

Northwest Review

AD MAJOREM DEI GLORIAM

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

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IV. DAYS OF FAST. 1. The forty days of Lent. 2. The Wednesdays and Fridays in Advent. 3. The Ember days, at the four Seasons 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.

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Do you agree with the Catholic Bishops that... with the Roman Church?—St. Ambrose [A. D. 385-397].

CHURCH NOTICES.

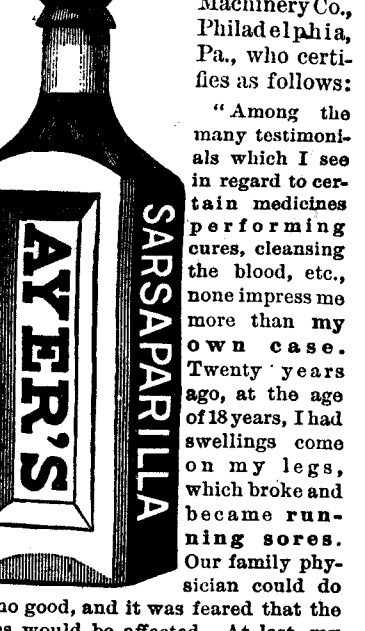
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Mother Mary! Heaven's bright queen, Save my soul from snares unseen; Keep my heart all undefiled, Guard me ever as thy child.

SEPARATE SCHOOLS IN MANITOBA.

Speech of Sir Hector Langevin in the House of Commons, March 7th, 1893.

(Continued from our last issue.)

That is to say, to put the Act in force—shall take effect as aforesaid, the provisions of the British North America Act, 1867, shall, except those parts thereof which are in terms made, or by reasonable intendment, may be held to be specially applicable to or only to affect one or more, but not the whole of the provinces now composing the Dominion, and except so far as the same may be varied by the Act, be applicable to the Province of Manitoba.

Well, that cannot be varied by the Manitoba Act, when the Hon. Gentleman says himself that it is of no effect; therefore, in the Manitoba Act this question of schools was not provided for as intended by the British North America Act, and this second section of the Manitoba Act itself.

That Act constituted a Board of Education, under which they appointed a superintendent and secretary, and the Act regulated the meetings of the board, the quorum, the calling of the meetings, the chairman, duties of the board, appointment of the superintendent, &c.

Well, later on, in 1873, on the 8th March, they amended the Act to establish a system of education in this province. It is provided under these amendments that the duty of the board of education shall be to alter and subdivide, with the sanction of the Lieutenant-Governor in Council, any school district established by this Act.

Provided always, that in the case of books having reference to religion and morals, such selection by the Catholic section of the board shall be subject to the approval of the competent religious authorities.

Well, two years afterwards, on the 14th May, 1875, the Act was amended again, and the hon. gentleman will see how that was done.

Within six months after passing of this Act the Lieutenant-Governor in Council shall appoint, to form and constitute the Board of Education for the province of Manitoba, not exceeding twenty-one persons, twelve of whom shall be Protestants and nine Roman Catholics.

The council was to be composed of two committees, one Protestant and one Roman Catholic. Then the Legislative appropriation was to be divided between them.

The number of such children in the Protestant and Catholic districts respectively being aggregated as regard each of said faiths.

Well Mr. Speaker, that system of education was in force in 1871, modified in 1873, and completed in 1875. That was after the Manitoba Act had been passed and this legislation was enacted under that Act.

Section 23 of the Revised Statutes is as follows:— Section 11 and 29 in every surveyed township throughout the extent of the Dominion lands are hereby set apart

as an endowment for purposes of education, and shall be designated school lands; and they are hereby withdrawn from the operation of the clauses of this Act, which relate to the sale of Dominion lands and to the homestead rights therein; and no right to purchase or to obtain homestead entry shall be recognized in connection with the said sections, or any part of them.

Section 24 is as follows: The schools lands shall be administered under the direction of the Governor in Council.

All moneys from time to time realized from the sale of school lands shall be invested in securities of Canada, to form a school fund, and the interest arising therefrom, after deducting the cost of management, shall be paid annually to the Government of the province or territory within which such lands are situated, towards the support of public schools therein; and moneys so paid shall be distributed for that purpose by the Government of such province or territory in such manner as it deems expedient.

The Government which proposed that law was the Government of Sir John A. Macdonald, of which I was a member. At that time, 1883, the three Acts I have mentioned as giving the system of separate schools to Manitoba were in force and were the laws of that province.

We had there separate schools, and the common schools or Protestant schools were there established by law. We gave those lands, not for the benefit of one set of schools, but for the schools of the whole province. What happened under these two Acts of 1890?

Was it that the separate schools were to have no interest in those lands? The interest received from those lands was not to go to the separate schools alone. That was not the intention of the Government or Parliament. I know that the Government would never have committed an injury on a large portion of the population of Manitoba by handing over the lands to only one section of the community.

The reason why we did not give the capital to the province, but only the interest, was because we feared that the people would expend that capital when the province possessed a small population, and when the wants of the larger population in later days were felt, the money would have been expended that should have gone to support the schools of the province. And, therefore, we kept the capital, and gave the interest for school purposes.

But let it be remembered that the interest was not to be given only to one section, but was to be devoted for the purposes of all the schools, the separate schools as well as the common schools. The hon. gentleman stated that the Government had said they were judges, and therefore that it was a judicial decision they were to give.

I do not know what is the meaning of that word in the mouth of some Ministers when stated verbally or in writing; but I know that it was a regular practice with members of Sir John Macdonald's Government, when a question was put to them on any subject as to the decision of the Council respecting it, to say that they could not speak of it as they were judges and were bound under their oath to be silent.

