"AD MAJOREM DEI GLORIAM."

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

WINNIPEG, MANITOBA, WEDNESDAY, JUNE 19, 1895.

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RE. Greenway G. Jans 1 ent Re-

The Greenway 6 fuse to Obey the Co. .titution; But claim to be Loyal to the Queen.

After the House met on Thursday the Hon. Mr. Sifton expressed regret at the however, been pleased to learn within the last few minutes that the hon, gentleman was on his way and expected to be in his place when the House met on Monday. He asked, therefore, that the order stand until Monday next; and he would give notice, though not required to do so by the rules of the house, of a motion which the hon first minister would move on Monday next, that the members of the house might be fully advised and able to discuss the matter intelligently. He proceeded to give notice, that he would, on Monday next, upon the consideration of the message of His Honor, the Lieutenant-Governor, of the 25th March, 1895, move that a memorial hereinafter set forth, be adopted in reply to the Remedial Order accompanying His Honor's message; and that a humble address be presented to His Honor the Lieutenant-Governor, praying that His Honor will cause the said memorial to be transmitted to His Excellency the Governor-General-in-Council.

The preamble to the memorial was as

"To His Excellency the Governor-General-in-Council: The memorial of the Legislative Assembly of the Province of Manitoba humbly showeth. We have received from His Honor the Lieutenant-Governor the order which Your Excellency-in-Council was pleased to make upon the 21st day of March, 1895, after hearing the appeal of the Roman Catholic minority of this Province, which order is in the words following:

ha√

The text of the Remedial Order and of the memorial which Hon. Mr. Greenway will move on Monday are then given, the latter being as follows:

THE PREMIER'S PROPOSED MOTION.

The reply is in the form of a memorial following:

order we are commanded to restore to action is made. our Roman Catholic fellow-citizens are substantially the same privileges which essentials of any effective and subbey enjoyed previously to the year 1890. Compliance with the terms of the order privileges are: would restore Catholic separate schools with no more satisfactory guarantees for their efficiency than existed prior to lative school grant; the said date.

"The educational policy embodied in our present statutes was adopted after an examination of the results of the policy theretofore followed under which the separate Roman Catholic Schools (now sought to be restored) had existed for a period of upwards of nineteen years. The said schools were found to be inefficient. As conducted under the Roman Catholic section of the board of education they did not possess the attributes of efficient modern public schools. Their conduct, management and regulation were defective. As a result of leaving a large section of the population with no better means of education than was thus supplied, many people grew up in a state of illiteracy. So far as we are aware there has never been an attempt made to defend these schools or their merits, and we do not know of any ground upon which the expenditure of public money in their support could be justified.

"We are, therefore, compelled to respectfully state to Your Excellency-incouncil that we cannot accept the responsibility of carrying into effect the terms of the remedial order.

"Objections upon principle may be taken to any modification of our educational statutes which would result in the establishment of one or more sets of separate schools. Apart however, from the objections upon principle there are serious objections from a practical educational standpoint. Some of these objections may be briefly indicated:

"We labor under great difficulties in maintaining an efficient system of primary education. The school taxes bear heavily upon our people. The large amount of land which is free from school over which our small population is scat-

standard of efficiency would be quite ally fulfil. impossible. We contemplate the inauguration of such a state of affairs with very grave apprehension. We have no the absence of Mr. Greeway. He had, hesitation in saying that there cannot be suggested any measure which to our minds, would more seriously imperil the

development of our province. "We believe that when the remedial order was made, there was not then ourselves willing if any such injustice available to Your Excellancy in council full and accurate information as to the working of our former system of schools. We also believe that there was lacking the means of forming a correct judgment as to the effect upon the province of the changes indicated in the order.

"Being impressed with this view, we respectfully submit that is not yet too late to make a full and deliberate investigation of the whole subject. Should such a course be adopted we shall cheerfully assist in offering the most complete information available. An investigation of such a kind would furnish a substantial basis of fact upon which conclusions could be formed with a reasonable degree of certainty.

"It is urged most strongly that upon so important a mater, involving as it does, the religious feelings and convictions of different classes of the people in Cauada and the educational interests of a province which is expected to become one of the most important in the Dominion, no hasty action should be taken, but that on the contrary the greatest care and deliberation should be exercised and a full and thorough investigation

"While we do not think it proper to enter upon a legal argument in this memorial, we deem it our duty to briefly call attention to some of the legal and constitutional difficulties which surround the case. It is held by some authorities that any action taken by the parliament of Canada upon the subject will be irrevocable. While this opinion may or may not be held to be sound, it is in our judgment only necessary to point out addressed to His Excellency the Gover- that there are substantial grounds for nor-General-in-Council. It first recites entertaining such an opinion in order to question of what is called observance of the remedial order and then submits the emphasise the necessity for acquiring a the Sabbath, and that question has remost ample knowledge of the facts be-"The privileges which by the said fore any suggestion of parliamentary

"It will be admitted that the two

(1) The right to levy school taxes: (2) The right to participate in the legis-

Without these privileges the separate

schools cannot be carried on, and without them therefore, any professed restoration of privileges would be illusory. "It may be held that the power to collect taxes for school purposes conferred upon school boards by our former educational statutes was conferred by

virtue of the provisions of sub-section (2) of section 92 of the British North American Act and not by virtue of the provisions of section 22 of the Manitoba act. If this view be well founded then that portion of the act of 1890 which abolished the said right to collect taxes is not sub-Council and the remedial order and any subsequent legislative act of the Parliament of Canada (in so far as they may purport to restore the said right) will be ultra vires.

" As to the legislative grant we hold that it is entirely within the control of Catholics constitute a large proportion of the legislature of the province and that the christian world, and claim that they no part of the public funds of the province know more about the truths of that recould be made available for the support of separate schools without the voluntary action of the legislature. It would appear, therefore, that any action of the day is much divided in opinion as to its parliament of Canada looking to the proper observance. It may be well to restoration of Roman Catholic privileges must, to be of real and sustantial benefit, be supplemented by the voluntary action of the provincial legislature.

"It this be the case, nothing could be more unfortunate from the standpoint of he says: the Roman Catholic people themselves. than any hasty or peremptory action on the part of the Parliament of Canada, because such action would probably produce strained relations and tend to prevent the possibility of restoring harmony.

"We respectfully suggest to your Extaxes and the great extent of country cellency in council that all of the above without any religious thoughts in their considerations call most strongly for full minds; talking and smoking, perhaps tered present obstacles to efficiency and and careful deliberation, and for such a talking scandal in their club, reading Progress. The reforms effected in 1890 course of action as will avoid irritating French novels, or writing letters on have have given an impetus to educational complications. We deem it proper also worldly subjects, they would not have Sunday men, if we may so call them, will work have support the law. The work, but the difficulties which are in- to call attention to the fact that it is only been offending against the law. The bring about an opposite result.

herent in our circumstances have con- a few months since the latest decision only thing apparently which the law constantly to be met. It will be obvious upon the subject was given by the demns is a game; the only thing which that the establishment of a set of Roman judicial committee of the privy council. It secures is gloom. Even chilpren must Catholic schools followed by a set of An- Previously to that time a majority of the not play on Sunday, and they are apt acglican schools, and possibly Mennonite, members of the legislative assembly of cordingly to dread the day. This Sun-Icelandic and other schools, would so Manitoba had either expressly or impli- day question is of the highest importance impair our present system that any ap- edly given pledges to their constituents, and we ought to be able to discuss it proach to even our present general which they feel in honor bound to loy- without acrimony or imputations of

"We understand that it has been lately suggested that private funds of the Roman Catholic Church and people had been invested in school buildings and land that are now appropriated for public school purposes. No evidence of such fact has ever been laid before us so far as we can ascertain, but we profess can be established, to make full and fair compensation therefor.

good government of Canada."

