

Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

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RE. ORDER.

The Greenway Commission Refuse to Obey the Court's Order; But claim to be Loyal to the Queen.

After the House met on Thursday the Hon. Mr. Sifton expressed regret at the absence of Mr. Greeway. He had, 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 follows:

"To His Excellency the Governor-General-in-Council: The memorial of the Legislative Assembly of the Province of Manitoba humbly sheweth. 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:

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 addressed to His Excellency the Governor-General-in-Council. It first recites the remedial order and then submits the following:

"The privileges which by the said order we are commanded to restore to our Roman Catholic fellow-citizens are substantially the same privileges which they enjoyed previously to the year 1890. Compliance with the terms of the order would restore Catholic separate schools with no more satisfactory guarantees for their efficiency than existed prior to 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 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-in-Council 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 taxes and the great extent of country over which our small population is scattered present obstacles to efficiency and progress. The reforms effected in 1890 have given an impetus to educational work, but the difficulties which are in-

herent in our circumstances have constantly to be met. It will be obvious that the establishment of a set of Roman Catholic schools followed by a set of Anglican schools, and possibly Mennonite, Icelandic and other schools, would so impair our present system that any approach to even our present general standard of efficiency would be quite impossible. We contemplate the inauguration of such a state of affairs with very grave apprehension. We have no 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 available to Your Excellency 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 it 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 matter, involving as it does, the religious feelings and convictions of different classes of the people in Canada 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 made.

"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 that there are substantial grounds for entertaining such an opinion in order to emphasize the necessity for acquiring a most ample knowledge of the facts before any suggestion of parliamentary action is made.

"It will be admitted that the two essentials of any effective and substantial restoration of Roman Catholic privileges are:

- (1) The right to levy school taxes;
- (2) The right to participate in the legislative school grant;

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 America 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 subject to appeal to your Excellency-in-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 the legislature of the province and that no part of the public funds of the province could 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 parliament of Canada looking to the restoration of Roman Catholic privileges must, to be of real and substantial benefit, be supplemented by the voluntary action of the provincial legislature.

"It is this, be the case, nothing could be more unfortunate from the standpoint of 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 Excellency in council that all of the above considerations call most strongly for full and careful deliberation, and for such a course of action as will avoid irritating complications. We deem it proper also to call attention to the fact that it is only

a few months since the latest decision upon the subject was given by the judicial committee of the privy council. Previously to that time a majority of the members of the legislative assembly of Manitoba had either expressly or impliedly given pledges to their constituents, which they feel in honor bound to loyally fulfil.

"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 as yet been laid before us so far as we can ascertain, but we profess ourselves willing if any such injustice can be established, to make full and fair compensation therefor.

In conclusion we beg respectfully to place on record our continued loyalty to Her Gracious Majesty and to the laws which the parliament of Great Britain has in its wisdom seen fit to enact for the 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 prosecutors 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 free Sunday, are doubtful whether the conviction can be sustained even under the law as it is. These young men were playing in private grounds; that is, the club links, we suppose, and "other noisy game," which are supposed to be the words that warranted conviction, are not applicable to golf, which is the reverse of a noisy game.

The matter is not without interest in Winnipeg, because it involves the whole question of what is called observance of the Sabbath, and that question has recently caused a great deal of discussion in this city.

No one doubts that many who adhere to what is called the "Puritan Sunday" do so from conscientious motives, and are entirely sincere; the great difficulty that meets them is the want of consistency on their own part and the impossibility of a community being consistent in the matter, but it is to be feared that the strength of their own convictions prevents them giving credit for good motives in others who differ from them. They must necessarily feel that they are not as other men are; that they are better than other men, but it is so difficult to induce the other men to accept this as a vital truth. Probably those who object to golf being played on Sunday would be surprised, possibly shocked, to hear that eminent clergymen in England have thought that 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 Catholics constitute a large proportion of the Christian world, and claim that they know more about the truths of that religion than other people, it is evident that the world that calls Sunday its holy day is much divided in opinion as to its proper observance. It may be well to 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 he says:

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. Had they been taking a dull walk, riding on horseback, or driving in a carriage, without any religious thoughts in their minds; talking and smoking, perhaps talking scandal, in their club, reading French novels, or writing letters on worldly subjects, they would not have been offending against the law. The

only thing apparently which the law condemns is a game; the only thing which it secures is gloom. Even children must not play on Sunday, and they are apt accordingly to dread the day. This Sunday question is of the highest importance and we ought to be able to discuss it without acrimony or imputations of 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 venture to submit, to assume that the plea for a free Sunday is merely a plea for license. It is a plea for mental and moral health. An ordinary man cannot do without a certain amount of pleasure. The character of an ordinary man to whom pleasure was denied would become melancholy, morose, and liable to 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 except 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 Colossians ii, 16 (Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days), Dean Alford, than whom there is no better or more orthodox authority, says that "if the ordinance of the Sabbath, in any form, had been of lasting obligation on the Christian church, it would have been quite impossible for the apostle to have spoken thus." The absence of other references to the Sabbath in the Epistles has been noted as evidence of its disuse. If the Dean's remark is true and the Sabbath is no longer obligatory, why should we allow its shadow any more than that of any other abrogated institution to darken our life? Our aesthetic Sunday is of puritan origin, and the Puritan's was an old testament religion. He was, besides, animated by a desire of opposing what he thought a Scriptural ordinance to the unscriptural festivals and feasts of the Roman calendar. Bishop Morton, one of the best representatives of Christianity in the reign of James I., and a decided Protestant, the question being referred to him by the king, decided that nothing must be allowed which would disturb the congregation during the hours of church service; but that on the other hand, it must be left to everyone's conscience to decide whether he would or would not take part in the customary amusements, which included archery, and dancing on the green, when the service was over. Of course, the good prelate would not have constrained or advised any persons to take part in the amusements whose spiritual nature called them to higher things. It seems to me that this is the compromise to which—and, let us hope, without breach of social peace or Christian charity—we shall come. Some parishes in England, I believe, have come to it already. Proposals of a compromise unfortunately seldom are welcome, and with relation to the car question, they are at once cast aside; but the result in that case will probably be that the opponents of Sunday cars will have reason to regret their determination to stand or fall by inexorable prohibition. It is needless and might not be becoming on my part to warn the clergy against overbending the bow and connecting Christianity in its hour of trial with a restraint on innocent enjoyment, and with a gloom of which there is no appearance in the Gospel.

GOLDWIN SMITH.

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 copying in Winnipeg all the customs of 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 Sunday men, if we may so call them, will bring about an opposite result.

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 slanders 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 Evangelists." Here is what "Lewis" in Saturday Night says:

I have often wondered what would happen if an ex-Methodist or an ex-Presbyterian, a convert to the Roman Catholic Church should prance around the country and herald his coming by hand bills reading "Methodism! danger ahead," "Freemen! Christians! awake!" "Shall the Church of England dilute 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 after-meeting, 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 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 not stand it. That convert would rapidly be converted into a shape that his most intimate friends would not recognize him, or he would stop his blackguardly lectures. A bill was handed me this week on the street with headings, which with a mere interchange of proper names, would read very much like the examples above given. This is one of the few occasions that one of these converts, these ex-Roman Catholic lecturers, has attempted to speak his nauseous stuff in Winnipeg, and it rests with the people themselves to show this Yankee who so boldly appeals to Canadians not to be dictated to by the Pope of Rome, that a certain number of Canadians will not listen, much less be dictated to by any person who gratuitously thrusts himself into notice by foul mouthings against the religion of a large number of their fellow citizens. Free speech is all very well, and the Church of Rome may be chucked full of errors—Our Protestant clergy, goodness knows, keeps us informed of them—but what possible good can be brought about by the bitter attacks of some itinerant ex-monk or ex-Jesuit on the church that he has abandoned to people that are thoroughly convinced that she is in error, for it is not to be supposed that Roman Catholics attend these meetings to hear their clergy, their mothers and their sisters reviled, I cannot for the life of me see. It is a sad travesty on civilization that these fakirs can find so much ignorant bigotry and obscenity of mind in the world that they are able to make a living by their ignoble calling. For after all, it is the addresses "to men only" and "to ladies only," "Girls under fifteen not admitted," that are the drawing cards. And cloak it over with religion if you will, say that it is a desire to know the true inwardness of the great Mother of Churches, contend that the exposure of the Scarlet Woman should be approved of, but the reason that causes a man or woman to listen to these lectures "to men only" and "to ladies only," "girls under fifteen not admitted," is the same reason that fills a cafe chantant in the lowest part of the Quarter Latin in Paris or a South Clark Street variety theatre in Chicago—it is uncleanness of mind.