The word judge is not limited to a judge on the bench; but in the case of the Government, were men who were judges in all matters that came before us. No doubt that is the intention of hon. gentlemen opposite. During the twenty-five years I was a Minister of the Crown that was the manner we answered questions of that kind, not only in regard to the school question, but in regard to other important questions.

The hon. gentleman says that the Ministers are acting as judges, and they are required to give a judicial decision. Why? Because by the Order in Council, 29th December, 1892, they had decided to refer a number of legal questions to the judges of the Supreme Court.

The hon. gentleman admits that members of the Government may and should consult the Minister of justice, and he has asked several questions in regard to the law in this regard. I believe that the advice of the Minister of Justice—I speak generally and not of this Minister of Justice only—would not be so satisfactory to a province such as Manitoba, as would be an opinion given by the judges of the Supreme Court.

That was no reason for saying that because those judges were to be consulted, the decision should be in one or other direction. When the opinion is received by the Minister of Justice, the political action on the part of the Government begins, and it is for them then to decide whether the complaint made by the minority has any substantial foundation and whether remedial measures should be applied or not.

If it should be decided that subsection 3 of section 93 of the British North America Act applies to Manitoba, it gave

another complexion to the case. It presented the case in a different way, and the Government would be called upon to decide whether the system of education that has been given and accepted by Manitoba, by its own Legislature in 1871, 1872 and 1875, is such a system of education as is provided for by the third subsection of section 93 of the British North America Act.

I do not intend to detain the House longer, because I am aware that several hon. gentlemen intend to speak on this question, and I do not wish to follow the hon. gentleman all through his very speech. I trust the House will afford me a few minutes to enable me to point out the singularity in comparing this resolution of the hon. member from L'Islet (Mr. Tarte), with the end of an article entitled "The Manitoba Public School Law," by Daiton McCarthy, Q. C., M. P., who, I suppose, is the hon. gentleman opposite.

Mr. MCCARTHY. I suppose so. Sir HECTOR LAFFEVIN. Comparing the resolution, as I said, with the end of that article published in the "Canadian Magazine," we find that the article states as follows:—

Manitoba has had but scant courtesy and but little consideration at the hands of the Government of Canada. Her railway legislation was vetoed so persistently that her people were driven to the verge of rebellion.

The hon. gentleman stated that in his address this afternoon. These acts, if unwise and harsh, were at least within the lines of the Constitution. But the attacks now launched against her exclusive right to manage her educational system is fraught with perilous consequences to the Dominion; and for the initial steps that the Government at Ottawa have taken to accomplish that end it should be held to strict account, or Parliament will lamentably fail in its duty; and the presence of the Cabinet acts as a judicial tribunal and not as political advisers of the Crown should meet with the contempt and condemnation of invites at the hands of the representatives of the people.

Now, let me read the resolution of the Hon. Member (Mr. Tarte) and we will find a somewhat wonderful similarity between it and the extract from this article, written by the Hon. Member for Simcoe (Mr. McCarthy):

This House desires to express its disapproval of the action of the Government in dealing with the Manitoba school question, and in assuming to be possessed of the judicial functions conflicting with their duty as constitutional advisers of the Crown, which assumption is wholly unknown to the law, and, if now acquiesced in, would be entirely subversive of the principle of ministerial responsibility.

The resolution is not only the same idea as the concluding words of the article, but it is couched in nearly the same terms, and it appears to me that the motion would have been a great deal better in the hands of the Hon. Gentleman (Mr. McCarthy) than in the hands of the Hon. Member for L'Islet (Mr. Tarte).

One would think that before making their speeches, and before this question came up, they had put their heads together, and that one Hon. Member said to the other: Well, if you take my notion I will support it, and you can make your speech. I do not say that such was done; but it looks a little like it. At all events, the resolution would have been a great deal better in the hands of the Hon. Member for Simcoe (Mr. McCarthy), who has supported it in such a strong speech.

It is remarkable how the two Hon. Gentlemen have arranged to make both ends meet. The one is for separate schools, and condemns the Government very strongly because they have vetoed the Bill as he thinks they should do, while the Hon. gentleman opposite (Mr. McCarthy) is strongly against separate schools; but he finds reasons for condemning the government and supporting the latter part of the resolution of the Hon. Member for L'Islet (Mr. Tarte). That is somewhat strange.

I suppose that the first part of the resolution was intended for the Hon. Gentleman for L'Islet (Mr. Tarte), and the last portion intended for the Hon. Member for Simcoe (Mr. McCarthy). I thank the House for hearing me, and I will resume my seat to allow the question to be discussed by other Hon. Gentlemen.

The Catholic Church can name 500 upright and intelligent persons—men and women—of fairly high social standing, who have been converted to it from Protestantism in this country within the past fifty years. Protestantism of all denominations cannot produce 5 eminent and virtuous Catholics who have gone over to it in that same half century. And the 500 do not make a tithe of "Rome's Recruits"—that number is used simply because the quota could be easily filled by the legion of American converts who during that period have sought safety in the old, original, and only Church of Christ.

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The Northwest Review

NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political in nature, or of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893. DEAR SIR,—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

Yours and I am in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

WEDNESDAY, MAY, 24.

EDITORIAL NOTES.

Ontario has 289 Separate Schools, with 36,168 pupils, and 539 teachers. The number of Separate Schools has advanced from 175 to 389 in fifteen years.

It is a peculiar fact that while many non-Catholics of wealth, and often with the advantages of education, are at all times ready to use their influence against the interests of Catholic education, they never fail to take advantage of Catholic institutions to procure a sound moral training for their children.

