## Inthuest



"AD MAJOREM DEI GLORIAM."

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

VOL. 10, NO. 42.

### WINNIPEG, MANITOBA, WEDNESDAY, MAY 1, 1895.

### TRUE, TEMPERATE, TELLING

LECTURE BY REV. FATHER CHERRIER

Pulverizing Dr. Bryce, Hoisting Him With His Own Statistics Petard, Proving That He Knows Nothing Of Catholic Schools And Never Even Visits Them.

sermon on the school question in which he would consider some points which had been raised since he last spoke on the subject, and would deal particularly with the address delivered by the Rev. Dr. Bryce in Knox Church on the last Sunday in March. The Rev. Father Cherrier spoke as follows:

Jesus said to his disciples: peace be

Brethren, the mission of our Blessed Saviour on earth was one of peace from beginning to end. No sooner was he born as a child in the stable of Bethleem, than the angels of heaven were heard singing: "peace to men of good will." Later on in the course of his give peace to poor suffering humanity. True He had at times to give the rebuke to his accusers and slanderers, but never did that prevent Him from wishing them good from the very bottom of his heart. And when risen from the dead the first word He spoke, when appearing to his disciples, were words of peace; for St. John thus tells us in the 20th chap. of surprised if sending His apostles to preach His Gospel to the world, He said to them: "Into whatsoever house ye enter, first say: peace be to this house." Luke 10, 5. And the disciples faithful to follow their Master's words and exthroughout centuries, wishing peace to every man. For as St. Gregory tells us: time from this pulpit, I am treating a subject still burning. I may assure you that I shall do so wishing peace to every body. The Reverend Doctor Bryce himself to whom I propose to answer has my best wishes. As a matter of fact my sole intention in speaking on the school question is to contribute my share to the restoration of peace among the different sections of the community. Should I say anything hard in answering a dis-course, which, it seems to me was not inspired by the love of peace, I beg to be pardoned, and I wish to say to all my hearers than when I am through answering the utterances of Dr. Bryce on March 31st, I shall feel disposed to wish "peace be to you," as truly and sincerely as I now say with the Lord and his church: peace be to you, peace be to

"The people of Manitoba," said Dr. Bryce, in his opening remarks, "passed in 1890 school laws declared by the Privy Council to be good law and within the competency of the Province." That it was within the competency of the Province to pass the law in question, no body can dispute any longer because the Supreme Tribunal of the Empire has declared it to be so, although to this day it has remained a fact admitted by all that the intention of the framers of the Manitoba Act was that such a law could never be constitutionnally passed It is good law in as much as it supplies the wants of the majority of the people of Manitoba, admitted again; but it should be born in mind at the same time that it cannot be good in so much as it affected the rights and privileges which the Roman Catholic minority of the Province enjoyed previous to 1890. Wherefore whilst I am prepared to recognize with the reverend Doctor and to submit with my catholic fellow-citizens to that part of their Lordships of the Privy Council's decision which tavors the views of the majority in this Province. I think I have a right to expect of the learned Doctor that he should recognize also and humbly submit to the other part of their Lordships' judgment by which the Government of the Dominion is unequivocally called upon to see that redress is given where there is a just demand for redress. But no, it must not be so, however clear the Constitution on this important matter which just at present occupies so much of the Public attention. The moment the Governor-General-in-Council, guided by the Judgment of the Supreme Tribunal of the

On Sunday evening the church of the Remark that these words are from the Immaculate Conception was crowded to its utmost capacity by a congregation made up of citizens of all classes and ory appeals should be made to rouse many denominations attracted by the feeling, but rather appeals to reason." I announcement that the Pastor, the Rev. Father Cherrier, would deliver another Reverend Doctor Bryce. For not only needs exist an exception in favor of the Riel and Governor McTavish, which do does he boldly affirm that the command emanating from Ottawa is a direct, sweeping, tyrannical one, but in what may be allowed perhaps to call bis lyrical flight he will have it that the remedial Order is the consequence of the plans of conspirators in Quebec, who wish to enslave the Province." Pardon me, kind hearers, if I venture to ask the learned Doctor by what name he would call those clergymen of Toronto you. (John 20, 19.) My Beloved to for instance who are reported in the Free Press (2nd April) as having said the one that "a resort to arms would be mit the reasons which force me to conjustifiable if the Dominion Government sider the Revd. Father Ritchot's bill of justifiable if the Dominion Government insisted on reestablishing separate schools." Another: "Let Confederation go rather than sacrifice Manitoba's rights. "Down to overwhelming shame in history would go the names of Bewell will." Later on in the course of his et al," emphatically declared another mortal life, repeatedly did He wish and pastor. "The action of the Ottawa government is inimical to the peace of the country," said another one in his turn; and all followed in the same strain, with a very few although noble exceptions. Compare these and Dr. Bryce's utterances on the one hand with the calm though firm attitude taken in their petition to the Governor - General - in -Council by the Roman Catholic Episcopacy, not of Quebec only but of the whole Dominion, on the other hand, and tell me who are the conspirators and his gospel. Jesus said to them: "peace where the Revd. Doctor should go to be to you." Wherefore we need not be find them, if conspirators are to be found anywhere in our free Canada.

We are told that "this harsh command" from Ottawa-although reluctantly I must quote the Doctor's own and finally settled to the satisfaction of words—"this harsh command" from both the delegates and the members of Ottawa requires us, i.e. the Province of the Government Committee appointed Manitoba, to restore to the Roman Catholic minority, (a) The right to build, sweetness of peace, a mission which the support Roman Catholic schools in the church has never ceased to exercise manner provided for by the said statutes when the centuries wishing peace to which were repealed by the two Acts of 1890 aforesaid. (b) The right to share every man. For as St. Gregory tells us: proportionately in any grant made out liament at Ottawa and the Legislative of the public funds for the purposes of Assembly here, along with the sanction life sweet and agreable as peace." So education. (c) The right of exemption of the Imperial Government. The field a law as is required by the Remedial Order would simply be unconstitutional. must confess that I have failed so far to see any weight whatsoever in this argument of the Rev. Doctor. He says of votes cast, of both the Dominion too much in my opinion to say anything. These, are rights, and privileges which prior to 1890 the Catholics of this Province enjoyed in common with their Protestant fellow-citizens. These rights and privileges have been taken away from us in contravention we thought to grounds? Like the Rev. Mr. Turke he the constitution of the Province, wherefore we appealed to the Governor-General-in-Council. The question was thence brought before the Privy Council, who had already decided that the School Acts of 1890 were not unconstitutional. | tice. Now the same Supreme Tribunal has with Rev. Mr. Turk regarding his quotadeclared that although constitutional tions, for he is probably not conversant these School Acts of 1890 so affected the with these matters, I cannot find any rights and privileges of the Catholic minority as to entitle them to a redress ought to rank among the well informed ought to rank among the well informed of this requirement. according to the reading of another educationalists of this country; and therefore before quoting figures he should the Governor-General-in-Council has de- have made himself sure that his source cided, as he was in duty bound to do, of information was a genuine one and that a remedy should be applied, calling from the pen of a man whose honesty is at the same time upon the government beyond question in educational matters. of Manitoba to restore to us what in But how can we credit him as perjustice we have a right to enjoy. But feetly reliable who had not even hear a learned Doctor putting in a plea the courage to attach his name to that the application of the remedy a pamphlet purporting to deal with would be unconstitutional! Surely where such an important question as a the Constitution provides that certain system of national schools for any prorights should not be intringed upon, the same Constitution ought to provide also the means to restore these rights to those seems to be little reason for surprise from whom they were unjustly taken away. And it is not the dictum of an can go still further by insinuating that L.L.D. as Dr. Bryce that will paralyse the census of school children as taken the legal ability of such men as are con- by the Catholic Section of the Board was stituted in authority at Ottawa and incorrect. Once only was the accuracy called upon to do justice to the Catholic of the census questioned and the evid-minority of Manitoba. Dr. Bryce, however ence produced at the time had the effect ever, is wise in his attempt to deter the to completely exonorate the Catholics of Government at Ottawa from taking an Winnipeg-where the case happenedaction which might eventually and for of the charge preferred certainly not by all time tie down the Local Legislation. | friends of Catholic interests. Were I of If I were authorized as Dr. Bryce no the same stamp as Dr. Bryce, I might doubt, is to give any advice to the ruling question perhaps whether such a fault majority of the Province it would be tovery little doubt in my mind that if the time will remember how some years ago question is to be settled by the Ottawa the name of Archbishop Tache was put Parliament, it shall be settled in such on the list of the Protestant ratepayers a way that there will not be much if any right here in Winnipeg on the plea that there of higher or elementary instruction room at all left for the local authorities one should declare himself a Catholic or in Winnipeg alone over \$24000. And to put in a plea of unconstitutionality. otherwise be exposed to be considered The next argument of the learned Doc- as a Protestant. If such a blunder could his flock has been so repeatedly charged

