

Northwest Review

"AD MAJOREM DEI GLORIAM."

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

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I. HOLY DAYS OF OBLIGATION.

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

II. DAYS OF FAST.

1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of:
 - a. The first week in Lent.
 - b. Whitsun Week.
 - c. The third week in September.
 - d. The third week in Advent.
4. The Vigils of:
 - a. Whitsunday.
 - b. The Solemnity of St. Peter and St. Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
Wednesdays in Advent.
Fridays in Holy week.
Wednesdays in Holy week.
Thursdays in Holy week.
Fridays in Holy week.
Saturdays in Holy week.
Ash Wednesday.
The Ember Days.
The Vigils above mentioned.

Do not agree with the Catholic Bishops that with the Roman Church?—St. Ambrose [A. D. 385-397].

CHURCH NOTICES.

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ALL KINDS OF HUSBANDS.

There are husbands who are pretty, There are husbands who are witty, There are husbands who in public are as smiling as the morn.

Some for strength of love are noted, Who are really so devoted, That whenever their wives are absent they are lonesome and forlorn.

A Non-Catholic on the Catholic Educational Exhibit.

The following is a translation of an article that was contributed by a non-Catholic gentleman to a German paper of Chicago, the *Staats Zeitung*. It shows how our schools and educational exhibit appear to other eyes:

Despite the danger of being condemned, sentenced, and to say the least, burned in effigy by the "little red school-house" fanatics, we declare, and every right-minded, non-partisan, and unprejudiced person must acknowledge, that we are right, and will confirm our views. Compared with the exposition of the Catholic training and educational institutions the exhibit of our national public schools scarcely deserves to be noticed. The Catholic school teachers have laid open to our view a picture demonstrating the magnitude of the Catholic school system, its workings, its effects, and the achieved results of the various institutions, so far-reaching, so instructive, and so ably illustrating its high educational character as to discourage and disappoint the partisans of the American public schools, when they view their miserable, monotonous, and flimsy exhibit.

Americans are justly proud of the institute founded by their forefathers, the "free and public schools." They regard those schools as the bulwark of American republican liberty, as the great genuine democratic institution that knows neither rich nor poor, nor religion, nor race, nor color, but gives gratuitously to each and to all, whether born on American soil or in a foreign country, a "common school education."

Petted by the State, raised up as an idol by catering politicians, regarded as something sacred and a *non me tangere*, furnished with all that money can procure—beautiful buildings, airy classrooms, apparatus, methods, teachers enjoying a fine salary—these American schools, the pride of the country, should they not have taken advantage of the presence of the assembled teachers and pedagogues of the world and of an opportunity seized by every country of the globe to exhibit their work, to prove to their admirers their excellence which they boast of in theory, but do not show in practice?

They do not, we say, and we ask, could they have done it?

What would those chatter-boxes, those text-book teachers, those lessons hearers with the curly locks, chewing "tutti-frutti," be decorated with a stylish hat with no deeper thought than that of the next ice-cream party; those defective patterns of humanity who are running our public schools, what could they exhibit? Just that which was to be expected; models of buildings, or their photographs, methods and means bought by the State at a heavy expense, but not the results of the schools, not the proofs of education. These are missing in the exhibit of the public schools. The Kindergarten and the training schools are only praiseworthy exceptions.

Hints for Women.

Half a teaspoonful of sugar scattered over a dying fire is better than kerosene and has no element of danger.

Stand a wet umbrella on the handle to drain; otherwise, the water collecting at the center will rot the silk.

Ivory knife-handles that have grown yellow with age or careless usage may be whitened by rubbing with sand-paper.

A large rug of linen crash placed under the sewing machine will catch threads, clippings and cuttings, and save a deal of sweeping and dusting.

Soot can be easily removed from a carpet when freshly fallen, by scattering salt over it. The soot adheres to the salt and both can be lightly brushed off.

Do not put a carpet on the dining-room floor. It holds dust and grease, and is impossible to keep clean and sweet. A bare floor with a large rug under the table is the most sensible and fashionable custom.

Make pudding bags of heavy jean. Grease and dredge them with flour before using. When the pudding is put in, one-third extra space should be allowed for rising. The bag should be thoroughly washed with soap after using rinsed in clear water and dried. Make vegetable bags of thin strong cheese-cloth.

To those, who through religious fanaticism, ignorance, or prejudice, have judged unfavorably of the parochial schools, a rare opportunity presents itself to learn their true character and

worth, and to correct the false ideas frequently put forward.

These Catholic institutions impart daily religious instructions to their pupils, without neglecting any of the secular branches of knowledge. They teach everything in the program of studies of the public schools, and besides this many specialties that tend to the higher culture of the child. They teach everything except gymnastics, and we say it with regret. They teach the modern languages—German, French; they teach the classics—Latin and Greek; they teach—mark it well, you friend of the public schools—penmanship ornamental and line drawing, technical drawing; they teach modeling, music, and singing; they teach the natural sciences; they give instructions in manual training; they teach philosophy, physiology, hygiene, and general anthropology; they teach how to cook, to bake, to knit, to sew; they teach all so-called facts, and besides the elementary branches, the three "R's" so thoroughly, so well, that their exhibits in these branches also put to shame those of the public schools. It is difficult to say what the Catholic institutions do not teach.

From the colored paper figures of the Kindergarten, from the composition "The Dog," by ten-year-old Johnnie, to the philosophical treatise, by an older scholar, to the translation into Latin and Greek of Grover Cleveland's message; from a simple problem in arithmetic to the most difficult mathematical formulae; from the straight stroke to flourishes; from simple tracing to drawings of great merit—to map drawing scarcely to be distinguished from printed or lithographed work; specimens of calligraphy in the German and English languages; musical compositions by scholars; treatises on music, work from the carpenter's bench, the carver's knife, the hammer and anvil—works that would do honor to the master, much more so the scholar, the work of the needle of the slender finger of the maiden, embroidery, fancy needle-work paintings—all these form the many-colored, ever-changing picture of every imaginable branch of education.

Could we have seen the exhibit of the Lutheran schools also, then would the lesson have been perfect, the victory of the school-battle on the field of national politics would have been followed by another on the more peaceful field of the exposition.

The invitation of the prelates, the Bishops of the United States in 1890, was answered by twenty, and by seventeen religious orders. Twelve hundred institutions sent their contributions, and if any more had sent their material, Brother Maurelian would have been at a loss where to display the work, as the 20,000 square feet allowed them is already crowded.

It would be a loss of time and a useless labor of love to write in detail what one can see in the Catholic educational exhibit, what this or that diocese, religious order, or school, or pupil has exhibited. It would be impossible to make a distinction amid the uniform beauty, and unjust to single out a particular institution.

We leave the Catholic educational exhibit highly satisfied. One need not be a Catholic to testify in the warmest manner to its worth and merit, and he must be an incurable, narrow-minded bigot who would not acknowledge joyfully that these educational institutions worthily accomplished their work in the great American school system.

UNIVERSITY COUNCIL.

The regular quarterly meeting of the Manitoba University Council was held in the university rooms, McIntyre block, on Thursday afternoon last. In the absence of the chancellor and vice-chancellor Rev. Dr. Sparling occupied the chair. The representatives present were Registrar D. McIntyre, Prof. Hart, Dr. J. K. Barrett, Prof. Bryce, Dr. McDiarmid, Prof. Kenrick, Rev. Fathers Drummond, J. Cherrier and Cloutier, Rev. Canon Matheson, James Fisher, M. P. P., Rev. Canon Coombs, J. B. Somerset, Prof. Baird, Drs. Good, Jones, Montgomery, Gillies, Ferguson, Husband, Corbett, Rev. J. W. Matheson, Rev. Prof. Cochran, I. Pitblado, Heber Archibald, J. E. P. Prendergast and R. C. Wade.

