the substance or body of Christ's gospel. From this abrogation of the Sabbath to its ultimate condemnation by the Church was an easy step. The old legislation which, in the transitional period of the Church's infancy, was merely a dead letter, gradually became a deadly observance; so that the Synod of Laodicea (between 343 and 381) threatens with excommunication those who judaize by resting on the Sabbath, but exhorts Christians to rest on Sunday "if they can." And in point of fact, be it said in all charity towards Seventh Day Protestants (Baptists, Adventists, etc.), whoever goes back to the Saturday is, whatever he plied : may call himself, not a Christian but a Jew; he stops at the old Testament and does not understand the New. This is one of the many quagmires into which the shibboleth of "The Bible and nothing but the Bible" plunges its victims. They know the sacred Book by heart, but they know nothing of its spirit; they fasten on isolated, mutilated texts and neglect some of the most obvious teachings of Scripture. Once only does the New Testament refer

therefore a Sabbath-keeping-

his heathem rivals in trade. Hence Cons- Sabbath was a type. The word "Sabbath" that emperor (IV, 18), required his subjects | Church to denote Saturday, a day which is

THE DAY WAS CHANGED

soldiers were exempted from work that and of the Descent of the Holy Ghost. These fundamental events took place on Sunday; on the one is the whole Christian faith built, by the other was the Church of Christ established. The observance of Sunday does not rest on the natural law, which does indeed require us to give some time to the worship of God, but not a whole day rather than parts of several days, much less any particular day; nor again does this observance rest on any positive divine law, of which there is no institution, dating however from the time of the Apostles, as we may gather from the creation. In the Bible not a word is said following texts. In a single passage of against recreation on the Sabbath. The the New Testament, Apoc., (Rev.) i, 10, we find a special name for the first day of the week, "the Lord's day" (en tê Kuriakê hèmera-very different from hè toù Kuriou hèmera, "the day of the Lord"). In Acts xx, 7 we are told that that St. Paul abode seven days at Troas, and that on the

FIRST DAY OF THE WEEK

week let each of you lay up at home and collect whatever profit he has had," words which do not, indeed, directly imply that which seem to indicate that Sunday was already a sacred day, on which deeds of love (collections for the poor) were specially suitable. Heb. x, 25 shows this much, that the Christians, when the epistle was written, had regular days of assembly. These Scriptural references clearly suggest that the observance of Sunday had begun in the Apostolic age; but the only witness that makes this observance obligatory is the witness of tradition. The earliest Fathers, such as Barnabas, Ignatius of Antioch, and Justin, speak of Sunday-which they call the "Lord's Day," "The Day of the Lord's Resurrection," and sometimes, but only in addressing the heathen, the "Day of the Sun"-as a day of sacred joy and prayer. This, as we remarked above, is the central idea of the Sunday, a day of cheerful worship. We know of only one passage in any Ante-Nicene Father which alludes to the Sunday rest. Tertullian, after mentioning the ritual usage according to which Christians on Sunday prayed standing, not kneeling, adds that on that day business was set aside, that the soul might be left free for God's service. In later ages the law of rest became more stringent, but never so much so as the Hebrew law. The Church obliges the faithful above all to hear Mass on Sunday and secondarily to rest from servile work, i. e. work done with the hands rather than with the head. But custom permits certain ser-

This sketch of the origin of the Sunday observance shows that the universal Chrisdue to the

alone has a divine right to say how the French Revolution and profaned the Lord's every other country, has never ceased to protest against the profanation of recreation. On the other hand, that same infallible Church has no sympathy with the pharisaical observance of a spurious, Judaizing Subbath, which makes the Sunday a day of dismal gloom instead of a day of grateful joy.

SENATOR BERNIER'S SPEECH.

We have just read the Hon. Senator Bernier's speech, delivered in the Senate of Canada in reply to Sanator Boulton's remarks on the school question. Like all Mr. Bernier's utterances on this much discussed question, his recent speech is clear. logical and convincing; and when, he got through with his reply, we fancy Mr. Boulton must have been convinced that his fallacious statements were brushed aside by a master hand.

Dealing with that oft-repeated and favorte argument of the majority in this province that any interference with the school legislation of 1890 would be an invasion of provincial rights, Mr. Bernier tersely re-

"Let us consider the matter for a moment. A verdict has been rendered in this case by the Privy Council. That verdict is that the minority have rights, that the legislation of 1890 has caused them a serious grievance, that we have a night to complain, that we have done it in proper form, and that the grievance should be remedied. If we are right, then, hon. gentlemen, the others are wrong. There cannot be an escape from that proposition, and if they are wrong their rights are not invaded by the redress of their wrong. It should not be sought to take advantage of maintain provincial wrongs."

night obviously suffer inconvenience from | —for the people of God" (Heb. iv, 9). The | Hon. Senator disposes of all the other fal- the public believe a Catholic Bishop would being summoned to court, to military exer- reference, however, is to no earthly Sab- lacies brought forward by his opponent. use.

cise, etc., or even from the competition of bath, but to that eternal rest of which the He shows that the statements made as to the inefficiency of Catholic, as compared tantine, as Eusebius relates in his life of in kept in the Greek and the Latin of the to Protestant schools, were as misleading as they were false. He instanced the dito rest on the feasts of our Lord-and what rather a day of fast than a festival among plomas won by these schools whenever they came into direct competition with other schools, and showed how the College of St. Boniface held a first place in the higher education of the province. He dealt with another favorite fallacy of our enemies, who ask: "Is Manitoba to be bound by a compact made by 12,000?"

