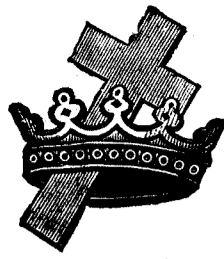


Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XI, No. 44.

WINNIPEG, MANITOBA, WEDNESDAY, MAY 6, 1896.

{ \$ 2.00 per Year.
{ Single Copies 5 cents.

THE C. M. B. A.

Winnipeg Branches' Reply to Grand President Fraser.

To the Editor of the NORTHWEST REVIEW.

DEAR SIR,—Mr. O. K. Fraser, Grand President of the C. M. B. A., has thought it proper to publish in the columns of the eastern Catholic papers a letter in reference to the stand taken by him at a recent convention of Liberal clubs in Ottawa. Mr. Fraser, whilst declining to defend himself beyond a solemn protestation of faithful allegiance to the Church as illustrated by his past career, fails not, however, to severely criticize the action, as embodied in their circular, of Branches No. 52 and 163, of Winnipeg, as being in direct opposition to the laws of the C. M. B. A.

Had Mr. Fraser called our attention to any misstatement with regard to his utterances as quoted by us from "The Canadian Freeman," it would have been, we must say, an immense relief to our wounded feelings as his persecuted brother-Catholics, but not one word to take back or palliate his recent speech at Ottawa! Therefore, however, blameless his stand might have been in the past, we are left perfectly free to judge him from his last utterances; and we here repeat that his remarks coming as they did from our Grand President,—for although he did not actually pose as the Grand President of the C. M. B. A., yet everybody knew that the citizen who was addressing the assembly was the head officer of one of the foremost and most influential Catholic associations of Canada—his remarks, therefore, must have had much more than an ordinary weight on the minds of his hearers. This is what made us feel not only the more aggrieved, but at the same time the more humiliated: And, how could it be otherwise? when not only a brother-Catholic, but the Grand President himself of the noble association in which we glory to hold membership, raised his voice in condemnation of a measure brought forward in order to bring relief to a Catholic minority now for six long years under the pressure of a most odious persecution.

Mr. Fraser will have it, however, that the question was a quasi-political one and therefore should have been left alone by the members of the C. M. B. A. We wish to say here that, whilst we recognize to Mr. Fraser the right to belong to any political party he may choose and to view accordingly most questions offered for his consideration, we regret to be unable to accept his views with regard to the Manitoba School Question. Had this question in our estimation been a mere political, or even a quasi-political one, we would never have opened our lips nor taken the pen in condemnation of Mr. Fraser's action. But quite different is the case as it is presented and still presents itself to our minds and hearts. For to begin with an illustration: Let us suppose that one of our fellow-Catholics should have brought before the civil courts a case in which he appealed to the judges on the bench for the restoration of a religious right of which he had been deprived in a most unjust and brutal manner; let us suppose, furthermore, that a sentence had been passed in his favor, but that his enemies should have found some side issue to continue their odious persecution upon him; could there be, we ask, a Catholic association, or any member thereof who would refuse to extend all possible sympathy and earnest assistance to the poor sufferer? We believe it not. But is not the case of the Catholic minority of Manitoba exactly the same? Has not the supreme tribunal of the realm decided that we have been unjustly deprived of rights and privileges guaranteed to us by the constitution of the land; and, moreover, has not the Catholic hierarchy from the one end to the other of the Dominion of Canada, demanded also the restoration of these rights? How, then, comes it to pass that Mr. Fraser, who calls himself a loyal Catholic, and in whose hands rests the highest authority of a noble association, the members of which profess, above all, to faithfully follow the hierarchy of the church in all things pertaining to religion and morals; how comes it that he, the Grand President of the C. M. B. A., is found siding with those who by all

means at their command have to this day opposed justice being done! We remember reading that on one solemn occasion a lawyer was heard to say, in reference to the Manitoba school question, that although the minority of the province had a grievance, yet the Federal Government—the appointed guardian of the constitution, and defender of justice and protector of persecuted minorities—the Federal Government for political exigencies, should not redress the wrong inflicted on the Catholics of Manitoba: could it be, perchance, for similar reasons that Mr. O. K. Fraser would have opposed the Remedial Bill proposed at Ottawa? For, has not the appointed guardian of our religious liberties, the Most Reverend Dr. Langevin, Archbishop of St. Boniface, declared himself satisfied with the proposed Remedy? Why, then, should Mr. O. K. Fraser, with all his boasting of loyalty to the Church, have chosen to have followed Mr. Laurier in preference to His Grace the Catholic Archbishop of Manitoba? Would he have allowed politics to take precedence on religion, and it is for that reason that he condemns the action of the two Winnipeg Branches of the C. M. B. A.? We wish to tell Mr. O. K. Fraser that with us all political feelings are laid aside when our religious liberties are at stake; and in asking the redress of the wrong inflicted on us we look in no way to the political colors of the party upon whom we call for such redress. It so happens that it is a Conservative government that proposed a remedy to our grievance; had the remedy come from the leader of the opposition, we would entertain for him and his followers the same gratitude that we now owe to the Conservative party. For us all political colors completely disappear in the all absorbing question of the restoration of our rights to give a Christian education to our children. Mr. Fraser says he is content to be judged by those who know him, we are content also to accept the judgment not only of those who know us but all our fellow-Catholics throughout the whole Dominion, convinced as we are, that we are much more than our Grand President, acting according to the aims of our noble association, the C. M. B. A.

Yours fraternally,
On behalf of St. Mary's Branch No. 52,
L. O. GENEST, President,
H. A. RUSSELL, Secretary.
On behalf of Immaculate Conception Branch No. 163.

A. PICARD, President,
P. O'BRIEN, Secretary.

THE TRIPLE ALLIANCE.

"The people like to be humbugged." So said Barnum, the great American showman. This is the reason, it may be fairly assumed, that the triple alliance of Messrs. Wilfrid Laurier, Dalton McCarthy and Joseph Martin is meeting with some measure of success throughout Canada.

The respective policies of these gentlemen, though distinctively different in themselves, and, when viewed in the light of reason and common sense, as opposite as the poles, are a unit on one point—to defeat the Dominion Government.

Mr. Laurier, the leader of the Liberal party, speaking to a Quebec audience, says that he would settle the Manitoba School Question by a policy of conciliation; he would appeal to the generosity and the sense of justice of the Protestant majority; he would appeal to Mr. Harcourt, a member of the Mowat (Ontario) Government, who (Mowat) is the champion of the Catholic minority of Ontario. Mr. Laurier, however, conveniently does not tell his listeners that appeals to Mr. Harcourt and Mr. Mowat are of no use to the people of Manitoba. His appeals on the Manitoba School Question have to be made to his friends, Messrs. Greenway, Sifton, et al, and no others. The Catholic minority of Manitoba can hardly fail to have a very vivid recollection of what that has amounted to in the past, and can scarcely be expected to be very sanguine of anything to come of it in the future. Again, Mr. Laurier tells the people of Quebec that the Dominion Government are to blame in that the Remedial Bill is no real remedy for the grievance of the Manitoba Catholic minority; that it does not go far enough; and, finally, that the Gov-

ernment are not sincere and never intended to pass the bill. This is the summing up of Mr. Laurier's charge against the Government in respect to the Manitoba School Question.