1890 was the consequence of certain •

BILL OF RIGHTS. which it is claimed was taken to Ottawa by the delegates but of which he word was heard till it was published by Archbishop Tache in 1889. The learned Doctor, I understand, devotes a good deal of his time to the study of history, particularly the history of Manitoba. How is it then which, Mr. Ewart, I believe, informed the Revrend Doctor that a certified copy was sent from here to Ottawa where to this day it can be seen by any man important document signed by both cument had been produced in Court at the same time with the Revd. Father some of my hearers, it they were free to speak, would perhaps call my attention to what has been heard of another bill of rights which it appears had been sent to England by Governor Young. How to explain the fact that in this latter one there is do education clause. Until further light can be obtained regarding this discovery I must refrain from any attempt to solve the difficulty, but I may be permitted however to sub rights, as the true one. The original copy of that bill, as just stated, was produced in Court in 1874. Certainly nobody could then suspect the difficulty which has now arisen regarding the school question. Therefore it must be admitted that the Revd. Father's action in 1874, unless we are to suppose him gifted at the time with the foresight of a besides, is made still clearer to any one that will go to the trouble of reading the Reverend Father's own diary of the work done by the delegates at Ottawa. In this diary not only do we find Father Riichot's own hand writing but also the hand writing of a priest who was in Ottawa at the time and took down notes as they were then dictated to him by the Rev. Father Ritchot himself. But in this diary we find clearly stated that the school clause was debated to treat with them. Now would this prove that the system was fraudulent in Moreover it is a well its inception? known fact that the delegates and the members of the Committee's work before reaching the force of a treaty had to receive the approval of both the Par-Land, or the Manitoba Act, was not forced upon the new province, but received on the contrary the hearty endorsation, by an everwhelming majority Parliament and the Local Legislature as well as the solemn sanction of the Imperial authority. So much for the fraud, what then about the injustice? Dr. Bryce calls our school system prior to 1890 an unjust one, but upon what quotes figures, very probably taken from the same source of information, a pamphlet entitled "National Schools for Manitoba" page 6, written, I am afraid, not at all in a spirit of fairness and jus-Whilst I am prepared to be lenient vince? Dr. Bryce therefore should seek elsewhere his information. But there when we consider that the Revd. Doctor 18 the could not rather be found with the con-

a citizens. Until I have obtained clear dishonest methods persued by any section of the community, I am noble should prefer the average attendance at school as a fairer basis for apportioning that he never came across the information that the Reverend Father Ritchot fully call his attention to my figures as had produced in court in 1874, i. e. 15 given in my answer to Revd. Mr. Turk, years prior to His Grace's mention of it in the Free Press, that same bill, of which Mr. Event Thelians informed protection. received 51 cts, \$1.02 and \$2.37 respectively more than each catholic child eager to obtain historical information. The only puzzling feature of the Revd. Doctor proposes to remedy? this bill of rights is the disappearance of it from the archives of the Court. And I am informed also of the loss of another catholic section of the Board and of important decappoint signed by both which so much has been heard that he Ritchot's bill of rights. But I know that here that it is [UTTERLY UNJUST] to some of my hearers, it they were free to charge the Catholic section of the Board as faring sumptuously every day in giv-\$197.45. An honest statement which the Revd. Doctor has failed to produce is \$347.03 had an average attendance of 57 whilst the Protestant schools which receivee \$197.45 had 20 only of an average attendance; this means that taking the average attendance as a just basis of apportionment of the Legislative grant, the Protestant school districts are proved to have received each in a year 1 3-5 time but the Protestant section of the Board that fared sumptuously if the charge can prophet, Father Ritchot's action must be looked upon as a "bona fide" proof that submit the following figures for the line with the true bill of rights. This, study of whom it may concern. The expenditure of the Legislative Grant as appropriated by each section of the Board for the inspections of schools, the Examinations of teachers, the Normal

School and the Education offices for four consecutive years was as follows: Protestant section of the Board. Catholic section of the Board. 1884-\$2,720.68 1884—\$11,831.00 1885— 12,816.00 Total 55,162,00 Total 9,309.97 verage attendance. Average Attendance

1884—\$2,627 1885— 2,594 1886— 3,076 1887— 3,569 Total 32,693 Total Comparing figures we have to come to the conclusion that whereas the Protestant section of the Board's total expenditure during four consecutive years was about six times more roof of a far poorer building, nor is it by than the expenditure of the Cathlife sweet and agreable as peace." So ducation. (c) The right of exemption of such Roman Catholics as contribute to Roman Catholics as contribute to Roman Catholics schools for all payand on my lips. Whilst I feel that, in dealing with the school question a second any other schools. But should these time from this pulpit, I am treating a subject still burning, I may assure you that I shall do so wishing research every a law as is required by the Remedial. of the two sections fared more sumptu- would seem to be too religiously flavored ously at the expense of the people of the province? Let Dr. Bryce answer phlet, yet I cannot accept even that as a the question. And now with regard to proof of inferiority. For it is easy by the \$13000 of a reserve fund let me refer such quotations to decive those in any the product of a reserve family let his risks way inclined to be deceived. For insold school act as a plain justification of tance let me quote in my turn from the action taken by both sections of the Board in this respect; please remark my

> was availed of by Protestants just as well as by Catholics. As a matter of fact permit me to refer you to the report of the Superintendent of education for the Protestant schools of Manitoba year ending 31st Jan., 1885. There shall you and that the Protestant section of the Board had at the commencement of the school year of 1884 a balance on hand of the Legislative grant of 1883 amounting \$9631.41. True, the said balance was reduced to \$6,681 in 1884, and had come down to \$4,680.29 in 1887; but, I ask who is to be blamed for it, when I have proved that upon taking the average attendance at school as a fair basis for apportioning the Legislative grant, the Protestant section did actually re ceive much more than the Catholic section of the Board of Education? I cannot close my remarks regarding these \$13000 without some reference to a letter

assertion! I say the action not of the

serve clause (90) of the old school act,

published not long ago in the columns of the Free Press and signed by one who claims to be possessed of a good deal of information re the school question in Manitoba. It was that so well informed party that charged the Catholic section of the Board with hoarding up, by the late Archbishop Tache's authority, the above mentioned \$13000 until the sum had to be paid over to the Government of Manitoba. All I wish to answer here

PERFIDIOUS INSINUATION

made against our lamented Archbishop of any intention to ever misappropriate this is the man who in common with

of the Province from French and Catho evidence, which I can produce, of the lic domination; for it would appear very strange otherwise that such good care was taken to exclude the members enough never to insinuate anything that of the Catholic Section from taking part enough never to insinuate anything that could reflect discreditably on any man enjoying the title of citizen of Manitoba. If Dr. Bryce however is not satisfied with the census of Catholic children and me that it would have been much more through even one session of the Local protestant child in attendance at school Legislature. Permit me therefore not to give the movement more attention than ively more than each catholic child it received at the time, unless perhaps equally in attendance at school during you may like to hear what Dr. Bryce, who was then in Manitoba, seemed to have thought of it himself, "The govern-Or might it be the history of the \$13,000.00 of a reserve fund held by the Catholic section of the Board and of which so much has been beard, that he wishes to bring to light? I have something to say also about this sum of a required for the state of the composition of the board and of wishes to bring to light? I have something to say also about this sum of a required form of the state of the composition of the Board and of divided according to the population of the state of the population of the population of the state of the population of the population of the state of the population of the population of the state of the population of the state of the population of the state of the population of the st thing to say also about this sum of a reserve fund, but first of all let me state here that it is [UTTERLY UNJUST] to charge the Catholic section of the Board charge the Catholic section of the Board in Ontario are viewed in the light of being each of its schools in one year ing exempt from the general law which \$347.03 while the Protestant section of establishes a national system of educathe same Board was in want giving only continued in Manitoba the Roman Catholics Schools are as much national as the Protestant "..... Thank you, dear Doctor, that those Catholic schools that received for such a compliment, but permit me to ask: why hast thou now turned thy thing of a more recent date, let me quote back on those same Catholic schools from a Roman Official report for 1869 which thou once hadst so nobly defended? Yes, why has the Doctor performed such a right about face? Defective education; Quebec system, do I hear in answer to the quiry. But, I ask, how much of a serious and innest study has more than they were entitled when compared to the Catholic schools discourse of the Province. Wherefore it in Manitoba. Speaking of Manitoba in Manitoba. Speaking of Manitoba 1st. was in reality not the Catholic section let me ask the learned Doctor how many hours in his many years of residence in the Province has he spent in a Catholic school particularly our French schools. True a charge of inferiority has been made against those schools by one Catho lic, but, remark, it by a man not possessed of any knowledge whatever of the French language and of but little of the English. Surely it is not a testimony originating from such

AN UNRELIABLE AUTHORITY

that can satisfy the learned Doctor. What then? perhaps the exterior appearance of some of our school houses? But the Doctor should bear in mind that nowadays to judge from mere appearance is a poor criterion of real ment. How many a servant girl if they were to be judged by their attire when on the street might be taken to be of almost a royal descent, whereas truly fortune has never smiled on them. In like manner although I may admire the richness of some of our Public schools, this is not what shall make me believe that the education imparted therein is in any way superior to that received under the

A REPORT OF PROTESTANT SCHOOLS for the year ending 31st January 1887. Catholic section only, but the action of both sections of the Board; for the Reunder the heading of "Composition." First Class—Quest. 2. "Which of the following sentences has the better arrangement? why? (a) The French idea of liberty is: the right of a man to be master of the rest; in practice at least, if not in theory. (b) Whatever it may be in theory, it is clear that in practice the French idea of liberty is-the right of every man to be master of the rest." Nice reflection, is it not, on French ethics. And so let the arrangement of the sentence be as it may, I have no hesitation in saying that in the present instance the examiner could not but instill very strange and altogether unjust and false principles regarding the French idea of liberty. Again at page 77 we are informed of the spelling ability of the candidates presenting themselves for second class teachers' examination. (Read from the report). Think of such words as sugar, truly, Wednesday, February, interesting, ninety, &c., being repeatedly mispelled by pupils appearing at a second class teachers' examination. I wonder what the Rev. Doctor would say judging of the specimen? But he had no time to entertain his hearers with such trifles, I suppose, when he was so absorbed in the study of that petition, which he saw some time ago, a petition of the French halfbreed ratepayers of St. Francois-Xavier district containing 140 names of which 136 were signed with their mark. "Only four said the learned Doctor, could sign their names." wish to give a flat denial to Dr. Bryce's assertion that 4 only, out of the 140 French haltbreed ratepayers referred to, the public money voted for the support could sign their names, here is my promajority of the Province it would be to-ward an amicable and prompt settle-sus as taken by the Protestant Section of ment of the difficulty. For there is but the Board. Those who were here at the from 1875 to 1894 had spent, not by pay-with witnesses chosen by him to all the survivors, under 50 years of are at the from 1875 to 1894 had spent, not by paying taxes as the rest of ratepayers, but by douations pure and simple for the henefit of educational institutions, where of higher or elementary instruction with the side of higher or elementary instruction with the side of higher or elementary instruction with the side of higher or elementary instruction another list showing a fair percentage of another list showing names written in the signer's own hand writing, he to sustain the said expenses if I succeed in proving that many more with faring sumptuously at the expense than four out of 140 could sign their

Judgment of the Supreme Tribunal of the realin, passes a remedial Order, let the reasons for it be ever so trong, such an Corder must be qualified in

THE REVEREND DOCTOR'S LANGUAGE which the Order from Ottawa would fix as "so-called remedial Order in which in its inception." And to prove his there is a direct, sweeping, tyrannical there is a direct, sweeping, tyrannical command to our local Legislature."