Hon. Mr. Bernier said:

"I now return to the hon, gentleman's statements with regard to the agreement which was made by the then population of the province, as not being binding upon the present population. As a matter of that agreement was made not only with the 12,000 people who were there at the time but with them, their heirs and successors, as all agreements are made. I trace. Sunday is merely of ecclesistical would it just like to put a practical question which, it seems to me, is a very perti nent one in this connection. How the agreement have been made with the 12,000 people only and for their sole benefit and not for the benefit of those who were to come after them? The Roman Catholic population of the province at that time had no need of the protection which was provided, for they were not in the minority. They were actually in a small majority. It was the Protestants who were in the minority—not so small a minority that any other section of the population could encroach upon their rights however I say, then, that the population of the country as it existed at that time had no need on either side of any such protection (1 Cor., xvi, 1): "Every first day of the and it is therefore evident that the agreement was made for a future time and for those who should go to settle in the province thereafter. It was made with the view of getting rid for all time to come of there was public service on Sunday, but this vexed question. There is another side which seem to indicate that Sunday was to this agreement also. Those who do not share our views in the matter of education knew before settling in the province what the law was and that this agreement was in existence, and they must have made up their minds to accept that condition of things...

Further, that agreement has been ratified and has been entered into again and again by the province itself. The province has ratified that agreement each time that it has legislated in the matter of education without changing the principles upon which it was based, and such legislation the legislature of the province has passed almost every year for 20 years. In consequence of that yearly ratification for so long a period, it can be said that the agreement is not alone the act of that 12 000 people referred to, but also the act of the increased population."

We regret that press of other matter prevents us from giving a full report of the Hon. Senator Bernier's speech. He meets every objection of our enemies and, with an easy and graceful flow of language and a masterly arrangement of facts and truths and transactions, which come in arguments, refutes every one of their statements.

TREAT THEM WINNIPEG HIRELINGS WITH CONTEMPT."

Sometime ago, that cultured and elegant newspaper, United Canada, assured its readers that a distinguished Bishop of of Winnipeg, who took exception to its vile work even when not required by neonesided and unjust report of their case cessity or mercy, such as cooking food; before the Privy Council at Ottawa. At the and ecclesiastical authority may dispense time United Canada made this statement we said it was a slander on the Hierarchy of Ontario and a deliberate falsehood on the part of United Canada.

Since the publication of that article we but many of the Bishops of Ontario. One of As she holds from her founder and Invis- the most exalted prelates closes his letter to received as facts, as things known, it is ible Head the charter to teach in his name. us with the significant sentence: "It surely not permissible to those who have so to have schools. We want no priestes to she has an equal right both to appoint the ought not to be necessary for any Bishop, day that shall be consecrated to the Lord distinguished or not, to repudiate such lanand to indicate how that consecration guage." Another prelate ends his kind tory, it is unscientific. Revelation was should be performed, in other words, she letter by saying: "Personally, I am delighted at the success that has crowned Sunday should be observed. Since France the struggles of the Catholics of Manitoba as a nation revolted against God by the in defence of their religious rights and I think my satisfaction is shared by all the Day, the Church in France, and in fact in Catholic Bishops of Ontario." The private secretary of another distinguished Bishop says: "His Lordship desires me to say Sunday by manual labor and unedifying that he does not believe that any Catholic Bishop of Ontario ever made use of the language quoted by United Canada, and referred to in the Northwest Review of the

All the letters which the Bishops of Ontario very graciously and condescendingly wrote us, agree with that portion of our article in which we repudiated the base To the Editor of the Northwest Review, thought that any Bishop of the Catholic church could use the course and illiterate Canada.

keeping with the well known and extensively self-advertised incapacity and rudeness of those responsible for much of its editorial utterances, to successfully palm it off as the sentiments of any man of refinement and To the Editor of the Northwest Review. earning, much less a Bishop of the Catholic

Whenever United Canada gets into a hole through its own blindering ignorance of Well as you ask me I will give you my the most ordinary rules of common decency, opinion. As it is at present it is neither and wishes to retire with an appearance of grace, it suddenly becomes the recipient of is a Protestant School. He said how is 'hundreds of letters" from persons more that? Because there is the same manageor less distinguished, endorsing its ignorance, stupidity or worse. This is all very nice, no doubt, and flattering to the "buil in the china shop " editor, and so long as he makes it sufficiently vague the delusion, although it may create a smile, injures no one in particular; but when the audacious impudence of such a conjurer takes upon itself the task of expressing the opinions of Bishops of the Catholic Church, it behooves him to use language which, both as the theory of provincial rights to cover and as regards sentiments and syntax, may reasonably pass inspection. "Treat THEM In the same concise and clear way, the we humbly submit, an expression which

OF OUR TIME-SERVERS.