Next comes Mr. Dalton McCarthy. He directly charges the Government with playing into the hands of the Catholic hierarchy and in being the tool of that church in trying to fasten separate schools on Manitoba; and he lauds Mr. Laurier for his patriotic and manly stand against the Government in trying to play into the hands of the hierarchy. As showing the love of this member of the unholy triple alliance for Mr. Laurier's compatriots and co-religionists, a quotation from his recent address to the people of Canada may be made: "On the answer which will be given at the polls to the demand of the French Canadian hierarchy to have Manitoba coerced and have separate schools re-established in that young and vigorous province depends not merely the Mackenzie-Bowell-Tupper Administration, but in a large measure the peace and well-being of the future for Canada; and again, to me it seems to be unstatesmanlike as it is unpatriotic for the sake of a temporary peace with our French-Canadian fellow-subjects to foster a spirit of French nationalism." What do our French Canadians think of this appeal of Mr. Laurier's new ally from Ontario? The electors of Ontario are told that the only way to prevent the Catholics getting their schools and to crush out the national aspirations of the French-Canadian race is to defeat the Dominion government.

And now for Manitoba. While Mr. Laurier in Quebec is going to settle the Manitoba School Question and give the Catholic minority a better and more far-reaching measure of relief than is provided by the "worthless Remedial Bill," and while Mr. McCarthy in Ontario is going to wipe out the constitutional guarantees of the minority and humiliate the French-Canadians of Quebec, provided the electors of Quebec and Ontario will drive the Dominion Government out of office; while all these things are going on, Mr. Joseph Martin, the third element in this ignoble union says: "The Government at Ottawa say they are bound, morally and politically, to obey the judgment of the Imperial Privy Council." This he denies. He holds that it is an outrage to suppose that the Imperial Parliament intended that anything done on education or anything else should never be altered or changed, no matter how much circumstances might change. He charges that the Government take the stand, "We refuse to budge an inch unless and until His Grace of St. Boniface says he is satisfied." Mr. Martin adds: "It only remains for the electors of Manitoba to be true to themselves upon this question." That is, defeat the Dominion Government.

Let us recapitulate the various reasons given by the several members of this unholy alliance for defeating the Government.

In Quebec they must be defeated because they did not bring in a sufficiently "remedial" measure, and because they were not sincere in their promise to give the Manitoba minority a remedy at all; for had they been sincere they would have passed the Remedial Bill despite Mr. Laurier's six months' hoist and the obstruction tactics of the triple alliance.

In Ontario the Government must be defeated in order to crush the rights of the Catholic minority and the national aspirations of the French-Canadians. "No peace must be made" with our French-Canadian fellow subjects that will foster a spirit of French-Canadian nationalism," and the "French-Canadian hierarchy," must not be tolerated.

In Manitoba the Government must be defeated because they consider that they are bound, morally and politically, by the judgment of the Imperial Council, and admit and declare that no settlement can be effected that is not satisfactory to the minority whose grievance the Privy Council says should be removed.

According to the programme of this triple alliance, there is no possible escape for the Dominion Government. No way is open to them that leadeth not to destruction. They'll be damned if they do, and they'll be damned if they don't.—Nor'Wester, April 29.

A PAGAN SYSTEM OF EDUCATION.

Cardinal Logue, commenting the other day on the so-called national education system in Ireland as relating to religious education, observed that the spirit of the system is essentially pagan. According to the rules of the "National Board," there must be no mention of religion in the schools during school hours, except what are called "common truths." Cardinal Logue is puzzled to know what "common truths" there are which might not be objected to by some sect or another. It is true, the board rules permit the teachers to speak of God, but they can go no further without danger of offense to somebody, and if they go no further, such religion is little, if anything more than what the pagans believe, as the Cardinal thus remarks:

"You can speak of God, of course; but if you speak of the incarnation of Christ you must take care there are no Jews present. If you speak of the Trinity you must take care there are no Unitarians present. If you put up the Ten Commandments before the children, you must take care not to divide them—you must throw them in a lamp just as in Genesis, and so on for the other subjects. The teachers must take care not to say anything whatever about religion that is certain beyond the mere existence of God. I don't know any other religious truth that he could mention consistently with the rules of the board during the hours devoted to secular instruction. And hence I say that if our children were brought up in the bare, naked principle of this system of national education they would be brought up not as Christian children, but pagan children, because even the pagan admitted the existence of some supreme being."

The main, original purpose, however, of the "national" system of education in Ireland, as Cardinal Logue well knows, was not to make pagans of the Catholic children of Ireland, but to bring them up in indifference to, and, if possible, in ignorance and hatred of the faith of their fathers. To destroy the Catholic Church in Ireland was the object the first promoters of the system had in view. This was frankly avowed many years ago by the Protestant Archbishop of Wheatly. He was one of the board of commissioners in the early period of the system, and he got "Scripture lessons introduced into the schools, which he hoped would Protestantize the whole country in a generation or two. The "Scripture lessons" had to be abandoned when the Catholics became strong and organized enough to insist on a small share of their rights. Then the "common truths" scheme was started, the Protestant ascendancy party being willing to have even paganism than the hated "Popery." If we cannot get our own, we will take any religion or no religion, so long as Catholicity is barred out. This is the principle of the Protestant party in Ireland in the matter of public education. Cardinal Logue is, of course, right in describing it as paganism.—Irish World.

Lady Burton.

Lady Isabel Burton, whose death the cable announced on Monday last, had a literary sense that was absolutely free from sentimentality. When her husband died she resolutely committed to the fire whatever writings of his were in her opinion, indecent. She then accepted the censure of her friends with composure; but she did give to the public a volume of entertaining memoirs. One of her stories was told about their official life in Mexico. They lived near a monastery, and, of course the village had its bully. His great delight was to abuse the monks, for he was a self-styled agnostic; and he would strut up and down by the hour in front of the monastery insulting its inmates and challenging them to fight. "If they were soldiers of God would they not come forth and fight a soldier of the devil?" Such was his pet taunt. One day a monk came out and accepted the terms. The village and its wife was quickly on the spot. The bully went down like a sack of corn at the first blow, and half a dozen times he stood up again it was only to fall with more terrific force. Then, yelling for mercy, he lay on the ground; but the monk said to him: "Oh come on;

even the devil would be ashamed of you for fighting so badly." The peace of the village was not afterwards disturbed. That monk had just come to the monastery; he had resigned a high commission in the French army, and his military training had not been quite rubbed off.—Catholic Register.

Cannot Serve Two Masters the Masons and the Church.

Three months ago John F. Byrnes, of Danielson, died. He was a member of the Catholic Church there, and also of Orient Lodge, No. 37, Knights of Pythias. When the Pope issued a manifesto placing the Knights of Pythias, together with several other secret societies, under the ban of the Church, Byrnes with several others, refused to leave the society. He attended church regularly and also was a regular attendant at the meetings of his lodge. When he was taken sick he sent for Father Chaquette, pastor of the French Roman Catholic Church. The priest informed the dying man that he could do nothing for him until he renounced the Knights of Pythias. Byrnes told the clergyman that he believed the society was good, and he declined to give up his membership. His funeral took place in the afternoon, the Knights of Pythias taking charge of all the arrangements. Byrnes was buried in a Protestant cemetery. Orient Lodge attended in a body, but many of the deceased man's friends staid away.

RECENT CONVERSIONS.

A. I. Dupont Coleman, Son of the Episcopal Bishop of Delaware.

Dispatches from Wilmington to the secular press say:

A sensation has been sprung in fashionable, social and religious circles in this state over the announcement that the Rev. Alexis I. du Pont Coleman, son of Bishop Leighton Coleman, of the Delaware diocese of the Episcopal church, has been converted to the Roman Catholic faith in New York. Bishop Coleman on learning of his son's action went at once to New York to wait upon him. Mr. Coleman is about thirty-two years of age, and was educated at Oxford university, England, where he spent a considerable part of his early manhood. Until about eighteen months ago he was rector of St. Michael's mission, this city, a pronounced Ritualistic church. He resigned on account of his health and went to New York to do some priestly work in connection with one of the orders of the Episcopal church.

The Northwestern Chronicle says that Mr. Coleman is thirty-nine years old and has long been leaning toward the Catholic Church. His wife is expected to follow him into the church. He was received by Father William Smith, S. P. M.