The Right Reverend Bishop Jolivet, O.M.I., though only recovering from a severe illness, went to Oakford (Natal) not long ago to open and bless a new addition to the church. There are now twenty-five Sisters in the Dominican convent at Oakford, and twenty European girl boarders. The native school has 80 pupils, and there is a higher school attended by 15 European boys. There are now two Oblate Fathers at Oakford, as there is a large district to attend to. The local congregation of 300 natives is a Catholic Review.

BALGONIE.

Thursday, the 13th inst., the feast of Corpus Christi, was the occasion of a very large assemblage of the Catholics of the surrounding country at the church of St. Peters, south of the witness the dedication of the new church of that parish and the first celebration of 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 Balgonie.

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 them.

The inside of the church was then blessed when High Mass was begun. The choir, which was composed entirely of German voices sang sweetly both at Mass and Vespers, which was held at 3 P.M., and at which a large congregation was present.

After Mass the procession of the Blessed Sacrament was held, and was conducted in an impressive and soul-stirring 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 knowledge of their catechism.

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 their 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 land."

J. A. C.

CLANDEBOYE BAY.

On the 3rd, the Reverend Father Comeau arrived to prepare the children here for their First Communion. We were not in the least expecting him for it was only just a month since he was here, and it is not often we are so favored. It is not necessary to say that the village was in a state of rejoicing and of May devotions were well attended. We had begun saying the Rosary in common every evening in honor of our Lady's month before, but the Father added to this an instruction and benediction of the Blessed Sacrament. From Monday the 13th, the Blessed Sacrament was preserved in the school, but during the day the altar was curtained off so as not to interfere with the school routine. During the ten days that Father Comeau spent amongst us he worked hard to prepare the eleven children for their First Communion, three or four of whom do not come regularly to catechism. The First Communion took place at High Mass at 9 o'clock on Sunday the 12th. There were a large number of other communicants also, and on Monday morning there were a good many more. It was nice to see nearly all the people approaching the Sacraments again so soon after Easter. The school was transformed into a real little chapel the altar being hung with white net in addition to the usual red net, and boughs of trees on each side of the high altar and of the altar of the Blessed Virgin, in the corners and at the door and sides gave quite a festive appearance.

The afternoon service was at two o'clock, the children opened it by singing "Vive Jesus," this was followed by a short instruction from Father Comeau, then the hymn "J'engageai ma promesse au baptême" after which one of the boys read the renewal of the baptismal vows. Then the Rosary was said, an hymn sung to Our Blessed Lady and the children received the Brown and Blue Scapulars, a little girl read an act of Consecration to the Blessed Virgin and Benediction of the Blessed Sacrament brought the service to an end.

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NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversy.

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.

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 sensational 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 Public Schools."

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 by immoralities that would have shocked a Turk. Yet this foreigner is going to lecture Canadians upon the danger they run from the Pope, whose followers discovered Canada, and dotted it with saints and heroes.

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 spirited noiselessly away from Winnipeg by the 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 constitute the tid-bits of Ultra-Protestantism.

With concise and pithy irony does His Grace of St. Boniface answer the editor of the Montreal Star, who inquired by telegraph what his opinion was of the Manitoba Cabinet's reply to the remedial order. Was it designedly or owing to its usual stupidity that the Free Press misinformed its readers that it was a Winnipeg representative of the Star who elicited this reply from Archbishop 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 sending of a special telegram by 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 it 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 hypocrite as the whole brood of Pharisees 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 persecutes in the name of freedom, it belittles 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 Mr. Justin McCarthy, the proposed Cromwell monument has been withdrawn.]