The more we look into the unpatriotic position of the Orangemen towards their native land and fellow citizens, the more outrageous their impotent attempt at religious ascendancy and tyranny is. The population of the only one of the four provinces of Ireland in which Protestants are found in any number, Ulster, is 1,619,814, of whom the Catholics number 874,955, and the Protestants and Jews and those of no form of religion number 744,859, and a large number of those non-Catholics are not Orangemen.

Anyone calling himself a Catholic who is afraid to publicly profess his religion, is no Catholic. Such a person would do better to openly confess himself out of the church, because he lacks the moral courage to live up to the principles he pretends to believe.

Both sections of the Irish party in Parliament have joined hands in the fight for Gladstone's bill, and the unanimity of their action is the most encouraging feature of the battle so far.

HE CRITICISES.

Dr. J. M. Rice is a comparatively young man, who, having studied in a German university and acquired a taste for pedagogics, has been delegated by The Forum to visit the several cities of the United States and tell what he thinks of their public school systems. His reports are as a rule deprecatory—even as respects cities like Philadelphia which was supposed to have a "glorious system."

Agreat many—apparently a majority of non-Catholics appear to misunderstand the position that the practical Catholic must, if he pretends to be a practical Christian, occupy on the school question. The Catholic and non-Catholic while starting out in life from a common knowledge, start out from totally different stand points in their views of that knowledge.

The Catholic starts from a peculiarly Catholic standpoint on this knowledge, as he is compelled to not only unreflectingly know, but to thinkingly realize, that as the soul is the part of him that cannot cease to exist but must live on forever, that the welfare of the soul is consequently of supremely greater importance than that of the body, although the welfare of both is enjoined by the law of God.

The Catholic man and woman realizes that the eternal happiness of the soul of the child that God has given and entrusted to their care can only be gained by instruction in the doctrine, that will lead to the intelligent practice of the laws of the Christian Catholic church, and that this eternal happiness is immeasurably beyond any temporal object here, and this adds new zest to, and new motives for, their love for their child.

The question is not as to whether the belief of the Catholic in the all-importance of the welfare of the soul and the necessity of religious instruction for that welfare is true; but the question is: Such being the religious belief of the Catholic, to hinder his practice in accordance with this religious belief, is to hinder the liberty of conscience of the Catholic citizen.

"It is for want of thought" in men that half the disagreements in life proceed, and it is by this "want of thought" that the devil is enabled to strew even so plain a part of the life path of the Catholic with difficulties.

"PROLIFIC CATHOLICS."

If there is one indication stronger than another of the purity and morality of a nation, that proof is found in the fecundity of the people. History amply testifies to this fact. The experience and history of nations clearly point to this. Do you want to know the condition of any nation, its social and moral purity, examine into its natural increase and you will find the surest answer.

people, an immoral people. What, then, does the following from Dalton McCarthy point to: "Now, Mr. Chairman, I was going to say something that might make the ladies blush, but there is no doubt that the French believe that their numerous progeny will some day overrun that of the slower ladies of the west."

Did Dalton McCarthy mean that the ladies should blush for their slowness? There is nothing in the idea of legitimate maternity to make them blush. Dalton may not have meant it, but he paid a deserved compliment to the purity and social morality of the French Canadian women and administered a rebuke to those to whom he was speaking, which was sufficient in itself to justify his fear that it "might make the ladies blush."

Although the remark that when the French outnumber us they will bring us under the rod is as unjust as it is false, yet there is ample room for the opinion that it is only a matter of time when they will outnumber us. The Winnipeg Tribune, in the same issue in which it publishes Dalton McCarthy's speech, also produces the following from Ottawa:

"OTTAWA, April 17.—Statistician Johnston has prepared a statement showing that the increase of Roman Catholics in the province of Quebec for the four decades, 1851 to 1891, was 73 per cent. The increase in other bodies for the same time was 37 per cent."

So our friend Dalton McCarthy was not misstating the situation when he said that he feared that the "slower ladies of the west" were not doing their duty. He might have gone further and said that, notwithstanding the good example which the French Canadian ladies were setting in the east, the Protestant ladies, even in the east were slothful. Dalton McCarthy is not the first public man in Canada that, though given in a spirit of reproach, complimented the people of Quebec with being a pure and moral people.

By sheer numerical increase the lower races seem in a fair way to thrust the higher races—whose marriages are restrained by social pride, and whose women often avoid maternity—from the seat of power. The outlook is serious, because nothing can be more opposed to Anglo-Saxon civilization than the civilization of the French Catholic, while the French Catholic will find an ally in the Irish, German and Italian Catholics, who are so strong upon this continent.

And what makes them "lower races? Because they are Catholics, and, therefore, more virtuous. Being more virtuous, they are more prolific; therefore Dr. Smith says, Anglo-Saxon civilization demands their extinction. Because Anglo-Saxon civilization cannot lift itself to the same heights of virtue, in self defence it must extinguish all other races that excite them in virtue.

It being Catholic, makes a race lower, by making it more virtuous, then, both for a moral and religious standpoint, we submit that it is good to be of a "lower race." It is the first time in our experience that we have been told that the immorality of a people gave them superior claims to be called of the "higher race."

QUEBEC VS. ONTARIO.

On the subject of education in Ontario and Quebec, we often hear a great deal said by the average scribbler and platform spouter, in which Ontario comes in for a great deal of adulation, and, of course, Quebec for the very reverse. The amount of indifference to fact which those people display in making their statements, is truly alarming.