Rev. Mr. Coleman is not the only distinguished Protestant whom Rev. Father Smith has had the pleasure of receiving into the church. During the past sixteen months he has baptized, after thoroughly instructing them in the tenets of the Catholic church, Mrs. Phil. Daly, better known as the actress Jennie Joyce; Frank Bang, son of the late Henry J. Bang, proprietor of the Sturtevant House; Mrs. E. Hogan, widow of Senator Hogan; Harold Depew, and a well known Unitarian clergyman of New York city, whose name is withheld. The order to which Father Smith is attached is called the Fathers of Mercy.

Mr. R. James, a brother of Henry James, the novelist, and of Professor William James, of Harvard college, has joined the Catholic Church. He was received into the fold by Rev. P. M. O'Connor, of St. Malachy's church, Arlington, Mass. In early manhood he was an Episcopalian, although he was brought up in a Swedenborgian atmosphere. He has spent five years in investigating the claims of the Catholic Church and he has become fully convinced of their validity.—Northwestern Chronicle.

Remember!

All who pay their subscription will receive a copy of that admirable up-to-date book, "PLAIN FACTS FOR FAIR MINDS."

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
At 184 James Avenue East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following place: Hart & McPherson's, Booksellers, 364 Main street.

ADVERTISING RATES.

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.
Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

WEDNESDAY, MAY 6.

CURRENT COMMENT.

Ewart Vs. Wade. A rather amusing strife of words and clash of statements is going on in the Tribune. On the 27th ult.

appeared an interesting letter from Mr. John S. Ewart criticizing Mr. Wade's recent attack upon Sir Donald A. Smith's assertion that the Manitoba legislators in 1871 "were looking to what had passed at the convention which preceded the union of Manitoba and Canada. Mr. Wade, on the other hand, traces the act 'not to the people of Red River settlement, but to Archbishop Tache, then recently returned from Rome.'" Mr. Ewart humorously twits Mr. Wade with being a victim of obsession, i. e. with being haunted by a hobgoblin, which makes him "irremediably certain that the priests are not only rogues, but intriguing designers of such consummate accomplishment, that everything short of the flight of the spheres is guided, or at least palpably affected, by their stratagems and machinations."

An Impossible Yarn. After characterizing Mr. Wade's account of the way the School Act of 1871 was passed as an "impossible yarn," Mr. Ewart says: "The story is, of course, absurd upon the face of it—a government playing into the hands of the Opposition, and a lieutenant-governor bribing a member to support a bill to which there is practically no opposition—but to completely end the rickety rubbish it has only to be known that the principal facts alleged are not facts at all; and that any one can to-day ascertain that for himself. . . . The Journals of the House show that the government bill was, as a matter of solemn, unalterable fact, introduced before the opposition bill. The former was bill No. 58, and the latter bill No. 60. They were introduced upon the same day within a few minutes of one another, and were both of them on that day read a first time."

Slight Opposition. "The Opposition leader, scornfully refusing the bribe to support the bill, swears that he opposed it to the best of his ability. The Journals show otherwise. They show that the second reading of the bill was carried without an amendment being offered, without a division, without a dissentient vote. The principle of the bill establishing separate schools was accepted by everybody. He says that upon the third reading he 'moved to have the bill sent back to the committee for further consideration and amendment, but without success.' That is true, but what were the amendments which he offered in committee? They were mere matters of detail, relating principally to the number of persons who were to form the Board of Education, and to the manner of division and appropriation of the government grant."

Plenty Of Time. In answer to Mr. Hay's testimony that no time was allowed to ascertain the nature of the bill, Mr. Ewart points out that Mr. Hay admits he knew the nature of the bill at least two days and probably four days prior to the second reading, and that this was surely enough in the case of a bill so short as not to fill one column of a newspaper. "It would not be possible to occupy more than ten minutes in explaining it, and, as there was no opposition to it, it required no advocacy."

Clark Not Girard. "Even such an unimportant detail as the name of the member who introduced the bill has undergone the transmutation that has befallen all the other facts. The gentleman's name was Clark, not Girard. . . . Put the yarn in a kaleidoscope, Mr. Wade; mix it with other alleged facts, give it a good shake, and swear the paternity again on the archbishop!"

Anti-Climax. Mr. Ewart concludes with this Parthian shaft: "I had almost forgotten one of the reasons given by Mr. Wade for crediting the statute to the archbishop per the lieutenant-governor. It is this: 'In the same session the act to incorporate the Archbishop of St. Boniface was introduced; also the act to establish St. Boniface College.'" But Mr. Wade forgot to mention that in the same session the Episcopal Bishop of Rupert's Land and St. John's College (Episcopal) were incorporated; and the further momentous facts that at that very identical period charters were granted to the Manitoba Brewing Co. and the Manitoba Brick and Pottery Co.!"

Verbal Criticism. It took Mr. Wade three whole days to concoct a reply to this castigation. About half of his answer in the Tribune is devoted to more or less clever banter about certain phrases used, in the course of the past twelve months, by Mr. Ewart. Mr. Wade, usually so independent with respect to legitimate authority, humbly accepts Dr. Taylor's pedantic condemnation of "psychological phenomenon," an expression which, from the point of view of current English, is quite as good as the common phrase so often applied to any extraordinary musician—"a musical phenomenon." Another phrase of Mr. Ewart's, many moons old by the way, which Mr. Wade says no one has had the courage to tackle is "jargogged wrongheadedness," but surely 'wrongheadedness' is an excellent word to express the quality of one who is obstinate in the wrong, and 'jargogged,' though rather archaic, means 'confused, jumbled.' We don't wonder at Mr. Wade affecting not to understand so simple a phrase as "rickety rubbish"; it sets forth so exactly the rotten foundations on which he built his theory of events. Still less are we surprised at his ignorance of the nature of "obsessions," which are too near the field of Catholic theology to come within the scope of his jaundiced vision.

Side-Issues. Mr. Wade then dilates upon the tardy introduction of the government bill with a view to proving that it was sprung upon the Legislature as a surprise; but he unaccountably fails to contradict Mr. Ewart's main contention that this bill met with but very slight opposition, a fact which demonstrates the real temper of the House. The previous activity of the Opposition only shows that the minority were noisier than the majority. Moreover, Mr. Wade explicitly admits "Mr. Ewart's argument that the bill which finally became law was introduced a few minutes before Mr. Norquay's bill." Lastly, his silence about the many other facts rectified by Mr. Ewart is significant.

No More About The Archbishop.

But the most telling omission in Mr. Wade's reply is the absence of all reference to the late Archbishop Tache's influence upon the passing of the bill. Mr. Ewart has completely silenced him upon that vital point. The only allusion Mr. Wade makes to it is the following: "In conclusion, let me repudiate the statement that I am more apprehensive of interference in politics by the Roman Catholic clergy than their conduct deserves;" in support of which general accusation he trots out Bishop Gravel and Father Lacombe, as if they had had anything to do with the School Act of 1871, or as if their interference were at all comparable to that of certain Presbyterian clergymen boasting of having influenced the first decision of the Imperial Privy Council.

THE REVIEW AND THE PRESENT POLITICAL SITUATION.

We have just time before going to press to state that we read with much pleasure in the last issue to hand of the Catholic Register, of Toronto, an editorial note cordially accepting the explanation we felt called upon to make a couple of weeks ago regarding the attitude of this paper in the present political crisis. In order to prevent any further misunderstanding with such an esteemed contemporary as the Register we entered into details to shew how completely free we were from partisan bias, and this is the handsome way in which our Toronto friend refers to what it recognizes as our "straightforward" explanation:—

"The Register referred to the attitude of the REVIEW after fairly considering recent articles upon the political situation in our contemporary. After a similarly fair consideration of the reply to our remarks, we have to say that the tone of that reply is what it ought to be. This is certainly a time when the editors of the Catholic Press of Canada should be above partisan politics. We are glad to see the REVIEW comes out as it does. We hope every paper in Canada with the Catholic name will do likewise."