These are the legitimate and logical results of Protestant principles. Revolt against God's revelation, the picking and choosing, instead of honestly accepting it, can issue only in ultimate rejection of all faith, all virtue, all sincerity of language. But, fortunately, the majority 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 the latter, however good they may be, are always inferior to their divine faith, and can generally trace their sins to some involuntary admixture of Protestant error.

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 Newnam 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 Montreal 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 Newnam has been taking it easy in the last all winter, having been enjoying eight months of holidays during the twenty-two months since he was made Bishop of Moosonee; fourthly, Archbishop Langevin was accompanied not even by one secretary, let alone two, his one companion being a future missionary; fifthly, one of the next issues of both the

above named papers contained the information that at the McInnis-Russell wedding in Knox Church, both the bride and the bride's mother were attired in silk dresses presented to them by their brother and son, a missionary in India. Fancy a Catholic missionary spending money in silk dresses. Fancy St. Paul sending silk dresses to Priscilla.

DECLINED TO CONSIDER IT.

The Local Government have given their answer to the Remedial Order of the Dominion Government at last, and the answer is an emphatic NO. The reply of Mr. Greenway's government, defiant 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 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 investigation 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 knows 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 judgment 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 ignorance 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 that we will never submit to have our legal and constitutional rights and privileges conditioned on the dishonestly alleged status of our schools under the old system.

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 inefficiency of 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 statesmen conclude their answer by pro-

testing their loyalty and devotion to the Crown and Person of our Gracious Queen and the constitution they are defying. Truly has it been said that loyalty is the last refuge of rogues.

INDECENT COMMENT.

Everyone admits that the late Right Honorable Sir John Thompson was a lawyer of transcendent ability and a man of incorruptible honesty and personal and public integrity. Had he devoted these qualities to the acquiring of an independence for his family, instead of generously giving them to the service of his country, he would have left them in the enjoyment of an easy independence; 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 possessed on the country he loved so much. We find him 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 statesman, 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 journals 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 Canada cannot be too highly 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 heritage of the people of Canada. Now that they are dead, may we not, at least, give them credit for the good they undoubtedly 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 because he embraced the Catholic faith. Surely now that he is dead and his faith fastified, politico-religious journals and preachers might cease to wound the feelings of his family by trying to make it appear that among his funeral expenses, somewhere hidden away from view, there are large appropriations 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 that the resigning members of the Com-

mittee made a report, which was a reflection on the Roman Catholic members of the Senate who, on account of their religion, were opposed to divorces. No doubt, whatever exists regarding the view which Catholic members, of the Senate must take on the subject of divorces. The Catholic Church has ever been the consistent and determined foe of divorce, because the law of God says; "What God hath joined together let no 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, oppose all divorces.

We cannot, therefore, understand why their opposition to divorce should be made a reflection on them, unless these seven wise and learned law-maker (save the mark) wish to deny to the 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 over-estimate 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 law of God.

The Catholic Church makes marriages a Sacrament, and upon this Sacrament rests 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 safeguard.

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 question that she owes this security to the sacramental nature of marriage. Man, with all his boasted refinement, culture, and nineteenth century intellectual advancement, has sought in every way to lower her morally and 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 marriage contract.

The Church lost England for a marriage, 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 authorities. 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 been the result of this degradation of marriage to a mere civil contract? Its 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 Reformation 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 Catholic conscience on this filly and God-forsaken 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 the Reverend Dr. Robertson, has been making a report on the "home mis-

sions," the adoption of which, we are told, will place the general assembly of the Presbyterian Church on record against the contention of the Catholics 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 resolving against the rights of the Catholics of this province. For pure unadulterated malice and falsehood, 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 demanding, in the name of the Synod of his Church, that Protestantism—that is "the right principles of life,"—be inculcated in the schools, while, in his next sentence, he deprecates the granting to Roman Catholics the right to inculcate what they consider, "the right principles of life." We have had the Methodists, year after year, passing similarly inamoral and debasing resolutions, dealing with the rights of Catholics, in which one of the bright lights said: "we will make the beggars 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 them over to the Lords of the Privy Council to prejudice their judgment on the Barret case, then pending before that Tribunal.