The registrar read the list of representatives of the various colleges. Representatives elected for St. Boniface College were: Rev. Father L. Drummond, S. J., Hon. Joseph Dubuc, Rev. A. A. Cherrier, Hon. J. E. P. Prendergast, L.L.B., Rev. G. Cloutier, G. F. Brophy, B.A., J. K. Barrett, LL.D.

The Hon. Justice Dubuc was re-elected vice-chancellor.

The following representatives were elected by the various affiliated colleges on the board of studies:

St. Boniface college—Rev. Father Drummond, Rev. Father Cherrier.

St. John's college—Rev. Canon Matheson, Rev. Canon O'Meara.

Manitoba college—Rev. Dr. Bryce, Rev. Prof. Hart.

Wesley college—Prof. Cochran, Prof. Laird.

Medical college—A. McDiarmid.

College of Physicians and Surgeons—J. R. Jones, M. D.

Graduates—Messrs. Pitblado and Dr. Montgomery.

Rev. Father Cloutier and Rev. Canon Coombs were elected representatives of the council on the board of studies, the former on motion of Canon Matheson seconded by Father Cherrier, the latter, on motion of Father Drummond, S. J., seconded by Dr. Barrett.

The committee on fees of examiners, on books, and on sites, not having reported, were continued in office. The committee on sites is composed of the following:

The Chancellor, Dr. King, Dr. Sparling, Father Drummond, Dr. Good, Mr. W. R. Mulock, Prof. Laird, Dr. Jones, Mr. Fisher, Dr. Barret and Dean Grisdale.

The finance committee were authorized to select a bank in which to keep the account of the University.

Registrar McIntyre intimated that he would not be a candidate for re-election at the meeting in December, as the work of the office required more time than he could spare.

He Sought Information.

"I have come to see you, sir, on a delicate mission," said the young man as he sat down on the edge of a chair and looked uncomfortable, as young men sometimes will.

The old gentleman laid down his pen and looked curious.

"What is it?" he asked.

"Well sir, you have two beautiful daughters," explained the young man.

"I have two daughters," admitted the old gentleman.

"I presume that you have noticed that I have been frequently at your house," suggested the young man diffidently.

"I have noticed it."

"Thank you, sir. I have been paying attention to—in fact, sir, frankly, I—I have been making love to one of your daughters."

"And—er—you would like to—"

The old gentleman hesitated, and the young man eagerly went on.

"Yes, sir; that's it exactly! I proposed to one of them last night, and I—I—"

"Which one?" interrupted the old gentleman. "Both are splendid girls and I should hate to lose either—but which one is it?"

"Don't you know?" asked the young man, agast.

"Certainly not—I've seen you with both."

The young man sighed, and reached for his hat.

"I thought you might," he said. "I've been very attentive, and I was sometimes in doubt myself, seeing they're twins; but I got along all right until I proposed. And now—now—hang it all, sir! if you don't know which one accepted me, I don't, and I've got to begin all over again!"—The Humorist.

Hints to Farmers.

The toad is the best insect destroyer you can have.

Give your horses water every ten miles on the road.

If your hens lay soft-shelled eggs, give them crushed bones with their food.

Blackberry bushes will bear the most fruit if not allowed to grow over four feet high.

All utensils used in butter-making should be kept sweet and clean by thoroughly scalding.

Make successive plantings of garden crops so that you may have fresh vegetables all summer.

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J. K. BARRETT, LL.D., Editor-in-Chief.

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political or of a party character. (2) Letters on minor subjects, whether asking or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North and Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city of Winnipeg. Such notes will prove a benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893. MR. E. J. DERMODY. DEAR SIR,—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with reference to the management of the editorial columns. I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

The Northwest Review

WEDNESDAY, SEPTEMBER 13.

EDITORIAL NOTES.

The colored parish of Chicago has recently been strengthened by the organization of a Ladies Catholic Benevolent association, the only such organization composed entirely of colored Catholics in the United States.

The Pittsburgh Catholic says: Remember the sermon you hear is not applicable to your neighbor. It is meant for you. How many people say: "The priest spoke a true thing to-day, and I hope neighbor Blank will take notice and do better." Take it to yourself. It was you—you.

The tendencies Romeward in the church of England is attracting the serious attention of many of its devotees. Archdeacon Farrar sees the undoing of the work of the so-called reformation "the reformed church becoming a reflex of Rome in everything but name." England never abandoned the faith, she was robbed of it. It is her true heritage. Speed the coming day when the reflex will be the reality, when there will be the happy re-uniting of her children in the one Fold and under the one Shepherd.

A negro convention denounces the barbarous lynching of men of his race. They must use their influence, their example, to teach their people to avoid the horrid crimes, that furnish the pretexts for these awful acts. When brutal passion commits the unspeakable outrages that inflame the populace and inspire savage resentment, our intelligent negroes will not gain a hearing of their cause by denouncing the lyncher. The negro race must purge itself by righteous teaching. In doing this they may lead the way to that higher morality which comparatively many of the race have not yet reached, and without which they can never be respecting or respected.

Legal circles have been considerably agitated over the recent decision of an English Chief Justice, to the effect that minister of the Gospel must reveal confidential communications when asked to do so in court. Quite a number of priests have been interviewed in regard to the decision, and said that no law could or would make them reveal a secret of a confessional, and that rather than do so, they would go to prison, even if it be for life.

The revocation of the decree of expulsion against the Jesuits is imminent in Germany, and the members of the society will return after their long exile. This is the usual history. They may be

expelled, but they invariably come back. This intrepid and devoted order, so much maligned, is a most valuable force, as even those not friendly to it have admitted.

A CONFESSED COLLAPSE.

Some twenty years ago now, when the individual who was once so meritoriously known as Father Hyacinthe, the eloquent preacher of Notre Dame, after a number of lapses, infamously violated his sacerdotal vows and made a mockery of the marriage sacrament, those who are always ready to applaud the rebellion of a Catholic priest, predicted that in the role of a reformer, M. Loyson would speedily build a powerful national church, antagonistic, of course to the Catholic creed, in France, and prove another Martin Luther.

Whether or not, at any time in his later career, M. Loyson himself entertained any such notions as these is something of which he alone is qualified to speak. If he ever credited the false assurance of those who encouraged him in his revolt against the Catholic church, the manner in which French Catholics ignored him and his teachings must have soon cured him of his folly; and his late years of labors have been looked upon as ridiculous failures, unworthy of any public notice.

The complete collapse of the anti-Catholic movement which M. Loyson inaugurated when he broke his priestly promises, though known to the world for years back, is now publicly confessed by the ex-Carmelite himself, who, in an article contributed to the current issue of the Contemporary Review, and entitled "My Testament," openly confesses that all his efforts of the past twenty years have resulted in naught, and that the "Old Catholic" movement in France has proven an utter failure.

One cannot read this confession without a sentiment of pity for its author, who sacrificed for nothing so promising a career, and who fell so low from his high position in the hour of temptation; and yet the humblest Catholic in France or outside of that nation, could at any time during the past twenty years, have assured M. Loyson that the end of his revolt against the church would be such as he now confesses it has proved.