MR. MARTIN'S PLATFORM.

Mr. Joseph Martin, the Liberal candidate for this city, and the very great admirer and friend of the Hon. Wilfrid Laurier, says the election here is to be fought on the school question and Liberals must vote for no candidates who are not pledged to oppose remedial legislation. He says this is a fight between the Church in Quebec and the citizens of Manitoba, and he represents Mr. Laurier as determined not to bow the knee to the hierarchy, but that forgetting his nationality and his religion he will seek only the interests of his party. We believe the time has passed when such an appeal can meet with success. Everyone now knows and realizes that this Manitoba school question is not what Mr. Martin says it is, but that in it the integrity of the constitution is at stake, and the sacred rights of minorities are involved. We know scores, we might almost say hundreds of Liberals in this city and province who are disgusted with the tactics of their leader and party in resisting the passing of the Remedial Bill, and we have great hopes that the sober common sense of the people will prevent them from being further led astray by such dangerous politicians as Mr. Martin and by such an uncertain "statesman" as Mr. Laurier. If Mr. Laurier is the pitiful, weak-kneed partisan that he is represented to be by his trusted adherent, Mr. Martin, and we believe it for we have had our own experience of the "great leader," the Liberal party is in bad hands and it will need more than its alliance with the McCarthys and the like to rescue it from the cold shades of opposition.

A GREAT CATHOLIC STATESMAN!

Mr. Laurier's trusted lieutenant in this province, Mr. Joseph Martin, entertains great esteem, we might almost say veneration, for his chief, and he obligingly tells us why in a speech he delivered in

this city on Thursday evening last. Here are his words as reported in the daily press:

"There was no member of Parliament but was completely satisfied with the manner in which Hon. Mr. Laurier conducted the affairs of the Liberal party. . . . Mr. Laurier was a Roman Catholic and a Frenchman; he was selected not because he was such but because he was considered the most competent man. To-day he might be the strongest man in the Province of Quebec if he would bow the knee to the Church authorities; but he declined to do so. With every respect to the Church to which he belonged, Mr. Laurier recognized that he was the head of a great party; that that party sought to place him at the head of the Canadian people; and that he must forget he is a Catholic, that he is a Frenchman, and remember that he is a trustee of the great principles which lie at the foundation of the great party which he represents."

We give this lengthy quotation for the information of those of our Ontario contemporaries who are so ready to condemn the REVIEW for the stand taken by this paper in the present political contest and who are, with an excess of zeal which seems ridiculous under the circumstances, week after week sounding the praises of the self-same Mr. Laurier whom they designate a "great Catholic statesman." "A great Catholic statesman," forsooth! Did any one ever before hear of a great Catholic statesman who would condescend to apologize for his religion, who would be ready to forget his Catholic principles to further the interests of his party; or, indeed, was there ever a great Catholic statesman, who under constitutional government found his duty to his country clash with his duty to his religion? And let it not be said that Mr. Martin misrepresents his leader, for we have, unfortunately, proof in abundance that he is speaking for once only two truly. In considering Mr. Martin's utterances it must be remembered that he is particularly well qualified to inform us as to Mr. Laurier's innermost sentiments. He is, as we have said, the trusted representative here of those interests which Mr. Laurier is said to be so devotedly serving; we have it on the authority of the official organs of the Liberal party that he is one of the pillars of that party and possesses his leader's confidence to a degree which is shared by but few politicians; and we are told by the same authorities that should Mr. Laurier be returned to power Mr. Martin will be given a portfolio in his cabinet. These are reasons enough for attaching great weight to anything Mr. Martin says regarding Mr. Laurier's feelings and opinions, but we have more than that, for the statement made on Thursday evening and quoted above is virtually a repetition of what Mr. Laurier himself told the people of this city when he spoke here during his tour through this country in 1894. Hundreds of Catholics went to that memorable meeting fervent admirers of the Liberal leader, and confident that he would justify the expectations they had formed as to his sympathy for his co-religionists in this country, his thorough appreciation of the grievous nature of their sufferings, and his determination to use his great influence to see they were given speedy justice under the constitution. We confess that we were amongst those who had formed such expectations and who went to that meeting in such a frame of mind, and we were, too, amongst those of our faith who listened with shame and indignation to that portion of this "great Catholic statesman's" remarks which touched on the school question. He said, it is true, comparatively little on this important subject, but he said nothing at all to lead us to hope for anything from him. With a sneer on his lips and with a pose evidently intended to appeal to the crowd and to catch the votes of the mob he laid down his position which amounted to this—that before making up his mind as to the justice of the Catholic claims he must have an enquiry and above all must take the ad-

vice and counsel of his Manitoba friends. And who were the friends to whom he referred? Not the leaders of Catholic thought in this country; not a single statesman or politician in whom Catholics reposed the slightest confidence; not the clergy; certainly not the Catholic people of the country—No! He knew all they had to say on the matter and was, he insinuated, somewhat bored by their repeated petitions, representations, and appeals, and he was determined now to look for information on which to base practical action to those politicians who surrounded him, to the Greenways, the Martins, the Siftons and the like, men who had not only robbed us of our schools, but added on every available occasion insult to injury by libelling us in the worst possible manner; men who in speeches, in pamphlets, in newspaper articles had lied about us and maligned our religion, our clergy, our nuns, our convents, ourselves, and all we hold dear, in a fashion which would do credit to the dirtiest "anti-popery" lecturer or scribbler. It was these men whom Mr. Laurier, in our hearing, called his friends, it was on their advice and the information they would give him that he declared he would act, when called upon to settle the school question, and this is one reason why we have no confidence in him and are ready to believe Mr. Martin knew what he was talking about when he said that Mr. Laurier would forget his religion when the interests of his party were at stake.

We do not believe that the people of Canada have any use for so-called statesmen of Mr. Laurier's stamp. We have confidence in the constitution of the country and feel positive that the people will, sooner or later, see that it is put into force. We cannot believe, therefore, that Mr. Laurier's shuffling and unmanly course on this question will commend itself to the electorate, and as we are positive that his lieutenant in this country Mr. Martin, is fighting his last political fight, and will be buried so deeply that he will never again come to the service, so do we feel that his "great leader" will be taught a lesson which will be a warning to all those who in the political life of the country may be tempted to sacrifice principles to party expediency.

MISLEADING ISSUES.

The Winnipeg Tribune is fearful that the school question will not be an issue at the coming general elections. It grows very wroth at the Free Press saying that the school question is a dead issue, and is bound to be settled on the lines of the judgment of the Privy Council, no matter what government comes into power. The Tribune and its friends have so long fattened upon the passions and prejudices of the people of Manitoba, that it dreads nothing more than a cessation of these debasing appeals. The school question would have been settled long ago by the Greenway government if it were not for the hopes entertained by them that it will bring about the defeat of the Dominion government. There seems to be a perfect understanding between Mr. Laurier and the Greenway government. Undoubtedly the Free Press is right when it says that the school question must be settled, but it must be settled on the broad principles of right and justice. It can never be settled on any other lines. After the elections are over and if no further political capital can be made out of a question affecting the rights, liberties and privileges of the long-suffering minority, the question will be settled on constitutional lines. In the meantime the Tribune and its friends will try to call off attention from what should be of deepest interest to the electors of Canada and picture to them the terrible dangers that lurk behind a simple question of constitutional law as interpreted by the highest Court of the Empire.