No test of that is, in the opinion of those people, necessary. And yet, go down to Ottawa, enter the House of Commons, take a seat in the gallery, and glance among the members. In doing so, remember you are in the presence of representatives of the different provinces of the Dominion. Don't forget that you are gazing down upon the representative men of Canada. Do not hurry away. Watch them closely. You can pick out of those two hundred and odd representatives men, the members for Quebec—we mean the French Canadian members. And how will you do it? By their conduct, deportment, manners, actions and dress. You will never see a French Canadian member wear his hat, when Mr. Speaker occupies his chair.

In this regard Quebec is the very opposite to Ontario. While her notably great men may not be more numerous than those in Ontario, the difference between her rank and file men and those of Ontario, in point of education, culture, taste, refinement,—in a word, in everything that goes to make up a gentleman, is so superior that the most cursory observer can discover it at a glance. Do you doubt it; does any prejudice of race come in and try to disabuse you of this impression; do you think it is all in appearance; then, go down among them; get some friend to introduce you, and if you are a man of culture yourself; if you are an educated and observant man, as well as an honest one, your prejudices will disappear, you will be disillusionized and know that the Review, in making these statements, is speaking on a subject on which it is well posted.

Surely, this cannot be true! Is not Quebec under the heel of the Hierarchy? And is it not true that the Hierarchy's policy is to keep the laity in ignorance? Let us examine the government "Year Book" for 1892. This book is issued by the Dominion government. We find that the average attendance at Public High, and model schools in Quebec, during 1891, was 159,631, being 137 for each thousand of the population while the average at similar schools in Ontario did not exceed 126.

The report of the Minister of Agriculture, under whose Department these statistics are prepared, says: "The average attendance (in Quebec) formed a much larger percentage of the total number of pupils than can be found in any other province, the proportion being as high as 75 per cent." Considering that the population of Quebec is more sparse, and the wealth of the people much less than in Ontario, this is a superior showing. What think the Brandon Sun, the Winnipeg Tribune and the other government organs of Manitoba, of these facts. They have net been very sparing in their censure and abuse of Quebec, but if figures don't lie, then they have been lying, like the father of lies himself, about Quebec.

INDIAN CATHOLIC MISSIONS.

Sometime ago the Northwest Review had an editorial on the Northwest Baptist, in which we said:

So far as we know, the Baptists have never spent one dollar in attempting to civilize the Indians.

To this our contemporary replied as follows: It was well that our contemporary confined the range of this charge to "so far as we know."

It was well that our contemporary confined the range of this charge to "so far as we know." (1.) "Civilizing" Indians is not what the commission of Jesus Christ requires of His people. "Evangelize" and "disciple" are the words He uses, as near as they can be rendered. Perhaps the Northwest Review does not know the difference. (2.) If the Northwest Review is prepared to subtract the amounts received by the Catholic church from one government or another, in one form or another, from the sum total spent nominally by the Catholic church on Indian work in North America and state the remainder, we will furnish figures of amounts spent by Baptists without ever having received one dollar from any government in any form towards the Indian work they have done.

Passing over its play on the words "civilize," "evangelize" and "disciple," together with its choice and complimen-

tary remarks about our hopeless ignorance, we come direct to the pith of the question—viz: what the Catholic church has done for the evangelization of the Indians in "North America." "North America" is a very large place, and the various statistics covering the period, of four hundred years, which mark the time when the Catholic church first began the evangelization of the Indians, are very voluminous and not easily got at. On the 17th of March, Bishop Spaulding of Peoria, at the St. Patrick's Banquet in his episcopal city said:

"The Catholic church has been in America since the memorable 12th of October, four hundred years ago, on which Columbus gave a new world to Christendom; and from the day when Las Casas, the Dominican monk, noblest and most humane of men, stood with heroic courage between the cruelty and greed of his own powerful countrymen and the helpless, harmless natives whom they oppressed, Catholic priests who labor in the cause of God and man have never been wanting here. Before the Cavaliers had made settlements in Virginia, before the Puritans had landed in New England, Catholic missionaries were at work as the pioneers of civilization and Christianity in the present territory of the United States. It was neither commercial enterprise nor royal ambition, says Bancroft, which carried the power of France into the heart of our continent; the motive was religion. Religious enthusiasm founded Montreal, made a conquest of the wilderness, of the upper lakes, and explored the Mississippi. From Quebec to the Gulf of Mexico, from the Atlantic to the plains of California.

These men led the way through these interminable wastes and first coined the air of these vast regions into words of peace and love, of humanity and goodwill; and if little trace of their labor remain, it is because the races which they evangelized have disappeared before the ruthless march of the white man, until but a remnant is left. More than two hundred years ago Father Marquette offered the Sacrifice of the Mass in the presence of more than twenty thousand Indians, gathered on the plain which lies at the foot of Starward Rock; and near where we are now assembled Father Gravier, laboring among the Peorias, began to keep a journal on the 20th day of March, 1693, two hundred years ago, less three days. This, as far as history throws any light on the subject, was the first Peoria Journal, and its editor met with much opposition from the Medicine men, who excited sedition against him, in which he received a wound from the effects of which he died. Our Peoria doctors of to-day even our doctors of divinity, are a more peaceful and humane set of men; unless, as some of my friends seem to think, I am an exception, and remain true to the war-like spirit of my predecessors, the Medicine men. If so, it is probably due to the fact that I am a Kentuckian, a son of the dark and bloody ground."