"THE PROTESTANT PROTECTIVE ASSOCIATION."

The Winnipeg daily Tribune is our authority for saying that there exists in this city and throughout the province, a society known as "the Protestant Protective Association." The supposition is that the Protestants of Manitoba need protection from the awful and blood curdling designs of their Catholic fellow citizens, and this association is, therefore, organized for this patriotic motive. We are told by its chronicler and, for aught we know, its own special organ, that it works in the dark; that its officers and its members are unknown to the citizens; that all its mandates and the deeds of its members are kept profoundly secret. That is easily accounted for, for who but the most depraved would even want to admit of his connection with so despicable and cowardly an organization? Who among the citizens of Winnipeg, no matter how bigoted and narrow he may be, would not fear the ridicule and shrink from the contempt of all honest men by openly and publicly identifying himself with an organization with objects and motives so mean? The Catholics of Manitoba form about a seventh of the population of this province; they are a law abiding and peaceable people; by recent legislation, they have been robbed of many of their rights and privileges and compelled to pay taxes to the support of Protestant institutions. Although these laws were both unjust and unfair the Catholic population quietly obeyed the laws while appealing to constituted authority for protection. Yet it is necessary to protect sixth-seventh of the population of Manitoba from this peaceful minority? Is it any wonder that those protectors of Protestants should wish to hide, by oaths of secrecy, their mean and cowardly designs?

Among some of those designs are the following. It is only necessary to read them over to appreciate them. (1) No Catholic, no matter how well qualified, should be elected to any position in the gift of the people. (2) No Catholic shall be appointed to any public position, either in the gift of the government, or any other corporation. (3) The members bind themselves to boycott all Catholic business men or any one who deals with them. Liberal minded Protestants, who scorn to be dictated by this "Protestant Protective Association," are no less an object of the hatred of those workers in the dark than the genuine proscribed Catholic. And all this at the close of the nineteenth century! All this the result of the enlightenment of the masses in our boasted public schools! All this in the sacred name of Christianity! Surely Protestantism should be proud of this, its youngest son who comes forward, with war paint and tomahawk, to defend it against a small and peaceful minority. Surely six of those braves, in warriors costume, will succeed in deterring any designing (and who among them are not designing?) "Romanist" from murdering his Protestant fellow citizen. We say "murdering," for surely no lesser motive could induce a "Protestant Protective Association" to work in the dark in fear and trembling.

A CHRISTIAN MOTHER'S LETTER.

Some months ago, it was our sad duty to record the death of Minor Bowles, eldest son of Major Bowles, until recently a resident of our city. Minor was a great favorite, especially among his school fellows and teachers, and the news of his death cast a shadow over the hearts of many of them. He died during the absence of his mother, who was on a visit to Winnipeg. The grief-stricken mother, wrote a letter to Father Drummond, of St. Boniface college, where her late son had spent some years, after graduating from St. Mary's school. That letter, while showing the tender Christian mother's resignation to the will of God, marks also her gratitude to the good Christian Brothers who had the early training of her boy, as well as for the Jesuit Fathers who watched over his collegiate training. His death was so beautiful and so in keeping with his Christian education, that this grateful mother's heart overflows with sentiments of love and gratitude to the men in whose care her son had been trained. We were so touched by the letter that we prevailed upon Father Drummond to permit us to notice it, as an encouragement to all Catholic parents to give their children a good Catholic education. We make quotations from this letter:

"Rev. and Dear Father Drummond. "Knowing how anxious Minor's lifelong guides and instructors must be to know how he entered the dark valley, only physical disability has prevented me from asking before your prayers and good offices for his soul and giving you the precious, thrice precious assurance that he died as you would all have prayed for him to do, resigned, even glad, fearless, and without a murmur, one with his God, who made death easier for him than we could have dreamed it could be." * * * * * "He took cold while bathing" etc. On Wednesday the doctor pronounced his sore throat diphtheritic and on Thursday he was worse. Friday he told his sister Susan he would die soon, that day he hoped, as it was the day our Lord died; that we must not grieve for him, as he had often prayed to die young, for the temptations of life would be very hard to resist and he would be so happy in heaven. He said he wished I could be with him. It brought the tears to his eyes to speak of me, but it was God's will and I could not save him; he had his call to go. He told her she must comfort his mother for she was not strong and would grieve for him. * * * * * Between ten and eleven that Friday night, as he had wished, he fell asleep and before midnight his heart ceased to beat. My brave boy died like a saint, a hero, unselfishly thoughtful of others, hiding his own agony. His fortitude, his cheerful vivacity, his unexciting, uncomplaining spirit deceived all and caused his death to be altogether unexpected. He went to Holy Communion a few weeks before his death. It must be encouraging to the priests of Winnipeg to learn that a soul has been harvested which they had tended. Minor was too old not to have committed faults. Pray for him and ask the prayers of his friends for him and for us all. I hope the prayers of all the congregations will be asked, and of all the priests and nuns and of our revered and sainted Archbishop Tache and of all the missionaries who are kind enough to retain any recollection of us or of dear Minor. My thanks and gratitude are due the kind Christian Brothers as well as to our good priests for their successful efforts to train Minor. May they have an earthly and a heavenly reward is the daily prayer of a sorrowful but not despairing mother."

UNITED CANADA AGAIN.

United Canada calls us "antique and stupid" and accuses us of being in a "high state of excitement and anger." The dishonesty of our contemporary may have moved us to indignation, but never to anger. Calling names is not the sign of a strong cause and generally hurts the party using them more than anyone else. We may be "antique" and even "stupid" but we are not malicious, nor will we knowingly pollute our columns by stating falsehoods to forward the cause of any political party. Our brilliant contemporary calls us "stupid" because we "do not know that Mr. Dalton McCarthy after calling the French Canadians 'a bastard nationality,' and leading the war against the French language and separate schools, had all that time his choice of any portfolio in the conservative government. Not a vice-Presidency of an organization, but the roll of dictator. He refused all because his party was afraid to make him premier." If this constitutes stupidity, then, indeed, we are densely stupid. We never heard that the late premier, Sir J. A. Macdonald ever offered to abdicate in favour of Dalton McCarthy but we have heard that Dalton McCarthy has been knifing the Government ever since the late Sir John A. Macdonald took Sir John Thompson, the present premier, into his cabinet in preference to himself. We have also heard that Sir John Thompson had the audacity to form a government without consulting Dalton McCarthy. We have further heard that Dalton McCarthy gave this as a reason why he had broken with the party with which he was identified for a life time. Stupid as we are, we do know,

(1) that Dalton McCarthy never occupied a portfolio in a Conservative government; (2) that he left that party because the premier did not consult him when filling portfolios; (3) that, shortly afterwards, the said Dalton McCarthy was found speaking to a resolution, moved by Mr. J. Israel Tarte, and alleged to have been so cunningly written by Dalton himself that both those patriots could speak to it; (4) that the object of that resolution and of these two distinguished colleagues and statesmen, was to knife the government from their respective standpoints, the elasticity of resolution allowing them to do so without compromising themselves with their friends. Although antique and stupid we are able to grasp those few details. It is not necessary to ramble into the field of speculation and bare assertion to be seized of those facts.