To to convince his heurers that the be inflicted upon the late Archbishop of St. Bonitace, might it not be presumed of the Province.

St. Bonitace, might it not be presumed of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

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The REVEREND DOCTOR'S LANGUAGE which the Order from Ottawa would fix in the following: "This system, he says, that the names of many a Catholic parent were used to swell the list of Province.

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The REVERND DOCTOR'S LANGUAGE which the Order from Ottawa would fix the names of many a Catholic parent which he is the following which the order fro

racy of Catholics elsewhere. It may be interesting to make a short reference to some of the Catholic countries which are the more frequently and bitterly slandered in this respect. So much is said in particular of Italy, Spain and other southern countries of Europe that I can-not refrain from submitting to the imparme that it would have been much more manly and noble for our opponents at timony, it is the testimony of a good the time to discharge their arrows scotch Calvinist. Laing, in his notes of straight in our breast rather than in our a traveller, thus discourses of the state of education in Rome. He says: "In Manitoba the campaign was too much of Catholic Germany, in France, Italy, and an abortive attempt to go successfully even Spain the education of the common people in reading, writing, arithmetic, music, manners and morals is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland..... Education is in Rome not only not repressed but is encouraged by the Popish Church and is a mighty I doubt it. Berlin with a population double that of Rome has only 264 such schools..... The statistical fact that Rome has above a hundred schools more than Berlin for a population little more than half that of Berlin puts to a flight a world of humbug about systems of national education carried on by Government and their moral effect on society." That was in 1846, but if you look for someprobably the last one issued by the Papal government. In a summary we

> MALE INSTRUCTION. FEMALE INSTITUTIONS. onvent Schools and Conser-Totals ..... 19614 Grand total 23905. Population of

Rome at the same date, 220,532, i.e. an attendance of over 10 per cent of the whole population. In France between 1847 and 1877 out of 1445 prize exhibitions in Paris, 1145

were carried off by the Christian Bros. boys; the public school candidates being the larger number, and the public schools had received 40,000,000 francs for support. These figures are quoted from the Church Review, Protestant Eniscopolica Inter 1890. In the point Episcopolian, July, 1890. In the neighboring republic, we are informed, 1200 establishments sent exhibits to the Columbian Exhibition, with the result that from the list of awards signifying a medal and diploma, over 700 were awarded by Protestant judges to Catholic schools in the United States alone, and over 90 to foreign schools conducted by Christian Brothers. We know also of the success achieved by Catholic Quebec at the same Exhibition. But it seems to me that the words come at once tingling in my ears that these were exhibits not from the pubils but from the teachers themselves. Although I know this to be a false statement, how-ever for the sake of argument let it be granted that they were the work of teachers, why then I ask did not the able teachers of the public schools prepare similar exhibits? Until a satisfactory answer is given to this, I can arrive but at the one conclusion, viz.: that had they felt able to cope with our Catholic teachers they are the controlled to the contr Catholic teachers they would have done so. Or let it be admitted that they lack that energetic devotedness so characteristic of the religious Orders, forty-two of whom are reported as contributing from their institutions and scholars to the Catholic exhibit. It may be a blunt truth to tell here, but I think it is not presumption on my part when I affirm that it is because of the heroism of these educators and of their perseverance to

EDUCATE CHILDREN AS CHRISTIANS that the world hates them, calumniates and persecutes them. And, permit me to be frank to the extent of humbly submitting that I am of opinion, that the ion that the same spirit of unfairness exists right here in Manitoba, where of late it seems to have marred so much the peaceful harmony which prior to 1890 reigned among the different sections of the people of the Province. And so it comes to be that the Catnolics of this country cannot but feel very keenly the treatment they are receiving at the

hands of their Protestant fellow-citizens. Dr. Bryce is one of those who should act differently because he ought to know that we deserve not the contempt that he so freely lavishes upon us. He it is that considers that the 20,000 (he should say at least 27,000 and for we are say at least 27,000 or 28,000, for we are at present nearly 30,000 Catholics in the Province.) should not be privileged above any of the other denominations, he who in 1876 had written in such plain English that no special rights are given to Catholics. But let the learned Doctor permit me to call his attention to the fact that these 27,000 are only part of that powerful body of 2,000,000 Catholics spread over the whole Dominion and which constitutes 41 per cent. of the whole of Canada a body which is certainly worthy of some consideration when compared be it to the Presbyterians, the Anglicans, the Methodists taken either control of the property of the control of the cont en either separately or even together. This I say not that we need advocating such a motive to be respected, for we have a right guaranteed by the constitution which no might of the majority can take away from us. The learned Doctor may say what he likes concerning the inception of the school system in opera-tion in the Province prior to 1890, one fact is that it was established by another that when once established by law the constitution so protects it that no provincial Legislature can touch it. We are told that the people of Newfoundlands may soon enter the Confederation. No doubt this, if done, shall be based apon a certain agreement binding

(Continued on Page 4.)

### The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY IN WINNIPEG. WITH THE APPROVAL OF THE ECCLESIASTICAL

AUTHORITY. Northwest Review Office, No. 40 Mary Street. P. KLINKHAMMER, Business-Manager.

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main street; and the Ferguson's Co., Booksellers, 408 Main St.

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### The Morthwest Review

WEDNESDAY, MAY 1.

### EDITORIAL COMMENT.

As may be seen on our first page, Father Cherrier answers Dr. Bryce in a way that must carry conviction to every fair-minded man, woman or child. His retort courteous about statistics is espe cially telling.

The Nor'Wester's financial difficulties have been pounced upon by the Free Press and Tribune as a theme for attack upon their rival. It is not so much the editorial successes of the latter as its fairness to the slightest effect upon the largest and Catholics and its stand on the school question that have brought down upon it the proverbial kick administered to the dead lion by the living ass. But, happily, in this case, the lion was not dead but only sick.

Read the fair and forcible letter of the Rev. Robert Ker, late Anglican Rector of Trinity Church, Quebec, and now Rector of St. Catherines. This Church of England parson is manly enough to admit that he had made a great mistake until he of what any other Anglican parson may hold - would be glad to see a parochial school established in every Anglican

It is amusing to read of Mr. McIntyre stood what they were doing. I quite agree with the hon, gentleman, and it is a most of satisfaction to me to know that Flowers of Canada" as an authority in the Conservative party in 1871 were in the Conservative party in 1871 were in botannical lore, when the very title seems power in Manitoba and that they were de-to be a misnomer, if we judge by the fact sirous of maintaining intact the obligathat our American exchanges are full of tions into which they had entered when the very same advertisements with the very same illustrations for a book sales and it may also be a satisfaction to the very same illustrations for a book called hon gentleman to know that it was his on the other side of the line "The Wild party that was in power in 1890 when they Flowers of America." How accurate must be the information contained in a book which is equally saleable as a local been from the beginning with that party. floral handbook in New Orleans and Ed- If the minority in any province expects to

Not a few papers are guilty of deliberately appropriating as their own the New York or Chicago papers' cabled correspondences. We once saw one of these correspondences published, doubtless by an oversight, in the Montreal Star as paid telegraphic news. But it is sovereign, when pledged, no matter reserved to the Tribune to appropriate whether it is in accord with my particular such despatches and embody them, without any acknowledgment, in an editorial. This it did not later than Saturday last, when its only decent editorial was fliched bodily from Harold Frederick's and George tering of Mr. Sifton. Sir Mackenzie, W. Smalley's cables to the N. Y. Times directly afterwards, gave the following and the N. Y. Tribune respectively. Four. most valuable account of the consistent teen lines of the Winnipeg Tribune's art. stand he and others took in the debate sibility which may fall upon them, no icle are simply copied, witout invested of 1871: commas, from Mr. Smalley's clever The honorable gentleman referred to but untrustworthy and always anti-Catholic telegraphic correspondences.

approvingly at every bitter anti-Catholic sentiment in Mr. Pedley's lecture, when summer in Mr. Pedley's lecture, when summer in Mr. Pedley's lecture, when summer in Mr. Pedley's lecture, when maintained in 1863, when I was defeated in my own county. I stated to my constituents that if the question was whether one thing, however, I like about Cath-olics," Before he could explain what it them, but the separate schools having been was, the three elderly maidens shook established, I would not be a party to detheir heads and said in a snappy under- priving the minority of the rights that they tone audible to a Catholic nearby: "That's bad." Anything in praise of governed them. I expected that the honor-Catholics is gall and wormwood to the did when he argued the question before

The Editor of the Gladstone Age published some time ago in his own paper an account of the public meeting called by himself to protest against a local clergyman's honest views, asserted that several Catholics favored the present system. Immediately Mr. Doherty, the only Catholic in Gladstone but a host in himself, rose and said: "Name them." The answer was: "Mr. John O'Donohue," Only one and eternal, ever-recurring nobody who is trotted out as a prominent Catholic.