What would become of the army of unprincipled demagogues if this question were settled and done with? If there was not some cry with which to excite the electors and blind their sense of justice, disreputable candidates would

find their chances of election slim indeed. The late Archbishop Tache in an admirable pastoral on parliamentary elections said: "An honest and moral population cannot but feel the insult that would be offered it by disreputable men canvassing their suffrages." If his Grace were alive to-day, and witnessed the indecent ambition of some of the nominees in Manitoba he would emphasize these words, taken from the same pastoral letter: "An almost invariable mark by which you can judge of the absence of good sense (in a parliamentary candidate) is when a person seems not to know that there is 'a time to keep silence.'"

"Discretion in words is so characteristic of prudence," adds his Grace, "that the proverbs of Solomon assure us that: 'Even a fool, if he will hold his peace, shall be counted wise; and if he closes his lips, a man of understanding.'"

NOT POLITICAL BUT RELIGIOUS.

A purely religious question may become a political one, but it does not on that account cease to be a religious question. This is the unfortunate position of the Manitoba school question to-day. The politicians are interested in making political capital out of a simple question of constitutional law and public good faith and justice. If this question came before the statesmen of the Imperial Parliament, it would be treated on the broad principles laid down by the constitution, and both political parties would, by mutual consent, settle it on those lines. Not so in Canada. A question is never too sacred to protect it from the political designs of too many of our Canadian statesmen. Religious principles, conscientious convictions, the compacts of Confederation, the demands of the constitution, the judgment of the Privy Council—all must give way before the necessities of the politicians.

When the Remedial Bill was brought down and submitted to the high court of Parliament, on which the Constitution imposed the sacred duty of remedying a wrong, Mr. Laurier ought to have said that, although he might not approve of the manner in which the question had been handled by the government, yet, if the minority were satisfied with the Bill, he would give it his support, because it was the constitutional manner of settling a vexed question and doing a simple act of justice to the minority. That would have removed this question from the arena of politics and would have cleared the public mind to deal, at the coming elections, with questions that in themselves properly come within the legitimate range of practical politics. By taking such a stand Mr. Laurier would have proved himself a statesman of high merit and would have earned the gratitude of his compatriots and co-religionists and have won the sympathy and confidence of Canadians generally. But, unfortunately for the best interests of Canada, Mr. Laurier saw an opportunity of embarrassing the government by playing the role of the political demagogue, rather than that of the enlightened statesman. Mr. Laurier is a professing Catholic and, as such, must have known that the question before parliament was essentially a religious one affecting the Catholic conscience. His Catholic conscience, aside from any appeals to right and justice, should have warned him of the grave responsibility that rested upon him, as the leader of a great party, when he placed himself in opposition to an act of simple justice, adjudged by the highest court in the land to be due the minority in Manitoba. But Mr. Laurier cast aside all such lofty principles. He trampled under foot every feeling of sympathy for his suffering compatriots and co-religionists, defied the Catholic hierarchy, joined hands with Mr. Dalton McCarthy, the sworn enemy of his race and creed, and appealed to the Protestant sentiment of this country to aid him in defeating a measure restoring to us our confiscated rights and privileges. As might be expected, Mr. Laurier would like to have one policy for his Catholic supporters and another for his Protestant friends. When a man assumes a dishonest position, he requires a multitude of inconsistencies to

keep up an appearance of sincerity. Mr. Laurier could not very consistently play for the Protestant vote in Ontario and the West without giving offence to the Catholic vote in Quebec. To keep both in line at the same time is rather a trying feat, and Mr. Laurier found it so; but his friend, Dalton, came along just then and, assuming the role of Liberal leader, enabled Mr. Laurier to escape from an uncomfortable position and gave him time to go down to a Quebec constituency with his friend the spicy Tarte, and assure them that he was not satisfied with the Remedial Bill because it did not go far enough. In one province, "hauds off Manitoba," is to be the battle cry while in the other goes up the shout "the Bill is worthless." This may be good politics, as politics in this country go; but it is decidedly and emphatically dishonest.

If Catholics of this Dominion are true to themselves and the Constitution under which they live, there need be no fear of the crisis through which they are passing. Let them unite as one man in demanding justice and constitutional liberty for all citizens and the outcome of this struggle will bring humiliation to the political demagogues, restore public confidence in the constitution of our country, save confederation from the desecrating hands of fanaticism, bring back peace and harmony among all citizens, and confirm us in the enjoyment of those constitutional rights and privileges which are dearer to us than our very lives.

MR. MILLS ANSWERS MR. WADE.

Mr. Wade has unearthed another "deep-dyed" scheme of the Catholics of pre-confederation times to fasten separate schools upon Manitoba. He knows right well that no Bill of Rights "imposed" separate schools on this province. If every clause of all the Bills of Rights issued, or alleged to be issued, contained a demand for separate schools, that would not "impose them upon Manitoba." The fact that the first Legislature of the new province of Manitoba passed an act creating a Protestant and Catholic school system is the best evidence that such a demand was made. It was, however, the passage of that act and not the demand contained in any Bill of Rights that imposed separate schools on Manitoba, the abolition of which has created the constitutional grievance of the minority.

Mr. Wade may be a very flippant dispenser of anti-Catholic slanders, but no one can accuse him of being a brilliant constitutional lawyer. We prefer the opinion of the Hon. David Mills upon this very point. Mr. Mills, perhaps, the greatest master of constitutional questions in Canada. He is a Liberal and cannot, therefore, be said to unduly favor the other side. In his celebrated speech on the Remedial Act, delivered in the House of Commons on the 18th of March, he said: "Let us examine more closely the Manitoba case and see how the question stands. I pass by the so-called bills of rights. It matters very little in this discussion whether the bill of rights No. 4 was genuine or whether it was spurious. Those who insist that there was a fourth bill of rights were those who had the best opportunity of knowing; and so I see no reason for disputing the correctness of the statement so explicitly made by one of the parties. What is the object of denying the existence of this fourth bill? It is because in the third bill presented separate schools are not mentioned, and it is assumed that if the fourth bill is spurious there is no compact in respect to schools. NO LINE OF ARGUMENT COULD WELL BE MORE PREPOSTEROUS. One might as well argue that nothing contained in the treaty could be regarded as part of the treaty unless it were disclosed in the diplomatic correspondence which preceded the negotiations. No matter in what way we decide the question in relation to the genuineness of bill of rights No. 4, it does not in any way affect the interpretation of the section (sec. 22, Manitoba Act) which is all that we can authoritatively look to. Their Lordships of the Judicial Committee of the Privy Council

The terms upon which Manitoba was to become a province of the Dominion were matters of negotiation between representatives of the inhabitants of Manitoba and of the Dominion Government. The terms agreed upon, so far as education was concerned, must be taken to be embodied in the 22nd section of the Act 1870.

Of course, one must accept this as an authoritative determination of the educational provision found in the Manitoba Act." This is what Mr. Mills says on this question of the bills of rights and we are disposed to accept him as a greater authority than our learned friend Mr. F. C. Wade.

Dr. J. K. Foran.

The retirement of Dr. J. K. Foran from the editorship of the Montreal True Witness will be a loss to Canadian journalism that will be severely felt. For some years his brilliant and effective writings in the interests of Catholicity and other important issues that from time to time have agitated the public mind, made his opinions eagerly watched for and his earnest labor was certainly a great factor in keeping the paper in the front rank of Catholic journalism. His literary work well deserved the praise it received, but praise will only go ashort way towards keeping the wolf from the door. Dr. Foran has been appointed to a place in the Harbor Commissioners' office, and it is to be hoped promotion will rapidly follow. This appointment will also retire Dr. Foran from politics. He was prominently mentioned as the Conservative candidate in Montreal Centre in the next elections.—Canadian Freeman.

MODERN AUTHORS.

Why Few of Them Will Be Known to a Later Age.