We do not feel any strong objection to be considered "antique." There are so many respectable customs and habits that are antique, or, in fact, unknown, to our contemporary, that we rather delight in being called antique, were it only for the purpose of distinguishing us from it. For instance, it is not an antique custom for a Catholic journal to insult the Catholic Hierarchy of Canada, as our contemporary does when he states "It is to this day a standing joke with the leaders of the conservative party that 'all the bishops and all the orangemen are Tories.'" It is decidedly "modern" to find a Catholic newspaper using its columns for the ignoble purpose of an alleged "standing joke," which is a positive libel on the bishops of Canada. When the Catholic schools were attacked in Ontario, were the Bishops found on the side of Catholic schools or Toryism? When Premier Greenway assured Archbishop Tache his government would not betray the Catholics or interfere with their language, schools, or constituencies, was he received in a spirit of peace and courtesy or in that of a political opponent? What was the result of the Archbishop's kindness? Five out of the six Catholics constituencies elected followers of Mr. Greenway. When any Catholic interest was attacked, were the bishops ranged on the side of religion or politics? We wish we were able to return the compliment paid us by our contemporary and say that it was only "stupid" in making such a statement, but we fear that malice or ignorance better describes its position on that point. It cannot be so stupid as not to know that the venerable hierarchy of Canada have always been faithful guardians of the rights, both religious and civil, of the children of the church; that their wisdom and moderation, in all things, have been distinguishing characteristics of them; that their lives have been one continued act of devotion to the best interests of their people; in a word, that their lives and actions expressed all that is best, greatest, and noblest in our country.

Our contemporary pays Toryism altogether too high a compliment in saying that "all the bishops are Tories." If United Canada would accept a word of advice from its "antique and stupid" contemporary, we would say: "Let not your zeal for the interests and success of your political party, betray you into the crime of sneering at or insulting the bishops of the Catholic church. In an individual it is a grave mistake; in a Catholic newspaper it is a crime. They are placed over us by the Holy Ghost to be our guides. As the ways of the world are not the ways of God, so may the wisdom of the world differ from the wisdom of the bishops—His representatives—even though that worldly wisdom may have so high an exponent as the editor of United Canada. Our Holy Father has more than once traced the line of duty which is to be scrupulously followed by those who aspire to the honor of Catholic Journalism. In all charity we would suggest to United Canada to carefully read, study and follow those instructions of His Holiness. We are now done with this unprofitable controversy. It is not an edifying spectacle to see two Catholic journals so engaged when there is so much good to be done for the honor and glory of Holy Church. The Catholic church was the first to consecrate this land to the honor and glory of God; her missionaries were the first to carry the light of the gospel to its shores; her martyrs were the only ones that shed their blood in testimony of that gospel, therefore, her children have, by these presents, rights, civil and religious, as sacred and as great, if not more so, than any other class in the country. We number in this country two millions, in five millions of a population. No power upon this earth can succeed in doing us a lasting injury provided we be true to ourselves, and when our rights are attacked or threatened, stand up as one man, without regard to politics and say; "hands off." The Catholics of Manitoba have been despoiled of their rights and the supreme moment has arrived when it is the duty of every Catholic in the country to stand by us. To be persecuted is our misfortune to-day; it may be yours to-morrow. If our enemies can succeed here, be sure it will be an encouragement to yours in the near future.

It is not necessary to be of one mind, politically, to be of one mind, when our religious rights as well as our civil

status, as Catholics, are threatened. Our position should be; perfect freedom in politics; perfect unity in religion and death to any party or policy that seeks to make a political football of our sacred rights and privileges. Surely there is ground enough for difference and even partisanship, in the fiscal and other opinions of the parties, without making a football of our rights and privileges as Catholics. The Northwest Review may be only an "antique and stupid" thing, but it is thoroughly honest and fearless in its defence of what it considers right. We may make mistakes; that is because we are human. We may, too, be hasty or to warm in our language; that is because we feel so keenly anything that may tend to weaken or destroy our hope for relief from the intolerable position in which we find ourselves placed by our persecutors. Let us assure our contemporary that our interests in the success of either political party begins and ends with safe guarding our constitutional rights.

MR. J. S. EWART, Q. C., ON THE SCHOOL QUESTION.

J. S. Ewart, Q. C., who was counsel for His Grace Archbishop Tache, in the Manitoba school case, has a masterly article in the Canadian Magazine for July on the question in debate.

He commences by pointing out many opinions which have been held by eminent men in all ages, but which were afterwards proven to be wrong, some of which were thought to be certain, being accepted on account of the authority of those who propounded them, and most of which would be now at least tolerated by the public on the principle that "no one nowadays thinks of interfering with opinions."

Hereupon he shows that it is a mistake to suppose that this principle is universally acted upon, and that the spread of education itself has not made men tolerant of the opinions which run counter to their own. An utterance of a well-known Presbyterian divine is adduced as an example to the effect that,

"It should be made an unpleasant thing for a man to call himself an infidel."

From this and other circumstances he infers that "Cocksure and its brood 'with fierce emphasis' are still dragging the world."

He desires that this spirit will "burn itself out," but he has little hope that it will do before several centuries more shall have passed. Asperities have indeed been rubbed down, and men are not burning or jailing one another just now as they did in rougher times, yet the "old intolerant spirit is still alive manifesting itself and dominating as far as it can, in strict conformity with the softened manners of the times."

We cannot, indeed, agree with Mr. Ewart in the inference which might be drawn from his expression that "human thought is, even at the best of it, upon social and religious questions, far from being infallible." We must remember that on many religious questions human thought has been directed and enlightened by revelation, and to the extent in which it has been so enlightened the conclusions are infallible. Nevertheless we appreciate and admire the tolerant spirit with which Mr. Ewart writes, and we must be tolerant of the opinions of others who disagree with us, even if we are absolutely certain of the truth. We may use persuasion and argument to convince them, but we are not authorized even to propagate the gospel of Christianity by the force of fire and sword. For still greater reason should we not force our crude opinions upon our fellow-men.

Mr. Ewart enumerates a number of men's pet theories such as Imperial Federation, Militarism, Sabbatarianism, the abolition of alcoholism, all of which have strong arguments in support of them; but he points out that there are also strong arguments in favor of the opposing views, and he makes a strong appeal that those who embrace contrary opinions on these matters should have liberty. So also in the matter of religious belief the fullest liberty should be accorded. It is indeed a necessity that this should be the case in a community such as we have in Canada where there is so much diversity of belief.

Applying these principles to the question of Education Mr. Ewart says: "What does the principle of liberty require? This, and nothing more, that parents should not be required to subscribe to the school rates, and at the same time have their children taught some 'ism' that they abhor, and on the other hand, that where the parents of all the children in any school desire that an 'ism' should be taught, taught it ought to be. And I shall add that when I speak of unanimity I mean practical unanimity, and not such as would make it necessary to include all mere eccentric or isolated opinion of every ordinary or extraordinary sort. We can never expect to have theoretical perfection in the application of even undoubted doctrines to all possible conditions and contingencies. . . . In the community are many people who desire to have particular 'isms' taught in the schools. Liberty requires that children should not be taught 'isms' to which their parents are opposed. But at the same time liberty does not require that children should be allowed to grow up entirely illiterate. Liberty further requires that where the parents of the children of any one school desire that a particular 'ism' should be taught, taught it ought to be. And it further requires that in arranging the schools reasonable facilities ought, if possible, to be given for the combination of such children in separate schools. It would be the antipodes of liberty that such combination should be prevented in cases in which it did not materially interfere with the efficiency of other schools."