A propos of "prominent" men, a really prominent and fervent Protestant, who, Made known on application.
Orders to discontinue advertisements must be sent to this office in writing.
Advertisements unaccompanied by Specific instructions inserted until ordered out.

prominent and fervent Protestant, who, (never having read Father Young's book) thinks the whole world would be much better if it were Protestant, said to us the thinks the whole world would be much it necessary to do so." better if it were Protestant, said to us the other day anent Mr. Pedley's unfair stand on the school question: "The fact is these noisy clergymen don't care a row of pins for separate or any other schools. All they want is to hit at your church through the separate schools." Just so; there is so little positive truth in Protestantism that the chief interest of Protestant sermons centres in attacks upon Catholics.

> We hope the Rev. Dr. Orr is not responsable for the Free Press summaries of his two or three lectures on Kant, Hegel, worthies. We were told in the reports that these lectures were so clear that any summaries thereof were about as clear as account of the vagaries of those German spinners of philosophic moonshine. Dr finds the very groundwork of revealed religion quaking beneath his feet. Such a result is but natural when what is miscalled "Philosophy" is merely a colorless recital of the opinions of every crank who has succeeded in imposing on ambitious but unbalanced minds. Could not the learned Doctor have shown the unreasonableness of Kant's Pure Reason, the groundlessness of Hegel's flimsy though elegant fabric, the utter emptiness of Schleiermacher, at his best, merely an eloquent rhapsodist who has not produced

### THE PREMIER'S GREAT SPEECH. Sir Mackenzie Bowell's references to

speech at the opening of the session were manly and straightforward. He began by reviewing the circumstances of appeal to the Privy Council of Canada. Mr. Blake's motion in the House of Commons to remove the question altogether from the political arena. When, at this point, Mr. Scott interrupted him to say began to examine the question for himself. that Mr. Blake made a mistake, Sir And now he is so taken with the reasonMackenzie, without attempting to defend the Catholic view that he indithe measure, praised his good intentity those rights and privileges of which the measure. vidually - for of course he cannot be sure tions. Then he went on to review the conduct of the two parties in Manitoba with regard to schools, saying:

" My hon, friend says that in 1871, when the separate school act was enacted by the province of Manitoba, they then undermatter of satisfaction to me to know that violated the agreement into which they had entered when Manitoba became province of the Confederation. So it has minority be Roman Catholic or Protestant, it will have to look to the Conservative body, which has controlled Canada since Confederation with the exception of five Conservative party to maintain these rights. Although I am not an advocate, nor I am in favor, per se, of separate they will keep this question out of the schools, yet I hold that the word of the arena of Dominion politics, but if they nor I am in favor, per se, of separate in the governing of the country."

These last are truly noble words, in vivid contrast to the bragging and blus-

the debate which took place in 1871, and he stated quite correctly the opinions held by the then members of the House of Commons. I remember the discussion very Three elderly maidens were nodding well, and I took the same position then as I take to-day and the same position that I maintained in 1863, when I was defeated had acquired under the constitution which able gentleman would do as Mr. McCarthy

Mr. Chauveau, Mr. Cauchon and others duped too often to be duped this time wise to haste slowly, I thougt it might ity believed to be suitable to the circumtook the same line, and it proves to my mind and it must prove to every reader of that debate, this important fact, that when the resolutions were introduced, admitting fanatical onslaught on separate schools. Manitoba into the Confederation, it was One gentleman, opposed to the editor's believed at that time, that we were granting the same rights and privileges to the Roman Catholics of Manitoba that had been granted to the minority in Quebec, and to the minority in Ontario in relation to schools. It was for that reason, believ ing that we were conceding to that province what they did not then have, that recorded my vote as I then did, and nothing more. "Several" might mean a trust the day will never arrive when the hundred or so; in this case it meant the party with which I am connected will violate any agreement into which they have entered, and that the minority who did not obtain their wishes at that particular time should not forget that this country has to be governed by the majority and in the interests of the whole, and not in the interests of a few. I might enlarge on this question, but I do not think

Coming down to later events, the with regard to the Jesuits' Estates act Rica is Catholic. and the action of the Government in the whole history of the Manitoba school

"The government took the strictly constitutional course in reference to the Mani-toba School act. I am a very strong believer, as Mr. Blake is, in provincial rights, and it was for that reason that I was obliged in 1888 to record my vote (nearly getting defeated by my constituents subsequently for doing so) in support of the contention of the province in regard to the Jesuits' Estates act. I believe that Schleiermacher and other transcendental the province of Quebec had a perfect constitutional right to pass that act, that they acted within their powers. They were disposing of their own moneys, and I took intelligent "sermon-taster" could under- the view that it was none of my business stand them. Perhaps they were; but the in what manner they chose to dispose of those moneys. Consequently, I refused to what is the reality? the water of our Red River in the dog- the government for not disallowing the days. Any good encyclopedia, Appleton's legislation of the province in that regard, for instance, gives a far more intelligible but I hold that the same principle must be applied to the whole of the legislation and administration of the country. Under the very principles embodied in this resolution Orr makes hardly any attempt to refute of Mr. Blake's, the Manitoba school case these high-sounding aberrations of great was referred to the Supreme Court of but misguided intellects. The reader that Canada. That court decided that the school act of the province was ultra vires. is unprovided with sound principles of The honorable the leader of the Opposirational philosophy puts down these tion says that everybody knew that, or summaries with a vague admiration of what that, if they did not know it, they did not he cannot see the folly of, and thus he this statement on his part there was a see this statement on his part there was a considerable diversity of opinion on the point, and we find that when the case came before the Lords of the Privy Council in England, they decided that the school act was intra vires, that the legislature of Manitoba had a perfect right to legislate as they had done. Then arose the ques-tion of the right to appeal to the Privy Council of Canada for remedial legislation or interference. That again when to the courts in Canada, and our supreme court decided that the minority had no right of appeal. Then the matter was laid before he judicial committee of the Imperial Privy Council, who declared that while the act which had been passed by the legislature of Manitoba in 1890 was withmost logical school of philosophy in the in the powers of the legislature, the people of Manitoba belonging to the Roman Catholic faith, having no rights, either by law or practice, in respect to separate schools at the time of the admission of Manitoba into the confederacy of 1870, that act had the Manitoba school question in his infringed upon the special privileges conceded to the minority by the provincial legislature in 1871, and that, therefore, the minority had a constitutional right of

"The government lost not a day in summoning the parties interested on either side to appear before the committee of the privy council of Canada, there to argue the question in its various aspects pro and they had been deprived. I do not know that the hon, the leader of the Opposition stated it, but it has been stated here and throughout the country, it was stated in the debate on the address in the other house that that remedial order meant nothing. Then in the very next breath we were told that the government had issued a dictatorial order to the province of Manitoba. The opinions of those who are in opposition to the government on this ques ion are as diversified as the colors of the

After some further remarks on the inconsistencies of the Liberal party, Sir Mackenzie concluded with this weighty pronouncement:

"I hope sincerely with the mover and seconder of the address that the people of Manitoba may see their way clear to settle this question among themselves, and to have its rights preserved, whether that relieve the parliament of Canada from the serious obligation which will devolve upon them otherwise. It is a very serious matter for the government of the Dominon to himself in Costa Rica everywhere regardundertake to deal with a question which ed as a heretic. The peon will be polite years. Minorities will have to look to the affects solely any one section of the

" If the people of Manitoba are patriots desire to continue flinging fire-brands among the electorate of this country (who, I am sure, are desirous of living in peace and harmony) they will reject all overtures and act upon the suggestions of those who are leading the opposition throughout the country. I can only say that, when the time comes, if it should come, for action by But he forgets to tell us if the Hatteras this government, the people of Canada will find that the present administration are not, and if they are surly and impolite, are quite prepared to assume the responmatter what the result might be."

There is a ring of sterling honesty and firm purpose in this fitting close of a great speech. However much we could have desired a more explicit assurance that the matter will be settled this To the Editor of the Mall and Empire.

duped too often to be duped this time wise to naste slowly, I though to inight by bolicous to bound again, and that if nothing is done before just be as well before mixing my "war stances of the country."

The question which the committee

### CATHOLIC THRIFT.

We print in another column Mr. Maxim's striking testimony to the morality of Catholic Spaniards. He speaks of the Basque and it would be unfair to suppose that provinces, the country of St. Ignatius any material fact has been omitted—the Loyola, where to this day the Jesuits are held in high esteem. Mr. Maxim, be it said by way of explanation, at first sight to reach a definite conclusion on the seems to condemn all missionaries; but main points in the controversy. his subsequent remarks show that he means only Protestant missionaries; and simply as possible, the Protestants of in fact their work, considered as a means to the conversion of the heathen, is a lamentable and most expensive failure.

" Of all the parts of the Spanish main which I have seen there is none in which observers imbued with the pride of race and the prejudices of civilization will receive ruder mental shocks than in Costa Rica. For it greatly disturbs observers of that kind-travellers of Saxon blood, especially-to unlearn their knowledge of things that are not so.'

Mr. Spears instances the Yankee's conviction that all the people of the tropics are unthrifty, nay downright lazy. He

"A week's stay in any country is too brief for any study of it and yet it is quite brief for any study of it and yet it is quite enough to enable one who will seek the School System." And coercive Acts are facts to learn, astonishing and incredible as it may seem, that the Costa Ricans are as it may seem, that the Costa Ricans are ing all and singular to adopt the new among the most industrious, thrifty and prosperous people on earth. Nowhere in that they have inherent rights—rights the United States can a region of like extent and population be found that can make so good a showing in those matters which Yankees are supposed to prize most -industry, thrift, and wealth."