This was the case all over the continent of America. The Catholic missionary, carrying the gospel to the remotest parts of vast unknown and unexplored regions, was the first to evangelize and civilize the Indians of half a world. Who could give statistics of the cost of this mighty effort, who could measure by dollars the labors, sufferings, and sacrifices of those noble missionaries? We would need the "Recording Angels" help to reveal it to the public gaze. The man who could be so narrow of mind, or so ignorant of history as to ask us to measure within the narrow limits of dollars and cents the work of the Catholic missionary; the man who could imply that the efforts of Catholic missionaries among the Indians were contracted within the limits of government aid, is either so hopelessly ignorant or so maliciously blind, that it were useless to try to enlighten him. To the ignorant and uneducated he may pass off his slanders but to the student of history, or to even the ordinarily intelligent reader of it, his statements write him down a slanderer or a fool. For the author of that statement there is no third explanation. Let us pass over the past four hundred years of missionary work in North America and come down to that portion of it which caused this discussion, viz: the Northwest. By so narrowing down the circle we may be able to answer our Baptist friend—at least so far as any help received from the government goes. Since 1820 active Catholic missionary work has been going on here, and during all that time the Catholic Missionaries never received one dollar from the government of Canada or the Northwest. Neither directly nor indirectly did they get any help, as a body of Christians, from the government. For the first sixty years they labored and spent their lives best energies in evangelizing those Indians. For the better carrying out of this they established schools for the education of the Indians. At the time the government undertook to make grants to these schools (we think it was in 1882) the Catholics had one school in existence for seven years and another for about two years. The fact that the government gave some aid to those schools, does not warrant the Northwest Baptist in saying that that was giving money to the Catholic church; it means simply

that the government, recognizing the good work which the church's missionaries were doing for the state, said "we will give you so much per head, or otherwise, for every Indian ward of ours that you will educate in the duties of citizenship." But the missionaries of the Catholic church in the Northwest, neither directly nor indirectly, ever received one dollar from the government to aid its evangelization of the Indians, or to help in any of its purely ecclesiastical work. Those missions are supported by the fund raised by the church for the propagation of the faith and by the gifts and offerings, otherwise given, by the faithful. At some other time we may resume this subject and show our Baptist friend what the church spends annually on the evangelization of the pagans of all lands.

MANITOBA COLLEGE ADDITION.

Address of Congratiation by Rev. Father Drummond.

It is not often that we have occasion to open our columns to the doings of our separated brethren, therefore it gives us great pleasure this week to join in the congratulations which have been offered on all sides to the Rev. Dr. King and his associates on the propitious opening of the new wing of Manitoba college which took place on Friday evening last. This event marks an epoch in the history of that institution, and is therefore of interest to every friend of education in this province, and particularly to that large number of our readers who feel that the future of this portion of the Dominion depends in no small degree upon the intellectual advantages given the rising generation. The improvements have been carried out on an extensive scale, the addition of the new wing meaning in reality the doubling of the size of the building, and besides this the old portions of the college are to be entirely remodelled. The public in general were invited to attend the opening proceedings and upwards of 800 ladies and gentlemen were present. The proceedings in Convocation Hall were opened by chief Justice Taylor, the chairman of the building fund, who was supported on the platform by the Bishop of Rupert's Land, Chancellor of the University; Dr. King, Professors Hart, Seringer and McLaren; Dean Grisdale and Canon O'Meara, of St. John's College; Dr. Sparling, of Wesley College; and Rev. Fathers Drummond and Kavanagh of St. Boniface college. The chairman addressed the gathering on the circumstances connected with the new building and the history of Manitoba college. Following him addresses of congratulation were delivered by the representatives of the other colleges present, and it will interest our readers to know that one of the neatest and most pleasant of these addresses, as well as one of the most appreciated, was that given by Rev. Father Drummond on behalf of St. Boniface college. On rising to address the meeting the reverend father met with a most cordial reception, the cheering being loud and prolonged, so much so that it was some time before he could commence. He was in his usual happy vein, and the points of his address certainly took with the audience, who listened to him with the very closest attention and marked their appreciation by liberally punctuating his remarks by hearty laughter and applause. We regret we are only in a position to give his speech in very condensed form. He said:

He would claim no very close connection with Presbyterianism, except from the fact that his father was born in the north of Ireland, where the mission of the presbyters was to teach the Papists to read the Bible. He felt he was amongst friends and was representing one of the commonwealths that formed the republic of the university. They pulled remarkably well together and rejoiced at each others successes, as he did to-night in the present grand development. He believed strongly in an efficient system of tuition. Lectures were all very well but the near presence of a kindly councillor, as guide, philosopher and friend was invaluable to the average student, and he was deeply convinced as were probably his colleagues at the present season of examinations, that the average student was not a genius. He had a close bond of sympathy with their distinguished and most illustrious principal, particularly in the teaching of philosophy, which Dr. King carried on in so superior a manner with the surest earnest of ultimate success. Philosophy filters the highest springs of learning down to the lowest depths of intellectual training by logic and even metaphysics. Dr. King had proved himself not merely a metaphysician, but also a man of figures, and there were evident points of his practical ability. He evinced his philosophical interest in his students, inasmuch as he heard some of them discussing on a railway car the great ontological proof of the existence of God. He wished them God speed, and desired for them the love of truth and the love of philosophy as the science of wisdom. Principal King then briefly thanked those who had spoken for their kind expressions and the proceedings terminated.

The Pope is, "de jure," King of the Papal States in Italy—that is, he is King by right. These formed his temporal possessions for over a thousand years, and no throne or dynasty on earth had a clearer title to possession than had the Pope. He was deprived of his possessions by the father of the so-called Italian King, Humbert. But when Humbert and all his following are rotten in their graves the Pope will still reign!

Mary A. Daley, who died recently at Terre Haute, Ind., bequeathed all her property, both real and personal, to the Poor Sisters of St. Francis Seraph of Perpetual Adoration, of Lafayette, Ind., for the use and benefit of St. Anthony's Hospital at Terre Haute.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON,

Author of "Lady Bird," "Ellen Middleton," etc

CHAPTER VIII. Continued.