The so-called liberal Catholics of Manitoba have got to fish or cut bait. There are a few Catholics in Manitoba, as there are, we regret to say, in every community, of this cringing sycophantic order, who are in favor of anything that their more prominent neighbors are. They lack stamina to maintain self-respect by sustaining their principles, if they ever had any. They thus acquire the sobriquet of liberal Catholics, that is men without any religious principles who cling to the name of Catholics because they are too cowardly to abandon it knowing it is their only hope for the future life. But the Pope is tired of seeing such men masquerading under the shadow of the Church which they are lending their evil influence to full down. They must either sustain the principles of the Church or drop out. They are no loss to the Church if they go, and they will be of little benefit to those they join, unless in the capacity of a McNamara, a Chiniquy or a Slattery. Western Catholic News.

Our Chicago contemporary is substantially in the right, though perhaps a triffe too severe as to the ultimate fate of the few "hickory" Catholics in Manitoba. They will come round all right before they die, if a kind Providence only given them time.

LINITATIONS OF FREE THOUGHT

(The Living Church (Episc.) Chicago. Condensed for Public Opinion.)

We hear a good deal at times about the right of freedom of thought in religion. It is made an objection to creeds, the ancient Catholic creeds among the rest, that they restrict free thought. Thought, it is said, ought to be left just as unrestricted in the sphere of religion as in secular science. How far, then, is thought really free in science? Just as far as facts will permit, and no farther, Every time new facts come to light, to that extent thought ceases to be free. In the realm of supernatural or revealed religion the case is strictly parallel. So

long as no facts or truth of religion are known, so long as men are left to search and grope after divine things, the field is open, thought is free, and one man's thoughts may be as good as those of another. But as soon as facts are made known, events take place, and principles are declared on authority not to be gainsaid, then to that extent thought ceases to be free.

The upholders of revealed religion claim that such facts, events, and principles have been made known. Here, just as in human science, it is real things, to limit the range of thought. Thus theology is a science, because, as has been said, it is "the facts we know about God put into a system." The difference between theology and human science is not that the latter deals with facts, while the former is concerned with speculations and guesses. Both alike deal with facts; ()ntario used the language at the head of | but in the case of earthly science those this article and applied it to the Catholics facts are ascertained by research and investigation, because they are within the reach of human discovery by human means. In the case of theology the facts are far beyond the power of human discovery and have, therefore, been made known to man through the mercy and condescension of Almighty God.

In religion the great Catholic creeds do but express in systematic form the been revealed. received them to ignore them and substitute for them guesses and speculations, old or new. To do so is self-contradicnot given to save the intellect the labor of acquiring such knowledge as is within the reach of its capacity, nor to supply it with a new material for mere intellectual enjoyment and speculation, but it conveys a knowledge of such things as no man by any searching could find out for himself, and of those things only such as pertain to the regeneration and uplifting of his spiritual life. Outside this field all is left open as before, and in things unrevealed and unconnected with salvation men may go on with the same unrestricted freedom of thought as ever.

COR RESPONDENCE.

Laureat, N. D., May 10th, 1895.

Sin,-Rev. Father Accorsini preached an eloquent sermon at St. Nicholas' Church language attributed to him by United here to-day, at High Mass and also at Vespers. The Church was crowded; people rom Killarney, Man., and Willow Creek, "Treat THEM Winnipeg hirelings with a distance of 25 and 35 miles, were in atcontempt" smacks too much of the sanc- tendance. Father Accorsini commands tum of United Canada and is too much in large congregations wherever he preaches. J. S. O'BRIEN.

THE SCHOOL CASE.

Sir, -A short time ago I was speaking to Mr. D. McNaught, M. P. P. when he asked me what I thought of the School Case. one thing or the other, but in most part it ment as there was previous to the abolition of the Separate Schools.

If you banish Religion from the School. you will produce Anarchy, and what does Anarchy mean? It means the destruction of all Government. It means no protection for life or property. It means disorder and

Mr. McNaught. We want the little ones homogeneous people.

cannot get it without Religion. Let the average man into indifference,"

WHAT CHICAGO CATHOLICS THINK youngsters be educated together, and play together while they are innocent; but when they grow to be men and women and they have to face the stern realities of life. when each one is trying who will have the most of this world's good, when selfishness takes the place of innocent play, then will they be good neighbors, will they be honest to each other, without the fear of the Justice of God?

Take two boys for instance, give one education without religion and the other education with religion, and after they grow up to manhood they are tempted to commit murder.

The first says, I can do it without being seen by the law of the land.

The second will say the same thing but he will also say to himself, there is a law that will see me that is the law of God, which I cannot evade. So the first is more likely to yield to the temptation than the

Mr. McNaught. The Pope wants to domineer over the whole world in Spiritual and Temporal power.