He meets in the second-class cars poorly dressed and barefooted men, who ask him them, and that so far as tuey are personto change a hundred dollar bill for bills of to change a hundred dollar bill for bills of ally concerned, they cannot in consmaller denomination, or who turn out to science dishonour God, nor divest be farmers with \$2,700 a year in cash over themselves of the responsibility He has and above all the food for themselves and placed upon them for the proper training their families. And when he asks them of their children. To this it is answered, théir families. And, when he asks them why they don't buy shoes and fine clothes, their answer is that they leave finery to devoted to the study of algebra and their wives, as for themselves they would feel uncomfortable in fine clothes and would be laughed at by their neighbors who have seen them as they are all their their wives, as for themselves they would euclid is given over to the little cate-

Mr. Venecio Garcia, one of the wealthiest men in Costa Rica, who began life as of the common interpretation of civil and an apprentice to a jeweller in the United States, said to Mr. Spears:

"Everything that you will hear about the wealth of the barefooted class in Costa Rica is true. It is a bad thing for us who have large estates, because we can get no laborers. It is a good thing for the nation, of course It is a fact of which I may say I have personal knowledge that three-fourths of the families of Casta Rica are worth \$10,000 each or more."

hardly 3,000 Catholics, three-fourths of the selves for the maintenance of such families are not worth, in clear surplus, schools as Bishop Ridley's College in 4,500 cents each. Yet they won't go barefooted, not they! Neither will they pay their just debts; but both the man and the under the auspices of the Anglican Church? The answer is that the pupils attending those schools might have, shabby and will never stint themselves in first of all, a religious training, combined money for vain or dangerous amusements. Is this Protestant progress? Show instead of substance, pretence in lieu of reality.

Mr. Spears says the prosperity of Costa Rica is due originally to a priest, Padre gospel of coffee-growing as much as he preached the other gospel.

Mr. Spears' testimony is doubly important from the fact that he could not help feeling uncomfortable in Costa Rica. The traveller from the States"—he the hereafter. means the Protestant traveller - " finds enough, for he is by nature [is it not rather by religion, for the peon is a halfbreed? Ed. N. R.] of gentlemanly instincts, but he is prejudiced against heretics." Mr. Spears thereupon compares the Costa Ricans to the people of Hatteras Island, off the coast of North Carolina, who are all Methodists and who are prejudiced against people who play cards. people are well off, which they certainly which, in common with many non-Catholic country folk, they probably are.

### Another Honest Protestant Minister.

session, still we are too profoundly impressed with the premier's manliness I have not paid that attention to the land sincerity to entertain any missivings Manitoha School question which personal conditions and sincerity to entertain any missivings Manitoha School question which personal conditions and sincerity to entertain any missivings Manitoha School question which personal conditions and sincerity to entertain any missivings Manitoha School question which personal conditions and several conditions are conditional conditions. and sincerity to entertain any misgivings Manitoba School question which per- readers as clearly and as forcibly as He, and none other, was made Flesh and as to the remoteness of the time "for haps it deserves. In a general way I possible. Perhaps, the words of the dwelt among us, and manifested a glory section by this government." The man thought that somebody was making a Colonist will carry more conviction to action by this government." The man thought that somebody was making a Colonist will carry more conviction, so that could belong to none other than the Only-Begotten of the Father, full of grace who acted so promptly in sending the villainous attempt to coerce the people we quote its presentation of the case: Remedial Order, and who speaks so of Manitoba to abandon an excellent thing these thrifty old maids would no damendment would be a perpetuation of damendment would be a perpetuation of the must surely know that doubt admire in any one else.

If they had not, then the legislature of Transubstantiation,"—the only offensive Manitoba was competent to enact any words we have found in the book.—Catholics of the Dominion have been school system. Remembering that it is

a general election, that election will very paint" to try, in the first instance, and had to consider when the second case likely prove a Waterloo to him and hisdiscover the facts, a preliminary which
people occasionally dispense with. Now, been fully presented by Mr. Ewart and province separate schools for nineteen Mr. McCarthy before the Privy Council—
and it would be unfoir to whole matter appears to be simple enough, and it is by no means difficult which they could not with a good conscience send their children?"

Manitoba have apparently reached the conclusion that the less religion they have in their school the better for themselves, and if the better for them it in-We now quote Mr. John R. Spears, who evitably follows that it must be better writes about Costa Rica in the New York for everybody else. Even the little which we quote as follows: Sun of April 21st, merely premising that diluted that they have reached the to master the main points of the queswhich Manitoba offers as religion is so premier thus vindicated his position practically the entire population of Costa further conclusion that it is very wrong tion, but they must be mastered before for anybody to oject on any grounds anyone can form an intelligent opinion whatever. I will not, of course, pretend to say they have not made an honest attempt to exclude God out of the school curriculum. I believe they have; but I the subject by competent persons he am equally clear that they have attempted to coerce the minority into the acceptance of a sort of hodge podge, which is "neither fish, flesh, fowl, nor good red herring." Just imagine a total there has been no invasion of the rights of the people of Manitoba. No government or other authority has endeavored to force upon them anything that they were not fully authorized to cross-country teacher trying to work out the following novel kind of religion.

"To establish the habit of right doing, instruction to moral principle must be might have added that the Yankee Protestant everywhere is ignorantly quite sure that all the Catholic countries of Central and lessons, examination of motives that them their denominational schools, is prompt to action, didactic talks, teachmeans to be employed."

The next step is apparently to call

passed by the Local Legislature compellof conscience, rights of contract, rights of compact and constitutional rights, which have been infringed upon by this god-less legislation. They claim further that while minimizing religion to the vanishing point may be all right for the your schools are bad, your teachers are not qualified, and time that ought to be Certainly not the majority. In truth, the treatment accorded to the minority in this instance is a striking illustration religious liberty, namely, a liberty to do as I do, because my view of the matter must be right, while your view is unquestionably wrong. I honour the mi-nority for their faithful adherence to the unassailable right of a parent to have his child taught religion as a prime necessity of all education, and it is nothing short of disgraceful to find professing Protestants quite prepared to batter away religion to secure a purely Godless system of education which is working Although Mr. Garcia spoke of Costa Rica dollars, then worth about 45 cents in gold each, yet this showing — three - fourths of the families worth \$4,500 each — is simply marvellous. Why, right here in Winnipeg, with 32,000 non-Catholics as against hardly 3,000 Catholics, three-fourths of the this city; Trinity College School, Port Hope; Bishop's College School, Lennoxville; and many similar institutions

The plea of the Manitoba minority is a reasonable and righteous one, and the Dominion Government will strengthen itself with all right-thinking people by Velarde, who planted coffee, distributed insisting upon their grievances being the berries to farmers and preached the adjusted. In the meantime, if the school system of the minority is a bad system nobody will suffer but themselves; at any rate it is better they should suffer than be forcibly compelled to arandon their conscientious convictions, particularly on a question that includes the interests not merely of the here, but of

with the best possible primary educa-

Yours, etc., RORT. KER, Rector, St. Catherines. The Rectory, March 8th.

### Fair Statement of the School Case By the Victoria Colonist.

inflammatory articles on the Manitoba school question published in the eastern two findings of the judicial committee of

"The questions submitted to the com-

assuming that the case, pro and con., has auce? They had under the law of the

Surely no one can fail to see, from this clear presentation, that the Judicial Committee of the Privy Council could decide as they have done without stultifying themselves, as it is claimed by some wiseacres they have done!

Another article published on the 2nd instant is headed "No Compulsion," from

upon it for himself, or can undertake to instruct other people with respect to it. If he reads what has been written on will find that there has been no invasion propose. Every step has been taken, so far, under the constitutional law of Manitoba; and, more than that no one in Manitoba questions the soundness of the ing the ten commandments, etc., are cates of undenominational public common schools are ready to allow that the Roman Catholic minority have the right, under the constitution, to appeal to the Governor-General-in-Council against any school law that in their opinion affects them injuriously. Mr. Dalton McCarthy, who was the counsel for the Government of Manitoba before the committee of the Privy Council, fully admitted that the decision of that tribunal was sound in law. It will have to be allowed that when the Roman Catholic minority appealed to the Governor-General-in-Council they did what they had a perfect right to do under the constitution both of the Dominion and of the Province of Manitoba.

The only question on which there is any room for dispute is, was the Government of the Dominion bound to give a decision in accordance with the decision of the Judicial Committee of the Privy Council? Could they not have told the appellants that they neither could nor would do anything for them? There are some who take this stand. Mr. Ewart, who perhaps knows more about the Manitoba school question than any other man in this Dominion-or out of it for that matter-in the letter from which we have already quoted, says "they could not.

"The government has given a decision, and what has been its effect? Simply to refer the whole matter back to the legislature of Manitoba. This is what the law both of the Dominion and the province of Manitoba directs. The government of Manitoba are told that it seems requisite' - to His Excellency the Governor-General-in-Council— that the system of education embodied in in the two acts of 1890 aforesaid shall be supplemented by a provincial act or acts which will restore to the Roman Catholic

The decision of the Governor-Generalin-Council has been submitted to the legislature of Manitoha. There has been in the proceedings no invasion of the rights of the province. The government has followed the law as closely as they possibly could. The legislature of Manitoba is free to carry out the directions of the Gevernor-General-in-Council or to disregard them. There is no compulsion or threat of compulsion. If the legislature of Manitoba does not enact the remedial legislation recommended, then the law of Manitoba directs that "the Parliament of Canada may make remedial laws for the due execution of this section and of any decision of the Governor General - in - Council." The sentence we have quoted is from subsec-

tion 3 of section 23 of the Manitoba act. The reader sees that from the beginning to the end of the proceedings in the matter of the Manitoba schools there has been nothing done but what the laws of Manitoba direct -end that consequently the rights of the people of the province as regards education, have been carefully considered and rigidly respected from first to last.-Nor.'- Wester.