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 themselves? It would require a good deal of 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 Presbyterian Church of Canada and the constitutional rights of Catholics, as defined by the Lord Chancellor of England in the Privy Council judgment of last January? But that absence of connection will not prevent such narrow busy-bodies as Dr. Robertson from interfering in matters that do not concern him. However, his opinion, or that of the general assembly of the Presbyterians is of no moment to us and we would not trouble ourselves about him or his resolutions, had he confined himself to a mere resolution without misrepresenting us.

If our readers doubt what we say we commend the following misrepresentations of them for their consideration. We quote from the Free Press:

"The report states that a decided majority of Protestants oppose the return to the state of things prior to 1890, and it is believed that if the presence of ecclesiastics is removed, the bulk of the Roman Catholic laity would be satisfied with the present law. In fact many of them prefer national separate schools. The opposition of Protestants is based on the fact that education is a matter handed over to the several provinces, and that any interference would be an infringement of provincial rights. The Privy Council of the empire declared the law of 1890 intra vires, although it admitted that Catholics had a technical grievance. Protestants contend that the bill of rights that secured the Roman Catholics their separate schools was a spurious document, as is proved by reference being made to separate schools in the bill of rights passed in Winnipeg, or in the document forwarded to the Imperial government by the Governor-General at that time. The Legislation was based on forged papers, and it is contended, the Roman Catholics can scarcely protest against its repeal. Even if the bill of rights was genuine, a few thousand people in Manitoba in 1890 should not bind the population ten times the number to-day. A dead hand has long hampered the freedom of the living. It is manifestly unjust, says the report, to bind that part of the province by legislation enacted when the people had no power to make themselves heard."

Here is a Presbyterian minister, just elected to the position of Moderator, immoderately lying about the Catholics of Manitoba, and doing it in a report on the "Home Missions" of that body of Christians which he is supposed to represent! When he says that "if the pressure of ecclesiastics is removed, the

(Continued on page 3.)

CHURCH NOTICES.

CATHEDRAL AT ST. BONIFACE.
Sundays—Masses at 8 and 10.30. a. m.
Week Days—Masses at 6.30 and 7.30. a. m.

ECCLIESIASTICAL 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.

A CARLETON CO. MIRACLE.

BACK TO HEALTH AFTER YEARS OF EXTREME SUFFERING.
Yielded to the Advice of a Friend and Obtained Results Three Doctors had Failed to Secure.

ST. EUSTACHE.

On Thursday last, the feast of Corpus Christi, favored by fine weather, the girl's picnic took place. This little fête was organized by our esteemed parish priest and was a great success.



I could hobble around on crutches.

my hands and feet through long confinement to bed. I could hobble around a little on crutches, but was well nigh helpless. At this stage a second doctor was called in who declared my trouble was spinal complaint.

Mr. Argue's experience should convince 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.

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.

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 so much interest to us, by raising the Rev. A. Fournier from the Diaconate to the Priesthood.

UNIVERSITY EXAMINATIONS.

Successful Brandon Students. The following is a list of successful Brandon students and the subjects in which they received first-class standing.

WINNIPEG BUSINESS COLLEGE

And Shortland Institute is the place to go if you want either a Business Education or a Course in Shortland. Handsome Annual Announcement free. Address

ST. MARY'S COURT No. 278

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in unity Hall, McIntyre Block.

W. Jordan.

Carriages Kept at Stable. By the Hour, from 7 to 22. No order less than 22 to 7.

Readers

Advertisements. In the NORTHWEST REVIEW who order goods or other articles advertised, or make inquiries concerning them will do the paper a kindness by saying to the advertiser that his advertisement was seen in its columns.