In the case of Ontario, Mr. Ewart draws from his contention the following practical conclusions, the substance of which cannot be reasonably impeached:

"In that case, what does the principle of liberty require? Merely this, that opportunity should be given for the combination of Roman Catholics in certain of the schools, if that can be done without disturbing unduly the efficiency of the other schools. They desire that an 'ism' should be taught to their children. By all means let it be so if it costs nothing or very little to other people. Liberty to them and all others should be accorded, even at some expense to the community, for one of the objects of our institutions is to afford as much individual liberty as is possible. The opportunities they desire may, without loss to the community, be given to them in two sets of cases: 1, where the population is sparse, and yet mixed. In these cases there will be room for two sets of schools. 2, in districts where the population is sparse, but entirely Roman Catholic. Against the propriety of granting facilities for separate schools in these cases, there can be nothing said without intolerance and the breach of the most cherished principles of liberty."

Mr. Ewart speaks, of course, as a Protestant, who has not himself the conviction that Catholic teaching is based upon the divine command of Christ to His apostles to teach His truth to all nations. We maintain that the divine commission makes it obligatory on pastors and parents to co-operate in affording a religious education to the rising generation. The principles of liberty laid down by Mr. Ewart make it incumbent on the majority to leave us free to do so whenever and wherever we are conscious that we can do it without interfering with the liberty of our Protestant neighbors to do likewise, if they will.

Applying these same principles to the case of the Catholics of Manitoba, Mr. Ewart quotes the Rev. Dr. Bryce, a prominent Presbyterian clergyman who is bitterly opposed to Catholic education. The doctor said recently: "Out of seven hundred and nineteen districts in Manitoba, when the Act of 1890 was passed, ninety-one were Catholic. Of these, all but a very small percentage are in localities almost entirely French."

The fact is that in four only of these ninety-one districts is the population considerably mixed of Protestants and Catholics. Why, then, should Catholics be debarr'd from teaching religion to their children, if the just requirements of the State, that the children shall be fairly educated in secular branches, be observed?

Only intolerance can throw an obstacle in the way; and this is what the Greenway legislation has done. Mr. Ewart remarks that large numbers of really believing Protestants in Manitoba would be glad to accord liberty to the Catholics if they could but get a little of it for themselves. He attributes the persecution to which the Manitoba Catholics have been subjected mainly to the intolerance of those who most loudly proclaim their love of universal toleration—those who "deem religion not to be of the highest importance," that is, those who either avow that they are sceptics, or are really dominated by scepticism, though they repudiate it in public.

It is a fact that sceptics are generally intolerant of religion, just as "Rousseau required all his citizens to be tolerant, having first directed to be exiled or executed all who would not subscribe and live up to his profession of faith."

It will be readily understood from this that the Manitoba Catholics who are now struggling for the maintenance of their schools are the true friends of liberty, while those who have imposed upon them the Greenway restrictions are really intolerant or intolerant oppressors, notwithstanding their professions that they are the friends of freedom, civil and religious.—Catholic Record.

Catholic Notes.

There are four Indian boys studying in an Indiana normal school for the priesthood. * * *

Sister Lamartine, of Naples, Italy, has been elected Superior-General of the Sisters of Charity. * * *

Mr. Albert Reinhart, a prominent young lawyer and a society leader in Cincinnati, is about to enter the Dominican order. * * *

Barron Schleninity, of Mertenburg, one of the most distinguished writers in Germany, has abjured Protestantism and entered into the Catholic church. * * *

A cable dispatch from Rome says the pope on Friday gave an audience to a number of American priests, and promised within a few days to provide for the occupation of all vacant dioceses in America. * * *

The Jesuit Fathers of Philadelphia have decided to build a spacious pavilion at the shrine in Auriesville, N. Y. The pavilion will accommodate 2,500 persons. * * *

An investigator recently made as to the origin of the Angelus has revealed the fact that the custom of praying three times a day at the sound of a bell goes back to about 1235, if not to 1096, and possibly earlier. * * *

Sister Adelaide, of St. Cloud, Minn., died in that city at St. Raphael's hospital last week. Sister Adelaide was at St. Cloud's for several years; she had been in poor health for a long time and was only 40 years of age when the Almighty called her to a higher sphere. The remains were taken to St. Joseph, by a number of the Beneficent Sisters of St. Cloud, for interment. * * *

Father Frederick Brooker, has left Rome for America with letters from the Pope to Mgr. Satali and Cardinal Gibbons, and is commissioned also to present to the cardinal a portrait of his holiness. The portrait is carved in stone and is set in a frame of gold studded with precious stones. The whole work was done by the vatican artificers and is a masterpiece of its kind. * * *

Vertical text on the right edge, partially cut off, containing various words and fragments of text.

GRANTLEY MANOR

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER XVI.—Continued.

"Oh, Ginevra, take care what you do," she cried, for a vague fear connected with Neville's return seized her at that moment, and she gazed on her with an almost frightened expression.

"O Margaret, in Mercy!"—The pale girl clasped her hands together, and then raised them to heaven with an expression of such intense supplication, that her very attitude was a prayer in itself.

"Do not try to stop me," she said hurriedly, "for I must go." "Ginevra," cried Margaret, starting to her feet, and throwing her arms round her.

"O no, dearest no! Be calm, Margaret. I am not going to leave you. It would be better for you if I was. I have thrown a dark shade over your life. I know it—I feel it—but I never will steal away from you like a culprit.

"This should never have been; and if I can hope that you will forgive me for any involuntary encouragement I may have given you, it is that I believe you to be too generous to reproach me for an error—too true yourself to suspect me of want of truth.

"Why so deeply moved, then?" he exclaimed, unable to reconcile her emotion with the decisive tenor of her words.

"Wrong it cannot be, to love you; vain it may be; but that is a question for my own heart to decide. You cannot reproach yourself, Miss Leslie; you have spoken plainly enough. I shall not thrust upon you the expression of an attachment which offends you; but in secret you cannot forbid me to cherish it, and, till the day that you marry another, I shall never cease."

"Oh! do not say so," she interrupted with agitation. "It is, perhaps," he continued, with sudden animation, "is it on account of my religion that you reject me?"

"Remember, that your attachment to your own faith, that your fidelity to sacred duties and sincere convictions, would be to me the surest ground of my confidence, the greatest claim to my respect, and the warrant of my own hopes for time and for eternity."

Each word that he uttered seemed to mark the contrast between his conduct and feelings, and those of Edmund Neville, and to bring before her the picture of her wrongs and of her trials.

At that moment she saw her husband standing at the opposite door from that by which she and her companion had entered the conservatory—his face as pale as a sheet, and his eyes flashing with anger.

When they reached it, the band was playing a waltz, and dancing was going on. She looked on anxiously for Mrs. Wyndham, but trembled so much that she did not venture abruptly to leave the arm of her companion.

"You do not walk—what are you about?" It was Mrs. Fraser who spoke. Then Ginevra felt that they flew swiftly round and round, in the midst of that crowd, to the sound of that loud music, and she scarcely knew if what oppressed her heart and her brain was joy or suffering.

"Stop!" she said; and they drew back and pierced that crowd, and still he dragged her along, without speaking, down a long shabby walk, and across a wood, till they reached a small temple, built in the Italian style, which stood at the end of a vista.