I acknowledge the Pope as the Divinely Appointed and visible head of the Church and no further; he is successor of Saint Peter. And as for Temporal power he has but little, he has no army but those men with the gowns and the Bible, who give their lives to the Glory of God and the good of His people. The question is how are we to get out of the School trouble that Mr. McCarthy started. He is making a profitable case off the people, see the money he will get; he is smiling while we are quarrelling; he creates a row, so that he may make money. I am of the same opinion as Mr. James T. Coupe, chairman of the school board, Woodlands, that the school question was gotten up by the lawyers to reap

Could not all denominations have their schools National, and have the religion they like, provided they are up to the Government standard? Then there would be jus-

No doubt the legislature will mend the law that is complained of. The Manitobaus can settle their own affairs. It is a Christian country, although there may be a difference in a few points. Let not the difference of opinion alter Friendship.

Mr. McNaught.-The Jesuits have been driven from all the nations in Europe except England.

I said: but what was the result? when they were driven out, anarchy came in, and the Jesuits had to be called back again; they are the men to fight anarchy, not with the steel sword, but the sword of the spirit which is the Word of God.

As for the United Kingdom, she is one of the most Powerful nations in the world. where if a person is accused of a crime he or she will have a fair trial, without any fear of being lynched, where the Jesuits are free and where all people are free, where life and property are protected. This s true freedom. It is freedom that has made her Great Britain. Mr. McNaught. Has not the Legislature of

Manitoba the right to make her School

I said: certainly she has the right; but she has not the right to make laws that inflict a grievance on a portion of the community. The Privy Council said that there I am of the same opinion as the chairman

of the school board at Woodlands, "that the act of 1890 was uncalled for and does not give justice to all sects as did Gladstone's School Board Act. Bnt the lawyers must have a harvest.

I asked a neighbour what he thought of facts, the events, the truths, which have the School Case. He replied: "I don no When they have been nothin about it; but there ain't goin' to be teach we,'

He cannot, read or write and he is a good Protestant, and an industrious farmer. Now here is ignorance and higotry, standing in the way of justice. How many are there like him? There is nothing for him but ' Remedial Order,' but he will be forgiven as he knows no better. Ah! but what about those that do know better and will not give justice to the minority? They must be left to the visible and invisible judges. Let peace be unto this Land and to all that dwell therein. Let the P. P. A. Orange-men cast off the works of darkness and put on the armour of light, that they may see how to build a wide platform, so that all the nation could stand on it. Do the right, then you will have peace of mind and a clear conscience; and when you lay down to rest at night, the pillow of peace will kiss your check, and you will have a foretaste of Heaven, and you will awake in the morning refreshed with a smile sitting on your face. Now will you let the minority have their schools ?- Let there be Christ-

Oh! Dark is the school Without Heavenly light To illumine the mind In the path of right.

ianity in the school if you would walk in

the light.

Let the Manitobans act like jurymen and throw off prejudice and passion, and they will give a just vordict on this dear School Case. It is all in the family. "The falling out of friends is only the renewing of love. There will be different creeds, while the people are free. It is to be hoped that the Legislature will see the wisdom of removing the cause of the grievance.

> Yours respectfully, HUDSON BAY.

RELIGION AND MORALITY.

The President of Cornell University, Dr. Schurman, writes under the heading Moral Obligation," the following weighty

"On its lower as on its higher levels, religion is the indispensable ally of moral-And wise men cannot survey without anxiety and alarm the demand for secular, as opposed to religious, moral instruction in our schools. As though children could be influenced by abstractions like the categorical imperative!

"The non-religious adoration of duty for taught in the same school; there should be the sake of duty is a consciousness not no chalk mark between them we: want a easily maintained. In strong natures it passes easily into stoical and even cynical heartlessness, in formal natures into prud-I said : that is what we want, but we ery, in weaklings into licence, and in the

CHURCH NOTICES.

CATHEDRAL AT ST. BONIFACE. Sundays-Masses at 8 and 10.30, a. m. Ves pers at 3 p. m. Week Days—Masses at 6. 30 and 7.30, a. m.

ST. MARY'S CHURCH. Situated on the couner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Father Guillet, Rector, Rev. Fathers McCarthy, and O'Dwyer, assistants.
Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m. Sundays,—Masses at 7.00 8.30 and 10.30 a. m Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 8 (during Lent).

IMMACULATE CONCEPTION.

Situated on Austin St. in Point Douglas Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their First Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St.; for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.

Sundays—Masses at 8.30 a.m. with short instruction, and at 10.30 a.m. with sermon. Vepsters at 7.15 p.m.
Week days—Mass at 7.30 a.m.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

1. All Sundays in the year.
2. Jan. ist. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. ist. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

II. DAYS OF FAST.

DAYS OF FAST.

1. The forty days of Lent.

2. The Wednesdays and Fridays in Advent

3. The Ember days, at the four Seasors being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils of

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The Solemnity of the Assumption.

d. All Saints.

e. Christmas.