"I have never yet been accused of making such," returned Margaret, with a mixture of gaiety and annoyance. "What do you think of my nephew?" asked Mrs. Warren of Ginevra, as they stood before the library fire. "I did not imagine that we should meet him at your father's house."

If any of the readers of the REVIEW who are in possession of news of a social or personal character and of an interesting nature, will send it to this office, over their own signature, it will gladly be published.

Resolution of Condolence.

May 23, 1898. St. Joseph's Union Hall, Bro. C. O'Kelly, City DEAR BROTHER,—I have been instructed by the society to forward you the following resolution of condolence which was unanimously passed at our last regular meeting.

There are no changes of consequence to note this week. Produce is coming in freely, but the demand is equal to the supply. Feed barley 20c to 22c; malting barley 25c to 30c.

Consumption and Lung Difficulties. Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purify that, and you will find 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.

In all cases, where a mild but effective aperient is needed, Ayer's Pills are the best. They improve the appetite, restore healthy action, promote digestion and regulate every function.

WANTED to adopt by a kind mother an orphan girl from six to ten years of age. Address P. O. Box 866 Portage la Prairie, Man.

To Subscribers. Subscribers wishing to discontinue taking the NORTHWEST REVIEW, when marking it refused, or directing their postmaster to return their copies to this office, should at the same time see that they do not owe any arrears.

The Law Regarding Newspapers. 1. Any person who takes a paper regularly from the post office, whether in his name or another's, and whether he has subscribed or not, is responsible for payment.

SEEDS Send for Catalogue. Send to J. M. PERKINS for his ILLUSTRATED CATALOGUE When you can choose from his LARGE VARIETY OF SEEDS. Acknowledged to be the LARGEST and BEST STOCK In MANITOBA or the NORTHWEST.

J. M. PERKINS, 241, Main St., Winnipeg.

Down With High Prices For Electric Belts. \$1.55, \$2.65, \$3.70; former prices \$5, \$7, \$10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

THE GREAT "FREE FOR ALL." One of the Most Novel and Entertaining Competitions of the Season.

In order to introduce THE LADIES HOME MAGAZINE into NEW homes, the publishers have decided to give a genuine "Free For All" contest. HOW IT IS DONE.—Take a few sheets of paper and make all the English words you can out of the letters in the three words "Free For All," and send them to us, enclosing ten cents in postage stamps, for which we will send you a sample copy of the magazine—one of the best periodicals of the day.



HE HAS A BIG HEAD. and no mistake, but we can fit it, or any other head for that matter. It's a matter of importance to you to look at our stock of Spring hats before you make a purchase. Know what to buy before you do so. You can't half appreciate the new styles until you look over our collection. When you've gone that, it'll be as easy as falling down to make up your mind what your new hat will be. It'll be a daisy, if bought at our store.

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College Notre Dame. OORE DES NEIGES, MONTREAL, CANADA. This Institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years.

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Are showing all the Latest Novelties in FINE DRESS GOODS. Dress Trimmings, Delaines, Prints and Chambrays, Hosiery, Gloves &c., at the Cheapest Possible Prices. You are respectfully invited to call and examine the NEW STOCK. Goods Cheerfully Shown.

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SHORT AND DIRECT LINE EAST TO MONTREAL, QUEBEC, HALIFAX, BOSTON, NEW YORK, TORONTO, LONDON, ETC. WEST TO VANCOUVER, VICTORIA, SEATTLE, TACOMA, PORTLAND, AND FRANCISCO, LOS ANGELES, ETC. SOUTH TO GRAND FORKS, FARGO AND CHICAGO, ST. LOUIS, ETC.

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Important Announcement. C. A. GAREAU Has just received a choice assortment of English, French, Scotch and Canadian Tweeds, suitable for Men, Youth's and Boys' Suits, which WILL BE MADE TO MEASURE at the phenomenal low prices as underquoted, and which you will find as low as any Eastern House can supply for.

Suits in Canadian Tweed \$14.00 Blue Summer Serge 16.00 Good Imitation Scotch Tweed 17.00 Real Scotch Tweed \$20, \$22, 24.00 Good Black Serge Coat and Vest, with Pants to choice 23.00 The very best quality of Black Serge Coat and Vest with Pants to choice 30.00 A beautiful Worsted Suit at \$23, \$25, \$27, and \$28. We have a splendid assortment of Pantings, which we can make to order at \$4, \$5, \$6, \$7, \$8 and \$9.

IN READY MADE We have the latest styles, of the Best Material, and bought of the best Manufacturers, and at the lowest possible prices. We have a full stock of GENTS' FURNISHINGS, in the shape of Natural Wool Underwear, Neglige Shirts, Cuffs, Collars and Ties of all descriptions. We have a good line in HATS of the very best makes and latest styles. In your own interest call and see our goods and prices before going elsewhere.

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TERMS.—Payable Quarterly in Advance Board and Tuition PER ANNUM \$100 00 Tuition 15 00 Music Lessons and use of Piano 15 00 Drawing and Painting (Water Colors) 15 00 Bed and Bedding 10 00 Washing 25 00 Entrance Fee 00

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Sugden's Pills for Bronchitis. Winnipeg, Man., April 10 1898. DEAR SIR,—I regard Sugden's Compound Tar Pills as one of the best remedies for the cure of bronchitis that has been discovered for years, and I am sure that if their curative qualities were known throughout the world no remedy would be more highly appreciated.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS. Save all cancelled postage stamps of every kind and count and send them to Rev. P. M. Borral, Hammon, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammon Mission.