"At last!—and thus!" and then, rising with impetuosity, she stood before him, and raising her head proudly, returned his glance; and in hers there were such mighty upbraidings, such overpowering reproaches, so eloquent in their silence, so strong in their mildness, that he faltered under their speechless influence, and exclaimed—

"Ginevra, you can break my heart, but not bend my will. You may plunge us both into despair, but you shall not pursue your course unmolested. Do not imagine that you can brave me in every way, or that I will not sacrifice everything in the world, rather than endure

The color rushed to her face; a storm was gathering on her brow; a torrent of recrimination was rising to her lips; a woman's insulted, wounded, goaded feelings were struggling for mastery, and well-nigh burst all barriers, and broke through all restraints; but she paused, and prayed for patience, and with a strong hand kept down that rising passion, and, with an effort of more than human virtue, pleaded for herself. She, the victim to the tyrant, the deserted wife to the jealous husband! Oh, what a relief to the oppressed spirit it would have been to deny, to threaten, to upbraid, to take a haughty stand on the ground he had assigned her, to brave his anger, to scorn his threats in his presence, even if her own heart should afterwards break in his absence!

City Markets.

With the exception of new potatoes and ducks, there are no change of note from last week quotations.

Following, farmers prices will be found as near as possible correct:

Oats, 30c to 32c a bushel. New oats 25c to 28c a bushel. Butter—Fresh prints, 18c to 20c per lb; tub, 15c; cooking, 10c.

Eggs—Fresh, 15c to 20c per doz. Poultry—For live; per pair, 40c to 50c; spring chickens, 35c to 45c per pair. Hay—\$4 to \$5 per ton.

Wood—Jack pine, \$5 per cord; tamarack \$5.50 per cord; poplar, \$4 per cord; cedar posts, 8c to 10c a post (7 feet length).

Vegetables—Potatoes, 25c a bushel; onions, \$1 per bushel; greens, 15c per dozen bunches; lettuce, 15c per doz.; celery, 25c per dozen bunches; pie plant, 25c per doz.; cucumbers 20 to 30c per doz.; cauliflowers, 35c per doz.; radishes, 10c per doz.; carrots, 15c per doz.; green peas, 75c per bushel; beets, 15c per doz.; green beans, 4c to 5c per lb; corn, three dozen for 25c.

Meats, etc.—Butchers' killed beef, 5 1/2c; live weight, 2 1/2 to 2 3/4 per lb, by the carcass; dressed mutton, 11c; pork, 6 1/2 to 7c; lamb, 12 1/2 to 14c per lb; dressed veal, 6 1/2 to 7c.

Cattle—No. 1 steers, 3 1/2; No. 1 cows, 2 1/2; c. Hides—No. 1, 3c; No. 2, 2c; No. 3, 1 1/2c. heavy steer hides, 4c for No. 1; 3c for No. 2; sheep skins, shearings, 20c.

Tallow—Rendered 5c; rough 2 1/2c in round lots. Wool—Round lots not over 7c; Montana type, light, 9c; heavy merino, 6 1/2c. Ducks—20c to 25c a pair.

As an expectorant, Ayer's Cherry Pectoral instantly relieves the bronchial tubes of the mucus that obstructs and irritates them.

After Many Days. Holmsfield, Man., Feb. 14, 1890. W. H. COMSTOCK, Brockville, Ont.

DEAR SIR:—For 12 years my wife was a martyr to that dread disease, Dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail.

One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer.

A neighbor came to see her one day who had been reading your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills.

She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.

Yours gratefully, GEO. DUNN.

At that moment she saw her husband standing at the opposite door from that by which she and her companion had entered the conservatory—his face as pale as a sheet, and his eyes flashing with anger.

When they reached it, the band was playing a waltz, and dancing was going on. She looked on anxiously for Mrs. Wyndham, but trembled so much that she did not venture abruptly to leave the arm of her companion.

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E. GALBRAITH & CO., 172 PRINCESS STREET. Groceries Produce and Provisions. Fresh butter and eggs always on hand. Clearing sale of Teas now on 5 cent teas 3 lbs for \$1.00. 40 cent teas 25c 4 lbs for \$1.00. Nice strong fresh Ceavons and Japans. Remember the place. Cor. of Princess & Jemima.

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

ROYAL MAIL LINE. FROM MONTREAL Nunidan—Allan Line.....Sept. 16. Sardinian—Allan Line.....Sept. 23. Oregon—Dominion Line.....Sept. 16. Toronto—Dominion Line.....Sept. 23. Lake Huron—Beaver Line.....Sept. 16. Lake Winnipeg—Beaver Line.....Sept. 23.

FROM NEW YORK Teutonic—White Star Line.....Sept. 13. Germanic—White Star Line.....Sept. 20. State of California—Allan State Line.....Sept. 21. State of Nebraska—Allan State Line.....Oct. 31. Circassia—Anchor Line.....Sept. 16. Farnessia—Anchor Line.....Sept. 23. Cabin, \$40, \$45, \$50, \$60, \$70, \$80. Intermediate, \$30; Steerage, \$24.

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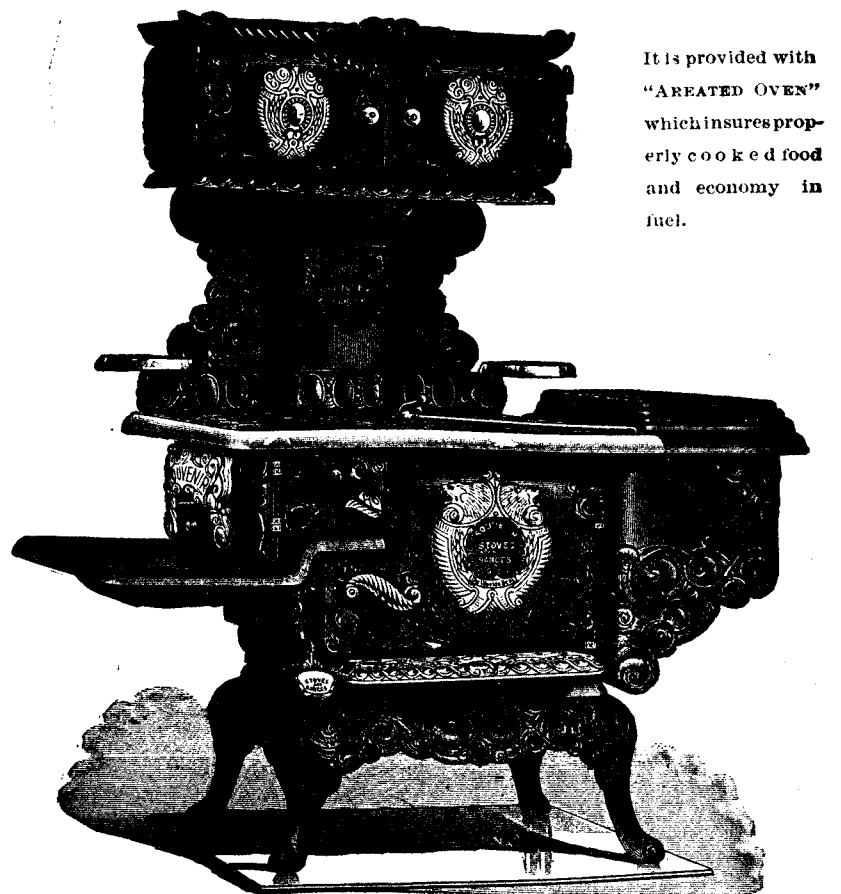
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It will work Satisfactory where other Stoves and Ranges Fail. EVERY RANGE WARRANTED. Sold by Leading Stove Dealers throughout the Dominion. Made only by THE GURNEY, TILDEN CO. LTD. SUCCESSORS TO THE E. & C. GURNEY CO. LTD. OFFICE AND SAMPLE ROOMS, 278 MAIN STREET, WINNIPEG, MAN. OPPOSITE MANITOBA HOTEL.