L. DAYS OF ABSTINENCE.

III. DAYS OF ABSTINENCE. All Fridays in the year.
Wednesdays in Advent and Lent.

Fridays Thursday in Holy week

Saturday
The EmberDays.
The Vigils above mentioned.

CATHOLIC DIRECTORIES.

We have received the two American Catholic directories, Sadlier's and Hoffmann's. It is not easy to decide which is the better of the two. Each has its special characteristics. Sadlier's calls itself the "only official directory." It certainly nas the advantage of long experience, being in its sixty-third year, whereas Hoffmann's is only in its tenth. One of Sadlier's special features is the detailed directory of the ecclesiastical province of Port of Spain in the West Indies; but it does not mention the diocese of Bishop Gordon in Jamaica, and in the copy sent to us the 150 and odd pages mentioned in the index as devoted to Ireland, England, Scotland, Australasia, the German Empire, the Anstro-Hungarian Empire and Switzer-land are omitted. Hoffman's directory, the pages of which are somewhat wider than Sadlier's contains 928 pages of religious information and 168 pages of advertisements; in Sadlier's the figures are respectively 346 and 132. Among the many specialties of Hoffmann's are the coats of arms of all the bishops of the United States (a new feature of this number), American Colleges in Europe, Priests' Eucharistic League, list of Catholic papers in the United States and Canada (in which we find four German dailies), statistics of religious orders in Canada and the United States, the hierarchy in Belgium and Oceania, and several portraits of recently deceased and newly appointed bishops. Sadlier's directory contains a brief sketch of six new bishops and one new abbott, and a convenient alphabetical list of feasts and saints' days. We naturally turn with eager expectation to the General Summary: Hoffmann gives the Catholic population of the United States as 9,077,865, while Sadlier puts it at 10,964,403 and adds "the Catholic population of the United States is about 12 millions." On the other hand, Sadlier's total number of priests is 9,754, whereas Hoffmann gives 7,546 secular priests and 2,507 regulars, which makes in all 10,053. There is a nearer approach to agreement in the number of pupils in parochial schools: according to Sadlier, 755,038; according to Hoffmann, 775,070. To compare the statistics for British America, we deduct Sadlier's West Indies figures and thus find for

CANADA AND NEWFOUNDLAND.

SADLIER HOFFMANN

Considerable divergence between the two directories is shown between the lists of Cardinals. Hoffmann marks two Cardinals, Serafino Vannutelli and Dominico Svampa, each Archbishop of Bologna, while Sadlier marks the former as Bishop of Frascati, which is probably right. Hoffmann says Lecot, Graniello, Bourret, Schlauch and Sarto are Cardinal Priests, whilst Sadlier calls then Cardinal Deacons; we don't know which is

right. The most serviceable new feature in Hoffmann's Directory is the alphabetcal list of places in the United States which are regularly attended by priests. This really supplies a long-felt want. Hitherto one had first to find out in what diocese was a given place and then hunt for it in the special list for that diocese, when the difficulty was often increased by the arrangement of the list according to the names of the churches, which often had no connection with the name of the

place. Now all is plain sailing.
One or other of these directories is indispensable to everyone who wants to I determined to try them. I was skepknow the status of the church in North tical as to the effect and only tried them America, and especially to advertizers as a last resort, but was soon agreeably who wish to send circulars to the clergy, to colleges and religious institutions.

these otherwise admirable compilations, could cure my little girl if anything it is the absence of any statistics about could. In less than three months she Mexico, Central America and Cuba. Mexica especially is a wonderful Cath- ease had almost disappeared, and the olic country, far superior in high civiliz. pills were discontinued. In a few ation and virtue to any Protestant coun- months however she showed that the try in the world, all Protestant fables to symptoms had not been entirely eradicthe contrary notwithstanding. Our American Catholic friends ought to know

PROMISCUOUS GATHERINGS.

Youth, passion, temptation and opportunity make a combination from which the moralist and student of human nature can, with reasonable certainty, prognosticate evil consequences. This seems | Pills.' to be the gist of the Western Watchman's article that has brought such a racket about its editor's ears. It will not be for days away from home and in the absence of their natural guardians afford temptation and opportunity to youth and passion. Passion is an attribute of human nature, common to all, not even excepting the saints, who are very lonesome on this earth. It makes no distinction of creed. It is good in itself because Godgiven, but it needs to be kept under control of unremitting solicitude and care. The master passion develops and asserts its dangerous power soon enough without artificial stimulation, intentional or otherwise.

This is a consideration worthy of the careful attention of prudent men who bring together and have the sole management of large numbers of young people. To call attention to it is not to imply bad motives on the part of those who promote such gatherings or on the part of all who attend them. It is only to suggest that the managers and parents who consent to the prolonged absence of their children at such meetings assume a grave responsibility, a responsibility that should occasion them great and anxious solicitude.

A question of the prudence of these new and untried enterprises has been raised and engry denunciation of him who raised it is no solution of the problem The question should be put fairly and squarely, as one of great interest to the wellbeing of the community, and it should be discussed without reference to the creed of those who promote such en-terprises. Human nature is the same whether Catholic or Protestant.