The House agreed to let the order stand until Monday, then to take precedence over all other business.

THE SUNDAY GOLF CASE.

From the Free Press.

A commotion has been caused in Toronto by the prosecution of two young men for playing golf on Sunday. The presecutors have brought upon themselves -or rather himself, for the Toronto World credits one Methodist minister of the locality with the action-considerable criticism, and some of those who do not approve of what may be called a conviction can be sustained even under the law as it is. These young men were playing in private grounds; that is, the words that warranted conviction, are not applicable to golf, which is the reverse of

Winnipeg, because it involves the whole cently ceused a great deal of discussion in this city.

No one doubts that many who adhere to what is called the "Puritan Sunday" a desire of opposing what he thought do so from conscientious motives, and are their own part and the impossibility of a who differ from them. They must necessarily feel that they are not as other men are; that they are better than other take part in the customary amusements, men, but it is so difficult to induce the which included archery, and dancing on other men to accept this as a vital truth. Probably those who object to golf being played on Sunduy would be surprised ject to appeal to your Excellency-in- there was no harm in cricket being played on that day. And if cricket, why not golf? In Roman Catholic communities games and other amusements innocent in themselves are not regarded with aversion or suspicion, and as Roman ligion than other people, it is eviden that the world that calls Sunday its holy know what so eminent a thinker and observer of the world's doings, past and present, as Mr. Goldwin Smith has to say about it. Writing to an eastern journal

> Sir,-Several members of the Golf Club are reported as having been brought up before the magistrate for breaking the law respecting the observance of the Lord's Day by playing golf on Sunday.

wrong motives to either side. For my part I most heartily acknowledge the good intentions of those who desire to uphold the present system, and the correctness of their practical conclusions supposing their premises to be sound. If there is a divine command forbidding amusements, in themselves harmless, to be enjoyed on a Sunday, we shall all admit that we ought to obey it. If there is not a divine command, we are all free; and, if we are free, we must respect each others' freedom. It is a mistake, I ven-In conclusion we beg respectfully to ture to submit, to assume that the plea place on record our continued loyalty to for a free Sunday is merely a plea for Her Gracious Majesty and to the laws license. It is a plea for mental and mowhich the parliament of Great Britain ral health. An ordinary man cannot do has in its wisdom seen fit to enact for the without a certain amount of pleasure. The character of an ordinary man to whom plensure was denied would become melancholy, morose, and liable to says: moral aberration. The only question is whether the pleasure shall be healthy, as that of golf, or any other out-of-door game is, or unhealthy, as are some of those modes of killing time to which a strict Sunday law condemns ordinary men. Hardly anybody, it may be presumed, now maintains that we are divinely commanded to keep the Jewish Sabbath. Nobody excèpt a Jew does in fact keep or pretend to keep it. The reasons given for the institution in the Fourth Commandment show plainly that it was intended for a primitive people. We are under no obligation to keep the Jewish Sabbath than we are to keep the feast of Tabernacles or the Feast of Trumpets. On the words of St. Paul in Collossiars ii, free Sunday, are doubtful whether the 16 (Let no man therefore judge you in meat or in drink, or in respect of an hely day, or of the new moon, or of the Sabbath days), Dean Alford, than whom there is no better or more orthodox auclub links, we suppose, and "other noisy thority, says that "if the ordinance of game," which are supposed to be the the Sabbath, in any form, had been of lasting obligation on the Christian church, his most intimate friends would'nt reit would have been quite impossible for the apostle to have spoken thus." The guardly lectures. A bill was handed me absence of other references to the Sab-The matter is not without interest in bath in the Epistles has been noted as evidence of its disuse. If the Dean's re- names, would read very much like the mark is true and the Sabbath is no longer examples above given. This is one of obligatory, why should we allow its shadow any more than that of any other verts, these ex-Roman Catholic lecturabrogated institution to darken our life? ers, has attempted to speak his nanseous Our æsthetic Sunday is of puritan origin, stuff in Winnipeg, and it rests with the and the Puritan's was an old testament people themselves to show this Yankee religion. He was, besides, animated by who so boldly appeals to Canadians not Scriptural ordinance to the unscriptural that a certain number of Canadians will entirely sincere; the great difficulty that festivals and feasts of the Roman calennot listen, much less be dictated to by Rishon Morton, one of the best any person who gratuitously thrusts himrepresentatives of Christianity in the self into notice by foul mouthings against ter, but it is to be feared that the strength by the king, decided that nothing must service; but that on the other hand, it must be left to everyone's conscience to

> not be becoming on my part to warn the trial with a restraint on innocent enjoyment, and with a gloom of which there is no appearance in the Gospel. GOLDWIN SMITH.

decide whether he would or would not

the green, when the service was over.

Of course, the good prelate would not

have constrained or advised any persons

parishes in England, I believe, have

promise unfortunately seldom are wel-

It will be admitted that Sunday should be a day of rest and happiness rather than one of gloom, and though public opinion is certainly not in favor of copy-Had they been taking a dull walk, riding ing in Winnipeg all the customs of on horseback, or driving in a carriage, European, Continental and some American cities, there is a danger that in endeavoring to keep matters too close to their to their own ideal, the Puritan

A FRAUD EXPOSED.

The local daily press of this city announced a short time ago that an 'ex-Romanist," and, therefore, "a Protestant Evangelist," named Leyden, was going to deliver the usual lectures about the abominations of the Church of Rome." It is surprising the number of people who allow these frauds and slanderers to make fat livings on their incredulity, but such is the case. We may have more to say on that subject later, but we quote the following from the last issue of "Saturday Night," a society paper published in Winnipeg, with no further comment than to thank the writer for his fairness in dealing with the subject. Instead of going to hear this fellow, respectable Protestants should resent the impudence of these "weeds plucked from the Pope's garden," styling themselves "Protestant Evangels." Here is what "Lewis" in Saturday Night I have often wondered what would them.

happen if an ex-Methodist or an ex-Presbyterian, a convert to the Roman Awake!" "Shall the Church of England was present. dictate to Canadians?" "Presbyterian Frauds exposed!" "To men only-subject, "The Preacher at the Camp Meeting.'" "To ladies only-subject, 'The minister, the woman and the aftermeeting, or why a Roman Catholic should not marry a Protestant.'" "Girls under fifteen not admitted to this lecture," and then from the platform to scoff at and knowledge of their catechism. ridicule nearly everything that we hold sacred in our respective creeds, and impeach the honor of our clergy and the members of the ladies' auxiliaries, Women's Guilds and Christian Endeavor societies. We most emphatically would'nt stand it. That convert would rapidly be converted into a shape that cognize him, or he would stop his blackwhich with a mere interchange of proper

The Right Reverend Bishop Jolivet. O.M.I., though only recovering from a o'clock, the children opened it by sing-

BALGONIE.

Thursday, the 13th inst., the feast of Corpus Christi, was the occasion of very large assemblage of the Cathe laity of the surrounding country sERS OF church of St. Peters, south of I witness the dedication of the new trace TH of that parish and the first celebrati. Mass in the new building.

The ceremony was performed by the Rev. Father Sinnett of Regina, who at present has charge of all the outlying parishes including Moose Jaw and Bal-

According to a pious German custom, the congregation and Pastor proceeded from the church to a neighboring house, for the children who were to receive their First Communion and the long procession headed by banners and crucifix moving across the Prairie chanting hymns or reciting prayers, could not but arouse the religious emotion of all who were present.