### "The Virgin Mother."

"The Virgin Mother," a recent work by the Rt. Rev. A. C. Hall, D. D., Episcopal Bishop of Vermont, represents the high-water mark of Protestant devotion to the After a surfeit of violent, ignorant and Blessed Virgin, says the Ave Maria. Some of our Anglican friends have loudly proclaimed and boldly defended the prerogatives of the Queen of Heaven, but here press, it is quite a pleasure to find that for the first time an Episcopal bishop in the Victoria Colonist throughly understands the whole question, and is also Hall, "is truly the God-bearer—Theotokos. able to couch its conclusions in temper- This title was contended for by the church, ate language. In an editorial in its not so much for her honor, as to protect issue of March 26, headed: "Not con- the truth of the Incarnation. She is the tradictory," it discriminates between the Him, who is God. Yes; it is not the highthe Privy Council upon the cases, as set her; then the gulf between creature and est of created intelligences that is born to before them, and finds that there was no the Creator had not been bridged over; conflicting judgment rendered. This has then heaven and earth had not been really and truth.

plainly and nobly can hardly be hatch- school system in favour of a system mittee in the two cases are altogether rent, and we hope it will win many souls The Bishop's book is tender and reveing a scheme for delaying justice till which had been all but universally conafter a general election, when, the Condemned. This appeared to be the corthe committee had to decide was — had studied and profited by the writings of the zealous acidity of such charitable Christians. What Mr. Pedley did go on to praise was the economy of Catholics, a consequence of the privation before the privation of the union? If the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the committee had to decide was — had studied and profited by the writings of the minority in Manitoba separate to use the committee had to decide was — had studied and profited by the writings of the committee had to decide was — had studied and profited by the writing of the committee had to decide was — had studied and profited by the writing of the committee had to decide was — had studied and profited by the writing of the committee had to decide was — had studied and might snap its fingers at entreaties to favour of "civil and religious liberty," or fulfill them. He must surely know that rather its equivalent, the Manitoba if they had not, then the legislature of Transubstantiation,"—the only offensive

ST. MARY'S CHURCH.

ST. MARY'S CHURCH.

Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Father Guillet, Rector, Rev. Fathers McCarthy, and O'Dwyer, assistants.

Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m.

Sundays,—Masses at 7.00 8.30 and 10.30 a. m Vespers at 7.15 p. m.

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

IMMACULATE CONCEPTION.

IMMACULATE CONCEPTION.

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

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

### Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

L 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

d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE. All Fridays in the year.

ednesdays in Advent and Lent. Thursday saturday
The EmberDays.
The Vigils above mentioned.

### **Protestant Testimony to Spanish** Morality.

We clip the following splendid testimony to Spanish morality from a long interview, in the New York Sun, land-rank as the greatest mechanical expert of the day. He is the inventor machine experimenter. Mr. Maxim is a New England Protestant, and, as his testimony to the morality of the Basques is thrown in only as incidental information, it is all the more valuable, because it is evidently not written ers. In the course of the same interview, the object of which was to show how England is being ruined by strikes, Frenchman is the best mechanic in Europe." about Catholics being unprogressive?

new tools and are making there a con-siderable number of quick-firing guns ultimate triumph is manifest destiny. for the Spanish service. Placencia is a These are a peculiar people, and I have honesty or immorality in the town. If anyone should purchase a loaf of bread and not pay for it, it would be the talk of the town. The factory which we purchased was open, so that anyone who liked might enter, for years before we purchased it, and not a scrap of steel or brass was stolen. Had this factory been at Crayford or Erith [in England], it would have been completely gutted the first night that it was left unlocked.

On my return to England I was waited upon by a lady who said she to seek the diffusion of the grace upon came to collect money for the Spanish. which the precious thing depends. They I told her I never had given a cent to missionaries, because I had always understood that as a rule missionaries were the greatest humbugs under the sun. In fact, I believe that missionaries get us into a lot of trouble everywhere, get us into a lot or trouble everywhere, and it would be a good thing if there were no such thing as a missionary in the world. However, I had just returned from Spain, where we had a factory, and I must say I felt some interest in a Spanish mission. I felt that at last the time came when I could conscientiously do something for a mission. She was very quick to whip out her book and

pencil, and said:
"'How much shall I put you down

"'That depends,' I said. 'How many Spanish missionaries do you propose to bring over, and will any of them be located at Crayford?'

'She hesitated for a moment, seemed to be very much amazed, and said:

"'Oh, we do not propose to bring Spanish missionaries here; we are going to send English missionaries to Spain.'
"I then told her of the high morality of the Spaniards, and said:

"'Now, madam, you know what class of people we have at Crayford. Would it not be more in order to bring some Spanish priests out here to try and convert the barbarians that we have about us here than it would be to send your priests out there in order to induce a highly moral people to change from one

kind of Christianity to another?"
"'Oh,'she said, 'but I think you must admit that the Spaniards are priest-

"'Perhaps so,' I replied, and asked her if she could tell me how much it would and Shorthand Institute is the place to go it cost to get half a dozen Spanish prices you want either a bugings Envirance or a to come to Crayford and Erith, as it might pay the company to employ some provided it did not cost too much. Sate C. A. FLEMING.

Went away without the subscription.

### Manifest Destiny.

Bishop Donohue, of Wheeling, West Va., recently confirmed a large class of adult converts in the Cathedral of his diocese. It's the same story wherever there is a Catholic parish. There are constant accessions to the Church, from among the most intelligent classes of non-among the most intelligent classes of non-stant accessions. A Catholic certificated teacher at Landshutt and at Esteraz, Assa., for April inst. Liberal salary. Apply to REV. J. U. POITRAS, St. Boniface, Catholics. These conversions are few or many according to the degree of intellectual enlightenment which prevails, but there are some in every community and the number is gradually and steadily increasing.

Throughout our own diocese gains of Bishop Faraud, beautifully situated on the members from this source and reported in Red River. Large lot, well fenced, planted with a variety of trees. every congregation. In this city there is not a parish in which at all times, a class of candidates for admission to the fold is not under instruction. Catholics, themselves, as a rule have no idea of the extent and constancy of this movement Romewards. The explanation is simple. The majority of Americans outside of the Catholic pale are pratically churchless. They have discarded the barren pretensions of 365 Main Street, - WINNIPEG. the sects, and yet they have a natural craving for spiritual food and association inherited from a long line of Christian an-

The indifferentism so characteristic of the masses of our brethren beyond the boundaries of the true church may be described as the chrysalis condition of a people instinctively religious whose intellects by a process of evolution have outgrown the unsatisfying system of Protestant negation. The American mind must have positive doctrines and aggressive principles. This is true of it in the religious as well as in its other respects. The only barrier Shorthand and Business against the wholesale converson of the Shorthand and Business better educated classes of our non-Catholic countrymen is the fact of profound prejudice which through generations has become ingrained with the fibre of the stock from which they come. But the obstacle as we have demonstrated is not an insurmontable one.

With the transfusion of new blood and a broader cosmopolitan spirit, the sharp angles of provincial egotism and malice Hiram S. Maxim, the are vanishing. America is no longer a American inventor, whom most Eng- Puritan colony. The froth and fury of lishmen-for he lives and works in Eng- narrow-minded pulpiteering is a factor of strength to the cause of Catholic expansion. They very often force the intelligent of the Maxim gun and the great flying- to examine the claims of the religious system, the mere existence of which provokes such hysteria. But while the tide is surely setting in the direction of the conversion of America, there is much that can be done by individuals and by the Catholic body at large to expedite the happy confor any other purpose than as a piece of summation. Every Catholic in his own news to his English and American read- sphere, no matter how humble, can do effective missionary work in this greatest and most inviting of all fields of spiritual endeavor. Every Catholic can pray that Mr. Maxim passes judgment on most of the light of faith may be vouchsafed to the workingmen of Europe, and says in those who have been accidentally deprived particular: "The French are a nation of of such illumination. And the most eloworkers; they seem to like it, and I quent prayer is good example. If Cathobelieve, everything considered, the lics in their every day lives measured faithfully up to their professions and to their How is that for the Protestant fable privileges the non-Catholic world would be irresistibly drawn to the Church.

"My company purchased the old arms factory of Don Carlos at Placencia, in net we nevertheless possess ample means Spain, and we have equipped it with for promoting the great cause whose new tools and are making there a con-

The quiet drift of thoughtful pious minds little village in the Pyrenees. All the into the bosom of the Church is stimuworkmen we employ are Basques; in lated wonderfully by the new departure of fact, I do not think there is anything except Basques living in the vicinity. but recently inaugurated may be said to never seen so high a grade of morality among any people as the Basques at Placencia. There is absolutely no disinstitution institution.

If the efforts of local and visiting preachers are seconded to even the most limited extent by zeal and piety on the part of the laity, the immediate fruits of these holy enterprises can scarcely be overestimated. Catholics should realize their responsibility in this connection. Those who properly value the inestimable gift which they possess, must be inspired by charity which the precious thing depends. They will contribute in every way to the glorious Apostolate of the Catholic missionary platform and the Catholic press.

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CALENDAR FOR NEXT WEEK,

MAY.

5, Sunday—Third Sunday after Easter. Feast of the Patronage of St. Joseph, with octave.

- 6. Monday -St. John before the Latin gate.
- 7, Tuesday—St. Etanislaus, Bishop, Martyr.
  8, Wednesday—Apparition of St. Michael Archangel.
- 9, Thursday—St. Gregory Nazianzen, Bishop Doctor.
- 10, Friday-St. Antoninus, Bistrop. 11, Saturday-St. Leo, Pope, Doctor (transferred from April 11th.)