E. GALBRAITH & CO., 172 PRINCESS STREET. Groceries Produce and Provisions. Fresh butter and eggs always on hand. Clearing sale of Tea now on 25 cent teas 35¢ 1 lb for \$1.00. 40 cent teas 25¢ 1 lb for 1.00. Nice strong fresh Ceylons and Japans. Hence to the place. Cor. of Princess & Jemima.

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Finest Oysters in the city. I have also Choice Collections of Poultry, including Turkeys, Geese, Duck and Chickens. Prices are right, send me your Eastern orders J. H. DAVIS, 207 Portage Ave. Telephone 155.

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A. G. MORGAN, 412 MAIN ST., McINTYRE BLOCK CITY AND ELSEWHERE.

The squatter sovereign in the pew door corner who makes all others climb over him, still holds sway.

To harrow one's feelings is not the most profitable way of cultivating an acquaintance.

Mr. J. J. EGAN's grading outfit left by special train on Saturday for Estevan, to resume work on the "Soo" extension to Pasque.

There were only five cases of measles and one each of diphtheria and scarlet fever reported last week among the children of the city.

Paroxysms of whooping cough sometimes cause the rupture of a blood vessel. Ayer's Cherry Pectoral gives instant relief.

There is no other music on earth so sweet as a mother's lullaby, for it comes from the heart attuned to the chords of undying love.

A New York woman who has received from her husband but one spring bonnet in 34 years of married life, has sued for divorce. She should get it, with a spring bonnet alimony allowance for the rest of her days.

The World's Fair was inaugurated on May 1, but it will not be at its best until about July 4. Yet the Catholic Educational Exhibit is worth looking at now, and will be worth inspection until the close of the exposition.

The next United States Congress will contain twenty-seven members of foreign birth. Of this number five are Canadian and eleven British. In the British contingent there are eight Irishmen and three Englishmen.

A cable dispatch says Queen Victoria in the event of the Home Rule bill passing would abdicate. We hail with delight her anniversary to-day, and hope she will not only live to sign the bill, but see it in operation.

If the Home Rule bill becomes a law Emmet's epitaph may be written, for Ireland will then have once again taken its rightful place among the nations of the earth. May heaven speed the day and inspire the mind that will plan the inscription on his monument.

St. Patrick's society of Manitoba has now a home. The meetings, second Wednesday in each month, will hereafter be held at No. 354 Main street, upstairs. The premises are being comfortably furnished and representative Irish papers will shortly be on file there. It is hoped, eventually, to get together a library of works relating to Ireland.

A Washington dispatch states that M. M. Duffie, of Arkansas, has been appointed United States consul at Winnipeg. Mr. Duffie, the gentleman who was first nominated by President Cleveland having declined the position. Mr. Duffie is a prominent lawyer in his state, and was endorsed for the Winnipeg consulate by the entire Arkansas delegation.

Mr. and Mrs. T. M. Woodford and family who have been living for the past eight months in the east, principally in Montreal, returned here last week, and it gives us much pleasure to join with their host of friends in extending to them a most hearty welcome back to Winnipeg. Mr. Woodford again takes a position in the C. P. R. telegraph office.

The respectable Protestants of Ulster, comprising Presbyterians, Unitarians, and Episcopalians, have repudiated the resolutions in opposition to Home Rule sent to the Marquis of Salisbury in the name of and as representing the opinions of the Protestants of Ireland. These Protestants having sent a communication to Mr. Gladstone expressive of their loyalty to Home Rule, the Premier has sent a reply in which he states that he is comforted to observe the existence of such an enlightened opinion as that held by his correspondents amid the sea of violence and intolerance at Belfast.

Hon. Mr. DALY was waited upon on Saturday by an important deputation, consisting of Rev. Robt. Rossall, chancellor of the Roman Catholic diocese of Salford, England, and chaplain of the Salford Catholic Protection and Rescue Society; Rev. T. Chronnell, rector of St. Peter's, Salford, and Rev. E. D. S. John, secretary to the Roman Catholic Bishop of Southwark, London. These gentlemen are in Canada with a view to establishing an industrial home and farm for boys in the North-west. In the last few years the Salford Protection and Rescue Society, which has several homes in England, has sent out to this country over 500 boys, who have been placed in good homes in the province of Quebec, with a few in Ontario. These boys are the pick of the homes and so far, Father Rossall says, have done the society credit. But now it is proposed to establish an industrial farm in the Canadian North-west, where the boys can be given practical training in farming before being placed out with farmers. The society simply wants the Government to do the fair thing in the way of aiding the scheme. The Father has selected a site in the North-West, and have returned home.

Opening of St. Augustine's Church, Brandon.

The Catholics of Brandon, though few and far between, show a spirit of generous devotedness, which could scarcely be surpassed even by larger and better-to-do congregations, forcibly exemplifying the truth of the homely saying: "Where there's a will, there's a way!"

For a long time, the need of a large church had been sorely felt, and the appeal which the devoted Pastor, Reverend Father Bourdeau, made to his flock was responded to with a warmth which showed clearly how completely in unison were his desires and theirs. The combined efforts of priest and people have given to St. Augustine's an addition which will accommodate its congregation for several years to come; no imposing structure in stone or brick is to be seen, no gilded cross surmounts the new sanctuary, no steeple ornaments it, but simple and unpretending it stands, and probably will stand for many years to come, bearing the wear and tear of every-day life like those who kneel to worship therein.