Granting that these gatherings of youth are well meant and that they are governed as well as possible under the circumstances, do they not afford opport tunity to the evil minded - whom the greatest precaution cannot exclude-and expose to danger the mexperienced and innocent — all the more by very reason of their innocence? As these dangers cannot be eliminated, does the good that is hoped for justify the risk? Here there is no question of whether the gatherings are Catholic or Protestant.

The Rev. Madison Peters, who is always absurd except when he is asleep, asks how 50,000 Catholic young men and women would compare with a like number of members of the Epworth League or the Christian Endeavor Society? We helieve they would compare favorably; but the question is irrelevant. Whether they would be better or worse under the same circumstances does not justify the circumstances.

We know nothing of the Epworth League, its purposes or methods, nor those of the Christian Endeavor Society, but we believe that large gatherings of young people, prolonged for days away from home, are not conducive to their moral welfare, to say the least. Perhaps a few years of experience will lead tho societies to the same conclusion. We have thought it well, after the late cyclone about the office of the Western Watchman, to say these few calm words on the merits of the case.

N. Y. Freeman's Journal.

SUNSHINE HAS RETURNED.

ANGING NIAGARA FALLS HOME HAVE VANISHED.

Little Mabel Dorety Cured of St. Vitus Dance After Four Physicians Had Inoffectually Treated the Case.

From the Niagara Falls Review. In speaking to a friend recently we were asked if we had heard that little Mabel Dorety, the eight year old daughter of Mrs. Dorety, Ontario Avenue, had been miraculously cured of St. Vitus dance. We replied in the negative but stated that we would investigate the case and ascertain the facts. Accordingly we visited the home of Mrs. Dorety, when she related the facts as follows :--My little girl has had a miraculous experience. It is about two years and a half since Mabel was stricken with St. Vitus dance caused by the weakening effects of la grippe and rheumatism. Three local physicians were called in as was also one doctor of considerable reputation from Niagara Falls, N. Y. but in the face of the prescriptions of these physicians and the best of care, Mabel grew rapidly worse. She could not be left alone an instant and was as helpless as an infant as she had no control of her limbs at all. She could neither walk without assistance nor take food or drink. At this stage one of the attending physicians said: "Mrs. Dorety, there is no use in my coming here any more. There is nothing that I know of can be done for your little girl. Well matters went on that way for a short time with no better results till one day I was sure the poor child was dying. I remembered having seen accounts of St. Vitus dance cured by the use of Dr. Williams' Pink Pills for Pale People and o colleges and religious institutions.

If we may point out one lacuna in felt certain I had found a remedy that

was so much better that the dread dis-

ated from her system, so I had ner again

commence the use of the Pink Pills, I

Dr. Williams' Pink Pills is certainly a grand remedy and I would not be without them under any consideration, for I think they are worth their weight in gold, as in my little girl's case they have been true to all they advertise. I am only too glad to let others who may be unfortunate know of this miraculous cure through the use of Dr. Williams' Pink

When strong tributes as these can be had to the wonderful merits of Pink Pills, it is little wonder that their sales reach such enormous proportions, and denied, even by the breeziest of the Watchman's critics, that large gatherings of young people of both sexes continued for days every from home and in the shattered nerves. Sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape,) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenect-ady, N. Y.

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10 cents

For a bottle of Root Beer (makes 5 gallons).

30 cents

For a lb. of Best Bulk Cocoa.

30 cents

For a lb., of Shredded Cocoanut.

35 cents

For a lb., of fine India Tea.

40 cents

For a lb., Finest Mocha and Jova Coffee.

20 cents

For a can of Bowlbys Strawberries.

30 cents

For a gallon can of Bowlbys Apples.

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For a lb., of yood Tub Butter.

15 cents

For a lb. of best Tub Rutter.

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For a Doz., of new Laid Eggs.

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For 6 lbs., of good sound Onions.

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Keep the Works in good order.

Norman, Out., January 15, 1890.

W. H. Comstock, Brockville, Out.

Dear Sir,—Your "Dr. Morse's Indian Root Pills' are the best regulator for the system that humanity can use. Life is as the time-piece: frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is the result?—at first, only a slight difference is perceptible in its time-keeping, but wait you; at the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much ca, e in thoroughly cleansing the entire works. So it is in buman life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning have been cured with little tro ble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Morse's Pills, and so preserve v.gor and vitality.

Your faithfully.

The Travellers' Safe-Guard.

The Travellers' Safe-Guard.

Amagandus 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 Filla."

Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills.

Yours, &c.,

M. R. McInnis.

A valuable Article sells well. **BORACHOIS HARBOR, N.S., Jan. 13, 92,
W. H. COMSTOCK, BROCKVIlle, Ont.
DEAR SIR,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell more of the Dr. Morava Indian Root Pills than of all the others combined. Their sales I find are still in oversing.

Yours, 20.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Transaction of business commences at 8 o'clock sharp.