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WORTH THEIR WEIGHT IN GOLD Dr. Morse's Indian Root Pills.

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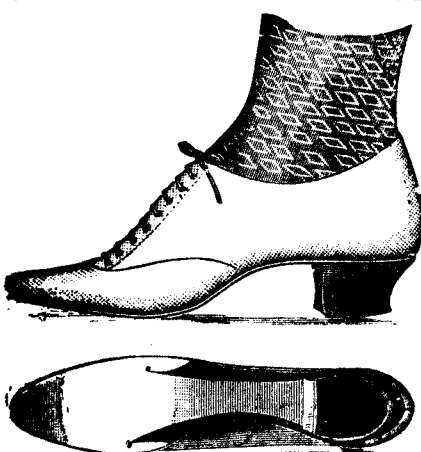
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AS AN ADVERTISING Medium the REVIEW is unsurpassed in reaching the Catholic population of Manitoba and the Northwest Territories.



A. G. Morgan's many years experience in the Shoe Business, means an extensive variety of shoes. It means his stock possesses style, excellence, and durability unequalled. It means better value for your money than you can possibly get elsewhere.

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CITY AND ELSEWHERE.

C. A. GARRAU left on Thursday last for Chicago.

PRESIDENT CLEVELAND is again a happy dad—another girl.

CUCUMBERS six feet long are raised in the vicinity of Lisbon, N. D.

CHOLERA reports from Europe indicate the disease is spreading; but, as yet, no alarm need be felt in this country.

It is estimated by an expert wheat man that the crop of North Dakota will be about 43,000,000 bushels.

Mrs. MARY MURPHY died in St. Louis at the age of 106, with a good set of natural teeth, the third cut by her in her lifetime.

PRINCE JEROME BONAPARTE grandson of the first emperor's brother, Jerome, died at Beverly, Mass., last week.

TWENTY-ONE medals have been awarded to Canada for the fisheries exhibit at the World's Fair.

Mrs. ELIZABETH McNAIR, claimed to be the oldest woman in the Dominion died in Huntington, Quebec, aged 111.

Mary had a little lamb Which her knife refused to gash, And so she left it on her plate, Next day it came as hash.

Mr. THEO TESSIER who has been on a visit to the World's Fair, is expected to return to-morrow.

The subject for debate at the next regular meeting of St. Mary's Court No. 276, C. O. F., will be: "Resolved that in the interests of Canada to abolish the senate."

Mr. THOS. FAHEY, brother of Mr. Jos. Fahey, has returned to the city from the United States where he has been a resident for the past few years.

We are pleased to learn that Mr. H. A. Russell whose illness was reported in these columns a few weeks since, is now on the road to recovery.

The net proceeds of the charity picnic held at Elm Park recently under the auspices of the St. Vincent de Paul society amounted to \$311.50.

The interior of the post office which is undergoing a thorough cleaning, will, when finished, present a most cheerful appearance.

HIS GRACE ARCHBISHOP TACHE, of St. Boniface, returned on Monday from La Salle, where he officiated at the blessing of a new church in the parish of Hyacinthe.

The retreat of the Oblate Fathers is now being held at St. Mary's church, and will not terminate until Monday the 18th inst. There are twenty-six priests in attendance.

SAYS the Free Press: Major Bell brought down on Saturday last a very beautiful sample of wheat in the straw, from his farm at Indian Head. In one head sixty-four grains were counted.

EDMONTON, N. W. T., can now boast of two weekly newspapers. The rival to the Bulletin is known as the Times, with Mr. J. B. Spurr, late of the Emerson Times, as editor.

The Earl of Aberdeen was much gratified at receiving, just before his departure for Canada, a handsomely illuminated address from the one-time natives of Aberdeenshire now residing in the Canadian Northwest.

THREE Indian girls from the Qu'Appelle Industrial school went to Chicago on Thursday to manipulate spinning, knitting and sewing machines at the World's Fair. The pupils were in charge of Sister Goulet, principal of the Industrial school.

The Irish Home Rule Bill was defeated on its second reading in the House of Lords on Friday last. There will likely be a row now that will help along the cause of Ireland and that will in no wise be advantageous to the House of Lords. The English masses are not very friendly to that House and not in the least used to its sitting up its notions against the commons.

In view of the fact that the English sparrow is beginning to settle in this country, it may be well to remember that where guinea fowls are kept the English sparrow makes himself scarce. No satisfactory reason for this fact is assigned, but it is just possible the sparrow has an ear too sensitive to endure the awful squawking of the g. f.

"LAUGH and the world laughs with you," was not intended to apply to the man who smiles at his own jokes.

Mr. W. J. GREENWAY, a son of the "premier" is said to be now in charge of the museum at Chicago.

MOTHER MARY, of St. Aloysius, for the past twenty-six years at the Sisterhead of the Good Shepherds, in Boston, Mass., died on Wednesday of last week.

NEVER hold any one by the button or the hand in order to be heard out; for, if people are unwilling to hear you, you had better hold your tongue than them.

A St. PAUL insurance man, sent to Fargo to adjust the losses of a milliner in the recent fire, effected a settlement by marrying the lady.

A BRANCH of the Humane society, whose object is to prevent cruelty to children and animals was organized at St. Cloud, Minn., last week.

THE daily average number of patients treated in the general hospital for last week was 84, of which 52 were males and 32 females. Sixteen out patients were also treated during the week.

Mr. A. MCKINNON, of the new firm of Paul, Knight & McKinnon, who having recently opened up a fuel office in this city left on Sunday for Regina.

F. B. TAFPE left for Port Arthur on his way to Chicago this morning, on the delayed express which did not reach here till 7 o'clock. A slight accident caused the delay.

Mr. P. MARRION returned from Chicago on Sunday where he had been attending the convention of the Catholic Order of Foresters as representative of St. Mary's Court No. 276, of this city.

CHIEF MCGINN, of the Minneapolis police force, is reported as having a heap of trouble in bringing Miller, one of the supposed bank robbers back from New York.

It is said that at present there are on the average fewer prisoners by fully one hundred in Kingston penitentiary than at any time during the past twenty years.

You may trust the bloated drunkard, for within there may be good; You may trust the vicious gambler, he might serve you if he could; You may trust the thief, the murderer Who to the gallows walks, But never trust the villain who Of women lightly talks.

BISHOP MESSMER, of Green Bay, Wis., on the subject of education; he does not abstain from giving the so-called Catholic editors a considerate thrust in the ribs. Next!

WORKMEN are engaged in removing the debris of the Villa Maria Convent, Montreal, which was recently destroyed by fire. The Academy, which was conducted by the Sisters, and which escaped damaged, will be opened in September.

W. GOVENLOCK'S elevator and warehouse at Griswold were burned on Sunday night. The elevator had about 25,000 bushels of new wheat, principally owned by farmers, who had it in store. The elevator was insured, but the wheat was not. The origin of the fire is not known.

The Very Rev. Father Leduc, of Calgary, is here on a visit to His Grace, the Archbishop. The Very Rev. Father is enjoying good health since his return from Rome where he had an audience, in company with his bishop, Mgr. Grandin, with our Holy Father, Leo XIII.