Upon arrival at the church, the procession marched twice around the building reciting the litany, the priest meanwhile, sprinkling the walls and blessing

The inside of the church was then blessed when High Mass was begun. Catholic Church should prance around The choir, which was composed entirely the country and herald his coming by of German voices sang sweetly both at hand bills reading "Methodism, the Mass and Vespers, which was held at 3 danger ahead," "Freemen! Christians! P.M., and at which a large congregation

After Mass the procession of the Blessed Sacrament was held, and was conducted in an impressive and soulstirring manner.

The class of children who made their First Communion deserve especial mention, as they showed by their answering, both in German and English a thorough

The girls were attired in white, and wearing wreaths of flowers.

In this part of the country and for many miles North, East, and West, with numerous other scattered districts, almost the sole settlers to be found are Germans of an industrious and progressive class, and despite the hard years with which they had to contend are apparently in fair circumstances. The present season however bids fair to repay them for much of ther lost labor, as an abundant harvest is now almost assured, and we trust that the dispensations of a kind Providence shall once more "scatter plenty o'er a smiling

CLANDEBOYE BAY.

any person who gratuitously thrusts him- here for their First Communion. We reign of James I., and a decided Protestthe religion of a large number of their
it was only just a month since he was community being consistent in the matant, the question being referred to him
ant, th of their own convictions prevents them be allowed which would disturb the conclusion during the hours of church clergy, goodness knows keeps us inclergy, goodness knows, keeps us in-that the daily Mass and evening month formed of them—but what possible good of May devotions were well attended. can be brought about by the bitter We had begun saying the Rosary in attacks of some itinerant ex-monk or ex-Lady's month before, but the Father addoned to people that are thoroughly ded to this an instruction and beneconvinced that she is in error, for it is diction of the Blessed Sacrament. From not to be supposed that Roman Catholics Mass on Saturday the 4th, until Mass on attend these meetings to hear their Monday the 13th, the Blessed Sacrapossibly shocked, to hear that eminent spiritual nature called them to higher reviled, I cannot for the life of me see. during the day the altar was curtained It is a sad travesty on civilization that off so as not to interfere with the school compromise to which—and, let us hope, these fakirs can find so much ignorant routine. During the ten days that Fawithout breach of social peace or Christ-bigotry and obscenity of mind in the ther Comean spent amongst us he workworld that they are able to make a living ed hard to prepare the eleven children by their ignoble calling. For after all, for their First Communion, three or four come to it already. Proposals of a comit is the addresses "to men only" and of whom do not come regularly to cate-"to ladies only," "Girls under fifteen not chism. The First Communion took place at come, and with relation to the car admitted," thet are the drawing cards. High Mass at 9 o'clock on Sunday the 12th. question, they are at once cast aside; And cloak it over with religion if you will, There were a large number of other but the result in that case will probably say that it is a desire to know the true communicants also, and on Monday be that the opponents of Sunday cars inwardnesss of the great Mother of morning there were a good many more. will have reason to regret their deter- Churches, contend that the exposure of It was nice to see nearly all the people mination to stand or fall by inexorable the Scarlet Woman should be approved approaching the Sacraments again so of, but the reason that causes a man or soon after Easter. The school was woman to listen to these lectures "to transformed into a real little chapel the clergy against overbending the bow and men only " and " to ladies only," "girls atar being hung with whith net in adconnecting Christianity in its hour of under fifteen not admitted," is the same dition to the usual red back, etc., and reason that fills a cafe chantant in the boughs of trees on each side of the high lowest part of the Quarter Latin in Paris alter and of the altar of the Blessed or a South Clark Street variety theatre Virgin, in the corners and at the door in Chicago —it is uncleanliness of mind. and sides gave quite a festive appear-

The afternoon service was at two severe illness, went to Oakford (Natal) ing "Vive Jesus," this was followed by not long ago to open and bless a new a short instruction from Father Comeau, addition to the church. There are now then the hymn "J'engagesi ma protwenty-five Sisters in the Dominican messe au bapteme" after which one of Convent at Oakford, and twenty Euro- the boys read the renewal of the baptispean girl boarders. The native school mal vows. Then the Rosary was said, has 80 pupils, and there is a higher an hymn sung to Our Blessed Lady and school attended by 15 European boys, the children received the Brown and There are now two Oblate Fathers at Blue Scapulars, a little girl read an act Oakford, as there is a large district to of Consecration to the Blessed Virgin m of and Benediction of the Blessed Sacrament brought the service to an end.

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The editor will always gladly receive (1 ARTICLES on Catholic matters, matters of general or local importance, even political if not of a PARTY character. (2.) LETTERS on almilor explicate whether conveying or getcharacter, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4.) North of 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 Northwest Review

WEDNESDAY, JUNE 19.

EDITORIAL COMMENT,

The article we wrote lately on the Sunday question is bearing fruit, as may be seen by the editorial we reproduce in another column, from the Free Press. The letter which our morning contemporary quotes is in Mr. Goldwin Smith's happiest vein, and shows what that master of English might have done had he been a Catholic. Unfortunately too many of his writings are honeycombed with the prejudices of a Protestant tradition which has proved too strong for his better judgment. Hence his wise and almost Catholic views on the observance of Sunday are all the more welcome.

Thousands of handbills are being circulated in Winnipeg, announcing the advent of Evangelist Leyden, who is coming from Boston to lecture here on "Romanism the Danger Ahead," "The Priest in the Confessional Box," and other geneational subjects of a similar nature. The motto, heading one side of the yellow handbills-a most appropriate color by the bye-is "Stand by our Pub-" This reveals the purpose of Leyden's advent. He comes to bolster results of Protestant principles. Revolt up with appeals to religious bigotry the illogical position of the local government, choosing, instead of honestly accepting who will doubtless spend the people's it, can issue only in ultimate rejection money in order thus to set law-abiding of all faith, all virtue, all sincerity of citizens by the ears. When poor law- language. But, fortunately, the majoryers have no reasons worth listening to. they abuse the other side.

We have written to Boston to find out all about this Leyden's past. The first characteristic we note is his name, a foreign one, a name famous in the annals of the early Reformation, when John of Leyden immortalized himself the latter, however good they may be by immoralities that would have shocked | are always inferior to their divine faith, a Turk. Yet this foreigner is going to and can generally trace their sins to lecture Canadians upon the danger they run from the Pope, whose followers discovered Canada, and dotted it with gaints and heroes. The second characteristic is the place this apostate hails from, Boston, the home of Protestant culture, which has so signally failed in its attempts at convincing its own citizens of the abominations of Rome that nearly one half of the Hubbites are Catholics. We shall give further particabout Leyden as soon as we receive them from Boston.

Those who engaged the services of this itinerant slanderer would do well to be on the look-out lest he should prove to be as disreputable as the common run of ex-Romanist evangelists, as, for instance the drunken Slattery, the demirep Margaret Sheppard, and that " lecherous old he goat," as the Globe Review lately dubbed an aged sinner, whose vile books are but the reflex of his lustful imagination. and who, some six years ago, was spirit- two months since he was made Bishop ed noiselessly away from Winnipeg by of Moosonee; fourthly, Archbishop Lanthe very people who had called him here, in order that his most recent lechery might be hushed up. The refuse and garbage of the Catholic Church con- panion being a future missionary; fifth-

editor of the Montreal Star, who inquired by telegraph what his opinion was of the Manitoba Cabinet's reply to the remeto its usual stupidity that the Free Press misinformed its readers that it was a elicited this reply from Archbishop cilla. Langevin? Such a request from a distant representative of the great metropolitan daily would carry far less weight than what really took place, viz. the Editor of the Star, requesting His Grace to wire his opinion of the Greenway memorial. Nothing could be more appropriate than the short archiepiscopal despatch: "Sorry for the local government's bad will. Strange that after five years of public discussion their memorial should blandly charge the Ottawa cabinet with ignorance and claim for themselves the monopoly of knowledge. I trust the Federal government and Parliament will sustain the decision of the Privy Council of England and stand by

the constitution of the country."