Save Paying Doctors' Bills

BY USING Dr. Morse's Indian Root Pills. *THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

TERMS:

TUITION, BOARD AND..... WASHING.....Permonth, \$15.50
TUITION ALONE \$ 3.00

Dr. Morse's Indian Root Pills

*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

Morse's Pills

FOR SALE BY W. H. CONSTOCK.

ALBERT EVANS

281 Main Street. Agent for Steinway, Chickering and Nordheimer Pianos. Cheapest House in the trade or Sheet Music, Strings, etc. Pianos tuned.

Catholic Book Store

Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited.

M. A. KEROACK.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

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

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

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Morse's Pills

FOR SALE BY W. H. CONSTOCK.

Our Bock Beer

NOW ON DRAUGHT at the HOTELS

Is the Finest we have ever placed upon the market. For Family use, or where it cannot conveniently be kept on draught, we supply it in half pint bottles.

EDWARD L. DREWRY,

Redwood and Empire Breweries, WINNIPEG.

NORTHERN PACIFIC R.R.

Time Card taking effect Monday, Nov. 20, 1888.

Table with columns: North Bound, Read up, Stations, South Bound, Read down. Lists stations like Winnipeg, Portage Jct., St. Norbert, etc.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, Stations, West Bound, Read down. Lists stations like Winnipeg, Portage Jct., etc.

CORNER PORTAGE AVENUE AND FORT STREET.

Telephone 750

Readers

Advertisements. In the NORTHWEST REVIEW who order goods or other articles advertised, or make inquiries concerning them will do the paper a kindness by saying to the advertiser that his advertisement was seen in its columns.

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Morse's Pills

FOR SALE BY W. H. CONSTOCK.

NOW IS THE TIME TO BUY

Your SPRING CLOTHING, HATS AND FURNISHINGS at the LOWEST CASH

Prices. See our \$10.50 IRISH SERGE SUIT.

DEEGAN'S

547 Main Street, [Near James Street.]

St. Boniface Academy

CONDUCTED BY THE SISTERS OF CHARITY. Under the patronage of HIS GRACE THE ARCHBISHOP OF ST. BONIFACE.

The Popular Route

ST. PAUL, MINNEAPOLIS AND CHICAGO.

And all points in the UNITED STATES and CANADA; also the KOOTENAI GOLD MINES.

Pullman Palace Vestibuled Sleeping Cars and Dining Cars

ON EXPRESS TRAINS DAILY TO TORONTO, MONTREAL,

And all points in EASTERN CANADA, via St. Paul and Chicago.

OCEAN PASSAGES

And Berths secured to and from Great Britain, Europe, China, and Japan. All first-class steamship lines are represented.

The Great TRANSCONTINENTAL ROUTE to the Pacific Coast.

For tickets and further information apply to any of the company's agents or H. J. BELCH.

Ticket Agent, 486 Main St., Winnipeg. H. SWINFORD, General Agent, Winnipeg. CHAS. S. FEE, Gen. Passenger and Ticket Ag., St. Paul.

CANADIAN PACIFIC RY

Direct and shortest Route to Toronto, Montreal, New York and all Eastern Points.

LAKE STEAMERS

From Fort William Athabasca, Sunday Alberta, Thursday.

Sailing from Vancouver, FOR AUSTRALIA

Warrimoo..... June 16 Miowera..... July 16

FOR CHINA AND JAPAN

Empress Japan..... June 24 Empress China..... July 5

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

OCEAN STEAMSHIPS.

FROM MONTREAL Mongolian-Allan Line..... June 29 Farishian-Allan Line..... June 29 Vancouver-Dominion Line..... July 3 Oregon-Dominion Line..... July 4 Lake Winnipeg-Beaver Line..... July 20 Lake Ontario-Beaver Line..... July 3

FROM NEW YORK St. Louis-American Line..... June 20 New York-American Line..... July 3 Teutonic-White Star Line..... July 26 Adriatic-White Star Line..... July 3 State of California-Allan State Line July 6 Friesland-Red Star Line..... July 20 Rhynland-Red Star Line..... July 26

Cabin, \$40, \$45, \$50, \$60, \$70, \$80, Intermedate, \$25 and \$35; Steerage, \$16 and \$35; Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points. Apply to the nearest steamship or railway ticket agent.