It has been pointed out by M. Delisle, Librarian of the Bibliotheque Nationale, that paper is now made of such inferior material that it will rot and very few of the books now published have the chance of long life. The books of the present day will all have fallen to pieces before the middle of the next century. The genuine linen rag paper was calculated to last, and even the oldest books printed on it, if kept with due care, show very little of the effect of time; but the wood-pulp paper now largely used, in the making of which powerful acids have been employed, is so flimsy that the very ink corrodes it, and time alone, with the most careful handling, will bring on rapid decay.

Perhaps from one point of view this is not an unalloyed misfortune. Only remnants of present day literature will survive for the information of future generations, and great national collections, such as that in the British Museum library, formed at great expense, and intended to be complete and permanent, will offer to the literary historian of, say, the twenty-first century, but a heterogeneous mass of rubbish, physical laws thus consigning to oblivion a literature of which but a tithe is intellectually worthy to survive.

The papermaker thus unwittingly assumes the function of the great literary censor of the age. His criticism is mainly destructive, and it is too severe. Without the power of selective appreciation, he condemns to destruction good and bad alike.—Exchange.

SILENT

LEGAL.

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

Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett. Winnipeg, Man.

District Deputies for Manitoba. F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

C. M. B. A. Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Exec. Trust. J. Genest; First Vice, R. Prisco; Second Vice, H. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshall, E. Laporte; Guard, C. J. McNerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. H. Kennedy; 1st Vice, D. F. Coyne; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessler; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 188 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyne; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessler; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Tan., D. F. Allman; Rec. Sec., T. Jobin; Fin. Sec., H. A. Russell; Treas., G. German; J. D. McDonald, D. H. C. R.

Save Paying Doctors' Bills

BY USING

Dr. Morse's Indian Root Pills

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

Morse's Pills

FOR SALE BY ALL DRUGGISTS

W. H. COMSTOCK,
ROCKVILLE, ONT. MARRIOTTOWN, N. P.

SILENT SPEEDY

SIMPLE STRONG

SELF-THREADING SHUTTLE, SELF-SETTING NEEDLE

Tension Thread RELEASE. Positive Thread take up, Positive feed, Self-belter. All bearings of the finest temper and every part adjustable does the widest range of work of any machine made. Sewing with ease from the heaviest cloth to the finest cambric.

—Terms of sale to suit the purchaser.—

The SINGER MANUFACTURING CO.
350 Main Street.
—M. HEALY, Manager.

Consumption and Lung Difficulties.

Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purify 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 unending beauty. All Medicine Dealers sell Dr. Morse's Indian Root Pills.

NORTHERN PACIFIC R.R.

Through Tickets

ON SALE VIA

Rail, Lake and Ocean S. S.

— TO —

Eastern Canada, British Columbia, United States, Great Britain, France, Germany, Italy, India, China, Japan, Africa, Australia.

—DAILY TRAINS. SUPERB EQUIPMENT.—

—Close Connections. Choice of Routes.—

For tickets and further information apply to **CITY OFFICES,** 486 Main Street, Winnipeg.

or at Depot, or write to **H. SWINFORD,** General Agent, Winnipeg.

Northern Pacific R. R.

Time Card taking effect on Sunday, Dec. 16 1894.

MAIN LINE.

North Bound Read up	STATIONS	South Bound Read down
Freight No. 107 Daily		Freight No. 108 Daily
St. Paul Daily		St. Paul Daily
Express 107		Express 108
Miles from Winnipeg		Miles from Winnipeg
1.20p 2.45p 0	Winnipeg	1.05p 5.30p
1.05p 2.30p 3.0	Portage Jct.	1.10p 5.47p
12.42p 2.38p 9.3	St. Norbert	1.28p 6.07p
12.22p 2.12p 15.3	Cartier	1.38p 6.25p
11.54a 1.56p 22.5	St. Agathe	1.56p 6.51a
11.31a 1.40p 27.4	Union Point	2.04p 7.18p
11.07a 1.31p 32.5	Silver Plains	2.17p 7.35p
10.31a 1.10p 40.4	Morris	2.36p 7.45p
10.03a 12.52p 46.8	St. Jean	2.48p 8.25p
9.23a 12.23p 56.0	Letellier	3.06p 8.18p
8.00a 12.00p 65.0	Emerson	3.29p 10.15a
7.00a 11.50a 68.1	Pembina	3.17p 11.15a
11.05p 8.15a 168.1	Grand Forks	3.28p 8.25p
1.30p 4.55a 223	Winnipeg Jct.	11.00p 1.25p
7.30a 4.55a	Duluth	8.00a
8.50a 4.70	Minneapolis	6.40a
10.30a 8.83	Chicago	7.10a
		9.35a

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	W. Bound Read down
Ex. No. 127 Tues, Thurs, Saturday		Ex. No. 127 Mon, Wed, Friday
Miles from Morris		Miles from Morris
1.20p 2.45p 0	Winnipeg	1.05p 5.30p
6.58p 12.34p 10	Low Farm	3.02p 8.45p
5.49p 12.09p 21.2	Myrtle	3.26p 9.31a
5.29p 11.59a 25.9	Roland	3.36p 9.50a
4.59p 11.22a 33.5	Rosebank	3.58p 10.23a
3.14p 11.08a 49.0	Deerwood	4.06p 10.54a
2.51p 10.57a 54.1	Altamont	4.37p 12.01p
1.25p 10.40a 62.1	Somerset	4.54p 12.51p
1.17p 10.28a 68.4	Swan Lake	5.07p 1.22p
1.19p 10.18a 74.6	Indian Springs	5.21p 1.54p
12.57p 10.08a 79.4	Marleapolls	5.31p 2.18p
12.27p 9.48a 86.1	Greenway	5.53p 2.52p
11.57a 9.35a 92.3	Baldur	5.58p 3.25p
11.12a 9.41a 102.7	Belmont	6.19p 4.15p
10.57a 8.57a 109.7	Hillton	6.36p 4.53p
10.13a 8.42a 117.3	Ashdown	6.52p 5.25p
9.49a 8.35a 120	Wawanesa	6.58p 5.47p
9.29a 8.27a 128.0	Elliotts	7.19p 6.04p
9.05a 8.13a 129.5	Rounthwaite	7.19p 6.04p
8.28a 7.57a 137.2	Martinville	7.38a 7.18p
7.50a 7.40a 145.1	Brandon	7.55p 8.00p

No 127 stops at Baldur for meals.

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 143 Every Day Except Sunday		Mixed No. 144 Every Day Except Sunday
Miles from Portage La Prairie		Miles from Portage La Prairie
5.45 p.m.	Winnipeg	12.25 p.m.
5.58 p.m.	Portage Junction	12.10 p.m.
6.14 p.m.	St. Charles	11.44 p.m.
6.19 p.m.	Headingley	11.36 p.m.
6.42 p.m.	White Plains	11.12 p.m.
7.06 p.m.	Gravel Pit Spur	10.47 p.m.
7.13 p.m.	La Salle Tank	10.39 p.m.
7.25 p.m.	Eustache	10.26 a.m.
7.47 p.m.	Oakville	10.03 p.m.
8.00 p.m.	Curtis	9.59 p.m.
8.30 p.m.	Portage la Prairie Flag Station	9.30 p.m.


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

Numbers 107 and 108 have through Pullman Vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Place Dining Cars. Close connection at Chicago with eastern lines. Connection at Winnipeg Junction with trains to and from the Pacific coasts.

For rates and full information concerning connection with other lines, etc., apply to any agent of the company, or

CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

— \$3.50. —



Buy Geo. S. Slater and Sons famous \$3.50 Boots for men made of fine Calf Skin. Sole Goodyear-Welt. The slipless Boots are all the rage. For Sale by

A. G. MORGAN,
412 Main St.

CALENDAR FOR NEXT WEEK.

MAY.