The following are the dates of some of the fall fairs throughout the province: Portage la prairie, Oct. 5 and 6; Minnedosa, Oct. 6; Birtle, Oct. 4; Oak River, Sept. 29; Yorkton, Oct. 5; Shoal Lake, Oct. 10; Neepawa, Oct. 10 and 11; Rapid City, Oct. 11; Gartmore, Oct. 11; Strathclair, Oct. 4; Hamiota, Sept. 26.

Dr. Rupert, of Greenbrier county, W. Va., is the father of fifteen children, whose names all begin with the letter L and end with a vowel. The children's names are Ledona, Lavira, Livingan, Lorena, Lycena, Luazo, Leancy, Lacteria, Ladura, Leonida, Lanno, Lydabo, Lomega, Lenida and Leslie.

In a recent speech on "Americanism," Father Sherman said: "I am surprised that John Wannamaker issued those Columbian stamps, because every time a man licks one his face gets so near a Roman Catholic." For an A. P. A. the stamp is just the thing. He there gets an opportunity to "lick" a Roman Catholic. To do this he must, in true A. P. A. fashion, attack his victim from the rear.

SISTER BERNARD, of the Hotel Dieu Montreal, who is now 84 years old and who has been a nun for over 60 years, had become blind for the past 10 years, when, through a surgical operation, she recently recovered the use of one of her eyes. The doctor who performed the operation offers to restore the other eye; but the Sister feels satisfied with her present condition and says she must not ask too much.

THE new mail arrangements for the north of Neepawa, took effect last Monday. The mail on the new route leaves Neepawa at 8 o'clock on Monday morning and goes via Salisbury, Glenholm, Eden, Riding Mountain and Orange Ridge. A second call will be made at Eden on the way back on Monday and at Glenholm and Salisbury on Tuesday. The present service via the Dauphin mail route will be continued, so that offices to the north will have two mails each week.

The Northwest and Manitoba are represented at the Toronto Industrial exhibition. The Empire says the Saskatchewan exhibit in the southwest portion of the C. P. R. building was viewed with admiration and amazement by thousands of visitors at the exhibition on Wednesday. This exhibit requires to be seen to be appreciated thoroughly. Mr. C. R. Stovel, of Prince Albert, is in charge, and is indefatigable in his efforts to explain the various exhibits. Dorsey & Little of Winnipeg, are on hand with a couple that are bred in the purple, the trotting Stallion Bourbonnais (11901), winner of the three-minute event Tuesday, getting a mark of 2.35.

St. Mary's College, Montreal. This excellent institution of learning advances with well marked studies each year. It is now nearly half a century in existence, and last year by a Brief of His Holiness, Pope Leo XIII., received the power of conferring degrees of Laval University. The college is conducted by the Jesuits so nothing further need be said concerning it.

Regina Notes. The Legislative Assembly has been in Session for some weeks but will adjourn in a few days after a session devoid of anything approaching the sensational but producing, we are told, much useful legislation.

Madame Royal gave an At Home on Thursday evening of last week which was attended by large numbers from town along with several from a distance. Everything was conducted on a scale worthy of the occasion and regrets were freely expressed at the prospect of Government House soon losing such genial hosts.

Father Caron's sermon on Sunday consisted of a very clever adaptation of the idea involved in the Gospel of the day to the necessary manifestation of order and uniformity during church services. Amongst other illustrations he mentioned the fact that several who have come to him for explanations of our belief are able to object that many Catholics contradict their professions by their actions in church.

Miss J. McCarthy left last week on an extended visit to friends in Everett, Tacoma and Vancouver and from the numbers who assembled at the station to bid her bon voyage it can be assumed her well-wishers are not few.

Mr. R. P. Brangan late of London Eng., after very creditably passing the July examinations here has entered the teaching profession by taking charge of the St. Joseph R. C. public school near Balgonie.

Father Gillis has had the Regina inspectorial district assigned to him this term and is hard at work visiting the schools through the large scope of country he has to cover.

Mr. A. McKinnon returned on Sunday from Winnipeg where he had been spending some weeks in the interests of Anthracite coal.

ALL MEN. Young, old or middle aged, who find themselves nervous, weak and exhausted, who are broken down from excess or overwork, resulting in many of the following symptoms: Mental depression, premature old age, loss of vitality, loss of memory, bad dreams, dimness of sight, palpitation of the heart, emulsions, lack of energy, pain in the kidneys, headache, pimples on the face and body, itching or peculiar sensation about the neck, wasting of the organs, dizziness, spots before the eyes, twitchings of the muscles, eyelids and elsewhere, bashfulness, deposits in the urine, loss of will power, tenderness of the scalp and spine, weak and flabby muscles, desire to sleep, failure to be rested by sleep, constipation, dullness of hearing, loss of voice, desire for solitude, excitability of temper, sunken eyes, surrounded with LEADEN CIRCLES, oily looking skin, etc., are all symptoms of nervous debility that lead to insanity unless cured. The spring of vital force having lost its tension every function wanes in consequence. Those who through abuse committed in ignorance, may be permanently cured. Address M. V. LEBON, 24 Macdonnell Ave., Toronto, Ont., Canada.

New Book and Stationery Store. HART & MacPHERSON, BOOKSELLERS AND STATIONERS, 364 Main Street, Winnipeg, Man.

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

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

Ferguson & Co 408 Main Street. For Invitations, Wedding Announcements, Ball Programmes, Fine Stationery, We Lead Ferguson & Co 408 Main St., Winnipeg.

The 10 youths destined for as many colleges in the east whom Father Lacombe selected as embryo N. W. missionaries left here recently in charge of Father Morin. Regina furnished one fine boy in the person of Freddy Bourget. Threshing is well under way in all portions of this district and yields are recorded grading all the way from excellent to very poor but one thing is sure there never was better weather than has been here for harvest.

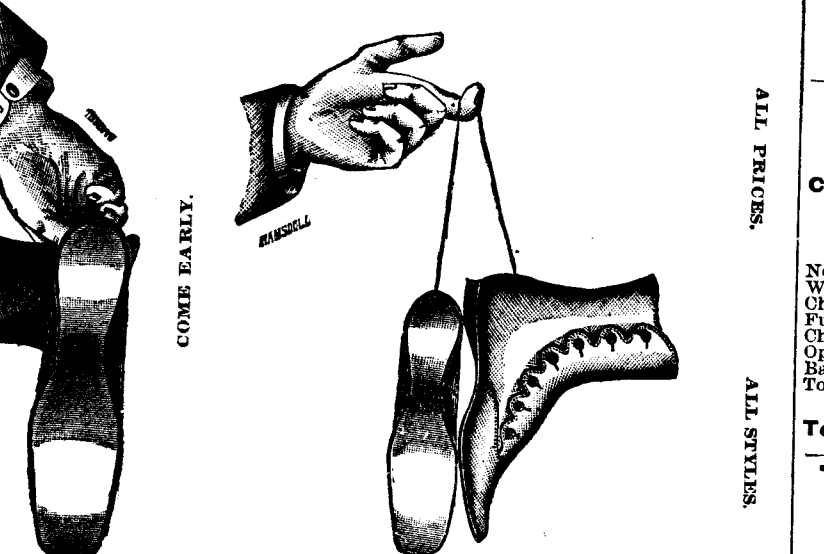
Mr. R. Rimmer has been engaged as counsel for the two Italians confined here on the charge of murdering a comrade near Grenfell some months ago. It requires eight times more strength to ascend stairs than to walk on the level.

THIS SPACE IS RESERVED FOR Paul, Knight & McKinnon, DEALERS IN Canadian Anthracite Coal.



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