On Friday last the British House of Commons, by a majority of one, voted a statue to that infamous blackguard Oliver Cromwell. To his credit be i said that Mr. Balfour voted with the bulk of the conservatives and the Irish Catholic members against this iniquitous Orange motion. For two hundred years Cromwell was treated as his memory deserved, with undisguised loathing but first Carlyle, the Germanized Jeremy who worshipped nothing so much as success, and then T. W. Stead, the Barnum of journalism, have written eulogies of the Protector which have thrown dust in the eyes of an unreflecting generation and made Cromwell a hero. Yet the facts are that he was as cruel as Nero or Caligula, as despotic as Ivan the Terrible, as unscrupulous a liar as Voltaire, as consummate a hypo crite as the whole brood of Pharisee vipers whom the Lord cursed, as great an enemy of civil and religious liberty as Tiberius or Diocletian. The Cromwell fable a la Carlyle and Stead is part and parcel of the entire Protestant congeries of perversions of history by which Protestantism, which has always been despotic in the use of power (as it is in this province in school matters), is made to appear as the champion of liberty. It robs in the name of fairplay, it per secutes in the name of freedom, it bellows forth its ignorance in the name of knowledge, it preaches heroic virtue with the voice of a dissembling rake. [Since writing the above we learn by cablegram that, owing to a motion by Mi monument has been withdrawn.

These are the legitimate and logical against God's revelation, the picking and ity of Protestants are not logical; they are far better than their principles. This is the great difference between good Protestants and good Catholics The former are always better than their creed, they are good in spite of their Protestant errors and because of the Catholic truths they still retain, whereas some involuntary admixture of Protest-

Both the Free Press and the Tribune pointed out with wicked glee the contrast between Archbishop Langevin travelling from Montreal to Winnipeg in a private car with two secretaries and Bishop Newnham travelling in the Pullman like any other private citizen. But, in the first place, we have no doubt the Anglican Bishop would have gladly accepted a private car, had it been offered to him; secondly, Mgr. Langevin went in the private car only from Mont real to Ottawa on Sir Donald Smith's reiterated invitation, the rest of the way he travelled like any other citizen thirdly, the Free Press and Tribune forgot to tell us that Bishop Newnham has been taking it easy in the last all winter, having been enjoying eight months of holidays during the twentygevin was accompanied not even by one secretary, let alone two, his one com-

tired in silk dresses presented to them last refuge of rogues. dial order. Was it designedly or owing by their brother and son, a missionary in India. Fancy a Catholic missionary spending money in silk dresses. Fancy Winnipeg representative of the Star who | St. Paul sending silk dresses to Pris-

DECLINED TO CONSIDER IT. The Local Government have given

their answer to the Remedial Order of

sending of a special telegram by the the Dominion Government at last, and of generously giving them to the service the answer is an emphatic NO. The of his country, he would have left them reply of Mr. Greenway's government, in the enjoyment of an easy independdefiant as it is, was not, however, unexpected. and it now remains to be seen what action will be taken by the Dominion Government. Sir Mackenzie Bowell, the Premier of the of the Dominion Government, in a recent speech on this order, said that when the time came for action his government would not hesitate to act. We now turn our eyes to Ottawa to see how he intends to redeem that pledge. The local government propose that instead of granting relief to the Catholic minority of this province, who have patiently and quietly suffered from the invasion of their legal and constitutional rights for five long years, the Federal government shall make an inrestigation into the status of the old Catholic system of education, for they pretend to say the Remedial Order commanded them to restore that system. No one mows better than both the Local and Dominion Governments the untruthfulness of this statement. The Catholics of Manitoba, speaking through their counsel, never demanded the restoration of the old system; nor did the Remedial Order demand of the local government the restoration of the old system. That order confined itself strictly within the udgment of the Imperial Privy Council It is therefore unjust and unfair of the Local Government to set up such a dishonest plea in their answer to the Governor-General-in-Council. It is an insult to the Lords of the Privy Council to say that their decision was given in ignor of the real facts of the case, and it is equally insulting to the Governor-General-in-Council to set up the plea that the Remedial Order was prepared in ignorance of these facts: The judgment of the Privy Council was given, not upon the status of the schools abolished, but upon the constitutional rights of the minority affected by the law of 1890; and the Remedial Order was based upon that judgment. It is therefore, a question of law affecting the locus standi of the Catholic minority, and not a question of the status of the schools abolished. We wish to tell the Federal Government leges conditioned on the dishonestly alleged status of our schools under the

Let the Government recognize our rights and restore them, and then, if needs be, let them raise the status of these schools. It was not necessary, in the first place, to abolish these schools to raise their status. Every citizen of Canada, who knows anything of its political history, knows the villiany, duplicity, treachery and falsehood through which the government waded in abolishing our schools; every one of them knows what were the motives and what the political rascality which prompted that act. In the face of all these facts, the Greenway government have now the excessive assurance, in replying to the Remedial Order, to say that the only motives which actuated them were the inefficienof the old system. If that were their only motive, why did they not pass laws which would raise the standard of these schools instead of abolishing them? The most novel way we ever heard of improving a system of education is to abolish it; and when ordered to restore the rights taken away to set up the plea that they cannot do so because the old system was defective. If defective, why not restore it, minus the defects? This is the most astounding plea we ever heard put forward for denying a minority their legal and constitutional liberties, when ordered to do so by the highest court in the Empire.

After refusing to restore to the Catholic minority the rights of which the Lords of the Privy Council adjudged them to have been deprived; after declining to obey the constitution by whose authority they themselves exist; after defiantly doing all this, these brilliant

His Grace of St. Boniface answer the formation that at the McInnis-Russell | Crown and Person of our Gracious Queen | flection on the Roman Catholic membride and the bride's mother were at- Truly has it been said that loyalty is the their religion, were opposed to divorces.

INDECENT COMMENT.

Honorable Sir John Thompson was a lawyer of transcendent ability and man of incorruptible honesty and per sonal and public integrity. Had he devoted these qualities to the acquiring of an independence for his family, instead ence; or better still, he might be now living with them in that quiet and, to him, that most sanctified of earthly abodes-a Christian home. But fate ruled otherwise and we find him bestowing every energy and talent he posessed on the country he loved so much. We find bfm dying in the Royal Palace of Windsor, almost in the presence of his Queen. We find that Queen and the Imperial statesmen and Government of Great Britain appreciating, at their true worth, the great services which he rendered the Empire; we find our noble Queen expressing her deep sympathy for his bereaved family and caressing with motherly affection the dead statesman's afflicted daughter; we find the highest and noblest in the Empire sending messages of condolence to his widow. We witness every honor and distinction shown to the remains of Sir John. The Home Government spared no expense in showing their sympathy for Canada and their appreciation of his services to his country. The cost of all this to the Imperial government must have been, at least, four times what it cost the Canadian government to inter, with becoming solemnity, the remains of their honored dead. Yet no imperial statesmen, member of Parliament, or public journal ever complained of the cost of these honors to

the country. The action of some members of the Ottawa House and of many ournals of Canada, who for mere political reasons, did not hesitate to complain of the cost of the funeral; but actually wished the government to repudiate the costs incurred by them on that occasion, must cause a blush of shame to mantle the cheeks of every self-respecting Canadian in the land. What would the people of Great Britain think of Canadians, should they judge us by the conduct of these few carping politicians.