10 Fifth Sunday after Easter. St. Antonine, Bishop.

11 Monday—Rogation Day. Feast of Our Lady of Mercy.

12 Tuesday—Rogation Day. St. Nereus and his companions, Martyrs.

13 Wednesday—Rogation Day. Votive office of St. Joseph.

14 Thursday—The Ascension of Our Blessed Lord. Feast of obligation.

15 Friday—St. Isidore the husbandman.

16 Saturday—St. John Nepomucen, Martyr.

Ecclesiastical Province of St. Boniface.

I HOLY DAYS OF OBLIGATION.

1. All Sundays in the year.

2. Jan. 1st. The Circumcision.

3. Jan. 6th. The Epiphany.

4. The Ascension.

5. Nov. 1st. All Saints.

6. Dec. 8th. The Immaculate Conception.

7. Dec. 25th Christmas.

II. DAYS OF FAST.

The forty days of Lent.

The Wednesdays and Fridays in Advent.

The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils of

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The Solemnity of the Assumption.

d. All Saints.

e. Christmas.

III. DAYS OF ABSTINENCE.

All Fridays in the year.

Wednesdays in Advent and Lent.

Fridays

Thursday in Holy week

Saturday

The Ember Days.

The Vigils above mentioned.

CITY AND ELSEWHERE.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies and gentlemen's tailoring in first class style and at reasonable rates.

St. Mary's Court No. 276 of the Catholic Order of Foresters will hold a regular meeting on Friday evening in Unity Hall, when the new officers for the year will be installed.

Stovel's Pocket Directory for May is to hand on time, containing all official changes up-to-date in railway and steamship time tables, stage routes, etc. Several new features are in this month's issue, among which we notice lacrosse, bicycle, cricket, golf, gun, tennis, canoe and football clubs and schedule.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall, McIntyre Block this evening. Branch No. 163 met at their hall last night. Our readers will find in another column a letter recently addressed by the members to the press of Canada in reply to Grand President Fraser's communication which recently appeared in the eastern Catholic press.

Hon. A. A. C. LaRiviere, M. P., arrived from Ottawa a few days ago. He expresses himself as quite confident that the Government will be returned to power at the coming elections by a large majority. He will again go before the electors of Provencher as a candidate for the representation of that constituency in the new house, and it goes without saying that he will be elected.

A large party of Austrian immigrants arrived in the city on Monday and most of them have already left for the west to seek new homes on the prairie. They are all Catholics and it seems to the Review some effort should be made to keep them together and make them the nucleus of a new colony which would soon be sufficiently strong to maintain a priest and establish schools. It will be a great pity if the opportunity is lost.

Death of John Carey.

The Daily Telegraph, of Quebec, records the announcement of the death of Mr. John Carey, an ex-Winnipegger in the following words:

We regret to learn of the death in New York of Mr. John Carey, only brother of Miss Agnes M. Carey and Mrs. P. Cotter, of this city. Mr. John Carey was born in Quebec, where he was reared and also where he was well known for some years as an expert stenographer attached to our law courts. He was a son of the late Daniel Carey, a well known newspaper publisher, government official and barrister at Quebec, Ottawa and Winnipeg. Deceased, who was never married, leaves to mourn his loss his aged and respected mother, who still resides in Quebec and his two sisters, as already stated. We beg them to accept the expression of our most respectful sympathy in their affliction.

Mr. Carey resided here from 1881 to 1886. He came up and was in law part-

nership with his father on Lombard street for a few years. He afterwards formed a partnership with Mr. Jas. E. P. Prendergast, the present M. P. for St. Boniface. He returned east in 1886. In 1883 he contested St. Agathe in the interests of the local opposition, led by Mr. Thos. Greenway.

Stewart Mulvey.

As is already known, the local government disapprove (at least they said so) of civil servants being active in politics, even when their activity has been displayed on the government side; but they probably forgot at the time that among the sitting members there was about as bad an example of political impropriety as could well be imagined. Members had and still have to deliberate upon the Catholic claims for remedial legislation; and it should be the care of the government that no opportunity should be given to Catholic residents to complain of the action of any official.

Now, Mr. Stewart Mulvey, member for Morris, is also secretary-treasurer for Winnipeg Public Schools, towards the taxes for which both Catholics and Protestants contribute. He receives \$1,500 per annum for this service, with a clerk provided at \$500 more, and yet he attended, during his official hours, the lengthy parliamentary debates, for which he doubtlessly received the usual members' indemnity. Not only is this duplicate activity offensive to Catholics, but gives to ratepayers generally the idea that if Mr. Mulvey can spare so much of his time from his department, he must, as things are now, be considerably overpaid.—The People's Voice.

Acetylene.

Rev. Father Kavanagh gave an interesting lecture at St. Boniface college on Tuesday on carbide of calcium as a source of acetylene. The sample Rev. Father Kavanagh handled in these experiments is probably the first that has come into this country. Its discovery offers a curious instance of a by-product or refuse in an industrial process turning out to be almost as valuable as the primary object of the process. Here the scrapings of the lime built furnace, in the manufacture of aluminum by electricity, are discovered to be so valuable that they cover the cost of the whole process. It was the accident of this refuse being thrown away into a pool of water, and there causing an ebullition of gas that drew attention to it. The gas turned out to be acetylene, always considered valuable, but, so far, produced with difficulty and in small quantities. The treatment of the aluminum ore requires that it be placed in a furnace built of lime, heavy currents are led into it through carbon rods, and from a powerful arc. Under the influence of the intense heat of the arc, not only is the ore decomposed, but the carbon of the rods combines with the lime of the furnace to form the calcium carbide. A sample of this substance has been placed for exhibition in the window of Mitchell, the druggist.—Free Press, April 9.

MR. DALY'S VALEDICTORY.

Ottawa, May 1.—Mr. Daly was busy this afternoon clearing up his private papers in the department over which he has so successfully presided for the past four years. His first words in response to your correspondent's request for an interview were of his successor. "I may say that I think it a good political move of the premier to have secured the entry of Mr. Macdonald into public life again. I have no doubt he will be a great source of strength to the new government both in Manitoba, the Territories and British Columbia and also in Ontario. I have not the slightest doubt either but Mr. Macdonald will be elected in Winnipeg, and if he does nothing else than defeat Mr. Jos. Martin, he will still render a great service to Manitoba and the country generally. "I am satisfied," continued Mr. Daly, with his customary warmth when speaking on this subject, "that if Mr. Martin had been actuated less by a desire to draw a herring across the trail of his Northern Pacific railway connection, we should never have had the introduction of the Manitoba School act of 1890. The truth may be told some day, and if so, it will be found that Mr. Martin was then bitterly opposed by other members of the government, and his supporters in the legislature, on account of the course he was taking, and that even the redoubtable Sifton was opposed to this extreme course in regard to separate schools. As indicated by Mr. Smart's speech at Wawanesa, there is no question that the government had any intention of interfering with the rights of the minority. On the contrary they were to be preserved and all the government sought to do was to wipe out the boards of education and invest the authority for managing

schools in the department of education, in other words, to adopt the Ontario system. I think that Sir Charles has formed a very strong government, and I believe it is beyond doubt, if our Conservative friends throughout Canada will stick to the old party, the lieutenant of the old man, the old man's son, the old flag and the old policy, that on the 23rd of June victory will once more perch on the banner of the Conservative party. I think the fight will be short, sharp and decisive. I regret of course retiring from active political life. Nothing would please me more than to be in the thick of the fight. No doubt I could have carried my own constituency and assisted materially in helping out some of my friends, but whoever may be the choice of the convention to be held at Souris on the 12th, he will carry my old riding. One thing more—I hope our friends in the east will discount the reports that will appear from time to time in the Globe in regard to the campaign in the west, as experience shows that they are invariably highly colored. Witness last election when I was supposed to be snowed under by Martin, and I have no doubt Mr. Macdonald will give him (Martin) as good a drubbing as I gave him in 1891." Mr. Daly added that he felt very much regret at severing associations with officers of the different departments over which he had presided during the past three and a half years, as his relationship with them had been of the most cordial nature and they had all given him a loyal and hearty support in his administration.—Free Press.