Spiritual Advisor, Reverend Father A. A. Spiritual Advisor, teverend Father A. A. Cherrier.
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CALENDAR FOR NEXT WEEK.

MAY.

26-Sunday within the Octave of the Ascension. Anticipated solemnization of the feast of St. Bontiace. Feast of St. Philip Neri and of St. Eleutherius.

27-Monday. St. Mary Magdalen de Pazzi Virgin. 28-Tuesday. St. Augustine of Canterbury, Bishop Confess

29-Wednesday in the Octave of the Ascen-30-Thursday. Octave of the Ascension. 31-Friday. Our Lady of Grace.

JUNE. 1-Saturday. Vigil of Pentecost. Fasting day. St. Angela, Virgin.

CITY AND ELSEWHERE.

The total amount of the Sir John Thompson memorial fund to date is \$37,186.

THERE is joy among the C. P. R. employes over the order issued last week for a return to the 10 hour day.

MRS. H. A. COSTIGAN, of Winnipeg, was last week the guest of her father-in-law the Hon. John Costigan in Ottawa.

THE number of patients treated at the St. Boniface Hospital last week was 71, of whom 42 were males, and 29 females.

Mr. P. Gallagher, who has been for some months confined to his house with a severe attack of rheumatism, is slowly recovering

TRAFFIC on the railways, both passenger and freight, is much better than reported

THE Commercial Bank Mquidators have this week paid a further dividend of 10 per cent. to the depositors, making in all 37 per cent, paid to date.

MRS. McCaskill, of Moose Jaw, accompanied by her son, passed through the city on Saturday on her way to Quebec where she will spend the summer.

bed and is, we regret to say, making very slow recovery from the injuries he sustained in the recent street car accident. THE C. P. R. will run an excursion to

Selkirk on the Queen's birthday, and also have trains to and from the exhibition grounds every half-hour.

His Grace the Archbishop was in Toronto last week the guest of Archbishop Walsh, and he preached at St. Michael's cathedral in that city on Sunday last.

A REGULAR meeting of Branch No. 163 of the C. M. B. A. was held last evening. We are glad to hear that a number of new applications for membership are being made to this Branch.

We regret that in the list of subscribers to the presentation made by St. Mary's Parish to His Grace the Archbishop or the occasion of his consecration, we ommitted the name of Mr. Philip Marrin who contributed \$5.00.

To-morrow being Ascension Thursday is a day of obligation. At each of the city churches masses will be celebrated as on Sundays, excepting that the first mass will be at 6 o'clock in the interest of those who are obliged to work.

THE 6th of June, the anniversary of Sir John Macdonald's death, has been chosen as the date for the unveiling of the monument, in Montreal, to the great conserva-tive chieftain. Mr. Hugh John Macdonald of Winnipeg, is amongst those who have expressed their intention of being present.

The total number of patients treated in the Winnipeg General Hospital for the

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week ending Saturday, the 18th inst., was 118, of whom sixty-eight were males and fifty females. The daily average was eightysix. Twenty-four out patients were also treated during the week.

THE topic of the day in Winnipeg is the proposed running of street cars on Sunday. The public are, of course, very sharply divided as to the necessity of the innovation and there is likely to be organization Honest Shoes, rightly made from Best Materials, by intelligent workmen. That's sion seems to be that a majority of the prices. is what tells.

> One of our representatives has just returned from a trip to the South-Western decidedly favorable. The frosts of the past week have not affected the growing wheat which is now so far advanced as to ensure, under anything approaching favorable con-ditions, a very early harvest.

THE application of the Calgary Irrigation Company for a license of authorization un-der the North-West Irrigation Act to con-struct a dttch to divert sufficient water from the Elbow River to irrigate 45,000 acres of land has been granted by the Dominion Government. There was a conflicting application from the Spring Bank settlers, but the government have apparently based their decision on the rule adopted in similar circumstances in irrigation districts of the United States, and which seem to be the only workable solufirst application received.

CERTAIN parties in New Westminster and other cities on the coast are endeavouring to make trouble over the reinstatement of Mr. James Fitzsimmons as deputy warden of the penetentiary there. We notice that the Chief Justice of British Columbia a few days ago severely rebuked the Grand Jury, who had referred to the matter in their presentment, for condemning a man before hearing his defense. We are acquainted with Mr. Fitzsimmons and venture to say that it will not be long before ture to say that it will not be long below some of his enemies and maligners will be regretting that they even attacked him and his character as they have done. He has been reconsisted after a thorough investigation. been re-appointed after a thorough investigation by the Department of Justice, and we confidently expect that he will be completely vindicated by the evidence he will produce in the libel case he has instituted and which will come to trial shortly.