Sir John Thompson's brilliant services to Conada cannot be too high appreciated by the Canadian people, and the parliament of Canada only followed in the footsteps of its best and truest citizens in supplementing the sum voluntarily subscribed by the people of Canada for the support of his widow and children The kind words and generous sentiments expressed on this occasion by the Hon. Mr. Laurier and Sir Richard Cartwright were in marked contrast to the coarse and well high brutal remarks of some of their followers. The memory and deeds of Sir John Thompson, like those of Sir John Macdonald and the Hon Mr. MacKenzie are not the property of any political party but the proud beritage of the people of Canada. Now that they are dead, may we not, at least, give them credit for the good they undoubt edly did for Canada, and acknowledge that, although human and erring, they deserved well of their country because

they served her faithfully. Sir John Thompson was made during life the object of a cruel persecution be cause he embraced the Catholic faith Surely now that he is dead and hi faith fustified, politico-religious journals and preachers might cease to wound the feelings of his family by trying to make it appear that among his funera expenses, somewhere hidden away fron view, there are large approbriation for masses for the repose of his soul. The first minister and the gentlemen charged with the funeral arrangements emphatically deny this statement and yet it is reiterated by these dishonest journals and political preachers without any regard for the feelings of the family of the distinguished departed statesman. Let there be an end of this wickedness.

THAT "SENATE SENSATION," We are told by the despatches in the

Free Press, that a sensation was created in the Senate by the resignation of seven out of the nine members in the Divorce Committee. We are furthermore told the Reverend Dr. Robertson, has been stitute the tid-bits of Ultra-Protestantism. lly, one of the next issues of both the statesmen conclude their answer by pro- that the resigning members of the Com- making a report on the "home mis-

With concise and pithy irony does above named papers contained the in- testing their loyalty and devotion to the mittee made a report, which was a re- sions," the adoption of which we are view which Catholic members, of the Senate must take on the subject of divorces. The Catholic Church has ever Everyone admits that the late Right been the consistent and determined foe man put asunder." This is a law of God so imperative and binding that there is no escape from it, and the Catholic members of the Senate, whose consciences are directed by that immutable law, must, as a matter of duty, op-

We cannot, therefore, understand why made a reflection on them, unless these Catholic members of the Canadian Senate the right to exercise their freedom to vote in accordance with their conscientious convictions. No Catholic Senator could consent to act on a divorce committee, because divorce is contrary to the law of God and is therefore a subject on which man has no just right to legislate. No doubt it must be and is distasteful and even painful to our Catholic members, both in the Senate and the House of Commons, to witness the fact that the laws of the Country permit of a divorce law, which is practically opposed to the divine law of God. "What God hath joined together, let no man put asunder." It is impossible to overestimate the tremendous importance to be attached to these plain words of our divine Master. Hence the painful, but none the less sacred, duty imposed on our Catholic members to oppose every law which is in opposition to the plain

The Catholic Church makes marriages Sacrament, and upon this Sacrament ests the whole structure of civil society. The hopes and destinies of humanity as well as the eternal welfare or misfortune of individual members rest on the sacred and sacramental nature of marriage; and as marriage creates the family and the family creates the State, it is absolutely necessary in the interests of both the family and the State it should be surrounded by every possible Look at the condition of society in

the United States to-day? Outside the Catholic Church, no woman is safe in marrying in that country. It is beyond that do not concern him. However, him question that she owes this security to the sacramental nature of marriage. Man, with all his boasted refinement culture, and nineteenth century intel- about him or his resolutions, had h lectual advancement, has sought in confined himself to a mere resolution materially from the proud position in which the Sacrament of marriage has placed her. In every page of the Church's history the careful student will notice the uncompromising zeal with which the Popes have guarded the sacredness of the family and the indissolubility of the marriage contract. Almost all the great struggles between the Popes and the civil rulers, in Catholic times, were caused by the latter endeavoring to violate the sanctity of the

The Church lost England for a mariage, and ever since the so called Reformation marriage has been reduced by those outside the Church, from a Sacrament to a mere civil contract, under the guardianship of the civil author ities. Catholics never subscribed to any such monstrous perversion of the laws of God, nor is it possible for them to do so in the Senate of Canada. What has fruits are to be seen in the thousands of degraded homes and the blasted social fabric of family life. Among all the evil consequences of the Roformation none have been so disastrous or so wide spread in its evil results to society generally as this criminal disregard for the law of God in matrimonial matters. Surely the seven wise men, on this occasion, mostly from the west, must know very little about the position of the Cathlic conscience on this filty and God-forbidden divorce question, when they undertook making a report to the House reflecting on the attitude of the Catholic senators on that subject.

A SLANDEROUS MODERATOR, That elongated shadow of the late John Knox, known in the Northwest as present! When he says that "if the

told, will place the general assembly of wedding in Knox Church, both the and the constitution they are defying bers of the Senate who, on account of the Presbyterian Church on record against the contention of the Catholics. No doubt, whatever exists regarding the for their schools in Manitoba. This is just what we would expect from these busy-bodies. For five years we have been witnessing these so called Christian bodies meeting and invariably reof divorce, because the law of God says; | soluting against the rights of the Cath-What God hath joined together let no olics of this province. For pure unadult erated malice and falsenood, dictated in a spirit of dishonesty and the shameless absence of the commonest laws of Christianity, nothing in this whole wicked business from start to finish can even approach the resolutions of these Christian " bodies. We have had the Anglican Archbishop of Rupert's Land their opposition to divorce should be demanding, in the name of the Synod of his Church, that Protestantism-that is 'the right principles of life,"-be incul-(save the mark) wish to deny to the cated in the schools, while, in his next sentence, he deprecates the granting to Roman Catholics the right to inculcate what they consider, "the right prince iples of life." We have had the Methodists, year after year, passing similarly immoral and debasing resolutions, deal ing with the rights of Catholics, in which one of the bright lights said: "we will make the beggsrs pay taxes any way." We have had the Presbyterians of Manitoba, in meeting assembled, passing similar resolutions and, on the authority of Dr. Bryce, we are told, sending these over to the Lords of the Privy Council to prejudice their judgment on the Barrett case, then pending before that

> And now, we are informed that Dr. Robertson, in his report on "the home missions," so fixes it that the general assembly of the Presbyterians, now sitting at London, must pronounce on the school question. What has the "home missions" of the Presbyterians got to do with the rights of Catholics to educate their children in a way pleasing to them selves? It would require a good deal research to discover anything of a connecting nature between the home missions of the Manitoba Presbyterians and the education of Catholic children What connection is there between the home missions of the Presbyterist Church of Canada and the constitutions rights of Catholics, as defined by the Lord chancellor of England in the Privi Council judgment of last January? But that absence of connection will not prevent such narrow busy-bodies as Dr Robertson from interfering in matter opinion, or that of the general assembly of the Presbyterians is of no moment to us and we would not trouble ourselve without misrepresenting us.

If our readers doubt what we say w commend the following misrepresent ations of them for their consideration

We quote from the Free Press: "The report states that a decide majority of Protestants oppose the turn to the state of things prior to 1890 and it is believed that if the presso of ecclesiastics is removed, the bulk the Roman Catholic laity would satisfied with the present law. In fac many of them prefer national separate schools. The opposition Protestants is based on the fact the education is a matter handed over the several provinces, and that any is terference would be an infringemet provincial rights. The Privy Council the empire declared the law of 18 intra vires, although it admitted the Catholics had a technical grievant Protestants contend that the bill rights that secured the Roman Cat olics their separate schools was spurious document, as is proved by reference being made to separate schools in the bill of rights possed been the result of this degradation of Winnipeg, or in the document marriage to a mere civil contract? Its warded to the Imperial government the Governor-General at that time The Legislation was based on forge papers, and it is contended, the Ro an Catholics can scarceby prof against its repeal. Even if the bill rights was genuine, a few thousa people in Manitoba in 1890 should bind the population ten times

> Here is a Presbyterian minister, J elected to the position of Moderator, i moderately lying about the Cathol of Manitoba, and doing it in a report the "Home Missions" of that body Christians which he is supposed to " pressure of ecclesiastics is removed, the

(Continued on page 3.)

number to-day. A dead hand has

long hampered the freedom of the living

It is manifestly unjust, says the

port, to bind that part of the proving

by legislation enacted when the per ple had no power to make themselve

four not b

CHURCH NOTICES,

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

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Week Days—Masses at 6.30 and 8 (during Lent).