Waukenphast Boots. Ladies' \$3.50, Men's \$4.00. A. G. MORGAN, 412 Main St.

CALENDAR FOR NEXT WEEK. JUNE. 23, Third Sunday after Pentecost—Anticipated solemnization of the Feast of St. John the Baptist.

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 Conception 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.

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.

Amongst the arrivals on the East train on Thursday were three fathers of the order of Canons Regular of the Immaculate Conception from France.

Mr. Louis Flamand was married to a Miss Chaltran of St. Laurent on the 14th.

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 the Minnesota state court.

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.

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.

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.

CORPUS CHRISTI DAY. Imposing Service in the Cathedral at St. Boniface, at St. Mary's and the Immaculate Conception Churches.

A visitor to St. Boniface 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.

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.

Following announcements were made from the pulpit by the pastor: His Grace Archbishop Langevin will administer the sacrament of confirmation next Sunday morning at 8 o'clock.

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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, a festival particularly dear to French Canadians, and which Catholics of all classes and nationalities delight to honor.

LEGAL. GILMOUR & HASTINGS, BARRISTERS, etc. McIntyre Block, Winnipeg, Man.

WE CARRY. The largest stock of nice LEATHER GOODS, FINE STATIONERY and CATHOLIC PRAYER BOOKS in the City.

THE FERGUSON CO'Y. J. RUSSELL, DEALER IN Fruits & Confectionery.

A BARGAIN. FOR SALE OR TO LET. A first class house formerly occupied by Bishop Farrago, beautifully situated on the Red River.

W. J. MITCHELL, CHEMIST & DRUGGIST. Removed for a few months to Queen's Hotel Block.

AUSTEN'S Shorthand College. And Commercial Training School. Special Summer rates for Short-hand, Typewriting, Commercial Arithmetic, Penmanship, Single and Double Entry Bookkeeping, etc.

What a Snap. THIS IS! From this date, Saturday, the 20th, I will reduce the price of all sizes of Photographs one-half, in order to use up the large stock of material on hand.

Hammond The Hatter. LATE OF TORONTO. You Might Just As Well Profit by what we know about Hats.

A GOOD HAT Of Course You Do. Our Hats give Perfect Satisfaction. Value and Price go hand in hand.

RIVER PARK AND FERN GLEN, NEW ATTRACTIONS! LARGE ROLLER SKATING RINK.

Now Complete. White & Manahan's 496 Main Street. CHAMPION SHOEING FORGE.

C. J. M'NERNEY. PHONE 723. Cor. Fort and Graham Streets.

Spring Has Come. Use MRS. LUCIER'S WONDERFUL COUGH SYRUP. Will not only cure Colds and Coughs, La Grippe, all affections of the throat and lungs.

White Star Baking Powder. BEST IN THE WORLD. MRS. R. E. CARR, American Art Gallery, 574 MAIN ST.

J. A. ROGERS & CO'S HAT STOCK. \$3,000 WORTH. At 35 and 50 cts. on the Dollar. THE BLUE STORE. Sign—"The Blue Star," 434 MAIN Street.

W. J. BAWLF, Produce & Grain MERCHANT AND DEALER IN Flour, Feed, Bran, Oats, Hay, Coal and Wood.

White & Manahan's 496 Main Street. CHAMPION SHOEING FORGE. Trotters, Runners & Roadsters A SPECIALTY.

C. J. M'NERNEY. PHONE 723. Cor. Fort and Graham Streets.

M. HUGHES & SON, Undertakers, Embalmers, 212 Bannatyne Street, Telephone 413.

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PAY POOR AS JOB And we don't intend to waste our sweetness on the

Subscriber. Who gives us nothing but his moral support. After paying, take the trouble to READ THOUGHT-PROVOKING.