### CITY AND ELSEWHERE.

THE number of patients treated at the St. Boniface hospital last week was 85, of whom 40 were males, 34 females, and 11 out-patients.

THE May devotions commenced at both

St. Mary's and the Immaculate Conception on Tuesday and will be continued on every evening during the month. THE Directors of the Catholic Truth Society are requested to meet at 8.30 sharp

on Friday evening at their Hall. Business -to consider and revise the constitution, THE Rev. Father Fox who has been visiting Brandon where he preached a few days mission passed through the city last week

on his return to Rat Portage.

We read in our Eastern Catholic exchange that Mr. Frank Smith, son of our well known friend, Mr. Dan. Smith, who is attending the Ottawa University, has lately been laid up with a severe attack of those can be nothing so unpatriotic as la grippe, but has, we are glad to say

The Rev. Father Zerbach will for some time to come assist the reverend pastor of the church of the Immaculate Conception, We are sure this will prove good news to the German parishioners of whom there is of such a minority should be ignored. the German parishioners of whom there is a very large number.

We sincerely regret to hear of Mr. A. McGillis's sad accident, and we hope that the prayers of St. Mary's devout worshippers, among whom our afflicted friend has every right to be numbered, will soon bring about his complete recovery.

Dominion Parliament, has an article in The Forum for May giving a very striking comparison of the Canadian and extreme." What an outburst of charity American systems of government, to on the part of the Rev. Doctor; but is it show why the American system does not too bad that he forgot to manifest the not commend itself to Canadians. He same sympathy for the poor Catholics of thus explains the absence of any influential annexation sentiment in Canada.

### Mr. Ewart's Lecture

Will be published in full in this paper next week, together with an excellent descriptive report of the special features of that unique gathering in the Congregational Church last Monday. We sincerely regret that we have no room this week even for this report, though it was prepared Bryce; and financially, we are not in a position to issue any supplement to the Northwest Review, until our delinquent subscribers pay their just debts.

Schools" and "Crowded Schools as Promoters of Disease" are two subjects of pressing importance that are taken up in The Forum for May. Professor J. H. woman or the Mormons. Until the learned Penniman, of Philadelphia, by a study of and conscientious Doctor has proved that school reports themselves of many of the principal American cities, shows what lamentable lack of sufficient and wholesome buildings there is - how, indeed, much of the educational work in Boston and New York and many other cities is worse than wasted. Dr. H. D. Chapin, of New York, lays down the conditions that should govern the healthful building and arrangement of school rooms.

Consumption and Lung Difficulties

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(Continued from page one.)

equally both the Dominion and New-foundlands. But let us suppose for a moment that the Government at Ottawa would say to the delegates of this con-templated new province: Gentlemen we are now agreing upon the terms that shall be considered as the Constitution of your province, but mind you if at any time the majority of your people should attempt to op-press the minority in direct violation of the Constitution, the Dominion Government, although in duty bound to protect minority rights, the Dominion dovernment will not interfere lest its action might be considered by the majority as an infringement upon Provincial rights; do you think that New-foundland would continue much longer in its desire to become a part of our Confederation? I leave it with you to answer the question; but I have no hesitation to say that had a similar statement been made to the people of Manitoba in 1870, neither Protestants nor Catholics would have dreamed to enter the Confederation, and to this day the and that forms our Province might have remained in a semi-civilized state. When a contract is executed and duly signed by the two parties both are bound by it until it be proved illegal or be rescinded; and just as any judge is in duty bound, when called upon, to pronounce on the validity of the agreement, in like manner is the Dominion Government strictly obliged to pronounce on the rights guaranteed by the Manitoba Act to the minority, be it Catholic or Protestant of the Province. Otherwise it should be admitted, and that would be a strange principle of justice and equity, that where an individual can call upon a judge and obtain the redress of a wrong, the same action cannot be taken when the offended is a minority and the offender a majority. Now this would be exactly our case were the Catholic minority of Manitoba to be abandonned by the Dominion Government to the merciless mercy of the Protestant ruling majority of the Province. Yet according to

there can be nothing so unpatriotic as would be the sanction by silence or otherwise of such an injustice as is now being perpetrated on the Catholics of Manitoba and is he not truly unpatriotic who would have the constitution of the Land laid aside to allow a minority to suffer because Reverend Doctor Bryce has something truly amazing not to say amusing to tell us regarding the loss which the restoration of our rights and privileges would entail. "See what damage will be done by inter-ference in the case of the 60 French schools in existence or absorbed into the public schools," says the learned Doctor, and after a long enumeration of pretended evils he winds up by this appeal to sym-THE Hon. J. G. Bourinot, Clerk of the pathy: "It is right," he exclaims, "to cause cominion Parliament, has an article in such confusion, trouble and loss....

fusion, trouble and loss was brought down upon them by the government of Manitoba? Where, I ask, was the so tender hearted Doctor, when that same government passed their amendments of 1894 to force by starvation the Catholle minority to surrenrow the Reverend Doctor's words in the der? How is it that he never spoke a word of encouragement to those sixty schools in their struggle for life? And winding up of his address, let me appeal to all my hearers to do what is now that most of them are to die out for even for this report, though it was prepared expressly for this number. But we could not afford to omit a single line of Rev. Father Cherrier's admirable reply to Dr. Does it not seem to you that the noble strong. But where is manliness, where the noble strong but where is manliness, where Does it not seem to you that the noble Doctor in his action resembles that of a wretch who whilst he is throttling a weaker man than him begins suddenly to lament because a more powerful hand is stretched forth to deliver the poor victim "THE Criminal Crowding of Public before he breathes his last. The Doctor has another very unfortunate utterance when, speaking of the Catholic conscience. reject his unchristian and unmanly insinuation as most unworthy not only of a man who dons the garb of a Doctor but even of any man worthy to be ranked among the citizens of a civilized land. Dr. Bryce says "that the Catholies accept all the subjects of the Public School programme." am surprised to see the Doctor go so far, Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purily that stream of life and it will very soon carry off and destroy the poisonous matter, and like a crystal river flowing through a desert, will bring with it and leave throughout the body the elements of health and strength. As the river, leaving the elements of fertility in its course, causes the before barren waste to bloom with flowers and fruit, so pure blood causes the frame to rejoice in strength and health and bloom with unfading beauty. All Medicine Dealers sell Dr. Morse's Indian Root Pilis. for by his statement I am left perfectly Doctor? If our programme covers the same ground as that of the Public schools plus much more of a religious trainng, what posseses the Doctor, I pray, that he should be such a persecutor of our schools? I am now over sixteen years in schools? I am now over sixteen years in the country, and for so many years have I known the Doctor, I have worked with him on the Board of Studies, in the University Cannell and at the University Cannell and th versity Council and at the University ex-aminations; never have I heard him make of the acts of 1890, had made the different schools. And as a matter of fact I never thought myself of mentioning the matter to the learned Doctor; for I had in his own

writings of 1877 the proof that he could but approve of our school system as the best suited to all sections of the commu-

nity. But had he only expressed a desire to

see, although our annual reports of exami-

nations, &c., were easy of access to him as to all interested, I would not only have taken much pleasure, but I should have

considered it my duty to accompany him

into any of our educational institutions or

have had to use a dual language. The

fact is the learned Doctor never went to

TRUTH, TEMPERATE, TELLING bility prompted by some causes altogether the result of which was that they had now

### MGR. SATOLLI'S DECREES

if he knew exactly what a decree means decrees but simply announcementsno parent can be denied the sac ament for sending his children to the public schools; I shall only call the Rev. Doctor to task by reminding him that a man, particularly a man of his learning, should never curtail a quotation so as to make it mean much more than it really does. Wherefore in quoting from Mgr Satolli he should not have omitted: (a) that the announcement does not apply to localities provided with Catholic schools as efficient as the public school, (b) that when through necessity a child must attend at a public school good care must be taken to remove the danger of perversion, (c) that such cases are left to the judgment of the ordinaries of the different dioceses interested. Why has the Doctor omitted to mention these three particularities connected with Mgr. Satolli's announcements? I can see but the one reason for it namely, the weakness of his case. Finally Dr. Bryce would have us believe that the Remedial Order is a dangerous one; "for, as he says, it may break the Dominion. It is a menace to every province. It makes progress impossible. Intario may desire, as circumstances alter, to change some regulations placed on the separate schools." Strange and startling language were it coming from any other than the impetuous Doctor Bryce. Where is the man, I pray, that can honestly support that kind of ethics, viz.: that the rendering justice to an offended minority could at any time break up the Dominion or be a menace to any province and render progress impossible? What would you think of a household wherein a number of brothers, after having oppressed the weak-est of the family, would rebel against the ruling of their common father to redress a wrong, and would put in such a plea as this: justice must not be done for it may break up the family home, the parental authority should not be exercised because t would be a menace to the progress of the family. Think you that the father should yield and let the innocent brother be sacri-liced to the hatred of his rebellious brothers? No, decidedly no, for then would the parental authority become a mere sham, and the home he truly threatened with ruin. In like manner in our Confederation: If any province, in the face of the determina-tion of Federal authority to redress a wrong unjustly inflicted upon a minority. should be allowed to violate the Constitu-tion and ostracize that minority, truly then would confederation bet breatened and so go to pieces. Dr. Bryce tells us that after Manitoba it may be the turn of Ontario to break the constitution in order to please the majority demanding that some new regulations be placed in the separate schools. Whose turn shall it be next? When and where is this unlawful movement to stop? Doctor Bryce indeed must be anything but the intelligent man helis supposed to be if he does not see the abyss to which his principles would inevitably lead Confederation. Provincial rights are sacred, and woe should I say, to the sacrilegious hand that would attempt any infringement upon them! But what about the rights and privileges of minorities equally guaranteed by the Constitution of the land? Is it not the duty of every province to respect them, is it not the duty of the Dominion Government to see that they be respected, and are we not justified in repeating: " woe to the individual, wee to any provincial ruling majority that would lay a sacrilegious hand on these rights and privileges, woe to the Dominion Government were it to remain by its silence and lack of action a criminal onlooker at the slaughter of such rights and privileges!" Let me now bor-