A. P. A. Routed, Horse, Foot and Artillery in Montana.

The municipal elections at Butte, Montana, on Monday resulted in the defeat of the A. P. A. The A. P. A. were so confident of their position that they defied all political precedents, and held a convention under the name of the Republican party and divided the nomination between the Republican and Democratic members of the order. The opposition was a straight Democratic ticket. Butte has always been an A. P. A. stronghold. Reports of A. P. A. defeats also come from every other city in the state.—Ex.

A Chance To Make Money.

I read how one of your subscribers made money selling Dish Washers; I ordered one, and my lady friends were charmed, as they hate dish washing. My brother and I commenced selling them, and have made \$1,700 after paying all expenses. We don't canvass any. Our sales are all made at home. People come or send for them. The Mound City Dish Washer is the best Dish Washer on the market. Our business is increasing, and we are going to keep right on, until we make ten thousand dollars. We sell from 5 to 15 machines every day, and some days more. The Dish Washer is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling Dish Washers. For full particulars, address The Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success.—A Reader.

For the Sick Room Toilet Nursery

WE HAVE EVERY REQUISITE

W. J. MITCHELL,
CHEMIST AND DRUGGIST.

394 MAIN STREET. COR. PORTAGE AVE.

YOUR ESTEEMED PATRONAGE SOLICITED.

SPRING has come at last.

And so has Deegan's stock of **Spring CLOTHING and Furnishings.**

Our \$5.00 suit cannot be beat.

Irish serge suits in navy blue \$10.50.

Boys' suits at all prices.

200 pairs boys' pants 50 cents pr.

100 doz. ties in every style 25 cents EACH.

DEEGAN'S,
556, Main St.

IT WILL PAY YOU

To attend Business College, for either a Business Course, or a Shorthand Course. No young man or young woman should expect to succeed without a good business training; and the only place in Manitoba or the Northwest to get such instruction is at Winnipeg Business College and Shorthand Institute. Announcement free.

C. A. Fleming, Pres.; G. W. Donald, Sec.

ALBERT EVANS
281 Main Street.

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

We have just opened up a FINE LINE OF

Catholic Prayer Books

Hart & MacPherson,
BOOKSELLERS AND STATIONERS

364 Main Street. Winnipeg, Man.

AUSTEN'S Shorthand College.

And Commercial Training School.

Stovel Block, McDermott Avenue, Winnipeg, Manitoba.

Special Summer rates for Shorthand, Typewriting, Commercial Arithmetic, Penmanship, Single and Double Entry Bookkeeping, etc., etc.

For terms and information call upon our address the principal GEO. AUSTEN, first holder in Canada of American Shorthand Teachers' Proficiency Certificate, Graduate and ex-Teacher (certificate) of Pitman's Metropolitan School of Shorthand, London, Eng.; late Shorthand Instructor, Winnipeg Business College.

TUITION IN SHORTHAND by Mail—Write to P. O. BOX 888. WINNIPEG.

HATS

THE LATEST STYLES IN Soft and Hard Hats

are now in stock.

Prices as usual—Right.

White & Manahan's
496 Main Street.

TROY LAUNDRY.
465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 15c on the \$ extra.

Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

Telephone 362.

Miss A. KILLEN, Prop.
WINNIPEG.

(Established 1879.)

M. HUGHES & SON,
Undertakers, —AND—
Embalmers,

—212 BANNATYNE STREET,—
Opp. Ashdown's

Telephone 413.

Telegraph Orders, Given Prompt Attention.

Calder!

Here is an inviting list of table supplies, with prices attached, that you don't read in every town:

New Maple Syrup, per qt.	30c
Self-rising Buckwheat Flour, per pkg.	15c
French Peas, per can	15c
Worcestershire Sauce, 1/2 pts.	15c
Worcestershire Sauce, pts.	25c
Snider's Chilli Sauce,	25c
Tomato Catsup, very fine, pts.	25c
Fruit Gelatine, qt. size	20c
Plain Gerkins, per qt.	15c
Mixed Pickles, per qt.	15c

No house in the Northwest is giving as great value in Teas as we are giving over our counters

— DAILY —

Finest Ceylons or Assams.....	50c.
Fine India, extra value.....	35c.
Fine Japans or Congoes.....	35c.
Good India or Japans.....	25c.
Japan Nibs.....	20c.

Tel. 666 - - 525 Main St

RICHARD & CO.

RICHARD & CO.
RICHARD & CO.
RICHARD & CO.
RICHARD & CO.
RICHARD & CO.
WINE MERCHANTS,
365 Main St., Winnipeg.

A STIMULANT. A TONIC. A FOOD.

FOR OLD PEOPLE. FOR YOUNG PEOPLE.

Should you find the cold, raw autumn winds chilling you to the bone and making you feel as though it would be almost impossible to stand the still colder weather yet to come. Try say a half-pint bottle a day of our Extra Porter; the cost will be but a trifle over five cents per day and may do you a great deal of good.

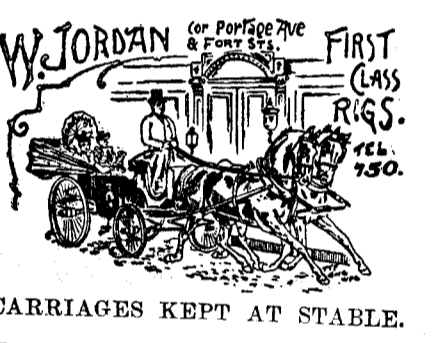
Porter enriches the blood, warms up the system and generally produces a cheerfulness of mind and a desire to look upon the brighter side of life.

Many people say "I don't like porter or lager, if I did I would use it regularly and no doubt be benefited by its use." Now, people, as a general thing, don't use only the medicines prescribed for them, that are palatable or that just suit their fancy, they take anything and everything the doctor sends. So we say to such people take your porter as an article of fully recognized medicinal value, whether you like it or not. Porter—and this applies equally to our air or lager—is so mild a stimulant that none of the depressing effects sometimes felt after using stronger stimulants is experienced.

Bottled in quarts, pints and half-pints, the latter one glass, no waste always fresh.

EDWARD L. DREWRY,
WINNIPEG,
Manufacturers of the celebrated Golden Key Brand Aerated Waters, Extracts, etc.

W. JORDAN (of Portage Ave & Front St.) **FIRST CLASS RIGGS.** 75c. 750.



CARRIAGES KEPT AT STABLE.

Atlantic Steamship Lines.

FROM HALIFAX

Parisean—Allan Line.....	April 18
Labrador—Dominion Line.....	April 26

FROM ST. JOHN N. B.

Lake Ontario—Beaver Line.....	April 15
Lake Superior—Beaver Line.....	April 22

FROM NEW YORK

Teutonic—White Star Line.....	April 22
Britanic—White Star Line.....	April 29
Paris—American Line.....	April 23
St. Paul—American Line.....	April 29
State of Nebraska—Allan State Line	Feb 13
Kensington—Red Star Line.....	April 22
Westernland—Red Star Line.....	April 29

Cabin, \$40, \$45, \$50, \$60, \$70, \$80,
Intermediate, \$50 and \$35;
Steerage, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points.

Apply to the nearest steamship or railway ticket agent, or to

WILLIAM STITT,
C. P. R. Offices,
General Agent, Winnipeg.

WELLAND VALE WHEELS.



OUR LEADER

"The GARDEN CITY," \$85.00.

One piece crank and axle. The equal of any other \$100 wheel in the market. This wheel was the unanimous choice of the largest body of skilled mechanics and experienced wheelmen in the city.

TURNBULL & McMANUS,
Opposite C. P. R. Depot.