C. M. B. A.

Important Meeting of Branch No. 52,

The next meeting of St. Mary's Branch No. 52 of the C. M. B. A., will be held in Unity Hall on Wednesday evening the 5th June. The officers earnestly request that every member of the Branch who can possibly do so will make a special effort to be present as matters of great importance will present as matters of great importance will come up. As all the members are aware where they have been organized. come up. As all the members are aware, changes in the constitution have recently come into force which are calculated to Ma. A. McGills is still confined to his ed and is, we regret to say, making very ow recovery from the injuries he susthemselves acquainted with these changes and govern themselves accordingly. This can best be done by attending the meet-ings, and at the next gathering the officers have communications of vital importance to the membership generally, so that it is hoped there will be a large and representative assembly. We intend to have more to say regarding this matter next week. Indeed for the advantage of C. M. B. A., men who live in the control of the control live in the country and are not able to attend the meetings, and also for the information of those who are not members at all, we shall from time to time in our The children attending the school of St. Mary's parish who have for some time past been preparing to make their first communion will do so at the 8.30 mass on Sunday next.

all, we snall from time to time in our columns refer to the onward progress which the C. M. B. A., is making. In the meantime we will only add that members residing in the city should make a note of the date of the next meeting and be sure to H. A. RUSSELL,

RIVER PARK AND FERN GLEN

An Ideal Prairie and Camping Resort.

This new pleasure resort is now open to the public for the coming season, and we are confident that those of our readers who have visited it during the past week will bear us out when we say that the many improvements which have been made since last year have converted this lovely spot into an ideal prairie and camping ground, and we venture to add that it will be the favorite place this summer for church and society picnics. The River Park attrac-tions consist of a regulation half mile track for horses or bicycles, well fenced, with ticket office and grand stand. Included in the enclosure is a Lacrosse, Baseball and Cricket ground. There is a Roller Skating rink and an electric riding gallery which is the latest novelty of its kind introduced in this country and will please old and young alike. The Pavilion on the grounds is complete with stage, foot-lights, drop curtains, scenery and piano; with seating occommodation for 500 people. Fern Glen, which will be the campers, re-treat has been newly underbrushed. Hot and cold water will always be on hand, annd there are the necessary material for Croquet, Lawn Tennis, Quoits, and other games for the use of picnic parties and others. Boating and fishing can be enjoyed at either of these parks. There is a telephone for patrons' use, two special policemen always on duty, and the grounds will be run on strictly temperance prin-ciples. The Electric Street Railway Com-pany have arranged for an excellent service of cars, and transfers can be obtained from all parts of the city. The grounds are lit with arc and incandescent lamps at night, in fact the management have evidently done their best to provide every ac commodation possible for pleasure seekers, and we feel sure that their efforts will be appreciated and that River Park and Fern Glen Parks will be the popular places of resort during the hot days of the coming

Consumption and Lung Difficulties

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

LADIES' SODALITY

Of the Blessed Virgin Mary Established at St. Mary's Church.

The zealous and devoted pastor of St Mary's church has inaugurated many important charge in the parish since he took charge, a few months ago. On last Sunday afternoon he established in the parish a young ladies' sodality of the Blessed Virgin Mary. This sodality is affiliated with the Pairs Reviewand in Parish liated with the Prima Primaria in Rome and enjoys all the privileges and indulgenportion of the Province and reports that ces of that congregation. The reception the prospects for a good crop this year are ceremonies were of a solemn and touching ceremonies were of a solemn and touching character. Each of the young ladies about to be admitted into the sodality held in her right hand a lighted blessed candle while the president read the act of consecration. This was immediately followed by the prayers and other ceremonies which were conducted by the Rev. Director of the sodality. The names of all the members were then enrolled in a book provided for that purpose. The members enrolled numbered eighty-five.

The sodality meet on the 1st and 3rd

Sundays of the month and the order of procedure is as follows:

(1) The recitation of rosary; (2) a hymn; 3) an instruction by the Rev. Director (4) the Magnificat or a hymn to the Blessed Virgin closes the meeting. The Rev. Pastor was disappointed in not being able to tion of such difficulties, viz.: to grant the have His Grace, the Archbishop of St. Boniface, to perform the inaugution cere-monies, but as there were some doubts of His Grace returning in time to enable the sodality to be instituted during the month of May, which is specially devoted to the Blessed Virgin, the Rev. Pastor decided to proceed with the institution of the sodality, reserving for His Grace the blessing and conferring of the medals (which is the badge of membership) on each of the young ladies. This interesting ceremony will take place shortly after the Archbishop's return from the East. Following are the officers :

> SECRETARY..... Miss Kavanagh. Miss Winnie Cummings. Asst Sec TREASURER.... Asst Treas...

> Miss Agnes Haverty. Miss Anastasia O'Brien SAGRISTANS..... Miss Maggie Brownrigg Miss Louise Martin. Infirmarians.... Miss Laporte, Miss Emma Monchamp Councillors...... Miss A. Genest, Miss Mary Russell.

With such a devoted staff of officers and with such a promising roll of membership the sodality of the Blessed Virgin Mary is sure to produce much good in the parish and will realize all that the devoted and

FINE PORTRAIT

where they have been organized.

We have had prepared a magnificent portrait of HIS GRACE THE ARCHBISHOP. It is acknowledged by everyone to be life-like, and we are offering it at the very low PRICE of \$1.00.

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