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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. Cherrier.
Sundays—Masses at 8.30 a.m. with short nstruction, and at 10.30 a.m. with sermon. nstruction, and at 10.30 a. m. 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. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception
7. Dec. 25th Christmas.

II. 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.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.

a. Whitsunday.
b. The Solemaity of SS. Peter and Paul.
c. The Solemaity of the Assumption.
d. All Saints.
e. Christmas.

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

Fridays Thursday in Holy week

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From the Ottawa Journal.

known farmers in the vicinity of North tensions of those religious principles un-Gower. He has passed through an experience as painful as it is remarkable. derlying Protestantism. "By their and his story as told a reporter will perhaps be of value to others. "I was born in the county of Carleton," said Mr. Argue, and have lived all my life within twenty miles of the City of Ottowa. Ten years of that time have been years of pain and misery almost beyond endurance. Eleven years ago I contracted a cold which resulted in pleurisy and inflamation of the langs. Other complications then followed and I was confined to my room for five years. The doctor who attended me through that long illness said that the reason I was unable to move about was due to the contracting of the muscles and nerves of



I could hobble around on crutches.

my hands and feet through long confineent to bed. I could hobble around a little on crutches, but was well nigh help-At this stage a second doctor was called in who declared my trouble was spinal complaint. Notwithstanding medical advice and treatment I was sinking lower and lower, and was regarded as incurable. I was now in such a state that I was unable to leave my bed, but determined to find a cure if Possible, and sent for one of the most able physicians in Ottawa. I was under his care and treatment for three years. He blistered my back every three or four weeks and exerted all his skill but weaker and began to think the end could not be far off. At this juncture a friend strongly urged me to try Dr. Williams' Pink Pills. I yielded to his solicitations. and by the time six boxes of pills were used I found myself getting better. I used in all thirty boxes, and they have accomplished what ten years of treatment under the particles and the society of Jesus, under the particles accomplished what ten years of treatment under the particles and the society of Jesus, under the particles and the society of Jesus and the society of Jesu ment under physicians failed to do. Thanks to this wonderful medicine, I am able to attend to my duties and am as free from disease as any man in ordinary health is expected to be. I still use Dr. Williams' Pink Pills, and they are the medicine for me, and so long as I live I shall use no other. If 1 had got e pills ten years ago I am satisfied I would not have suffered as I did, and would have saved some hundreds of dollars in doctor bills. It is only those Who have passed through such a terrible seige as I have done who can fully realize the wonderful merits of Dr. Williams'

Mr. Argue's experience should con-Vince even the most skeptical that Dr. Williams' Pink Pills stand far in advance of other medicines and are one of the greatest discoveries of the age. There is no disease due to poor or watery blood or shattered nerves which will not speedily yield to this treatment and in innumerable cases patients have been restored to health and strength after Physicians had pronounced the dreaded word "incurable." Sold by all dealers in medicine or sent by mail post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Refuse imitations and do not be persuaded to try something else.

bulk of the Roman Catholic laity would be satisfied with the present (school) law," he knowingly and, therefore, maliciously slanders the Catholic laity of Manitoba. We repeat that Dr. Robertson knowingly and maliciously utters a slander against the Catholic laity when he makes such an insulting statement of them, because he has been a resident of Manitoba during the past five years and, therefore, cannot be ignorant of the absolute unanimity of the Catholic laity, and of the sacrifices they are yearly making in the maintenance of their Catholic schools. As a resident of this Province and this city of Winnipeg, he cannot be ignorant of the many resolutions of protest made by the Catholic electors of Manitoba against the law of 1890. He cannot be ignorant of the unanimous protests of the Catholics against the assumption of one John O'Donohue, to speak in their name, in favor of the schools of 1890. And yet in the face of all this he has the impudent effrontery to say that the men who have In the Preliminary examination the thus stood firm in their allegiance to pupils of Brandon Collegiate Institute their consciences and to the duty they owe to their children, would be satisfied with the present law "if the pressure of Had not Brandon students been debarecclesiastics is removed." Surely he red from writing for scholarships, there pays the Catholic laity of Manitoba a very left-handed compliment when he makes so insulting a remark. It is an insult to their manhood, to their intelligence and to their self-sacrificing and heroic allegiance to what they consider dents who take the highest standing reright. It is more than all this, it is cowardly in the extreme for a man, who calls himself a Christian, to impugn the motives of a large and respectable portion of the citizens of this country. But such has been the treatment we have received at the hands of these Christian gentlemen in religious meeting assembled, and such we presume it will be unto the end of this unfortunate struggle of right against brute force. It is all a Mr. George Argue is one of the best sad commentary on the high moral pre-

ST. EUSTACHE.

fruits ye shall know them."

On Thursday last, the feast of Corpus Christi, favored by fine weather, the girl's picnic took place. This little fete girl's picnic took place. This little fete was organized by our esteemed parish priest and was a great success. The day began by general communion at High Mass, beautifully sung by the girls, Miss Hogg presiding at the Organ. After which a lengthy procession was formed, with banners, and all adjourned to a delightful snot in the woods near to a delightful spot in the woods, near at hand. Here a most pleasant day was spent, Many good things were supplied for the table, each one provi-ding a basket, After school hours the lietle girls were permitted to attend, although none but those who had made their first communion were invited. Dancing, skipping, running, etc., were indulged in with great spirit, the only man present being the one who played the music, with the exception of his Reverence. At 5 oclock the procession formed once more and proceeded to the church for the Benediction Service, also sung with great taste by the young ladies of the parish. Last August, on the feast of the Assumption, took place the first reunion of these young girls, which have been continued at intervals which have been continued at intervals throughout the course of the year, the object of the Rev. Fr. Martin being to excite in them a spirit of devotion to "Our Blessed Lady" and at the same time to encourage them in a feeling of good fellowship. It is his intention to renew this fete, the success of the first being a executional being so exceptional.

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PRINCE ALBERT NOTES.

Yesterday (Whitsunday) was a day long to be remembered by the Catholics of Prince Albert, At the Cathedral the services were of very great interest. Our dear Bishop, of course sang High Mass, and made the services of so much interest to us, by raising the Rev. A. Fournier from the Diaconate to the Priesthood. At evening vespers the sermon was preached in English by Father Vachon, an eloquent and instructive discourse from the text "The Lord hath sworn and he will not repent, thou art a priest forever according to the order of Melchisidech." His address to Father Fournier was indeed eloquent. The Bishop said he could add nothing to it, yet his few words in French filled all hearts with pleasure. The Rev. Father Fournier will sing his first Mass Wednesday morning, and will again officiate on next Sunday at 10 o'clock.

UNIVERSITY EXAMINATIONS.

Successful Brandon Students. The following is a list of successful Brandon students and the subjects in which they received first-class standing. e of
he academy took twelve first-class honors. Had not Brandon students been debarred from writing for scholarships, there is no doubt, judging from comparison of standing in the published returns, Miss Louise McKinnon, of the Collegiate, would have easily secured the first scholarship, and Mr. Ed. Bennest, of the Academy, the third. It is to be hoped that next year arrangements will be made to give the scholarship. gardless of the place of writing.-Brand-

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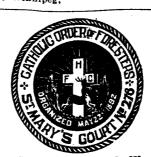
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in unity Hall, McIntyre Block.