THE DUTY OF EVERY HONEST CITIZEN, namely to quit ourselves like men, and to under the circumstances? Is it in those inflammatory speeches, which, since the issuing of the remedial Order, have been delivered from one end of the Dom-inion to the other? Is it in carrying out what Dr. Bryce and others would have the people of this Province to do? I have confidence enough in my fellow-citizens to think better of them. Were the command from Ottawa a sweeping, tyrannical one, were the remedial Order unjust, inequitable and detrimental to the Province, as Dr. Bryce would have us believe, I should be among the first to form that noble phalaux ready to go to the very foot of the throne and to request a repeal of a legisla-tion which would take away the natural rights of a free, growing, progressive prov-ince; but if the Order on the contrary is a just one, as I have endeavored to prove, one based upon the Constitution one to remedy a great evil unlawfully inflicted upon an oppressed minority, an Order in a word of such a nature that it deserves the hearty endorsation of every honest man and true friend of our Confederation, yes, when the Remedial Order is such an equitable one, have I not a right to borrow Revd. Doctor Bryce's words and to invite all to quit ourselves like men and be When an offended minority has strong. When an offended minority has by legal means scored a just and lawful point is it not the duty of the majority to nobly acknowledge the justice of the case, should it not hasten therefore to restore to the Catholics of the Province their rights and privileges, rather than wait for the action of a higher authority? shall we enjoy that peace and harmony sections of our people so happy to belong to the Province of Manitoba.

### The Catholic Order of Foresters.

The Annual Meeting of the Local Courts Satisfactory Reports. Elections of Officers. Delegates Selected for the Minnes polis Convention.

In accordance with the provisions of the Constitution the members of the St. Bonischools to let him gain such information as he might have wanted. But never has he expressed such a desire. Why! V do not know unless perhaps he felt reluctant to enter any French school where he should have hed to use a dual language. The

ST. BONIFACE COURT NO. 252 the trouble of visiting any of our schools, he preferred to credit without any proof number of members being in attendance. Before the election the Chief-Ranger (Mr. Wherefore the Reverend Doctor's agitation J. E. Cyr) read his annual report in which over the school question seems to me to be he thanked all for the interest they had

foreign to the so-called inferiority of our arrived at a state of prosperity which Catholic schools. In answer to Doctor justified them in looking forward with Bryce's argument as based upon what he confidence to a bright future. He referred with satisfaction to the pleasing financial condition in which they found themselves, and called especial attention to the fact in the Catholic Church he would say not that not once in the history of the Cour had a single member been suspended for non-payment of dues on assessments, which he thought was a remarkable and proud record when they considered the scarcity of work during the past winter and the financial depression. In strengthening their ranks they had been able to overcome without undue encumbrance the hard times. Mr. Cyr then went on to speak of the spirit of union and fraternity which animated all the members, and with regard to the advantages of membership he showed that during the past year the cost to them of \$1,000,00 insurance had been only \$8.10 or 67½ cents per month. In eloquent words Mr. Cyr referred to the two principal events of the year so far as Catholics were concerned in this Province, viz: the death of the late Arcebishop and the consecration of his success-

> votedness in 1894 and called on them for renewed efforts during 1895. The election of officers was then proceed-

> or, and in closing an inspiring address he

again thanked the members for their de

ed with and resulted as follows:
Chief-Range—J. E. Cyr, (re-elected).
Vice-Chief-Ranger—H. Beliveau, dected). Recording-Secretary—M. Cyr. Financial-Secretary—L. N. Bétournay,

e-elected). Treasurer—S. A. D. Bertrand, (re-elect

Trustees—T. Pelletier, (re-elected); J. A. F. Bleau, (re-elected) and Joseph Senez. Representative to Convention at Minnea-apolis in May—F. W. Russell. The followng appointments were made by the Chief

1st Conductor—J. B. Leclerc. 2nd Conductor—Joseph Morin. Inside Sentinel—L. Fournier. Outside Sentinel-A. Marion.

ST. MARY'S COURT NO. 276

held their annual meeting on Friday evening when the Chief-Ranger (Mr. T. D. Deegan) presented a very complete report. They had had to mourn during the past year the deaths of two brothers, and there had been considerable sickness, but notwithstanding this the funds were in good shape and the general progress made had been satisfactory. Touching reference was made to the death of the late archbishop and to the interest which archbishop Langevin takes in all Catholic societies. The election of officers then took place as

follows: Chief-Ranger-D. F. Allman. Vice-Chief-Ranger-R. Murphy. Recording Secretary—T. John. Financial Secretary—H. A. Russell. Treasurer-G. Germain. Trustees-J. Mellon, J. Stack, and J. J

McDonald. Representative to convention-J. D. Mc-Donald; Alternate-T. Jobin.

### The Family Medicine.

TROUT LAKE, Ont., Jan. 2, 1890. W. H. COMSTOCK, Brockville.

Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them.

### Yours truly, R. LAWSON. Winnipeg Market Prices.

WINNIPEG, May 1st.

FISH.

Cod, per pound, 9c.
Dry cod, per pound, 7c.
Haddock, per pound, 9c.
Boveless fish, per pound, 6c.
smelts, per pound, 124c.
Sea herring, per dozen, 35c.
Lake Superior herring, per dozen, 25c.
Lake Superior trout, per pound, 9c.
Whitefish, per pound, 8c.
Plekerel, per pound, 4c.
Goldeyes, per dozen, 30c to 35c.
Red herring, per box, 20c.
Finnan haddles, 6c to 64c.
Salt herring, per br, \$4.50.
Bloaters, per box, \$1 to \$1.75.
Oysters per gallon—Standards, \$1.90: FISH. Oysters per gallon-Standards, \$1.90; Seects, \$2.

OURED MEATS.

Per pound—
Hams, Ile.
Breakfast bacon, bellies, 12c.
Breakfast bacon, backs, 11c.
Picnic hams, 9ic.
Short spiced rolls, 8c.
Long rolls, 8ic.
Shoulders, 9c.
Smoked long clear, 9ic.
Smoked jowis, 5ic.
Fresh sausage, 7c.
Bologna sausage, 7c.
Bologna sausage, 7c.
German sausage, 7c.
Pickled hocks, 2c.
Pickled tongues, 5c.
Barrel pork, heavy mess, \$16.00; clear mess, \$16.00. CURED MEATS.

Barrel pork, short cuts, \$17.50.
Barrel pork, short cuts, \$17.50.
Ham, chicken and tongue sausage, per package, 10c.
POULTRY.

Per pound— Chickens, 8c. Turkeys, 10c. Geese, 9c to 10c.

Ducks, 8c. Chickens, live, per pair, 65c to 70c. BUTTER AND EGGS. Butter, new, per pound, ioc to 12c. Fancy prints, 13 · to 14c. Eggs, per dozen, 7½c to 8½c.

BUTCHER'S MEAT. BUTCHER'S MEAT.

Per pound—
Roast beet, 8c to 10c.
Steak, 8c to 10c.
Beef for boiling, 8c to 5c.
Roast veal, 7c to 9c.
Veal cutlets, 8c to 10c.
Fresh pork, 8c to 10c.
Shoulder of mutton, 10c to 12½c.
Leg of mutton, 12c to 13c.
Mutton chops, 10c.

Wheat, No. 1 hard, about 57c to 584. Oats, per bushel of 34 lbs., 29c to 32c. Barley, per bush. of 48 lbs., 40c. Ground feed, oats and barley, per ton, \$18 GRAIN. o \$20. Rolled oatmeal, per sack of 80 lbs., \$1.90

Standard and granulated oatmeal, per sack FLOUR. Fatents, per sack of 98 lbs., \$1.95. Strong Bakers', per sack of 98 lbs., \$1.75. (5c per sack discount for cash in 30 days.) VEGETABLES.

VEGETABLES.

Potatoes, per bush, 30c to 40c, Onions, per lb., 34c.
Cabbage, per lb., 2c to 3c.
Celery, per doz., 25c to 50c.
Carrots, per bush, 60c to 60c.
Turnips, per bush, 50c to 60c.
Turnips, per bush, 20c to 25c.
Parsnips, per lb., 2c.
Rhubard, per 100 lbs., \$2.25

HAY. Loose, per ton, \$3.90 to \$4. Baled, per ton, \$4. LIVE STOCK.

Choice steers, per lb , 3½c to 3½c. Good butchers' cattle, per lb., 3c to 3½c Sheep, per lb., 4½c to 5c. Hogs, per lb., 4½c. WOOD AND COAL

Poplar, per cord, \$2 to 2.25.
Tamarac and Oak, per cord, \$3.75 to 4.00.
Pine, per cord, \$3.25 to 3.60
Imported anthracite (egg, stove and nut)
per ton, \$9.
Western anthracite (stove and furnace) per ton, \$8.50.

Western anthracite (small nut) per ton, over the school question seems to me to be he thanked all for the interest they had nothing but the result of a nervous irritataken in the work during the past year, \$3.76 on cars here.

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

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Extra Cream Cheese at 15 cts
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Lea & Perrins' Sauce at35 cts
Freeds Catsup at 20 cts
Snider's Catsup at 25 cts
5th Cans Honey at 60 cts
½ gal. Cans Maple Syrup at60 cts
New Maple Syrup, per gallon \$1.15
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