On Sunday morning, May 1st, the bright spring sun shone with unwonted radiance, the little birds sang merrily from the maples which had already put forth their tender shoots, and the bell pealed joyously as His Grace, the Archbishop entered the new sanctuary to bless it, accompanied by the Reverend Fathers Fox, Bourdeau, Poissant and Rocan. The altar was beautifully decorated with a profusion of natural flowers, and the piety of the congregation was increased by the sweet and devotional singing of a well-trained choir.

At the Offertory, Rev. Father Fox preached, with that eloquence, which characterizes him in all such circumstances.

After Mass, Mr. Havanagh, in the name of the parishioners read the following address:

My Lord, The presence of a kind and loving Pastor in any portion of his flock is always greeted with respect and pleasure; your appearance at St. Augustine's Church, Brandon, is particularly welcome, My Lord, for in greeting Your Grace, we cannot help thinking of the five long years that have elapsed since we last had the privilege of kneeling to receive your paternal blessing. A protracted illness was, we are well aware, the unavoidable cause which prevented Your Grace from visiting us sooner, and now, how deep is our gratitude to God for having at length heard our prayers, and granted us the consolation which we enjoy to-day!

The circumstances which brings you here, My Lord, is an auspicious one—one fraught with the deepest interest to Your Grace, as well as to ourselves: you have come to bless the modest sanctuary, so long the object of our desires. Knowing full well all that you have done for the welfare of our little congregation, we feel highly pleased at having this opportunity of expressing our appreciation of Your Grace's devotedness towards the Catholics of Brandon. Our efforts, wisely directed and zealously fostered by our esteemed and devoted Pastor, have been crowned with success, and it is with feelings of deep pleasure that we admire the result of our joint endeavors. In these evil days, My Lord, how numerous are the trials and how great the sacrifices which in common with the F. C. J., we cheerfully bear for the preservation of those schools to which our Catholic consciences cling so closely! Yet great has been the goodness of our Heavenly Father, who although permitting His children's fidelity to be tested, not only preserves us from the contamination of an unchristian education, but blesses us with the means of completing this work of faith and piety. May the prayers which your Grace has addressed to our Divine Saviour, whilst sprinkling with holy water, the walls of this sacred edifice be a blessing for our homes; also may our little congregation increase and multiply, may its members ever prove themselves devoted children of our Holy Mother, the Church!

Deign, My Lord, to accept the homage of our respectful love with the good wishes which we form for the preservation of Your Grace's precious life, and deign to grant us the blessing which we now crave from your kind and loving heart. To this address His Grace responded with his usual paternal kindness, assuring all those present of the pleasure which it afforded him to be in their midst, expressing his utmost satisfaction at the recent improvements and congratulating them on the noble stand which they had taken in support of the excellent schools which the Catholics of Brandon are fortunate enough to possess.

The afternoon brought to the convent of the Faithful Companions of Jesus the much desired presence of His Grace. There, he received a hearty welcome, first from the good sisters and then from their pupils, who, in sweet though simple strains, poured forth their respectful greetings to their much loved Pastor; the following address, which was artistically illuminated, was read by one of the children of Mary:

My Lord,—What greater favor could our Immaculate Mother bestow upon us in the early days of her cherished month than that of greeting our beloved Pastor! Yes, for five long years we have wished and prayed for this happiness, and now that Your Grace is in our midst, our hearts overflow with sentiments of gratitude and respectful affection. Tender flowerets in the garden of God's Holy Church, we need the vivifying dew of grace to strengthen us in His divine service and enable us to withstand the stormy winds of years to come. Fortified by your precious blessing, My Lord, we shall endeavor to put in practice the holy counsels which Your

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To the Public:

Having over-bought ourselves, expecting a big spring's trade, we must now sell the whole of our large stock of clothing at astonishingly low prices.

- Beautiful French Tweed Suits at \$13 75
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Fine Canadian All-Wool Suits at 5 00
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Pants for the million from \$1.00 Upwards. Youths', Boys' and Children's Suits equally cheap, Come in and see for yourselves. Again remember the spot—

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Grace has given us, and thus prove ourselves more and more worthy of our beloved Archbishop's paternal goodness and condescension. Your Grace's devoted children, The Pupils of the Faithful Companions of Jesus.

His Grace was to leave on Monday morning by the express, arriving from the West at 11 o'clock, but the train steamed out of the station just as the carriage reached it. Was this surely a lucky accident, an understanding between certain parties and the officials of the C. P. R., or a delicate attention of Divine Providence desirous of rewarding long-suffering souls for five years of hope deferred? We do not know, but what we do know is, that the members of St. Augustine's congregation rejoiced at the blessing of possessing their Archbishop until the following day, and that they earnestly hope to welcome him again in the near future!

The vast facilities of the J. C. Ayer Co. of Lowell, Mass., enable them to place The Superior Blood-purifier-Ayer's Sarsaparilla—within easy reach of the poorest invalid. Don't be induced to take a "cheap" substitute. Always remember that the best is the cheapest.

Clearing Sale, Great Reduction In Prices.

Mr. Despars having decided to retire from the Hardware trade offers his Well Selected Stock of General Hardware, Fine Ware, Building Material, House Furniture, &c., &c., &c., at Extremely LOW PRICES. A saving of 25 to 50 per cent. can be made by buying at his place. 278 Main Street, Winnipeg.

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Ambrecht, Coca Wine, Ambrecht Coca Wine, Ambrecht Coca Wine. A most wonderful restorative of vocal, mental and physical powers. RICHARD & CO., 365 Main St., Winnipeg.

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Are selling Pure Ontario Grape Wines at \$1.50, \$2.00 and \$2.50 Per Gallon. A CHOICE lot of Cigars containing the Leading Brands at cost price. 513 Main St. Telephone 241.

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