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St. Joseph and Catholic Truth Society

OF WESTERN CANADA. CONFERENCE OF WINNIPEG. Meets in their Hall 183 Water street, oppo-ite Manitoba Hotel, every Monday at eight

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ORTHERN PACIFIC R.R

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1893.					
	MAIN LINE				
North Bound. Read up				South Bound. Read down	
	1 38 107.	from	STATIONS	o. 108	42
	St Paul Express Dally	Winni		St. Paul Ex. No. Daily.	Freigh No. 154 Daily,
1.20p 1.05p 12.42p	3.03p 2.50p	9.3	Winnipeg *.Portage Jct *.St. Norbert * Cartier	12.15a 12.27p 12.40p	5.47a 6.07a
12.22p 11.54a 11.31a 11.07a	2.22p 2.13p 2.02p	27.4 32.5	* St. Agathe * Union Point *Silver Plains	12.52p 1.10p 1.17p 1.28p	6.51a 7.02a 7.19a
10.31a 10.03a 9.23a 8.00a	1.40p 1.22p 12.59p 12.80p	46.8 56.0	Morris St. Jean Letellier Emerson	1.45p 1.58p 2.17p 2.35p	8.25a 9.18a
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MODDIG-REASTON REANC

	Morris-Brandon Branch.					
Bot	Ex. No. 128 purs Tues. Thur. dp. 1 Saturday	Miles from Morris	STATIONS	Ex. No. 127 B Mon., Wed., Priday	eight 129 m	
1.20p 7.50p 6.58p	3 15p 130p		Winnipeg Morris *.Lowe Farm	·	800ā.	
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PORTAGE LA PRAIRIE BRANCH.

		West Bound
Miles from Winnipeg	STATIONS	Mixed No 148 Mond. Wed. Fr. Read d'n
	Winnipeg	12.40 noon
	*Portage Junction	12.20 8. III
	* St. Charles	11.00 a. m.
		11.19 a. m.
	Gravei Pit Spur.	10.40 a. m.
		10.25 a. m.
		10.00 a. m.
		9.43 a. m.
50.Z	Portage la Prairie	9.15 a. m.
02.0	Flag Station	J.25 44 111.
	djuurm 0 8.5. 10.5. 18.0. 25.8.2 28.2.2 39.1.2	Winnipeg **Ortage Junction **. St. Charles 10.5 *Headingly 18.0 *.White Plains 28.2 *La Salle Tank 32.2 *La Salle Tank 43.2 *Curtis 43.2 *Curtis 52.5 Portage la Prairie

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

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CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul. Gen. Agt., Winniper H.J. Belch, Ticket Agent, 486 Main Street Winnipeg



EALED TENDERS addressed "Inspector of Penitentiarles, Ottawa," and endorsed "Tender for Peaitentiary Supplies," will be received until Saturday, 22nd of June, at 12 o'clock, noon, from parties desirous of contracting for supplies, for the fiscal year 1895-88, for the following institutions, namely:—Kingston Penitentiary, St. Vincent de Paul Penitentiary, Dorchester Penitentiary, Manitoba Penitentiary, British Columbia Penitentiary, Regina Jail.

Separate tenders will be received for each of the following classes of supplies:—

1. Flour (Canadian Strong Bakers'),

2. Beef and mutton (fresh).

3. Forage.

1. Flour (Canadian Strong Bakers'). 2. Beef and mutton (fresh). 3. Forage. 4. Coal (anthracite and bituminous), 5. Cordwood. 6. Groceries. 7. Coal Oit (Best Canadian, in bbls). 8. Dry Goods. 9. Drugs and Medicines, 10. Leather and findings. 11. Hardware. 12. Lumber. Details of information, together with forms of tender, will be furnished on application to the Wardens of the various Penitentiaries. All supplies are subject to the approval of the Warden. All tenders submitted must specify, clearly, the institution, or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

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Honest Shoes, rightly made from Best Materials, by intelligent workmen. That's all. It's considerable too. New Styles. Low prices, is what tells,

A. G. MORGAN, 412 Main St.

CALENDAR FOR NEXT WELK.

JUNE.

23, Third Sunday after Pentecost-Anticipated solemnization of the Feast of St. John the Baptist.

24, Monday-Feast of St. John the Baptist. 25, Tuesday—St. William, Abbot.

26, Wednesday - Saints John and Paul, Martyrs, 27, Thursday in the Octave of St. John the

Baptist. 28, Friday - St. Leo, Pope and Confessor

Vigil of St. Peter's and day of fasting. 29, Saturday-Feast of Saints Peter and Paul,

CITY AND ELSEWHERE.

His Grace the Archbishop last week paid a visit to some of the Parishes down the Red River.

We are pleased to learn that Mr. Alex. McGillis is fast recovering from the effects of his recent accident.

Archbishop Langevin left yesterday afternoon for Brandon, where he will hold a confirmation service to-day. The children of the Immaculate Con-

ception who have prepared will make their first communion on the last day of the month. There was a meeting of the Children of Mary Society of St. Mary's Church on

Sunday after noon at 3 o'clock. The Rev. Pastor was present and addressed the young ladies, Sergt. Wynne, of the Ninetieth, received word on Friday, that he had

been given a place on the Bisley team and he left for Montreal yesterday. The team sail from that city for England on Friday night. Amongst the arrivals on the East

train on Thursday were three fathers of the order of Canons Regular of the Immaculate Conception from France who were on their way to the monast ery of Notre Dame de Lourdes located on the C. P. R. Glenboro Branch. They were accompanied by Dom Benoit the superior in this country.

Mr. Louis Flamand was married to a Miss Chaltran of St. Laurent on the 14th. The happy pair accompanied by numerous friends arrived at their home about 7 in the arrived at their nome about 7 in the evening having begun the wedding celebration by dining at the bride's father's. Supper was partaken of at Mr. Roger Flamand's and then dancing was the order of the day or rather night.

There was a meeting of the ladies and gentlemen of the parishes of the Immaculate Conception and St. Mary's last night at St. Mary's Presbytery, for the purpose of perfecting arrangements for the Grand Pic-nic for the schools, to be held on the 27th inst. We trust the westler will be propositious and we are the sacrament of confirmation next Sunday morning at 8 o'clock. He will will preach at the 10.30 o'clock mass, and at 3 o'clock in the sacrament of confirmation next Sunday morning at 8 o'clock. He will will preach at the 10.30 o'clock mass, and at 3 o'clock in last night at St. Mary's Presbytery, for weather will be propitious, and we are quite safe in predicting a grand success as the schools always excite the deepest sympathy amongst our Catholics in Winnipeg,

P At the meeting of St. Mary's Court No. 276 of the Catholic Order of Foresters held on Friday evening last, Mr. J. D. McDonald made his report of the proceedings at the recent convention of awarded a hearty vote of thanks for the able manner in which he represented the Winnipeg Court at that convention. We are able to say that Mr. McDonald richly deserved the thanks of his co-members, for we have it on good authority that he took a most product of the deliberation of the convention. The the Minnesota state court, and was authority that he took a most pro-minent part in the deliberations of the convention, and made a good impression on those who were there

All the members of the C.M.B.A should by this time have received their June copy of the official organ. Any who have not done so should at once their their Recording scoretary and their Recording scoretary. notify their Recording secretary. This issue contains notice of assessment No. 7 which is now payable, and must be paid not later than the first meeting in July. We notice a continual improvement in the paper, the present number being the best yet received, and in fact it is a model issue, brimful of news it is will be of interest to each and We notice a continual improveit is a model issue, brimful of news which will be of interest to each and touching rendition; and Rossi's every member. It is encouraging to choir will repeat the mass on an early of the organization in Canada—not of the organization in Canada—new branches being formed in all directions and the old ones steadily adding to their membership. We see that the total increase of members in the Domtotal increase of memoers in the Dominion last month was 191—this being, we believe, the highest gain in one month in the history of the association,

We notice in this issue of the Canadian, the official organ of the C.M.B.A. in Canada, a letter signed by Mr. T. M. Woodford of this city, in which the writer advocates the abolition of black ball in Catholic societies. We advise ball these members who have not well the company of the control of the catholic societies. ball in Cathone societies. We advise all those members who have not yet done so to carefully peruse this epistle, and we venture to say that when they have done so they will not only admit and we venture as say that when they have done so they will not only admit they have had the pleasure of reading a most ably written article, but also one which affords much food for reflection and many arguments which it will be and many arguments which it will be well-nigh, if not quite, impossible for those who advocate the retention of the black ball to answer. We notice that this letter is only the first of a series. We shall look forward with pleasure to give fuller particulars of the treat that delight to us to read anything that comes from Mr. Woodford's pen, and secondly because our sympathy is strongly with him in his crusade.

LADY THOMPSON EN ROUTE TO VICTORIA.

Lady Thompson and her three daughters, who are going to Victoria, B.C. on a visit to His Honor and Mrs. Dewdney, passed through the city in their private car Friday evening. On Waukenphast -:- Boots

LADIES', \$3.50. MEN'S. \$4.00.

Honest Shoes, rightly made from Best Materials, by intelligent workmen. That's all. It's considerable too. New Styles. Low prices. is what tells.

their private car Friday evening. On their arrival they were met at the station by Dr. and Mrs. J. K. Barrett and taken for a drive through the city. Lady Thompson was surprised at the growth of Winnipeg since she visited it with her husband, the late Sir John Thompson, in the summer of 1886.—Free Decree

CORPUS CHRISTI DAY.

mposing Service in the Cathedral at St Boniface, at St. Mary's and the Immaculate Conception Churches, Edifices Handsomely Decorated,

A visitor to St. Bonface Cathedral at the 3 o'clock service on sunday could not fail to be impressed with the scene which met his gaze when he passed into the nave of the sacred edifice. The altar was one gorgeous blaze of lights and flowers; the Saviour's comforting words to his sorrowing disciples: "I will come again to you," inscribed over the altar, reminded him that the whitsuntide season was not yet at an end; the banners of the var ous confraternities decorated the side chapel; sweet fresh evergreens adorned each arch and pillar and Gothic wind-ow; and to add life to all this a large and reverent congregation awaited the commencement of the service. Present-ly the organ took up the refrain from the St. Boniface band, which was stationed outside, and a fine stirring vo-luntary pealed forth, dying away to a whisper of sympathy during which the door behind the high altar opened and the choir, attired in cassocks and cottas, entered to the number of about forty; a little break, and then the Archbishop came invested in cape and mitre of white and gold, and attended by deacon and sub-deacon, in dalmatic and tunicle. and tunicle. A server carried His Grace's pastoral staff. The service was that of benediction of the Blessed Sacrament, and was most impressive.

ST. MARY'S.

Last Sunday being the solemnity of the Feast of Corpus Christi, there was a procession of the blessed Sacrament in St. Mary's Church at Vesper. The pro-cession was made in slow and solemn order from the High Altar around the side isles and back again to the High Altar. The children who had recently made their First Communion immediately followed the Cross bearer, and after them came the altar boys and then followed the Rev. Father Guillet bearing the Blessed Sacrament, assisted on either side by Rev. Fathers Mc Carthy and O'Dwyer. This is a new departure in St. Mary's Church, and we hope it will be continued. The young girls in their pure white dresses, with veils and wreaths, looked angelic, while the boys in their black clothes, with badges and left arm bearing white ribbon, looked very nice indeed. Their conduct was devotional and showed that they fully realized the solemn nature of the ceremony. In Catholic countries Corpus Christi is a grand fete and is publicly solemnized. It was consoling in the extreme to the congregration of St. Mary's to able to show their love for Our Lord in the Blessed Eucharist on the solemnity of Corpus Christi, by a procession in the church. The Altar was tastily and beautifully arranged with flowers and was a blaze of lighted

apers.
Following announcements were made

from the pulpit by the pastor:
His Grace Archbishop Langevin will the afternoon he will officiate at the formal reception of the children of Mary, and will remain for Vespers, which will commence at 3.30 in the afternoon.—Nor' Wester.

IMMACULATE CONCEPTION.

On Sunday last, the solemnity of the great Feast of Corpus Christi, the services at the Church of the Immaculate Conception were especially solemn and impressive. At the early masses there sustained their past reputation. The principal solos were taken by Mrs. Lloyd, Mrs. A. Bernhard and Miss F. Tohin, sonvers B. Bether Zerback. Tobin, sopranos; Rev. Father Zerbach, tenor; and Mr. Tomney, bass. The offertory piece was Lambillotte's "Lauda Sion." At the close of the mass there was a solemn procession of "The Blessed Sacrament" within the walls of the church. In the contract Page Blessed Sacrament" within the walls of the church. In the evening at Bene-diction of the Blessed Sacrament there was again special music consisting of Lambillotte's "O cor amoris Victima"; Nullaid's "Ave Marie." a solo by Mrs. A. Bernhard, which was most sweet

GRAND PICNIC.

Arrangements Now being Made. The Date Selected

Thursday the 27th inst. is the date, and Elm Park the place, which have been selected for the grand picnic which it has been decided to hold for the benefit of the schools. We are not able this week to give full particulars of the arrangements which have been made, but we may state that capable and energelic committees composed of members of St. Mary's congregation have the matter in hand and it is their We shall look forward with pleasure to give fuller particulars of the treat that those which are to follow for two teasons—firstly because it is always a jize this picnic but in the meantime we

ST. JOHN BAPTISTE DAY.

GRAND CELEBRATION IN WINNIPEG ON SUNDAY NEXT.

Next Sunday being the 24th June will be the feast of St. John the Baptist, alfestival particularly dear to French Canadians, and which Catholics of all classes and nutionalities delight to honor. It is the intention of the St, Jean Baptiste Society of Winnipeg to make the celebration this year especially imposing, and with this purpose in view they have invited all the Catholic view they have invited all the Catholic Societies to join with them in a demon-to take place in this city on Sunday next. All those who intend to take part are asked to assemble not later than 9,30 on Sunday morning at the Hall of St. Joseph and Catholic Truth Society, on Water Street, just back of the Manitoba Hotel. There a mammoth procession will be formed, which as companied by two brass bands, will proceed to St. Mary's Church, to assist at High Mass at which His Grace the Archbishop will officiate and preach. After mass the procession will again line up and return by another route to the Hall, where it will disperse. Many of our readers will doubtless remember the great success which attended a similar demonstration held here a couple of years ago, but it is expected that the procession on Sunday next will far exceed in numbers that of the former occasion. The two branches of the C.M.B.A., the Court of Foresters, the St. Joseph and Catholic Truth Society, the St. Vincent de Paul Society. have already accepted the invitation to participate in the demonstration, and the officers ask us to request the members to be present at the place of meeting, with their badges, not later than the hour named above. We need only add that the St. John the Restire. Society, have made complete. Baptist Society have made complete arrangements for marshalling the pro-cession, and will leave nothing undone to ensure success,

LEGAL.

GILMOUR & HASTINGS, BARRISTERS T etc., McIntyre Block, Winnipeg, Man T. H. GILMOUR. W. H. HASTINGS.

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